THE JESUIT RELATIONS

AND

ALLIED DOCUMENTS

VOL. XXIII

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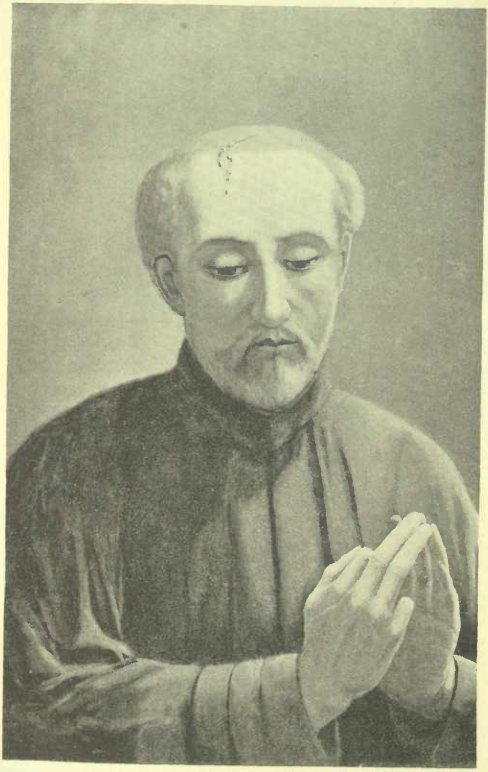

ISAAC JOGUES, S.J.

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

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HURONS, QUEBEC, IROQUOIS
1642-1643

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PREFACE TO VOL. XXIII

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

XLVIII. The *Relation* of 1642 is in two parts,—Part I., by the superior Vimont, being dated at Quebec, October 4; Part II., by Jerome Lalemant, is dated at Ste. Marie, in the Huron country, June 10. In Vol. XXII. we presented Part I., and the opening chapter of Part II. We herein give Chaps. ii.–xii. of Part II., thus completing the document.

In continuing his narrative of the year's work among the Hurons, Lalemant describes the apportionment of work among the missionaries in that field, and the great assistance and comfort they derive from their annual retreat at the residence of Ste. Marie, which is the central point of all their activities, and a refuge for the more devout of their Indian converts. The Jesuit chapel there is regarded by the savages "as one of the Wonders of the World, although in France it would be considered but a poor affair." Over 120 baptisms have been solemnized therein during the past year; the most notable of these converts is Ahatsistari, "the chief Warrior in the Country," of whose strength and daring marvelous tales are related. He sets out to the war immediately after his baptism; and he and his Christian comrades, before departing, make certain resolutions of affection and loyalty to one another and to the

Faith. One of these declares that, if they perish, they desire their remains to be buried apart, and not mingled with the bones of unbelievers, even if the latter be their fathers or their children,—" since our Souls will be eternally separated, and our affection will not continue beyond this life."

The missionaries baptize certain Iroquois captives during their torments; this incenses the Hurons, who already distrust the Fathers, on account of slanderous rumors that the latter are secretly leagued with the Iroquois. In time, however, this excitement dies away.

The residence of Ste. Marie is also the center of a mission among the Ataronchronons, who at first refuse to listen to Pijart, but at last are won by his patience, and some acknowledge the truth of the Gospel. Chastelain, however, is well received, and his preaching has made some converts.

From La Conception (Ossossané), the oldest of these missions, come encouraging reports of the constancy and faithfulness of the converts, under many temptations and assaults. They are threatened by the medicine men with the loss of their harvest, unless they sacrifice to the demons; but they refuse, preferring death to sin. The writer adds: " We do not know whether God willed to reward their Faith, and to punish the impiety of the others; but we were witnesses that most of the corn did not ripen, especially that belonging to those who had sacrificed to the Devil, while our Christians gathered a fair crop." Many instances of virtuous resistance and brave steadfastness are related; and the pious acts and devotions of certain converts — notably of Joseph Teondechoren and Charles Tsondatsaa — are

recounted in detail. When the pagans celebrate their *Ononharoia*, "the dream feast," the Christian Indians meet, to state their desires also. One wishes to go to heaven; another, that all their brothers be converted, and gathered into a village where no sin could enter. Another declares that if a pagan should ask him the customary question, to guess his desire, he "would say to the fool who should propound his enigma, 'Thou wishest to burn in the fire with the Devil, whose desires thou seekest; throw thyself into those fireplaces, and thy desire and his will be accomplished.'" "Some of the foolish ones became wise, while stopping to hear such pious discourse." Lalemant describes the usual routine of pious duties performed by the members of this little Huron church,—the daily Mass and evening prayer, the weekly confession, and Sunday services. The neophytes show great tenderness of conscience, and confess, with great contrition, their least shortcomings; "sometimes there is more holiness than evil in acts which they think have been highly criminal." One man was at a council, where a dance in honor of the devil was ordered; "being caught there by surprise without being able to get away, I begged pardon of God; I said many insulting things to the Devil, and I went to sleep." The converts watch over not only their own consciences, but those of their relatives and friends.

The mission of St. Joseph (the most southerly of all) is next discussed. Garnier and Le Moyne, in whose charge it is, report several interesting conversions, and relate the persecutions to which these new Christians are subjected by their pagan countrymen. They remain, however, steadfast, and profess the Faith boldly.

The itinerant mission of St. Jean Baptiste, among the Arendahronons, is in charge of Daniel and Chaumonot. The missionaries had at first looked for much success because the Indians had no definite form of "worship for any false Divinity; but experience has shown us that they are full of Diabolical superstitions," which greatly hinder them from receiving the true faith. Several instances are related of demoniacal apparitions and even possession. The people sacrifice to these demons, and think that the latter predict to them the future; relying thereon, these poor dupes are often disappointed.

A chief named Atironta is put to death by the Iroquois; his brother Aëontahon becomes a Christian (the first adult in good health baptized in this mission), and is persecuted in consequence, until, in accordance with Indian custom, he is elected captain in his deceased brother's place, and takes his name, Atironta. Much is said of the savage belief in dreams, and the manner in which evil omens are averted. Several instances are given of the efficacy of prayer to God, offered by the Indian converts when in danger; in one case, a violent storm was about to engulf them in the waters, when, as soon as prayer was offered, "the Canoe was at rest, the waves fell, and the tract through which they passed became as smooth as a mirror, although all around them the wind continued to blow furiously."

Lalemant describes an eclipse of the moon (April 14, 1642). He states that the mission to the Tobacco Nation, begun last year, cannot be fully sustained, on account of the small force of missionaries; but Garnier and Pijart make occasional visits thither, to

minister to their few converts in that tribe. The great difficulties which, among all these peoples, hinder the Faith are recounted — the "diabolical superstitions," the impious feasts, and the instability of marriages. The fidelity of their few converts, however, cheers the missionaries, and they hope for still greater blessings in future.

The final chapter relates the work carried on among the Nipissings, north of the Huron country, by Claude Pijart and Charles Raymbault, who spend the summer with them at Lake Nipissing. While there, the Algonkin tribes celebrate their "feast of the dead," somewhat similar to that among the Hurons, described earlier by Brébeuf; its special rites are graphically depicted — among them, "a ballet in three parts," and a competition in climbing a greased pole. Gifts are made to one another by the tribes present on this occasion; those of the Nipissings alone "would have cost in France forty or even fifty thousand francs." The Jesuit missionaries are present at all the ceremonies of this festival, and receive numerous marks of honor and affection. Following savage custom, they also proffer feasts and gifts to the Indians; in consequence of which, the Algonkins resident at Sault Ste. Marie invite the "black robes" to visit them at their home. Raymbault and Jogues, in accordance with their request, journey to the Sault (September — October, 1642), and are most hospitably received by their Indian friends. On his return from this voyage, Raymbault at once begins another journey, with Ménard, to the winter quarters of the Nipissings; but storms compel them to return to Ste. Marie. The exposure and hardship bring on a severe illness for

Raymbault, and wreck his health. Ménard and Pijart spend the winter in ministering to the Algonkins who come during that season to the Huron country.

XLIX. This is a letter from Garnier to a friend in France ("Monsieur J. M. J."), written from Ste. Marie of the Hurons, the 23rd of some unnamed month,—possibly August. The writer mentions the captivity of Jogues, and a letter written by that unfortunate priest, which has been sent to the brethren in France. After certain personal exhortations to his correspondent, he recounts his own work among the savages. He mentions the death of several notable Huron converts during the year, and certain valuable accessions recently made to the infant church, notwithstanding the persecutions they meet.

L. Brébeuf writes from Three Rivers, September 23, 1643, to the Father General, at Rome. He refers his distinguished correspondent to the *Relations* written by Bressani and Lalemant, but gives some additional information. The reports of the Huron mission for the past year, and letters from the Fathers there, have, he states, fallen into the hands of the Iroquois, owing to the latter's capture of the Huron fleet. This and other incursions of these fierce enemies have placed the colony and the missions in great danger. The current reports of Jogues's death in captivity, Brébeuf pronounces untrue; but that Father and his companions have been cruelly tortured by their savage captors, who as yet refuse to deliver them to the French. The writer consoles himself, in the midst of these heavy afflictions, not only by the unshaken courage and devotion of his Jesuit

brethren, but by the piety of the French colonists and of the Indian converts.

LI. Owing to the fact that the Iroquois had captured the year's report of the Huron missions (although it had been given to Jogues), the *Relation* for 1642–43 is written wholly by the Superior, Vimont; it is without date, but doubtless was written in the early autumn of 1643, in time for the vessel returning to France. We have space in this volume for the first three chapters only; the rest will appear in Vols. XXIV. and XXV.

The superior opens his narrative by describing the prosperous condition of the French colony. The settlers now cultivate the land, and thus produce a large part of their own food. They live in the exercise of virtue and piety; the church at Quebec is under the care of Bressani and Massé, who are aided on occasion by Vimont and Brébeuf, both of whom have resided for some time at Sillery. Raymbault's illness has proved fatal; he dies at Quebec, October 22, 1642, and is buried near Champlain. Ten days later, the interpreter Nicolet is drowned, in the St. Lawrence; a sketch of his life and achievements is given. Vimont mentions the grief of both the colonists and savages at the death of the French King, Louis XIII., and of Cardinal Richelieu, both of whom had greatly aided the Canadian missions. The French fleet comes late this year (1643); but it brings three new Jesuits — Garreau, Dreuillettes, and Chabanel — and three nuns, together with a priest for the Ursulines, and a new colonist, Louis d'Ailleboust.

The Ursuline seminary is in a prosperous condition, and has been removed to its own new building, not

far from the fort. The events of special interest therein, during the year, are recounted, as also the pious and devout practices of the Indian pupils. Instruction is given to many adults, as well as to the little girls. Madame de la Peltrie has gone to Montreal.

The Indian colony of Sillery now contains thirty-five or forty resident families, Montagnais and Algonkins; the former tribe are much more docile than the latter, having been longer and more closely associated with the French. More buildings are needed for their families; only four are constructed, though three more are planned or in process of erection; it is hoped that the mission may soon be able to secure the donation given them for this purpose by the late Chevalier de Sillery, which has been delayed, probably through legal processes. Vimont recounts the religious work among the Sillery Indians and their Attikamègue friends who have passed the winter there; also the manner of life, both social and religious, of these former nomads, now learning the elements of civilization. In the spring, they have barely planted their corn before they are obliged to go to Fort Richelieu, to check the raids of the Iroquois. They soon return home, however, owing to the failure of expected money and supplies from France; so they go into the woods to hunt, pending the arrival of the ships.

R. G. T.

MADISON, WIS., May, 1898.

XLVIII (concluded)

Relation of 1642

Paris: Sebastien Cramoisy, 1643

Part I. and chap. i. of Part II. were given in Volume XXII; we herewith present chaps. ii.–xii. of Part II., thus concluding the document.

[11] CHAPITRE II.

DE LA MAISON OV RESIDENCE FIXE DE SAINCTE MARIE.

NOVS auons eſté cette Année icy dans les Hurons quatorze Preſtres de noſtre Compagnie; mais à peine nous voyons-nous vn mois entier reünis tous enſemble. Nous nous ſommes ordinairement diſſipez, principalement durant l'Hyuer, qui eſt le fort du trauail pour la Conuerſion de ces Peuples. Huict de ce nombre ont trouué leur employ dans les quatre principales Miſſions Hurones, que nous auons pû cultiuer cette Année. Les Algonquins qui habitent icy proche de nos Hurons, ont occupé le trauail de trois autres. Nos Peres ainſi diuiſez chacun dans le ſoin de la Miſſion qui luy eſt écheuë en partage, m'ayans obligé de me joindre à eux, tantoſt vn mois en vn endroit puis en vn autre, ſelon les occaſions qui ſe ſont preſentées, ie n'ay pas [12] eu de demeure aſſeurée: & ainſi le ſoin de cette Reſidence eſt demeuré en partage à deux ſeuls qui reſtoient, au P. Iſaac Iogues, & au P. François du Peron.

C'eſt vne conſolation bien ſenſible à tous nos Miſſionnaires, apres les fatigues ſoit de l'Hyuer ſoit de l'Eſté, de ſe rendre en cette Maiſon, pour vaquer à eux-meſmes, & reſpirer vn peu plus librement auec Dieu dans ce repos d'eſprit, pour par apres retourner au meſme trauail auec plus de vigueur. Outre cela, ils en tirent vn notable aduantage des Conferences

[11] CHAPTER II.

OF THE HOUSE OR PERMANENT RESIDENCE OF SAINTE MARIE.

WE have numbered this Year here among the Hurons, fourteen Priests of our Society; but we hardly ever meet all together for a whole month at a time. We are generally scattered, especially during Winter, which is the most important season of work for the Conversion of these Peoples. Eight of the number found their employment in the four principal Huron Missions which we have been able to maintain this Year. The Algonquins who dwell here, near our Hurons, have occupied the attention of three others. Our Fathers being thus distributed, each having charge of the Mission that has fallen to his share, I have been obliged to join them,—sometimes for a month at one place, then in another, as the occasion presented itself; therefore, I have [12] had no fixed abode. Consequently, the care of this Residence has been shared by the only two who remained—Father Isaac Jogues and Father François du Peron.

It is a profound consolation to all our Missionaries, after the fatigues of the Winter or of the Summer, to return to this House, in order to give some attention to themselves, and to breathe a little more freely with God in tranquillity of spirit, that they may return afterwards to the same work with renewed vigor. In addition to this, they derive marked bene-

qu'ils y font tous enſemble, tant des lumieres & des moyens que Dieu leur ouure pour faciliter l'inſtruction & la Conuerſion des Sauuages, que des nouuelles connoiſſances qu'ils ont receuës pour s'auancer en vne Langue où il faut eſtre & Maiſtre & Eſcholier tout en meſme temps.

Cette meſme Maiſon eſtant le centre du Païs, a bien ſouuent la conſolation de receuoir les Chreſtiens qui y viennent de diuers endroits pour y faire leurs Deuotions plus en repos que dans les Bourgs, & dans cette eſpece de Solitude, y conceuoir [13] plus à loiſir les ſentimens de Pieté & de Religion. Nous leur auons dreſſé pour cet effet vn Hoſpice ou Cabane d'écorce, où Dieu nous donne les moyens de loger & nourrir ces bons Pelerins dans leur propre Païs. Durant l'Eſté, de quinze en quinze jours, il s'en trouue toûjours bon nombre, qui de quatre & cinq lieuës s'y rendent dés le Samedy, pour paſſer ſainctement le Dimanche, n'en partant que le Lundy matin. Le Dimanche ſuiuant nous les déchargeons de cette peine; nos Peres allans chez eux vn & deux jours auparauant, pour les diſpoſer aux Deuotions de ce ſainct Iour. Et ainſi par ces viſites alternatiues, on les entretient doucement dans l'exercice du Chriſtianiſme, dont l'Hyuer, demeurant plus aſsiduëment auec eux, on a taſché de leur donner de plus ſolides connoiſſances.

Si dedans les Miſſions quelque Adulte en eſtat de ſanté, eſt jugé digne du Bapteſme, apres toutes les épreuues qu'on a tirées de luy, c'eſt en cette Maiſon qu'on le renuoye pour derechef y eſtre examiné & receuoir auec ſolennité ce Sacrement qui le fait Enfant de l'Egliſe.

fit from the Conferences that they hold, all together, not only in the enlightenment and the methods disclosed to them by God to facilitate the instruction and Conversion of the Savages, but in the new knowledge they have acquired for their advancement in a Language in which one must be both Master and Pupil at the same time.

As this House is the centre of the Country, it frequently has the consolation of receiving the Christians who come to it from various places, to perform their Devotions in more quiet than in the Villages, and in this sort of Solitude to entertain, [13] at greater leisure, sentiments of Piety and Religion. For that purpose we have prepared for them a Refuge or Cabin of bark, wherein God gives us the means of lodging and feeding these good Pilgrims in their own Country. During the Summer, from fortnight to fortnight, there are always a goodly number who come to it on Saturday, from a distance of four or five leagues, to pass the Sunday in a devout manner, leaving only on Monday morning. On the following Sunday, we save them this trouble; for our Fathers go to their houses a day or two beforehand, to prepare them for the Devotions of that holy Day. Thus, by these alternate visits, we gently maintain them in the practice of Christianity, whereof during the Winter, while we reside more constantly with them, we have endeavored to give them more substantial knowledge.

If in the Missions some Adult in good health is deemed worthy of Baptism, after all the trials to which he is subjected, he is sent to this House to be again examined, and to receive with solemnity that Sacrament which makes him a Child of the Church.

[14] Nous auons reſerué la plus grand' part de ces Baptesmes aux Feſtes de Noël, de Paſques, & de la Pentecoſte, d'où nos Chreſtiens qui s'y font aſſemblez de toutes parts, n'ont ſorty chaque fois, qu'auec vn accroiſſement ſenſible de leur foy. L'éclat exterieur dont nous taſchons d'accompagner les Ceremonies de l'Egliſe, la beauté de noſtre Chapelle (qui paſſe en ce Païs pour vne Merueille du Monde, quoy qu'en France ce ne ſeroit que pauureté) les Meſſes, les Sermons, les Veſpres, les Proceſſions, & les Saluts qu'on a faits en ce temps-là, auec vn appareil qui ſurmonte tout ce que iamais ont veu les yeux de nos Sauuages; Tout cela fait vne impreſſion dans leur eſprit, & leur forme vne idée de la Majeſté de Dieu, qu'on leur dit eſtre honorée d'vn culte mille fois plus auguſte par toute la Terre.

Le nombre de ceux qui ont receu le S^et^. Baptesme a eſté de plus de ſix-vingt perſonnes. Ie croy que Dieu a receu les prieres qu'ils ont offertes pour ceux qui demeurans en France, font paſſer iuſques en ce Nouueau Monde les effets de leur Charité, pour cooperer ſainctement au [15] Salut de ces Peuples & achepter ces pauures Ames, qui quoy qu'elles leur coûtent, ont coûté mille & mille fois plus cher au Sang de IESVS-CHRIST. Quand j'entends les aumoſnes qui ſe fourniſſent pour cet effet; quand ie lis les Memoires des deuotions publiques de pluſieurs Maiſons Religieuſes, qui nuict & jour tout le long de l'Année, n'ont ce ſemble rien plus à cœur que de hâter les Miſericordes de Dieu ſur ces pauures Sauuages; Quand j'aprends que des particuliers, qui ne veulent auoir que les Anges du Ciel pour témoins de leur Charité, ſe conſomment en toute façon pour en

[14] We have reserved the majority of these Baptisms for the Festivals of Christmas, of Easter, and of Pentecost, from which our Christians, who have assembled there from all parts, have always departed with a marked increase in their faith. The outward splendor with which we endeavor to surround the Ceremonies of the Church; the beauty of our Chapel (which is looked upon in this Country as one of the Wonders of the World, although in France it would be considered but a poor affair); the Masses, Sermons, Vespers, Processions, and Benedictions of the Blessed Sacrament that are said and celebrated at such times, with a magnificence surpassing anything that the eyes of our Savages have ever beheld,—all these things produce an impression on their minds, and give them an idea of the Majesty of God, who, we tell them, is honored throughout the World by a worship a thousand times more imposing.

The number of persons who have received Holy Baptism has exceeded one hundred and twenty. I think that God has heard the prayers that they have offered to him on behalf of those living in France who cause the effects of their Charity to be felt as far as this New World, to coöperate in a holy manner in the [15] Salvation of these Peoples, and to redeem these poor Souls who, whatever they may cost them, have cost a thousand times more to the Blood of JESUS CHRIST. When I hear of the alms that are given for that object; when I read the Accounts of the public devotions of many Religious Houses who, night and day, throughout the Year, seem to have no greater desire than to promote the granting of God's Mercies to these poor Savages; when I learn that private individuals, who wish to

auancer les momens: Quand ie voy tant de jeufnes, tant de veilles, tant d'oraifons, tant de cilices & tant de faincftes cruautez, qui ne peuuent partir que d'vn cœur enflammé d'vn Amour facré; en vn mot, tant de feu qu'autre que le faincft Efprit ne peut allumer dans les cœurs: Ie confeffe qu'il ne m'eft pas poffible entendant tout cela, d'entrer en deffiance, & qu'auffitoft ie douterois d'eftre au lieu où ie fuis, que de douter que Dieu qui donne luy-mefme ces defirs, ne vueille accorder ces demandes fi juftes, & [16] que le temps ne foit venu qu'il veut donner à IESVS-CHRIST ce qui luy a promis, la Conuerfion de ce qui luy refte de Gentils, aufquels fes Diuines Souffrances ont efté inutiles par tant de Siecles.

Entre ceux que nous auons Baptifez folennellement en cette Maifon, vn nommé Ahatfiftcari du bourg de Sct. Iofeph, a efté le plus confiderable: Son courage, & les exploits qu'il fait toutes les Années contre les Ennemis, le font paffer pour le premier Guerrier qui foit dans le Païs. Il n'y a pas encore vn an qu'ayant fait rencontre de trois cens Iroquois, il les mit tous en fuite, & en prit quelques-vns captifs; quoy que de fon cofté ils ne fuffent que cinquante, dont il eftoit le Chef. Et l'Efté precedent, lors qu'il trauerfoit vn grand lac, qui fepare les Hurons de leurs Ennemis, ayant aperceu nõbre de grands Canots Iroquois qui venoient fondre fur luy, fes Compagnons ne fongeans qu'à la fuite: Non, non, dit-il, mes Camarades, Allons nous mefmes les aborder. Eftans venus aux approches, il faute luy feul & tout nud, dans vn grand Canot d'Ennemis, il fend la tefte au premier qu'il rencontre, [17] en jette deux autres dans l'eau, & f'y precipite foy-mefme, renuerfe en mefme tẽps le

have the Angels of Heaven as the sole witnesses of their Charity, devote themselves in every way to hasten the coming thereof; when I see so many fasts, so many vigils, so many prayers, so many cilices, and so many acts of holy severity, which can come but from a heart inflamed with a sacred Love; in a word, such fire, which the holy Ghost alone can kindle in hearts,—I confess that it is impossible for me, when I hear all this, to be distrustful. And I would as soon doubt that I am on the spot where I stand, as doubt that God, who himself inspires such desires, wills to grant petitions so just, and [16] that the time has come when he will give to JESUS CHRIST what he has promised him,—that is the Conversion of those who remain of the Gentiles, for whom his Divine Sufferings have been useless for so many Centuries.

The man of greatest importance among those whom we have solemnly Baptized in this House, has been one Ahatsistcari of the village of St. Joseph. His courage and his Yearly exploits against the Enemies cause him to be looked upon as the chief Warrior in the Country. It is not yet a year since, having encountered three hundred Iroquois, he put them all to flight, and made some of them prisoners, although on his side there were but fifty, of whom he was the Chief. And during the previous Summer, while crossing a great lake which separates the Hurons from their Enemies, having perceived a number of large Canoes filled with Iroquois who were coming to attack him, his Companions thought of nothing but flight, but he said: "No, no, my Comrades. Let us attack them ourselves." As they approached each other, he jumped, alone and quite naked, into a large

Canot & tous ceux qui eſtoient dedans; puis apres nageant d'vne main, il tuë & maſſacre de l'autre ceux qu'il rencontre prés de ſoy. Ce ſpectacle ſi inopiné remplit d'effroy les autres Canots Ennemis, qui ſe voyans vaincus dans leur victoire, auant meſme que d'auoir combatu, prennent la fuite redoutans ce Courage. Mais luy eſtant remonté dans ſon Canot, pourſuit ceux qui reſtoient en l'eau & les amene victorieux dans le Païs. En vn mot, la vie de cet Homme n'eſt qu'vne ſuite de combats; & depuis ſon enfance, ſes penſées n'ont eſté que de guerre; auſſi eſt-ce par là que Dieu l'a fait Chreſtien.

Iamais il n'a monſtré d'alienation de noſtre Foy, & il y a plus de trois ans qu'il nous demandoit le Bapteſme; mais ne pouuant pas le reſoudre à quitter quelques Superſtitions, ordinaires parmy les Infideles, nous ne pouuions luy accorder. En fin les Peres qui ont eu le ſoin de la Miſſion de ſainct Ioſeph, luy ayans donné cet Hyuer, les dernieres inſtructions & luy leur ayant ſatisfait, il vint à Paſques plaider [18] ſa cauſe: I'ay la Foy dans le fonds de mon cœur, diſoit-il, & mes actions l'ont fait aſſez paroiſtre tout le long de l'Hyuer; dans deux jours, ie pars pour la guerre; ſi ie meurs en la meſlée, dites-moy, où ira mon Ame, ſi vous me refuſez le Bapteſme? Si vous voyez dedans mon cœur auſſi clair que le Grand-Maiſtre de nos vies, ie ſerois déja du nombre des Chreſtiens, & la crainte des flammes d'Enfer ne m'accompagneroit pas, maintenant que ie vay enuiſager la Mort. Ie ne puis me Baptiſer moy-meſme; tout ce que ie puis, eſt de vous declarer ſincerement les deſirs que i'en ay: Aprés cela, ſi mon Ame eſt brûlée dans les Enfers, vous en ſerez la cauſe: Mais quoy que vous

Canoe full of Foes, split open the head of the first one that he met, [17] threw two others into the water, into which he himself leaped, upsetting at the same time the Canoe and all who were in it. Then swimming with one hand, he killed and massacred with the other all who came near him. So unexpected a sight filled the other Canoes of the Enemy with fear; and, they, finding themselves vanquished by their own conquest, even before they had fought, took to flight from fear of such Courage. But he, having regained his own Canoe, pursued those who remained in the water, and brought them back in triumph to his Country. In a word, this Man's life is but a series of combats, and from his childhood his thoughts have been only of war; and it was through this that God made him a Christian.

He never manifested any aversion to our Faith, and asked us for Baptism more than three years ago; but, as he could not make up his mind to abandon some Superstitious practices that are customary among the Infidels, we could not grant it to him. At last, the Fathers who have had charge of the Mission of saint Joseph gave him the final instructions last Winter, and, as they were satisfied with him, he came at Easter to plead [18] his own case. "I have Faith in the depth of my heart," he said, "and my actions have sufficiently shown it throughout the Winter. In two days I shall leave for the war; if I am killed in battle, tell me, where will my Soul go if you refuse me Baptism? If you saw into my heart as clearly as the Great Master of our lives, I would already be numbered among the Christians; and the fear of the flames of Hell would not accompany me, now that I am about to face Death. I cannot Baptize myself;

faſſiez, ie prieray toûjours Dieu, puis que ie le cognois; & peut-eſtre qu'il me fera miſericorde; car vous dites qu'il eſt meilleur que vous. Mais d'où te ſont venuës les premieres penſées de croire? luy repartit vn de nos Peres. Auant meſme que vous fuſſiez dans le Païs, répondit-il. Ie m'eſtois veu échaper de mille perils où mes Compagnons demeuroient. Ie voyois bien que ce n'eſtoit pas moy qui me tirois [19] de ces dangers; i'auois cette penſée, que quelque Genie plus puiſſant, qui m'eſtoit inconnu, me preſtoit vn ſecours fauorable (quoy que les Hurons attribuent à leurs ſonges les cauſes de tout leur bon-heur) i'eſtois conuaincu que tout cela n'eſtoit que ſottiſe; mais ie n'en ſçauois pas dauantage. Lors que i'ay entendu parler des Grandeurs de DIEV que vous preſchez, & de ce que IESVS-CHRIST a fait eſtant ſur Terre, ie l'ay reconnu pour celuy qui m'auoit conſerué, & me ſuis reſolu de l'honorer toute ma vie: Allant en guerre, ſoir & matin ie me recommandois à luy, c'eſt de luy que ie tiens toutes mes victoires, c'eſt en luy que ie croy, & vous demande le Bapteſme, afin qu'aprés ma mort, il ait pitié de moy.

Euſt-on peu donner vn refus à cet Homme? Nous le Baptiſames publiquement auec quelques autres le Samedy Sainct, & luy donnâmes le nom d'Euſtache. Puis ayant fait ſes Deuotions le iour de Paſques, il partit pour la Guerre auec quelques vns de nos meilleurs Chreſtiens, qui n'eſtoient demeurez que pour celebrer ce ſainct Iour, quoy que les Troupes auſquelles [20] ils deuoient ſe joindre, fuſſent déja parties. Mais auant que de ſe ſeparer, ſe voyans aſſemblez vn nombre de perſonnes aſſez conſiderables, de

all that I can do is to declare sincerely the desire that I have for it. After that, if my Soul be burned in Hell, you will be the cause of it. But, whatever you may do, I will always pray to God, because I know him; and perhaps he will have mercy on me, for you say that he is better than you." "But," said one of our Fathers, "what made you first think of believing?" "Even before you came to this Country," he replied, "I had escaped from a great many perils in which my Companions perished. I saw very well that it was not I who extricated myself [19] from these dangers. I had this thought, that some more powerful Spirit, who was unknown to me, gave me favorable aid" (although the Hurons attribute to dreams the source of all their good fortune); "I was convinced that all that was only nonsense, but I knew no more about it. When I heard of the Greatness of GOD, whom you preach, and of what JESUS CHRIST had done when he was on Earth, I recognized him as the being who had preserved me, and I resolved to honor him all my life. When I went to war, I recommended myself to him night and morning. It is to him that all my victories are due; he it is in whom I believe; and I ask you for Baptism, so that he may have pity on me after my death."

Was it possible to refuse such a Man? We Baptized him publicly, with some others, on Holy Saturday, and gave him the name of Eustache. When he had performed his Devotions on Easter Sunday, he started for the War with some of our best Christians, who had remained solely for the purpose of celebrating that holy Day, although the Troops whom [20] they were to join had already departed. But, before separating, finding that a considerable number of

diuerſes Nations, ils voulurent d'eux-meſmes tenir Conſeil; Voicy en peu de mots les reſolutions qui ſ'y prirent.

Ne ſoyons plus qu'vn corps & qu'vn eſprit, puis que nous ſeruons tous le meſme Maiſtre: Quand quelqu'vn paſſera par vn Bourg où il y aura quelque Chreſtien, qu'il n'aille pas loger ailleurs: Quand quelqu'vn ſera affligé, qu'il trouue ſa conſolation chez les autres: Ne découurons pas aux Infideles mutuellement nos fautes, mais qu'on reconnoiſſe par l'amitié que nous aurons les vns enuers les autres, que le Nom de Chreſtien eſt vn nœud plus eſtroit que les liens de la Nature.

Témoignons a nos Parens, qui ne ſont pas de meſme Foy que nous, fuſſent-ils nos peres & nos enfans, que nous ne voulons pas que nos os aprés noſtre mort, ſoient meſlez enſemble, puiſque nos Ames ſeront eternellement ſeparées, & que noſtre amitié ne continuëra pas plus loin que cette vie.

[21] S'il y a choſe au monde qui ſoit Saincte parmy les Hurons, c'eſt le droict de leur Sepulture. Leur ſoin ſurpaſſe de beaucoup en cecy tout ce qu'on fait en France: Ils y font des profuſions eſtranges, ſelon leur portée, & ſe dépoüillent eux-meſmes pour reuêtir leurs Morts & conſeruer precieuſement les os de leurs Parens, afin de repoſer apres leur mort en meſme lieu. Iamais nous n'euſſions creu que nos Chreſtiens euſſent deu renoncer ſi toſt à ce droict d'amitié, fondé ſi fortement dans la Nature; mais la Foy eſt vn glaiue qui ſepare l'Ame d'auec le corps, & les enfans, des Peres.

Ne profanons pas, adioûterent ces bons Chreſtiens, les Myſteres qu'on nous enſeigne, quand nous voy-

persons were assembled there belonging to various Nations, they wished of their own accord to hold a Council. Here, in a few words, are the resolutions that they took:

"Let us hereafter be but one body and one mind, since we all serve the same Master. Whenever any one of us passes by a Village wherein a Christian dwells, let him not lodge elsewhere. Whenever any one is afflicted, let him seek consolation among the others. Let us not reveal one another's faults to the Infidels; but let it be recognized, through the friendship that we shall have for one another, that the Name of Christian is a tie more binding than Nature's bonds.

"Let us inform our Relatives who are not of the same Faith as we, even if they be our fathers and our children, that we do not wish our bones to be mingled together after our death, since our Souls will be eternally separated, and our affection will not continue beyond this life."

[21] If there be anything in the world that is Sacred among the Hurons, it is their law of Burial. Their care in this matter greatly exceeds anything that is done in France. They are singularly lavish in proportion to their means, and despoil themselves to clothe their Dead and to preserve carefully the bones of their Relatives, in order that they may repose after their death in the same spot. Never would we have believed that our Christians would so soon renounce this claim of affection so firmly implanted in Nature; but Faith is a sword that severs the Soul from the body, and children from their Fathers.

"Let us not," added these Christians, "profane the Mysteries that are taught us, when we see souls

ons des ames de chiens & de beſtes brutes, ains publions par tout les auantages de la Foy; mais ſur tout, que noſtre vie & nos exemples faſſent connoiſtre que nous auons la Foy plus auant que ſur le bout des léures.

Dieu beniſſe ces bon propos. Quoy qu'il en ſoit, nous voyons plus clair que iamais, que le Ciel veut faire quelque [22] choſe. Il a ſes Ames deſtinées pour le Paradis, autant dans ce Païs Barbare, que dans l'Europe; pas vne ne perira: quand meſme elle ſeroit dans le milieu de nos plus cruels Ennemis & en vn lieu dépourueu de toutes les voyes de Salut, nous la mettrons dans le Ciel, lors meſme qu'elle ſemblera plus eſloignée de ſon bon-heur. En voicy vn exemple:

L'Eſté dernier, quelques Captifs de guerre furent diuiſez par le Païs, afin que chaque Nation puſt ſe vanger ſur ces pauures Victimes des pertes de leurs Parens encore toutes ſanglantes, qui animoient leur cruauté. Nos Peres y coururent ſans delay, les vns au Bourg de la Conception, les autres à celuy de ſainct Michel, les autres pouſſent plus auant, & apres treize ou quatorze lieuës de chemin le plus dangereux, pour la cruauté des Iroquois, qui ſoit dans les Hurons, à peine arriuerent-ils de iour, vne heure auant l'execution. Il faut fendre la preſſe, receuoir les iniures, & entendre mille blaſphemes contre Dieu d'vne troupe d'impies qui ſ'oppoſent au bonheur de leurs Ennemis, & voudroient leur faire endurer en leur [23] Ame autant de ſupplices, qu'ils en font ſouffrir au corps, mais l'amour d'vne Ame à qui on veut ouurir le Ciel, ſe fait chemin par tout. Tous ces pauures Captifs ouurent bien-toſt & leur cœur &

of dogs and of brute beasts; but let us publish everywhere the advantages of the Faith. Above all, let our lives and our examples show that our Faith does not rest merely on our lips."

May GOD bless these good resolutions. In any case, we see more clearly than ever that Heaven will do [22] something. It has its Souls destined for Paradise, as much in this Barbarous Country as in Europe. Not one shall perish; were one in the midst of our most cruel Enemies, and in a place devoid of all means of Salvation, we will place it in Heaven, even when it seems the furthest from its happiness. Here is an instance:

Last Summer, some Prisoners of war were divided throughout the Country in order that each Nation might revenge itself upon these unfortunate Victims for the still recent loss of their Relatives, which inflamed their cruelty. Our Fathers hastened to them without delay. Some went to the Village of la Conception; others to that of saint Michel; others proceeded still further, and after a journey of thirteen or fourteen leagues through that part of the Huron Country which the ferocity of the Iroquois rendered most dangerous, they arrived by day, barely an hour before the execution. They had to force a passage through the crowd, receiving insults, and hearing a thousand blasphemies against GOD, from a band of impious men who were opposed to the happiness of their Enemies and who wished to make them endure [23] as much torment in their Souls as they inflict on their bodies. But love for a Soul, to whom one desires to open Heaven, will make its way anywhere. All these unfortunate Captives soon opened their hearts, and their hopes to the

leur eſperances aux nouuelles du Paradis; les feux dont ils ſentent déia la cruauté, leur font apprehender plus viuement les flammes de l'Enfer: ils reconnoiſſent DIEV, luy demande miſericorde, & dans ce dernier acte tragique de leur vie, reçoiuent des gages aſſeurez du bon-heur qui les attendoit dans le Ciel. Helas! feray-ie ſeul qui ioüiray de ce Bien, ſ'écrioit doucement le plus ieune de tous, à peine aagé de dix-neuf à vingt ans, auez-vous eu pitié de mes compagnons de ſupplice? leur a-t'on annoncé ces Veritez ſi importantes & ſi inconnuës? En vn mot, la Charité le preſſe déia plus que la douleur d'vne main qu'on luy auoit tout fraiſchement coupée.

En meſme temps quaſi tout le Païs eſtoit animé contre nous. Par tout on ne crioit qu'aux Traiſtres, & ſans doute il y auoit grand ſuiet de le croire. Dés l'Hyuer precedent, que le P. Iean de Brebeuf [24] eſtoit allé en Miſſion dans la Nation Neutre; le bruit auoit couru qu'en ce voyage les Ennemis ayans traité ſecrettement auec luy, l'auoient corrompu par preſens, & qu'on verroit en ſon temps les funeſtes effets de cette trahiſon. Au retour de cette Miſſion, le cours de nos affaires nous obligea d'enuoyer à Kebec le meſme Pere. Pour cet effet nous équipâmes deux Canots de quatre François, & ſix Sauuages, tant Chreſtiens que Catechumenes, qui ayans les premiers deſcendu la Riuiere, échaperent heureuſement trois rencontres des troupes Iroquoiſes dans leſquelles tomberent cinq Canots de Hurons, qui ſuiuoient vn ou deux iours apres. Le bruit confus de ces nouuelles, fit paſſer pour veritez certaines les ſoupçons de l'Hyuer, qui déja auoient alteré les eſprits: Mais plus encore, quand quelque temps aprés vn malheureux

tidings of Paradise. The fires, the pain from which they already felt, inspired them with still greater dread of the flames of Hell. They acknowledged GOD, craved his mercy, and, in this last tragic act of their lives, received a sure pledge of the happiness that awaited them in Heaven. "Alas!" gratefully exclaimed the youngest of all, who was barely nineteen or twenty years of age, "shall I alone enjoy this Blessing? Have you had pity on my companions in suffering? Have they been told of these so important and so unknown Truths?" In a word, he was more moved by Charity than by the pain that he suffered from a recently-severed hand.

At the same time, nearly the whole Country was incensed against us. We were denounced on all sides as Traitors, and doubtless there was very good reason for believing it. During the previous Winter Father Jean de Brebeuf [24] had gone on a Mission to the Neutral Nation, and the rumor had spread that on that journey the Enemies had treated secretly with him, and had bribed him by presents, and that in due time the disastrous effects of this treachery would be felt. On his return from that Mission, we were compelled, in the course of our affairs, to send the same Father to Kebec. To that end we manned two Canoes with four Frenchmen and six Savages, both Christians and Catechumens, who, being the first to go down the River, fortunately escaped three encounters with Iroquois bands, in which five Canoes of Hurons who followed a day or two after were attacked. The vague rumors of these occurrences caused them to regard as certainly true the suspicions aroused during the Winter, which had already agitated their minds. But this was still more the case when, some

Huron, qui ayant brûlé ſes liens ſ'eſtoit eſchapé des mains des Iroquois, maintint publiquement auoir entendu de la bouche des Ennemis, les intelligences ſecretes qu'ils auoient auec nous: adioûtant meſme que le P. de Brebeuf [25] leur auoit parlé au rencontre, & receu d'eux de nouueaux preſens, pour ſalaire de ſa trahiſon, les ayans aduertis que là meſme ils attendirent au paſſage quelques Canots qui le ſuiuoient d'vn iour, & que c'eſtoit vne proye aſſeurée pour eux.

En ſuite de cela, eſt-ce merueille qu'on eut de mauuais deſſeins contre nous? mais qui met ſa confiance en Dieu, entend en aſſeurance le bruit de ces tempeſtes. Sa protection eſt ſi ſenſible ſur nous & ſon amour ſi continuel, pour nous preſeruer des perils qui nous enuirõnent de toutes parts, que cela ſeul nous feroit croire aſſeurément qu'il veut faire miſericorde à tous ces Peuples, puiſque ce ne peut eſtre que pour eux, qu'il nous conſerue d'vne Prouidence ſi forte & ſi amoureuſe. En fin, le temps & le retour des Hurons qui eſtoient deſcendus de compagnie auec le P. de Brebeuf, diſſiperent toutes ces calomnies.

time afterward, a wretched Huron, who had burned his bonds and escaped from the hands of the Iroquois, asserted publicly that he had heard from the mouths of the Enemies the secret understanding that they had with us. He even added that Father de Brebeuf [25] had spoken to them when he met them; had received new presents from them, as a reward for his treachery; and had told them to lie in wait on that very spot for the passage of some Canoes that were following him, a day's journey behind, and that these would be a sure prey for them.

After all this, is it to be wondered that evil designs were harbored against us? But whosoever places his trust in God listens in security to the roaring of such tempests. So manifest is his protection over us, and so constant is his love in preserving us from the perils that surround us on all sides, that this alone would suffice to make us firmly believe that he will have mercy on all these Peoples, since it can be but on their account that he guards us with a Providence so powerful and so loving. Finally, time, and the return of the Hurons who had gone down in company with Father de Brebeuf, dispelled all these calumnies.

[26] CHAPITRE III.

DE LA MISSION DE SCTE. MARIE AUX ATARONCHRONONS.

CETTE Maiſon de Saincte Marie, porte auſſi le titre de Miſſion, à raiſon de quatre Bourgs aſſez proches qui en ſont dependans. Le Pere Pierre Chaſtelain en a cultiué deux, de ſainct Loüis & de S. Denys. Le P. Pierre Pijart a eu le ſoin des deux autres, de ſaincte Anne & de ſainct François Xauier.

Le P. Pierre Pijart trouua d'abord les eſprits fort reueſches, qui luy fermoient & leurs oreilles & leurs Cabanes, refuſans d'eſcouter ce qu'ils n'entendoient qu'auec vn eſprit de blaſpheme: Mais en fin ſa patience les a apriuoiſez pour la pluſpart, & en a conduit quelques-vns iuſqu'à ce poinct qu'ils connoiſſent la Verité, & ſe plaignent d'eux-meſmes de n'auoir pas aſſez de forces pour embraſſer vn ſi grand bien.

[27] Le P. Pierre Chaſtelain a par tout eſté bien venu, & entr'autres ayant fait rencontre de quelques bons eſprits, leur a fait penetrer ſi auant la ſaincteté de nos Myſteres, qu'ils en parlent tres-hautement, iuſqu'à inſtruire & toucher les autres. Mais ce fruict n'eſt pas meur, & leur Foy n'eſt pas encores aſſez forte dans l'occaſion, pour en faire eſtat, comme de perſonnes gagnées à Dieu; c'eſt à luy de faire le coup, & nous deuons eſtre contens d'auoir jetté & arroufé cette Semence.

Les Peres n'eſtans pas obligez de faire aucun

[26] CHAPTER III.

OF THE MISSION OF STE. MARIE AMONG THE ATARONCHRONONS.

THIS House of Sainte Marie also bears the title of Mission, on account of four Villages close by, which are dependent thereon. Father Pierre Chastelain has had the direction of two—those of saint Louis and St. Denys. Father Pierre Pijart has had charge of the two others—those of sainte Anne and of saint François Xavier.[1]

At first, Father Pierre Pijart met with very stubborn-minded persons, who closed their ears and their Cabins to him and refused to listen to what they heard, except in a spirit of blasphemy. But, in the end, his patience tamed the majority of them, and influenced some of them to such an extent that they know the Truth, and complain of themselves that they have not strength enough to embrace so great a blessing.

[27] Father Pierre Chastelain was welcomed everywhere, and, having met among them some right-minded persons, he caused these to enter so far into the holiness of our Mysteries that they speak very highly of them and even instruct and impress others. But this fruit is not ripe, and their Faith is not strong enough at present to regard them as persons who are won over to God. It is for him to accomplish the result, and we must rest satisfied with having sown and watered this Seed.

ſejour dehors, veu la proximité des Bourgs; outre les courſes qu'ils y ont faites, ont eu le moyen de vacquer à la reception des Chreſtiens, & à l'inſtruction de pluſieurs infideles, qui paſſans par cette Maiſon, y reçoiuent des enſeignemens, que quelquefois on n'euſt pas pû ailleurs leur donner auec tant d'aduantage. Souuent le Cerf reçoit le coup de mort en vn endroit, & tombe aux abois loin de là. Souuent auſſi nous auons veu qu'vn Infidele aura receu le coup de vie en cette Maiſon, qui eſtant retourné dans ſon [28] Bourg, ſe jette entre les bras des Miſſionnaires qui y ſont, & leur demande le Bapteſme. Pourueu qu'vn iour nous les voyons tous dans le Ciel, n'importe où Dieu leur aura fait miſericorde.

Although the Fathers are not obliged to make a long stay outside, owing to the proximity of the Villages, nevertheless, in addition to the visits they have made there, they have found means to attend to the reception of Christians and the teaching of many infidels, who, passing through this House, receive therein instruction that could not be so advantageously given to them elsewhere. Often the Hart receives its deathblow in one place, and falls dead far away from it. Frequently, also, we have observed that our Infidel has felt the life-giving influence in this House, who, upon returning to his own [28] Village, has thrown himself into the arms of the Missionaries who dwell there, and has asked them for Baptism. Provided we see them all one day in Heaven, it matters little where God has had mercy on them.

CHAPITRE IV.

DE LA MISSION DE LA CONCEPTION, AUX ATIGNA-OÜANTAN.

LE ſoin de cette Miſſion eſt tombé en partage au Pere François le Mercier & au P. Paul Ragueneau. Et c'eſt dans le principal Bourg de cette Miſſion, qui en porte le nom, où nous auons recueilly les fruicts de la Foy, les plus meurs qui nous ayent paru dans ce Païs, depuis qu'on y a ietté la ſemence de l'Euangile. Auſſi eſt-ce en ce Bourg où depuis quelques Années nous auons apliqué plus fortement noſtre trauail. Ie puis dire qu'on y void, par la grace de DIEV, vne Egliſe formée, & des Chreſtiens qui viuent non ſeulement dans l'exercice de la Foy, mais qui triomphent [29] au milieu du regne de Sathan, de l'impieté meſme. Ie ne dis pas que tout le Bourg ſoit conuerty, ny que le nombre des Chreſtiens y ſurpaſſe celuy des Infideles; mais ie veux dire, que le[ur] courage, leur zele, leur fidelité, leur conſtance ſe rend victorieuſe de tout ce qui s'opoſe à leur Vertu, & donnent cent fois plus de credit à la ſaincteté de nos Myſteres, que nos paroles & nos exemples. On y a veu tous les Chreſtiens combatus par les puiſſances les plus fortes qui ſoient dans le Païs, & le meſme iour a eſté témoin de leur Victoire, ſans que pas vn ait ſuccombé, quoy que chacun fuſt attaqué ſeparément, ſans ſçauoir le courage & la reſiſtance des autres.

CHAPTER IV.

OF THE MISSION OF LA CONCEPTION AMONG THE ATIGNAOUANTAN.

THE charge of this Mission has fallen to the share of Father François le Mercier and Father Paul Ragueneau. It is in the principal Village of this Mission — which bears its name — that we have gathered the ripest fruits of the Faith that we have seen in this Country since we have sown the seed of the Gospel here. It is in this Village also that, for some Years, we have most vigorously carried on our work. I may say that here is seen, through the grace of GOD, a Church established, and Christians who not only live in the practice of the Faith, but who triumph, [29] in the midst of Satan's reign, over impiety itself. I do not assert that the entire Village is converted, nor that the number of the Christians in it exceeds that of the Infidels; but I mean to say that their courage, their zeal, their faithfulness, their constancy, prove victorious over everything that is opposed to their Virtue, and secure respect for the sacredness of our Mysteries a hundred times more than our words or our examples can do. We have seen all the Christians assailed by the most powerful influences in the Country, and the same day witnessed their Victory, without a single one yielding, although each was attacked separately and was not aware of the firmness and resistance of the others.

It was in the middle of Winter; everywhere

Ce fut au milieu de l'Hyuer, que tout eſtoit remply de ſuperſtitions Diaboliques, & que les puiſſances d'Enfer s'eſtoient fait rendre deux iours entiers vn homage continuel, promettant la gueriſon d'vne malade. Le plus impie qui ſoit dans le Bourg, auoit entrepris cette cure, auec l'aide de ſon Demon; mais voyant tout ſon art ſans effet, il ſe plaint de ce que les Chreſtiens ne paroiſſoient [30] point dans vne Feſte ſi publique: & ſur tout il demande qu'vn nouueau Chreſtien nommé Charles Tſondatſaa, joigne ſa voix auec la ſienne, pour inuocquer plus fortement l'aſſiſtance du Demon, qui deuoit rendre la ſanté à cette malade. C'eſt le plus noble employ des Capitaines, d'obeir à ces Impoſteurs. On tient Conſeil, l'affaire eſt jugée d'importance, les principaux ſont deputez par le Public, pour attaquer en meſme temps tous les Chreſtiens.

Charles eſt tout eſtonné de voir trois des plus conſiderables Capitaines entrer en ſa Cabane. Mon Dieu, s'écrie-t'il dans le fonds de ſon cœur, arreſtez l'effort de ces eſclaues de Satan, qui viennent me porter quelque choſe de ſa part: Conſeillez-moy, mon Dieu, dans ce rencontre. Il ne ſçait pas ce qui les amene, mais il ſe doute bien qu'eſtans dans le plus fort de ces ceremonies d'Enfer, l'eſprit de ces malheureux n'eſt poſſedé que du Demon. Bonjour, mes freres, leur dit-il; puiſque vous me venez voir, c'eſt à moy à vous entretenir. Ie vous diray les penſées que i'auois de vous-autres, il n'y a pas longtemps: [31] Ie vous porte compaſſion, vous obeiſſez à vn maiſtre le plus infame qu'il y ait au monde, vous emploiez tous les iours voſtre voix à proclamer ſes commandemens, ce n'eſt pas vous qui commandez,

abounded Diabolical superstitions, and the powers of Hell had caused continual homage to be rendered to them for two entire days, promising the cure of a sick person. The most impious man in the Village had undertaken the cure, with the assistance of his Demon; but, seeing that all his arts were of no avail, he complained that the Christians did not make their appearance [30] in so public a Festival, and, in particular, he asked that a new Christian, named Charles Tsondatsaa, should unite his voice to his, more strenuously to invoke the aid of the Demon who was to restore the health of the sick person. It is the highest duty of the Captains to obey these Impostors. A Council was held; the matter was deemed important; the chief men were deputed by Public authority to attack all the Christians at the same time.

Charles was greatly surprised at seeing three of the leading Captains enter his Cabin. "My God!" he exclaimed in the depths of his heart, "stay the efforts of these slaves of Satan, who come to bring me something on his behalf. Counsel me, O God! in this emergency." He did not know what brought them, but he was quite sure that, as these Hellish ceremonies were at their height, the minds of those wretches were possessed only by the Devil. "Good day, my brothers," he said to them. "As you have come to see me, it is for me to entertain you. I will tell you the thoughts that I had of you not long ago. [31] I feel compassion for you; you obey a master who is the most infamous in the world; you use your voices every day to proclaim his commandments. It is not you who command, but he. Why do not all the people believe? and why do not you yourselves believe the first of all? Then would you really be

mais luy. Que tout le monde ne croyt-il? & vous-mesmes, que ne croyez-vous les premiers? ce seroit bien alors que vous feriez veritablement Capitaines, qui obeissans à DIEV seul, vous rendriez nostre Païs le plus heureux du monde. Apres cela, comme il ne manque pas d'esprit ny de langue, il leur declare l'equité des Commandemens de DIEV, la verité & la grandeur de ses promesses, & le malheur eternel de tous ceux qui refusent de luy obeir.

Comme il ne trouuoit point de fin, Messieurs les Capitaines auoient bien de la peine à trouuer quelque entrée fauorable. En fin le plus hardy s'auance: Mon frere, luy dit-il, ie ne viens pas icy tout seul ny de mon propre mouuement, le Conseil nous a enuoiez pour te porter vne parole, mais ie n'ose parler. Non, ce n'est pas moy qui te parle, mais toutes ces Cabanes. As tu veu cette malade languissante? [32] elle n'en peut plus, & n'a de voix qu'autant qu'il luy en faut, pour te dire: Tsondatsaa, ayes pitié de moy. Tout le Public s'est emploié depuis deux iours pour elle, mais nos remedes sont sans force, n'estans pas animez de ta voix; vn tel, desire que ce soit toy qui preside auec luy à la ceremonie: ne refuse pas au Public cette faueur, pour vn iour seulement.

Mes freres, leur replique-t'il, vous sçauez que ie croy; cette Cabane est saincte; si ie pechois, quel exemple donnerois-ie aux autres qui sont sur le poinct d'estre Baptisez? Commandez-moy quand nous irons en guerre, de me jetter dans le peril, quand ie ferois moy seul, ie feray teste à l'Ennemy; mais plustost mourir que pecher.

Mon frere, luy dit vn Apostat, ce n'est pas vn mal sans remede; nous venons de parler aux Robes noires

Captains who, by obeying GOD alone, would make our Country the happiest on earth." After this, as he is not deficient in wit or in language, he declared to them the equity of GOD'S commandments, the truth and greatness of his promises, and the eternal misery of all who refuse to obey him.

As his speech had no end, Messieurs the Captains had great difficulty in securing any opportunity for answer. At last, the boldest advanced. "My brother," said he, "I do not come here alone, or of my own accord. The Council has sent us to say a word to thee, but I dare not speak. No, it is not I who speak, but all the Cabins. Hast thou seen that sick woman who languishes? [32] She is exhausted, and her voice has but strength enough to say to thee: 'Tsondatsaa, have pity on me!' All the People have striven for her during the past two days, but our remedies are without effect, not being animated by thy voice. Such a one desires that thou shouldst be the one to preside with him at the ceremony. Do not refuse the People that favor, for a single day."

"My brothers," he replied, "you know that I am a believer. This Cabin is holy. Were I to sin, what example would I give to those who are on the point of being Baptized? Command me, when we shall go to war, to put myself in a dangerous place, and, even if I were alone, I would make head against the Enemy; but I would rather die than commit sin."

"My brother," said an Apostate to him, "this is not an evil without remedy. We have just spoken to the black Gowns who teach thee. It is true that they do not wish to exhort thee to obey us on this point; but they have promised us that to-morrow they will wipe out thy sin. Courage, therefore, and

qui t'enſeignent; il eſt vray qu'ils ne veulent pas t'exhorter à nous obeir en ce poinct, mais ils nous ont promis que demain ils t'effaceront ton peché. Courage donc, & ne crains pas vn peché qui demain ne ſera plus, quand tu te ſeras Confeſſé.

[33] Le Diable eſt bien ruſé; Mais vn cœur qui a pour ſa deuiſe: Pluſtoſt mourir que de pecher, n'eſt pas pour eſtre pris dedans ces pieges. Le combat n'en demeura pas là, mais toûjours ce nouueau Fidele, eſt ſemblable à ſoy-meſme. Ils tâchent en fin de corrompre ſa Femme, mais ils trouuent par tout vn genereux refus.

A meſme temps vn Capitaine plus fougueux que ceux-cy, eſtoit entré en la Cabane de quelques autres Chreſtiens. Il ſ'adreſſe au plus jeune de tous: Mon nepueu, ſ'écrie-t'il d'vne voix infernale, fais tréue pour vn iour, de la Foy, noſtre Païs ſe perd, les malades ſe meurent, où fuirons-nous, pour éuiter la mort? pourquoy vous retirez-vous de nos dances? pourquoy refuſez-vous de rendre cette charité au Public? Ce ſont les Chreſtiens qui nous tuënt, puiſqu'ils ne nous veulent pas ſecourir. Viens, mon nepueu, danſer auiourd huy, & demain tu reprendras les exercices de la Foy.

Ce jeune Chreſtien répond à tout cela, ſans dire mot. Il met ſa teſte entre ſes jambes, ſelon la couſtume du Païs, c'eſt à dire qu'il n'en fera rien. Le Chef de la [34] Cabane n'eſt pas content de ce ſimple refus, il veut vne proteſtation plus viue de la Foy qui regne dans toute ſa Famille. Tu perdras icy ton temps, dit-il au Capitaine, les enfans meſmes ne t'obeïront pas: le Diable n'a point icy d'empire où Dieu ſeul eſt le Maiſtre. Ie porte la parole pour

fear not a sin that to-morrow will no longer exist, when thou shalt have Confessed."

[33] The Devil is very cunning, but a heart whose motto is "Death before sin" is not to be taken in such snares. The struggle did not end there, but this new Believer remained ever consistent. Finally, they endeavored to bribe his Wife, but they met at all points a brave refusal.

At the same time, a Captain, more impetuous than they, had entered the Cabin of some other Christians. Addressing the youngest, he said to him in a fiendish voice: "My nephew, make a truce for one day with the Faith. Our Country is going to ruin; the sick are dying. Whither can we flee to avoid death? Why do you keep away from our dances? Why do you refuse to do this act of kindness to the People? It is the Christians who kill us, since they will not help us. Come and dance to-day, my nephew, and to-morrow thou shalt resume the practice of the Faith."

To all this the young Christian answered not a word. He bowed his head between his knees, according to the custom of the Country, meaning thereby that he would do nothing of the kind. The Head of the [34] Cabin was not satisfied with so simple a refusal; he preferred a more energetic protestation of the Faith that reigned in all his Family. "Thou wilt lose thy time here," he said to the Captain; "even the children will not obey thee. The Devil has no authority here, where GOD alone is Master. I speak in the name of all, for I know that their Faith is like unto mine. We may, indeed, all be massacred; but no one can force us to pay the homage that you render to the Devil."

tous, ſçachant bien que leur Foy eſt ſemblable à la mienne: on peut bien tous nous maſſacrer, mais non pas extorquer de nous cet hommage que vous rendez au Diable.

Ce Capitaine entre en fureur, redouble ſes cris, ſes menaſſes, & ſes blaſphemes contre Dieu. En fin il eſt contraint de quitter la partie, voyant meſme que les enfans le regardoient d'vn œil auſſi aſſeuré que ſ'il les euſt ſimplement viſitez.

Il n'y eut pas vne Cabane où habitaſt quelque Chreſtien, qui ce iour là ne rendiſt témoignage que leur Foy eſtoit plus forte que le pouuoir de tous les Capitaines. Il n'y eut pas meſme iuſqu'à vn pauure petit Homme, nommé Mathias Atieſſa, qui eſtant le rebut de tous ceux de ſon Bourg, eut toutefois aſſez d'eſprit [35] & de courage, pour arreſter l'inſolence d'vn Capitaine qui le vouloit forcer à luy obeir en ce poinct. Ceſſe de croire, luy dit en fin ce Capitaine, apres mille efforts inutiles. Et moy & mon fils, répondit-il, nous mourrons pluſtoſt. Mais ſi ton fils tombe malade? Pluſtoſt, répond le pere, ie le verray mourir, que de me ſeruir de vos remedes & danſes Diaboliques. Que te donnent ces Robes noires pour croire de la ſorte? Le Paradis, réplique-t'il. Tu parles bien reſolument pour vn Gueux; encore ſ'ils te donnoient quelque robe pour te couurir. Ie feray riche dans le Ciel; mais à ce que ie vois (répondit-il au Capitaine, qui autrefois auoit témoigné quelque volonté pour la Foy) c'eſt juſtement cela qui t'empeſche de croire, tu ne ſonges qu'à la vie preſente & non pas à l'Eternité. Ce pauure Homme a plus de bonne volonté que d'eſprit; mais ſi DIEV rend les langues des Enfans diſertes, ce n'eſt pas d'auiour-

The Captain became furious, and redoubled his cries, his threats, and his blasphemies against God. In the end, he was compelled to abandon his design when he saw that even the children looked at him with as untroubled a gaze as if he were merely paying a visit.

There was not one Cabin where any Christian dwelt that did not bear witness, on that day, that their Faith was stronger than the power of all the Captains. Even one poor little Man, named Mathias Atiessa, who was the butt of the Village, had nevertheless sufficient wit [35] and courage to check the insolence of a Captain who tried to compel him to obedience in that respect. "Cease to believe," the Captain said to him at last, after many useless efforts. "Both my son and I," he replied, "would sooner die." "But if thy son should fall ill?" "I would rather see him die," replied the father, "than have recourse to your Diabolical remedies and dances." "What do the black Gowns give thee, to induce thee to believe thus?" "Paradise," he replied. "Thou speakest very boldly for a Beggar, even if they gave thee a robe to cover thee." "I shall be rich in Heaven; but from what I see" (he replied to the Captain, who had formerly shown some inclination toward the Faith) "it is precisely that which prevents thee from believing,—thou thinkest only of this life, and not of Eternity." This poor Man has more good will than wit; but if GOD makes the tongues of Children eloquent, this is not the first time that he has given to the Souls of the weakest the means of confounding those who think that they are the greatest minds of the Earth.

When evening came, the Christians [36] felt great-

dhuy qu'il donne aux Ames les plus foibles, dequoy confondre ceux qui penſent eſtre des plus forts eſprits de la Terre.

Le ſoir eſtant venu, ce fut à ces Chreſtiens [36] vne conſolation bien ſenſible, de ſçauoir l'vn de l'autre, ce qu'il leur eſtoit arriué. Les Diables, diſoit Charles, ont paru aujourd'uy dedans ma Cabane, oüy trois Diables d'Enfer, mais reueſtus de chair; ils ont voulu la renuerſer, mais DIEV la ſoûtenuë. C'eſt ainſi qu'ils en donnent toute la gloire à DIEV.

Ces attaques n'ont pas eſté pour vn iour ſeulement, ce ſeroit en eſtre quite à trop bon marché. A peine y a-il aucun iour en l'Année, que quelque Demon ne ſe faſſe rendre vn homage particulier: mais cõme dans le Chriſtianiſme chaque Sainct ayant eu ſon Iour, il ſe fait vne Feſte plus celebre où tous les Saincts ſont honorez de Compagnie, de meſme auſſi dans ce Païs, chaque Demon ayant eſté honoré à ſon tour, il ſe fait durant l'Hyuer vne ſolennité publique, où les Demons ſe font tous honorer en meſme iour. On appelle cette celebrité Ononhoüaroia, ou renuerſement de teſte, parce que toute la jeuneſſe, & meſmes les femmes & enfans, courent comme des furieux exigeans qu'on obeiſſe à leurs Demons, en leur faiſant preſent d'vne choſe qu'ils [37] propoſent auec enigme & qui leur a eſté dictée en ſonge.

On ne pû cette Année tirer de nos Chreſtiens aucuns de ces homages, ils en ont refuſé conſtamment meſme tous leurs intimes. Ce pauure Mathias, dont ie viens de parler, ſ'eſt veu arraché de la place, il a eſcouté les menaces qu'on luy faiſoit, & a conſideré la hache déja leuée deſſus ſa teſte, ſans iamais auoir ouuert la bouche pour dire vn mot qu'on vouloit tirer de luy.

ly consoled at learning from one another what had happened to them. "The Devils," said Charles, "appeared to-day in my Cabin,—yes, three Devils from Hell, but clothed with flesh. They wished to overturn it, but GOD held it up." Thus did they attribute all the glory thereof to GOD.

These attacks were not for one day only; that would have been escaping too easily. There is hardly a day in the Year on which some Demon does not have special homage rendered unto him. But, as among Christians, after each Saint has had his own Day, there is a more solemn Festival on which all the Saints are honored in Company, so likewise in this Country, after each Demon has been honored in his turn, there is a public celebration during Winter, at which all the Demons are honored on the same day. This celebration is called Ononhouaroia, or "upsetting of brain," because all the youth, and even the women and children, run about as if they were mad, insisting upon obedience being paid to their Demons by making them a present of something which they [37] proffer with an enigma, and which has been suggested to them in a dream.

This Year, it was found impossible to secure from our Christians any such homage; they always refused it, even for all their intimate friends. Poor Mathias, whom I have just mentioned, was lifted up from the ground, heard the threats uttered against him, and saw the hatchet already raised over his head, without opening his lips to say a single word that they wished to draw from him.

An hour afterward, they did the same to another Christian named Pierre Andation, and the same Silence was his sole complaint. His Wife, a Chris-

Vne heure apres, on fit le meſme à vn autre Chreſtien, nommé Pierre Andation, & le meſme Silence en fut auſſi toute ſa plainte. Sa Femme, Chreſtienne comme luy, qui le tenoit d'vn bras pour arreſter celuy qui le tiroit auec violence, l'accuſe doucemẽt quelque tẽps apres, de n'auoir pas eu aſſez d'aſſeurance puiſque la ſuëur luy en eſtoit venuë par tout le corps. Vn des Peres ſe trouuant là heureuſement, eut la conſolation d'eſtre témoin de toute cette fidelité.

Ce n'eſt pas ſeulement dans les Hommes que ſe rencontre cette force; la Foy ne trouue point de difference entre les ſexes, [38] elle affermit auſſi le courage des Femmes. L'Eſté dernier, le plus fameux Magicien qui ſoit dans le Païs, fut conſulté, quel ſuccés on deuoit eſperer des bleds qui eſtoient ſur terre. Il répondit deux choſes: Premierement, Qu'il falloit que chaqu'vn allaſt tous les iours dedans ſon champ, jetter du petun dans le feu & l'y conſommer en l honneur du Demon qu'il adore; criant à haute voix cette formule: Eſcoute, Ciel, gouſte de mon petun, ayes pitié de nous.

Secondement, il ordonna, que pas vn n'allaſt cueillir du chanvre (c'eſt le temps où on va d'ordinaire cueillir dans les campagnes deſertes, vne certaine herbe ſauuage dont on fait du fil à retz:) Et ce malheureux adioûta, que ſi en cela on manquoit à obeir à ſon Demon, tous les bleds eſtoient perdus. Le commandement eſt incontinent proclamé par les Capitaines. Mais les Chreſtiens ne ſont pas pour ſacrifier au Diable, pluſtoſt reſolus de mourir de faim: Et deux ſœurs qui ſ'étoient donné parole d'aller le lendemain cueillir du chanvre, croyans qu'elles ne

tian like himself, who held him by one arm in order to stop the man who pulled him violently, gently reproached him some time afterward with not having had enough confidence, for the sweat had broken out all over his body. One of the Fathers, who was fortunately on the spot, had the consolation of witnessing all this faithfulness.

It is not only among the Men that one meets such strength. Faith finds no difference between the sexes; [38] it fortifies the courage of the Women as well. Last Summer, the most famous Magician in the Country was consulted to learn what success might be expected from the corn that had been planted. He gave two answers,—in the first place, that it was necessary that each one should go every day to his field, throw some tobacco on the fire, and burn it in honor of the Demon whom he worshiped, calling aloud this form of prayer: "Listen, O Sky! Taste my tobacco; have pity on us."

Secondly, he ordered that no one should go to gather hemp (that was the time when they usually go to the untilled plains, in order to gather a certain wild plant, from which twine for their nets is made).[2] And the wretch added that, if they failed to obey therein his Demon, all the grain would be lost. This command was at once proclaimed by the Captains; but the Christians would not offer sacrifices to the Devil, being resolved to die of hunger, rather than do so. Two sisters, who had agreed together to go out on the following day to gather hemp, thought that they could not without sin [39] break this agreement; they went with bowed heads, and returned in the sight of all the Infidels. Complaints of this were made to the Captains, who proclaimed through the

pourroient pas ſans peché [39] rompre cette partie; y vont teſte baiſſée, & en reuiennent à la veuë de tous les Infideles. Les Capitaines en reçoiuent les plaintes, ils vont crier par tout le Bourg qu'il ne falloit pas eſperer vne heureuſe recolte, que les Chreſtiens ſeroient cauſe de la famine, & qu'il eſtoit bien vray que la Foy eſtoit la ruine du Païs. Tous accuſent ces pauures innocentes, mais le cœur d'vn Fidele ne craint que Dieu, & le peché. Nous ne ſçauons ſi DIEV a voulu recompenſer leur Foy & punir l'impieté des autres, mais nous auons eſté témoins que la pluſpart du bled ne vint pas à maturité, & de ceux nommément qui auoient ſacrifié au Diable, nos Chreſtiens ayans fait vne recolte aſſez heureuſe.

Quelques mois par apres, lorſque le Bourg trembloit de peur de l'Ennemy: Ne nous venez pas ſecourir, nous diſoient ces deux bonnes ſœurs, quand bien les Iroquois viendroient brûler nos palliſſades, puiſque les Capitaines excitent tout le monde au ſeruice du Diable. Mais ie ne ſçay ſi leur zele n'eſtoit point du genre de celuy de ces deux Freres Boanerges, au moins auoient-elles quelque choſe de [40] plus, puiſqu'elles meſmes euſſent pery dans l'embrazement de leur Bourg.

Village that a good harvest could not be expected, that the Christians would be the cause of famine, and that it was quite true that the Faith was the ruin of the Country. Every one accused these poor innocent women, but the hearts of the Faithful fear only God and sin. We do not know whether GOD willed to reward their Faith, and to punish the impiety of the others; but we were witnesses that most of the corn did not ripen, especially that belonging to those who had sacrificed to the Devil, while our Christians gathered a fair crop.

Some months afterward, when the Village trembled with fear of the Enemy, these two good sisters said to us, "Do not come to our succor, even if the Iroquois come and burn our palisades, because the Captains are urging all the people to the service of the Devil." But I do not know whether their zeal was not like that of the Brothers Boanerges,—at least these women had somewhat [40] more, for they themselves would have perished in the burning of their Village.

CHAPITRE V.

QVELQVES BONS SENTIMENS DE QUELQUES CHRESTIENS DE CETTE MESME MISSION.

CE n'eſt pas ſeulement en public que les Chreſtiens ont fait paroiſtre leur fidelité: le Ciel en veut auoir des preuues, dont quaſi luy ſeul en veut eſtre témoin. Vn nommé Ioſeph Teondechoren, auoit vne fille de neuf à dix ans, qu'vne maladie ſoudaine emporta lors qu'il ſ'y attendoit le moins. Incontinent les Infideles luy reprochent que cette mort eſt vn fruict de la Foy, qu'il auoit embraſſée depuis le maſſacre de feu Ioſeph Chihoâtenhoüa ſon frere qu'autrefois ſa femme eſtoit morte vn jour apres qu'on l'auoit baptiſée, quoy qu'à l'heure de ſon Baptesme elle fuſt pleine de ſanté; en vn mot, que ſa Famille ſe voyoit depeuplée depuis qu'on y auoit [41] admis la Foy. Ayans apris cette nouuelle, vn Pere va pour le conſoler; mais vn cœur qui reçoit les conſolations de DIEV meſme, n'a pas beſoin d'autre conſolation. Il m'eſt aduis, diſoit ce bon Chreſtien, que ie voy ma fille joyeuſe deuant moy, ſa mort m'a plus conſolé que ſa vie, mon eſprit n'en a point eſté alteré: Il y a quelque temps que ie l'auois donnée à DIEV, il en a diſpoſé, elle eſtoit plus à luy qu'à moy. Ie ne fay pas beaucoup d'eſtat de la vie que nous roullons icy bas ſur terre, ie ne priſe que l'Eternité, & les entretiens qu'à iamais nous aurons enſemble.

Marie Aonetta ve[u]fue de feu Ioſeph Chihoâten-

CHAPTER V.

OF THE GOOD SENTIMENTS OF SOME CHRISTIANS OF THIS SAME MISSION.

NOT only in public have the Christians manifested their faithfulness. Heaven desires proof of the same, whereof it alone, so to speak, will be the witness. One Joseph Teondechoren had a daughter, nine or ten years old, who was carried away by a sudden illness when he least expected it. The Infidels at once reproached him, saying that her death was a result of the Faith, which he had embraced after the murder of the late Joseph Chihoâtenhoua, his brother; that, some time previously, his wife had died a day after having been baptized, although at the hour of her Baptism she was in good health,—in a word, that his Family was being destroyed since they had [41] accepted the Faith. A Father who had heard the news went to console him; but a heart that receives its consolation from GOD alone needs no other. "It seems to me," said this good Christian, "that I see before me my daughter, full of joy; her death has consoled me more than her life; my mind has not been disturbed by it. Some time ago, I gave her up to GOD; he has disposed of her; she belonged to him more than to me. I do not place much value upon the life we lead here below on earth. I prize Eternity alone, and the intercourse that we will have together forever."

hoüa, cet infigne Chreftien, fe comporta auec vn femblable courage, la mort luy ayant ofté vne petite fille de trois ans, nommée Geneuiefue, qui fouuent durant fa maladie, monftrant le Ciel difoit qu'elle cherchoit fon pere, & vouloit aller auec luy. Les Peres qui eftoient pour lors à la Conception, quinze iours ou trois femaines deuant fa mort, la voyant griefuement malade, f'aduiferent de dire quelques Meffes Votiues en l'honneur de fa bonne Patronne faincte Geneuiefue, [42] pour la prier de procurer à cette petite creature ce qui feroit pour fon mieux, ou la vie ou la mort en cet eftat d'innocence. Il femble que cette bonne Saincte leur voulut faire fentir qu'elle auoit oüy leur requefte, la vie eftant reftée à cette petite fille iufqu'au troifiéme iour de l'An, iour de la fefte de la Saincte, que cette petite Geneuiefue expira. C'eftoit la premiere qu'vn de nos Peres auoit baptifée arriuant au Païs, & à laquelle, par vœu, il auoit donné ce Nom, auec prieres à cette bonne Patronne, que comme elle deuenoit la Gardienne de cette premiere grace, il luy pleuft faire en forte que par fon moyen elle obtint la derniere. Sa mere Aonetta ayant affifté à l'enterement de fa fille, voyant que fes parens Chreftiẽs f'areftoient à pleurer fur la foffe de fon feu mary, ne pût arrefter les plus vifs fentimens de fon cœur. A quoy bon toutes ces larmes, leur dit elle? tafchons à les fuiure là haut dedans le Ciel; faifons y vne famille toute entiere de Saincts, feruons tous Dieu fidelement: que les mefcroyans recognoiffent que noftre Foy n'eft pas morte auec les deffunts, & que [43] l'efperance du Paradis eft capable d'arrefter nos larmes.

Vn jeune Homme Chreftien eftant dans vn voyage,

Marie Aonetta, widow of the late Joseph Chihoâtenhoua, that distinguished Christian, behaved with similar courage when death robbed her of a little daughter three years old, named Genevieve, who, during her illness, frequently pointed to Heaven saying that she was looking for her father, and wished to go with him. When the Fathers who at that time were at la Conception, a fortnight or three weeks before her death, saw her grievously ill, they bethought themselves of having some Votive Masses said in honor of her good Patroness sainte Genevieve, [42] to pray her to obtain for the little creature whatever might be best for her,—either life, or death while in that state of innocence. It would seem that the good Saint wished to show them that she had heard their prayer; for life lingered in the little girl until the third day of the Year, the feast day of the Saint, when little Genevieve expired. She was the first whom one of our Fathers had baptized on his arrival in the Country, and to whom, in fulfillment of a vow, he had given that Name, praying that good Patroness that, as she had become the Guardian of this first grace, she might be pleased so to act that by her means she would obtain the last. When her mother Aonetta, who had attended her daughter's interment, saw her Christian relatives stop to weep over the grave of her late husband, she could not restrain the liveliest emotions of her heart. "What is the good of all these tears?" she said to them. "Let us endeavor to follow them up there, in Heaven; let us gather there an entire family of Saints; let us all serve God faithfully, so that the unbelievers may see that our Faith has not died with those who have departed, and that [43] the hope of Paradise is sufficient to check our tears."

fait rencontre d'vne femme infidelle qui le ſollicite à ce qu'il ne peut luy accorder qu'auec intereſt de ſa conſciẽce. Tu es vne chienne, luy reſpondit-il, retire toy de moy. Mais que crains-tu dedans ces bois, repart cette impudente, perſonne ne nous void. Mais le grand maiſtre de nos vies a les yeux arreſtez ſur nous, luy replique ce bon fidele, & c'eſt celuy-la que je crains.

Vn bon Neophyte eſtoit allé en vn bourg voiſin, en vn feſtin celebre, où les guerriers qui y ſont inuitez ſ'animent mutuellement par leurs chanſons à faire quelque acte de valeur. Au ſortir de cette aſſemblée, eſtant déja bien tard, vne femme luy prend la main, & l'inuite à loger chez-elle. I'ay déja, luy-dit-il, pris mon logis ailleurs. La nuict t'empeſche de me recognoiſtre, repart cette affaitée, c'eſt en cette maiſon, où tu as autrefois logé; oüy dea, dit-il, mais alors ie n'eſtois pas Chreſtien. Dieu ſçait lequel des deux fut le plus eſtonné. Quoy que c'en ſoit, ce bon Neophyte craignant [44] que dans cette occaſion, le Diable ne le tentaſt plus fortement, ſe reſolut de conſeruer ſa victoire en fuyant. Il part toute nuict de ce bourg, & arriue ſur la minuit en ſa Cabane, où on ne l'attendoit qu'au lendemain.

Vn Chreſtien s'eſtoit reſolu de jeuſner, par deuotion, vn mois entier. A peine a il cõmencé que les chaſſeurs retournẽt des bois, chargez de chairs d'ours & de cerfs. Autant de feſtins qui ſe font par toutes les Cabanes, ce ſont autant de tentations bien fortes pour vn Homme, qui en tout autre temps eſt contraint par neceſſité de mener vne vie plus auſtere que celle du Careſme. On l'inuite au feſtin deux, trois & quatre fois le jour; mais crainte de ſe voir engagé

A Christian young Man on a journey met an infidel woman, who solicited him to do what he could not yield to her without prejudice to his conscience. "Thou art a bitch," he replied to her; "withdraw from me." "But what fearest thou in these woods?" answered the shameless woman, "no one sees us." "But the great master of our lives has his eyes fixed upon us," replied the good believer, "and it is he whom I fear."

A good Neophyte went to a neighboring village on the occasion of a noted feast, at which the invited warriors excited one another by their songs to perform some deed of valor. When he left the meeting, at a very late hour, a woman took his hand and invited him to lodge with her. "I have already secured my lodgings elsewhere," he replied. "The darkness prevents thee from recognizing me," said the decoy; "it was in that house that thou didst formerly lodge." "Yes indeed," he said, "but then I was not a Christian." God knows which of the two was the more astonished. However, the good Neophyte, fearing [44] that on this occasion the Devil might tempt him more energetically, resolved to make sure of his victory by flight. He left the village that very night, and about midnight he reached his own Cabin, where he was not expected till the following day.

A Christian resolved, through devotion, to fast for an entire month. Hardly had he begun when the hunters returned from the woods, loaded with the flesh of bears and of deer. All the feasts that were held, in all of the Cabins, were so many very strong temptations for a Man who, at all other times, is compelled through necessity to lead a life more austere

dans quelqu'vn qui pût rompre ſon jeuſne, il ſe priue de tous les autres, où ſouuent il n'y auoit que du poiſſon. On le preſſe de n'eſtre pas ſi auſtere à ſoy-meſme, & les Peres luy-diſent, Que ſans ſcrupule, il peut remettre ſa Deuotion à quelque autre faiſon, puiſqu'il n'y eſt pas obligé. Il eſt vray, reſpondit-il, que ie mangerois volontiers de la chair; mais aujourd'huy, ie ſuis bien aiſe de m'en [45] eſtre hier abſtenu: & quand le mois ſera paſſé, la conſolation m'en ſera toute entiere: chaque fois que ie conſidere que mon jeuſne ſera recompenſé à iamais dans le Ciel, ie n'y ſens plus de peine.

Ie ne ſçay pas, diſoit le meſme en vne autre occaſion, ce qui ſe paſſe dans mon Ame, mais ie n'ay point plus grand plaiſir que lors que ie prie Dieu. I'attends le temps de la Priere, comme vn homme qui a grand faim, ſe diſpoſe à vn repas qu'il void qu'on luy prepare: Quand on m'inuite à vn feſtin proche du temps de la Priere, ie n'ay garde de m'y engager.

Il me ſemble, diſoit vne certaine, que quelqu'autre que moy parle dedans mon cœur. Lors que ie ſuis à trauailler dedans mon champ, ſans ceſſe il m'eſt aduis que quelqu'vn m'aduertit, que j'offre mon trauail à Diev. Quoy que ſouuent ie l'aye fait, il ne ceſſe pas de parler: ſouuent ie differe long-temps, & il me preſſe dauantage. Plus ie le fay, & plus ie reſſens vn plaiſir que ie ne puis dire, & toutefois ie ſuis en cela comme ces pareſſeux, qui ne font pas ce que toûjours ils ſont obligez de faire.

[46] Vn pauure Homme, ſeul Chreſtien de toute ſa Famille, eſt tourmenté de ſes parens, qui le preſſent de quitter la Foy. Ils le chaſſent de leurs Cabanes, ils luy refuſent à manger; ils luy repro-

than in the time of Lent. He was invited to a feast twice, thrice, and four times a day; but, through fear of pledging himself to attend one where he might break his fast, he refrained from attending all the others, at which often fish alone was served. He was urged not to be so severe with himself; and the Fathers told him that he might without scruple postpone his Devotion to some other season, as he was not obliged to perform it. "It is true," he replied, "that I would willingly eat flesh; but to-day I am well pleased at [45] having deprived myself of it yesterday; and, when the month shall have passed, my satisfaction will be unalloyed. Whenever I think that my fast will be rewarded forever in Heaven, I experience no more difficulty in it."

"I know not," said the same man on another occasion, "what passes in my Soul, but I feel no greater pleasure than when I pray to God. I look forward to the hour of Prayer, just as a very hungry man makes ready for a meal that he sees being prepared for him. When I am invited to a feast near the hour of Prayer, I am careful not to pledge myself for it."

"It seems to me," said a certain woman, "that some one other than myself speaks within my heart. While I am working in my field, I think all the time that some one is advising me to offer my work to GOD. Although I have frequently done so, he does not stop speaking. Sometimes I put it off for a long time, and he urges me still more earnestly. The more I do so, the more do I experience a pleasure that I cannot describe; and yet I am in this matter like those sluggards who do not always do what they are obliged."

chent la mort d'vne ſienne niepce qui auoit eſté baptiſée. Il reſte ſans ſupport, il eſt contrainct de faire ce qui eſt de l'office des Femmes. On ſe mocque de luy, on le rebute des Compagnies, on luy ſuſcite des querelles: & ſi quelquefois on l'appelle en quelque feſtin, il ſe trouue des inſolens qui crient tout haut, qu'il ne falloit pas l'inuiter parce qu'il eſt Chreſtien & qu'il porte malheur où il va: qu'il doit bien ſe reſoudre à mourir pluſtoſt qu'il ne penſe, & qu'on l'aſſommera comme vn Sorcier. N'importe, a répondu ſouuent ce bon Chreſtien, à toutes ces menaces, ie perſiſteray dans la Foy, pas vn ne me la peut rauir, plus ie ſuis pauure moins ie perdray à la mort, & ceux qui me mépriſent, trouueront apres cette vie, que ie ſeray plus riche qu'eux: ils ont leur cœur en Terre, & mes deſirs ſont dans le Ciel, depuis que ie ſuis baptiſé.

Ce pauure Homme fit cet Hyuer vn [47] acte de Charité, qui luy penſa coûter la vie, & qui mit dans le chemin du Ciel, vne Ame qui eſtoit bien proche de l'Enfer. Ils eſtoient en voyage: Apres cinq ou ſix lieuës de chemin dans les neiges, vne ſienne niepce qui les ſuiuoit eſt arreſtée par la rigueur du froid. Le ſoir ayans pris leur giſte au milieu de cette campagne, ils ſ'aperçoiuent que cette fille manque, ils ſe doutent de ce qui eſt arriué: Ce bon Ch[r]eſtien part au meſme moment pour aller ſecourir ſa niepce. Apres vne traitte aſſez longue, il trouue cette pauure fille toute roide au milieu des neiges, il la charge ſur ſes épaules, la Charité luy fait doubler ſes pas, mais en fin il n'a plus de forces luy-meſme, il ſuccombe ſous la peſanteur de ce faix & demeure par le chemin. Vn de nos domeſtiques qui eſtoit de la bande,

[46] A poor Man, the only Christian in all his Family, was persecuted by his relatives who urged him to abandon the Faith. They drove him away from their Cabins, and refused to give him anything to eat; they reproached him with the death of one of his nieces, who had been baptized. He was left without means of support, and was compelled to do what is usually the work of Women. He was mocked at, and spurned from every Company; and quarrels were picked with him. If at any time he was invited to a feast, some insolent persons present would call out that he should not have been invited, because he was a Christian, and because he brought misfortune wherever he went; that he might certainly make up his mind to die sooner than he expected; and that he would be clubbed to death as a Sorcerer. "Never mind," this good Christian would often reply to all these threats, "I will persevere in the Faith; no one can ravish it from me. The poorer I am, the less shall I lose at death; and those who despise me will find after this life that I shall be richer than they. Their hearts are on Earth; while my desires are in Heaven, since I have been baptized."

Last Winter this poor Man performed an [47] act of Charity which nearly cost him his life, and placed on the road to Heaven a Soul that was very near Hell. They were on a journey; and, after they had made their way for five or six leagues through the snow, one of his nieces, who followed them, had to stop in consequence of the severe cold. At evening, having chosen a place for their lodging in the midst of the open country, they noticed that the girl was missing and suspected what had happened. This good

voyant le iour finy, a crainte que ce Chreſtien ſe ſoit eſgaré: il va fuiure ſes piſtes dans l'obſcurité de la nuict. Il le trouue en prieres, qui ne pouuant paſſer plus outre, ſe diſpoſoit à bien mourir. La fille n'auoit plus ny mouuement ny connoiſſance. Ce ieune Homme, François, ſe dépoüille pour couurir ce [48] pauure Chreſtien, & ſe charge de ce fardeau mourant. Ils demandent l'aſſiſtance de Dieu, ils luy offrent leur vie, & apres bien des peines ſouffertes, ils arriuent au giſte. On aproche du feu cette fille plus que demy-morte, elle n'a ny poulx ny ſentiment; pour toute medecine ils luy verſent dedans la bouche de la neige fonduë en eau: en fin elle reuient à ſoy, mais c'eſtoit pour bien-toſt mourir. On eut toutefois tout le temps de l'inſtruire à loiſir pour receuoir le ſainct Baptesme. Et ſi elle eſt maintenànt dans le Ciel, elle eſt redeuable de ſon Salut à ce charitable Chreſtien, car ſes paroles entroient plus auant dans ſon cœur, & luy ne pouuoit ſe laſſer de l'animer dans l'eſperance du Paradis.

Vne Chreſtienne racontoit vn jour à vn de nos Peres, vne glorieuſe victoire qu'elle auoit remportée ſur le Diable, penſant f'accuſer d'vn grand peché. I'ay porté, diſoit-elle, le Diable dedans mon corps quaſi vn jour entier. Sans ceſſe il parloit dans mon cœur & y mettoit des penſées deshonneſtes. I'allois & ie venois à mon trauail taſchant de le quitter, [49] mais il eſtoit ſi attaché dedans mon Ame, que par tout il venoit auec moy. As-tu prié, te voyant ainſi attaquée? Non, diſoit-elle, ie n'ay pas bien prié, ſans ceſſe ie ne ſongeois qu'à Dieu, & au feu qui brûle dans l'Enfer. Ie diſois toûjours, Non, ie ne veux point pecher; mais nonobſtant ie pechois toûjours,

Christian started immediately to the assistance of his niece. After going a long distance, he found the poor girl lying quite stiff in the snow, and placed her on his shoulders. Charity made him hasten his steps, but at last his own strength failed him; he fell under the weight of his burden, and lay down by the road. One of our servants, who was with the band, seeing that the daylight was gone, feared that this Christian might be lost, and followed his tracks in the darkness of the night. He found him praying, for, as he could go no further, he was preparing to die well. The girl was both motionless and unconscious. The young Frenchman divested himself of his coat to cover the [48] poor Christian and took charge of the dying burden. They prayed to God for aid, offered him their lives, and, after enduring many hardships, they reached shelter. The girl, who was more than half dead, was placed near the fire; she had neither pulse nor feeling; for all medicine, they poured into her mouth some water obtained by melting snow. At last, she regained consciousness, but only to die soon afterward. They had, however, sufficient time to give her ample instruction in order to receive holy Baptism; and, if she be now in Heaven she owes her Salvation to that charitable Christian, for his words sank more deeply into her heart, and he was never tired of animating her with hopes of Paradise.

A Christian woman related one day to one of our Fathers a glorious victory that she had won over the Devil, while she thought that she was accusing herself of a great sin. "I carried the Devil in my body," she said, "nearly a whole day. He spoke to my heart without ceasing, and suggested immodest

& le Diable rendoit ſans ceſſe mon Ame mal-faite: c'eſt ſans doute qu'alors ie ne priois pas bien. Mais en quoy pechois tu? Le Diable, diſoit-elle, euſt-il eſté le maiſtre, ſi ie n'euſſe peché? ne ſ'en fuſt-il pas fuy, ſi i'euſſe prié comme il faut. Mais en fin, comment a-t'il ceſſé de te tourmenter de la forte? Apres auoir ſouuent dit & redit les Prieres que ie ſçay, répondit-elle, ne ſçachant plus que faire, i'ay dit de toutes mes forces IESOVS, TAÏTENR, IESVS, AYEZ PITIÉ DE MOY! Et au meſme moment, mon Ame a ceſſé d'eſtre mal-faicte: c'eſt comme cela que ie deuois prier dés le commencement.

Vne autre ayant remarqué qu'vn certain Infidele venoit ſouuent en ſa Cabane, ſe trouua vn jour interieurement fort confuſe, ſe voyant regardée de cet Homme, [50] d'vne façon qui luy fit ſoupçonner quelque mauuais deſſein. Elle tourne incontinent ſon cœur à Dieu, & ſe reſout de ne pas ietter meſme vne œillade vers le coſté d'où elle craignoit l'Ennemy: & dés le ſoir ne manqua pas de découurir le tout au Pere qui la conduiſoit, luy adiouſtant qu'elle auoit penſé que cette découuerte affoibliroit le Diable, qui ne luy vouloit que du mal & taſchoit à l'induire au peché; pour par apres, luy faire perdre la Foy.

Vne fille Chreſtienne eſtoit interrogée, ſi dans la licence que prennent icy les ieunes gens, elle n'auoit point preſté l'oreille à quelque mauuais diſcours. Pas vn ne me parle, répondit-elle, ſinon que ſouuent on me dit que ie ſuis trop melancholique: mais à cela ie ne replique rien, ſeulement ie prie DIEV dans mon cœur, afin qu'il me garde, parce que i'ay crainte de pecher. Ils ne ſçauent pas mes penſées, adioûta-t'elle, ie ne fais paroiſtre ma ioye que dans ma

thoughts to it. I came and went while occupied with my work, endeavoring to leave him; [49] but so fixed was he in my Soul that he accompanied me everywhere." "Didst thou pray when so tempted?" "No," she said, "I did not really pray; my thoughts were ever of God alone, and of the fire that burns in Hell. I said continually: 'No, I will not sin.' But, nevertheless, I sinned all the time, and the Devil ever kept my Soul in evil. Doubtless that was because I did not then pray as I ought." "But in what didst thou sin?" "Would the Devil," she said, "have been the master had I not sinned? Would he not have fled, had I prayed as I should have done?" "But, at last, how did he cease to torment thee so?" "After having frequently repeated the Prayers that I know," she replied, "as I could not find anything else to do, I said with all my strength: JESOUS, TAÏTENR, 'JESUS, HAVE PITY ON ME!' and at the same instant my Soul ceased to be wicked. It is thus that I should have prayed at the very beginning."

Another woman, who had observed that a certain Infidel came frequently to her Cabin, was one day greatly disturbed in mind when she saw that Man looking at her [50] in a way that made her suspect him of some evil design. She at once turned her heart to God, resolved not even to cast a glance in the direction whence she feared the Enemy; and that very evening she did not fail to tell everything to her Father director,—adding that she had thought that this discovery would weaken the Devil, who sought only to do her evil, and to tempt her to sin, in order to make her afterwards lose the Faith.

A Christian girl was asked whether in the license

Cabane, lorſque ie ſuis auec mes ſœurs & mes parens. Quand ie vay quelque part, ie change de viſage: ie tiens la veuë baiſſée, le front ridé, & taſche de [51] paroiſtre triſte, afin qu'aucun ne trouue abord aupres de moy.

Il n'y a que DIEV qui puiſſe donner ces deſirs de la pureté en des cœurs, & en vn Païs où l'impureté ne paroiſt qu'auec gloire: mais quand la Foy eſt dans vn cœur, elle y fait des changemens eſtranges. Nous l'allons voir dans le Chapitre ſuiuant.

which the young men here assume, she had not lent an ear to some improper discourse. "No one speaks to me," she said; "except that I am often told that I am too melancholy; but to this I answer nothing. I only pray to GOD in my heart so that he may keep me safe, because I fear to commit sin. They do not know my thoughts," she added; "I manifest my joy only in my Cabin, when I am with my sisters and my parents. When I go anywhere, I alter my appearance; I keep my eyes cast down, and my forehead wrinkled, and I try to [51] look sad so that no one is encouraged to accost me."

It is only GOD who can inspire such desires for purity in hearts and in a Country where impurity is viewed only with honor. But when Faith is in a heart, it effects wonderful changes therein. We shall see this in the next Chapter.

CHAPITRE VI.

DES DEPORTEMENS DE QVELQUES CHRESTIENS EN PARTICULIER, DE CETTE MESME MISSION.

IOSEPH Teondechoren, auant ſon Bapteſme, eſtoit vne maſſe de chair, qui couuroit vne Ame auſſi épaiſſe que ſon corps. Tous les iours on luy preſchoit les myſteres de noſtre Foy, & il ne pouuoit les entendre. Il voyoit des exemples de ſainctеté deuant ſes yeux, en vn frere moins aagé que luy, qui ne reſpiroit que le Ciel; & luy n'auoit que des penſées de terre. Depuis la mort [52] de ce ſien frere, prenant ſon nom Ioſeph, il a tellement herité de ſa Foy, de ſon eſprit & de ſon zele, qu'on void bien que c'eſt vn coup du Ciel.

Il y a quelque temps qu'vn nombre d'Infideles, apres auoir admiré ſes diſcours, & le zele dont il leur parloit des choſes de la Foy, plus encore ſa vie, qui depuis ſon Bapteſme, a eſté ſans reproche: Mais, ſ'écrierent-ils, que t'ont ils fait, les Robes noires, pour t'auoir changé de la ſorte? Ils m'ont tiré, leur repartit ce bon Chreſtien, tout le mal qui eſtoit en mon Ame. Croyez tous comme il faut, & vous l'éprouuerez mieux que ie ne puis pas vous le dire?

Vne autrefois, rendant conte de ſa conſcience au Pere qui le gouuerne: Il me ſemble, diſoit-il, que nous ne ſommes qu'vn, DIEV & moy: où il me ſuit, ou ie le trouue par tout où ie vay: il ne me ſeroit pas poſſible de me ſeparer d'auec luy. Ie voy bien quand

CHAPTER VI.

OF THE CONDUCT OF SOME CHRISTIANS IN PARTICULAR, OF THIS SAME MISSION.

JOSEPH Teondechoren, before his Baptism, was a mass of flesh, that covered a Soul as gross as his body. Every day the mysteries of our Faith were preached to him, and he could not understand them. He saw examples of godliness before his eyes in a brother younger than he, who thought but of Heaven, while his own thoughts were ever of earth. After the death [52] of that brother, taking his name of Joseph, he inherited his Faith, his spirit, and his zeal to such an extent that one can easily see that it is an effect of Heaven.

Some time ago, a number of Infidels,—after admiring his discourses and the zeal with which he spoke to them on matters of Faith, and still more his manner of living, which since his Baptism has been beyond reproach,—exclaimed: "But what have the black Gowns done to thee to alter thee so?" "They have drawn out all the evil that was in my Soul," said this good Christian. "Believe as you ought, all of you, and you will experience it better than I can tell you."

On another occasion, when he was baring his conscience to his Father director, he said: "It seems to me that we are but one, GOD and myself. Either he follows me, or I find him, wherever I go. It would be impossible for me to separate from him.

ie peche, qu'il y eſt; mais quoy [que] ie n'aye point d'eſprit, ie voy continuellement vn changement dedans mon Ame. Quaſi chaque iour, ie dis en moy-meſme, me voila bien; & le lendemain, [53] i'ay pitié de ce que i'eſtois, me voyant deuenu tout autre.

Vn iour qu'il parloit à vn vieil Sauuage, des plus riches du Bourg, mais des plus attachez au ſeruice du Diable. Mon oncle, luy diſoit-il, tu crois eſtre bien riche, tu es vn gueux, & plus miſerable que moy: ſi ie ſuis pauure, ie ſuis content dedans ma pauureté; & toy, tu n'as iamais ton eſprit en repos. Si on te diſoit des iniures, & ſi on médiſoit de toy, cela te troubleroit, & toutes tes richeſſes ne te gueriroient pas. Pour moy, i'ay le cœur diſpoſé à tous les maux qui me peuuent arriuer: ie me réioüirois me voyant dans l'opprobre, & meſme en cet eſtat, ie ſerois plus heureux que toy. Ie ne ſonge qu'au Ciel: & tout ce que ie voy en Terre, ſoit de bien, ſoit de mal, me ſemble comme vne fumée qui naiſt, & puis ſ'éuanoüit en vn moment. Ie n'ay pas toûiours eſté dans ces penſées, adioûtoit-il, peut-eſtre en ay-ie eſté plus eſloigné que toy. Si iamais tu as recours à Diev de tout ton cœur, il eſt tout preſt de te faire les meſmes graces.

Vn nommé René Sondihouâne, vn des [54] premiers Fideles que nous ayons eu, nous fait bien voir par ſes deportemens, qu'il eſt enſeigné d'vn autre Maiſtre que de nous. Souuent, dit-il, ie me réueille au milieu de la nuict, ie ſonge à Diev, & ſans y prendre garde, ie trouue la nuict écoulée plus doucement que ie n'euſſe fait dans vn profond ſommeil. Ie ne ſçay qui me met les penſées que i'ay dans le cœur, mais il m'eſt impoſſible de repeter ce que mon

When I sin, I see very well that he is there; but, although I have no sense, I constantly observe a change within my Soul. Nearly every day, I say to myself: 'Now I am well,' and the next day [53] I have pity on what I was, seeing myself become quite another."

One day, he was speaking to an old Savage, one of the wealthiest of the Village but also one of the most attached to the service of the Devil. "My uncle," he said to him, "thou thinkest thyself very rich; thou art a beggar, and more miserable than I am. If I be poor, I am content in my poverty, while thy mind is never at ease. If one were to say insulting things to thee, or slander thee, thou wouldst be troubled, and all thy wealth would not cure thee. As for me, my heart is prepared for all the evils that may happen to me; I would be pleased if I saw myself in disgrace, and even in that condition I should be happier than thou. I think only of Heaven, and all that I see on Earth, whether of good or of evil, seems to me like smoke that rises and disappears in a moment. I have not always had such thoughts," he added; "perhaps I have been more averse to them than thou art. If ever thou hast recourse to GOD with all thy heart, he is quite prepared to grant thee the same graces."

A man named René Sondihouâne, one of the [54] first of our Believers, shows us clearly by his conduct that he is taught by a better Master than ourselves. "Frequently," he says, "I awake in the middle of the night; I think of GOD, and I find that the night passes without my noticing it, more pleasantly than if I had slept soundly. I do not know who puts in my heart the thoughts that I have there, but it is

cœur me dit. Souuent de iour il va dans la Chapelle, & y demeure en oraiſon les heures entieres, ſans auoir eu aucune diſtraction d'eſprit. Vn ſoir qu'il faiſoit vn f[r]oid exceſſif, vn de nos Peres l'en voyant ſortir tout tremblant, long-temps apres qu'il y eſtoit entré, n'ayant pour tout veſtement qu'vne peau d'ours, qui ne luy couuroit que la moitié du corps, le tença doucement d'eſtre demeuré ſi long-temps en ſon Oraiſon, veu la rigueur du froid. Ie ſuis entré tout nud, n'ayant qu'vne petite Priere à faire, répondit ſimplement ce bon Homme, aagé du moins de ſoixante ans; mais ayant commencé, dit-il, ie ne me ſuis pas aperceu que i'y fuſſe long-temps, & ie ne ſongeois pas [55] que i'y auois grand froid. Souuent choſes ſemblables luy arriuent, il les fait exprés pour meriter dauantage, & ſe punir ſoy-meſme. Pourquoy, dit-il, ne ferois-je pas ſouffrir quelque choſe à mon corps? ie luy rends ce qu'il fait ſouffrir à mon Ame; il m'a troublé l'eſprit durant que ie priois, & faiſoit que mon Ame ſ'ennuyoit parlant à DIEV, peu ſ'en eſt fallu que ie n'aye tout quitté là: ſi cela demeuroit impuny, il me feroit toûiours le meſme.

Vn iour eſtant entré ſeul dans la Chapelle, ſe mettant à prier, il ſent vne perſonne ſe mettre à genoux prés de luy, il eſt ſurpris; mais ſon étonnement redouble, entendant vne voix inconnuë, dire les meſmes Prieres que luy. Apres vn temps aſſez notable, il ſe laiſſe emporter à la curioſité, & comme il faiſoit ſombre là dedans, il demande qui c'eſt; perſonne ne répond, & toutefois il ſent encore cette perſonne prés de ſoy; il auance ſa main pour la reconnoiſtre; mais cela diſparoiſt tout d'vn coup. Eſtant forty de là, il dit à vn des Peres, qu'vne choſe prodigieuſe [l]uy

impossible for me to repeat what my heart tells me." Often during the day he goes to the Chapel, and remains there in prayer for hours at a time, without any distraction of mind. One night, when it was exceedingly cold, one of our Fathers who saw him come out of it all trembling, a long while after he had gone in,—having only a bearskin for clothing, which covered but half of his body,—gently rebuked him for remaining so long at his Prayers, considering the severity of the cold. "I went in quite naked, having only a short Prayer to say," simply replied the good Man, who is at least sixty years of age; "but, having begun, I did not notice that I was there a long time, and I did not think [55] that I was very cold." Such things frequently happen to him; he does them on purpose to gain greater merit, and to punish himself. "Why," he says, "should I not make my body suffer something? I pay back to it what it makes my Soul suffer. It disturbed my mind while I prayed, and caused my Soul to become weary while speaking to GOD. But little more, and I should have left everything there. If it remained unpunished, it would always do the same to me."

One day, when he had entered the Chapel alone and had commenced to pray, he felt a person kneel near him. He was astonished, but his surprise was still greater when he heard an unknown voice repeating the same Prayers as himself. After some time, he allowed his curiosity to overcome him; and, as it was dim in there, he asked who it was. No one answered, and yet he still felt that person near him. He stretched out his hand to discover who it was, but the other suddenly disappeared. When he came forth from that place, he told one of the Fathers that

eſtoit arriuée, & raconte le tout. Qu'as-tu fait, luy dit-on, apres l'auoir [56] cherché? I'ay repris ma Priere, répond-il, & ie me ſuis trouué en meſme eſtat qu'auparauant: ſeulement i'ay penſé que tu m'enſeignerois ce que ce pourroit eſtre; car ie n'ay point d'eſprit. Nous n'en ſçauons pas en ce poinct plus que luy: mais nous n'ignorons pas que Dieu ſe plaiſt à parler auec les Ames les plus ſimples.

Vne nuict, ce bon-homme apres ſ'eſtre long-temps entretenu ſur les grandeurs de DIEV, ſ'y trouua ſans y penſer, engagé dans la profondeur d'vn Myſtere dont il ne trouuoit point d'iſſuë. Mais comment, diſoit-il, ſe peut-il faire qu'vn Pere & vn Fils, ſoient de meſme, ſans eſtre le meſme? Si Dieu le Pere eſt vrayement Pere, ſe produit-il ſoy-meſme, puis qu'il ne produit pas vn autre Dieu? C'eſtoient des tenebres pour luy, plus obſcures que celles de la nuict. Le iour eſtant venu, il vint chercher lumiere ſur ſon doute. Mais, luy dit-on, quelle penſée as-tu euë la deſſus? Qu'euſſé-ie penſé autre choſe, reſpondit-il, ſinon que DIEV n'eſt pas vn Homme comme moy? Si vn chien, diſois-ie en moy-meſme, vouloit ſonger quelles ſont les penſées des Hommes, [57] que deuroit-il dire autre choſe, ſinon que l'Homme n'eſt pas tout de meſme qu'vn chien. DIEV ne ſeroit pas Tout-puiſſant & ce qu'il eſt, ſi ie pouuois comprendre quel il eſt.

L'An paſſé, vn de nos Catechumenes, nommé Tſondatſaa, eſtant décendu à Kebec auec le P. Iean de Brebeuf, ſatisfit tellement dans tout le chemin, que Monſieur le Cheualier de Montmagny noſtre Gouuerneur, luy ayant voulu parler; & ayant reconneu ſon eſprit, & entendu les deſirs qu'il auoit de ſe voir

a wonderful thing had happened to him; and he related all. "What didst thou," he was asked, "after having [56] looked for him?" "I resumed my Prayer," he said, "and I found myself in the same condition as before; only I thought that thou couldst tell me what this might be, for I have no sense." We knew no more than he does, on that point; but we are not ignorant of the fact that God is pleased to converse with the simplest Souls.

One night this good man, after having for a long time meditated upon the greatness of GOD, found himself unexpectedly plunged in the depths of a Mystery from which he could find no issue. "But how," said he, "can it be that a Father and a Son are the same, without being the same person. If God the Father be really the Father, does he produce himself, since he does not produce another God?" All this was darkness to him, more obscure than the darkness of night. When day broke, he came to seek light upon his doubts. "But," he was asked, "what idea hadst thou on the subject?" "What else could I think," he replied, "but that GOD is not a Man like myself? 'If a dog,' I said to myself, 'wished to imagine what the thoughts of Men are, [57] what else could he say but that Man is not the same as a dog? GOD would not be All-powerful, and what he is, if I could understand what he is.'"

Last Year, one of our Catechumens, named Tsondatsaa, who had gone down to Kebec with Father Jean de Brebeuf, gave such satisfaction throughout the journey that Monsieur the Chevalier de Montmagny, our Governor, who talked with him, having recognized his intelligence and heard his desire to be baptized, decided that we were too strict in refus-

baptiſé, trouua que nous eſtions trop rigoureux de luy refuſer vne demande ſi faincte. Ce qui nous auoit arreſté, eſtoit que nous craignions que ce Sauuage, eſtant des plus engagez dans les ſuperſtitions du Païs, & Chef de bande en ce meſtier, n'euſt pas aſſez de force pour nous tenir la parole qu'il nous donnoit, qu'au moment qu'il ſeroit baptiſé, il abandonneroit tout ce que DIEV a defendu: nous euſſions ſouhaitté de luy qu'il euſt commencé, meſme auant ſon Bapteſme. Quoy qu'il en ſoit, l'effet nous a fait reconnoiſtre que ce fut vn mouuement de DIEV, qui porta Monſieur le [58] Gouuerneur, à deſirer de le voir baptiſé, & luy-meſme d'eſtre ſon Parrain. Ie croy que la relation de l'An paſſé, auoit fait quelque mention de ſon Bapteſme, qui ſe fit là bas à Kebec; & ainſi ie n'en diray rien crainte de redites.

Cet heureux Neophyte, nommé Charles en ſon Bapteſme, n'eſt pas ſi toſt arriué icy en ſon Païs, qu'il inuite tous les principaux de ſon Bourg. Mes freres, leur dit-il, vous voyez vn Chreſtien, qui pluſtoſt mourra que de quitter la Foy. C'eſt au Grand Maiſtre de nos vies, auquel ie me ſuis engagé de promeſſe. Iamais le Diable, & tout ce qui vient de luy, n'auront aucun pouuoir ſur moy. Que pas vn n'ait deſormais à m'inuiter à quelque peché que ce ſoit, ſ'il n'eſt tout reſolu de remporter vn refus. Ie vous veux deliurer, & moy auſſi, de peine, vous donnant à tous cet aduis. Mes biens, ma vie & mon courage ſont à vous, pourueu qu'on n'exige rien de moy qui ſoit contre DIEV. Ie n'en ſçais pas beaucoup, mais ie m'offre d'enſeigner tous ceux qui aurõt quelque deſir de m'imiter. Ie voy bien que ie vous abandonne dans les couſtumes du [59] Païs, i'y ay eſté

ing to grant him so holy a demand. What had prevented us was that we feared that this Savage, who was one of those most involved in the superstitions of the Country, and a Leader in that trade, would not have sufficient strength to keep the promise that he gave us,—that, when once baptized, he would abandon all that GOD has forbidden. We could have wished that he had begun to do so, even before his Baptism. In any case, the event showed us that it was an inspiration from GOD that led Monsieur the [58] Governor to wish to see him baptized, and himself to be his Godfather. I think that the relation of last Year made some mention of his Baptism which took place down there at Kebec, therefore I will say nothing about it for fear of repetition.

This happy Neophyte, who received the name of Charles at his Baptism, had no sooner arrived here in his own Country than he invited all the leading men of his Village. "My brothers," he said to them, "you see a Christian who would rather die than abandon the Faith. It is to the Great Master of our lives that I have pledged myself by promise. Never shall the Devil, or anything that comes from him, have any power over me. Let no one in future tempt me to commit any sin whatever, unless he be prepared to take away a refusal. I wish to save you, and myself also, from trouble, by giving you all this notice. My property, my life, and my courage belong to you, provided that I am not called upon to do anything that is opposed to GOD. I do not know much; but I offer myself to teach all those who may feel any desire to imitate me. I see very well that I abandon you in the customs of the [59] Country; I have been engaged in them as deeply as you have.

auſſi auant que vous; ſi vous auez quelque regret que ie vous quitte, ſuiuez moy, & nous ſerons plus liez que iamais par-enſemble.

Depuis ce temps-là, il a fait tout ce qu'il auoit dit. Ce ſeroit en peu de paroles aſſez le loüer, ſi nous n'auions autre deſſein: mais ie croy qu'on en donnera toute la gloire à DIEV, entendant quelque choſe plus en particulier de ce bon Neophyte.

L'aduertiſſement du Sage eſt bien veritable, Que celuy qui commence à vouloir ſeruir DIEV, doit preparer ſon Ame aux attaques de la tentation. La Cabane de ce nouueau Chreſtien ſe trouue bien-toſt aſſaillie de toutes parts. Vn ſien nepueu tombe malade, & tous deſeſperent de ſa ſanté: on luy vient aporter la nouuelle de la mort d'vn autre noyé dans les eaux: le Diable entre dans le corps d'vne ſienne niepce infidele, & la rend frenetique. Ses plus proches parens forment vn party contre luy, & la querelle en viẽt quaſi iuſqu'au meurtre de part & d'autre. Moins que cela eſt capable d'abatre vn cœur que DIEV ne ſoûtient pas, mais lors [60] qu'on met en luy toute ſa confiance, il viuifie apres auoir mortifié. Ces querelles ſ'étouffent heureuſement; le Diable quitte cette femme: la nouuelle de mort de ce ſien nepueu en fin ſe trouue fauſſe, & rend la ſanté à celuy que tous, hormis vn de nos Peres auoient abandonné.

Ce bon Chreſtien eſt ſi touché de tant de graces, que pour reconnoiſtre la main dont il les receuoit, il promet de baſtir vne Chapelle plus grande que celle qui eſt de preſent dans le Bourg, où tous les Chreſtiens ſe pourroient plus facilement aſſembler.

Le Diable n'en demeure pas là. Quelque temps apres vn autre de ſes niepces d'enuiron quatre ou

If you feel any regret at my leaving you, follow my example, and we shall be bound together more closely than ever."

Since then, he has done all that he promised. To say this would be to praise him sufficiently in a few words, had we no other object in view; but I think that all the glory thereof will be given to GOD, after hearing something more in detail about this good Neophyte.

The warning of the Sage is very true, that he who begins to wish to serve GOD must prepare his Soul against the assaults of temptation. The Cabin of this new Christian is soon assailed on all sides. One of his nephews falls ill, and all despair of his recovery; he is informed of the death of another, who has been drowned in the waters. The Devil enters into the body of one of his nieces, who is an infidel, and makes her frenzied. His nearest relatives conspire against him and the quarrel almost extends to murder on both sides. Less than that suffices to break down a mind that is not sustained by GOD; but when [60] we place all our trust in him, he gives new life after having chastised us. The quarrels are happily settled; the Devil leaves the woman; the news of his nephew's death proves in the end to be untrue; and health is restored to him who was given up by all, except one of our Fathers.

This good Christian was so touched by all these favors that, in order to acknowledge the hand from which he received them, he promised to build a Chapel, larger than that which is now in the Village, in which all the Christians might more conveniently meet.

The Devil does not stop there. Some time after-

cinq ans, tombe malade: Le bruit court que cette maladie eſt du genre de celles que procure vn certain Demon, qui iamais ne ſ'apaiſe qu'apres qu'on luy a fait homage d'vne danſe, dont ce nouueau Chreſtien eſtoit le Chef, auparauant que d'eſtre baptiſé. Mais, dit-il, qu'elle meure pluſtoſt, que i'aye recours à l'aſſiſtance d'vn ennemy juré de DIEV.

Vn iour qu'il eſtoit abſent, tous ceux de la Cabane ſont ſurpris de voir cette fille [61] quaſi reuenuë en ſanté, retomber tout d'vn coup malade & à l'extremité. Elle pert le jugement & la parole, & on n'atend plus que le dernier ſoûpir. Charles retourne bien fatigué de ſon voyage, aſſez auant dedans la nuict: Il n'entend que des pleurs, & aprend de ſes yeux, ce que pas vn n'a le courage de luy dire. Vous pleurez, leur dit-il, ſa mort, & moy ce qui m'atriſte le plus, eſt qu'elle ne ſoit point baptiſée: demain matin les Peres doiuent eſtres de retour icy, mais l'enfant n'aura plus de vie, ayons donc noſtre recours à Dieu: diſant cela, il ſort, & va aſſembler promptement les plus principaux Chreſtiens du Bourg, leur repreſente ſa peine, leur diſant: Helas! quelqu'vn de vous autres ne ſçait-il point les paroles ſacrées qu'il faut dire pour baptiſer? On me les a apriſes, répond Ioſeph Teondechoren; Allons donc de ce pas, dit Charles, voila mon eſprit grandement ſoulagé. Ils entrent tous de compagnie dans cette Cabane deſolée, ils y font leurs Prieres: Ioſeph baptiſe cet Enfant, qui tire à la mort; puis ſe retournant vers l'Aſſiſtance, dit: Arreſtons maintenant nos larmes, conſolons-nous, [62] ſon Ame eſt en aſſeurance, elle ſ'enuolera dans le Ciel, où elle priera DIEV pour nous: pour moy, adjoûta-il, ie me tiens bien-heureux d'a-

ward, another of his nieces, aged about four or five years, falls ill. It is rumored that this illness is of the sort caused by a certain Demon, who is never appeased until homage has been paid to him in a dance, of which this new Christian had been the Leader before he was baptized. "But," said he, "let her die, rather than that I should have recourse to the assistance of a sworn enemy of GOD."

One day, when he was absent, all those who were in the Cabin were surprised to see this girl, [61] who was almost restored to health, suddenly fall ill again, and in danger of death. She loses both her senses and her speech, and they await but her last breath. Charles returns, greatly fatigued from his journey, quite late at night. He hears nothing but weeping, and learns with his own eyes what no one has the courage to tell him. "You weep," he says, "because of her death; but what causes me the most sorrow is, that she is not baptized. To-morrow morning the Fathers will return here, but the child will no longer be alive. Let us therefore apply to God." Having said this, he went out and quickly assembled the principal Christians of the Village, to whom he told his trouble, saying: "Alas! does not some one among you know the sacred words that must be pronounced in baptizing?" "They were taught to me," replied Joseph Teondechoren. "Let us then go at once," said Charles; "my mind is now greatly relieved." They entered together the afflicted Cabin, and there offered their Prayers; then Joseph baptized the Child, who was nigh unto death, and, turning towards those who were Present, he said: "Let us now cease weeping, and console ourselves; [62] her Soul is safe; she will fly to Heaven where she

uoir quatre de mes enfans en Paradis, & ie les inuoque auec confolation. Charles prend la parole & s'adreſſant à la mere de l'enfant baptiſé, qui alors eſtoit encore Catechumene, c'eſt toy, luy dit-il, qui dois reſſentir plus particulierement ce bien-fait, remercie DIEV pour ton enfant, de la grace qu'elle vient de receuoir par le Bapteſme: conte la ſi tu veux pour morte, mais tu la dois tenir pour bien-heureuſe dans le Ciel. Non, non, reprend Ioſeph, Dieu en diſpoſera; il peut, s'il veut, luy rendre la ſanté: prions-le tous qu'en cela ſa volonté ſoit faite. Ils font derechef leurs Prieres, puis apres ſe retirent chacun chez ſoy. Le lendemain matin les Chreſtiens s'étans aſſemblez à l'ordinaire dans la Chapelle: La baptiſée eſt-elle morte? demandent-t'ils à Charles. Nenny, dit-il, Dieu a eu pitié de nous, elle eſt maintenãt dedans la Cabane, & ſe portera bien. DIEV ſçait quelle joye ſe répandit dedans les cœurs de ces bons Fideles, qui [63] fur l'heure luy en rendirent toute la gloire.

Si cette gueriſon a quelque choſe d'extraordinaire, il n'y a que le Ciel qui ſçache à la foy de qui on le doit attribuer. Quoy qu'il en ſoit, la Foy de ce courageux Neophyte ſe fait aſſez connoiſtre dans ſes œuures. Parlant à quelques Infideles; ce n'eſt pas de jour ſeulement que ie croy, diſoit-il, & que ie ſuis tout reſolu de me voir maſſacrer plûtoſt que de quiter la Foy: ie croy meſme la nuict au plus profond de mon ſommeil. Ie refuſe en dormant, d'obeïr à mes ſonges, & n'y a pas beaucoup de nuicts que ie voyois tout le Païs bandé contre moy ſeul, pour me faire abandonner la Foy, ie refuſay tous leurs preſens, ie me mocquay de leurs menaces, & me ſentois plus

will pray to GOD for us. As for me," he added, "I consider myself very happy because four of my children are in Paradise, and I invoke them with consolation." Charles then spoke, and, addressing the mother of the baptized child, who was yet a Catechumen, he said to her: "It is thou who shouldst more especially appreciate this blessing. Thank GOD on behalf of thy child, for the grace that she has just received through Baptism. Consider her as dead, if thou wilt; but thou must consider her as blessed in Heaven." "No, no," answered Joseph, "God will dispose of her; he can, if he will, restore her to health; let us all pray that in this his will be done." They again said their Prayers, and then each withdrew to his home. When the Christians met as usual on the following day, in the Chapel, they asked Charles: "Is the girl dead who was baptized?" "Not at all," he replied; "God has had pity on us. She is now in the Cabin and will do well." GOD knows what joy diffused itself through the hearts of these good Believers, who [63] on the spot gave to him all the glory therefor.

If this cure be at all extraordinary, Heaven alone knows to whose faith it is to be attributed. In any case, the Faith of this brave Neophyte manifests itself sufficiently in his works. Speaking to some Infidels, he said: "Not only by day do I believe, and am fully resolved to let myself be killed rather than abandon the Faith. I believe even at night, in my soundest slumber. While sleeping, I refuse to obey my dreams. Not many nights ago, I saw the whole Country leagued against me, to make me abandon the Faith. I refused all their presents, I laughed

courageux, que iamais ie ne fus au combat contre mes Ennemis.

Il y a du plaiſir à l'entendre parler des auantages de la Foy. Eſt-il auec des jeunes gens, qui n'ont le cœur rien qu'à la guerre. I'ay compaſſion de vous, dit-il, Tout le long de l'Eſté vous viuez au milieu des perils, & vous tremblez de crainte, [64] comme ſi déja l'Ennemy vous brûloit. Le feu que vous craignez, n'eſt qu'vne peinture de l'Enfer. On en eſt quitte pour vne ou deux nuicts, tombant entre les mains des Iroquois, & encores quelquefois on s'échape: Dans l'Enfer on y brûle pour vne eternité, & pas vn iamais n'en eſt ſorty. Que ne redoutez-vous ces flâmes impitoyables? Vous allez en guerre pour faire paroiſtre voſtre courage, & ie ne ſçay ſi vous ſçauez ce que c'eſt qu'eſtre courageux. On a eu quelque eſtime de moy, mais ie confeſſe que ie craignois allant aux coups, & qu'il n'y auoit que la crainte d'eſtre jugé coüard, qui me donnoit quelque courage. Croyez d'vne bonne ſorte, & vous ſentirez voſtre cœur tout autre dans le peril. Ce n'eſt pas que ie vueille prodiguer ma vie, mais deux choſes m'aſſeurent: Premierement, que c'eſt DIEV ſeul qui en diſpoſera: ſecondement, que ſi ie meurs, ie feray heureux dans le Ciel. Auant que d'eſtre baptiſé, mon corps & mon ame trembloient dans les dangers, maintenant mon Ame eſt en lieu d'aſſeurance, quoy que mon corps redoute le peril.

[65] Se trouue-t'il en d'autres Compagnies, Auant, dit-il, que ie fuſſe tout reſolu de me ranger du party de la Foy, on me croyoit heureux; i'auois trois ſorts bien éprouuez: l'vn me donnoit bon ſuccés à la chaſſe; l'autre eſtoit pour la peſche, & le dernier ſeruoit dedans mes Traittes. I'ay tout jetté ces ſorts dedans

at their threats, and felt more courageous than ever I was when fighting in battle against my Enemies."

It is a pleasure to hear him speak of the advantages of the Faith. When with young men whose thoughts are all of war, he says: "I feel compassion for you. All the Summer, you live in the midst of perils, and you tremble with fear, [64] as if the Enemy were already burning you. The fire that you dread is but a representation of Hell. When in the hands of the Iroquois, it lasts but one or two nights, and sometimes even one may escape. In Hell they burn throughout eternity, and no one has ever gone out thence. Why do you not fear those pitiless flames? You go to war to show your courage, and I know not whether you understand what it is to be brave. I have been held in some esteem; but I confess that I was afraid when we came to blows, and that it was only the fear of being deemed a coward that gave me some courage. Believe in earnest and you will feel that your courage is very different in peril. It is not that I am anxious to throw away my life, but two things reassure me,—in the first place, that it is GOD alone who will dispose of my life; secondly, that if I die, I shall be happy in Heaven. Before I was baptized, my body and my soul trembled in the midst of dangers; while now my Soul is in a place of safety, although my body dreads the peril."

[65] If he happen to be in other Company, he says: "Before I was fully resolved to range myself on the side of the Faith, I was considered fortunate. I had three well-tried charms,—one brought me success in the chase, another in fishing; and the third served me in my Trading. I threw all these charms into the fire for fear of being cast therein myself. I

le feu, de peur d'y eſtre precipité moy-meſme: i'ay abandonné toutes les danſes, où vous ſçauez le pouuoir que i'y auois: ie me ſuis priué en fuite de la pluſpart des feſtins du Païs. Vne femme qui maintenant ſ'adreſſeroit à moy, n'en remporteroit que les coups. Vous penſez que i'aye fait du fol, d'auoir quitté ce que vous eſtimez le bonheur de la vie, mais c'eſt vous qui me faites pitié. Mon jugement eſt preferable au voſtre, puiſque i'ay eſprouué en moy ce que vous eſtes, & vous n'éprouuez pas ce que ie ſuis. Faites-vous tous Chreſtiens d'vne bõne façon, & alors ie feray ſans réponſe ſi vous me démentez: Mais croïez-moy, vous eſtes tous miſerables & le Diable vous traite comme nous faiſons nos Captifs: Nous n'auons pour eux que des carreſſes vn iour deuant leur mort, lors [66] meſme que noſtre eſprit n'eſt remply que de cruautez: dont par apres nous prenons tout noſtre plaiſir à leur en faire ſentir la rigueur.

Iamais ie n'aurois fait, de raconter des diſcours qui n'ont point de fin: car ce ſont ſes entretiens les plus ordinaires. Et ſans doute, ſi pour eſtre Chreſtien, il ſuffiſoit d'eſtre conuaincu de veritez de noſtre Foy, il feroit quaſi autant de Chreſtiens qu'il trouue d'Auditeurs. Mais ceux qui luy ont dit: Nous ſommes reſolus de te ſuiure; n'ont pas tous ſon courage, quand leurs œuures doiuent confirmer leurs paroles. Toutefois dans ſa ſeule Cabane, il y en a déja plus de douze qui ſont baptiſez, & ſi neantmoins eſtoit-ce l'vne des plus attachée du Païs, au ſeruice du Diable.

N'eſt-ce pas témoigner qu'on eſtime la Foy, eſtant au plus fort de ſa peſche, éloigné de cinq lieuës, de quiter tout, & venir en courant, crainte de manquer

abandoned all the dances, wherein you know what power I had. I afterward deprived myself of attending most of the feasts of the Country. If any woman were to accost me now, she would receive nothing but blows. You think that I have acted foolishly, in giving up what you consider the happiness of life; but it is you who arouse my pity. My judgment is better than yours, because I have felt in myself what you are, and you do not feel what I am. Become Christians, all of you, in real earnest; and then I will not answer a word, if you deny what I say. But, believe me, you are all miserable; and the Devil treats you as we do our Captives. We have nothing but caresses for them a day before their death, even when [66] our minds are filled with cruelties, the severity of which we afterward find all our pleasure in making them feel."

I would never finish, were I to repeat these endless discourses, for they are the usual subjects of his conversation. And, beyond a doubt, if to be a Christian it were sufficient to be convinced of the truths of our Faith, he would make almost as many Christians as he finds Hearers. But not all of those who have said to him, "We are resolved to follow thee," have his courage, when it is necessary that their deeds should confirm their words. Nevertheless, in his Cabin alone there are already more than twelve who have been baptized; and yet it was one of the most attached in the Country to the service of the Devil.

Is it not a proof that a man esteems the Faith when, during the busiest time in the fishing season, he leaves everything, and from a distance of five leagues comes on the run, for fear of missing Mass on a Sunday? There are many in France who would

vn Dimanche à la Meſſe. Il y en a beaucoup en France, qui euſſent pris plaiſir de le voir arriuer tout nud, ſa robe en pacquet ſous le bras, crainte de la moüiller durant [67] vn orage de pluye. Ce ſpectacle n'a rien de ſauuage qu'au jugement des yeux; mais l'eſprit de la Foy y conſidere ie ne ſçay quoy, qui donneroit de la confuſion à pluſieurs bons Chreſtiens.

S'il auoit ſoin de ſeruir Diev, Diev auoit ſoin de luy. Il y eut ſept iours de tempeſte, qui ne permettoit nullement qu'on miſt le canot en l'eau, pour aller leuer les retz qui eſtoient tendus: ce mauuais temps luy donnoit le loiſir de prier dauantage. Le calme eſtant venu, les Infideles trouuerent leurs filets tousrompus & emportez de cet orage, & luy trouua les ſiens au meſme lieu où il les auoit mis ſains & entiers.

Cela & ſemblables exemples, qui ſouuent ſont arriuez à nos Chreſtiens, ſont des Leçons, bien à la portée de leurs ſens, qu'il fait bon auoir recours à Diev. Vn jeune enfant Chreſtien, fut cet Hyuer ſurpris bien auant dedans la nuict, dans vne campagne de neiges: le froid, qui tous les Hyuers arreſte & fait auſſi mourir au milieu des chemins, les perſonnes les plus robuſtes, l'abat quaſi dedans ces neiges. Ie ſuis mort, s'écrie-t'il, Iesvs, [68] ayez pitié de moy. Il ſent à l'inſtant vne chaleur qui fortifie ſes membres, & le fait plûtoſt courir que marcher lentement. Apres vne traite de chemin aſſez longue, il retombe en foibleſſe; ſon recours eſt à ſa priere, Iesvs, ayez pitié de moy. Ses forces ſe redoublent au meſme moment, & [il] continuë ſa courſe. Souuent ſes forces s'affoibliſſent, mais chaque fois il repete la meſme Priere, & éprouue le meſme ſecours. En-fin ſur les deux heures apres minuict, il arriue en

have found pleasure in seeing him arrive, all naked, with his clothes in a bundle under his arm, for fear of their getting wet during [67] a shower of rain. Such a spectacle is a savage one only to the eyesight; but the spirit of Faith sees in it something undefinable which would cause confusion to many good Christians.

If he was attentive in serving GOD, GOD took care of him. There was a storm that lasted seven days, and rendered it impossible to launch a canoe for the purpose of taking up the nets that were set. This bad weather gave him leisure to pray still more. When calm returned, the Infidels found all their nets broken and carried away by the storm; while his were safe and sound, in the same place where he had put them.

This and similar instances, which have frequently happened to our Christians, are so many Lessons well within the scope of their understanding, which show that it is good to have recourse to GOD. Last Winter, a young Christian child unexpectedly found himself, late at night, in a plain all covered with snow. The cold, which every Winter stops the most robust persons, and even causes them to die in the middle of the road, almost overcame him amid the snow. "I shall die," he cried; "JESUS, [68] have pity on me." He at once felt a warmth which gave new vigor to his limbs, and made him run rather than walk slowly. After traversing a long stretch of road, he again felt weak. He had recourse to his prayer: "JESUS, have pity on me." His energy was redoubled at the same moment, and he continued to run. His strength often failed him; but on each occasion he repeated the same Prayer, and experi-

ſa Cabane, & tous beniſſent DIEV de l'auoir conſerué: mais luy s'accuſe qu'au milieu de ſes courſes, il auoit perdu la memoire de celuy qui luy donnoit ces forces pour courir.

Vne Chreſtienne venant d'vn feſtin, ſe ſentit attaquée de la fiéure: elle craint que ce ne ſoit quelque ſort qu'on ait jetté dedans ſon plat: Car, diſent-ils, c'eſt là le temps que prennent ſubtilement les Sorciers, pour les faire mourir. Nenny, dit le mary, Qui croit bien, ne craint point le Diable. N'as-tu pas prié DIEV auant que de manger? I'eſtois ſeule Chreſtienne, répondit candidement la femme, i'ay eu peur qu'on ſe mocquaſt de moy. Tu as [69] donc juſte occaſion de craindre, repartit le mary: Qui a honte de DIEV ne merite pas que DIEV luy aide.

A ce propos, vn bon Enfant s'accuſoit il y a quelque temps, qu'eſtant injurié, il s'étoit mis en grande cholere, & auoit rendu injure pour injure. Et qu'as-tu dit, luy demanda le Pere qui luy parloit. Vn tel, répondit-il, qui n'a pas encores d'eſprit (c'eſt à dire, qui ne croit pas encore) s'eſt eſcrié en me voyant: Voila la Foy qui marche. Ie n'ay pû ſupporter cela; & luy ay reparty auſſi en me mocquant de luy: Voila le ſonge, voila la danſe, voila le Diable qui marche. Tu es vn poltron, m'a-t'il dit, tu crains le feu d'Enfer. Oüy dea, ie le crains, luy ay-je répondu; Viens en noſtre Cabane, & ſaute dans le feu que ie t'y feray, & là tu me feras paroiſtre ton courage; & alors tu auras raiſon de m'appeller poltron: Tu ne crains pas le feu quand il eſt bien loin de toy. Ce bon Enfant croyoit auoir commis quelque grand peché.

Vne ieune fille, âgée de quinze à ſeize ans, eſtant allée couper du bois, auec ſes compagnes Infideles,

enced the same assistance. Finally, about two hours after midnight, he reached his own Cabin and all thanked GOD for having preserved him; but he accused himself for having, while running, forgotten to remember him who had enabled him so to run.

A Christian woman felt herself attacked by fever, on her return from a feast; she feared that this resulted from some spell that had been cast in her plate,—for, they say, that is the moment that the Sorcerers craftily seize, to make them die. "Not at all," said her husband; "whosoever truly believes, fears not the Devil. Didst thou not pray to GOD before eating?" "I was the only Christian there," candidly replied his wife; "I feared that they would scoff at me." "Thou hast [69] then, good reason to fear," replied her husband; "whosoever is ashamed of GOD, does not deserve that GOD should help him."

In this connection, a good Child confessed some time ago that, on being insulted, he had flown into a great rage, and had returned insult for insult. "And what didst thou say?" asked the Father who spoke to him. "So and so," he replied, "who has not yet any sense" (that is, who does not yet believe) "called out on seeing me: 'Here is the Faith walking about!' I could not endure that; and I also replied, mocking him: 'Here is the dream, here is the dance, here is the Devil, walking about!' 'Thou art a coward;' he said to me, 'thou fearest the fire of Hell.' 'Yes, indeed, I do fear it,' I replied to him. 'Come to our Cabin, and jump into the fire that I shall prepare for thee, and thus thou wilt show me thy courage; and then thou wilt have reason to call me a coward. Thou fearest not fire, when it is very far from thee.'"

s'accuſoit pareillement [70] de les auoir tancée, parce qu'elles diſoient des choſes deshonneſtes. Tu deuois les quitter là, luy dit-on, Auſſi ay-ie fait, répondit-elle: & eſtant toute ſeule vn peu eſloignée d'elles, ie diſois en moy-meſme, Helas! que ne croyent-elles? elles ſont ſans eſprit; ie profite autant comme elles en terre, mon bois eſt auſſi bon que le leur, & outre tout cela, ie merite le Ciel, cependant qu'elles ſe damnent de la ſorte.

This good Child thought that he had committed a great sin.

A young girl, fifteen or sixteen years old, who had gone to cut wood with her Infidel companions, likewise accused herself [70] for having rebuked them because they talked about immodest things. "Thou shouldst have left them," she was told. "I did so," she replied, "and when I was all alone, some distance away, I said to myself: 'Alas! why do they not believe? They have no sense. I derive as much benefit from the earth as they,—my wood is as good as theirs; and, in addition to that, I deserve Heaven while they are damning themselves thus.'"

CHAPITRE VII.

EXERCICES ORDINAIRES DES CHRESTIENS DE LA MESME MISSION.

QVELQVES robuſtes que ſoient nos corps, diſoit vn iour vn de nos Sauuages, Chreſtien, à quelques Infideles qu'il enſeignoit. Si nous manquons de nourriture, nos forces manquent, & vn enfant nous pourroit terracer. Quelques reſolutions que prenne noſtre cœur, ſi la grace de DIEV ne fortifie puiſſamment noſtre [71] Ame, le moindre heurt nous fait tomber, & ſans difficulté le Diable nous renuerſe. Ie ſentois ces foibleſſes, leur diſoit-il, auparauant que deſtre baptiſé; mais depuis ce temps-là, ie ſens mon Ame de plus en plus remplie de forces: parce que DIEV va augmentant ſa grace à ceux qui continuent à bien faire. Puiſque nos Sauuages d'eux-meſmes reconnoiſſent cette verité, nous pouuons bien dire apres eux, que ſi DIEV leur a donné quelque courage, ce n'a eſté qu'en ſuite de leur fidelité, dans les exercices de la Foy.

Dés le matin, quelque rigueur de froid qu'il fiſt, Hommes, Femmes & Enfans, rempliſſoient la Chapelle pour entendre la Meſſe, auec autant de deuotion que ſi chaque iour leur euſt eſté vn iour de Feſte: le leuer du Soleil eſt la cloche qui les aduertit. Ils ne ſortoient point de ce lieu, qu'on ne leur euſt donné à tous en commun quelque aduis, pour paſſer plus Chreſtiennement le reſte de la iournée.

CHAPTER VII.

USUAL EXERCISES OF THE CHRISTIANS OF THE SAME MISSION.

"HOWEVER robust our bodies may be," said one of our Christian Savages one day, to some Infidels whom he was teaching, "if food fails us, we lose our strength, and a child could throw us to the ground. Whatever resolutions our hearts may take, if the grace of GOD do not powerfully fortify our [71] Souls, the slightest shock causes us to fall, and the Devil overthrows us without any difficulty. I felt such weakness," he said to them, "before I was baptized; but since then I feel my Soul more and more strengthened, because GOD gives an increased measure of his grace to those who continue to do well." Since our Savages acknowledge this truth of their own accord, we may well say with them that, if GOD has given them some courage, it has been solely in consequence of their fidelity in the practice of the Faith.

Early in the morning, however cold the weather might be, Men, Women, and Children filled the Chapel to hear Mass, with as much devotion as if every day had been a Feast day for them. The rising of the Sun is the bell that warns them. They did not leave the place until some advice had been given to them in common about passing the remainder of the day in a more Christian manner.

During the day, the Fathers went to their Cabins,

Pendant le iour, les Peres alloient les enſeigner dans leurs Cabanes, non ſeulement leur Catechiſme, mais toutes les veritez les plus importantes de noſtre [72] Foy: Le tout eſtant tellement diſpoſé en queſtions & réponſes, ſelon la portée des Sauuages, qu'il n'y a quaſi choſe aucune dont ils ne ſoient capables. C'eſt vn plaiſir d'eſtre en cecy témoin de leur ferueur: On verroit des Vieillards, des ieunes Hommes, des Femmes & des Enfans, n'auoir point de recreation plus ſenſible que de ſe faire interroger, & ſe répondre les vns aux autres; & ce qui nous conſole le plus eſt, qu'il n'y a point d'autre atrait, ny eſperance d'autre recompenſe pour eux, que celle du Paradis. Tel âgé de cinquante & de ſoixante ans, rencontrant vn Enfant, luy dira: Mon nepueu, tu as vn bon eſprit, enſeigne-moy? fais-moy fuër à te répondre. La femme interrogera le mary, le fils enſeignera pareillement ſa mere, & ſi elle manque à bien répondre, il ſe mocquera d'elle, la menaçant de ne la plus inſtruire, puis qu'elle ne veut pas retenir ce qu'on luy veut apprendre: & le bon eſt, que la mere ne s'en fâchera pas. Il a raiſon, dira-t'elle, de me tancer, car ie n'ay pas bien retenu ma leçon.

Auant que ie fuſſe baptiſé, nous diſoit vn certain, ie m'ennuyois ſouuent nonobſtant [73] tous les diuertiſſemens du Païs, que ie recherchois autant qu'vn autre, maintenant eſtant ſeul, ie repete à part-moy les belles choſes qu'on m'enſeigne, & ie m'entretiens dans les deſirs d'en ſçauoir dauantage. Ce ſont-là mes plaiſirs, mes danſes, mes feſtins, & tout ce que i'ay abandonné pour deſormais embraſſer la Foy.

Tandis qu'on faiſoit dans le Bourg l'Ononhoüaroia, dont cy-deſſus il a eſté parlé, & que les Infideles

to teach them not only their Catechism but also the most important truths of our [72] Faith,—the whole being so arranged in questions and answers, according to the capacity of the Savages, that there is hardly anything that they cannot understand. It is a pleasure to witness their fervor in this respect. One sees Old Men, young Men, Women, and Children, who can find no more pleasant recreation than to be questioned by and to answer one another; and what consoles us the most is, that there is no other attraction or other hope of reward for them than that of Paradise. One who is between fifty and sixty years of age, on meeting a Child, will say to him: "My nephew, thou art clever, teach me; make me sweat to answer thee." A wife will question her husband; a son will likewise teach his mother, and, if she fail to answer properly, he will laugh at her, threatening to give up instructing her, because she will not remember what he wishes her to learn. And the best of it is, that the mother will not be angry at him. "He is right," she will say, "in scolding me, for I have not remembered my lesson well."

"Before I was baptized," a certain man said to us, "I often felt dull, in spite of [73] all the amusements of the Country, which I sought as much as any other. Now, when I am alone, I repeat to myself the excellent things that are taught me, and I encourage myself in the desire to know more. Such are my pleasures; my dances and my feasts, and all that, I have abandoned to embrace henceforth the Faith."

While they were celebrating in the Village the feast of Ononhouaroia, which has been mentioned above, and while the Infidels were demanding, by means of enigmas, their desires,—that is to say, the

ſe demandoient par enigme leurs deſirs, c'eſt à dire, celuy de leur Demon; nos Chreſtiens s'aſſembloient pour ſe propoſer auſſi leurs deſirs. Pour moy, diſoit l'vn, ie deſire aller au Ciel; & moy, diſoit l'autre, ie ſouhaiterois de voir tous nos Freres qui ſont dans ce Païs, Chreſtiens, & qu'ils fuſſent raſſemblez tous dans vne Bourgade où le peché n'euſt point d'entrée: quant à moy, diſoit vn troiſiéme, ie voudrois voir tout le Païs bien conuerty: & moy, diſoit vn autre, ſi on me vouloit fendre la teſte d'vn coup de hache, pour me faire trouuer le deſir de ces Diables, ie me laiſſerois maſſacrer plûtoſt que de parler vn mot: pour moy, [74] diſoit le ſuiuant, ie parlerois bien-haut, & voicy ce que ie dirois au fol qui me propoſeroit ſon enigme: Tu deſire brûler dans le feu, auec le Diable dont tu recherches les deſirs, jette toy dans ces braziers, ton deſir & le ſien ſera accomply. Lors qu'ils ſe recreoient de la ſorte, ces inſenſez ne laiſſoient pas de paſſer à trauers de la Cabane, & tel deuenoit ſage ſ'arreſtant à ces bons diſcours.

Le fruict de ces bonnes inſtructions, nous à paru à l'œil ſi ſenſiblement, que nous en eſperons encore beaucoup dauantage: Car comme la pluſpart des Chreſtiens poſſedent les principales veritez de noſtre Foy, par ces queſtions & réponſes faciles, ils font bien plus que nous pour inſtruire les autres Sauuages. Et au moins auons-nous cette conſolation, que ſi la pluſpart ne ſont pas baptiſez, ce n'eſt pas marque qu'ils ne ſçachent tout ce qui eſt neceſſaire pour l'eſtre.

Les Hurons eurent cet Hyuer vne veritable crainte, en ſuite d'vne fauſſe alarme qui leur eſtoit venuë: Qu'vne Armée d'Iroquois eſtoit ſur le point d'enleuer le bourg de Kontarea, principal bouleuard [75] du

desire of their Demon,—our Christians met together to state their desires also. "As for me," said one, "I wish to go to Heaven." "And I," said another, "would like to see all our Brothers in this Country Christians, and all gathered together in a Village where sin could not enter." "As for me," said a third, "I would like to see the whole Country thoroughly converted." "And I," said another, "if any one wished to split my head open with a blow from a hatchet, to make me find out the desire of those Devils, I would let myself be murdered, rather than say a word." "For my part," [74] said the next, "I would speak out aloud, and this is what I would say to the fool who should propound his enigma to me: 'Thou wishest to burn in the fire with the Devil, whose desires thou seekest; throw thyself into those fireplaces, and thy desire and his will be accomplished.'" While they were amusing themselves in this manner, the foolish ones ceased not to pass through the Cabin, and some became wise while stopping to hear such pious discourse.

The fruit of these good instructions has been so apparent to our eyes, that we hope to derive still greater benefit therefrom. For, as most of the Christians possess the principal truths of our Faith through those easy questions and answers, they do much more than we can for the instruction of the other Savages. And at least we have this consolation, that, if the majority of them be not baptized, it is not a sign that they do not know all that is required for it.

Last Winter, the Hurons had a real fright, in consequence of a false alarm that had reached them that an Army of Iroquois was on the point of carrying the village of Kontarea, the chief bulwark [75] of the

Païs. Ceux de la Conception nous firent demander, ſi nous ne les Baptizerions pas tous lorſque l'Ennemy paroiſtroit; que pour eux ils deſiroient aller dans le Ciel apres la mort. Cela monſtre qu'ils connoiſſent la Verité; mais en France, auſſi bien qu'aux Hurons, il n'y en a que trop, qui viuans en Barbares, voudroient bien apres, mourir bons Chreſtiens.

Lors que le Soleil ſe recouche, il aduertit les Chreſtiens de ſe raſſembler en la Chapelle: Les Peres qui ont ſoin d'eux y ſont pour l'ordinaire; mais c'eſt quelqu'vn des plus anciens Chreſtiens, qui chacun à ſon tour, de Semaine en Semaine, preſide à cette Aſſemblée, dit tout haut les Prieres, les autres le ſuiuant: & à la fin, lors que les Peres ſont abſens, exhorte tous les autres à bien faire les deuoirs de Chreſtien.

Les Samedis, tous ſe confeſſent, pour ſe bien diſpoſer au ſainct Iour, (c'eſt ainſi qu'ils nomment le Dimanche) auquel auant la Meſſe, on leur fait vn petit Sermon. Quoy que tous ſe ſoient confeſſez, toutefois d'ordinaire on ne les fait Communier [78 i.e., 76] qu'vne fois chaque mois. Ie me ſouuiens d'auoir leu dans les Epiſtres de ce grand Apoſtre de l'Orient ſainct François Xauier, que des Indiens, tant noirs que blancs, dont il en auoit baptiſé des milliers, il n'y auoit quaſi que les Enfans & tres-peu d'autres, qui ſe ſauuaſſent. Plus ie conſidere les Epiſtres de ce grand Sainct, & plus il me ſemble que ces Peuples icy où nous ſommes en l'Inde Occidentale, ſont plus capables des myſteres de noſtre Foy: au moins les ſentimens de Dieu, entrent plus auant dedans leurs cœurs, quand vne fois ils ſe ſont conuertis. S'il plaiſt au Ciel continuer ſes benedictions ſur les autres, & en faire d'auſſi bons Chre-

Country.[3] Those who resided at la Conception asked us whether we would not Baptize them all when the Enemy should appear, because they wished to go to Heaven after death. This shows that they know the Truth; but, in France as well as among the Hurons, there are but too many who, after having lived as Barbarians, are very anxious to die good Christians.

The setting of the Sun warns the Christians to collect in the Chapel. The Fathers who have charge of them are generally there; but it is always one of the older Christians who—each in turn, from Week to Week—presides over the Meeting; who recites the Prayers aloud, while the others follow him; and who at the end, when the Fathers are not present, exhorts all the others properly to perform their duties as Christians.

On Saturday, all go to confession, to prepare themselves for the holy Day (so they call Sunday), on which a short Sermon is preached to them before Mass. Although all have confessed their sins, nevertheless, as a rule, they are allowed to receive Communion [78 i.e., 76] but once a month. I remember having read in the Epistles of that great Apostle of the East, saint François Xavier, that of the Indians, both black and white, whom he had baptized by thousands, only the Children and a very few others were saved. The more I read the Epistles of that great Saint, the more does it seem to me that these Peoples among whom we are in Western India are more capable of understanding the mysteries of our Faith; at least, the perception of GOD penetrates more deeply into their hearts, when once they are converted. If Heaven be pleased to continue to grant its blessings to the others, and to make as good Christians of them

ſtiens que ſont ceux qu'il nous donne pour le preſent, ie dirois auec aſſeurance que la pluſpart, & quaſi tous, ſeront du nombre des Eleuz.

La vraye Foy fait de grands Miracles; elle change vn cœur barbare, en vn cœur ſelon le cœur de DIEV. On le void plus clairement dans la tendreſſe de leur conſcience, qu'ailleurs. Tel ſ'accuſe de ce que la nuict ſ'étant reſueillé, crainte du froid, il n'a oſé tirer le bras de deſſous ſa [79 i.e., 77] robe, pour faire le ſigne de la Croix, ſe contentant de le faire ſur ſa poictrine. Ie me ſuis comporté comme feroit vn Infidele, dira vn autre, eſtant à mon trauail, i'auois déja dõné huict ou neuf coups deſſus vn arbre, pour l'abatre, ſans demander l'aſſiſtance de DIEV. I'ay enduré du froid, dira vn autre, comme les beſtes qui ſont dedans les bois, il veut dire, qu'il n'a pas offert à DIEV, ſes petites ſouffrances. Que ſ'ils tombent ſur la Semaine, en quelque peché plus grief, ils viendront ſouuent à l'heure meſme, ſ'en accuſer: & quelquefois il y a plus de ſainctеté que de mal en ce en quoy ils penſent auoir eſté grandement criminels. Tu ſçauras, diront-ils, que ie me ſuis trouué au Conſeil, où on a reſolu de faire vne telle danſe, pour appaiſer le Diable. Y eſtant engagé par ſurpriſe, ſans en pouuoir ſortir, i'ay demandé pardon à DIEV, i'ay bien dit des injures au Diable, & me ſuis endormy. Lors qu'on ſ'eſt leué pour ſortir, ie me ſuis reſueillé, & ay dit aux Capitaines qu'ils auoient tort de m'inuiter à ſemblables Conſeils, puis qu'ils ſçauent bien que ie n'ay que l'horreur pour les Demons.

[80 i.e., 78] Vn jeune Enfant penſoit eſtre perdu, quelques iours apres ſon Bapteſme: Ie viens d'entendre, diſoit-il, de méchantes paroles; ie haïſſois ces

as those whom it now gives us, I may safely say that most and nearly all of them will be of the number of the Elect.

True Faith works great Miracles; it changes a savage heart into one that is in accord with the heart of GOD. We observe this more clearly in the tenderness of their conscience than in anything else. One accuses himself because, on awakening during the night, he has, on account of the cold, been afraid to withdraw his arm from beneath his [79 i.e., 77] covering, in order to make the sign of the Cross, contenting himself with making it on his breast. "I behaved as an Infidel would have done," another will say; "I was at work, and had already struck eight or nine blows on a tree to fell it, and I had not asked GOD's assistance." "I have endured cold," still another will say, "like the beasts that live in the woods." By this he means that he has not offered his petty sufferings to GOD. If during the Week they commit some more grievous sin, they often come at once to confess it; and sometimes there is more holiness than evil in acts which they think have been highly criminal. "Thou must know," they will say, "that I was present at the Council when it was resolved that such a dance should be performed to appease the Devil. Being caught there by surprise, without being able to get away, I begged pardon of GOD; I said many insulting things to the Devil, and I went to sleep. When they rose to depart, I awoke, and told the Captains that they did wrong in inviting me to such Councils, because they knew that I had nothing but horror for the Demons."

[80 i.e., 78] A young Child thought that he was lost, some days after his Baptism. "I have just

chofes là de tout mon cœur, & priois DIEV qu'il n'effaçaft pas mon Bapteime; ie leur difois qu'ils fe t'euffent [*sc.* teuffent], que le Grand Maiftre les puniroit, & qu'il les entendoit bien; nonobftant ce que ie leur difois, ils fe mocquoiët de moy.

Vn Chef de Cabane Chreftienne, vn iour ayant repris fa fœur, encore Catechumene, d'vn zele vn peu trop actif: Hé quoy, luy difoit-il, veux-tu donc eftre miferable, & que moy feul ie fois heureux? tu fais ce qui merite que iamais on ne te Baptife. Cette pauure femme f'en prend à fes yeux, elle pleure fa faute & luy en demande pardon, le priant de ne le pas dire aux Peres. Ma fœur, i'ay peché plus que toy, luy répond ce bon Chreftien, car eftant Baptifé, ma perfonne eft facrée, & mon peché en eft plus grand: mais c'eft l'amour que ie te porte qui m'a ainfi mis en cholere. Il n'y a que l'efprit de DIEV qui donne cet' horreur du peché, & n'y a pas d'autre lumiere que la fienne, qui efclaire [81 i.e., 79] vne Ame, à reconnoiftre iufqu'aux petites fautes.

Vn Infidele demandoit vn iour à vne Chreftienne, ce qu'ils alloient faire l'vn apres l'autre dans la Chapelle; & elle luy ayant répondu fimplement, qu'ils alloient fe confeffer de leurs pechez. Et comment, dit-il, pechons-nous? pour moy, ie ne reconnois point de pechez. Il ne faut pas f'en étonner, repartit cette bonne Femme, ta vie n'eft qu'vne fuite continuelle de pechez, comment les diftinguerois-tu? Nous autres qui auons la Foy, nous fommes toûjours fur nos gardes, & par ainfi nous reconnoiffons bien nos fautes.

Lors qu'ils fe doiuent Confeffer, ils fe preparent auec vn foin tout à fait loüable. On verra quelque-

heard bad words," he said. "I detested those things with all my heart, and prayed GOD not to blot out my Baptism. I told them to be silent,—that the Great Master would punish them, and that he heard them well. In spite of what I said to them, they scoffed at me."

The Head of a Christian Cabin one day reproved his sister, who was still a Catechumen, with a little too much zeal. "What," said he, "dost thou wish to be miserable, and that I alone should be happy? What thou art doing is enough to prevent thee from ever being Baptized." The poor woman, not knowing what to do, takes refuge in tears; she laments her error, and begs him not to tell the Fathers of it. "My sister," replies this good Christian, "I have sinned more than thou hast, for, inasmuch as I am Baptized, my person is consecrated, and my sin is all the greater; but it is the love that I bear thee, which has caused me to be so angry." The spirit of GOD alone gives such a horror of sin, and there is no other light than his which illumines [81 i.e., 79] a Soul so that it recognizes even its slight faults.

An Infidel one day asked a Christian woman what they all went to do, one after the other, in the Chapel; and she replied simply that they went to confess their sins. "And how," said he, "do we sin? As for me, I do not recognize any sins." "There is nothing surprising in that," replied the good Woman; "thy life is but one continual succession of sins; how couldst thou distinguish them? We who have the Faith are always on our guard, and thus we easily recognize our faults."

When they are about to go to Confession, they prepare themselves with most praiseworthy care.

fois la femme & le mary, qui tous deux ſe demandent leurs fautes: ſ'aduertiſſent de ce qu'ils ont peché le long de la ſemaine, & ſ'apprennent comment il ſ'en faut accuſer. Ie croy que le Ciel prend plaiſir à leur ſimplicité. D'autrefois on verra le Pere contre ſon Enfant, le fils contre ſa mere, & toute vne Famille qui s'accuſeront les vns les autres, [82 i.e., 80] quand les Peres qui les vont inſtruire entrent dans la Cabane. Mon fils, dira la mere, n'a pas voulu nous faire prier DIEV, s'en eſt-il confeſſé? Oüy dea, répond l'Enfant, ie ne l'ay pas voulu; car tandis que ie fais les Prieres, vous ne faites que badiner: ſoyez ſage, & ie vous feray prier DIEV. Oüy, mais tu n'as pas obey, dira le Pere: il eſt vray, répondra le fils: mais vous auez auſſi peché, car ce matin vous auez raconté vn ſonge que vous auiez eu la nuict. En vn mot, c'eſt vne diuiſion toute pleine de paix, c'eſt vne guerre aimable que la Foy apporte dans vne Maiſon.

Puiſque nous ſommes ſur la Confeſſion, ie ne puis raporter en lieu plus conuenable, vne penſée d'vn Chreſtien, Sauuage, qui m'a ſemblé digne d'eſtre couchée icy. On luy auoit enſeigné que les pechez eſtans vne fois effacez, jamais ne retournoient, mais que la Grace perduë par le peché, nous eſt renduë quand nous nous Confeſſons. Cherchant en ſon eſprit la cauſe de cette difference, voicy le raiſonnement qu'il faiſoit: La Grace, diſoit-il, eſt comme vne belle robe de Caſtor, [83 i.e., 81] dont Dieu noſtre pere va reueſtant l'ame de ſes bons enfans. Quād vn de nos enfans nous a faſché, nous luy oſtons ſa belle robe, & le laiſſons tout nud; mais nous ne jettons pas la robe dans le feu, c'eſt vne choſe trop pretieuſe, nous la referuons quelque part, pour luy rendre, quand il

Sometimes one will hear the husband and wife asking each other their faults; they inform each other of the sins that they have committed during the week, and each teaches the other how he should confess. I think that Heaven takes pleasure in their simplicity. At other times, one will see the Father with his Child, the son with his mother, and an entire Family accusing one another, [82 i.e., 80] when the Fathers who go to teach them enter the Cabin. "My son," the mother will say, "would not hear us say our prayers to GOD. Has he confessed it?" "Yes, indeed," the Child replies; "I would not do so because, when I say the Prayers, you do nothing but jest; behave properly, and I will hear you pray to GOD." "Yes, but thou didst not obey," the Father will say. "It is true," the son will answer; "but you also have sinned, for this morning you related a dream that you had during the night." In a word, it is a most peaceful discord, a pleasing strife, that Faith brings into a House.

While on the subject of Confession, I cannot find a more suitable occasion to speak of the opinion expressed by a Christian Savage, which has seemed to me to be worthy of mention here. He had been taught that, when sins are once forgiven, they never return, but that Grace lost through sin comes back to us when we Confess. Seeking in his own mind for the cause of this difference, he reasoned as follows: "Grace," said he, "is like a beautiful robe of Beaver fur, [83 i.e., 81] with which God our father clothes the souls of his good children. When one of our children offends us, we take his fine robe from him and leave him quite naked, but we do not throw the dress into the fire. It is too valuable a thing, and

voudra nous obëyr. De meſme Dieu, quand nous auons peché, deſpouïlle noſtre ame de ſa grace, mais il ne veut pas que cette grace ſoit perduë, elle luy eſt trop pretieuſe, il la conſerue cherement dedans ſes threſors, tous preſt de nous la rendre quand nous luy demandons pardon. Mais le Peché eſt vne choſe ſi diforme, que Dieu en a horreur; quand nous nous confeſſons, il l'aneantit tout à fait, voudroit il mettre dans ſes threſors vn monſtre ſi hideux? ce n'eſt donc pas merueille, que iamais il ne retourne dans noſtre Ame, en eſtant vne fois effacé. Si ce raiſonnement n'eſt pas receu dedans l'Eſchole, on doit excuſer vn Barbare, qui iamais n'a leu ſainct Thomas.

we put it away somewhere to give it back to him when he is willing to obey us. In the same manner, God, when we have sinned, deprives our soul of its grace; but he does not wish that grace to be lost, for it is too precious to him. He preserves it very carefully in his treasury, being quite ready to give it back to us when we ask his pardon. But Sin is so hideous a thing, that God has a horror of it. When we confess ourselves he destroys it entirely. Would he place so frightful a monster among his treasures? It is therefore not surprising that it never returns into our Souls, when once it is washed away." If this argument be not received in the School, we must excuse a Barbarian who has never read saint Thomas.

[84 i.e., 82] CHAPITRE VIII.

DE LA MISSION DE SAINCT IOSEPH AUX ATTINGUEE-NONGNAHAK.

CETTE Miſſion eſt échuë en partage au P. Charles Garnier & au P. Simon le Moine; qui ont fait leur reſidence plus ordinaire dans le bourg de Sainct Ioſeph. A peine y ſont-ils arriuez, qu'ils aprennent qu'vn petit enfant au berceau, eſt abandõné aſſez loing dedans la campagne, comme vne proye dont la mort auoit déja pris poſſeſſion. Ils y courent de meſme pas, & trouuent cet enfant qui tiroit à la fin, le Baptizent, & l'enuoyent au Ciel accroiſtre le nombre des Eleus.

Peu de iours apres, entrant en la cabane du plus grand Magicien, qui ſoit dans cette Nation, ils aperçoiuent vne fille de treze à quatorze-ans, qui ſe mouroit. Ils iugent bien qu'en vne cabane ſi maudite, où le Diable eſt le maiſtre, pour tirer cette victime de ſes mains, il faut y proceder [85 i.e., 83] doucement, & inſtruire l'enfant, ſans témoigner le vouloir faire. Ils font monſtre d'vne image de Noſtre Seigneur, qui agrée à la mere de cette malade; & prenẽt occaſion là deſſus, de parler des grãdeurs de Dieu, du Paradis, & de l'Enfer, & des veritez principales de noſtre foy. Dés le moment, que cet infame Magicien, entendit parler du Bapteſme, il ſe met à vomir mille blaſphemes contre Dieu. Nos Peres voyent aſſez, qu'il eſt temps de découurir nettement leur

[84 i.e., 82] CHAPTER VIII.

OF THE MISSION OF SAINT JOSEPH AMONG THE ATTINGUEENONGNAHAK.

THIS Mission has fallen to the lot of Father Charles Garnier and Father Simon le Moine, who usually reside in the village of Saint Joseph. Hardly had they arrived when they learned that a little child, still in its cradle, had been abandoned at a considerable distance in the open country, as a prey of which death had already taken possession. They hastened thither at once, found the child, whose end was approaching, Baptized it, and sent it to Heaven, to be added to the number of the Elect.

A few days afterward, when they entered the cabin of the greatest Magician of that Nation, they observed a girl thirteen or fourteen years of age, who was dying. They decided that in so cursed a cabin, wherein the Devil was master, it was necessary to proceed with care in order to pluck this victim from his clutches, [85 i.e., 83] and to instruct the child without declaring that they wished to do so. They exhibited a picture of Our Lord, which pleased the mother of the sick girl; and they took advantage of the opportunity to speak of the greatness of God, of Paradise, of Hell, and of the principal truths of our faith. As soon as the infamous Magician heard them speak of Baptism, he commenced to pour forth a thousand blasphemies against God. Our Fathers

deſſein. Que diſ-tu la deſſus? demandent-ils à la malade; veux-tu à iamais eſtre bruſlée dans l'Enfer? Non, non s'écrie ce ſupoſt de Satan, reſolument elle ne ſera pas Baptizée: ſortés de ma Maiſon. Sa pauure fille languiſſante, qui iuſqu'alors n'auoit dit pas vn mot prend d'elle meſme la parole. Ce n'eſt pas vous, dit-elle, courageuſement à ſon pere, qui en cela diſpoſerez de moy: ie deſire, ſans delay, eſtre Baptizée: car ie veux aller dans le Ciel. A cette réponſe, que pas vn n'attendoit, ce malheureux demeure sãs parole: mais la mere de l'Enfant, parle pour le mary. Ce n'eſt pas, s'eſcrie elle, vne maladie ordinaire qui fait [86 i.e., 84] mourir ma fille; c'eſt vn tel Demon qui la tuë depuis quatre moys: c'eſt à luy ſeul, & à nos danſes que nous auõs recours, auec cela tu ne peux pas la Baptizer. Pourquoy non, répond la malade, ie deteſte tous les demons, ie renonce à nos danſes, & toy ie te prie, ne me refuſe pas le Bapteſme, dit-elle, au Pere qui la venoit d'inſtruire. Quand Dieu vient poſſeder vn cœur, il n'a ny oreilles, ny ſentiment pour tout ce qui eſt de plus tendre dans la nature. C'eût eſté vne cruauté de refuſer à cette Ame, l'entrée du Paradis, où le Sang de Ieſus-Chriſt & ſon courage luy auoient donné droit; Mais il faloit que la grace remportaſt vne glorieuſe victoire. Ma fille, luy dit le Pere qui la venoit dinſtruire, ta demande eſt bien raiſonnable, mais ie ne dois pas expoſer le Bapteſme, à le veoir profané. Auant cela il faut que tes parens me promettent de ne plus auoir recours au Diable & aux danſes, pour ta gueriſon. Ne crains pas cela, replique cet enfant, pluſtoſt ie mourray, que de le permettre. Puis donc que tu le deſires, luy diſent ſes parens, qu'il te Baptize s'il

saw well enough that it was time to expose clearly their design. "What dost thou say about it?" they asked the patient. "Dost thou wish to burn forever in Hell?" "No, no," boldly exclaimed this instrument of Satan, "she certainly shall not be Baptized. Get out of my House." His poor suffering daughter, who until then had not said a word, began herself to speak. "It is not you," she said resolutely to her father, "who shall dispose of me on that point. I desire to be Baptized without delay, for I wish to go to Heaven." On hearing this answer, that no one expected, the miserable man remained speechless; but the mother of the Child spoke for her husband. "It is not," she exclaimed, "an ordinary disease that is causing [86 i.e., 84] the death of my daughter; it is such and such a Demon who has been killing her during the last four months. To him alone and to our dances have we recourse; therefore thou canst not Baptize her." "Why not?" replied the sick girl. "I detest all the demons; I renounce our dances, and thou, I pray thee, refuse me not Baptism," she said to the Father who had just instructed her. When God comes to possess a heart, it has neither ears nor feeling for all that is tenderest in nature. It would have been cruel to refuse this Soul entrance to Paradise, to which the Blood of Jesus Christ and her own courage had entitled her. But it was necessary that grace should win a glorious victory. "My daughter," said the Father who had just instructed her, "thy request is indeed reasonable, but I must not expose Baptism to be profaned. Before that, thy parents must promise me that they will no longer have recourse to the Devil, or to dances, to obtain thy cure." "Fear it

veut, nous n'aurons plus iamais pour toy recours à [87 i.e., 85] ces remedes, ſi toy-meſme tu ne le demandes. Ce fut vne conſolation bien grãde, & pour celuy qui confera ce ſa[i]nct Bapteſme, & pour celle qui le reçeut de veoir & de ſentir ce que fait le ſainct Eſprit dedans vne Ame, quãd il la prepare pour ſoy. Oüy, diſoit cette fille au momẽt que les eaux du bapteſme la rendoient innocente, ie deteſte tous mes pechez! grand maiſtre de nos vies, ayés pitié de moy! Elle mourut bien toſt apres.

Ces ames, & quelques ſemblables, ayant eſté auſſitoſt dans le Ciel, qu'elles ont trouué l'entrée de l'Egliſe, n'ont pas eû beſoing de grande aſſiſtance. Auſſi n'eſt-ce pas pour elles, qu'on a employé le plus fort du trauail. Le principal ſoin a eſté de former les Chreſtiens Adultes, qui y compoſent vne petite Egliſe; qui cette Année, s'eſt veuë acrüe en nombre, & plus encore en Saincteté.

Vn de ces bons Chreſtiens eſtoit malade depuis l'Eſté, il fut ſoudainement guery à la venuë des Peres, qui alloient les inſtruire, ſoit pour la ioye qu'il en receût, ou plûtoſt ſelon ſon ſentiment, pour s'eſtre confeſſé.

[88 i.e., 86] Le meſme iour vne Femme d'enuiron ſeptante ans, entendant les Enfans qui crioient dans le Bourg: Les deux veſtus de noir arriuent, fut auſſi deliurée d'vne fiéure qui la tourmentoit. Ie gueriray, ſ'écria-t'elle, ie verray mes Freres: au meſme moment elle recouure la ſanté, elle ſort pour la premiere fois, & apporte pour remerciement aux deux Peres, vn pain cuit ſous la cendre.

La Foy de cette bonne Femme nommée Anne Outenen, depuis trois ans qu'elle fut baptiſée, a eſté

not," replied the child, "I will die rather than permit them to do so." "Since thou desirest it," her parents said to her, "let him Baptize thee, if he will. We will never again have recourse on thy behalf to [87 i.e., 85] those remedies unless thou thyself shouldst ask it." It was a very great consolation, both for him who administered holy Baptism and for her who received it, to see and feel what the holy Ghost effects in a Soul when he prepares it for himself. "Yes," said the girl at the moment when the waters of baptism made her innocent, "I detest all my sins. Great master of our lives, have pity on me." She died shortly afterward.

THESE souls and others like them, which went to Heaven as soon as they found entrance into the Church, did not need much assistance; therefore it was not for them that the greatest amount of labor has been performed. The chief care has been to train the Adult Christians who constitute a small Church there, which this Year has increased in numbers and still more in Godliness.

ONE of these good Christians had been ill since the Summer, and he was suddenly cured on the arrival of the Fathers who came to teach them,—either through the joy that he felt therefrom, or rather, according to his own opinion, because he had made his confession.

[88 i.e., 86] On the same day, a Woman about seventy years of age, on hearing the Children cry out in the Village: "Here come the two clothed in black," was also cured of a fever that tormented her. "I shall be cured," she exclaimed, "I shall see my Brothers." At the same moment she recovered her health, went out for the first time, and carried to the

toûiours ſ'augmentant, & ſa pieté eſt ſi ſenſible, qu'il eſt aiſé de voir que DIEV eſt dans ſon cœur. Elle ieuſne ſouuent, & quelquefois iuſqu'à la nuict, particulierement le Samedy, pour ſe diſpoſer au ſainct Iour. Elle a vne affection ſi tendre pour nous, & pour tous les Fideles, que chaque fois qu'elle entend mal parler, elle ſe ſent ſaiſie dans le cœur, & n'en peut quelquefois retenir ſes larmes. Vn des principaux Capitaines ayant dit qu'il falloit maſſacrer les Chreſtiens, & en ſuite vn ſien frere la ſollicitant fortement d'abandonner la Foy. Qu'on commence par moy, [89 i.e., 87] dit-elle, la Foy m'eſt plus precieuſe que la vie; ie vay luy preſenter ma teſte; & il verra que ie ſuis preſte de receuoir le coup. Le chaud, le froid, les afflictions, les maladies, les peines & les triſteſſes, elle offre tout à DIEV, pour la remiſſion de ſes fautes: ſ'eſtimant criminelle meſme dans les pechez d'autruy. Elle en a telle horreur, que quelquefois elle n'a peû coucher en ſa Cabane, parce qu'alors elle y euſt veu DIEV offenſé: Elle couchoit dehors. Et vne fois ayant ſceu que quelquesvns d vne confrairie Diabolique, auoient couché deſſus ſa natte, iamais depuis n'a voulu ſ'en ſeruir. Eſt-elle à ſon trauail bien loin dedans les champs, la Priere eſt ſon plus grand repos: elle dit ſon Chapelet, & ſa ſeule deuotion luy a enſeigné de ſe tourner le corps & l'eſprit vers noſtre Chapelle de Saincte Marie, où repoſe le tres-Sainct Sacrement; parce, dit-elle, que ie me ſens attirée de ce coſté là.

Vne femme Infidele receut en ſonge commandement de ſon Demon, de contracter amitié auec vne femme Chreſtienne. Pour commencer cette alliance, [90 i.e., 88] ſçachant qu'vn chien qu'elle auoit chery,

two Fathers, in token of thanks, a loaf of bread baked in the embers.

The Faith of this good Woman, whose name is Anne Outenen has constantly increased since she was baptized, three years ago; and her piety is so manifest that it is easy to see that GOD is in her heart. She fasts often, and sometimes until night, especially on Saturday, in order to prepare herself for the holy Day. She has so tender an affection for us and for all the Faithful that whenever she hears any one speak harshly, she feels greatly troubled in her heart, and sometimes she cannot restrain her tears. When one of the chief Captains said that the Christians must be massacred, and when afterward one of her brothers strongly urged her to abandon the Faith, "Let him begin with me," [89 i.e., 87] she said; "Faith is more precious to me than life. I will present my head to him, and he shall see that I am ready to receive the blow." Heat, cold, affliction, sickness, trouble, and sorrow, she offers all to GOD for the remission of her sins, considering herself guilty even in the faults of others. She has such a horror of them that she sometimes has been unable to lie down in her Cabin, because then she would have witnessed offenses against GOD. She would sleep outside; and, on one occasion, having heard that some members of a Diabolical confraternity had slept upon her mat, never afterward would she use it. When she is at work far away in the fields, Prayer is her greatest rest. She says her Rosary, and her devotion alone has taught her to turn her body and mind towards our Chapel of Sainte Marie, where the Blessed Sacrament reposes,—"Because," she says, "I feel attracted in that direction."

eſtoit mort, elle luy en fait preſent d'vn autre (c'eſt comme ſi en France on donnoit à vn amy vn beau cheual d'Eſpagne) outre cela, elle la prie d'agreer vne couuerture qu'elle luy enuoya; & pour la ſoulager en ſon ménage, luy fait apporter quelque charge de bois. Puis inuitant & le mary & la femme au feſtin, publiquement, l'amitié ſ'y noüa, qui eſtãt tres-auantageuſe à cette Famille Chreſtienne, leur cauſa vne ioye bien ſenſible. Mais depuis ayant ſceu que tout cela ne ſ'étoit fait que pour obeïr au ſonge de cette femme Infidele, ce fut lors que ces bons Chreſtiens commencerent à trembler. Le Diable, diſoient-ils, a quelque deſſein ſur nous, ces preſens qu'il nous a procuré, ſeront noſtre malheur. Oüy bien, dit le mary, ſi nous voulions les retenir; mais ils ne coucheront pas en ma maiſon. Auſſi toſt dit, auſſi toſt fait; il commãde qu'on remporte le bois, il prend & le chien & la couuerture, puis allant trouuer cette femme Infidele, luy dit: Ie te viens rendre tes preſens, tu ſçais bien que noſtre Cabane eſt Chreſtienne; [91 i.e., 89] cette alliance que tu veux contracter auec nous, n'ayant pour autheur que le Diable qui te l'a commandé en ſonge, nous pecherions de luy obeïr en cela. Ie ne ſçay ſi les Caſuiſtes euſſent eſté ſi rigides en cette occaſion. Quoy qu'il en ſoit, ce coup là eſtoit difficile; mais il n'y a point de lien d'amitié que la Foy ne ſepare plûtoſt que de nous voir ſeparez d'auec DIEV.

C'eſt ce que diſoit vn Chreſtien de ce meſme Bourg, ſe voyant ſur le poinct d'eſtre abandonné de ſa femme & de ſes enfans, par les pourſuites d'vne belle mere, qui le voyant Chreſtien, ne le pouuoit ſupporter chez elle. Non, diſoit-il, ie n'euſſe iamais penſé, que

An Infidel woman received in a dream a command from her Demon to contract a friendship with a Christian woman. In order to commence this intimacy, [90 i.e., 88] as she knew that a dog which the other had cherished was dead, she made her a present of another one (this is just as if in France one were to give a friend a fine Spanish horse). In addition, she begged her to accept a blanket that she sent her; and in order to assist her in her housekeeping, she had a load of wood taken to her. Then she invited both husband and wife publicly to a feast. A friendship was formed, which as it was of great advantage to the Christian Family, caused them great joy. But, when they afterwards learned that all this was done merely in order to obey the dream of that Infidel woman, these good Christians began to tremble. "The Devil," they said, "has some designs on us; these presents that he has caused to be sent to us will bring us misfortune." "Yes indeed," said the husband, "if we were willing to keep them; but they shall not pass the night in my house." This was no sooner said than done. He gave orders that the wood be returned, took the dog and the blanket, and went to the Infidel woman, to whom he said: "I have come to return thy presents; thou knowest well that ours is a Christian Cabin; [91 i.e., 89] this friendship that thou wishest to contract with us has no other author than the Devil, who has commanded it to thee in a dream; and we would sin, were we to obey him in this." I do not know whether the Casuists would have been so strict on this occasion. In any case, it was not an easy thing to do. But there is no bond of friendship that Faith will not sever, rather than see us separated from GOD.

chofe au mõde m'euft peu feparer de ma femme; il y a quinze ou feize ans que nous fommes enfemble, cinq enfans que nous auons eus, me fembloient autant de liens qui rendroient noftre mariage indiffoluble. Elle & moy apres auoir receu le fainct Baptefme, auons promis à DIEV de iamais ne nous feparer: maintenant elle a quitté la Foy, ou au moins pour complaire à fa mere, elle n'a plus le courage d'en faire [92 i.e., 90] profeffion; elle ne laiffe pas de m'aimer, & ie l'aime auffi, & toutefois fa mere la contraint de m'abandonner, fi ie n'abandonne la Foy. Cette diuifion m'eft fenfible, mais i'y fuis refolu plûtoft que iamais me feparer d'auec DIEV.

Ce bon Chreftien a vn fils de douze à treize ans, qui a imité le courage de fon pere. On a fait le poffible afin qu'il defiftaft de la Foy, on a tâché de le corrompre par douceur, par menaces, & par les rigueurs qu'on a peu. En-fin, fe voyant tourmenté d'vne grand-mere, qui nuict & jour ne luy donnoit aucun repos, efperant emporter de luy qu'il defiftaft des exercices de Chreftien, comme auoit fait fa mere. Sçachez, dit cet enfant à cette Megere d'Enfer, qu'on me peut bien brûler tout vif, voila mes bras, mes pieds, & mon corps tout difpofé à le fouffrir, mais iamais ie n'abandonneray la Foy.

Ces refolutions ne font pas dans la portée de la nature, auffi eft-ce celuy feul pour qui on fait ces bons propos, qui dõne en mefme temps la force d'executer tout ce qu'il exige de nous. Les Infideles [93 i.e., 91] mefmes ne font pas à le connoiftre, & à fe plaindre en mefme temps de leur mifere. Les Demons, difoit vn certain, nous commandent des chofes impoffibles: ils ne nous donnent pas pour faire feftin & veulent

That is what a Christian of this same Village said, when he saw himself about to be abandoned by his wife and children, in consequence of the persecutions of his mother-in-law, who could not bear to have him in her house when she found that he was a Christian. "No," he said, "I never would have thought that anything in the world could separate me from my wife. We have lived together for fifteen or sixteen years. The five children that we have had seemed so many bonds that would render our marriage indissoluble. After she and I had received holy Baptism, we promised GOD that we would never separate. Now she has abandoned the Faith, or at least, to please her mother, she no longer has the courage [92 i.e., 90] to profess it. She still loves me, and I also love her; and nevertheless her mother compels her to leave me, if I do not abandon the Faith. Such a separation is painful to me, but I am resolved to endure it rather than ever separate myself from GOD."

This good Christian has a son twelve or thirteen years of age, who has imitated his father's courage. Everything that could be done was tried, to make him desist from the Faith. They endeavored to corrupt him by kindness, by threats, and by such rigorous measures as were within their power. At last, when he saw himself tormented by his grandmother, who allowed him no rest by night or by day, hoping to prevail upon him to give up the Christian practices as his mother had done, the child said to this Hellish Megera: "Know that they may burn me alive,—here are my arms, my feet, and my body, all ready to suffer it; but never will I abandon the Faith."

qu'on en faſſe: ils nous obligent quelquefois ſi nous voulons éuiter quelque grand malheur, à leur offrir ce que nous n'auons pas, ny ne pouuons auoir. N'eſt-ce pas ou ſe mocquer de nous, ou qu'ils ſe plaiſent à nous voir miſerables? Mais le Diev des Chreſtiens ne leur commande rien qui ne leur ſoit poſſible, & s'ils y manquent, c'eſt de leur volonté. C'eſt en cela, diſoit-il, que ie reconnois qu'il eſt luy ſeul le Maiſtre de nos vies, puis qu'il ne veut que noſtre bien. Ie prie le ſainct Eſprit, que cette connoiſſance ne ſerue point vn iour à la condamnation de cet Homme, qui nonobſtant cela ne rend pas encore à Diev toute la gloire qu'il void bien luy eſtre deuë.

Les meilleurs eſprits des Hurons, ne ſont pas ceux qui ſe rendent plûtoſt aux veritez qu'ils recognoiſſent: De ſimples femmes ſont bien ſouuent, plus tendres, [94 i.e., 92] aux ſentiments du ſainct Eſprit. Vne bonne Chreſtienne, ayant vn iour aſſiſté au Sermon qui s'eſtoit fait de la Reſurrection, ne peût contenir en ſon cœur, la ioye dont elle eſtoit remplie. C'eſt cela, s'écria-elle à toute l'Aſſiſtance, qui fait que nous croyons: c'eſt dans cette eſperance, que nous ſouffrons en patience les médiſances, & les iniures: on nous menaçe de la mort, on dit qu'il faut maſſacrer les Chreſtiens; qu'ils nous tuent s'ils en ont l'aſſeurance, vn iour ie reſuſciteray dans ce corps qu'ils auront aſſommé.

Vne autre aagée d'enuiron quatre-vingt-ans, attendant l'heure de la mort, apres auoir reçeu l'abſolutiõ; ſuplia, qu'on la leuaſt à ſon ſeant, pour prier Diev auec plus de reſpect. Puis d'vne voix mourante; Iesvs, dit-elle, ayez pitié de moy, tirez moy dans voſtre Paradis; ie ſuis contente de mourir, ie n'aſpire

Such determination is not within the capacity of nature; and he alone for whom such good resolutions are taken gives at the same time the strength necessary for performing what he requires of us. The Infidels [93 i.e., 91] themselves are not unaware of it, and they also complain of their own unhappiness. "The Demons," said one of them, "command us to do impossible things. They do not give us what is necessary for a feast, and they require us to make one. Sometimes they compel us, if we would avoid some great misfortune, to offer what we do not possess, and cannot get. Does not this show that they either trifle with us, or that they are pleased to see us miserable? But the GOD of the Christians commands them to do nothing that is impossible for them; and, if they fail, it is of their own will. It is by this," he said, "that I recognize that he alone is the Master of our lives, since he desires only our good." I pray the holy Ghost that this knowledge may not serve one day for the condemnation of this Man, who, in spite of it, does not yet give to GOD the praise that he knows very well is due to him.

THE best minds among the Hurons are not those which soonest yield to the truths that they acknowledge; some simple women are often more susceptible [94 i.e., 92] to the influence of the holy Ghost. A good Christian woman, hearing one day a Sermon preached on the Resurrection, could not contain in her heart the joy with which she was filled. "This it is," she called out aloud to the entire Audience, "that makes us believe. It is through this hope that we suffer calumnies and insults in patience. We are threatened with death; it is said that the Christians must be massacred. Let them kill us, if

qu'au Ciel, IESVS ayez pitié de moy. Dieu auoit preſerué cette bonne Femme, tout le long de ſa vie, dans vne pureté tout à fait rare en ce Païs; & depuis ſon bapteſme, elle s'eſtoit conſeruée dedans l'innocence, ne prenant point plus grãd plaiſir, qu'à prier [95 i.e., 93] Dieu, quoy qu'elle ne ſceût quaſi que ces deux mots. IESOVS TAÏTENR; IESVS ayez pitié de moy.

IE fus touché il y a quelque temps entendant raconter vn trait de Charité, que ie ne puis obmettre. Vne pauure Chreſtiẽne, aagée d'enuiron ſoixante-ans, ayant oüy parler de la ferueur qui ſe voit en France, pour enrichir les lieux de deuotion, & que pluſieurs ſe dépouïlloient, pour offrir à Noſtre Seigneur tout ce qu'ils ont, ſe ſentit, en meſme temps, touchée d'vn ſemblable deſir; & quoy que la ſaiſon fut froide, n'ayãt rien de precieux qu'vne robe de Caſtor, dont elle eſtoit couuerte, s'en eſtant dépoüillée: I'en fay, dit-elle, vne offrande à Noſtre Seigneur, ce ſera pour tapiſſer noſtre Chapelle, quand on l'aura accommodée; ſi i'auois quelque choſe de plus, ie le donnerois de bon cœur, afin que Dieu ait pitié de moy.

they have the boldness to do so. I shall rise again some day, in the body that they shall have killed."

ANOTHER, about eighty years of age, who was awaiting the hour of her death, after having received absolution, begged to be raised in a sitting posture in order to pray to GOD with more respect. Then in a dying voice, she said: "JESUS, have pity on me; take me into thy Paradise. I am content to die; I aspire but to Heaven. JESUS, have pity on me." God has preserved this good Woman, throughout her life, in a state of purity that is very rare in this Country; and, after her baptism, she retained her innocence, having no greater pleasure than to pray [95 i.e., 93] to God, although she knew hardly more than these two words: JESOUS TAÏTENR, "JESUS, have pity on me."

I WAS touched, some time ago, when I heard a deed of Charity related which I cannot avoid repeating. A poor Christian woman, about sixty years of age, who had heard of the zeal that is manifested in France for adorning places of devotion, and that many stripped themselves to give all they had to Our Lord, felt herself at the same time affected with the like desire. Although the weather was cold, as she had nothing of value except a robe of Beaver fur that covered her, she took it off, and said: "I offer it to Our Lord; it will serve, when fitted thereon, as a carpet for our Chapel. If I had anything else, I would give it cheerfully, so that God may have pity on me."

[96 i.e., 94] CHAPITRE IX.

PERSECVTIONS DES CHRESTIENS DE LA MESME MISSION.

LES Chreſtiens & Catechumenes de cette Miſſiõ, auoient paſſé quaſi tout l'Hyuer, dans des épreuues de leur foy, qui nous faiſoient aſſez paroiſtre, que le Ciel trauailloit plus fortement à leur inſtruction, que les Hommes. Les enſeignemens qu'on leur donnoit, entroient ſi doucement dãs leurs eſprits, & y faiſoient des impreſſiõs ſi viues, que nous fuſmes étonnez au bout d'vn & deux mois, qu'il euſſent plus profité dans les cognoiſſances de nos Myſtere, & dans les ſentimens de Dieu, qu'on n'eût ozé attendre, apres le trauail d'vne & de deux années, mais manque de Chapelle, & de lieu ſeparé des vſages de la vie commune, ils auoient ce regret d'eſtre priuez du Sacrifice de la Meſſe, & du plus ſainct de tous les Sacremens; ſinon aux grãdes Feſtes de l'Année, auſquelles nous [97 i.e., 95] taſchons de faire aſſembler la pluſpart de nos Chreſtiens, dans noſtre Maiſon de S^cte. Marie, pour y faire leurs deuotions, aux autres temps, il falloit qu'ils ſe contẽtaſſent de s'aſſembler dans la Cabane de quelqu'vn des Chreſtiẽs, & là y faire leurs Prieres, en la preſence meſme des Infidelles; qui, ſelon la couſtume du Païs, entrent quãd il leur plaiſt, en quelque Cabane que ce ſoit; & y ſont témoins de tout ce qui s'y paſſe. C'eſtoit eſtre expoſé aux railleries de mille langues médiſantes,

[96 i.e., 94] CHAPTER IX.

PERSECUTIONS OF THE CHRISTIANS OF THE SAME MISSION.

THE Christians and Catechumens of this Mission had passed nearly the whole Winter in trials of their faith, which showed us that Heaven worked more energetically than Men for their instruction. The teaching that we had given them so easily penetrated their minds and produced so vivid impressions therein, that we were surprised after one or two months at their having made more progress in the knowledge of our Mysteries, and in the love of God, than we had dared to expect after one or two years' labor. But owing to the want of a Chapel, and of a place separated from the uses of common life, they had the regret of being deprived of the Sacrifice of the Mass, and of the most holy of all the Sacraments, except at the great Festivals of the Year — on which we [97 i.e., 95] endeavor to gather most of our Christians together in our House of Ste. Marie, in order that they may perform their devotions there: at other times, they had to be content with meeting in the Cabin of some one among the Christians, and with reciting their Prayers there in the very presence of the Infidels, who, according to the custom of the Country, enter any Cabin whenever they please, and witness all that passes therein. This exposed them to the jests of a thousand slanderous tongues, which blasphemed against things of which they are igno-

qui blafphement contre ce qu'ils ignorent. En effet, on commẽce à médire d'eux; on les apelle MARIAN par mocquerie, à caufe que fouuent on entendoit dans leurs Prieres, le Nom de la tref-Saincte Vierge. On dit publiquement qu'ils ont des forts pour caufer des naufrages, & que leurs Chapelets & Medailles, font vomir & l'Ame & le fang à ceux qui les enuifagent d'vn certain afpect.

SVR la fin de l'Hyuer, vn des meilleurs Chreftiens confacra vne partie de fa Cabane, pour en faire vn lieu de deuotion. On y baftift, de quelques planches & efcorces, vne Chapelle affez raifonnable: [98 i.e., 96] & on commença, à la Sainct Iofeph, â donner aux Chreftiens la confolation d'y entendre la Meffe. Mais ce fut lors que les perfecutions redoublerent. Ce fera là, dit-on, le malheur du Païs! On veut chaffer tous les Chreftiens du Bourg; & mefme leurs plus proches parens leur difent, qu'ils aillent fe loger ailleurs, ou qu'ils abandõnẽt la Foy, s'ils ont quelque amour de la vie. Vn des chefs du Confeil, dit le mot à l'oreille à vn de fes nepueux, Onhoüa Etfitenroutaoüa. Nous vous allons arracher de la terre, racine empoifonnée; c'eft le mot dont les Hurons menaçent ceux qu'ils foupçonnent d'eftre Sorciers, quand ils les veulent maffacrer.

Vn nommé Eftienne Totihri, quoy que des mieux apparentez du Bourg, fe trouua plus auant dans la perfecution, comme il étoit le plus feruent dedans la Foy; & que cette Chapelle eftant baftie dans fa Cabane, on s'attaquoit plus viuement à luy: mais ny luy, ny toute fa famille, ne branfla pas pour toutes ces menaçes. Oüy dea, dit-il, ie fortiray tref-volontiers, fi les Peres, qui nous inftruifent, abandonnent

rant. Indeed, they began by speaking ill of them, and called them MARIAN in mockery, because they frequently heard the Name of the most Blessed Virgin repeated in their Prayers. It was publicly stated that they possessed charms that caused shipwrecks, and that their Rosaries and Medals caused both Soul and blood to pour forth from those who looked at them in a certain manner.

TOWARD the end of the Winter, one of the best Christians set apart a portion of his Cabin as a place of devotion. With a few boards and some bark, a fairly adequate Chapel was made therein; [98 i.e., 96] and on the feast of Saint Joseph we commenced to give the Christians the consolation of hearing Mass in it. Then the persecutions redoubled. "This," it was said, "will be the misfortune of the Country." They wished to expel all the Christians from the Village; and even the nearest relatives of the latter told them that they must go and dwell elsewhere, or abandon the Faith, if they had any desire to live. One of the chiefs of the Council whispered in the ear of one of his nephews: *Onhoua Etsitenroutaoua*, "We will tear you out of the earth as a poisonous root." This is the expression with which the Hurons threaten those whom they suspect of being Sorcerers, when they wish to kill them.

One Estienne Totihri, although connected with the best families of the Village, endured the greatest persecution, because he was the most fervent in the Faith; and he was attacked the most sharply, because the Chapel was erected in his Cabin. But neither he nor his family wavered, in spite of all these threats. "Yes, indeed," he said; "I will go quite cheerfully if the Fathers who teach us give up the

le ſoing de ce Bourg, mais ce ne ſera que [99 i.e., 97] pour les ſuiure en quelque lieu qu'ils aillent: ie ſuis plus attaché à eux qu'à ma Patrie, & à tous mes parens, puis qu'ils nous portent les paroles d'vn bonheur eternel. Ie ne crains point la mort, depuis que Dieu a ouuert mon eſprit, & m'a fait voir des choſes plus importantes que la vie de ce corps, ſur qui ſeul on peut auoir quelque deſſein. Qu'on tuë ma mere, ma femme, mes enfans & mes freres, ie verray apres eux, venir fondre ſur moy le coup de mon bonheur! Mon Ame ne tient pas à mon corps, vn moment peut les ſeparer, mais iamais on ne me rauira la Foy.

C'eſt vne conſolation bien grande, d'eſtre teſmoing de la ferueur de toute ſa famille. Ce ſont eux qui ont le ſoin d'aſſembler les Fideles, les encourager & inſtruire, en l'abſence des Peres; & qui ont l'œil ſur ce petit Troupeau, auec vne fidelité & vne zele tout à fait Chreſtien. Au plus fort meſme de ces perſecutions, vne femme ſe mouroit, ayant refuſé le bapteſme à nos Peres, qui la vouloient inſtruire: Hé quoy, dit ce Chreſtien, faut-il que cette Ame ſe perde? Il va trouuer cette malade. [100 i.e., 98] Ma bonne mere, luy dit-il, ſi vous ſçauiés le haux prix de la Foy, vous auriés plus de deſir d'eſtre enſeignée, que nous de vous inſtruire; mais quoy que ie ne ſois pas appellé, ie ne puis pas me taire, crainte, qu'vn iour, vous ne m'en ſiffiez les reproches, lors que vous ſeriez dans les flâmes eternelles de l'Enfer. Le peu de tẽps qui vous reſte de vie, ſuffit pour vous deliurer de ce grand malheur, qui n'eſt pas plus éloigné de vous que la mort. Il tâche en ſuite de cela, à émouuoir ce cœur; mais c'étoit vn cœur de rocher, qui n'ayant eû en la ſanté, que des blaſphemes contre

care of this Village; but it will be only [99 i.e., 97] to follow them wherever they may go. I am more attached to them than to my Country and to all my relatives, because they bring us the promise of eternal happiness. I fear not death, since GOD has enlightened my mind, and has shown me things more important than this bodily life, against which alone any design can be harbored. Let them kill my mother, my wife, my children, and my brothers; after them, the blow that is to give me happiness will fall on me! My Soul is not attached to my body,—a single instant can separate them; but Faith shall never be ravished from me."

It is a great consolation to witness the fervor of his whole family. To them is assigned the duty of gathering the Faithful together, of encouraging and instructing them, in the absence of the Fathers; and they watch over this little Flock with a faithfulness and zeal that are truly Christian. At the very height of these persecutions, a woman lay dying, who had refused to allow herself to be baptized by our Fathers, who wished to instruct her. "What?" said this Christian, "must this Soul be allowed to perish?" He went to see the sick woman, [100 i.e., 98] and said to her: "My good mother, if you knew the great value of Faith, you would have more desire to be taught than we would have to teach you. But, though I am not called upon, I cannot remain silent, lest some day you may reproach me when you will be in the eternal flames of Hell. The short time that you have still to live is sufficient to deliver you from that great misfortune, which is no further from you than death." He afterward endeavored to produce an impression on that heart,

DIEV, mourut le meſme iour dans ſon impieté, & fit cognoiſtre à ce bon Chreſtien, que le don de la Foy, n'eſt pas vn preſent de la terre; & que DIEV ſeul eſt celuy qui touche les cœurs.

VN autre Chef de famille, nommé Thomas Saoüenhati, n'a pas eû de moindres coups à ſuporter. Mais la Foy, diſoit-il, eſt trop auant dedans mon Ame, on ne peut pas me l'arracher, tandis qu'il me reſtera le moindre mouuement de vie. Ce bon homme autrefois, nous auoit aſſez contenté, mais dans quelques rencontres, [101 i.e., 99] où DIEV voulut eſprouuer ſa fidelité, la chair auoit eſté plus forte que l'eſprit; & quoy que iamais depuis ſon Bapteſme, il n'ayt perdu la Foy, il n'oza toutefois continuer dedans l'exercice, lors qu'on menaçoit les Chreſtiens, il y a deux ans, de les maſſacrer auec nous. Cette année icy il s'eſt remis en ſon deuoir, & s'eſt comporté ſi genereuſement en diuerſes rencontres, qu'il a fait voir aux Infideles que quand Dieu nous appuye, nos foibleſſes paſſées font paroiſtre auec plus d'éclat la force de la Grace, puiſque pour lors ce qui eſtoit l'objet de noſtre crainte, eſt l'entretien de nos deſirs.

L'experience que nous auons icy de l'eſprit des Sauuages, nous rend fort reſeruez à les receuoir au Bapteſme, & plus encore à leur permettre l'vſage de la Communion. C'eſt toutefois de là que la pluſpart de nos Chreſtiens ont receu ce courage: & nommément les deux derniers dont ie viens de parler, y ont ſenty vn changement ſi ſoudain de leur cœur, qu'ils en furent tout hors d'eux-meſmes: & depuis nous auons veu dans leurs actions, la verité de leurs paroles. [102 i.e., 100] Ce n'eſt point vn menſonge que IESVS-CHRIST ſoit en l'Hoſtie, nous dit vn

but it was a heart of stone, which, while in good health, could utter nothing but blasphemies against GOD; and she died the same day in her impiety, showing the good Christian that the gift of Faith is not a present from earth, and that GOD alone can touch the heart.

ANOTHER Head of a family, named Thomas Saouenhati, has had to endure as many stripes. "But Faith," he said, "has entered too deeply into my Soul to allow of its being torn from me while the least impulse of life remains to me." This good man had formerly given us fair satisfaction, but on some occasions, [101 i.e., 99] when GOD willed to try his faithfulness, the flesh had been stronger than the spirit; and, although he had never lost Faith after his Baptism, nevertheless he had not dared to continue in its exercise when they threatened to massacre the Christians with us, two years ago. This year he returned to his duty, and behaved so courageously in various emergencies that he proved to the Infidels that, when God supports us, our past weakness shows out the strength of Grace more clearly, since what was then the object of our fears now sustains our desires.

The experience that we have here of the Savage disposition makes us very cautious in admitting them to Baptism, and still more in allowing them to receive Communion. Nevertheless, it is from this rite that most of our Christians have derived so much courage; and, in particular, the two last whom I have mentioned experienced therein so sudden a change in their hearts that they were quite beside themselves. Since then, we have witnessed in their actions the truth of their words. [102 i.e., 100] "It

jour Eſtienne, ie l'y ſentis le iour de Noël apres auoir communié: mais ie ne ſçay ſi depuis ce temps-là, il demeure toûiours dedans mon cœur: car bien ſouuent faiſant toute autre choſe, ie me ſens tout changé, comme s'il y auoit dedans moy-meſme quelqu'vn qui me parlaſt, & ſouuent ie luy parle, ſans dire mot: il me répond, & ie voy bien pour lors qu'il entend mes deſirs.

Ie ne doute plus maintenant des veritez qu'on nous enſeigne, dit fort ſouuent Thomas, lors qu'il exhorte les autres Chreſtiens à tenir ferme dans la Foy; à l'heure meſme que ie Communiay, ie ſentis IESVS-CHRIST dans mon cœur, & i'aperceu à meſme temps que c'eſtoit luy qui m'éleuoit à ſoy, & m'enſeignoit ce que iamais ie n'auois ſceu comprendre. I'auois eſté iuſqu'alors comme vn Homme qui s'égare, ou qui craint de s'égarer au milieu de la nuict; mais maintenant ie marche en aſſeurance comme nous faiſons en plain iour. Croyez, dit-il, tout ce qu'on nous enſeigne, mais ſur [103 i.e., 101] tout, croyez fermement que IESVS-CHRIST entre dans noſtre cœur, lors que nous mangeons le Pain ſacré.

Les calomnies contre la Foy, redoublerent apres Paſques; & ce fut lors que les Chreſtiens connurent plus éuidemment que iamais, que toutes ces tempeſtes ſont ſuſcitées par les Demons. En voicy l'occaſion. Vn Capitaine du bourg de Sainct Ioſeph, nommé AſtiſKoüa, apres auoir donné ſatisfaction aux Peres qui l'enſeignoient, & auoir inſtamment demandé le Bapteſme, fut apellé pour ſe trouuer en l'Aſſemblée des Chreſtiens & Catechumenes, qui ſe fit à Paſques, en noſtre Maiſon de Saincte Marie. Comme il eſt

is not a lie that JESUS CHRIST is in the Host," said Estienne to us one day. "I felt it on Christmas day, after I had received communion. But I do not know whether he has always remained in my heart since then, for very often, while I am doing something else, I feel quite changed, as if there were some one inside of me who speaks to me, and I frequently speak to him without saying a word. He answers me, and then I see very well that he understands my desires."

"I no longer doubt the truths that are taught us," frequently says Thomas, when he exhorts the other Christians to remain steadfast in the Faith. At the very moment when I received Communion, I felt JESUS CHRIST in my heart, and I perceived at the same time that it was he who raised me up to him, and who taught me what I had never been able to understand. I had until then been like a Man who is lost, or who fears to be lost, in the middle of the night; but now I walk in security, as we do in the full light of day. Believe," said he, "all that is taught us; but, above [103 i.e., 101] all, believe firmly that JESUS CHRIST enters into our hearts when we eat the consecrated Bread."

The calumnies against the Faith redoubled after Easter, and then the Christians saw, more clearly than ever, that all these tempests are raised by the Demons. This was the occasion thereof. A Captain of the village of Saint Joseph, named Astiskoua, after having given satisfaction to the Fathers who taught him, and having earnestly demanded Baptism, was summoned to appear before the Assembly of Christians and Catechumens that was held at Easter, in our House of Sainte Marie. As he had a good

d'vn bon eſprit, & que la Foy ſembloit eſtre dedans ſon cœur, ſes ſentimens n'auoient rien de ſauuage, ſes diſcours eſtoient pleins de zele & de ferueur, ſes reſolutions tout à fait dignes d'vn Chreſtien: mais comme il n'y a que DIEV qui connoiſſe le ſecret des cœurs, auſſi par tout, ſes ſainctes Prouidences ſont autant cachées qu'admirables. Cet Homme ſe preſentant pour entrer dans l'Egliſe, ſent vne force occulte qui le repouſſe [104 i.e., 102] violemment; il tente pour la ſeconde & la troiſiéme fois, il ne void pas pourtant ce qui l'arreſte, ains touſiours il ſe ſent repouſſé. En meſme temps ſon eſprit eſt troublé, ſans toutefois qu'il le paroiſſe; il void tous les Chreſtiens entrer, & luy ſeul ne peut neantmoins auancer vn pas. En vain ſa Femme qui eſtoit venuë auec luy, le preſſe de ſuiure les autres, en vain auſſi il ſe fait force pour ſurmonter cette reſiſtance inuiſible, il eſt en-fin contraint de reculer. Il ſort donc de la Maiſon ſans dire mot. Apres trois lieuës ou enuiron de chemin, il fait paroiſtre ce qu'il eſt: il entre furieux dans les bourgs de Sainct Iean & de Sainct Ignace, enfonce les Cabanes, briſe les portes, rompt les Canots, & pas vn ne l'oſe aborder.

Il crie qu'vn Diable luy eſt entré dans le corps, que ce Demon luy auoit dit qu'il le priſt pour ſon pere, qu'il ſuiuiſt ſes conduites, & s'aſſeuraſt qu'il auoit de l'amour pour luy, mais qu'il falloit reſolument tuër tous les François, qu'eux ſeuls ruinoient tout le Païs. On ne peut retenir ſes fougues, il va courir dedans les bois, [105 i.e., 103] il trouue ſon chemin par tout; les ronces & les épines deſchirent tout ſon corps, mais ne peuuent pas l'arreſter.

mind, and as Faith seemed to have entered into his heart, there was nothing savage about his sentiments; his discourse was full of zeal and fervor; his resolutions were in every way worthy of a Christian. But as GOD alone knows the secrets of all hearts, so also everywhere are his holy Providences as hidden as they are admirable. When this Man wished to enter the Church, he felt an occult force that repelled him [104 i.e., 102] violently; he tried a second and a third time, still he could not see what stopped him, but he always felt repulsed. At the same time his mind was troubled though he did not manifest this. He saw all the Christians go in, and he alone could not advance a step. In vain did his Wife, who had come with him, urge him to follow the others; in vain also did he strive to overcome this invisible resistance; he was at last compelled to retire. He therefore went from the House, without saying a word. After walking three leagues, or thereabout, he showed what he was; he furiously entered the villages of Saint Jean and of Saint Ignace, burst into the Cabins, smashed the doors and broke the Canoes, while no one dared to approach him.

He cried out that a Devil had entered into his body, and that this Demon had told him to take him for his father, to follow his guidance, and to rest assured that he had an affection for him; but that he must boldly kill all the French, as they alone were ruining the whole Country. It was impossible to restrain his violence. He ran about in the woods, [105 i.e., 103] forcing his way everywhere. The briars and thorns tore his whole body but could not stop him.

Apres de longs égaremens, il arriue en ſon Bourg, il bat, il frappe, il veut tuër tous ceux qu'il rencontre. En-fin on le faiſit, on le lie, & on l'interroge; c'eſt toûjours ce Demon qui parle, cet ennemy de Paix. Les Chreſtiens eſtans de retour, le lendemain de Paſques, trouuent tout le Bourg en émeute. On dit, on crie qu'il faut maſſacrer les François. Il faut donc me tuër auec eux, s'écrie Eſtienne Totihri, ſ'ils ſont coulpables, ie ne ſuis pas plus innocent qu'eux; car ie voy bien que c'eſt à la Foy qu'on en veut. Ce Demoniacle rompt ſes liens, force ceux qui le tiennent, ſe iette luy-meſme dans le feu, ne veut ny boire ny manger, diſant que ſon Demon luy a ainſi ordonné.

Mais il cherche nommément les Chreſtiens: Il trouue vne bonne Femme en ſon chemin, c'eſt l'eau, luy dit-il, que vous aimez vous autres Chreſtiens, puiſque vous priſez tant voſtre Bapteſme & en meſme temps il luy verſe quantité d'eau deſſus la teſte. Les autres qu'il rencontre, [106 i.e., 104] n'en font pas quittes pour ſi peu de choſe; il briſe tout dans les Cabanes, on luy ferme les portes, mais il monte deſſus les toits. Il va pour rompre la Chapelle, il leue les écorces dont elle eſtoit couuerte, il cherche Eſtienne & luy reproche qu'il eſt Chreſtien. Il ſe jette deſſus vn autre, & eſtant armé de tiſons, c'eſt ſur toy, luy dit-il, que ie me veux vanger, il faut que ie te brûle. Ce bon Chreſtien ſe recommande à Diev, ſe reſigne à ſa ſaincte volonté, & s'étant reſolu à tout, preſente à ce poſſedé ſes deux bras joints enſemble & tous nuds, pour eſtre brûlez. Courage, luy dit-il, brûle moy ſi tu veux. A ces mots ce Furieux s'arreſte,

After long wanderings, he arrived at his own Village; he beat, he struck, he wished to kill all whom he met. At last he was seized, bound, and questioned. It was ever the Demon, that enemy of Peace, that spoke. When the Christians returned, on the day after Easter, they found the entire Village in a state of excitement; all were saying and calling out that the French must be massacred. "I must, then, be killed with them," exclaimed Estienne Totihri. "If they are guilty, I am not more innocent than they, for I see very well that it is on account of the Faith that you bear them ill will." The Demoniac burst his bonds, broke away from those who held him, threw himself into the fire, and refused to eat or to drink, saying that his Demon had thus commanded him.

But he sought the Christians chiefly. Meeting a good Woman on his way, he said to her: "It is water that you Christians like, since you so highly prize your Baptism;" and at the same time he poured a quantity of water on her head. The others whom he met [106 i.e., 104] did not get rid of him so easily. He smashed everything in the Cabins. They closed the doors to him, but he climbed on the roofs. He tried to break into the Chapel, and tore off the pieces of bark with which it was covered. He sought Estienne, and reproached him with being a Christian. He threw himself upon another, and, being armed with firebrands, he said to him: "It is on thee that I wish to avenge myself; I must burn thee." The good Christian commended himself to GOD, resigned himself to his holy will, and, being resolved to endure everything, he held out to the possessed man both his arms, clasped together and

paſſe plus outre, & va décharger vne partie de ſa fureur.

Vn Infidele de nos meilleurs Amis, Capitaine de ce meſme Bourg, vient en haſte nous donner aduis de tout ce qui ſe paſſe; nous prie de ne pas paroiſtre ſi toſt, crainte d'vn plus grand malheur: Mais ce petit Troupeau de Fideles auoit beſoin de ſon Paſteur. Les Peres y courent, trouuent cette pauure Egliſe bien auant dedans les ſouffrances, & plus encore [107 i.e., 105] dans la crainte de ce qui deuoit ſuiure: mais tous ces pauures Chreſtiens ſont diſpoſez à tout ſouffrir pour l'amour de DIEV, & ſ'animent les vns les autres, dans les eſperances du Paradis qu'on ne pouuoit pas leur rauir.

Comme cet homme poſſedé auoit quaſi eſté cinq ou ſix iours ſans boire ny manger, ſans repoſer ny dormir: les Peres craignent qu'il ne meure ſans aſſiſtance; ils s'y tranſportent pour voir ce qu'ils y pourroient faire. A leur venuë ce Furieux ſe ſent tout appaiſé; il entend leur diſcours, mais pour toutes choſes ils n'en remportent que des coups, & des marques de ſa folie, & voyent bien que c'eſt à DIEV ſeul qu'il faut renuoyer l'iſſuë de cet affaire.

En-fin apres quelques iours, cette poſſeſſion ceſſe, le Diable quitte ſa demeure. Ce pauure homme eſt tout honteux, lors qu'on luy dit ce qu'il a fait: il vient nous trouuer en noſtre Maiſon, nous raconte, autant qu'il peut ſ'en ſouuenir, les commencemens de ſon mal, les operations du Demon deſſus luy, témoigne qu'il n'a perdu ny la Foy, ny les deſirs de [108 i.e., 106] ſe voir Baptizé, nous demande pardon de tout ce qu'il a fait; ſi toutefois on peut luy impu-

quite naked, to be burned. "Courage," said he; "burn me, if thou wilt." At these words the Madman stopped, then passed on, and gave partial vent to his fury elsewhere.

An Infidel, who was one of our best Friends and the Captain of this same Village, came in haste to inform us of all these occurrences. He begged us not to make our appearance too soon, for fear of a greater misfortune. But the little Flock of Faithful ones needed their Pastor. The Fathers hastened to the spot, and found the poor Church in great affliction and in still greater [107 i.e., 105] dread of what might follow. But all these poor Christians were determined to endure everything for the love of GOD, and animated one another with the hope of Paradise, which no one could ravish from them.

As this possessed man had been almost five or six days without eating or drinking, without rest or sleep, the Fathers feared that he might die with no one to assist him, and they went to see what they could do. On their arrival, the Madman felt quite calmed. He listened to their discourse, but for all they said they obtained only blows and other tokens of his madness; so they saw very plainly that the issue of this affair must be referred to GOD alone.

Finally, after some days, this possession ceased, and the Devil quitted his abode. The poor man was quite ashamed, when he was told what he had done. He came to see us at our House, and told us, as well as he could remember, how his disease had commenced, and how the Demon had worked upon him. He showed that he had lost neither Faith nor the desire [108 i.e., 106] to be Baptized, and asked pardon of us for what he had done,—if indeed he

ter quelque crime, où ſa volonté n'a eu aucune part, & dans leſquels il a ſouffert plus qu'aucun autre. Nous ne nous ſommes pas reſolus de rien precipiter en ce Bapteſme, le temps nous donnera plus de connoiſſance; nous eſperons auec l'aide de DIEV, que tout reüſſira à la confuſion des Demons, & au bien de cette petite Egliſe.

could be charged with any crime, in acts in which his will had had no share, and from which he had suffered more than any other. We are determined to do nothing rash in this Baptism; time will bring us more knowledge. We hope that, with GOD'S assistance, everything will result in the confusion of the Demons, and in the welfare of this little Church.

CHAPITRE X.

DE LA MISSION DE SAINCT IEAN BAPTISTE, AUX ARENDAENHRONON.

DIEV a tellement reüny le plus fort de Chreſtiens, qui ſont en ce Païs dans les Miſſions de la Conception & de Sainct Ioſeph, les deux parties les plus conſiderables des Hurons; que neantmoins il ſe retrouue bon nombre tant de Chreſtiens que de Catechumenes, çà & là diſperſez en pluſieurs autres endroits. [109 i.e., 107] Cela nous a obligez, quoy que nous ſoyons au milieu d'vn Peuple ſedentaire, d'y faire vne Miſſion Errante, qui euſt le ſoin de cultiuer ces Ames, qui ont dautant plus beſoin de ſecours qu'elles ſe voyent priuées de l'exemple des autres Chreſtiens.

Le P. Antoine Daniel, & le P. Ioſeph Marie Chaumonot, ayans eu ce departemẽt, ont demeuré tantoſt en vn Bourg, tantoſt en vn autre, ſelon le trauail qu'ils y trouuoient; toutefois leur plus long ſejour ayant eſté dans les Bourgs des Arendaenhronon, cette Miſſion en a porté le nom.

Auant que nous euſſions la connoiſſance de ces Peuples, telle que le temps nous l'a donnée: ne voyant aucun culte qu'ils rendiſſent à quelque fauſſe Diuinité, nous jugions que leur Conuerſion en ſeroit dautant plus facile; puiſque comme ſur vne table raſe, n'y ayant rien à effacer, on y pourroit ſans reſiſtance imprimer les Idées d'vn vray DIEV, & les

CHAPTER X.

OF THE MISSION OF SAINT JOHN THE BAPTIST AMONG THE ARENDAENHRONON.

GOD has thus far gathered together most of the Christians of this Country in the Missions of la Conception and of Saint Joseph, the two most important localities among the Hurons. Nevertheless, there are many, both Christians and Catechumens, who are scattered here and there in several other places. [109 i.e., 107] This has compelled us, although we are in the midst of a sedentary People, to establish among them an Itinerant Mission, which shall be charged with the instruction of these Souls, which are all the more in need of succor that they are deprived of the example of other Christians.

Father Antoine Daniel and Father Joseph Marie Chaumonot, who have had charge of this department, have dwelt sometimes in one Village and sometimes in another, according to the work that they had to do. However, as their longest sojourn has been in the Villages of the Arendaenhronon, this Mission has borne that name.

Before we had obtained that knowledge of these Peoples which has come to us in course of time, when we saw no worship paid by them to any false Divinity, we concluded that their Conversion would be all the easier; because — as upon a bare tablet, from which there was nothing to erase — we might without opposition impress on them Ideas of a true

conduire au reſpect & à l'Adoration qui luy eſt deüe par toute la Terre. Mais l'experience nous a fait voir qu'ils font [110 i.e., 108] remplis de Superſtitions Diaboliques, prenans leurs Songes pour leurs Diuinitez, d'où dépend le bonheur de leur vie. Outre cela, nous voyons qu'ils reconnoiſſent des Genies plus puiſſans qui diſpoſent des affaires Publiques, qui cauſent les Famines, qui ont le maniment des Guerres, & donnent la Victoire à ceux qui ſe rendent plus ſouples à leurs volontez.

Ce n'eſt pas ſeulement vne fauſſe opinion qui ait pris pied dans leur eſprit, l'ayans receüe par tradition de leurs Anceſtres; mais ſouuent ces Demons ne ſe rendent que trop viſibles, & ſe donnent en ſorte à connoiſtre, qu'ils n'en peuuent douter. Ondoutaehte, qu'ils reconnoiſſent pour le Dieu de la Guerre, leur apparoiſt fort ſouuent; mais comme il eſt terrible, ce n'eſt jamais qu'auec effroy, empruntant quelquefois le viſage d'vn homme forcené de rage, d'autrefois d'vne femme qui n'a que des traits de fureur.

Cet Hyuer, vn ieune Homme enuiron de trente ans, vit entrer ſur le ſoir, vn ſpectre en ſa Cabane, en forme d'vne Megere, [111 i.e., 109] armée de tiſons & de flammes, qui s'eſcrioit qu'on le brûlaſt. Son eſprit eſt troublé aux horribles regards de cette furie enragée; il entre luy-meſme en fureur, ſe iette dans les feux, qui eſtoient allumez; & quoy qu'il ſe brûlaſt, il n'en reſſent point la douleur. Il chante continuellement, pluſieurs iours, ou pluſtoſt, il pouſſe ſans ceſſe, des hurlemẽs terribles, ſans toutefois perdre rien de ſa voix. En fin on faiſt cet homme forcené, on interroge ce Demon de fureur, qui l'anime & qui le poſſede. Il répond qu'il demande en offrãde,

GOD, and guide them into that respect and Adoration which are due to him throughout the Earth. But experience has shown us that they are [110 i.e., 108] full of Diabolical Superstitions, looking upon their Dreams as their Divinities, upon whom the happiness of their lives depends. Besides that, we see that they acknowledge more powerful Genii who settle Public affairs, who cause Famine, who control Wars, and give Victory to those who become most obedient to their will.

It is not only an erroneous opinion that has obtained footing in their minds, through their having received it as a tradition from their Ancestors; but frequently these Demons show themselves only too visibly, and make their appearance in such a manner that these people cannot doubt their existence. Ondoutaehte, whom they recognize as the God of War, often appears to them,— but never without inspiring fright, for he is terrible. Sometimes he assumes the countenance of a man mad with rage; again, that of a woman whose features are only those of fury.

LAST Winter, a young Man about thirty years of age saw, one evening, a spectre enter his Cabin having the appearance of a Megera, [111 i.e., 109] armed with firebrands and flames, who exclaimed that she would burn him. His mind is disturbed by the horrible glances of this enraged fury; he himself becomes furious, and throws himself into the fires that had been lighted, and, although he burns himself, he feels no pain. He sings continually, for several days, or rather he utters, without ceasing, terrible yells, without at all weakening his voice. At last the madman is seized, and the Demon of fury that animates and possesses him is questioned. It

vne armure fauuage, qui le couure de pied en teſte, vne enſeigne de muzeau de loup, & quelque autre equipage de guerre. Ces choſes n'ayant peû luy eſtre fournies, cette Megere apparoiſt pour la ſeconde fois, tenant par les cheueux vne teſte effroyable, & criant que c'étoit la teſte d'vn certain Capitaine Iroquois: En ſuite, il aperçoit la ceruelle d'vn homme, encore toute ſanglante: Et en ce meſme temps il luy fut dit, que c'eſtoit la ceruelle d'vn autre de leurs Ennemis, qui toutes les années eſt la terreur de nos Hurons. C'eſt ainſi que vous euſſiés emporté [112 i.e., 110] les dépoüilles de ces Capitaines Iroquois, & des troupes que cet Eſté ils mettront en campagne, pour vous faire la guerre, s'écrie cette Furie.

I'ESTOIS venuë d'Onontaé (c'eſt vne Nation ennemie des Hurons) mais puis qu'icy on me refuſe les honneurs, que i'attendois d'y reçeuoir, ie vay de ce pas à Agnée (c'eſtoit vne autre Natiõ Iroquoiſe, la plus voyſine de Kebec) & là ie feray honorée. A ces mots ce Monſtre diſparut, & laiſſa l'épouuante & la crainte dans le cœur des Hurons.

Nous verrons cet Eſté, ſi ces menaces auront eû quelque mauuais effet. Quoy qu'il en ſoit, il eſt aſſeuré que ſouuent les paroles de ces Demons ſe trouuent veritables. Puis que ie m'y voy engagé, en voicy vn exemple qui merite de trouuer icy place.

VN certain, qui nous preſſe de le Baptizer, n'eſtant encore âgé que de quinze à ſeize ans, s'eſtoit retiré dans les bois, pour ſ'y diſpoſer par vn ieuſne; à l'apparition de quelque Demon, (apres auoir ieuſné ſeize iours, ſans manger, mais beuuant ſeulement de l'eau) il entendit tout d'vn coup, [113 i.e., 111] cette voix qui venoit du Ciel: Prens le ſoin de cet homme, &

replies that it demands, as an offering, a set of armor, of savage fashion, which covers a man from his head to his feet;[4] an ensign consisting of a wolf's muzzle; and certain other warlike equipment. As these things cannot be supplied her, this Megera appears a second time holding up by the hair a horrible head, and calling out that it was the head of a certain Iroquois Captain. Then he saw a man's brains, still quite gory; and at the same time he was told that they were the brains of another of their Enemies, who is the terror of our Hurons every year. "Thus," called out the Fury, "would you have carried off [112 i.e., 110] the spoils of those Iroquois Captains, and of the troops that they will put in the field next Summer to make war on you.

"I HAD come from Onontaé" (a Nation hostile to the Hurons) "but since I am refused the honors that I expected to receive, I will go at once to Agnée" (this was another Iroquois Nation, the nearest to Kebec) "and there I shall be honored." At these words the Monster disappeared, leaving terror and fear in the hearts of the Hurons.

We shall see this Summer whether these threats will have any evil effect. In any case, it is a fact that these words of the Demons often turn out to be true. While I am on this subject, I will relate an instance that deserves to be recorded here.

A CERTAIN man, who urges us to Baptize him, had, when but fifteen or sixteen years of age, retired into the woods to prepare himself by fasting for the apparition of some Demon. (After having fasted sixteen days without eating anything, and drinking water only) he suddenly heard [113 i.e., 111] this utterance, that came from the Sky: "Take care of

qu'il mette fin à ſon ieuſne. A meſme temps il aperçoit vn vieillard, d'vne rare beauté, qui décendãt du Ciel, ſ'aproche de luy, & l'enuiſageant d'vn regard fauorable; Courage, luy dit-il, i'auray ſoin de ta vie, c'eſt vn bonheur pour toy, de m'auoir pris pour Maiſtre: Tous les Demons qui hantent ces contrées n'auront pas le pouuoir de te nuire: Vn iour tu verras ta cheuelure blanche cõme la mienne: Tu auras quatre enfans, les deux premiers & le dernier ferõt maſles, & la troiſiéme ſera vne fille; apres cela ta femme te tiendra lieu de ſœur. Finiſſant ces paroles, il luy preſente vn morceau de chair humaine toute cruë. Ce ieune enfant en ayant horreur, deſtourne vn peu la teſte: mange donc de cecy, dit le vieillard, luy preſentant vn morceau de graiſſe d'ours. L'ayant mangé, ce Demon ſe retire, remontant vers le Ciel d'où il eſtoit venu. Du depuis il luy eſt ſouuent apparu, & luy a promis aſſiſtance: de ce qu'il luy auoit predit, quaſi le tout eſt arriué. Cette homme a eû quatre enfans, dõt le troiſiéme a eſté vne fille: apres cela vne [114 i.e., 112] certaine infirmité l'a obligé à la continẽce, que le Diable demandoit de luy. Du reſte, il eſt de treſ-bonne ſanté, & quoy qu'il aproche de ſa vieilleſſe, il a paſſé pluſieurs maladies contagieuſes ſans en auoir eſté atteint. Il a touſiours eſté tres-heureux à la chaſſe; de ſorte que lors qu'il eſtoit dans les bois, entendant quelque nombre de crys du Ciel, ce luy eſtoient des marques qu'il prendroit autãt d'ours: & d'autrefois voyant luy ſeul quantité de cerfs & de biches entrer en la Cabane, il en donnoit aduis aux autres, qui veritablement trouuoient le lendemain dedans leurs pieges, le meſme nombre qu'il leur auoit dit. Il attribuë ce

this man, and let him end his fast." At the same time, he saw an aged man of rare beauty who came down from the Sky, approached him, and, looking kindly at him, said: "Have courage, I will take care of thy life. It is a fortunate thing for thee, to have taken me for thy Master. None of the Demons who haunt these countries, shall have any power to harm thee. One day thou wilt see thy hair as white as mine. Thou wilt have four children; the first two and the last will be males, and the third will be a girl; after that, thy wife will hold the relation of a sister to thee." As he concluded these words, he held out to him a piece of human flesh, quite raw. The youth in horror turned away his head. "Eat this," said the old man, presenting him with a piece of bear's fat. When he had eaten it the Demon withdrew, ascending toward the Sky, whence he had come. After that, he often appeared to him and promised to assist him. Nearly all that he predicted to him has happened. This man has had four children, the third of whom was a girl; after which a [114 i.e., 112] certain infirmity compelled him to the continence that the Devil asked of him. Apart from that, he is in excellent health; and although he is approaching old age, he has been exposed to many contagious diseases without having been attacked by them. He was always very fortunate in the chase; thus, while in the woods, whenever he heard a certain number of cries from the Sky, they were signs that he would take so many bears. At other times, when he alone saw a number of stags and does entering the Cabin, he would inform the others of it; and they would really find in their snares on the following day the same number of animals that he had told

grand bonheur qu'il a toûjours eu dedans ſes chaſſes, à ce morceau de graiſſe d'ours que ce Demon luy auoit fait manger, & juge de là qu'il auroit eu vn pareil ſuccez à la guerre, s'il euſt mangé ce morceau de chair humaine qu'il refuſa.

Semblables choſes ſont ſi communes en ce Païs, que ce n'eſt pas merueille que ces pauures Barbares ſoient ſi fortement attachez au ſeruice du Diable, qu'ils luy facent des Sacrifices d'Ours, de Cerfs [115 i.e., 113] & de Chiens, qui brûlent & conſomment en ſon honneur. Mais ſ'il arriue quelquefois que ſes promeſſes ſe trouuẽt veritables, le plus ſouuent auſſi il les deçoit, & les precipite tout à fait dans le malheur.

Les Arendaenhronon l'éprouuerent l'Eſté paſſé. Auant qu'ils allaſſent en guerre, le Diable leur auoit promis qu'ils auroient la victoire ſur leurs Ennemis, en ſuite d'vne impudicité publique dont ils luy auoient fait hommage, & toutefois ils y furent vaincus. Les Chefs de cette guerre infortunée eſtoient vn Capitaine dont autrefois il a eſté parlé, nommé Atironta, & vn ſien frere nommé Aëotahon: Tous deux ſuffiſamment inſtruits des choſes de la Foy, & qui ſouuent nous auoient demandé le Bapteſme; mais parce qu'il leur manquoit encore quelque diſpoſition neceſſaire pour cet effet, nous n'auions pû leur accorder. L'vn fut pris & brûlé par les Ennemis, & l'autre ſ'échapa. Nous eſperons que le premier aura trouué miſericorde aupres de Diev, au moins on nous a aſſeuré qu'il eut recours à ſa Bonté, lors qu'il ſe vid dans ce malheur.

[116 i.e., 114] Celuy qui ſ'échapa de la meſlée, à reconnu cette faueur venir du Ciel, dont il auoit

them. He attributes this excellent fortune that he has always had in the chase, to the piece of bear's fat that the Demon made him eat; and he judges from this that he would have had equal success in war, had he eaten the piece of human flesh that he refused.

Such things are so common in this Country that it is no wonder that these poor Barbarians are so attached to the service of the Devil that they Sacrifice to him Bears, Stags, [115 i.e., 113] and Dogs, which are burned and consumed in his honor. But, if it sometimes happen that his promises are fulfilled, he more frequently deceives them and overwhelms them with misfortune.

The Arendaenhronon had an experience of this last Summer. Before they went to war the Devil promised them that they should be victorious over their Enemies, in consequence of a public act of shamelessness that they had performed in his honor, and nevertheless they were defeated. The Chiefs in that ill-fated war were a Captain who has already been mentioned, named Atironta, and one of his brothers, named Aëotahon. Both had been sufficiently instructed in matters of Faith and had frequently asked us for Baptism; but, as they still lacked some necessary preparation therefor, we had been unable to grant it to them. One was taken prisoner, and burned by the Enemies, and the other escaped. We hope that the former will have found mercy with GOD,—at least, we have been assured that he had recourse to his Goodness, when he found himself in that misfortune.

[116 i.e., 114] He who escaped from the combat has acknowledged that this favor came from Heaven, whose assistance he had frequently implored

imploré l'aſſiſtance auant que de combatre, & d'où il attendoit ſon plus puiſſant ſecours; ayant conſtamment refuſé de rendre au Diable les hommages impudiques qu'auoient fait ceux qui demeurerent en ce rencontre. Auant que de partir, vn Demon luy eſtant apparu en ſonge, luy auoit fait cette menace: Tu te repentiras de t'eſtre ſeparé de moy, ie te feray ſentir les veritables cruautez du feu des Iroquois, puiſque la crainte d'vn feu imaginaire de l'Enfer te fait trembler, & te fait quitter mon ſeruice. Mais DIEV qui jamais n'abandonne les ſiens, ny meſme les pauures miſerables qui mettent en luy leur confiance, ayant deliuré ce bon Catechumene, lors qu'il ſe voyoit à deux doigts du malheur dont le Diable l'auoit menaſſé, luy a apris que tous les Demons ne peuuent rien ſur noſtre vie quand nous les mépriſons, pour honorer celuy qui ſeul au monde doit eſtre redouté.

Vne Grace de DIEV bien receuë, en attire beaucoup d'autres apres ſoy. Ce Guerrier eſtant de retour, ſe met en ſi [117 i.e., 115] bon eſtat, que nous [ne] pûmes pas luy refuſer le ſainct Bapteſme. On luy donne le nom de Iean Baptiſte, pource qu'il eſtoit le premier Adulte de la Miſſion dediée à ce Sainct, qui euſt eſté admis en l'Egliſe en eſtat de ſanté.

C'eſt la couſtume en ce Païs d'inuiter au feſtin ſes Amis, & tous les principaux du Bourg, lorſque quelqu'vn veut témoigner au Public quelque grand' joye ou triſteſſe: La compagnie des Conuiez eſt quelquefois de deux trois & quatre cens. Ce Neophyte n'eſt pas ſi toſt Chreſtien, qu'il veut publiquement ſe faire reconnoiſtre pour tel. Il prepare vn feſtin magnifique à leur mode; tout le monde eſtant aſſemblé: Mes

before the fight, and whence he expected his most powerful aid, having constantly refused to render to the Devil the unchaste homage paid by those who were engaged in this battle. Before he left, a Demon had appeared to him in a dream and had threatened him in this wise: "Thou shalt repent of having separated thyself from me. I will make thee feel the real cruelties of the Iroquois fire, since the fear of an imaginary Hell fire makes thee tremble, and causes thee to leave my service." But GOD, who never abandons his own,—not even poor wretches who place their confidence in him,—by delivering this good Catechumen, who saw himself within a finger-length of the misfortune with which the Devil had threatened him, showed him that all the Demons have no power over our lives, when we despise them in order to honor him who alone in the world is to be dreaded.

A Grace from GOD that is well received attracts many others after it. When this Warrior returned, he prepared himself so [117 i.e., 115] well that we could not refuse him holy Baptism. He was named Jean Baptiste, because he was the first Adult of the Mission dedicated to that Saint, who was admitted into the Church while in good health.

It is the custom of this Country to invite to a feast one's Friends, and all the leading men of the Village, when one wishes to declare before the Public some great joy or some great sorrow. The number of the Guests is sometimes two, three, or four hundred. No sooner had this Neophyte become a Christian than he wished to be publicly recognized as such. He had a splendid feast prepared, in their fashion. When all were assembled, he said to them: "My

Camarades, leur dit-il, ie ne ſuis plus ce que vous eſtes, & ce qu'autrefois i'ay eſté, vn eſclaue des Songes & des Diables que vous honorez. Ie quitte leur ſeruice, i'abandonne leurs pernicieuſes ceremonies, ie me ſepare entierement d'auec vous, m'eſtant donné à vn plus puiſſant Maiſtre. Vous ſçaurez maintenant que ie ſuis baptiſé, & que ie ne rougiray iamais d'eſtre appellé Chreſtien. I'admire vos courages, d'eſtre [118 i.e., 116] ſans crainte, & de ne point trembler de peur, aux nouuelles qu'on nous apporte de ces feux Eternels, qui brûlent à iamais au centre de la Terre, ceux qui durant leur vie n'ont pas adoré cet Eſprit Tout-puiſſant, qui d'vn mot a creé & la Terre & les Cieux. Pour moy ie confeſſe ma laſcheté; ces nouuelles m'ont d'abord fait trembler, & l'horreur qui me faiſit lors que i'y penſe, m'a fait à juſte raiſon, prendre la reſolution d'éuiter ce malheur, maintenant qu'il eſt en mon pouuoir. Si vous craignez autant que moy le feu des Iroquois, excuſez-moy, pardonnez à ma laſcheté, ſi ie crains mille fois dauantage le feu d'Enfer qui eſt cent-mille fois plus dangereux & plus cuiſant. Non, non, mes Freres, ie n'ay plus de courage, quand on viendra m'inuiter au peché, ie trembleray de peur & d'apprehenſion, & en cela ie vous laiſſeray tous ſeuls dans le peril; mais s'il faut attaquer l'Ennemy, s'il faut vanger la mort de nos parens, s'il faut defendre le Païs, ie vous tiendray fidele compagnie, ie ne fuyray pas le danger, & i'eſpere que le courage ne me manquera pas à l'occaſion.

[119 i.e., 117] Depuis ce temps là, ce nouueau Chreſtien a eu des attaques bien fortes. Souuent on a taſché de l'engager dans les ſuperſtitions du Païs, &

Comrades, I am no longer what you are, and what I formerly was,—a slave to the Dreams and to the Devils that you honor. I quit their service; I abandon their pernicious ceremonies; I separate myself completely from you, for I have given myself to a more powerful Master. You must know now that I am baptized, and that I will never blush at being called a Christian. I admire your courage in being [118 i.e., 116] without fear, and in not trembling at the news that is brought to us of those Eternal fires that consume forever, in the center of the Earth, those who during their lives have not adored that All-powerful Spirit who with a single word has created both Earth and Heaven. For my part, I confess my cowardice. That news caused me to tremble at the start, and the horror that seizes me when I think of it has given me good reason to take the resolution to avoid that misfortune, now that it is in my power to do so. If you dread the fire of the Iroquois as much as I do, excuse me and forgive my lack of bravery if I dread a thousand times more the fire of Hell, that is a hundred thousand times more dangerous and more painful. No, no, my Brothers, I have no more courage; when urged to sin, I shall tremble with fear and apprehension, and in this respect I shall leave you all alone in the peril. But if we have to attack the Enemy, if we have to avenge the death of our relatives, if we have to defend the Country, I will be your faithful companion; I will not fly from danger, and I hope that courage will not fail me on that occasion."

[119 i.e., 117] From that time, this new Christian has had many violent attacks. Frequent attempts have been made to draw him into the superstitions

touſiours il a reſiſté. Iuſque là meſme, qu'vn ſien fils étant tombé malade, & luy iamais n'ayant voulu permettre, qu'en ſa Cabane, on eût recours à ces remedes diaboliques; ſa femme l'a abandonné, luy a enleué cet enfant, & a pris vn autre mary. Sa chaſteté n'a pas eu de moindres affauts. En vn Païs, ou les femmes & les filles n'ont rien qui les retiennẽt; ou, la pudeur que la nature a donné pour defenſe à leur ſexe, paſſe pour vn opprobre; ou par honneur, elles ſont obligées de ſe deſ-honorer; il eſt bien difficile, à vn ieune Homme, qui toute ſa vie s'y eſt veu engagé, de parer à ces coups, lors qu'il veut faire vne retraite. Mais la crainte de Dieu, a eſté toute ſa defenſe. En vain on l'a ſollicité, il a refuſé des preſens, & a trẽblé de peur, ſelõ qu'il auoit dit, lors qu'il s'eſt veû fuyant le danger de perdre, ce que la ſeule Foy luy auoit apris de cherir, plus que le plaiſir & la vie. Ie marche par le Bourg, a-t'il dit quelquefois parlant meſme à des Infidelles, [20 i.e., 118] comme ſur vne terre ennemie: ie crains le rencontre des femmes, comme celle d'vn Iroquois, encore vn Ennemy me fait-il moins de peur, car ie l'enuiſage auec affeurance; mais ie n'oze leuer la veuë, lors qu'vne Femme vient à moy.

En ce Païs, il n'en va pas des Noms affectez aux Familles, de meſme qu'en Europe: Les Enfans ne portent pas le nom du Pere, & n'y en a aucun qui ſoit commun à toute la Famille, chacun a le ſien different; en telle ſorte neantmoins que ſ'il ſe peut faire, jamais aucun Nom ne ſe perd: ains quand quelqu'vn de la Famille eſt mort, tous les parens ſ'aſſemblent, & deliberent enſemble lequel d'entr'eux portera le nom du deffunct, donnant le ſien à quelque autre

of the Country, but he has always resisted. So far, even, have these efforts gone, that when one of his sons fell ill, and when he refused ever to allow recourse to be had, in his Cabin, to such diabolical remedies, his wife left him, carried the child away from him, and took another husband. His chastity was exposed to equally violent assaults. In a Country where women and girls have nothing to restrain them; where the modesty which nature has given them as a protection for their sex passes for a disgrace; where for honor's sake they are compelled to dishonor themselves; it is very difficult for a young Man who has been engaged in such affairs all his life, to parry these blows when he wishes to effect a retreat. But the fear of God was his sole defense. In vain did they solicit him; he refused presents, and trembled with fear, as he had said, when he fled from the danger of losing what Faith alone had taught him to cherish above pleasure and above life. "I walk through the Village," he has sometimes said, speaking even to Infidels, [20 i.e., 118] "as in an enemy's country. I dread meeting women as I would an Iroquois. Even an Enemy would cause me less fear, for I can look at him boldly; but I dare not lift my eyes when a Woman approaches me."

In this Country, there are no Names appropriated to Families, as in Europe. The Children do not bear their Father's name, and there is no name that is common to the whole Family,—each one has his own different name. Nevertheless, it is so arranged that, if possible, no Name is ever lost; on the contrary, when one of the Family dies all the relatives assemble, and consult together as to which among them shall bear the name of the deceased, giving

parent. Celuy qui prend vn nouueau nom, entre auſſi dans les Charges qui y ſont annexées, & ainſi il eſt Capitaine, ſi le defunct l'eſtoit. Cela fait, ils retiennent leurs larmes, ils ceſſent de pleurer le mort, & le mettent en cette ſorte au nombre des viuants, diſans qu'il eſt reſuſcité, & à pris vie en la perſonne de celuy qui a receu ſon nom, & la [121 i.e., 119] rendu immortel. De là ſe fait que jamais vn Capitaine n'a d'autre nom, que ſon predeceſſeur, ainſi qu'autrefois dans l'Egy[p]te, tous les Roys portoient le nom de Ptolemée.

Cette élection donc des Capitaines, ou (comme parlent les Hurons) la reſurrection des defuncts, ne ſe faiſant qu'auec pompe & éclat; lors qu'il falut reſuſciter le frere de ce nouueau Chreſtien, c'eſt à dire, lors qu'il fallut créer vn nouueau Capitaine, on conuoqua tous les principaux du Païs, & nous y fûmes inuitez, comme à vne Ceremonie où les François auoient vne grande part; puis qu'il eſtoit queſtion de faire reuiure le nom d'Atironta, celuy qui autrefois le premier des Hurons auoit deſcendu à Kebec, & lié amitié auec les François. Les Nations eſtans aſſemblées, on nous defera cet honneur, de choiſir qui nous voudrions, pour prendre & ce nom & la charge de Capitaine. Nous renuoyâmes ce choix à la diſcretion & prudence des Parents. Nous jettons donc les yeux ſur vn tel, dirent-ils, nous monſtrans Iean Baptiſte, & ne deſirons point que ſon nõ [122 i.e., 120] ſoit dauantage d'Aëoptahon, mais Atironta, puiſqu'il le reſuſcite.

Cela fait, chaque Nation fit ſes preſens, qui, ſelon la couſtume ſont diuerſement qualifiez. Les vns faiſans leur don, diſent, Qu'ils prennent le bras du

his own to some other relative. He who takes a new name also assumes the Duties connected with it, and thus he becomes a Captain if the deceased had been one. This done, they dry their tears, and cease to weep for the deceased. In this manner, they place him among the number of the living, saying that he is resuscitated, and has come to life in the person of him who has received his name, and has [121 i.e., 119] rendered him immortal. Thus it happens that a Captain never has any other name than that of his predecessor, as formerly in Egypt all the Kings bore the name of Ptolemy.

Therefore, as this election of the Captains, or (as the Hurons say) the resurrection of the dead, is always celebrated with pomp and splendor, when it became necessary to bring back to life the brother of this new Christian,—that is, when a new Captain had to be elected,—all the chief men of the Country were called together; and we also were invited, as to a Ceremony in which the French were greatly interested because it was a question of reviving the name of Atironta, he who had formerly been the first of the Hurons to go down to Kebec, and to form a friendship with the French. When the Nations were assembled, they conferred on us the honor of selecting him whom we wished to assume that name and the office of Captain. We deferred the choice to the discretion and prudence of the Relatives. "We therefore," said they, "cast our eyes on that man," pointing out Jean Baptiste to us; "and we do not wish his name [122 i.e., 120] to be any longer Aëoptahon, but Atironta, since he brings him back to life."

When this was done, each Nation gave its presents, which, according to custom, were differently charac-

deffunct pour le retirer du tombeau; les autres, Qu'ils fouſtiennent ſa teſte, crainte qu'il ne retombe. Vn autre, faiſant toûjours quelque nouueau preſent, adjoûtera dabondant, qu'il luy donne des armes pour repouſſer les Ennemis. Et moy, dira vn quatriéme, j'affermis la Terre ſous luy, à ce que pendant ſon regne elle ſoit inébranlable. De noſtre part, nous fiſmes trois preſens; & produiſans le plus conſiderable: Ce preſent, diſmes-nous, eſt pour rendre la Voix au deffunct, mais vne Voix qui ne ſoit plus l'inſtrument des Demons à proclamer & commander des Ceremonies defenduës, ie dis vne Voix digne d'vn Chreſtién, qui aime & encourage tout le monde à la defenſe du Païs, à la deſtruction de l'Impieté & à la publication du fainct l'Euangile. A ces mots toute l'Aſſiſtance répondit. Ao! qui chez eux eſt la marque d'vn ſentiment [123 i.e., 121] d'approbation. DIEV beniſſe ce nouueau Capitaine Chreſtien, & luy donne la grace de faire tout le bien dont il eſt capable.

Quelques autres ont eſté baptiſez en eſtat de ſanté: mais nous n'y allons qu'auec choix; iugeant que nous deuons dans ces commencemens eſtre plus reſeruez à les admettre dedans l'Egliſe, afin qu'elle en ſoit plus faincte.

Entre les autres Bourgs de cette Miſſion, celuy de fainct Michel paroiſſoit en ces commencemens tout remply d'eſperances; la pluſpart ſe faiſoient inſtruire, & il ſembloit que la Semence qu'on jettoit lors dans ces cœurs y auoit pris quelque racine. Mais le Diable y ayant ſurſemé ſon yvroye, ie veux dire, Que pluſieurs ayans receu en ſonge commandement de leur Demon, d'auoir recours aux ſuperſtitions anciennes du Païs, s'ils vouloient éuiter les malheurs dont

terized. Some, as they presented their gifts, said: "May these grasp the arm of the deceased, to draw him from the grave." Others said: "May these support his head, lest he fall back again." Another, giving still a new present, would add volubly, that he gave him weapons to repel the Enemies. "And I," a fourth would say, "I make the Earth solid under his feet, so that it may remain immovable during his reign." On our part, we gave three presents; and, as we produced the most valuable, we said: "This gift is intended to restore the Voice of the deceased, but a Voice that will no longer be the instrument of the Demons to proclaim and command forbidden Ceremonies,—I say, a Voice worthy of a Christian, who loves and encourages every one to defend his Country, to overthrow Impiety, and to promulgate the holy Gospel." To these words the entire Audience replied: "Ao!" which with them indicates a sentiment [123 i.e., 121] of approval. May GOD bless this new Christian Captain, and grant him the grace to do all the good in his power.

Some others have been baptized, who are in good health; but we make a careful selection, considering that at the outset we should be more cautious in admitting them into the Church, in order that it may thereby be made more holy.

Among the other Villages of this Mission, that of saint Michel appeared at the beginning to be most hopeful. The majority of the inhabitants sought instruction; and it seemed as if the Seed then sown in those hearts had taken root to some extent. But, as the Devil afterwards sowed his tares,—I mean that many received in dreams a command from their Demon to have recourse to the old superstitions of

on les menaçoit, tout ce bon grain fut bien-toſt eſtouffé: Au moins le peu qui a reſté, n'a pas eu cette vigueur que nous ſouhaitons en tous ceux qui paſſent en noſtre eſtime pour ſolides Chreſtiens. Volontiers [124 i.e., 122] ils croyroient en DIEV, pourueu que le Diable les aſſeuraſt que DIEV diſt vray. Ie ſuis tout diſpoſé à embraſſer la Foy & me faire Chreſtien, quelque horreur que i'en aye, nous diſoit vn de ces pauures eſclaues de Satan, pourueu que mon Songe me le commande. En effet, rien ne leur ſemble difficile quand il faut obeïr au Songe.

Ie pourrois dire en verité, que le Songe eſt en effet le Dieu de ces pauures Infideles, puis que c'eſt luy qui commande dans le Païs, que luy ſeul s'y fait obeïr & qu'il y eſt par tout honoré: & que s'ils ont des craintes, des eſperances, des deſirs, des paſſions, & des amours; quaſi le tout ſe fait en ſuite de leurs Songes. Vn certain auoit ſongé au plus profond de ſon ſommeil, que les Iroquois l'auoient pris & le brûloient comme vn Captif. Il n'eſt pas ſi toſt refueillé, qu'on tient Conſeil ſur cet affaire. Il faut, dit-on, eſſuyer le malheur de ce Songe. Incontinent les Capitaines font allumer douze ou treize feux dans le lieu où ils auoient couſtume de brûler leurs Ennemis: chacun s'arme de tiſons & de torches enflâmées; [125 i.e., 123] on brûle ce Captif de Songe, il crie comme vn enragé; lors qu'il éuite vn feu, il retombe tout incontinent dans vn autre: il fait de la ſorte trois fois le tour dans la Cabane; & lors qu'il paſſe ainſi tout nud comme la main, chacun luy applique ſes flambeaux allumez; en luy diſant: Courage, mon Frere, c'eſt de cette façon que nous auons pitié de toy. Pour concluſion, on luy ouure vne iſſuë afin qu'il ſorte de la captiuité.

the Country, if they wished to avoid the evils with which they were threatened,—all this good grain was soon choked; at least, the little that remained had not the strength that we wish to see in all who pass in our opinion for firm Christians. [124 i.e., 122] They would willingly believe in GOD, provided that the Devil would assure them that GOD tells the truth. "I am quite ready to embrace the Faith, and to become a Christian, whatever dread I may have of it," one of these poor slaves of Satan said to us, "provided my Dream commands me to do so." In fact, nothing seems difficult to them when they have to obey a Dream.

I might truly say that Dreams are indeed the God of these poor Infidels, because it is they who command in the Country,—they alone are obeyed and honored by all. If they have any fears, hopes, desires, passions, and affections,—everything they do is a result of their Dreams. A certain man had dreamed, while in the soundest slumber, that the Iroquois had taken and burned him as a Captive. No sooner was he awake than a Council was held on the matter. "The ill fortune of such a Dream," it was said, "must be averted." The Captains at once caused twelve or thirteen fires to be lighted, on the spot where they were accustomed to burn their Enemies. Each one armed himself with firebrands and flaming torches, [125 i.e., 123] and they burned this Captive of a Dream; he shrieked like a madman. When he avoided one fire, he at once fell into another. In this manner, he made his way three times around the Cabin; and, as he thus passed, as naked as one's hand, each one applied to him a lighted torch, saying: "Courage, my Brother, it is thus that

En fortant il ſe faiſit d'vn chien qu'on luy tenoit tout preparé, il le charge à l'inſtant ſur ſes eſpaules & le porte par les Cabanes comme vne victime ſacrée, dont il fait vne offrande publique au Demon de la guerre, le priant qu'il agrée cette feinte, au lieu de la verité de ſon Songe. Et afin que ce Sacrifice ſoit entierement conſommé, on aſſomme ce chien, on le grille & on le roſtit dedans les flammes, & apres toutes ces choſes, on le mange dans vn feſtin public, en la meſme façon qu'ils ont couſtume de manger leurs Captifs.

A peine auroy-je peu le croire, ſi ie ne l'auois veu de mes yeux, quoy que [126 i.e., 124] ie ſceuſſe bien que le Diable eſt vn maiſtre cruel, & qui meſme n'épargne pas dés cette vie, ceux qu'il tient ſous ſa ſeruitude. Mais ce qui eſt de plus déplorable en ces pauures gens, eſt qu'ils cheriſſent cette malh[eur]euſe captiuité, encore qu'ils ſentent & voyent leur miſere pour la pluſpart, & qu'ils ſoient contraints d'auoüer eux-meſmes, que le joug de la Foy n'eſt que douceur pour ceux qui l'embraſſent. Ils en ont maintenant des exemples deuant leurs yeux ſi manifeſtes qu'ils ont eſté contraints d'en rendre à DIEV la gloire, ſans toutefois luy rendre les veritables homages qu'ils voyent luy eſtre deus.

L'Eſté dernier, quelques guerriers du meſme Bourg de ſainct Michel, s'en retournans des terres Ennemies, ſe virent accueillis d'vn orage extremement furieux au milieu d'vn grand lac d'enuiron vingt lieuës de largeur, qu'ils ne penſoient plus qu'à la mort, leurs petits Canots faits d'écorces, n'eſtans pas pour reſiſter dans ces tẽpeſtes. Ils chantent tous vne chanſon lugubre, comme ils ont accouſtumé de faire en guerre lors qu'ils [127 i.e., 125] font dans le

we have pity on thee." At the conclusion, they left him an opening by which he might issue from captivity. As he went out, he seized a dog that was held there ready for him, placed it at once on his shoulders, and carried it among the Cabins as a consecrated victim, which he publicly offered to the Demon of war, begging him to accept this semblance instead of the reality of his Dream. And, in order that the Sacrifice might be fully consummated, the dog was killed with a club, and was singed and roasted in the flames; and, after all this, it was eaten at a public feast, in the same manner as they usually eat their Captives.

I could hardly have believed this, had I not seen it with my own eyes; although [126 i.e., 124] I knew very well that the Devil is a cruel master, and does not spare, even in this life, those whom he keeps under his thraldom. But what is most deplorable in these poor people is, that they cherish this miserable servitude even though most of them feel and see their misery, and are themselves compelled to admit that the yoke of Faith is gentleness itself for those who embrace it. They now have such manifest examples of it before their eyes that they are constrained to praise GOD therefor, without, however, paying him the true homage that they see is due to him.

Last Summer, while some warriors of the same Village of saint Michel were returning from the Enemy's country, they were caught in an extremely violent storm in the middle of a great lake, about twenty leagues wide. They expected nothing but death, for their little bark Canoes are not strong enough to withstand such tempests. They sang a doleful chant, as they are in the habit of doing in war,

deſeſpoir de la vie: & cependant les vagues les ſurmontans, leur Canot ſe remplit, & ils attendent, à chaque moment, de ſe voir ſubmergez; les Demons qu'ils auoient inuoqué à leur aide, ne leur preſtans pour lors aucun ſecours. Vn ſeul Chreſtien eſtoit de cette compagnie: Mes Camarades, leur dit-il, vos voix ſe noyent dans ces orages, elles ne vont pas juſques aux Enfers, où brûlent ces malheureux Demõs qu'en vain vous appellez, qui ne vous peuuent entendre: pour moy, i'auray recours à mon DIEV, car ie ſçay bien qu'il eſt par tout, & qu'aſſurément il écoutera ma Priere; & s'il veut, il nous fera miſericorde, quoy que vous l'ayez offenſé. Il dit à celuy qui eſtoit aſſis au gouuernail, qu'il cede pour vn temps aux vagues, afin que luy qui eſtoit au deuant du Canot, euſt moyen de prier DIEV d'vn eſprit plus raſſis, n'ayant pas à parer aux flots, qui ſans relache les battoient. Il n'a pas ſi toſt finy ſa Priere, & fait vn vœu à DIEV où ſa deuotion le porta, ſans preſqu'il y euſt penſé, que le Canot ſe trouue en repos, que les vagues s'appaiſent, & que l'endroit [128 i.e., 126] par où ils paſſent ſe rencontre auſſi vny qu'vne glace, quoy que de part & d'autre le vent continuaſt touſiours dans ſa fureur, & qu'il y euſt de la tempeſte aſſez pour abyſmer mille Canots s'ils y auoient eſté.

Les Infideles adorent au meſme moment ce grand DIEV des mers & des vents; & depuis fort ſouuent ils ont rendu auec admiration témoignage à la verité, confeſſans ingenuement qu'ils deuoiẽt leur vie à la Priere de ce bon Chreſtien, nommé Iean Armand Andeoüarahen. C'eſt vn jeune Homme qui ayant demeuré deux ans au Seminaire des Hurons, qu'autrefois nous auions à Kebec, apres y auoir eſté Baptiſé,

when they [127 i.e., 125] despair of their lives. Still the waves grew higher; their Canoe filled, and they expected at every moment to be submerged. The Demons whom they called upon to assist them did not bring them any succor. A single Christian was among the band. "My Comrades," he said to them, "your voices are drowned in the roaring of the storm; they do not reach Hell, where those wretched Demons are burning whom you call in vain, and who cannot hear you. For my part, I will have recourse to my GOD; for I know well that he is everywhere, and that he will surely hear my Prayer. If he choose, he will have mercy on us, although you have offended him." He told him who steered to give way to the waves for a while, in order that he, who was in the bow of the Canoe, might be able to pray to GOD with a more settled mind than if he had to protect himself against the billows that broke over them without cessation. No sooner had he finished his Prayer and made a vow to GOD, as his devotion inspired him, almost without his thinking of it, than the Canoe was at rest, the waves fell, and the tract [128 i.e., 126] through which they passed became as smooth as a mirror,— though all around them the wind continued to blow furiously, and the storm was violent enough to have engulfed a thousand Canoes, had they been there.

At that moment, the Infidels adored the great GOD of the sea and of the winds, and since then they have often admiringly borne testimony to the truth, frankly confessing that they owed their lives to the Prayer of that good Christian, named Jean Armand Andeouarahen. He is a young Man who spent two years in the Seminary of the Hurons, that we for-

remonta icy haut, plein de zele & de Foy, il y a enuiron quatre ans; & depuis ce temps-là, quoy qu'il ait toûjours vefcu parmy les Infideles, dans vn âge affez fujet aux débauches & à l'inconftance, jamais neantmoins fa Foy n'a pû eftre ébranlee, & par tout où il s'eft trouué, il a tenu à tres-grande gloire & honneur d'eftre recogneu pour Chreftien.

Vne autrefois eftant en guerre efchaufé [129 i.e., 127] au combat, il f'enfonça fi auant dans les darts & les fléches des Ennemis, qu'il fut abandonné des fiens dans le plus fort de la meflée: ce fut alors qu'il fe recommanda plus particulierement à DIEV: il fentit pour lors vn fecours fi prefent, que du depuis, appuyé fur cette mefme confiance, il eft toûjours le premier & le plus auant dans les perils, & jamais ne pâlit, pour quelque danger qu'il enuifage. Ie voyois, difoit-il, comme vne grefle de fléches venir fondre fur moy, ie n'auois point d'autre bouclier pour les arrefter, que la croyance feule que DIEV difpofant de ma vie, il en feroit felon fa volonté. Chofe étrange! les fléches f'écartoient à mes deux coftez, ainfi, difoit-il, que fait l'eau lors qu'elle rencontre la pointe d'vn vaiffeau qui va contre marée. En effet, fes Compagnons qui le tenoiẽt pour mort, furent tout étonnez de voir qu'il s'eftoit retiré d'vne fi furieufe décharge fans aucune bleffure.

merly had at Kebec.[5] After having been Baptized, he came up here, about four years ago, full of zeal and Faith; and since then, although he has always lived in the midst of Infidels, at an age very prone to debauchery and inconstancy, nevertheless his Faith has never been shaken, and, wherever he has been, he has considered it a very great glory and honor to be recognized as a Christian.

On another occasion, during a war and in the heat [129 i.e., 127] of battle, he fought his way so far amid the spears and arrows of the Enemies, that he was abandoned by his own people in the thick of the fray. He then commended himself more especially to GOD, and thereupon felt such immediate aid that ever since then, supported by this same confidence, he is always the first and foremost in all perils, and has never turned pale, whatever danger might confront him. "I saw," said he, "as it were, a hailstorm of arrows about to pour upon me. I had no other buckler with which to stop them than this belief alone, that, as GOD disposed of my life, he would do so according to his will. Strange to say, the arrows parted on either side of me, as the water does when it meets the prow of a vessel advancing against the tide." In fact, his Companions, who thought him dead, were utterly astonished when they saw him retire from so furious a discharge without a single wound.

[130 i.e., 128] CHAPITRE XI.

DIVERSES CHOSES QVI N'ONT PÛ ESTRE RAPORTÉES AUX CHAPITRES PRECEDENS.

POVR ſatisfaire au deſir de quelques perſonnes qui nous ont demandé quelque obſeruation des Eclypſes que nous remarquerions en ce Païs; en voicy vne de Lune fort remarquable, qui nous apparut le ſoir du quatorziéme d'Auril, de cette preſente Année 1642. Le commencement ne nous pût eſtre aſſeuré, à cauſe que la Lune, qui alors ſe leuoit, eſtoit encore cachée des bois. La fin de l'Eclypſe fut à dix heures huict ou neuf minutes. Et ainſi (ſuiuant le calcul de Noël Duret, qui a ſupputé cette Eclypſe dans ſes Ephemerides, pour le Meridien de Paris) nous ſommes diſtans de Paris, de cinq heures & demy quart. Car il met la fin de cette Eclypſe, à leſgard de Paris, le quinziéme d'Auril, à trois heures & vn quart.

[131 i.e., 129] L'an paſſé, nous auions fait Miſſion aux Kionontatehronon ou Nation du petun; & meſme nous auions pouſſé iuſqu'aux Attioüendaronk, appellée Nation Neutre. Mais apres auoir conſideré combien grand eſtoit l'obſtacle, au deſſein que nous auions, de la publication & progrez de l'Euangile en ces Contrées, les calomnies que les Barbares qui ſont plus proches de nous, ſemoient & faiſoient courir par tout, de nos perſonnes, & de nos fonctions; nous auons iugé plus à propos, pour le preſent, de rallier nos

[130 i.e., 128] CHAPTER XI.

DIVERS MATTERS WHICH COULD NOT BE RELATED IN THE FOREGOING CHAPTERS.

IN order to gratify the desire of certain persons who have asked us for some remarks on the Eclipses that we might observe in this Country, here is one regarding a very remarkable Eclipse of the Moon that appeared to us on the evening of the fourteenth of April of the present Year, 1642. We were unable to ascertain the time at which it commenced, because the Moon, then rising, was still hidden by the woods. The end of the Eclipse was about eight or nine minutes past ten o'clock. Thus (according to the calculation of Noël Duret, who has computed that Eclipse in his Ephemerides, for the Meridian of Paris), we are distant from Paris five and half-a-quarter hours; for he gives the end of that Eclipse as regards Paris, as being at a quarter past three on the fifteenth of April.

[131 i.e., 129] Last year, we had held a Mission among the Kionontatehronon, or tobacco Nation, and had even pushed as far as the Attiouendaronk, called the Neutral Nation. But—after having considered how great an obstacle was presented to our design of preaching and spreading the Gospel in these Countries, by the calumnies that the Barbarians who dwell nearest to us had repeated and published everywhere, about our persons and our functions—we deemed it more expedient for the present to unite our forces,

forces, & ne pas eſtendre nos trauaux à ces Nations plus eſloignées; eu égard particulierement au petit nombre d'Ouuriers; que celles qui nous ſont plus voyſines ne ſoient gaignées, au moins pour la pluſpart, & ne ſe ſoient rendües aux veritez, que nous venons leur annoncer. L'experience ſemble nous faire voir, que cette voye eſt la meilleure, & la plus auantageuſe à la conuerſion de ces Peuples; qui ſans doute ſe reduiront facilement, les vns apres les autres, lors que ceux aupres deſquels nous trauaillons, s'eſtans fais bons Chreſtiens, preſcheront plus [132 i.e., 130] fortement que nous, & de parole, & encore plus efficacement par leurs exemples.

Nous n'auons laiſſé de faire quelques voyages à la miſſion des Apoſtres, n'ayans pas pû ny deu entieremẽt abandonner quelques Chreſtiens que Dieu nous y auoit donnés. La Foy à de grands effets dans les cœurs, & des attraits mille fois plus puiſſans, que toutes les douceurs & les charmes de la nature. Quelques vns de ces pauures Chreſtiens s'eſtans retirez en ce Païs, & approchez de nous, beniſſẽt Dieu, chaque iour, de ſe voir, diſent-ils, moins éloignez du Paradis, eſtans moins éloignez de ceux qui leur ont ouuert ce chemin. Quelques autres, qui ſont reſtez nous viennent quelquefois voir; & nous auſſi de fois à autres, auons pris le temps de les viſiter. Le P. Charles Garnier, & le P. Pierre Pijart ont fait ces courſes ſi à propos pour quelques Ames qui n'attendoient que leur venüe pour s'enuoler au Ciel, qu'il eut ſemblé que leur voyage eut eſté à deſſein pour les Baptizer, quoy que ce ne fut qu'vn hazard: ſi toutefois il y a du hazard dans cette Prouidence eternelle, [133 i.e., 131] qui va diſpoſant nos penſées,

and not to extend our labors to the more remote Nations, especially in view of the small number of Laborers, until those that are nearest to us have been won over, at least for the greater part, and have acknowledged the truths that we come to preach to them. Experience seems to show us that this way is the best, and the most advantageous for the conversion of these Peoples, who without doubt will easily submit, one after the other, when those with whom we labor shall have become good Christians; and will preach [132 i.e., 130] better than we can, by word, and still more effectively by their example.

We nevertheless made some journeys to the mission of the Apostles, for we were not able nor was it consistent with our duty entirely to abandon the few Christians whom God had given us there. Faith produces great effects on hearts, and its attractions are a thousand times more powerful than all the allurements and charms of nature. Some of those poor Christians, who have removed to this Country and settled close by us, bless God every day when they see themselves, they say, less remote from Paradise, by being nearer to those who have opened them the road to it. Others, who remained behind, sometimes come to see us; and we also have occasionally taken leisure to visit them. Father Charles Garnier and Father Pierre Pijart have made these excursions, which have been so opportune in the case of some Souls, that awaited but their coming to soar to Heaven, that it seemed as if their journey had been undertaken expressly for the purpose of Baptizing them, although it was a mere chance if indeed there be such a thing as chance in that eternal Providence [133 i.e., 131] which directs our thoughts, our de-

nos deſſeins, nos voyages & tous nos mouuemens, pour le ſalut de ſes Eſleus.

En l'vne de ces courſes, on fit rencontre de quelques Capitaines de la Nation Neutre, ou Miſſion des Anges, qui nous inuiterent à les retourner voir. Mais outre l'abſence du P. Iean de Brebeuf qui ayant eu cette miſſion pour ſon partage à Kebec où le cours de nos affaires nous auoit obligé de l'enuoyer; il ſemble que trauaillant plus fortement à la conuerſion des Hurons, nous auançons en meſme temps la conuerſion des autres. Et ainſi nous attendrons le temps & les moments du Ciel, pour entreprẽdre ces voyages: & ſur tout, le renfort d'Ouuriers.

Ie ne puis icy retenir ma plume, & il faut que mon cœur ſe deſcharge ſur ce papier. Les ſentimens de compaſſion que i'ay pour tous ces pauures Peuples qui ſont à l'entour de nous, qui ont des Ames auſſi precieuſes aux yeux du Fils de DIEV, que celles qui liront cette Relation; au moins luy ont-elles autant coûté, & ſon Sang & ſa vie: La neceſſité que ie voy d'vn preſent & puiſſant ſecours; [134 i.e., 132] pour cooperer à leur Salut, auec les Anges Tutelaires de ces Contrées; L'Eſprit de DIEV & la fidelité à ſes Graces dont nous ſommes témoins en la pluſpart de ceux que le ſainct Eſprit a vne fois touchez; Les eſperances plus grandes que iamais, que tous tant que nous ſommes icy, auons conceuës depuis vn An, que le temps eſt venu que la Gloire de DIEV apparoiſtra dans ce Nouueau Monde. Tout cela fait que nous crions à l'aide, que nous demandons aſſiſtance. Ce n'eſt pas pour le temporel, car ce n'eſt pas à nous de pouruoir en ce point; mais à celuy qui nous employe, qui y a engagé la verité de ſa parole. Nous

signs, our travels, and all our movements, for the salvation of the Elect.

On one of these excursions we met some Captains of the Neutral Nation, or Mission of the Angels, who invited us to return and see them. But in addition to the absence of Father Jean de Brebeuf — who had had this mission as his share of the work — at Kebec, whither the course of our affairs has obliged us to send him, it seems to us that by working more energetically at the conversion of the Hurons, we at the same time further the conversion of the others. Therefore we will await from Heaven the time and the moment for undertaking these journeys, and above all a reinforcement of Laborers.

I cannot here restrain my pen, and my heart must overflow upon this paper. The feeling of compassion that I have for all these poor Peoples around us, who have Souls as precious in the eyes of the Son of GOD as those of the persons who will read these Relations,— at least, they have cost him as much, both his Blood and his life; the necessity that I see for immediate and powerful assistance [134 i.e., 132] to coöperate for their Salvation with the Guardian Angels of these Countries; the Spirit of GOD, and the fidelity to his Graces that we witness in the majority of those whom the holy Ghost has once touched; the hopes, greater than ever, that we all here have entertained for a Year, that the time has come when GOD'S Glory will appear in this New World,— all these induce us to cry out for help and to ask assistance,— not in temporal matters, because it is not for us to make any provision in this respect; but for him who employs us, and who has pledged his word to it. We are greatly in need of Laborers. It is they whom we

auons grand beſoin d'Ouuriers. Ce ſont ceux-là que nous appellons à noſtre ſecours, ce ſont là les plus riches preſens que nous attendons de la France. Qui que ce ſoit qui ſe ſente appellé du Ciel, quelques auantages qu'il puiſſe auoir, ſoit de Nature, ſoit de Grace, ie le puis aſſeurer qu'il trouuera icy de l'employ plus qu'il n'aura de vie: & que plus il aura quitté, dans le deſir de ne trouuer icy que des croix & des peines, plus il benira DIEV, de l'auoir [135 i.e., 133] amené en vn Païs auſſi abondant dans les conſolations du Ciel, qu'il eſt ſterile pour les biens de la terre.

Aimer DIEV, faire beaucoup, bien ſouffrir, & s'eſtimer au bout fort inutile, ie croy que ce ſont les quatre Elemens pour faire vn bon Ouurier des Hurons. Et ce ſont ces gens là que nous appellons au ſecours: Car il eſt vray qu'il ſe trouue des difficultez quaſi inſurmontables pour la Conuerſion de ces Peuples.

Eſtre Capitaine parmy eux, & eſtre Chreſtien, c'eſt joindre le feu & l'eau: tout l'employ des Capitaines n'eſtant quaſi que d'obeir au Diable, de preſider à des Ceremonies d'Enfer, d'exhorter la jeuneſſe à des danſes, des feſtins, des nuditez, & à des impudicitez tres-infames.

Eſtre Chreſtien, & ſe condamner à mourir ſans ſe defendre contre les maladies, il ſemble que ce ſoit le meſme: tous leurs remedes eſtans ou veritables fortileges, ou tellement remplis de ſuperſtitions defenduës, qu'ils ne peuuent preſque ſe guerir, qu'en commettant vn crime.

[136 i.e., 134] L'eſperance qu'ils ont dans leurs chaſſes, leurs peſches, & leurs traites auec les

call to our help; they are the most valuable gifts that we expect from France. If any one should feel called by Heaven, whatever advantages of Nature or of Grace he may have, I can assure him that he will find here more employment than his life can compass, and the more he shall have abandoned, in the desire to find here but crosses and trouble, the more will he bless GOD for having [135 i.e., 133] brought him to a Country, that abounds as much in Heavenly consolations as it is sterile in earthly blessings.

To love GOD, to work hard, to suffer much, and to consider oneself after all as very useless,— such are, I consider, the four Elements necessary to constitute a good Worker among the Hurons. Such are the men whom we call to our aid, for it is true that almost insurmountable difficulties exist with regard to the Conversion of these People.

To be a Captain among them and to be a Christian, is to unite fire and water, as almost the entire occupation of the Captains consists in obeying the Devil, in presiding over Hellish Ceremonies, in exhorting young people to dances, to feasts, to nudity, and to most infamous lewdness.

To be a Christian, and to condemn oneself to die without defense against disease, seems to be the same thing, for all their remedies are either veritable sorceries, or are so full of forbidden superstitions that they can hardly become cured without committing a crime.

[136 i.e., 134] Their hopes of success in hunting, fishing, and trading with outside Nations, are in most instances founded solely on spells and charms,— so much so, that they are convinced that by embracing

Nations eſtrangeres, n'eſt fondée le plus ſouuent que ſur des ſorts & characteres. Tellement qu'ils ſe perſuadent qu'en embraſſant la Foy, ils ſe condamneront à iamais de ne ſ'y voir heureux.

La pluſpart des Feſtins, qui ſont la douceur du Païs, ſont autant de ſacrifices au Diable, ou bien ſeront meſlez de quelque autre impieté: il faut vne Foy bien viue pour s'en bannir ſoy-meſme, & ſe reſoudre à jeuſner vne bonne partie de l'Année, plus eſtroittement qu'au pain & à l'eau. Car hors de ces Feſtins, leur ordinaire n'eſt ſouuent que du bled roſty dans les cendres, ou reduit en farine detrempée dans l'eau.

La licence dans les Mariages eſt ſi grande, & la liberté de ſe quitter dés la moindre occaſion tellement receuë pour Loy fondamentale de ces Peuples, que quelque Chreſtien que ce ſoit, pour lors meſme qu'il ſe marie, ſ'expoſe à vn danger de ſe voir le lendemain de ſes Nopces, obligé de garder tout le reſte de ſa vie, la continence. Que ſera donc vn [137 i.e., 135] jeune Homme Chreſtien, ſi le meſme jour de ſes Nopces, ſa femme abandonnant la Foy, rompt auſſi par meſme moyen ce lien ſacré? Elle prendra auſſi-toſt party ailleurs; & deuſt-il brûler mille & mille fois, il faudra qu'il vieilliſſe vierge ſans iamais en auoir fait vœu. L'Egliſe n'a point icy de glaiue: Vne femme qui l'auroit fait ainſi, n'en ſeroit point blâmée parmy les Infideles. Nous auons eſté pluſieurs fois dedans ces craintes, & auons admiré la reſolution tout à fait genereuſe, & tout à fait ſaincte de quelques vns qui ſe voyoient à la veille de cette miſere: Mais le bon DIEV a arreſté ces coups, & a beny iuſqu'à maintenant la charité de ceux qui ont

the Faith they would condemn themselves to perpetual ill luck.

Most of the Feasts, which are the chief pleasure of the Country, are so many sacrifices to the Devil, or else some other impiety is mixed up with them. It requires a very ardent Faith to banish oneself from them, and to be resolved to fast for a good part of the Year, more strictly than on bread and water; for, outside of these Feasts, their meals consist frequently but of corn roasted in the embers, or ground into meal and mixed with water.

License in Marriages is so great, and the freedom of leaving one another on the slightest pretext is so generally admitted as a fundamental Law of these Peoples, that every Christian who marries is exposed, on the morrow of his Nuptials, to the danger of being compelled to observe continence for the remainder of his life. What therefore can a [137 i.e., 135] Christian young Man do if, on his very Wedding day, his wife should abandon the Faith, and thereby at the same time break that sacred tie? She will at once take a new husband; and, were he to burn with passion a thousand times over, he must grow old in chastity without having ever made a vow to do so. The Church has in this case no sword. A woman who would act thus would not be at all blamed for it by the Infidels. We have often feared such things, and have admired the altogether brave and saintly resolution of some who saw themselves on the brink of such unhappiness. But the good GOD has stayed these blows, and has hitherto blessed the charity of those who have been pleased to contribute their Alms for the purpose of giving stability to the Marriages of Christians. We have more fear for the future; for

voulu contribuer par leurs Aumoſnes, à l'affermiſſement des Mariages des Chreſtiens. Nous craignons plus pour l'aduenir; car nous voyons bien que nos ſoins, nos aumoſnes, & tous les ſecours que nous pouuons eſperer de la terre, ne peuuent pas arreſter ce malheur, ſi le Ciel, ne lie luy-meſme & les cœurs & les affections. A cet effet, nous auons fait vn Vœu à DIEV en l'honneur de ſainct Ioſeph Patron de ce Païs.

[138 i.e., 136] En-fin il ſe trouue des cœurs tellement endurcis dans leur impieté, que ne pouuans pas reſiſter à la verité qu'ils reconnoiſſent; au lieu de ſe ſouſmettre à DIEV, ils entrent dans des rages, & refuſent d'écouter ce qu'ils voudroient bien ne pas craindre.

Si tu veux me parler de l'Enfer, diſent-ils quelquefois, ſorts promptement de ma Cabane, ces penſées troublent mon repos, & m'inquiettent dans mes plaiſirs. Ie voy bien qu'il y a vn DIEV, dira quelqu'autre, mais ie ne puis ſouffrir qu'il puniſſe nos crimes. Vn certain ſe voyant vn iour trop preſſé, diſoit à celuy qui le venoit inſtruire: Ie ſuis content d'eſtre damné; en luy portant vn coup de coutteau, qui toutefois ne luy déchira que la ſotane. En vn autre Bourg, vne femme qui ne vouloit pas écouter la parole de DIEV, ſ'eſtant bouché les oreilles, jetta des cendres toutes rouges au viſage d'vn de nos Peres qui parloit à elle, ſ'écriant qu'elle deuenoit folle, quand elle entendoit ſes diſcours. Non, diſoit vn impie, que ſes parens auoient faiſi lors qu'il vouloit tuër vn de nos Peres, qui eſtoit allé [139 i.e., 137] dans ſa Cabane pour Confeſſer vne malade, non, diſoit-il, ie ne veux pas entendre ce qu'ils nous preſ-

we see very clearly that our care, our alms, and all the assistance we can hope to receive from earth, cannot arrest this evil if Heaven itself do not bind hearts and affections. With that view, we have made a Vow to GOD in honor of saint Joseph, the Patron of this Country.

[138 i.e., 136] Finally, there are some hearts so hardened in their impiety, that, although they are unable to resist the truth of what they acknowledge, instead of submitting to GOD, they become furious, and refuse to listen to what they would be very glad not to fear.

"If thou wishest to speak to me of Hell," they sometimes say, "go out of my Cabin at once. Such thoughts disturb my rest, and cause me uneasiness amid my pleasures." "I see very well that there is a GOD," another will say; "but I cannot endure that he should punish our crimes." A certain man, who one day found himself pressed too hard, said to him who came to instruct him: "I am content to be damned," while dealing him a blow with a knife, which, however, merely cut his cassock. In another Village, a woman who would not listen to GOD'S word, and had closed her ears, threw live coals in the face of one of our Fathers who spoke to her, calling out that she became crazy when she heard his discourse. "No," said an impious man,— whose relatives had seized him when he tried to kill one of our Fathers, who had gone [139 i.e., 137] into his Cabin to hear the Confession of a sick woman,—"no, I will not listen to what they preach to us about Hell. It is these impostors who, because they have no other defense in this Country than the fear of an imaginary fire of Hell, intimidate us by such penalties, in

chent de l'Enfer. Ce ſont des impoſteurs, qui n'ayant point en ce Païs d'autre defenſe, que la crainte d'vn feu imaginaire de l'Enfer, nous intimident de ces peines pour conſeruer leur vie, & arreſter le coup que déja nous deurions auoir fait, ſi nous auions quelque reſolution.

Sans doute ces oppoſitions ſont bien grandes à la grace du Chriſtianiſme: Et de cœurs rebelles iuſqu'à ce point, au ſainct Eſprit, en faire des Fideles, des Saincts, & ſi beſoin eſt des Martyrs, c'eſt vn ouurage qui ſurpaſſe nos forces. Mais tout cela n'eſt rien à DIEV: le Ciel eſt plus remply de Criminels, que d'Innocens. Si autrefois d'vne eau infecte & d'vn bourbier puant, on a tiré des flammes pures pour conſommer les Sacrifices, la main de DIEV n'eſt en rien racourcie depuis ce temps-là. Il vaincra cette dureté, ſa Bonté eſt plus grande que nos malices; & ſi ce Peuple eſt miſerable où fera-t'il paroiſtre dauantage ſes Miſericordes?

[140 i.e., 138] Nous auons maintenant des Chreſtiens diſpoſez à mourir pour la Foy, qu'autrefois ils auoient en horreur: La pureté a trouué place dans leurs cœurs: Ils ont plus d'amour pour le Ciel, que iamais ils n'en ont eu pour les biens de la Terre: En vn mot où le peché a plus eſté dans ſon regne, la Grace y eſt plus abondante. Pourquoy n'eſpererons-nous pas le meſme de ceux qui reſtent à conuertir? Si ce n'eſt que les faueurs du Ciel ſoient eſpuiſées, ou que le Sang de IESVS-CHRIST n'ait pas merité dauantage.

Non, diſoit vn Huron Chreſtien, parlant aux Infideles, tout ce Païs ſe verra quelque iour conuerty; tous ceux qui ſ'y oppoſent, ſe trouueront alors trop

order to save their own lives, and to arrest the blow that we would already have struck, had we any resolution."

Of course such opposition is a great obstacle to the grace of Christianity; and to form, from hearts that have hitherto rebelled against the holy Ghost, Believers, Saints, and, if necessary, Martyrs, is a work beyond our strength. But all this is as nothing to GOD; Heaven contains more Criminals than Innocents. If, of old, pure fire for burning Sacrifices was obtained from putrid water and from a foul quagmire, the arm of GOD has not shortened in any wise since that time. He will overcome this obstinacy; his Goodness is greater than our evil acts; and, if this People be miserable, where will he make his Mercies more manifest?

[140 i.e., 138] We have, at present, Christians who are prepared to die for the Faith of which they formerly had a horror. Purity has found a place in their hearts. They have a greater love for Heaven than they ever had for the good things of the Earth. In a word, wherever sin has held most sway, there is Grace more abundant. Why should we not hope the same for those who still remain to be converted? unless it be that the favors of Heaven are exhausted, or that the Blood of JESUS CHRIST has not deserved more.

"No," said a Christian Huron, speaking to the Infidels, "the whole Country will one day be converted; all who are opposed to it will then be too weak, for they carry the word of the Devil, and we that of GOD. Who, then, ought to win of the two?"

A Woman one day begged one of our Fathers to come and instruct her, saying that she was resolved

foibles; car ils portent la parole du Diable, & nous celle de DIEV, qui le doit donc emporter des deux?

Vne Femme priant vn iour vn de nos Peres, de la venir inſtruire, diſant qu'elle eſtoit reſoluë de croyre. Cela n'eſt pas poſſible, adjoûta ſon Mary, tu es d'vne humeur ſi faſcheuſe, que perſonne ne la peut ſupporter. La Foy me changera, repartit cette pauure Femme, ils appriuoiſent [141 i.e., 139] bien leurs chiens: quand ils m'auront bien inſtruite, ils viendront à bout de moy.

En effet l'experience nous fait voir que la grace du Bapteſme opere puiſſamment dans vn cœur. La nuict auant que d'eſtre baptiſé, diſoit vn certain Neophyte, ie n'en peus pas dormir de joye. Ie paſſay tout ce temps à me reſoudre deuant DIEV, de tout abandonner ce qu'il nous a deffendu. Ie me ſentois aſſez de forces & de courage pour toutes les autres choſes, les Femmes ſeules me faiſoient peur: il me ſembloit voir des viſages auprés de moy qui me faiſoient trembler: mais en-fin ie me confiay que Dieu me changeroit dans le Bapteſme, & ie n'ay pas eſté trompé; car iamais depuis vne femme ne ſ'eſt adreſſée à moy pour la ſeconde fois.

Vne Chreſtienne ſe voyant malade, auec ſon petit enfant qui ne ſucçoit plus que du laict contagieux, au lieu de bonne nourriture: Auant que d'eſtre baptiſée, diſoit-elle, ie me fuſſe affligée dans mon mal; mais depuis que la Foy m'a fait recognoiſtre que cette vie n'eſt rien, ie laiſſe [142 i.e., 140] faire à DIEV, ſi c'eſt ſa volonté, ie ſuis contente de mourir. Ie ne demande la ſanté ny pour moy ny pour mon enfant, mon eſprit eſt maintenant tout en repos, car DIEV ſçait bien ce qui m'eſt neceſſaire.

to believe. "That is impossible," added her Husband; "thou hast so bad a temper that nobody can endure it." "Faith will change me," replied the poor Woman. "They tame, [141 i.e., 139] indeed, their dogs. When they shall have taught me well, they will easily manage me."

In fact, experience has shown us that the grace of Baptism works powerfully in a heart. "The night before I was baptized," a Neophyte said, "I was unable to sleep for joy. I spent all my time in resolving before GOD to abandon all that is forbidden to us. I felt sufficient strength and courage for anything. Women alone caused me fear. I seemed to see faces near me that made me tremble; but at last I felt confident that God would change me in Baptism, and I have not been deceived, for never since then has any woman addressed me a second time."

A Christian woman lay sick with her little child, which sucked nothing but infectious milk, instead of wholesome nourishment. "Before I was baptized," she said, "my sickness would have caused me sorrow; but now that Faith has shown me that this life is nothing, I leave [142 i.e., 140] everything to GOD. If it be his will, I am quite content to die; I do not ask for health, either for myself or for my child. My mind is now quite easy, for GOD knows well what I need."

A girl fifteen or sixteen years of age, who had suffered for three entire days from a pain in her side, was asked whether she had not manifested or felt some impatience during the violence of her sufferings. "Not at all," she replied; "far from it. I prayed to God that the pain might continue, if such were his will, because during that time I felt more

Vne fille de quinze à feize ans, apres auoir efté trois iours entiers dans les douleurs d'vn mal de cofté; eftant interrogée fi quelquefois elle n'auoit point tefmoigné ou conceu quelque impatience dans la force de fon mal. Nenny, refpondit-elle, tant s'en faut; ie priois Dieu que la douleur continuaft, fi c'eftoit fa volonté: parce que durant ce temps-là i'auois plus de plaifir dans les penfées du Paradis, & ne fongeois quafi à autre chofe. I'ay apris par occafion, que cette mefme Fille, le iour qu'on maffacra feu Iofeph Chihoatenhoüa fon oncle, qui luy tenoit lieu de pere & de mere: à la premiere nouuelle qu'elle en eut, ne pouuãt arrefter ny fes cris ny fes larmes, ny contenir fes mains qu'elle ne s'arrachaft les cheueux; n'auoit point toutefois en bouche d'autres paroles que celle-cy: Non, ie ne lairray point pour cela de croyre; [143 i.e., 141] Mon DIEV, ayez pitié de moy, qu'on nous maffacre tous, & qu'on me tuë moy-mefme, iamais ie ne vous abandonneray.

Charles Tfondatfaa, dont il a efté parlé cy-deffus, inftruifant vn iour quelques Infideles, des auantages de noftre Foy; apres auoir long-temps parlé de la Bonté & de la Puiffance de DIEV, f'adreffa au plus confiderable de l'Affemblée: Si, difoit-il, ie te donnois la difpofition de moy-mefme, aurois-tu bien le courage de me jetter dans les dangers, preuoyant mon malheur? Tous les Chreftiens, adjoûta-t'il en fuite, difent à DIEV tous les iours dedans leurs Prieres, qu'il difpofe & de leur Ame & de leur vie, felon fa volonté; eft-il pour nous trahir? luy qui n'a pas vn cœur eftroit comme le tien; Il nous protege & nous conferue, car il a de l'amour pour ceux qui le craignent. Que quelque affliction nous arriue, dit-il

pleasure in thinking of Paradise, and I thought of hardly anything else." I learned by accident that, on the day on which they slew the late Joseph Chihoatenhoua,—her uncle, who took the place of her father and mother,—when this Girl first heard of it, she could not stop her cries or her tears, or restrain her hands from tearing her hair. Nevertheless, her only words were: "No, I will not cease to believe on that account. [143 i.e., 141] My GOD, have pity on me. Even if they massacre all of us, and if they kill me, I will never abandon you."

Charles Tsondatsaa, who has been already mentioned, was one day engaged in instructing some Infidels on the advantages of our Faith. After having spoken at length of the Goodness and Power of GOD, he addressed the chief person of the Assembly, saying: "If I gave thee the disposal of my person, wouldst thou have the courage to cast me into dangers, foreseeing my destruction? All the Christians," he then added, "tell GOD every day, in their Prayers, to dispose of both their Souls and their lives according to his pleasure. Will he betray us, he who has not a heart as narrow as thine? He protects and preserves us, for he loves those who fear him. Whatever affliction may happen to us," he further added, "you Infidels must not imagine that he has forgotten us. He loves us even while he afflicts us, for, instead of the eternal fire which our sins have justly deserved, he is satisfied with a punishment which, however [144 i.e., 142] severe it may appear, is still very slight, for it ends with our lives."

"Whatever may happen to me, continue always in the Faith," he said one day to all his Family, when he was going forth to war, scarcely a month ago.

encore, ne croyez pas vous autres Infideles, qu'il nous ait oublié: il nous ayme en nous affligeant; car au lieu d'vn feu eternel que nos pechez ont iuſtement merité, il ſe contente d'vne peine, qui quelque [144 i.e., 142] grande qu'elle paroiſſe, eſt toûjours tres-petite, puis qu'elle trouue fin auec noſtre vie.

Quoy qu'il m'arriue, continuez toûjours dans la Foy, diſoit vn iour le meſme à toute ſa Famille, lors qu'il partit pour marcher en guerre, il n'y a pas vn mois: Nous ne deuons pas croyre en intention de iamais ne mourir, mais pour Reſuſciter vn iour à la gloire Eternelle.

Si ie ſuis pris des Ennemis, & ſi ie ſuis brûlé, diſoit-il en continuant, à vn de nos Peres, tu prieras DIEV pour moy; & ie luy offriray mes tourmens, afin qu'il recompenſe ta charité.

Ces bons ſentimens ſont dignes d'vn Chreſtien: Mais ſi DIEV fait leuer ſon Soleil, autant pour les Impies comme pour les Iuſtes, il fait auſſi par meſme moyen ſentir les effets de ſa Grace & de ſa Bonté au cœur meſme des plus Infideles.

Deux ieunes Hommes du Bourg de Sainct Ioſeph, ayans eſté pris Captifs en guerre par les Iroquois, auoient dé-ja perdu toute eſperance de la vie, dans l'attente [145 i.e., 143] des meſmes cruautez, dont ils auoient veu tourmenter leurs autres Compagnons de malheur. Déja les ongles leur auoient eſté arrachez & quelques doigts coupez; on leur auoit grillé les jambes & les bras, & fait vomir le ſang à force de coups de baſton qu'on leur auoit donné ſur les reins & ſur l'eſtomach: lors qu'ils trouuerent moyen de s'échaper durant la nuict: Mais fuyant vne mort, ils en trouuoient vne plus longue, portans outre la

"We must not believe with the idea that we shall never die but that we shall Rise again one day to Everlasting glory."

"If I be taken by the Enemies, and if I be burned," he afterward said to one of our Fathers, "thou shalt pray to GOD for me, and I will offer him my tortures so that he may reward thy charity."

Such good sentiments are worthy of a Christian. But, if GOD causes the Sun to rise as much for the Impious as for the Just, he also by the same means makes the effects of his Grace and of his Goodness felt in the hearts of even the greatest Infidels.

Two young Men of the Village of Saint Joseph, who had been taken Prisoners of war by the Iroquois, had already lost all hope of life, in the expectation [145 i.e., 143] of the same cruelties with which they had seen their Companions in misfortune tormented. Already had their nails been torn out, and some of their fingers cut off; already had their legs and arms been scorched; and they had vomited blood from the force of the blows struck with clubs on their loins and their stomachs,—when they found means to escape during the night. But, as they fled from one death, they were confronted with a more lingering one, for in addition to their fear they carried with them an internal enemy, a raging hunger that tormented them night and day. At the end of three days, they were reduced to despair. Then one of them began to think of us. "Comrade," said he to the other, "the French are people who never lose hope; in their misfortunes and needs they have recourse to him who, they say, has made all things and who is the Master of our lives. Let us apply to him." The other did not see that such a remedy

crainte, vn ennemy domeſtique auec eux, vne faim enragée qui iour & nuict les tourmentoit. Au bout de trois iours ils ſe voyent reduits dans le deſeſpoir. Ce fut alors qu'vn d'eux commença à ſonger à nous. Camarade, dit-il à l'autre, les François font des gens qui ne perdent iamais eſperance, ils ont recours dans leurs miſeres & neceſſitez, à celuy qu'ils diſent auoir tout fait, & eſtre le Maiſtre de nos vies; Ayons recours à luy. Celuy-cy ne voyoit pas que ce remede fuſt aſſez efficace pour l'extreme neceſſité & le deſeſpoir dans lequel ils eſtoient. Mais neantmoins tout autre ſecours leur manquant, il eſt contraint de [146 i.e., 144] recourir à DIEV auec ſon Compagnon. Eſcoute, dirent-ils, Toy qui as fait le Ciel & la Terre, c'eſt à toy maintenant à qui nous parlons, Nous ne t'auons pas honoré, parce que nous n'auons pas eu d'eſprit: Pardonnes-nous nos fautes; & puis que rien ne t'eſt impoſſible quand tu le veux, tire-nous de cette miſere; Ayes pitié de nous. Ils font fortifiez apres cette Priere, & ſentent auoir aſſez de courage pour continuer leur chemin. Apres vne aſſez longue traitte, ils trouuerent en terre quelques racines, & mangerent quelques herbes, en ſorte qu'ils laiſſerent leur faim toute entiere. Mais, Camarade, dit celuy qui le premier auoit ſongé à nous, ſouuiens-toy que les François remercient DIEV apres auoir fait leur repas. Oüy dea, repart l'autre, ſouuent ie les ay veus, mais c'eſt apres auoir mangé vn grand plat de Sagamité; mais icy n'ayans que de l'eau, & ce que mangeroient des beſtes, dequoy remercierions-nous DIEV? Toutefois ſon compagnon l'emporte, ils font leur Priere ſelon que la neceſſité les enſeignoit; & ſe trouuerent apres plus vigoureux. En-fin apres

was very efficacious in the dire necessity and for the desperate condition in which they were placed. But, nevertheless, as all other assistance failed them, he was constrained to [146 i.e., 144] have recourse to GOD, with his Companion. "Listen!" they said, "Thou who hast made the Sky and Earth; it is to thee that we now speak. We have not honored thee before, because we had no sense. Forgive our sins; and, since nothing is impossible to thee when thou willest it, extricate us from this misery. Have pity on us." After this Prayer, they were strengthened, and felt enough courage to continue their way. After walking a considerable distance, they found some roots in the ground, and ate some herbs, which completely relieved their hunger. "But, Comrade," said he who had first thought of us, "remember that the French thank GOD after eating their meal." "Yes, indeed," replied the other; "I have often seen them do so, but it was after eating a great dishful of Sagamité. But, as we have only water here, and what the beasts would eat, for what should we thank GOD?" However, his companion prevailed; they offered their Prayer, as necessity taught them, and afterward felt stronger. Finally, after [147 i.e., 145] a journey of twenty days and more, they reached this Country, where, on their arrival, they met one of our Fathers, to whom they related all that had happened to them during their wandering. And they proved to us that he who blasphemes and rages against GOD afterward blesses and adores him, when the holy Ghost has been pleased to cause fruit to grow from the Seed that we have sown in a soil that seemed infertile.

Some Infidels, who were about to go to war not long

[147 i.e., 145] vingt jours & dauantage de chemin, ils arriuent en ce Païs, où ayans rencontré dés leur abord vn de nos Peres, auquel ils raconterent tout ce qui leur eſtoit arriué pendant leur voyage. Et [ils] nous ont fait cognoiſtre que tel blaſpheme & vomit rage contre DIEV, qui par apres le benit & l'adore, lors qu'il a pleu au ſainct Eſprit faire pouſſer les fruicts à la Semence que nous auons jettée dans vne terre qui ſembloit infertile.

Quelques Infideles deuans aller en guerre, il n'y a pas long-temps, commencerent à ſonger à leur Ame, autant ou plus qu'à leurs corps, & pour eſtre aſſurez de trouuer à leur mort la Grace qu'ils refuſoient pendant leur vie, demanderent à vn de nos Chreſtiens qui deuoit eſtre de la partie, ſ'il ne ſçauoit pas bien les paroles qu'il falloit dire pour baptiſer. Oüy dea, répondit-il, mais ie ne puis pas m'en ſeruir qu'en la neceſſité. C'eſt aſſez pour nous, repliquerent-ils, ſi dauenture quelque malheur nous arriue, tu nous Baptiſeras. Nenny, dit le Chreſtien, il n'eſt pas temps alors de ſe mettre au ſeruice de DIEV, quand nous perdons [148 i.e., 146] les eſperances de la vie: il abandonne à l'heure de la mort, ceux qui ne luy ont iamais voulu obeïr qu'en ce temps là. Ie feray comme luy, ie me mocqueray de vous en cette extremité. Le zele de ce bon Chreſtien eſtoit vn peu trop rigoureux, auſſi l'auons-nous bien inſtruit cõme il ſe doit comporter en ſemblables rencontres.

Ces Infideles commencerent à trembler, l'entendant parler de la ſorte, ils n'ont point de repos qu'ils ne nous ſoient venus trouuer, ils nous ſupplient de les vouloir inſtruire, nous demandẽt d'eſtre Baptiſez, nous aſſeurans qu'ils croyoient tout ce que nous preſ-

ago, began to think of their Souls as much as, if not more than, of their bodies; and, that they might be sure to find at death the Grace that they refused during life, they asked one of our Christians who was to be of their party, whether he knew well all the words that must be said in baptizing. "Yes, indeed," said he; "but I can only avail myself of them in a case of necessity." "That is enough for us," they replied. "If peradventure any misfortune should happen to us, thou shalt Baptize us." "Not at all," said the Christian; "it is not the time to enter the service of GOD when we lose [148 i.e., 146] the hope of living. He abandons at the hour of death those who have never wished to serve him except at that time. I will do like him. I will laugh at you in that extremity." The zeal of this Christian was somewhat too severe, so we taught him thoroughly what he was to do on such occasions.

Those Infidels began to tremble when they heard him speak thus, and did not rest until they came to us. They begged us to teach them, and asked to be Baptized, assuring us that they believed all that we preached,—that, if they had scoffed at the fires of Hell, they had nevertheless feared them, and had considered fortunate those who have courage to do what God commands. We began therefore to teach them; they came twice, thrice, or four times a day, to hasten their instruction. But we do not grant Baptism so easily; we require a Faith tested by works, before admitting them into the Church. So we put them off until their return [149 i.e., 147] from the war. "At least," they said when they saw themselves so delayed; "tell all the Christians with whom we are going, to teach us on the way, and not

chions: que s'ils ſe ſont mocquez des feux d'Enfer, ils n'ont pas pourtant laiſſé de les craindre, & d'eſtimer heureux ceux qui ont le courage de faire ce que Dieu commande. On commence donc à les enſeigner, ils viennent deux, trois & quatre fois le iour pour auancer leur inſtruction: mais nous n'expoſons pas ſi facilement le Bapteſme, nous voulons vne Foy eſprouuée par les œuures, auant que de les admettre en l'Egliſe; nous les remettons apres le retour [149 i.e., 147] de leur guerre. Au moins nous dirent-ils, ſe voyans ainſi reculez, dites à tous les Chreſtiens, auec qui nous allons, qu'ils nous enſeignent par le chemin, & qu'ils ne nous ſoient pas ſi cruels que de nous refuſer le Bapteſme, s'il ſe peut auparauant que de mourir. Priez DIEV qu'il ait pitié de nous; & en cas que par malheur nous deuions mourir ſans Bapteſme, qu'il nous ouure l'eſprit, afin que nous deteſtions auparauant tous les pechez de noſtre vie, comme vous nous auez enſeigné.

Il eſt veritable que la voix de DIEV ſe fait entendre quand il veut: qu'il n'y a point de cœurs inſenſibles à ſes touches quand il luy plaiſt: il rompt meſmes les Cedres du Liban, il fend les pierres, & briſe les rochers: Et quelques barbares que puiſſent eſtre ces Peuples, il ſera adoré dans ce Nouueau Monde, & ſe fera des Temples où le Diable s'eſt fait adorer par tant de ſiecles. Mais pour cela il faut des Ouuriers, & de bons Ouuriers: Dieu nous en enuoye, s'il luy plaiſt.

to be so cruel as to refuse us Baptism, if that be possible before we die. Entreat GOD to have pity on us, and, in case we should unfortunately die without Baptism, to enlighten our minds, so that we may first detest all the sins of our lives, as you have taught us to do."

Verily, the voice of GOD makes itself heard whenever he wills; no hearts are insensible to his touch when he pleases; he breaks even the Cedars of Lebanon; he rends the rocks, and shatters the stones. And, however barbarous these Peoples may be, he will be adored in this New World, and will make for himself Temples where the Devil has been worshiped for so many centuries. But, for that, Laborers are needed, and good Laborers; may God be pleased to send us some.

[150 i.e., 148] CHAPITRE XII.

DE LA MISSION DV SAINCT ESPRIT AUX ALGONQUINS PLUS VOYSINS DES HURONS.

EN ce Païs & auec des Peuples qui ne ſont pas plus differens de nous, pour le Climat & pour la Langue, qu'ils le ſont en leur naturel: leur procedé, leurs opinions, & tout ce qui peut eſtre en l'Homme, hormis le corps & l'Ame; il faut du temps pour ſe recognoiſtre ſoy-meſme: & plus encore pour y mettre les cognoiſſances & les Idées d'vn DIEV qui iamais n'y a eſté nommé, d'vne Loy qui iamais n'y a eſté receuë, d'vne façon de vie toute contraire à celle qu'ils ont toûjours menée depuis deux, trois & quatre mille ans. Maintenant l'experience du paſſé, nous fait voir vn aſſez grand iour dans les moyens qu'il faut tenir pour la Conuerſion des Hurons: mais il faut confeſſer que nous ſommes encore dans [151 i.e., 149] de grandes tenebres, pour ce qui concerne les Algonquins qui habitent en ces Contrées, plus eſloignées du Fort de nos François.

C'eſt vne vie errante de gens diſſipez çà & là, ſelon que la chaſſe & la peſche les meine: tantoſt dedans les bois, tantoſt ſur les rochers, ou dans les Iſles au milieu de quelque grand lac, tantoſt ſur le bord des riuieres, ſans toict, ſans maiſon, ſans demeure aſſeurée, ny ſans recueillir rien de la terre, ſinon ce qu'elle donne en vn Païs ingrat à ceux qui ne l'ont iamais cultiué. Il faut ſuiure ces Peuples, ſi on veut les rendre Chreſtiens: mais comme ils ſe diuiſent

[150 i.e., 148] CHAPTER XII.

OF THE MISSION OF THE HOLY GHOST AMONG THE ALGONQUINS, THE NEAREST TO THE HURONS.

IN this Country,—and with Nations who do not differ from us more in Climate and in Language than they do in their nature, their way of acting, and their opinions, and in everything that can exist in Man, except body and Soul,—it takes time to realize the situation. Still more is needed to introduce among them the knowledge and Ideas of a GOD whose name has never been mentioned here; of a Law that has never been received here; of a manner of life wholly different from that which has been led here for two, three, even four thousand years. Now, the experience of the past has enlightened us considerably as to the means that must be adopted for the Conversion of the Hurons; but it must be confessed that we are still [151 i.e., 149] very much in the dark as regards the Algonquins who dwell in these Countries that are more remote from the Fort of our French people.

They lead the nomad life of people scattered here and there, wherever the chase or the fishing may lead them,—sometimes in the woods, sometimes over rocks, or in Islands in the middle of some great lake; sometimes on the banks of rivers,—without a roof, without a house or fixed residence; and without gathering anything from the earth, beyond what it yields in a barren Country to those who have never

toûjours, on ne peut ſe donner aux vns, qu'en ſ'éloignant des autres.

L'an paſſé, nous n'auions icy que deux de nos Peres, pour la langue Algonquine: le P. Claude Pijart, & le P. Charles Raymbaut. Comme la Prouidence de Dieu, leur auoit amené, à nos portes, durant l'Hyuer, les Nipiſſiriniens, dont ils auoient commencé l'inſtruction; ces Peuples nous quittans, les glaces eſtant fonduës, les meſmes Peres les ſuiuirent.

[152 i.e., 150] S'il y a des dangers, dans cette vie errante, plus ſur les eaux, que ſur la terre; s'il y a des peines à ſouffrir, dans ces Maiſons volantes. Si durant les ardeurs de l'Eſté, il y a des fatigues, à faire des voyages, où vous ne trouuez point de giſte, point de viures, point de meubles, que le peu que vous y portez, & où meſme ſouuent vous vous voyez contraint, de vous charger, en trauerſant les terres, du Canot qui vous a porté ſur l'eau; Si quelque choſe plus penible que tout cela, eſt difficile à la nature: Le Ciel ne manque pas en ces beſoins, & on voit dans l'experience, qu'il n'eſt pas touſiours vray, que le corps fatigué appeſantiſſe l'Ame. Quoy qu'il en ſoit, les deux Peres y demeurerent tout l'Eſté, continuans à inſtruire ces pauures Peuples. Mais d'vn Barbare, faire vn Chreſtien, ce n'eſt pas l'ouurage d'vn iour. La ſemen[c]e qu'on iette, vne année, dãs la terre, ne porte pas ſi toſt ſon fruict: C'eſt beaucoup auancé, que de recognoiſtre ſon monde, d'entrer dans les eſprits, de ſe faire à leur langue, à leurs couſtumes, à leur façon de vie; & s'il eſt beſoing, ſe faire Barbare auec eux, pour les gaigner [153 i.e., 151] à Ieſus-Chriſt.

cultivated it. It is necessary to follow these Peoples, if we wish to Christianize them; but, as they continually divide themselves up, we cannot devote ourselves to some without wandering from the others.

Last year, we had here only two of our Fathers who spoke the Algonquin language,— Father Claude Pijart and Father Charles Raymbaut. God's Providence brought to them at our doors, during the Winter, the Nipissiriniens whom they had commenced to instruct. When these Peoples left us after the ice had melted, the same Fathers followed them.

[152 i.e., 150] If in this wandering life there be greater danger on the water than on land; if sufferings must be borne in these shifting Houses; if, during the heat of Summer, fatigue must be endured in making journeys whereon can be found no shelter, no provisions, no furniture, other than the little that one carries with him, and whereon one is even obliged in going across the land to transport on his shoulders the Canoe that has borne him over the water; if anything still more arduous than all that, is trying to one's nature,— Heaven does not fail us in these necessities; and we find by experience that it is not always true that the fatigued body weighs down the Soul. In any case, the two Fathers remained there all Summer, continuing to instruct those poor Peoples. But to make a Christian out of a Barbarian is not the work of a day. The seed that is sown one year in the earth does not bear fruit so soon. A great step is gained when one has learned to know those with whom he has to deal; has penetrated their thoughts; has adapted himself to their language, their customs, and their manner of living; and, when

Ce n'a pas eſté vn petit attrait, pour adoucir ces Peuples, & effacer de leur eſprit, les mauuaiſes impreſſions qu'on leur auoit donné des veritez de noſtre Foy; Que Dieu ait tellement beny le trauail de nos Peres; que de pluſieurs enfants griefuement malades, auſquels ils confererent le Bapteſme, tous ſoient reuenus en ſanté. Auſſi eſtoit-ce les parens, qui voyans cette benediction du Ciel, ſur ces petits Chreſtiens, leur procuroient au pluſtoſt, ce bonheur, lors qu'ils les voyoient en danger.

Sur la fin de l'Eſté, ces Peuples tournerent toutes leurs penſées à celebrer leur feſte des morts: c'eſt à dire, à recueillir les os de leurs parens defuncts, & pour honorer leur memoire, leur procurer vn ſepulcre plus honnorable, que celuy qui depuis leur decez, les auoit renfermez. Cette ſolennité, parmy les Peuples Errans de deça, ayant des couſtumes aſſez conſiderables, bien differentes de celles de nos Hurons, qu'on a peû voir dans les Relations precedentes; peut eſtre ſera-on bien ayſe d'en apprendre encores quelques [154 i.e., 152] particularitez que ie pourray deduire en ce lieu.

Le iour eſtoit donné, pour le commencement de Septembre, à toutes les Nations confederées, qui y ſont inuitées par Deputez exprés. Le lieu deſtiné à ce ſujet fut en vne Baye du grand Lac, eſloignée des Hurõs, enuiron de vingt lieuës. Y ayant eſté conuié, ie creus que ie deuois me ſeruir de l'occaſion que DIEV me preſentoit, de conſpirer à vne plus eſtroite vnion auec ces Barbares, pour y trouuer à l'aduenir plus de moyen d'y auancer ſa Gloire. Le nombre des perſonnes qui ſ'y trouuerent, eſtoit d'enuiron deux mille.

necessary, has been a Barbarian with them, in order to win them over [153 i.e., 151] to Jesus Christ.

This has been no slight influence in soothing these People, and in removing from their minds the bad impressions that had been given them of the truths of our Faith, that God has so blessed the labors of our Fathers that, out of many children who were dangerously ill and who were Baptized, all recovered their health. Therefore it was that the parents, who witnessed this blessing of Heaven conferred on these little Christians, procured this happiness for them as soon as possible, when they saw them in danger.

Toward the end of the Summer, these Peoples turned their thoughts to the celebration of their feast of the dead,—that is, to collect the bones of their deceased relatives, and, by way of honor to their memory, to procure for them a more honorable sepulchre than that which had enclosed them since their death. This solemnity, among the Nomad Tribes up here, is accompanied by rites of some importance, differing much from those of our Hurons, which may be seen in previous Relations; and it may perhaps be interesting to learn some further [154 i.e., 152] particulars about them, which I shall set down here.

The day was appointed, at the beginning of September, for all the confederated Nations, who were invited thereto by Envoys expressly sent. The spot selected for the purpose was at a Bay of the great Lake, distant about twenty leagues from the country of the Hurons. Having been invited to attend, I thought that I ought to take advantage of the opportunity that GOD gave me to establish closer relations with these Barbarians, so as to secure, in the future,

Chaque Nation, auant que de mettre pied à terre, pour faire ſon entrée auec plus de magnificence, diſpoſe ſes Canots tout de front, & attend qu'on luy vienne au deuant. Lors que le Peuple eſt aſſemblé, le Chef ſe leue au milieu du Canot, & declare le deſſein qui l'amene: puis chacun jette en proye vne partie de ſes richeſſes. Les vnes flottent deſſus l'eau, les autres vont au fonds. La jeuneſſe y accourt: l'vn ſe faiſira d'vne natte ouuragée, [155 i.e., 153] comme ſont en France les tapiſſeries; l'autre de quelque Caſtor, qui d'vne hache, qui d'vn plat, qui de Pourcelaine, ou de quelque autre choſe, ſelon l'adreſſe d'vn chacun, & le bonheur qui luy en vient. Ce n'eſt que joye, que cris, qu'acclamations publiques, dont les Rochers qui bordent ce grand Lac, rendent vn Echo qui l'emporte au deſſus de toutes ces voix.

Les Nations aſſemblées, & diuiſées chacune en leur ſeance, on met en veuë les Robes de Caſtor, les peaux de Loutre, de Caribou, de Chat ſauuage & d'Orignac, les Haches les Chaudieres, la Pourcelaine, & tout ce qu'il y a de precieux en ce Païs. Chaque Chef de Nation fait ſon preſent à ceux qui font la Feſte, donnant à chacun des preſents les noms qui leur ſemblent les plus conuenables. Pour nous, les preſens que nous fiſmes, ne furent pas pour eſſuyer leurs larmes, & les conſoler dans la mort des deffuncts; mais pour ſouhaitter aux viuans, le meſme bonheur que nous eſperons dans le Ciel, apres qu'ils auront recognu le meſme DIEV que nous ſeruõs [156 i.e., 154] en Terre. Cette qualité de preſent les étonna d'abord, n'eſtant pas ſelon leurs formules: mais nous leur fiſmes entendre, que la ſeule eſperance que nous auions de les voir Chreſtiens, nous faiſoit cherir leur amitié.

better means for the advancement of his Glory among them. The number of persons present was about two thousand.

Those of each Nation, before landing, in order to make their entry more imposing, form their Canoes in line, and wait until others come to meet them. When the People are assembled, the Chief stands up in the middle of his Canoe, and states the object that has brought him hither. Thereupon each one throws away some portion of his goods to be scrambled for. Some articles float on the water, while others sink to the bottom. The young men hasten to the spot. One will seize a mat, wrought [155 i.e., 153] as tapestries are in France; another a Beaver skin; others get a hatchet, or a dish, or some Porcelain beads, or other article,—each according to his skill and the good fortune he may have. There is nothing but joy, cries, and public acclamations, to which the Rocks surrounding the great Lake return an Echo that drowns all their voices.

When the Nations are assembled, and divided, each in their own seats, Beaver Robes, skins of Otter, of Caribou, of wild Cats, and of Moose; Hatchets, Kettles, Porcelain Beads, and all things that are precious in this Country, are exhibited. Each Chief of a Nation presents his own gift to those who hold the Feast, giving to each present some name that seems best suited to it. As for us, the presents that we gave were not for the purpose of drying their tears, or consoling them for the death of the deceased; but that we might wish to the living the same happiness that we hope to enjoy in Heaven when they shall have acknowledged the same GOD whom we serve [156 i.e., 154] on Earth. This

En ſuitte de cela, ce fut vn plaiſir qui n'eut rien de ſauuage, de voir au milieu de cette Barbarie vn Balet danſé par quarante perſonnes, au ſon des voix & d'vne eſpece de tambour, auec vn accord ſi heureux, qu'ils rendoient tous les tons les plus agreables de la Muſique.

La danſe eut trois parties: La premiere ſe paſſa en la repreſentation de diuerſes rencontres d'ennemy, homme à hõme: l'vn pourſuiuant ſon ennemy, la hache en main, pour luy porter la mort; à meſme temps, il ſemble la receuoir luy-meſme perdant ſon auantage: il le reprend, & apres mille feintes, toutes en cadence, terraſſe en-fin ſon homme, & retourne victorieux. Vn autre, dans des mouuemens differents, fait ſon eſcrime l'eſpée en main; celuy-cy eſt armé de fléches, ſon ennemy ſe pare d'vne rondache qui le couure, & luy porte vn coup [157 i.e., 155] de maſſuë. Ils font trois diuers perſonnages; pas vn n'eſt armé de meſme façon, leurs geſtes, leurs mouuemens, leurs pas, leurs œillades, en vn mot, tout ce qui ſe void, eſt different en vn chacun, & dans vn raport des vns aux autres tellement accomply, qu'il euſt ſemblé qu'vn meſme eſprit euſt reglé ces mouuemens ſans regle.

A peine ce combat eſt finy, que les Muſiciens ſe leuent, & pour vne Seconde Partie, on void vn gros de danſe: Premierement de huict, puis de douze, puis de ſeize, touſiours multiplians à proportion, haſtans & retardans leurs pas ſuiuant les voix qui les meſurent.

Les Femmes ſuruiennent à l'impourueu, qui firent vne Troiſiéme Partie de ce Bal, qui fut auſſi agreable que les autres, & n'eut rien de moins pour la

kind of present astonished them at first, as not being according to their usages. But we gave them to understand that only the hope that we had of seeing them become Christians led us to desire their friendship.

After that, it was a pleasure characterized by nothing of savagery, to witness in the midst of this Barbarism a Ballet danced by forty persons, to the sound of voices and of a sort of drum, in such harmonious accord that they rendered all the tones that are most agreeable in Music.

The dance consisted of three parts. The first represented various encounters of enemies in single combat,—one pursuing his foe, hatchet in hand, to give him the deathblow, while at the same time he seems to receive it himself, by losing his advantage; he regains it, and after a great many feints, all performed in time with the music, he finally overcomes his antagonist, and returns victorious. Another, with different movements, fences, javelin in hand; this one is armed with arrows; his enemy provides himself with a buckler that covers him, and strikes a blow at him [157 i.e., 155] with a club. They are three different personages, not one of whom is armed like the others; their gestures, their movements, their steps, their glances,—in a word, everything that can be seen, is different in each one; and yet in so complete accord with one another that it seems as if but one mind governed these irregular movements.

Hardly was this combat ended than the Musicians arose; and we witnessed, as the Second Part, a dance on a large scale,—first by eight persons, then by twelve, then by sixteen, ever increasing in propor-

modeſtie. Les habitans du Saut, venus pour cette Feſte, de cent ou ſix-vingt lieuës, eſtoient Acteurs en ce Balet.

Il y auoit vn May planté, d'vne hauteur aſſez raiſonnable. Vn Nipiſſirinien eſtant monté au haut, y attacha deux prix, ſçauoir vne Chaudiere, & vne peau [158 i.e., 156] de Cerf: inuitant la jeuneſſe à faire paroiſtre ſon agilité. Outre que le May eſtoit ſans écorce & fort liſſé, il le graiſſa pour en rendre la priſe plus difficile. Il ne fut pas pluſtoſt deſcendu, qu'il y eut preſſe à y monter, qui perdit courage au cõmencement, qui à moins, qui a plus de hauteur, & tel ſe voyant quaſi arriué iuſqu'au haut, qui tout d'vn coup ſe voyoit en bas. Perſonne n'y pouuant arriuer; il y eut vn Huron qui ſe garnit d'vn couteau & de cordes, & ayant fait ſes efforts raiſonnables iuſqu'à la moitié du May, eut recours aux fineſſes; il tire ſon couteau, entaille l'arbre, y arreſte ſa corde, puis faiſant vn eſtrié, il ſe ſouſtient, & ſe leue plus haut, il fait tant qu'il arriue iuſqu'aux prix qui eſtoient là pendus, nonobſtant les huées & les clameurs de toute l'Aſſiſtance. S'en eſtant ſaiſi, il ſe laiſſe couler en bas, ſe rembarque pour deſcendre à Kebec où ſon voyage le menoit.

Ce deſordre porta les Capitaines Algonquins, à vne plainte Publique, qui eſtant jugée raiſonnable, les Hurons ſe taxerent à vn preſent de Pourcelaine, pour reparation de cette injuſtice, qui [159 i.e., 157] faiſoit pleurer les Ames des defunctes.

En ſuite de cecy, on proceda à l'élection des Chefs Nipiſſiriniens. Les ſuffrages eſtans recueillis, le grand Capitaine ſe leua, & les appella chacun par leur nom. Ils parurent couuerts de leurs belles robes.

tion, who quickened or checked their steps according to the voices that gave the measure.

The Women then suddenly appeared, and danced the Third Part of this Ball, which was as agreeable as the others, and in no wise offensive to modesty. The inhabitants of the Saut, who came to this Feast from a distance of a hundred or a hundred and twenty leagues, were Actors in this Ballet.

A Pole of considerable height had been set in the ground. A Nipissirinien climbed to the top of it, and tied there two prizes,—a Kettle, and the skin [158 i.e., 156] of a Deer,—and called upon the young men to display their agility. Although the bark had been stripped from the Pole, and it was quite smooth, he greased it, to make it more difficult to grasp. No sooner had he descended, than several pressed forward to climb it. Some lost courage at the beginning, others at a greater or lesser height; and one, who almost reached the top, suddenly found himself at the bottom. No one could attain the top; but there was a Huron who provided himself with a knife and some cord, and, after having made reasonable efforts until he reached the middle of the Pole, he had recourse to cunning. He drew his knife, and cut notches in the tree, in which he placed his cord; then making a stirrup of it, he supported and raised himself higher, and continued to do so until he attained the prizes suspended there, in spite of the hooting and shouting of the Audience. Having grasped these, he slid to the ground, and reëmbarked to go to Kebec, whither his journey led him.

This unfair conduct led the Algonquin Captains to make a Public complaint, which was deemed reasonable; and the Hurons taxed themselves for a present

Ayans receu leurs Commiſſions, ils firẽt largeſſe d'vne quantité de Caſtors & peaux d'Orignac, pour ſe faire cognoiſtre, & eſtre receus auec applaudiſſement dans leurs Charges.

Cette Election fut ſuiuie de la Reſurrection des Perſonnes de marque, decedez depuis la derniere Feſte: c'eſt à dire, que ſelon la couſtume du Païs, on tranſporta leurs noms à quelqu'vn de la parenté, pour en conſeruer la memoire.

Le iour ſuiuant, les Femmes ſ'occupent à parer ſuperbement vne Cabane, courbée en berceau, longue enuiron de cent pas, dont la largeur & la hauteur eſtoient à proportion.

Quoy que les Richeſſes de ce Païs, ne ſoient pas recherchées dans les entrailles de la Terre, & que pour la pluſpart, [160 i.e., 158] ce ne ſoient que les dépoüilles des Animaux; ſi toutefois elles eſtoient tranſportées en Europe, elles y auroient leur prix. Les ſeuls preſens que firent les Nipiſſiriniens aux autres Nations, auroient couſté en France, quarante voire cinquante mille francs.

Apres cela, les meſmes Femmes apporterent les os de leurs Morts dans cette Sale magnifique. Ces os ſont renfermez dans des caiſſes d'écorce, couuerts de robes neufues de Caſtor, enrichies de colliers & écharpes de Pourcelaine.

Aupres de chaque Mort, les femmes ſ'eſtans aſſiſes à terre, en deux rangs oppoſites: ou void entrer les Capitaines qui ſeruent de Maiſtres-d'Hoſtel, pour apporter les plats de ſeruice. Ce Feſtin n'eſt que pour les Femmes, à cauſe qu'elles témoignent eſtre plus auant dans le dueil.

En ſuitte, vne douzaine d'Hommes, les voix les

of Porcelain Beads to repair this injustice, which [159 i.e., 157] caused the Souls of the deceased to weep.

After this, the election of the Nipissirinien Chiefs took place. When the votes were taken, the chief Captain arose, and called them each by name. They made their appearance, clothed in their finest robes.

When they had received their Commissions, they gave largess of a quantity of Beaver skins and Moose hides, in order to make themselves known, and that they might be received with applause in their Offices.

This Election was followed by the Resurrection of those Persons of importance who had died since the last Feast; which means that, in accordance with the custom of the Country, their names were transferred to some of their relatives, so as to perpetuate their memory.

On the following day, the Women were occupied in fitting up, in a superb manner, a Cabin with an arched roof, about a hundred paces long, the width and height of which were in proportion.

Although the Riches of this Country are not sought for in the bowels of the Earth, and although most of them [160 i.e., 158] consist only in the spoils of Animals,—nevertheless, if they were transported to Europe, they would have their value. The presents that the Nipissiriniens gave to the other Nations alone would have cost in France forty or even fifty thousand francs.

After that, the same Women carried the bones of their Dead into this magnificent Room. These bones were enclosed in caskets of bark, covered with new robes of Beaver skins, and enriched with collars and scarfs of Porcelain Beads.

mieux choiſies, entrent au milieu de la Cabane, & commencent vn chant fort lugubre, qui eſtant ſecondé des Femmes, dans les repriſes, fut extremement doux & triſte.

[161 i.e., 159] L'horreur de la nuict ne ſeruoit pas peu à ce Dueil; & les tenebres qui n'eſtant eſclairées que d'vne lumiere mourante de deux feux qu'on auoit allumez en chacun bout de la Cabane, receuoient ces plaintes & ſoûpirs. Le ſujet de la lettre contenoit vne forte d'hommage fait au Demon qu'ils inuoquoient, luy adreſſant leurs plaintes. Ce chant continua toute la nuict dans vn grand ſilence des Aſſiſtans, qui n'auoient ce ſemble, que du reſpect & de l'admiration pour vne ceremonie ſi faincte.

Le matin ſuiuant, ces Femmes firent vne diſtribution de bled, de ſouliers ſauuages, & autres petits meubles qui ſont de leur reſſort, & dependent de leur induſtrie. Leur chant touſiours plainctif & entrecoupé de ſoûpirs, ſembla depuis ſ'adreſſer aux Ames des defuncts, qu'elles congedioient, comme il ſembloit, auec vn grand regret, par l'agitation continuelle d'vn rameau qu'elles tenoient en main, crainte que ces pauures Ames eſtans ſurpriſes de l'effroy de la guerre & de la terreur des armes, leur repos n'en fuſt troublé. Car en meſme temps on [162 i.e., 160] aperçoit vn gros d'Armée qui deſcendoit d'vne Montagne voiſine, auec des cris & heurlemens effroyables; courans premierement en rond, puis en ouale: & apres mille autres figures, enfin viennent fondre à l'entour de la Cabane, & ſ'en rendent les Maiſtres, les Femmes ayans quitté la place comme à des Ennemis.

Ces Guerriers deuiennent Baladins apres cette

Near each Dead body sat the women, in two lines, facing each other. Then entered the Captains, who acted as Stewards, and carried the dishes containing food. This Feast is for the Women only, because they evince a deeper feeling of mourning.

Afterward, about a dozen Men with carefully selected voices entered the middle of the Cabin, and began to sing a most lugubrious chant, which, being seconded by the Women in the refrains, was very sweet and sad.

[161 i.e., 159] The gloom of the night conduced not a little to this Mourning; and the darkness, lighted only by the flickering flames of two fires which had been kindled at each end of the Cabin, received their wailings and their sighs. The theme of the song consisted in a sort of homage paid to the Demon whom they invoked, and to whom their lamentations were addressed. This chant continued through the night, amid deep silence on the part of the Audience, who seemed to have only respect and admiration for so sacred a ceremony.

On the following morning, these Women distributed corn, moccasins, and other small articles that are within their means, or the products of their industry. Their chant — ever plaintive, and interspersed with sobs — seemed to be addressed to the Souls of the deceased, whom they sped on their way — as it appeared, with deep regret — by continually waving branches that they held in their hands, for fear that these poor Souls might be surprised by the dread of war and the terror of arms, and that their rest might thus be disturbed. For, at the same time, [162 i.e., 160] the body of an Army could be observed descending a neighboring Mountain with frightful

Victoire. Chaque Nation à ſon tour eut la Sale du Bal, pour y faire paroiſtre ſon adreſſe, iuſques à ce que les Capitaines Algonquins, Maiſtres des Ceremonies, entrerent dix ou douze en ordre, portans des farines, des caſtors & quelques chiens tous vifs, dont ils preparerent vn Feſtin magnifique pour les Hurons. Les Nations Algonquines furent traittées à part: comme auſſi leur Langue eſt entierement differente de la Huronne.

En ſuite ſe firent deux Aſſemblées L'vne des Algonquins, qui auoient eſté inuitez à cette Solennité, auſquels on fit des preſens differens ſelon les degrez de l'Alliance que les Nipiſſiriniens auoient auec eux. Les oſſemens des Morts paſſerent [163 i.e., 161] entre les preſens qui furent faits aux plus intimes Amis, & furent accompagnez de robes les plus precieuſes, & des coliers de pourcelaine, qui eſt l'or, les perles & les diamans de ce Païs.

La ſeconde Aſſemblée fut celle des Natiõs Huronnes, où les Nipiſſiriniens nous donnerent la premiere Seance, les premiers titres d'hõneur, & témoignages d'affection, au deſſus de tous leurs Confederez: Et là ſe firent de nouueaux preſens, & en ſi grand nombre qu'il n'y eut aucun Capitaine qui ſe retiraſt les mains vuides.

La Feſte ſ'acheua par quelque prix qu'on donna à la force du bras, à l'adreſſe du corps, & à l'agilité. Les Femmes meſmes firent partie de ce combat, & le tout ſe paſſa auec tant de moderation & retenuë, qu'à moins de le voir, on n'euſt iamais creu eſtre au milieu d'vne aſſemblée de Barbares, tant ils ſe portoiẽt de reſpect, meſme en conteſtant la victoire.

Mais pour ne nous pas égarer trop loin, reuenons

cries and yells, running around at first in a circle, then in an oval; and, at last, after a thousand other figures they rushed upon the Cabin, of which they became Masters,—the Women having yielded the place, as if to an Enemy.

These Warriors became Dancers after this Victory. Each Nation, in turn, occupied the Ballroom, for the purpose of displaying their agility, until the Algonquin Captains, who acted as Masters of Ceremonies, entered ten or twelve in line, bearing flour, beavers, and some dogs still alive, with which they prepared a splendid Feast for the Hurons. The Algonquin Nations were served apart, as their Language is entirely different from the Huron.

Afterward, two Meetings were held; one consisted of the Algonquins who had been invited to this Solemnity, to whom various presents were given, according to the extent of the Alliance that existed between the Nipissiriniens and them. The bones of the Dead were borne [163 i.e., 161] between the presents given to the most intimate Friends, and were accompanied by the most precious robes and by collars of porcelain beads, which are the gold, the pearls, and the diamonds of this Country.

The second Assembly was that of the Huron Nations, at which the Nipissiriniens gave us the highest Seat, the first titles of honor, and marks of affection above all their Confederates. Here new presents were given, and so lavishly that not a single Captain withdrew empty-handed.

The Feast concluded with prizes given for physical strength, for bodily skill, and for agility. Even the Women took part in this contest, and everything was done with such moderation and reserve that—at

aux affaires de DIEV: La plus heureuſe de toute l'Aſſemblée, fut vne pauure Vieille, d'enuiron quatre-vings ans, qui paroiſſoit aux yeux des Hommes, la plus proche de ſon malheur. Depuis vn long-temps, [164 i.e., 162] elle auoit perdu l'vſage de la veuë, & ne pouuant pas ſoûtenir le peu qui luy reſtoit de vie, elle eſtoit cõtrainte de ſuiure ſes enfans quelque part qu'ils allaſſent. Iamais le Nom de DIEV n'eſtoit venu iuſqu'à elle; mais quand le ſainct Eſprit veut ſ'emparer d'vn cœur, il eſt bien-toſt gagné. Cette Femme prend feu aux premieres nouuelles de ſon Salut: elle ſe veut du mal d'auoir eſté toute ſa vie dans l'ignorance des Veritez qu'on luy propoſe. Elle deteſte ſes pechez, demande le Bapteſme, & ne veut plus ſonger qu'au Ciel. Le Pere Claude Pijart la baptiſe; Elle apperçoit en meſme temps vne joye ſi ſenſible ſur ſon viſage, qu'il eſt aiſé de voir que DIEV opere puiſſamment dans ſon cœur. Ainſi ne pouuoit elle aſſez ſe conjoüyr de ſon bonheur; & pour témoigner le reſſentiment qu'elle en auoit; elle preſente en don vne peau de Caſtor, n'ayant rien de plus precieux; mais le Pere la refuſa, eſtant trop richement payé de voir vne Ame ſi-toſt diſpoſée pour le Ciel.

Dans ce concours de tant de Nations aſſemblées, nous nous efforçames de gagner l'affection des plus conſiderables, par quelques feſtins & preſens. En effet, les Paüoitigoüeieuhak nous inuiterent de les aller voir [165 i.e., 163] en leur Païs, (c'eſt vne Nation de la Langue Algonquine, eſloignée des Hurons de cent ou ſix-vingt lieuës, tirant vers l'Occident, que nous appellons les Habitans du Sault) nous leur promiſmes vne viſite, pour voir qu'elle diſpoſition il

least, in watching them — one would never have thought that he was in the midst of an assemblage of Barbarians, — so much respect did they pay to one another, even while contending for the victory.

BUT, not to wander too far, let us return to the affairs of GOD. The happiest person in the whole Assemblage was a poor Old Woman about eighty years of age, who in the eyes of Men seemed nearest to unhappiness. For a long while [164 i.e., 162] she had lost the use of her sight; and, as she was unable to support herself during the short time she had still to live, she was compelled to follow her children wherever they went. The Name of GOD had never come to her ears; but, when the holy Ghost wishes to take possession of a heart, it is soon won. This Woman took fire at hearing the first news of her Salvation. She was angry with herself for having remained all her life in ignorance of the Truths that we propounded to her. She detested her sins, asked for Baptism, and would think of nothing but Heaven; Father Claude Pijart baptized her. Such manifest joy appeared on her features that it was easy to see that GOD exerted a powerful influence on her heart. Thus she could not sufficiently congratulate herself on her happiness; and, to show how much she felt it, she tendered as a gift a Beaver skin, having nothing more valuable. But the Father refused it, being already amply repaid at seeing a Soul so soon prepared for Heaven.

In this gathering of so many assembled Nations, we strove to win the affections of the chief personages by means of feasts and presents. In consequence of this, the Pauoitigoueieuhak invited us to go and see them [165 i.e., 163] in their own Country.

pourroit y auoir, afin de trauailler à leur Conuerſion; veu nommément que nous aprenions qu'vne certaine Nation plus eſloignée, qu'ils appellent Pouteatami, auoit abandonné ſon Païs, & ſ'étoit venuë refugier auec les Habitans du Sault, pour ſ'éloigner de quelque autre Nation ennemie, qui les vexoit par des guerres continuelles. Nous jettâmes les yeux ſur le Pere Charles Raymbaut, pour entreprendre ce voyage, & parce qu'en meſme temps quelques Hurons deuoient eſtre de la partie, le P. Iſaac Iogues y fut deſtiné, pour agir auec eux.

Ils partirent de noſtre Maiſon de S^te^. Marie, ſur la fin de Septembre, & apres dix-ſept iours de nauigation ſur ce grand Lac, ou mer douce, qui vient baigner les terres des Hurons, ils aborderent au Sault, y trouuerent enuiron deux mille Ames, & ſ'aſſeurerent des nouuelles d'vn grand nombre d'autres Peuples ſedentaires, qui iamais n'ont cognû ſi Europeans. & iamais n'ont entendu parler de [166 i.e., 164] DIEV: Entr'autres d'vne certaine Nation Nadoüeſſis, ſcituée au Noroüeſt ou Oüeſt du Sault, à dix-huict journées plus auant. Les neuf premieres ſe font par le trauers d'vn autre grand Lac, qui commence au deſſus du Sault: les neuf derniers iours, il faut monter vne Riuiere qui coupe dans les terres. Ces Peuples cultiuent la terre à la façon de nos Hurons, recueillent du bled d'Inde, & du Petun. Leurs Bourgs ſont plus gros & de plus de defenſe, à raiſon des guerres continuelles qu'ils ont auec les Kiriſtinons, Irinions, & autres grãdes Nations qui habitent les meſmes Cõtrées. Leur Langue eſt differente de l'Algonquine, & de la Huronne.

Les Capitaines de cette Nation du Sault, inuitent nos

Nos Jurants toutesfois les droitz pratiques briques et priviles
que pour maoques et prise et possession et noy et bouche dautant
que toute la dite Isle aux Riuaux appartient estre du dit aux
Riuaux de priere et la Compagnie de Jesus et de ce que dessus
les dits Riuaux Priere Chaulcer Rimbault nous a requis deux
lettres pour seruir à ce que de raison Ce que luy estre nous
octroyé en presence des tesmoings sus et soubs signez faict
ce lamedy deuxiesme jour de Juillet Mil Six cens soixante neuf

C. S. de Montmagny

Raymbaut

M. Pinaud

Francoys Bissot

Bourdon

Guillaume Hebert

Mr 1550

FACSIMILE OF SIGNATURES OF CHEVALIER DE MONTMAGNY, CHARLES RAYMBAUT, S.J., GUILLAUME HÉBERT, JEAN BOURDON, ET

(They are a Nation of the Algonquin Language, distant from the Hurons a hundred or a hundred and twenty leagues towards the West whom we call the Inhabitants of the Sault.)[6] We promised to pay them a visit, to see how they might be disposed, in order to labor for their Conversion,—especially as we learned that a more remote Nation whom they call Pouteatami[7] had abandoned their own Country and taken refuge with the Inhabitants of the Sault, in order to remove from some other hostile Nation who persecuted them with endless wars. We selected Father Charles Raymbaut to undertake this journey; and as, at the same time, some Hurons were to be of the party, Father Isaac Jogues was chosen, that he might deal with them.

They started from our House of Ste. Marie, about the end of September, and after seventeen days of navigation on the great Lake or fresh-water sea that bathes the land of the Hurons, they reached the Sault, where they found about two thousand Souls, and obtained information about a great many other sedentary Nations, who have never known Europeans and have never heard of [166 i.e., 164] GOD,—among others, of a certain Nation, the Nadouessis, situated to the Northwest or West of the Sault, eighteen days' journey further away.[8] The first nine days are occupied in crossing another great Lake that commences above the Sault; during the last nine days one has to ascend a River that traverses those lands. These Peoples till the soil in the manner of our Hurons, and harvest Indian corn and Tobacco. Their Villages are larger, and in a better state of defense, owing to their continual wars with the Kiristinons, the Irinions, and other great Nations who inhabit the same

Peres à faire quelque forte de demeure parmy eux. On leur fait entendre que cela n'eſt pas impoſſible, pourueu qu'ils fuſſent diſpoſez à receuoir nos inſtructions. Apres auoir tenu Conſeil, ils répondirent qu'ils deſirent grandemẽt ce bon-heur; qu'ils nous embraſſeront cõme leurs Freres, & qu'ils feront profit de nos paroles. Mais il nous faut des Ouuriers pour cet effet: il faut auparauãt taſcher de gagner les Peuples qui nous font plus voyſins, & cependant prier le Ciel, qu'il haſte les moments de leur Conuerſion.

[167 i.e., 165] Le P. Charles Raymbaut ne fut pas pluſtoſt de retour de ce voyage du Saut, qu'il ſe rembarque dans vn autre Canot, pour aller chercher les Nipiſſiriniens au lieu de leur Hyuernement, & continuer leur inſtruction. Le P. René Menard, qui fraiſchement nous eſtoit venu au ſecours, ſe joignit auec luy; car nous jugeames à propos de retenir le P. Claude Pijart, afin de ne pas entie[re]ment abandonner quantité d'autres troupes Algonquines qui toutes les Années viennent hyuerner icy dans les Hurons.

Le Lac ſe trouua ſi émeu, les vents ſi opiniaſtres, les tempeſtes ſi grandes, que ce Canot fut contraint de relaſcher à noſtre Port d'où il eſtoit party, & les glaces ſuruenant incontinent apres, rendirent ce voyage impoſſible. Le P. Charles Raymbaut tomba deſlors grieſuement malade, & depuis n'a pas eu vn iour de ſanté.

Quantité d'Algonquins aborderent à meſme temps proche de noſtre Maiſon, auec deſſein d'y paſſer l'Hyuer. Dieu voulant donner de l'employ aux deux Peres, de la Langue Algonquine, qui reſtoient en ſanté, & ſauuer par meſme moyẽ quelques Ames qu'il

Country. Their Language differs from the Algonquin and Huron tongues.[9]

The Captains of this Nation of the Sault invited our Fathers to take up their abode among them. They were given to understand that this was not impossible, provided that they were well disposed to receive our instruction. After having held a Council, they replied that they greatly desired that good fortune,—that they would embrace us as their Brothers, and would profit by our words. But we need Laborers for that purpose; we must first try to win the Peoples that are nearest to us, and meanwhile pray Heaven to hasten the moment of their Conversion.

[167 i.e., 165] Father Charles Raymbaut had no sooner returned from this journey to the Saut than he reëmbarked in another Canoe, to seek the Nipissiriniens at their Winter quarters and to continue instructing them. Father René Menard, who had recently come to our assistance, went with him, for we deemed it advisable to retain Father Claude Pijart, so as not to abandon entirely a number of other Algonquin bands who come here every Year to winter with the Hurons.

The Lake was so agitated, the winds so contrary, and the storms so great, that the Canoe was compelled to put back to our Port, whence it had started; and, as the ice formed immediately afterward, it rendered the voyage impossible. Father Charles Raymbaut thereupon fell seriously ill, and has not had one day's good health since.

A great many Algonquins landed at the same time near our House, with the intention of spending the Winter here. GOD wished to give employment to

auoit choiſies pour le Ciel. Car la maladie ayant emporté pluſieurs enfans, ie ne ſçay ſ'il en eſt mort vn ſeul, ſans auoir receu le Baptefme, quelque oppoſition que ſouuent les parens y ayent pû apporter.

[168 i.e., 166] Vn pere craignãt qu'on ne baptiſaſt ſon enfant, auoit toûjours tenu ſa maladie cachée. Le P. Menard veut entrer dans cette Cabane; on le rebute bruſquement. Il ſe doute de ce qui eſtoit, il y retourne deux & trois fois, touſiours ce Barbare eſt à la porte comme vn Cerbere, qui en defend l'entrée. Le Pere allant viſiter en quelque autre Cabane, ſe ſent interieurement pouſſé de retourner d'où ſi ſouuent il ſ'étoit veu chaſſé. Il y entre ſans reſiſtance, il ne trouue plus que la femme de ce Barbare, luy eſtant ſorty pour aller au feſtin, il luy demande des nouuelles de ſon enfant, elle dit qu'il eſt mort. Enfin apres quelques diſcours qui adoucirent ſon eſprit, elle leue vne robe qui cachoit ce petit innocent, qui rendoit les derniers ſoûpirs, & prie le Pere de n'en pas aprocher, parce que ſon mary luy auoit defendu. C'euſt eſté perdre vne trop belle occaſion de faire vn Ange du Paradis de ce petit agoniſant: il n'eſt pas ſi toſt baptiſé, ſans que la mere ſ'en pûſt apperceuoir, que ſon Ame ſ'enuole ou Ciel.

S'il y eut de la peine à fauuer les Enfans, l'inſtruction qu'on donnoit aux Adultes, ne fut pas moins penible. C'eſtoient gens ramaſſez qui n'auoient iamais rien entendu que du mal de nous: Leur eſprit eſtoit tout remply de ſoupçons & de craintes. Les veritez de noſtre Foy eſtoient deſcriées aupres d'eux. En vn mot, ils reſſembloient [169 i.e., 167] à ces malades, qui ont horreur de ceux qui leur veulent rendre la ſanté. Quand on n'auroit rien gaigné autre

the two Fathers who knew the Algonquin Language, and who remained in health, so as thereby to save some Souls that he had chosen for Heaven; for disease carried off several children, and I do not think that a single one of them died without having received Baptism whatever opposition the parents may often have shown thereto.

[168 i.e., 166] A father, who feared that his child might be baptized, had always kept its sickness concealed. When Father Menard tried to enter his Cabin, he was rudely repulsed. He suspected the cause of this, and returned two or three times; but the Barbarian was always at the door like a Cerberus, defending the entrance. While the Father was visiting another Cabin, he felt inwardly impelled to return to the place whence he had been so often driven away. He entered without resistance, and found there only the wife of the Barbarian, for he had gone out to a feast. He asked news of her child, and she said that it was dead. Finally, after some conversation that soothed her mind, she lifted the robe that hid the little innocent, who was about to draw his last breath, and begged the Father not to approach, because her husband had forbidden her to allow it. That would have been the loss of too good an opportunity for making an Angel of Paradise of this little sufferer. No sooner was he baptized, without the mother perceiving it, than his Soul flew to Heaven.

If it was difficult to save the Children, it was no less arduous to give instruction to the Adults. The people gathered here had heard nothing but evil of us; their minds were filled with suspicion and fear; they had received disparaging accounts of our Faith; in a word, they were like [169 i.e., 167] those sick

chofe que de leuer tous ces foupçõs, de diffiper ces craintes, & de gagner leur amitié, l'Hyuer n'euft pas efté mal employé. Outre cela, il n'y en a pas vn qui n'ait efté fuffifamment inftruit: au moins auons-nous cette confolation, que f'ils f'écarterent de nous, dés que le Printemps fut venu, ils ont remporté auec eux affez de cognoiffances des chofes de la Foy pour fe fauuer; ou bien en cas qu'ils en abufent, pour juftifier les mifericordes de DIEV.

Le P. Claude Pijart fit auffi quelques courfes pendant l'Hyuer, à dix ou douze lieuës d'icy, pour inftruire quelques troupes paffageres d'Algonquins. Outre les enfans qu'il enuoya au Ciel par les eaux du Baptefme, il Confeffa quelques Chreftiens, qui auoient efté inftruits & baptifez à Kebec & aux Trois-Riuieres. C'eft vne confolation bien grande, de voir de pauures gens, fans Eglife, fans Sacremens, fans Sacrifice, fans Predicateur, fans Inftruction, fans liures; enfin priuez de tout fecours, au milieu des forefts, menans vne vie au dehors, plus femblable à celle des beftes, qu'à celle du refte des Hommes; nonobftant tout cela, fe conferuer dedans la Foy, continuer dans la crainte de DIEV, dans les fentimens de pieté, viure dans l'innocence.

[170 i.e., 168] Ils prioient DIEV publiquement, chantoient des Cantiques de Deuotion, compofez en leur Langue, profeffoient hautement la Foy; Benifioient DIEV de leur auoir ouuert l'efprit pour le cognoiftre; & ne refpiroient plus qu'à vn fejour proche les François, où ils peuffent eftre plainement inftruits, & viure dans les exercices d'vne vie vrayement Chreftienne, dont ils ont goufté quelque temps la douceur. Mais les Iroquois ont tellement remply toutes ces

persons who have a horror of those who wish to restore them to health. Even if we had gained nothing more than to remove all these suspicions, dispel their fears, and win their friendship, the Winter would not have been so badly spent. Besides this, there is not one who has not been sufficiently instructed; at least, we have this consolation that, if they wandered away from us when the Spring came, they took with them a sufficient knowledge of matters of the Faith to save them, or, in the event of their making a bad use of it, to justify GOD'S mercies.

Father Claude Pijart also made some excursions during the Winter, to a distance of ten or twelve leagues from here, to teach some roving bands of Algonquins. Besides the children whom he sent to Heaven by means of the waters of Baptism, he Confessed some Christians, who had been instructed and baptized at Kebec and at the Three Rivers. It is a very great consolation to see poor people without a Church, without the Sacraments, without the Sacrifice, without a Preacher, without Instruction, without books,—in fine, deprived of all assistance, in the midst of the forests, leading a life externally more like that of beasts than that of other Men; notwithstanding all that, maintaining themselves in the Faith, persevering in the fear of GOD and in sentiments of piety, and living in innocence.

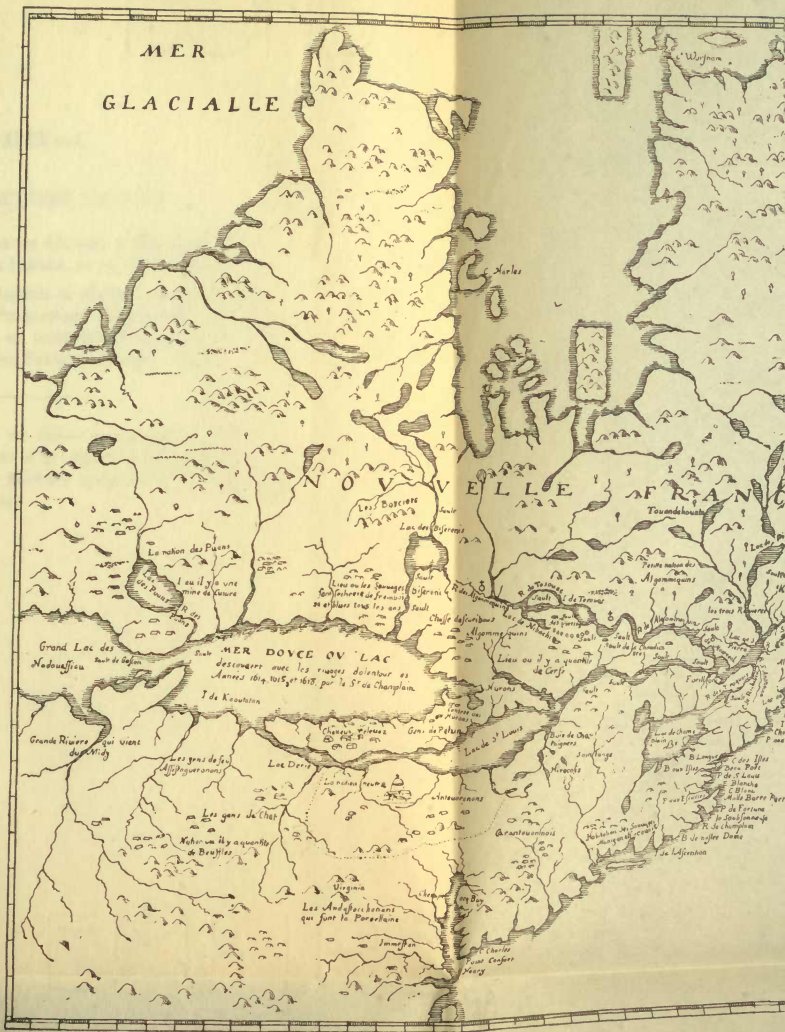
[170 i.e., 168] They prayed to GOD publicly, sang Devotional Hymns composed in their Language, and openly professed the Faith; they blessed GOD for having enlightened their minds so that they might know him, and desired nothing better than to dwell near the French, where they could be fully instructed

Contrées de frayeur, que ces pauures Chreſtiens ſont contrai[n]ts de ſe bannir eux-meſmes, & viure dedans les bois: juſqu'à ce que quelque bras plus puiſſant ait reprimé l'inſolence de leurs Ennemis.

Les Peres Claude Pijart, & René Menard nous quittent à la fin d'Auril, pour retourner aux Nipiſſiriniens en leur Païs, pour continuer à les inſtruire: Car c'eſt la Nation qui ſemble la moins eſloignée de la Foy, de tous ces Peuples Errans.

and live in the practices of a truly Christian life, whose pleasures they have enjoyed for a time. But the Iroquois have inspired such terror throughout all these Countries that these poor Christians are compelled to banish themselves, and to live in the woods, until some more powerful arm shall have subdued the insolence of their Enemies.

Fathers Claude Pijart and René Menard leave us at the end of April, to return to the Nipissiriniens in their own Country, and to continue instructing them; for that Nation seems of all these Wandering Peoples, the least averse to the Faith.



NEW FRANCE, 1643,

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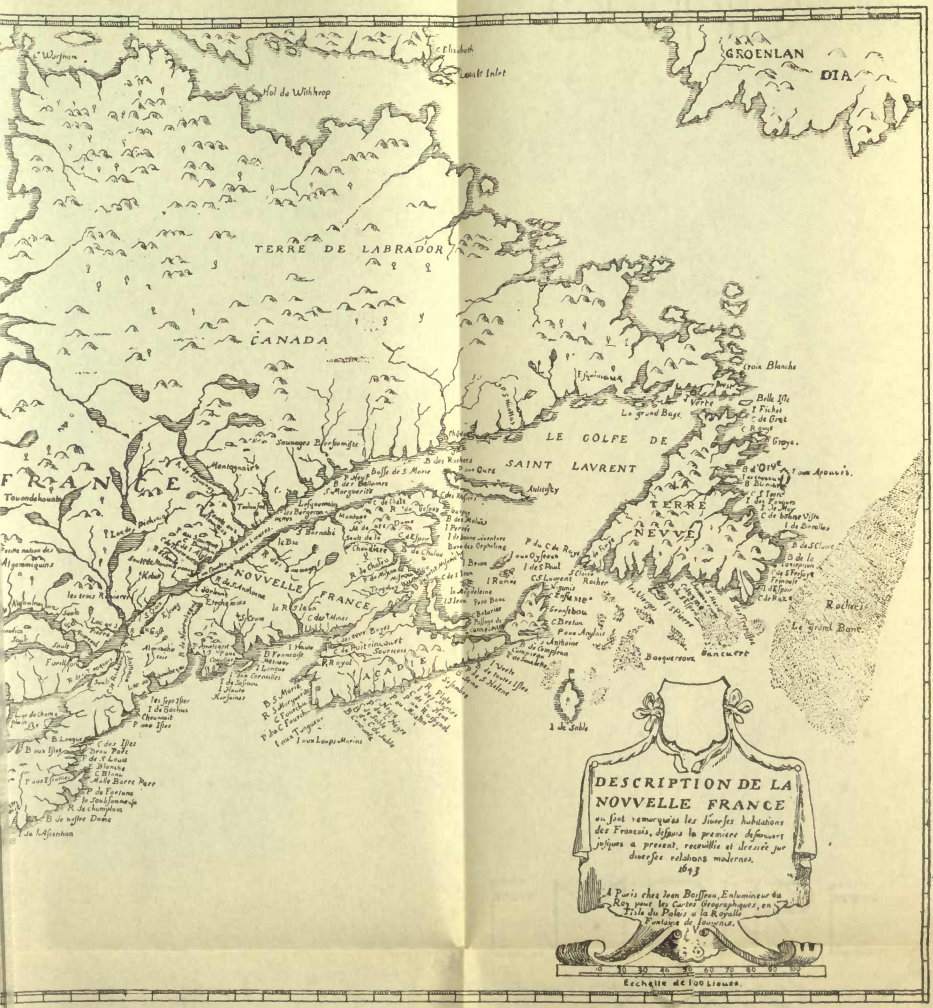
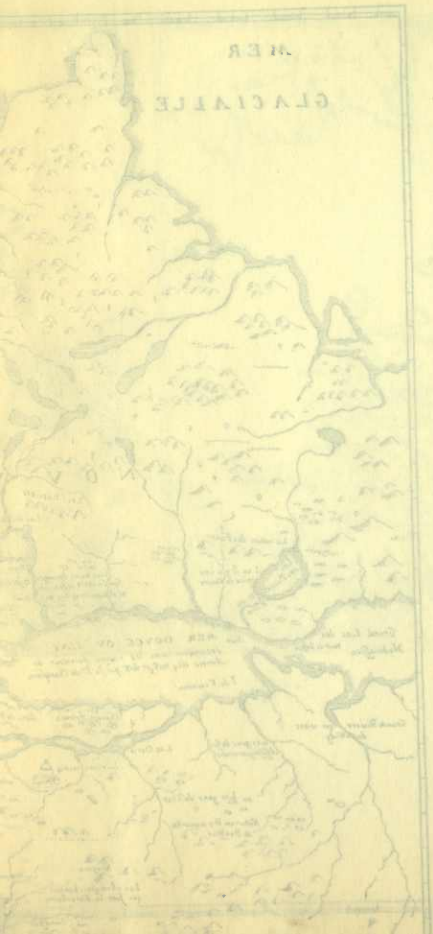


W FRANCE, 1643, BY JEAN BOISSEAU.

[educed from the printed original in Lenox Library.]



XLIX—L

Two Letters of 1643

XLIX.—Lettre du P. Charles Garnier à Monsieur J. M. J.; Ste. Marie aux Hurons, ce 23 ——, 1643

L.—Epistola Patris Joannis de Brébeuf ad R. P. Mutium Vitelleschi, Præpositum Generalem Societatis Jesu, Romæ; ex residentia Conceptionis ad Tria Flumina in Nova Francia, 23 Sept., 1643

SOURCE: For XLIX., we follow a contemporary copy of the original, in the archives of St. Mary's College, Montreal; for L., we follow Father Martin's apograph of the original, also in St. Mary's archives.

Lettre du P. Charles Garnier à Monsieur J. M. J.

Au Monsieur J. M. J.

MON TRES CHER FRERE

Notre S^{r}. võ donne son s^{t}. amour et sa s^{te}. paix.

Il a plu a Dieu que touttes les letres quon nõ ecriuoit l An passe de France ayent eté prises par les yroquois Auec le bon P. Jogues et deux autres françois parmy quelqunes quon a apporte icy s'estoient trouuees les Votres Celles du P Buteux Celles de ma tante la Relligieuse et de Mon Cousin et de Ma Cousine Bué Voyla tout Ce q^{e}. jay receu de france, Je ne scay pas si mon frere de S^{te}. Marie m'auoit ecrit Je nay point reçu les siennes põ vous je Croy que vous auez recu tout ensemble la lettre que je vous ecriuois l'An passé et Celle de l'Année precedente qui etoit arriué a quebec apres le depart des Vaisseaux. nous ne scauons pas encor au sur Ce qui est arriué a nos trois francois que les Iroquois ont pris neamoins nõ auons entendu de plusieurs endroits qu'ils ont ete brulez et tuez a leur arriuée dans le pays des Ennemis et Cela est plus q^{e} probable. Hi sunt Martyres Caritatis et obedientiæ Võ les verrez dans la relation et si Vous estez Dans Vne Ville où il y ait des notres vous pouuez en prier quelqun de vous montrer leur petit [recit?] que nõ enuoyons d'icy du P Isaac Jogues

Letter of Father Charles Garnier to Monsieur J. M. J.

To Monsieur J. M. J.

MY DEAREST BROTHER,

Our Lord give you his holy love and his blessed peace.

It pleased God that all the letters that were written to us last Year from France should be taken by the yroquois, Together with the good Father Jogues and two other frenchmen: among some that were brought here were Yours, Father Buteux's, my aunt the Nun's, and those from My Cousins Bué. That is all That I have received from france. I know not whether my brother de Ste. Marie had written to me,—I have not received his letters. As for you, I Suppose that you have received, both together, the letter which I wrote to you last Year and the One of the preceding Year, which had reached quebec after the departure of the Vessels. We do not yet know with certainty What has befallen our three frenchmen whom the Iroquois have captured; nevertheless, we have heard from several sources that they were burned and killed at their arrival in the country of the Enemies; and That is more than probable. *Hi sunt Martyres Caritatis et obedientiæ.* You will see them in the relation, and if You are In A City where there are some of ours, you can pray some one of them to show you their little [narrative] by Father Isaac Jogues, which we send from here, when they

quand on Aura receu je Croy q^e^ faute d autre Le P. fauyer võ fera bien Cette charité il est vray que nõ sommes icy dans de grands dangers de nõ vies mais le bon est q^e^ Cest pour le seruice de Nõ M^re^. põ qui mourir vaut plus que miles vies que si võ n'estez pas dans de si grandes occasions de souffrances Courage neamoins mon cher frere Consolez võ de la Croix que n. s. võ presente que si võ me dites que Votre laschete võ empesche de la receuoir de ses mains Comme vous desirez regardez Cette lascheté Comme vne Autre Croix quil võ faut aussi suporter doucem^t^. Je veux dire que Vous ne Vous en affligiez [pas] auec Exces. Helas il faut bien que nõ nous suportions nous mesmes He qui na rien a suporter en soy meme en Cette Vie? Cela n'appartient qua N. S. et a N. D. Et qui simpatientera Contre soy meme põ ses imperfections en Cela-meme sen rendra plus imparfait qu'il nest mon cher frere *bonum habemus dominum* il vous ayme trop põ vous quitter Consolez võ Ce nest pas peu que vous portiez les liurés de N. S. et de sa sainte mere et que Võ soyez de leur maison võ ferez beaucoup Auec vn peu de Courage et beaucoup de patience a attendre la Visite de Dieu dans vostre Cœur vne chose que je Craindrois põ vne personne de votre naturel seroit vn peu d'ennuy si vous n'auiez de loccupation mais je Croy que Vous võ endonneriez suffisament que si lobeissance ne võ endonnoit assez je prie N. S. quil võ Consolle et vous façe trouuer du plaisir dans vos Employs Vous me ferez plaisir de me mander quels ils sont põ Ce qui est des notres C est d estre en mission six mois Continuellement scauoir Est pendant l'automne et l hyuer et meme

shall Have received it. I Think that, for want of another, Father fauyer will gladly do you This kindness. It is true that we are here in great dangers of our lives; but the advantage is, that It is for Our Master's service for whose sake to die is worth more than a thousand lives. What if you have not so great opportunities for suffering? Courage, nevertheless, my dear brother: Console yourself with the Cross which our lord offers you; and if you tell me that Your cowardice prevents you from receiving it at his hands As you desire, regard This cowardice As Another Cross, which you must also bear quietly. I mean that You should not grieve Yourself to Excess. Alas, we must needs endure our own selves. Why, who has nothing to endure in himself, in This Life? That belongs only to Our Lord and to Our Lady. And he who shall lose patience With himself for his imperfections, in That very thing will render himself more imperfect than he is: my dear brother, *bonum habemus dominum;* he loves you too much to forsake you. Console yourself. It is not a little thing, that you bear the liveries of Our Lord and of his holy mother, and that You are of their house; you will do much With a little Courage and much patience, to await the Visit of God in your Heart. A thing which I would Fear for a person of your nature would be a little weariness, if you had no occupation; but I Think that You would adequately supply yourself therewith. And, if obedience should not supply you enough, I pray Our Lord that he Console you, and always cause you to find pleasure in your Tasks; You will do me a favor to apprise me what they are. As Touching ours, It is to be on a mission six months Continually,—to wit, Both dur-

pendant l'eté faire souuent des Voyages au bourg que nõ auons põ partage nõ auons encor passé Cette hyuer Le P. Le Moyne et moy au Bourg de S^t^. Joseph de Teanaostriae Lequel Bourg fut affligé L'Eté Dernier de la mort de deux chrestiens et vne Chrestienne qui nõ etoient bien Considerables scauoir est de Eustache ahatsistari qui etoit le premier guerrier de Ce pays et qui fut pris des ennemis auec Le p Jogues de Thomas savenhati qui fut tué vers L automne par les ennemis auec plusieurs autres de son bourg qui etoient allé Cueillir vne Certaine Espece de Chanure et de christine Tarihia Mere d'Estienne Totiry chef de la Cabanne ou est notre petitte Chapelle de s^t^. Joseph mais N. S. a repare abondament Ces pertes nous donnant Cet hyuer dans Ce bourg plusieurs bons chrestiens nouueaux et fortifiant de plus en plus les anciens entre Autres Neophytes qu'il luy a plu de nõ donner est un Capitaine nommé Thomas Tsondakŏa quy etoit notre hoste depuis quatre Ans enfin il a plu a Dieu de Luy toucher Le Cœur auec vne sienne sœur nomme andiora que nõ auons nommé marie depuis qu'ils sont Chrestiens nõ auons quitté leur Cabanne põ loger chez Etienne ou est la chapelle ayant trop d'incommodité a etre dans vne autre Cabanne que Celle ou est la chapelle ou nous auons a entrer fort souuent põ y faire prier les chrestiens. Ce Tomas Tsondakŏa est homme fort exact a faire bien son deuoir de chrestien il est tous les matins des premiers a la porte de la chapelle põ entendre la messe et tous les soirs ne manque pas a y aller prier Dieu non obstant les affaires que sa charge luy donne vn Autre Capitaine nommé Assiskŏa Cest aussy fait

ing the autumn and winter, and even during the summer; to make frequent Journeys to the village which we have as our portion. We also went, This last winter, Father Le Moyne and I, to the Village of St. Joseph of Teanaostriae; Which Village was afflicted Last Summer by the death of two christian men and a Christian woman, who were greatly Esteemed by us,—namely, of Eustache ahatsistari, who was the first warrior of This country, and who was taken by the enemies, with father Jogues; of Thomas sauenhati, who was killed toward Autumn by the enemies, with several others of his village, who had gone to Gather a Certain Kind of Hemp; and of christine Tarihia, Mother of Estienne Totiry, chief of the Cabin in which is our little Chapel of st. Joseph. But Our Lord abundantly made good These losses, by giving us This last winter in This village several good new christians, and strengthening the former ones more and more; among Other Neophytes whom it has pleased him to give us, is a Captain named Thomas Tsondakwa, who had been our host for four Years; at last it has pleased God to touch His Heart, with that of a sister of his named andiora, whom we have named marie. Since they have become Christians, we have left their Cabin to lodge with Etienne, where the chapel is,—finding too much inconvenience in being in another Cabin than That where the chapel is, which we have to enter very often, to have the christians pray there. This Tomas Tsondakwa is a very strict man in doing well his duty as a christian,—he is every morning among the first at the door of the chapel to hear mass; and every evening he fails not to go thither and pray to God, notwithstanding the business which his office occasions him.

Chrestien grace a Dieu et nõ Contente bien le jeune hõe a quitte sa Capitainerie põ etre Exemp de plusieurs soins superstitieux des malades qui appartienent aux Capitaines il disoit vn jour a quelques de ses parentes qui le detournoient daller prier dieu a la chapelle; quand je scaurois que 20 Hommes m'y auroient dresse des Ambusches põ me tuer et qu'on me diroit demain ils my seront plus attends a Demain a aller prier Dieu je n'en ferois rien tous les samedys nos chrestiens se Confessent et les dimanches nous leurs faisons cathechisme ou nõ les interogeons tous il y a plaisir a voir des Capitaines et des femmes vieilles repondre. Estienne fait de sa Cabanne vne Ecolle de deuotion ne prenant plaisir a parler d Autre chose a Ceux qui le viennent voir Et il ne se Contente pas de Cela &c Au lieu de leur faire le Cathechisme le dimanche nõ leur faisons dire leur Chapelet a deux Chœurs ils y trouuent bien du plaisir ils ayment bien leur chapelet et le portent põ la plus part pendant a leur Cous nõ nõ seruons d une Inuention põ les accoutumer a Cognoitre le Dimanche qui est de leur faire réciter la premiere dizaine de leur Chapelet le lundy la 2 le mardy &c puis le dimanche ils le disent tout Entier et Ainsy ils s accoutument a Conoitre le dimanche etant meme a la Chasse.

Les ministres de Satan ont pris plaisir a susciter Cet hyuer quantité de mauuaises Langues Contre nõ Chrestiens on se mocque d eux on les menaçe de les tuer ou du moins de les chasser du bourg on ne les inuite que rarem^{t}. aux festins mais ce sont Ces persequtions qui affirmisent l eglise de Dieu Veritablem^{t}. C est vne grande Consolation que de Voir dans vne

Another Captain, named Assiskwa, has also become a Christian, thanks to God, and Contents us well; the young man has left his Captaincy in order to be Exempt from several superstitious attentions to the sick, which belong to the Captains. He said one day to some of his female relatives who were diverting him from going to pray to God in the chapel: "Though I knew that 20 Men had laid Ambushes there to kill me, and one should say to me 'To-morrow they will no longer be there; wait till To-morrow to go and pray to God,' I would do nothing of the kind." Every saturday our christians Confess, and on sundays we instruct them in the catechism, in which we question them all: it is a pleasure to see Captains and old women respond. Estienne makes of his Cabin a School of devotion,—not taking pleasure in speaking of Anything else to Those who come to see him. And he is not Satisfied with That, etc. Instead of teaching them the Catechism on sunday, we have them say their Rosary in two Choirs; they find much pleasure therein. They are very fond of their chaplet, and most of them wear it hanging on their Necks. We use a Device to accustom them to Know Sunday, which is to have them recite the first decade of their Rosary on monday, the 2nd on tuesday, etc.; then on sunday they say it Completely, and Thus they accustom themselves to Know sunday, even when Hunting.

The ministers of Satan have taken pleasure in exciting, This past winter, many evil Tongues Against our Christians; they mock them, they threaten to kill them, or at least to drive them from the village; they rarely invite them to the feasts; but These persecutions are what establishes the church of God.

Barbarie plusieurs Ames Aussy pures que sont Celles des bons Religieux M. C. fr. Je brise icy võ Conjurant de prier bien particulierem^t^. põ Celuy qui est &c

C. G.

de S^te^. Marie Aux Hurons ce 23 1643

Le P. chastelain Le P. Pijart et Le P. René Menard qui sont icy se recommandent bien a vos bonnes Prieres Helas que deuiendra M. f. de S^te^. Marie je luy escris.

Truly It is a great Consolation to See in a Barbarous land several Souls As pure as are Those of the good Religious. My Dear brother, I close here: Beseeching you to pray very specially for Him who is, etc.

C. G.

From Ste. Marie Of the Hurons, this 23rd, 1643.

Father chastelain, Father Pijart, and Father René Menard, who are here, commend themselves earnestly to your good Prayers. Alas, what will become of My brother de Ste. Marie? I am writing to him.

Epistola Patris Joannis de Brébeuf ad Reverendissimum Patrem Mutium Vitelleschi, Præpositum Generalem Societatis Jesu, Romæ.

R. A P.

Potuit noscere P. V. statum pristinum harum Canadensium missionum tum ex litteris nostris, tum maxime ex relatione anno superiore italice scripta a P. Jos. Bressani qui tota hac hyeme curionis officio Quebec egregie functus est. Statum vero præsentem nostræ missionis huronicæ cujus ego hic procurationem ago satis etiam agnoscit P. V. ex litteris P. hier. Lalemant superioris illius missionis. Duo tamen sunt aut tria quæ meum esse putem perscribere, tum quia P. Lalemant ea non potuit scribere, quia ignorat, tum quia expedit ad R^en^. V. scire.

Primum est cymbas illas huronicas quæ et relationes hujus anni et litteras pene omnes Patrum huronicorum et alia quædam præter se afferebant captas direptasq. ab inimicis hac exeunte æstate cum jactura omnium pene rerum plurimorumq. . . . . Canoæ erant undecim, 23 hurones partim occisi, partim in captivitatem seu ad flammas abducti . . . . vero merces omnes nostraque etiam suppellex capta direptaq. litterarum pars maxima aut ablata una cum

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

VERY REVEREND FATHER,

Your Paternity has been able to learn the early state of these Canadian missions, both from our letters, and especially from the relation written in Italian last year by Father Joseph Bressani,[10] who throughout this winter has discharged the office of parish priest at Quebec in an excellent manner. The present state of our Huron mission, of which I here conduct the administration, Your Paternity also sufficiently knows from the letters of Father Hierosme Lalemant, superior of that mission. There are two or three things, nevertheless, which I think it my duty to relate,—both because Father Lalemant was unable to write them, as he did not know them; and also because it is important that Your Reverence should be informed thereof.

The first is, that those Huron canoes which conveyed both the relations for this year, and almost all the letters of the Huron Fathers, and certain other things with them, were captured and plundered by the enemies, at the close of this summer, with the loss of nearly everything, and of most [of the men]. . . . There were eleven canoes; 23 Hurons were in part killed, in part carried away to captivity or to the flames. . . . Moreover, all the merchandise and even our furniture was cap-

relatione aut lacerata et in aquam projecta sunt. Quare non mirabitur P. V. si aut nullas a Patribus huronensibus litteras accipiat, aut saltem paucas easq. laceras et deletas. Ut autem prætermittam cæteras inimicorum incursiones quæ tota hac æstate continuæ fuerunt. ut etiam taceam cædem nostrorum Gallorum qui in novo præsidio Montis regalis capti cæsiq. sunt, ex hoc solo quæ dixi satis concipit P. V. quantis tandem in angustiis versetur canadensis negotiatio totaq. res christiana, quantaq. pericula subire debeant qui ex huronibus huc descendunt vel qui illuc hinc proficiscuntur. Atque ob eam causam P. Jos. Bressani, P. Gab. Druillete et a [*sc.* ego] Quebec iterum subsistere hyemareq. fortasse cogemur.

Alterum quod velim scire P. V. pertinet ad P. Isaacum Jogues. de cujus captivitate nondudum certi facti sumus et de quo tanquam de mortuo scribunt Patres qui apud hurones sunt. Imo et ejus elogium tanquam de mortuo mittunt ad P. V., nos autem certis nuntiis nempe ab ejus concaptivis qui aufugerunt hucque ad nos venerunt, imo et ex ipsiusmet litteris accepimus eum Dei gratia adhuc vivere et libere apud inimicos agere more aliorum captivorum. Pater certe et duo illi domestici ejus captivi ubi primum ad sedes inimicorum pervenerunt variis atque exquisitis tormentis affecti sunt omnes. Patri abscissus est pollex sinistræ, dextræ vero index contritus et mutilus redditus. Alteri etiam ex domesticis index amputatus est omnibus vero barba et ungues avulsi,

tured and plundered; most of the letters were either carried away, along with the relation, or torn and thrown into the water. Therefore, Your Paternity will not wonder if either you receive no letters from the Huron Fathers, or, at all events, only a few, and those torn and obliterated. Though I pass over the other incursions of the enemies, which were uninterrupted throughout this summer; though I also pass in silence the massacre of our French, who were captured and slain in the new post of Montreal,—from what I have said alone, Your Paternity sufficiently understands in what great straits are the canadian trade and the whole christian cause, and how great dangers those must undergo who come down hither from the Hurons, or who depart hence to go thither. And on this account Father Joseph Bressani, Father Gabriel Druillete,[11] and I shall perhaps be compelled again to stay and winter at Quebec.

The other thing that I would have Your Paternity know, pertains to Father Isaac Jogues,—of whose captivity we have recently been informed, and of whom the Fathers who are with the Hurons write as if he were dead,—nay, more, they even send his eulogium to Your Paternity, as of one dead.[12] But we have assuredly learned, by positive messages through his fellow captives who have fled and come hither to us,—nay, also, from his own letters,—that by the grace of God he is still alive, and freely goes about among the enemies, in the manner of the other captives. The Father, it is true, and those two captive attendants of his, when they first arrived at the habitations of the enemies, were all subjected to manifold and excruciating tortures. The Father's left-hand thumb was cut off, and the forefinger of his

ignes etiam admoti, tandem tamen vita donati sunt omnes franci. Nuncque [spes] illis est fore ut liberi, salvi et incolumes ad nos reducerentur, sed ut inconstans est et mutabile barbarorum ingenium paucos post dies mutata sunt corda, unus nostrorum ex improviso interfectus est, reducendorumque aliorum consilium abreptum atque ex eo tempore usque in hodiernum diem non cessarunt nobis insidias et . . . . sicut et huronibus et algonquinis. atque adeo dum hæc scribo ecce refert nuntius hurones internecioni datos novem, multos vulneratos nostrasq. omnes sarcinulas quas revehebant penitus amissas. ea autem erant non pauca atque ad victum nostrorum qui illic sunt, imprimis necessariæ: Sit nomen Domini benedictum, Dominus Dedit, Dominus abstulit.

Ex his liquet quam pessimo in statu sitæ sint res Canadenses, sed aliunde hæ infelices plagæ tantis donis cœlestibus sunt locupletiores quanto sunt miseriores: Non regnat hic vitium sed virtus et pietas non solum apud nostros qui ubique sese viros et germanos Societatis filios ostendunt, sed etiam apud nostros Gallos et apud Barbaros, nec solum apud eos Barbaros qui jam fidei nomen dederunt sed etiam apud cæteros qui nondum fidem profitentur. Vix enim easdem suas superstitiones exercent, sperandumque esset si pace nunc fueremus [*sc.* frueremur] brevi omnes ad fidem aggregandos esse. . . . Commendo me impense P. V^æ SS. sacrificiis et preci-

right hand was crushed and mutilated; one of the attendants also had a forefinger cut off. Indeed, all had their beards and nails torn out, and fire was also applied;—finally, however, all the Frenchmen were granted their lives. They now had hope that they might be led back to us, free, safe, and unharmed; but, as the barbarians' character is inconstant and fickle, their inclinations were changed, after a few days. One of ours was suddenly killed, and their intention of conducting the others home was renounced; and, besides, from that time even to the present day, they have not ceased [to lay] snares for us and . . . . just as they do for both the Hurons and the Algonquins. Indeed, even while I am writing these things, lo, a messenger reports that nine Hurons have been given over to massacre, and many wounded, and all our little baggage, which they were carrying back, totally lost. Moreover, there were not a few of these articles, and they were most necessary for the sustenance of ours who are there. May the Lord's name be blessed; the Lord Gave, the Lord has taken away.

From these things it is evident in what a very evil condition Canadian affairs are placed; but, on another side, these unhappy afflictions are by so much richer in heavenly gifts, as they are more lamentable. Not vice rules here, but virtue and piety: not only among ours, who everywhere show themselves men, and true sons of the Society; but also among our French and among the Barbarians,—nor alone in the case of those Barbarians who have already enrolled their names for the faith, but also in the case of others who do not yet profess the faith. For they scarcely practice their former superstitions; and we

bus, et positis genibus ejus benedictionem obnixe efflagito utpote qui sum

P. V^r^.

Servus in X^to^. humill. atq. obedientiss.

JOAN. DE BREBEUF

Ex residentia Conceptionis
ad tria flumina in Nova francia
23 Sept. 1643.

might hope, if we now enjoyed peace, to bring all, in a short time, to the faith. . . . I earnestly commend myself to Your Paternity's Holy sacrifices and prayers; and on my knees I do urgently beseech your blessing; inasmuch as I am

Your Paternity's
Most humble and obedient
Servant in Christ,
JEAN DE BREBEUF.

From the residence of the Conception,
at the three rivers in New france.
September 23, 1643.

LI

RELATION OF 1642-43

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1644

SOURCE: We follow a copy of the original Cramoisy edition (H. 81), in Lenox Library.

There is but one part to this *Relation*, of which we give herewith the first three chapters; the rest will be contained in Volumes XXIV. and XXV.

RELATION
DE CE QVI S'EST PASSE' EN LA NOVVELLE FRANCE EN L'ANNEE 1642. & 1643.

Enuoyée au R. P. IEAN FILLEAV Prouincial de la Compagnie de IESVS, en la Prouince de France.

Par le R.P. BARTHELEMY VIMONT, *de la mesme Compagnie, Superieur de toute la Mission.*

A PARIS,

Chez { SEBASTIEN CRAMOISY, Imprimeur Ordinaire du Roy, ET GABRIEL CRAMOISY. } ruë S. Iacques, aux Cicoignes.

M. DC. XLIV.

Auec Priuilege du Roy.

RELATION
OF OCCURRENCES
IN
NEW FRANCE
IN THE YEAR 1642 AND 1643.

Sent to Rev. Father JEAN FILLEAU,
Provincial of the Society of JESUS,
in the Province of France.

By REV. FATHER BARTHELEMY VIMONT,
of the same Society, Superior of
all the Mission.

PARIS,

Printed by SEBASTIEN CRAMOISY, Printer in Ordinary to the King, AND GABRIEL CRAMOISY. ruë St. Jacques, at the Sign of the Storks.

M. DC. XLIV.

By Royal License.

Table des Chapitres contenvs en ce Livre.

Table of the Chapters contained in this Book.

Extraict du Priuilege du Roy.

PAR Grace & Priuilege du Roy, *il eſt permis* A SEBASTIEN CRAMOISY *Marchant Libraire Iuré, Imprimeur Ordinaire du Roy, Directeur de l'Imprimerie Royalle du Chaſteau du Louure, & Ancien* Eſcheuin de noſtre bonne ville de Paris, d'Imprimer, *où faire Imprimer vn Liure Intitulé Relation de ce qui s'eſt paſſe en la Nouuelle France, en l'annee* 1642. & 1643. *Enuoyee au R. P.* IEAN FILLEAV *Prouincial de la Compagnie de* IESVS *en la Prouince de France, par le R. P. Barthelemy Vimont de la meſme Compagnie Superieur de toute la Miſsion.* Et ce pendant le temps & eſpace de cinq ans conſecutifs, auec deffẽces à tous Libraires & Imprimeurs d'Imprimer ou faire Imprimer ledit Liure, ſous pretexte de deguiſement, ou changement qu'ils y pourroient faire, à peine de confiſcation & de l'amende portee par ledit Priuilege. Donné à Paris le 24. Decembre 1643.

Par le Roy en ſon Conſeil.

CRAMOISY.

Extract from the Royal License.

BY Grace and Privilege of the King, SEBASTIEN CRAMOISY, *Sworn Merchant Bookseller, Printer in Ordinary to the King, Director of the Royal Press at the Castle of the Louvre, and Sometime* Alderman of our good city of Paris, *is authorized* to Print, *or cause to be Printed, a Book Entitled: Relation de ce qui s'est passe en la Nouvelle France, en l'annee* 1642. *et* 1643. *Envoyee au R. P.* JEAN FILLEAU *Provincial de la Compagnie de* JESUS *en la Province de France, par le R. P. Barthelemy Vimont de la mesme Compagnie Superieur de toute la Mission.* And during the time and space of five consecutive years, all other Booksellers and Printers are forbidden to Print, or cause to be Printed, the said Book, under pretext of disguise, or possible alterations therein, on penalty of confiscation and the fine provided by this License. Given at Paris, the 24th of December, 1643.

By the King in his Council,
CRAMOISY.

Permiſsion du R. P. Prouincial.

NOVS IEAN FILLEAV Prouincial de la Compagnie de IESVS en la Prouince de France, auons accordé pour l'aduenir au ſieur SEBASTIEN CRAMOISY Marchand Libraire Iuré Imprimeur Ordinaire du Roy, Directeur de l'Imprimerie Royale du Chaſteau du Louure, & Ancien Eſcheuin de la ville de Paris, l'impreſſion des Relations de la Nouuelle France, faict à Paris le Ianuier. 14.

IEAN FILLEAV.

Permission of the Reverend Father Provincial.

WE, JEAN FILLEAU, Provincial of the Society of JESUS in the Province of France, have granted, from this time forth, to sieur SEBASTIEN CRAMOISY, Sworn Merchant Bookseller, Printer in Ordinary to the King, Director of the Royal Press at the Castle of the Louvre, and Sometime Alderman of the city of Paris, the right to print the Relations of New France; done at Paris, January. 14.

JEAN FILLEAU.

[1] Relation de ce qvi s'eſt paſſé en la nouuelle France, en l'annee 1642. & 1643.

PAX CHRISTI.

VOSTRE REUERENCE,

N'aura pas ceſte annee tout le contentement accouſtumé de la Relation: Car la meilleure partie qui eſt celle des Hurons à eſtre priſe par les Hiroquois, auec les lettres de nos Peres, en vne défaite de 40. Hurons, qui arriua le 9. de Iuin dernier, prés de Montreal. Le Pere Iſaac Iogues, qui eſt captif parmy les Barbares, nous eſcrit du dernier de Iuin, [2] qu'elle eſt tombee en ſes mains auec pluſieurs lettres de nos Peres des Hurons. Ie ne ſçay s'il pourra bien l'adreſſer à Voſtre R. par quelque voye que nous ne ſçauons pas, ie ne doute nullement qu'elle ne ſoit pleine de grande conſolation; nous auons aprins en gros, que les principaux Hurons commencent à gouſter à bon eſcient les choſes de Dieu, & ſe diſpoſer au Bapteſme, qu'enuiron cent ont eſté choiſis cette année pour eſtre receus au nombre des enfans de Dieu. I'ay veu cette année aux 3. Riuieres les Hurons Chreſtiens commencer à faire bande à part, & publiquement, de maniere qu'il y auoit d'vn coſté la bande des Croyans qui groſſit tous les iours & fait profeſſion publique du Chriſtianiſme, & de l'autre celle des Infideles, qui commence à d[i]minuer d'eſtime & de hardieſſe. I'enuoye à voſtre R. la Relation de çà bas, laquelle fournira des

[1] Relation of occurrences in new France, in the year 1642 and 1643.

PAX CHRISTI.

YOUR REVERENCE

Will not this year find your usual satisfaction in the Relation; for the best part of it, which is that concerning the Hurons, was taken by the Hiroquois, together with our Fathers' correspondence, in a defeat of 40 Hurons, which occurred on the 9th of last June, near Montreal. Father Isaac Jogues, now captive among the Barbarians, writes to us, on the last day of June, [2] that it has fallen into his hands, along with sundry letters of our Fathers among the Hurons; I know not whether he can at all convey it to Your Reverence by some way unknown to us. I doubt not that it is full of great consolation; for we have learned, in general, that the principal Hurons are beginning to relish the things of God in good earnest, and to dispose themselves to Baptism, so that about a hundred have been chosen this year to be received into the number of the children of God. At the 3 Rivers this year, I saw that the Huron Christians were beginning to separate themselves, and that publicly,—so that on one side was a daily increasing band of Believers, openly professing Christianity; and on the other, that of the Infidels, who begin to decrease in both esteem and boldness. I send your Reverence the Relation for this region, which will furnish examples of virtue,

exemples de vertu, & des accroiſſemens du Chriſtianiſme remarquables, mais ce ſera à l'ordinaire, auec l'amertune de pluſieurs mauuaiſes nouuelles prouenantes de la part des Hiroquois, [3] leſquels ſans doute, ſi nous n'auõs quelque ſecours de la France, feroit pour ruiner icy & la foy & le commerce. Il n'y a quaſi plus de paſſages ouuerts pour aller aux Hurons, nos pacquets l'an paſſé, furent prins en montant; cette année, ils l'ont eſté en deſcendant. Comme i'eſcry cecy I'apprens que les voila prins pour la troiſieſme fois en remõtant, cela nous a obligé d'enuoyer à voſtre R. le P. le Ieune, comme experimenté de lõg-tẽps aux affaires de ces cõtrees, pour le remonſtrer plus efficacement à ceux qui ont de l'affection pour ce pauure pays. C'a eſté l'aduis & le ſouhait de Monſieur de Mõ[t]magny noſtre Gouuerneur, & de tous les habitãs qui m'en ont inſtamment prié. Ie ne doute nullement que la charité de voſtre R. n'embraſſe efficacement l'affaire de Dieu & du ſalut de ces peuples delaiſſés depuis tant de ſiecles: nous experimentons tous les ans des effects rares de ſon affection cordiale & paternelle, ſur tout i'implore le ſecours de ſes SS. SS. & de tous nos PP. & FF. qui ſont ſous ſa charge.

and show notable increase of Christianity; but it must, as usual, be tempered with the bitterness of manifold evil tidings, arising from the side of the Hiroquois, [3] who, had we not some help from France, would undoubtedly ruin here both the faith and commerce. There is hardly an open passage left for us to reach the Hurons; our baggage last year was taken going up,—this year, coming down. At this writing, I learn that it is now captured for the third time on the way upward; and therefore we are obliged to send to your Reverence Father le Jeune, as one of long experience in the affairs of these regions, that he may more effectually represent them to those whose thoughts are favorable to this poor land. Such has been the advice and desire of Monsieur de Montmagny, our Governor, and of all the inhabitants, who have urgently besought me to the same end. I doubt not that your Reverence's charity will effectually embrace the cause of God and the salvation of these peoples, forsaken throughout so many generations; every year we experience the singular fruits of your cordial and fatherly affection; and above all I beseech the help of your Holy Sacrifices and of all our Fathers and Brethren who are under your charge.

[4] CHAPITRE PREMIER.

DE LA RESIDENCE DE QUEBEC & DE L'ESTAT DE LA COLONIE.

LA Colonie des François eſt le premier moyen & l'vnique fondement de la conuerſion de tous ces peuples: on ne peut mieux ny plus efficacement procurer leur ſalut qu'en ſecourant ceſte peuplade, laquelle graces à Dieu, va peu à peu croiſſant, ſurmontant les grands empeſchemens qui s'y rencõtrent comme ſont l'eloignement des ſecours d'Europe, le peu de gens de trauail, la difficulté du cõmerce, la longueur de l'Hyuer qui couure la terre, cinq, voire ſix mois de neiges: nonobſtant tout cela chaque famille Françoiſe, au moins pour la pluſpart fait maintenant ſa petite prouiſion de froment, ſeigle, poix, orge, & autres grains neceſſaires à la vie humaine, qui plus qui moins; les vns quaſi pour la moitié de l'annee, les autres pour vne [5] partie: & commencent à cognoiſtre le genie du lieu, & les faiſons propres à la culture de la terre, l'ouurage eſt bien commencé, il a encor beſoin de ſecours: mais il auance notablement graces à Dieu. Vous voyez de plus en chaque maiſon quantité d'enfans, biens-faits, & de bon eſprit, & ce qui eſt de principal en tous vn deſir ardent de ſon ſalut, & vne eſtude particuliere de la vertu. Il sẽble que la reſolution de ſe donner entierement à Dieu naiſt auec la penſee de s'eſtablir en la Nouuelle France. Ce n'eſt pas une petite

[4] CHAPTER FIRST.

OF THE RESIDENCE AT QUEBEC, AND THE STATE OF THE COLONY.

THE French Colony is the chief means and only foundation for the conversion of all these tribes: there is no better or more efficacious way of procuring their salvation than by succoring this settlement, which, thanks be to God, increases little by little, and overcomes the great impediments it encounters,—as the remoteness of help from Europe, the scarcity of laborers, difficulties of trade, and the long Winter which covers the earth, five and even six months, with snow. Notwithstanding all these hindrances, nearly every French household now provides its little store of wheat, rye, peas, barley, and other grains necessary to the life of man,—some more, some less,—some making provision for haply six months; others, for only a [5] part of that time. Now they begin to understand the nature of the place, and the right seasons for tilling the soil. The work is well started: it still has need of help, but, thanks be to God, it makes notable progress. Moreover, in every household you will see many children, comely and of good wit; and in them all you will find what is most important,—a warm desire for their own salvation, and a singular zeal for virtue. It would seem that the purpose of entire devotion to God is born with the thought of establishing oneself in New France. Nor is this a small favor of God to

faueur de Dieu, fur le pays; elle a toufiours paru & paroift encor de nouueau plus que iamais en la perfonne de Meffieurs de la Cõpagnie de Montreal, & de tous ceux qui demeurent par-deça en leur habitatiõ. La Frãce en void vne partie nous voyons icy l'autre. Au refte il feroit difficile d'expliquer les foins & les peines que Monfieur de Mõtmagny noftre Gouuerneur a pris & prẽd encor tous les iours pour applanir les difficultez de la Colonie, tout autre auroit cent fois perdu courage. Le Pere Breffany a eu foin cette annee de l'inftruction [6] des François, de Quebec: il s'en eft dignement acquité, & a fait vn fruict notable par fes Predications. Le Pere Enemond Maffe l'a affifté: & quoy que caffé d'[a]age, il a genereufement trauaillé, fuppleãt aux forces, par fon courage, auec grande edification de tous les habitans. Le Pere de Brebeuf & moy venions toutes les Feftes & Dimanches de Sillery à Quebec pour les aider à entẽdre les Confeffions, & pour faire vn mot d'exhortation aux François, & contribuer à la confolation de tous.

Noftre Seigneur a appellé à foy cette année le Pere Charles Raymbault, c'eft le premier Religieux de noftre Compagnie qui foit mort en ces quartiers icy. Il auoit vn zele tres-grand pour l'eftabliffement de la Colonie Françoife, & pour la conuerfion de ces peuples: il auoit procuré en France quelques années les affaires de noftre Miffion auec beaucoup de prudence & de charité, fon zele le porta à demander auec inftance d'eftre du nombre des ouuriers de cette nouuelle Eglife: Ce qui luy fut accordé, il fut enuoyé il y a quatre ans aux Hurons, [7] à la Requefte de nos Peres qui font là, qui cognoiffoient fa prudence & fon courage, ils efperoient s'en feruir pour la

the land; it has ever appeared, and is manifest still more than ever in the persons of the Gentlemen in the Company of Montreal, and of all the dwellers in their settlement on this side. France may see this favor in part; we here see the rest. After all, it would be a difficult task to set forth the care and pains continually taken by Monsieur de Montmagny, our Governor, both hitherto and now, in relieving the Colony's hardships,—wherein all others would have lost courage, times without number. Father Bressany has had charge this year of the religious instruction [6] of the French at Quebec; which office he has worthily fulfilled, and has produced remarkable effects by his Preaching. He has been assisted by Father Enemond Masse, who has nobly labored, though broken with age,—supplying by courage his want of strength, unto the great edification of all the residents. Father de Brebeuf and I went every Feast day and Sunday from Sillery to Quebec, to help them in hearing the Confessions, to speak a word of exhortation to the French, and to minister to the consolation of all.

Our Lord has called to himself, this year, Father Charles Raymbault, the first Religious of our Society to die in these quarters. He was very zealous for the establishment of the French Colony, and for the conversion of these tribes; he had managed the affairs of our Mission with much prudence and fervor, during several years in France, and the same zeal prompted him to ask urgently that he be numbered with the laborers of this new Church. His request being granted, he was sent four years ago to the Hurons, [7] at the Request of our Fathers there, who, knowing his prudence and courage, hoped to employ

defcouuerture de quelques nations plus efloignées, & comme la langue Algonquine y eft neceffaire, on l'ennuoya aux Nipiffiriniens peuples Algonquins auec le P. Claude Piiart, où les voyages & les trauaux font incroyables, il y gaigna vne maladie lente qu'il le confommoit peu à peu: Ce qui obligea nos Peres de l'enuoyer icy-bas, où la commodité de viures & de remedes eft plus grande, mais noftre bon Dieu le trouua mur pour le Ciel, il mourut l'an paffé le 22. d'Octobre, aprés vne langueur de trois mois qu'il paffa dans vne grande tranquillité d'efprit, vne entiere cõformité à la volõte de Dieu, & vne cõfolatioõ bien particuliere de mourir en la nouuelle Frãce, & d'auoir gaigné sõ mal en trauaillãt pour le falut des Sauuages. Monfieur le Gouuerneur, qui eftimoit fa vertu defira qu'il fuft enterré prés du corps de feu Monfieur de Champlain, qui eft dans vn fepulchre particulier, erigé exprés pour honorer la memoire de ce fignalé [8] perfonnage qui a tant obligé la Nouuelle France.

I'adioufteray icy vn mot de la vie & de la mort de Monfieur Nicollet, Interprete & Commis de Meffieurs de la Compagn[i]e de la Nouuelle France, il mourut dix iours apres le Pere, il auoit demeuré vingt-cinq ans en ces quartiers. Ce que i'en diray feruira pour la cognoiffance du pays, il arriua en la Nouuelle France, l'an mil fix cents dix-huit, fon humeur & fa memoire excellente firent efperer quelque chofe de bõ de luy, on l'enuoya hiuerner auec les Algonquins de l'Ifle, afin d'aprendre leur langue, il y demeura deux ans feul de François, accompagnant toufiours les Barbares dans leurs courfes & voyages, auec des fatigues qui ne font imaginables qu'à ceux qui les ont

him for the discovery of some remoter nations. And, as the Algonquin speech was necessary for this, they sent him, in company with Father Claude Pijart, to the Nipissiriniens, an Algonquin people,— in which mission, journeys and labors are past belief. There he was seized with a slow sickness, which wasted him little by little, insomuch that our Fathers had to send him down here, for greater convenience of food and medicine. But our good God found him ripe for Heaven; and, on October 22nd of last year, he died, after languishing during the space of three months,— which he spent in great peace of mind, in full resignation to the will of God, and with a very special solace at dying in new France, and having gained his disease while working for the salvation of the Savages. Monsieur the Governor, esteeming his virtue, desired that he be buried near the body of the late Monsieur de Champlain; which is in a separate tomb, erected expressly to honor the remembrance of that illustrious [8] personage, to whom New France has owed so much.

I will now speak of the life and death of Monsieur Nicollet, Interpreter and Agent for the Gentlemen of the Company of New France. He died ten days after the Father [Raymbault], and had lived in this region twenty-five years. What I shall say of him will aid to a better understanding of the country. He came to New France in the year sixteen hundred and eighteen; and forasmuch as his nature and excellent memory inspired good hopes of him, he was sent to winter with the Island Algonquins, in order to learn their language. He tarried with them two years, alone of the French, and always joined the Barbarians in their excursions and journeys,— undergoing

veües, il paſſa pluſieurs fois les ſept & huict iours ſans rien manger, il fut ſept ſemaines entieres ſans autre nourriture qu'vn peu d'eſcorce de bois: il accompagna quatre cents Algonquins, qui alloient en ce temps là faire la paix auec les Hyroquois, & en vint à bout heureuſement; [9] pleuſt à Dieu qu'elle n'euſt iamais eſté rompuë, nous ne ſouffririons pas à preſent les calamitez qui nous font gemir, & donneront vn eſtrange empeſchemẽt à la conuerſion de ces peuples. Apres cette paix faite, il alla demeurer huict ou neuf ans auec la nation des Nipiſſir[in]iens, Algonquins, là il paſſoit pour vn de cette nation, entrant dans les conſeils forts frequents à ces peuples, ayant ſa cabane & ſon meſnage à part, faiſant ſa peſche & ſa traitte, il fut enfin rappellé & eſtably Commis & Interprete. Pendant qu'il exerçoit cet[t]e charge, il fut delegué pour faire vn voyage en la nation appellée des Gens de mer, & traiter la paix auec eux, & les Hurons, deſquels ils ſont eſloignés, tirant vers l'Oüeſt d'enuiron trois cents lieuës. Il s'embarqua aux pays des Hurons auec ſept Sauuages, ils paſſerent par quantité de petites nations, en allant & en reuenant, lors qu'ils y arriuoient, ils fichoient deux baſtonens [*sc.* baſtons en] terre, auquel ils pendoient des preſens, afin d'oſter à ces peuples la penſée de les prendre pour ennemis, & de les maſſacrer. A deux iournées de cette nation il [10] enuoya vn de ces Sauuages porter la nouuelle de la paix, laquelle fut bien receuë, nommément quand on entendit que c'eſtoit vn European qui portoit la parole, on depeſcha pluſieurs ieunes gẽs pour aller au deuant du Manitouiriniou, c'eſt à dire de l'homme merueilleux: on y vient, on le conduit, on porte tout ſon bagage,

such fatigues as none but eyewitnesses can conceive; he often passed seven or eight days without food, and once, full seven weeks with no other nourishment than a little bark from the trees. He accompanied four hundred Algonquins, who went during that time to make peace with the Hyroquois, which he successfully accomplished; [9] and would to God that it had never been broken, for then we would not now be suffering the calamities which move us to groans, and which must be an extraordinary impediment in the way of converting these tribes. After this treaty of peace, he went to live eight or nine years with the Algonquin Nipissiriniens, where he passed for one of that nation, taking part in the very frequent councils of those tribes, having his own separate cabin and household, and fishing and trading for himself. He was finally recalled, and appointed Agent and Interpreter. While in the exercise of this office, he was delegated to make a journey to the nation called People of the sea, and arrange peace between them and the Hurons, from whom they are distant about three hundred leagues Westward. He embarked in the Huron country, with seven Savages; and they passed by many small nations, both going and returning. When they arrived at their destination, they fastened two sticks in the earth, and hung gifts thereon, so as to relieve these tribes from the notion of mistaking them for enemies to be massacred. When he was two days' journey from that nation, he [10] sent one of those Savages to bear tidings of the peace, which word was especially well received when they heard that it was a European who carried the message; they despatched several young men to meet the Manitoui-

il eſtoit reueſtu d'vne grande robbe de damas de la Chine, toute parſemée de fleurs, & d'oyſeaux de diuerſes couleurs: Si toſt qu'on l'apperceut, toutes les femmes & les enfans s'enfuïrent, voyant vn homme porter le tonnerre en ces deux mains. C'eſt ainſi qu'ils nommoiẽt deux piſtolets qu'il tenoit, la nouuelle de ſa venuë s'eſpandit incontinent aux lieu circonuoiſins, il ſe fiſt vne aſſemblée de quatre ou cinq mil hommes, chacũ des principaux fiſt sõ feſtin, en l'vn deſquels on ſeruit au moins ſix vingt Caſtors, la paix fut concluë, il retourna aux Hurons, & dela à quelque tẽps aux trois Riuieres, où il continua ſa charge de Commis & Interprete auec vne ſatisfaction grande des François & des Sauuages, deſquels il eſtoit eſgalement & vniquement [11] aymé, il conſpiroit puiſſamment, autant que ſa charge le permettoit auec nos Peres pour la conuerſion de ces peuples leſquels il ſçauoit manier & tourner où il vouloit d'vne dexterité qui à peine trouuerra ſon pareil. Monſieur Oliuier Commis General de Meſſieurs de la Cõpagnie, eſtãt venu l'an paſſé en France, ledit ſieur Nicollet deſcendit à Quebec en ſa place, auec vne ioye & conſolation ſenſible qu'il eut de ſe voir dans la paix, & la deuotion de Quebec, mais il n'en ioüit pas long temps: car vn mois ou deux aprés ſon arriuée, faiſant vn voyage aux trois Riuieres pour la deliurance d'vn priſonnier Sauuage, ſon zele luy couſta la vie qu'il perdit dans le naufrage, il s'embarqua à Quebec ſur les ſept heures du ſoir, dans la chalouppe de Monſieur de Sauigny, qui tiroit vers les trois Riuieres, ils n'eſtoient pas encore arriuez à Sillery qu'vn coup de vent de Nord-Eſt, qui auoit excité vne horrible tempeſte ſur la grande riuiere, remplit

riniou,—that is to say, "the wonderful man." They meet him; they escort him, and carry all his baggage. He wore a grand robe of China damask, all strewn with flowers and birds of many colors. No sooner did they perceive him than the women and children fled, at the sight of a man who carried thunder in both hands,—for thus they called the two pistols that he held. The news of his coming quickly spread to the places round about, and there assembled four or five thousand men. Each of the chief men made a feast for him, and at one of these banquets they served at least sixscore Beavers. The peace was concluded; he returned to the Hurons, and some time later to the three Rivers, where he continued his employment as Agent and Interpreter, to the great satisfaction of both the French and the Savages, by whom he was equally and singularly [11] loved. In so far as his office allowed, he vigorously coöperated with our Fathers for the conversion of those peoples, whom he could shape and bend howsoever he would, with a skill that can hardly be matched. Monsieur Olivier, Chief Agent of the Gentlemen of the Company, having gone to France last year, sieur Nicollet came down to Quebec in his place, with joy and lively consolation at sight of the peace and devotion at Quebec: but his joy was not long. A month or two after his arrival, he made a journey to the three Rivers for the deliverance of a Savage prisoner; which zeal cost him his life, in a shipwreck. He sailed from Quebec, toward seven o'clock in the evening, in the shallop of Monsieur de Savigny, bound for the three Rivers. Before they reached Sillery, a gust of wind from the Northeast, which had raised a horrible storm upon the great

la chalouppe d'eau, & la coula à fond, apres luy auoir fait faire deux ou trois tours dans l'eau. [12] Ceux qui eſtoient dedans n'allerent pas incontinent à fond, ils s'attacherent quelque temps à la chalouppe. Monſieur Nicollet eut loiſir de dire à Monſieur de Sauigny, Monſieur ſauuez-vous, vous ſçauez nager. Ie ne le ſçay pas? pour moy ie m'en vay à Dieu. Ie vous recommande ma femme & ma fille, les vagues les arracherent tous les vns aprés les autres de la chalouppe qui flottoit renuerſée contre vne roche. Monſieur de Sauigny ſeul ſe ietta à l'eau & nagea parmy des flots & les vagues, qui reſſembloiẽt à de petites montagnes, la chalouppe n'eſtoit pas bien loin du riuage, mais il eſtoit nuict toute noire, & faiſoit vn froid aſpre, qui auoit des-ia glacé les bors de la riuiere, ledit ſieur de Sauigny s'entant [*sc.* ſentant] le cœur & les forces qui luy manquoient, fiſt vn vœu à Dieu, & peu aprés frappant du pied il ſent la terre, & ſe tirant hors de l'eau, s'en vint en noſtre maiſon à Sillery à demy mort, il demeura aſſez long-temps ſans pouuoir parler, puis enfin il nous racompta le funeſte accident, qui outre la mort de Monſieur Nicollet, dommageable à tout le pays, [13] luy auoit perdu trois de ſes meilleurs homme, & vne grande partie de ſon meuble, & de ſes prouiſions, luy & Madamoiſelle ſa femme ont porté cette perte ſignalée dãs vn pays barbare, auec vne grande patience & reſignation à la volonté de Dieu, & ſans rien diminuer de leur courage. Les Sauuages de Sillery au bruit du nauffrage de Monſieur Nicollet, courent ſur le lieu, & ne le voyant plus paroiſtre en teſmoignent des regrets indicibles. Ce n'eſtoit pas la premiere fois que cét homme s'eſtoit expoſé au danger de la mort pour le bien & le ſalut

river, filled the shallop with water and caused it to sink, after two or three turns in the waves. [12] The passengers did not immediately sink, but clung for some time to the shallop. Monsieur Nicollet had leisure to say to Monsieur de Savigny, "Sir, save yourself; you can swim. I cannot; as for me, I depart to God. I commend to you my wife and my daughter." One by one, the waves tore them all from the shallop, which was floating overturned against a rock. Monsieur de Savigny alone plunged into the water, and swam amid the billows and waves, which were like small mountains. The shallop was not very far from shore, but it was now black night, and there prevailed a sharp frost, which had already frozen the borders of the stream; so that the sieur de Savigny, perceiving his heart and strength fail, made a vow to God, and, soon afterward striking with his foot, he felt the ground. Drawing himself out of the water, he came to our house at Sillery, half dead, and remained a long time without strength to speak; then at last he told us of the woeful mischance, which, besides the death of Monsieur Nicollet, so grievous for all the country, [13] had lost him three of his best men, and a great part of his furniture and stores. He and Madamoiselle his wife endured this notable affliction in a barbarous country with great patience and resignation to the will of God, and without abating a jot of their courage. The Savages of Sillery, at the noise of Monsieur Nicollet's shipwreck, ran to the spot, and manifested unspeakable grief to see him appear no more. This was not the first time that this man had exposed himself to the peril of death for the weal and salvation of the Savages,—he did so very often, and left us

des Sauuages, il l'a faict fort ſouuent, & nous à laiſſe des exemples qui ſont au deſſus de l'eſtat d'vn homme marié, & tiennẽt de la vie Apoſtolique, & laiſſent vne enuie au plus feruent Religieux de l'imiter. Douze iours aprés leur naufrage le priſonnier, pour la deliurance duquel il s'eſtoit embarqué, arriua icy. Mõſieur des Roches commandãt aux trois Riuieres, ſuiuant l'ordre de Monſieur le Gouuerneur l'auoit racheté, il mit pied à terre à Sillery, & de là fut conduit à l'Hoſpital pour eſtre penſé des playes & [14] bleſſures que les Algõquins luy auoient fait apres ſa capture, il luy auoiẽt emporté la chair des bras, en quelques endroits iuſques aux os, les Religieuſes hoſpitalieres, le receurent auec beaucoup de charité, & le firent penſer fort ſoigneuſement, en ſorte qu'en trois ſemaines ou vn mois il fut en eſtat de retourner en ſon pays, tous nos Neophytes luy teſmoignerent autant de compaſſion & de charité que les Algõquins de là haut luy auoient montré de cruauté, ils luy donnerent deux bons Sauuages Chreſtiens, pour le conduire iuſques aux pays des Abnaquiois, qui ſont voiſins de ſa nation, Charles Meiaſchaßat aſſez cogneu és precedentes Relations, & dont ie feray encor mention cy-aprés, fut vn des deux deſtinez à le remener, il fut rauy d'aiſe de faire ce voyage, & auoir cette occaſion de pouuoir parler de noſtre ſaincte foy aux Abnaquiois & autres nations voiſines. Au reſte tout l'hyuer s'eſt paſſé à Quebec, dans la paix & la deuotiõ accouſtumee, mais tout le Printemps n'a eſté qu'vne continuation de pluſieurs nouuelles affligeantes du coſté [15] des Hiroquois, apres leſquelles ſont ſuruenuës les plus triſtes, & les plus funeſtes qui euſſent iamais peu nous arriuer: c'eſt la mort du grand

examples beyond one's expectations from a married man, which recall Apostolic times, and inspire even the most fervent Religious with a desire to imitate him. Twelve days after their shipwreck, the prisoner for whose deliverance he had embarked arrived here. Monsieur des Roches, commander at the three Rivers, had ransomed him, according to Monsieur the Governor's order. He came ashore at Sillery, and was thence conducted to the Hospital, to be dressed for the sores and [14] wounds inflicted by the Algonquins after his capture. They had stripped the flesh from his arms, in some places even to the bones; but the hospitable Nuns received him with much charity and had him dressed with such care that in three weeks or a month he was able to return to his own country. All our Neophytes showed him no less compassion and charity than the Algonquins up there had shown him cruelty. They gave him two kind Christian Savages to guide him unto the lands of the Abnaquiois, who are neighbors to his nation. Charles Meiaschawat, well known in the former Relations, and whom I shall again mention hereinafter, was one of those appointed to conduct him back. He was exceedingly glad to make this journey, and to have this opportunity of speaking of our holy faith to the Abnaquiois and other neighboring peoples. In fine, the entire winter at Quebec passed with its wonted peace and devotion; but the whole of Spring was one continued season of manifold heavy tidings from the direction [15] of the Hiroquois. Then came the saddest and most woeful news that could ever have reached us,—the death of great Louys the Just, which grieved the Christian Savages equally with the French since those esteemed

Louys le Iuſte, qui a autant attriſté les Sauuages Chreſtiens que les François, ceux-là ne s'eſtimants pas moins ſes naturels ſubiets, que ceux cy, auſſi a-on touſiours taſché de les obliger à le recognoiſtre pour leur ſouuerain, & à conſeruer pour luy leur affectiõ toute entiere, la ſouuenance des preſens qui leur auoit fait autrefois eſtoit encore ſi fraiſche, qu'a la premiere nouuelle qu'ils en eurent, on les vit tous abbatus, nous euſmes peine à les conſoler, n'ayant pas moins beſoin de conſolation qu'eux dans la perte d'vn ſi bon Prince: ils s'appaiſerent vn peu quand on leur dit qu'il viuoit encore en la perſõne de ſon fils, qui auoit ſuccedé à ſes Eſtats & à ſa Couronne, & s'en allerent prier Dieu pour luy.

A ceſte triſte nouuelle on en adiouſta vne autre qui renouuella l'affliction, ce fut le decez de Monſieur le Cardinal Duc, qui outre le ſoin qu'il auoit pour l'ancienne Frãce, n'oublioit pas la nouuelle, laquelle [16] parmy ſes grandes difficultez, & parmy ſes dangers reſpiroit au ſouuenir & aux promeſſez de ce grand cœur, & attendoit auec ioye & eſperance vn ſecours neceſſaire, lors qu'on nous annonça ſa mort. Quand nous nous ſouuenions cét Hyuer de ce que Madame la Ducheſſe d'Eguillon, & Madame la Conteſſe de Brienne qui ont touſiours ſi puiſſammẽt porté les intereſts de la Colonie & des Sauuages nous en eſcriuoient, & les ſecours tres-certains que nous en eſperiõs les plus grands maux nous ſembloient bien petits; mais il a pleu à Dieu en diſpoſer autrement par des ſecrets de ſon infinie ſageſſe qui nous ſont incognus. I'eſpere pourtant que nous ne ſerons point fruſtrez de nos eſperances, puiſque les perſonnes auſquelles la diuine prouidence a mis en main le

themselves his natural subjects no less than these; and therefore had we ever sought to oblige them to acknowledge him for their sovereign, and yield him their fullest affection. The remembrance of his former gifts to them was still so fresh that, on first hearing the news, they were all dejected, and we could hardly comfort them, seeing that we had the like need of consolation for the loss of so kind a Prince. But they were somewhat calmed when told that he was yet living in the person of his son, who had succeeded to his Estates and Crown; and so they went to pray to God for him.

This sad news was augmented by other tidings, which renewed our affliction; this was the death of Monsieur the Cardinal Duke, who, besides the care that he had for old France, was not forgetful of the new, which [16] amid its great difficulties, and its dangers, breathed afresh at the remembrance and the promises of that great heart, and was with joy and hope awaiting a necessary aid, when we learned of his death. When we remembered, that Winter, what Madame the Duchess d'Eguillon and Madame the Countess de Brienne, who have always so vigorously supported the cause of the Colony and of the Savages, wrote to us of him, and the assured help that we expected from him, the greatest evils appeared to us small, indeed; but it has pleased God to dispose affairs differently, in the secrets of his infinite wisdom, which are to us unknown. I trust, however, that we shall not be disappointed in our expectations; since the persons to whom divine providence has committed the Government of France, have no less of zeal and power than they had, to succor these poor countries, and contribute to the

Gouuernement de la France, n'ont pas moins de zele & de pouuoir qu'ils auoient pour ſecourir ces pauures contrees, & contribuer à la conuerſion de ces peuples, nous en ſommes bien aſſeurez, nous ne doutons aucunement que la diuine bonté qui à fait ſucceder noſtre ieune Roy aux grãdeurs [17] de ſon pere, ne le faſſe auſſi heritier du zele qu'il auoit pour le ſalut de nos Sauuages, & de toutes ces nations.

Nous ſommes auſſi bien certains de la bonne volonté & affection de la Royne Regente, nous en auons eu iuſques à preſent des teſmoignages trop euidens, pour ne pas receuoir vne conſolation ſenſible, & des eſperances bien grandes parmy tant de faſcheux accidens. En vn mot elle nous monſtre vn cœur de mere.

Nous receumes toutes ces triſtes nouuelles à la ſainct Iean, par le vaiſſeau de Miſcou, qui donna iuſques à Tadouſſac les autres nauires de la flotte ont tardé cette annee plus que iamais, ce qui nous eſtoit vn notable ſurcroiſt d'affliction, & aux Sauuages auſſi. Nous commencions à craindre quelque nouueau malheur. En fin Dieu nous les dõna en l'heureux iour de l'Aſſomption de noſtre-Dame. Comme nous allions commencer la Meſſe deux voiles parurent à vne lieüe de noſtre port, la ioye & la conſolatiõ ſaiſirẽt le cœur de tous les habitãs, mais elle redoubla bien fort quand vne [18] chalouppe nous vint donner la nouuelle des perſonnes qui y eſtoient: le P. Quẽtin auec trois braues ouuriers Religieux de noſtre Compagnie, & tres-propres à la langue, ſçauoir, les Peres Leonard Garreau, Gabriel Druillet, & Noël Chabanel. Il y auoit auſſi trois Religieuſes bien choiſies, & dont le courage ſurpaſſe le ſexe, ſçauoir la Mere Marie de

conversion of these peoples. We are well assured, we nowise doubt, that the divine goodness which has made our young King succeed to the grandeurs [17] of his father, will also make him heir to the zeal which he had for the salvation of our Savages and of all these nations.

We are also very certain of the good will and affection of the Queen Regent, of which we have hitherto had proofs too manifest not to receive a sensible consolation and very strong hopes amid so many grievous accidents. In a word, she shows for us a mother's heart.

We received all these sad tidings on saint John's day, by the Miscou vessel, which came as far as Tadoussac; the other ships of the fleet were later than ever this year, which was a notable increase of affliction to us, and also to the Savages. We were beginning to fear some new misfortune. Finally, God sent them to us, on the holy day of our Lady's Assumption. As we were about to begin Mass, two sails appeared a league distant from our port; joy and consolation seized the hearts of all the inhabitants, but it very greatly redoubled when a [18] shallop came and brought us the news of the persons who were there: Father Quentin, with three worthy workers, Religious of our Society, and very apt for the language — to wit, Fathers Leonard Garreau,[13] Gabriel Druillet, and Noël Chabanel.[14] There were also three well-chosen Nuns, whose courage exceeds their sex — to wit, Mother Marie de Ste. Geneviefve,[15] and Mother Anne de St. Joachim, Hospital nuns from the house of Diepe; and Mother Anne des Seraphins, Ursuline, from the Convent of Plermel in Brittany. It required great strength for these good women to

S. Geneuiefue, & la M. Anne de S. Ioachim, Hoſpitaliere[s] de la maiſon de Diepe, & la M. Anne des Seraphins, Vrſuline du Conuent de Plermel en Bretagne. Il a fallu vne grande force à ces bõnes filles pour ſurmonter les dangers de l'Ocean, la crainte du pays Barbare, & les diſcours importuns de ceux qui ont voulu les deſtourner en France d'vne ſi ſaincte entrepriſe. Monſieur d'Alibouſt tres-honneſte, & tres-vertueux Gentil-homme, aſſocié en la Compagnie de Meſſieurs de Montreal auec ſa femme, & ſa belle ſœur de pareil courage & vertu eſtoient dans vn de ces deux nauires: toute cette ſaincte troupe aborda à Kebec, & ſe vint conſacrer à Dieu & au ſalut des Sauuages, ſous la protection & la [19] faueur de l'Emperiere de l'Vniuers, I'oubliois la pieté d'vn hõneſte Preſtre nõmé M. Chartrier, qui groſiſſoit la troupe, & eſt venu ſe dõner au ſeruice des Meres Vrſulines, auec deſir & deſſein de ſeruir Dieu en ces pays le reſte de ſes iours, & contribuer ce qu'il pourra de force & d'induſtrie pour le ſalut des Sauuages.

overcome the dangers of the Ocean, the fear of the Barbarous country, and the importunate words of those who wished to turn them aside in France from so holy an enterprise. Monsieur d'Aliboust,[16] a very honest and most virtuous Gentleman, associated in the Society of Gentlemen of Montreal, with his wife and his sister-in-law, of similar courage and virtue, were in one of these ships: all this blessed company landed at Kebec, and came to consecrate itself to God and to the salvation of the Savages, under the protection and the [19] favor of the Empress of the Universe. I was forgetting the piety of an honest Priest named Monsieur Chartrier,[17] who increased the company, and came to devote himself to the service of the Ursuline Mothers, with the desire and purpose of serving God in this country the rest of his days, and contributing what he can, in the way of strength and industry, to the salvation of the Savages.

CHAPITRE II.

DU SEMINAIRE DES VRSULINES.

PVISQUE les Meres Vrſulines ſont eſtablies à Quebec, ie mettray icy en ſuite ce qui les regarde. Ce Seminaire eſt vn des plus beaux ornemens de la Colonie, & vn ayde ſignalé pour l'arreſt & conuerſion des Sauuages. Elles allerent en leur nouueau logis, quittant celuy qu'elles tenoient à loüage le 21. Nouembre l'an paſſé, iour auquel la tres-ſaincte Vierge ſe conſacra à Dieu dans le temple, leur [20] baſtiment eſt grand & ſolide, fait à chaux & à ſable. Elles ont trouué vne aſſez belle fontaine dans les fondemens du logis qui leur eſt extremément commode. Elles ſont en lieu d'aſſeurance autant qu'il eſt poſſible dans le Canada, eſtant placee à 80. ou 100. pas du fort de Kebec. Elles ont eu touſiours vn aſſez bon nombre de filles Sauuages, tant penſionnaires arreſtees que paſſageres outre les petites filles Francoiſes, & quantité de Sauuages, hommes & femmes qui les vont ſouuent viſiter & receuoir quelque ſecours & inſtruction. Voicy en particulier ce qui s'eſt paſſé cette annee dans cette ſaincte maiſon. Les petites filles ſeminariſtes ont excellé dans le ſoin de ſe preparer à la ſaincte Communion, elles l'ont ordinairement demandee 8. iours auparauant que s'en approcher. Elles employoient ce temps à s'y diſpoſer, elles ſe iettoient quelquefois à genoux deuant leur maiſtreſſe, pour teſmoigner leur deſir, & luy

CHAPTER II.

OF THE URSULINE SEMINARY.

SINCE the Ursuline Mothers are established at Quebec, I will here set forth what pertains to them. This Seminary is one of the fairest ornaments of the Colony, and a marked help for the detention and conversion of the Savages. The sisters went into their new dwelling, quitting the one which they held by lease, on the 21st of November of last year, day on which the most blessed Virgin consecrated herself to God in the temple. Their [20] building is large and substantial, and thoroughly and carefully constructed. They have discovered an excellent spring of water in the foundations of the dwelling, to their very great convenience. They are in a place of safety so far as is possible in Canada, being located from 80 to 100 paces from the fort of Kebec. They have always had a fairly good number of Savage girls, both permanent and temporary boarders, besides the little French girls; and many Savages, men and women, often come to visit them and to receive some help and instruction. Here are some details of the events of this year in that holy house. The little seminary girls have excelled in care to prepare themselves for holy Communion, which they have usually asked 8 days before approaching it. They would spend this time in preparation for it: sometimes they would cast themselves on their knees before their mistress, in order to manifest their

declarer les intentions qu'elles auoient pour appliquer la faincte Communion, laquelle regarde tousiours la conuersion de leur compatriotes [21] & le bien de ceux qui leur font des charitez en France. Il y en a lesquelles outre les prieres ordinaires & l'examen qu'elles font le soir, employent encore vn bon espace de tẽps à prier Dieu en leur particulier, auant que se coucher. Ces prieres particulieres s'addressent d'ordinaire à la faincte Vierge. C'est vn grand coup pour leur salut que de leur donner cette deuotion.

Elles disent quelquesfois aux rencontres fort naïfuement les prieres iaculatoires qu'elles font. Ma Mere, disent-elles, ie parle fort souuent à Dieu dans mon cœur. Ie prends grand plaisir à prononcer les saincts noms de Iesus & Marie. Elles sont fort facilement touchees du remords de leurs pechez, & les declarent fort candidement à leurs maistresses, & n'ont aucun repos qu'elles ne s'en soient confessees. Les Religieuses les ont veuës plusieurs fois s'arrester à dresser leur intention auant que commencer leurs actions particulieres, & prononcer tout haut le nom de Dieu, ou de la Vierge, ou de quelque Sainct qu'elles vouloient honorer pour lors.

[22] Vne Sauuagesse estant venüe demeurer au seminaire pour quelques iours, afin de se disposer au sainct Baptesme qu'elle souhaittoit auec ardeur, edifia grandement les Religieuses par sa ferueur. Elle les pressoit sans cesse pour estre instruite de ce qui estoit necessaire, elle alloit mesme trouuer toutes les petites pensionnaires les vnes apres les autres, pour repeter ce qu'on luy auoit donné à apprendre. Vne Religieuse l'ayant trouuee vn iour qu'elle sautoit de ioye,

desire, and to declare to her their intentions of steadfastly applying the holy Communion to the conversion of their fellow countrymen [21] and to the good of those who bestow upon them charities in France. There are some who, in addition to the customary prayers and the evening examination, spend considerable time in private prayer to God, before going to sleep. These private prayers are usually addressed to the blessed Virgin. It is a great aid to their salvation to give them this form of worship.

They sometimes very artlessly mention in conversations their ejaculatory prayers. "My Mother," they say, "I very often speak to God in my heart. I take great pleasure in pronouncing the holy names of Jesus and Mary." They are very easily touched with remorse for their sins, and declare them very candidly to their teachers, and have no rest until they have made their confession. The Nuns have repeatedly seen them stop to fix their attention before beginning their private tasks, and pronounce aloud the name of God, or of the Virgin, or of some Saint whom they wished to honor at that moment.

[22] A Savage woman, having come to sojourn at the seminary for some days,—in order to prepare herself for holy Baptism, which she ardently desired,—greatly edified the Nuns by her fervor. She incessantly urged them to instruct her in that which was necessary; she would even go in quest of all the little boarders, one after the other, to rehearse what had been given her to learn. A Nun, having one day found her leaping for joy, asked her the reason. "The Father," she said, "has assured me that I should soon be baptized, and that I had learned well."

A Seminary pupil, named Barbe, having been se-

luy en demanda la cauſe. Le Pere, dit-elle, m'a affeuré que ie ſerois bien-toſt baptiſée, & que i'auois bien appris.

Vne Seminariſte nommee Barbe, ayãt eſté rudemẽt repriſe de ſa faute, i'ay bien merité cela, dit-elle, car moy qui ſuis inſtruite & baptizee, ie fais bien vne plus groſſe faute, que celles qui faillent & ne ſçauent pas encore les prieres.

Cét enfant a d'excellens ſentimens de Dieu, ie luy ay ſouuent parlé moy-meſme hors du ſeminaire, elle a l'eſprit vif, & le iugement fort bon, & l'humeur docile, elle appartient à vn homme fort [23] groſſier & charnel, & qu'on na peu encore admettre au bapteſme pour ce ſubiect, il le ſouhaitte, mais il ne veut pas encore quitter ces mauuaiſes habitudes. Dés que cét enfant ſçait qu'il s'approche du ſeminaire, elle ſe va cacher. On la trouua vn iour en vn coin toute tranſie de crainte pour ce ſubiect, on luy demande ce qu'elle a. C'eſt Kimichſamiſman, cét hommes s'appelle ainſi, qui me veut amener, que feray-ie? on ne prie point Dieu dans ſa cabane, ſi meſme il en auoit enuie, ſa femme l'en empeſcheroit, on ne fait que du mal là dedans, il n'y a du tout qu'vne perſonne qui y prie Dieu, ie ne veux point ſortir d'auec vous que ie ne ſçache lire & eſcrire, & tout ce qui eſt neceſſaire pour aller au Ciel, pouruoyez moy quand ie feray grande, afin que ie puiſſe viure auec les bons Chreſtiens de Sillery ſans crainte de cét homme.

Vne petite fille aagee de huict, ou neuf ans ſortit du ſeminaire l'Automne dernier, pour retourner auec ſes parens, & hyuerna auec eux prés du [24] fort de Richelieu. Le Printemps venu ils retournẽt: cette

verely reproved for her fault, "I have well deserved that," said she, "for I who am instructed and baptized commit a much greater fault than they who transgress, and have not yet a knowledge of the prayers."

This child has excellent notions of God; I myself have often talked with her outside the seminary. She has a lively wit and very good judgment, and a docile temper; she belongs to a man very [23] rude and carnal, whom, on that account, it has not yet been expedient to admit to baptism; he wishes it, but he is not yet willing to forsake his bad habits. As soon as this child knows that he is approaching the seminary, she goes to hide herself. They found her one day in a corner, all chilled with fear on that account; they asked what ails her. "It is Kimichsamisman,"—that man is thus called,—"who wishes to take me away; what shall I do? They do not pray to God in his cabin,—even if he desired to, his wife would stop him; they do nothing but evil in there; there is only one person at all there who prays to God. I do not at all wish to go from you till I can read and write, and know all that is necessary for going to Heaven. Provide for me when I shall be grown up, so that I can live with the good Christians of Sillery without fear of this man."

A little girl, aged eight or nine years, left the seminary last Autumn, to return to her parents, and wintered with them near the [24] fort of Richelieu. At the coming of Spring, they returned; this poor child came to beg the Mothers to take her back; they refused her at first, for some just reasons, and expressly because her parents wished to have her. She began to weep, and would stay in spite of them, and

pauure enfant vint prier les Meres de la reprendre, elles la refuſerent d'abord pour quelques iuſtes raiſons, & nommément pource que ſes parens la vouloient auoir, elle ſe met à pleurer, & veut demeurer malgré eux, & malgré les Religieuſes, on la renuoya pourtant, elle reuint peu apres, on la refuſe derechef, enfin elle prend l'occaſiõ de la Proceſſion du S. Sacrement pour retourner la troiſieſme fois. Les Religieuſes faiſoient ce iour-là feſtin aux Sauuages, ſes parens y eſtoient, & lors qu'ils s'en voulurent aller à Sillery, la fille s'eſchappe d'auec eux, & ſe va coucher aupres la porte des Meres, & leur dit, ie veux eſtre inſtruite, ayez pitié de moy, ie n'ay que faire de mes parẽs pour ce ſubiet, la pluye ſuruient, elle ne ſe remuëpoint pour cela. Elle euſt paſſe la nuict, ſi ſes larmes n'euſſent obligé les Religieuſes de luy ouurir la porte de la maiſon, où elle entra comme dans vn paradis. La pauure enfant n'a pas l'eſprit des plus vifs du monde, elle fait ce qu'elle peut, ſa bonne volonté ſupplée au [25] defaut de l'eſprit.

Nous auons apris des nouuelles de la petite Thereſe Huronne qui a demeuré deux ans en ce ſeminaire, & fuſt priſe l'an paſſé par les Hiroquois, auec le Pere Iogues, & auec ſon oncle, appellé Ioſeph, lequel s'eſt eſchappé à ce Printemps des mains des Iroquois. I'en parleray cy-apres plus au long. Il vint à Kebec apres ſa deliurance, & alla ſalüer les Meres Vrſulines. Voicy ce qu'il racontoit de ſa niepce captiue. Elle n'a point de honte, diſoit-il, de ſon Bapteſme. Elle prie publiquement Dieu, elle dit qu'elle croit, elle ſe confeſſe ſouuent au P. Iogues, elle m'obeyſſoit en tout. Ie l'exhortois ſouuent de bien-faire, & de ne perdre point courage: ie vous

in spite of the Nuns; nevertheless, they sent her back. She returns soon afterward,—they refuse her again; finally, she seizes her opportunity, at the Procession of the Blessed Sacrament, to return the third time. The Nuns were that day feasting the Savages: her parents were there, and, when they wished to go away to Sillery, the girl escaped from them, and went to lie down near the door of the Mothers, saying to them: "I wish to be instructed: have pity on me; I have nothing to do with my parents in this matter." The rain comes on; she stirs not for that. She would have spent the night there, if her tears had not constrained the Nuns to open the door of the house to her, where she entered, as into a paradise. The poor child has not one of the quickest wits in the world,—she does what she can; her good will supplies the [25] want of intellect.

We have learned some news of the little Huron Therese who sojourned two years in this seminary, and was taken last year by the Hiroquois, with Father Jogues, and with her uncle, called Joseph, who escaped this Spring from the hands of the Iroquois. I will speak of this at more length hereinafter. He came to Kebec after his deliverance, and went to greet the Ursuline Mothers. This is what he related of his captive niece. "She is not ashamed," he said, "of her Baptism. She prays publicly to God; she says that she believes; she often confesses herself to Father Jogues; and she obeys me in everything. I would often exhort her to do well, and not to lose courage. I am much obliged to you, my Mothers," the poor man said, "for the good instructions that you have given her,—she forgets them not, she knows all that you teach. She speaks to Father

ſuis bien obligé mes Meres, diſoit le pauure homme, des bõnes inſtructions que vous luy auez donné, elle ne les oublie point, elle ſçait tout ce que vous enſeignez, elle parle au P. Iogues toutes les fois qu'elle le void cela n'empeſche pas qu'elle ne ſoit grandement triſte, viuant parmy nos cruels ennemis, elle a bien enduré du froid & des incommoditez l'Hyuer, elle a eſté fort [26] malade, mais Dieu luy a rendu la ſanté, ie luy diſois ſouuẽt: aye courage, cette vie eſt courte, tres [*sc.* tes] trauaux prendront fin, & tu ſeras bienheureuſe au Ciel, ſi tu perſeueres, elle n'a point de chapelet, elle ſe ſert de ſes doigts pour le dire, ou de petites pierres qu'elle met à terre a chaque *Aue Maria*, quelle dit, elle me parloit ſouuẽt de vous. Helas diſoit elle, ſi les filles vierges me voyoient en cét eſtat parmy ces meſchans Iroquois qui ne cognoiſſent pas Dieu, qu'elles auroiẽt pitié de moy! Ce bon Ioſeph racontant cecy aux Religieuſes, eſtoit accompagné de trois ou quatre autres Hurons qui s'eſtoient eſchapez auec luy.

Le parloir de ces bonnes filles ſert ſouuent de claſſe, les Sauuages de dehors y venant exprez les voir, & demander à eſtre inſtruits, ou reciter les prieres, il y en a qui ont pris le temps que les enfans faiſoient les prieres ou l'examen, pour entrer au parloir ou en la Chapelle, & ſe ioindre à leur deuotiõ. Les Atikamegues qui ſont peuples Montaignets du coſté du Nord pendant le tẽps qu'ils ont ſeiourné aupres de Quebec, ont eſté ſouuent [27] viſiter les Religieuſes pour eſcouter ou apprendre quelque bon mot, ils entroient au parloir ſoir & matin auec importunité meſme pour repeter leurs prieres ou le Catechiſme. Les frais qui ſuiuent ces ſainctes viſites & inſtructions

Jogues whenever she sees him; but these things do not prevent her from being exceedingly sad, living among our cruel enemies. She has well endured the cold and inconveniences of the Winter; she was very [26] sick, but God has restored her health. I would often say to her: 'Have courage,—this life is short; your labors will have an end, and you will be very happy in Heaven, if you persevere.' She has no rosary; she uses her fingers to recite it, or little pebbles, that she lays on the ground at each *Ave Maria* that she says. She often spoke to me of you. 'Alas,' she said, 'if the virgin sisters should see me in this condition among these wicked Iroquois who know not God, how they would pity me!'" The good Joseph, who related this to the Nuns, was accompanied by three or four other Hurons who had escaped with him.

The parlor of these good ladies often serves as classroom,—the Savages from without coming thither purposely to see them, and to ask to be instructed, or to repeat the prayers; there are some who have taken the time when the children were saying their prayers or answering questions, to enter the parlor or the Chapel, and join in their devotion. The Atikamegues, who are Montagnais peoples in the direction of the North, during the time that they sojourned near Quebec, often came [27] to visit the Nuns, in order to hear or learn some good word; they would enter the parlor evening and morning, with importunity even, for the sake of repeating their prayers or the Catechism. The expenses attending these holy visits and necessary instructions are great and unavoidable, and perhaps hardly yield to those incurred for the seminary pupils ordinarily detained

neceſſaires ſont grands & ineuitables, & ne cedēt peut-eſtre gueres à ceux qu'on fait pour les ſeminariſtes arreſtés d'ordinaire apres l'inſtruction, il faut ſoulager la faim de ces pauures gens. Ie ne dis riē icy de Madame de la Pelterie: car il y euſt vn an au Printemps qu'elle alla à Montreal pour aſſiſter au commencement de cette nouuelle & faincte habitation. Les Religieuſes ont fait aggrandir cette annee leur corps de logis pour auoir vne Chapelle, & loger dauantage de Religieuſes & Seminariſtes. Il eſt vray que cette augmentation n'eſt bonnement que commencee, il y reſte plus à faire qu'il n'y a de fait, la patience gagnera tout. Cette vertu eſt le miracle du Canada.

after the lesson; it is necessary to relieve the hunger of these poor people. I say nothing here of Madame de la Pelterie; for a year ago from Spring she went to Montreal, to be present at the beginning of that new and holy settlement. The Nuns have this year enlarged their buildings, in order to have a Chapel, and to accommodate more Nuns and Seminary pupils. It is true that this extension is only just begun,—there is more left to do than there has been done; patience will conquer everything. This virtue is the miracle of Canada.

[28] CHAPITRE III.

DE LA RESIDENCE DE SILLERY, & COMME LES SAUUAGES Y ONT PASSÉ L'ANNEE.

LA bourgade de S. Iofeph, dite Sillery, diftance de Quebec de deux petites lieües eft compofée d'enuiron 35. ou 40 familles de Sauuages Chreftiens qui s'y font arreftez, & y demeurent toute l'année, excepté les tẽps de leur chaffe: à ceux-cy fe viennent fouuent ioindre plufieurs de ceux qui font encore errans, partie pour receuoir quelque fecours, partie pour eftre inftruicts dans les myfteres de noftre faincte foy. Ce nombre femblera petit à ceux qui ne cognoiffent pas ce que c'eft qu'vn Sauuage errant: mais affez grand à ceux qui en ont la cognoiffance, & fçauent la vie que menoient auparauant ces pauures miferables. Au refte, quoy qu'il foit petit, il n'a pas laiffé d'auoir vne grande efficace, car [29] ç'à efté comme la femence du Chriftianifme parmy cette grande Barbarie. La bonne odeur des Sauuages qui s'y font retirez, & y font publiquement l'exercice de Chreftien, s'eft refpanduë de tous coftez. Depuis Tadouffac & Miskou iufques aux Hurons quafi tous parlent de les imiter. Ces familles arreftees font cõpofees de deux fortes de persõnes, les vns Montaignets, les autres Algonquins. Les Montaignets font ceux qui ont leur pays plus prés de Kebec, & s'appellent ainfi, à raifon de nos hautes montaignes. Les Algonquins font de plus hault: les derniers font

[28] CHAPTER III.

OF THE RESIDENCE AT SILLERY, AND HOW THE SAVAGES THERE SPENT THE YEAR.

THE little village of St. Joseph, called Sillery, two scant leagues distant from Quebec, is composed of about 35 or 40 families of Christian Savages who have settled there, and live there all year, except the times for their hunting; these are often joined by many of those who are still roving,—partly to receive some assistance, partly to be instructed in the mysteries of our holy faith. This number will seem small to those who are not acquainted with the state of a roving Savage; but sufficiently large to those who are thus acquainted, and know the life which these poor wretches formerly led. Moreover, small though it be, it has certainly been very efficient; for [29] it has been like the seed of Christianity amid this great Barbarism. The good reputation of the Savages who have betaken themselves thither, and who there publicly exercise their Christian duties, has spread abroad on all sides; from Tadoussac and Miskou even to the Hurons, nearly all speak of imitating them. These resident families are composed of two sorts of persons,—one Montagnais, the other Algonquins. The Montagnais are those who reside nearer Kebec, and are thus called on account of our high mountains. The Algonquins are further back; the latter are of two sorts,—some are of the Island, and from various places, extending toward the Hu-

de deux ſortes; les vns ſont de l'Iſle, & de diuers lieux, tirant vers les Hurons, les autres ſont voiſins des Montaignets, & comme meſlez auec eux. La cognoiſſance de Dieu & le commerce des François de Kebec a rendu ceux-cy plus ſouples & plus dociles, les autres quoy que preſque tous ruinez & reduits à rien ſont demeurez dans vn orgueil eſtrange, & nous ont donné iuſques à preſent de grands empeſchemens à la conuerſion des autres Algonquins & des Hurons meſmes, qui doiuent paſſer par [30] leur pays, pour venir icy bas. Nous n'auons encore pour toutes ces familles arreſtees que quatre petites maiſons à la Françoiſe, auſquelles nous en allõs Dieu aidant cét Automne ioindre deux autres commencees des l'Hyuer dernier, par le moyen de quelques aumoſnes qu'on nous a donnees pour ce ſubiect. Ce ſont quelques perſonnes ſignalees en vertu & en merite de noſtre ancienne France, qui ont entrepris en particulier l'auancement de quelques-vnes de ces familles, c'eſt vn œuure de charité excellemment bien appliqué nous en diſpoſons encore vn autre pour le Printemps prochain qui ſera dediee à ſainct François, celuy à qui elle eſt promiſe porte deſia le meſme nom: c'eſt le ſouhait & la deuotion d'vne perſonne de merite, de noſtre ancienne France, qui a de l'affection pour nos Sauuages, & a choisy cette famille pour luy faire du bien, & la tenir comme ſienne. Ces maiſons ſont baſties moitié de noſtre coſté, & moitié du coſté de l'Hoſpital, qui eſt ſeparé d'auec nous d'vne colline ou platon large d'enuiron ſoixante pas. Les [31] Montaignets ont choisy noſtre coſté: les Algonquins ont pris celuy de l'Hoſpital, les principaux Sauuages ſont logez en ces maiſons à la Françoiſe, les autres ſe

rons; the others are neighbors of the Montagnais, and as if mingled with them. The knowledge of God, and intercourse with the French of Kebec, has rendered the latter more supple and more docile; the others, although nearly all ruined and reduced to nothing, have remained in a strange pride, and have hitherto occasioned us great hindrances to the conversion of the other Algonquins, and of the Hurons themselves, who are obliged to pass through [30] their country, in order to come down hither. We have, as yet, for all these resident families only four little houses, on the French plan; to these, God helping, we are going to add this Autumn two others, begun last Winter, by means of some alms which have been given us for this purpose. Some persons distinguished in virtue and in merit, of our old France, are the ones who have undertaken in private the advancement of some of these families,—it is a work of charity excellently well applied. We are planning for still another, for next Spring, which is to be dedicated to saint François; the man to whom it is promised already bears the same name; such is the wish and the devotion of a person of merit, of our old France, who has affection for our Savages, and has chosen this family for the sake of doing it good, and of regarding it as his own. The houses are built half on our side, and half on the side of the Hospital, which is separated from us by a hill or mound about sixty paces wide. The [31] Montagnais have chosen our side, the Algonquins have taken that of the Hospital; the principal Savages are lodged in these houses on the French plan, the others dwell, in their fashion, under cabins of bark,—each on the side chosen by his own tribe, waiting until we can procure

cabanent à leur facon ſous des eſcorces, chacun du coſté de ſon party attendant qu'on leur puiſſe auſſi procurer quelques petits baſtimens, comme à leurs compagnons la principale vtilité de ces maiſons ſont les petits greniers où ils ſerrent leurs viures, & leur petis meubles, qui auparauant ſe diſſipoient & ſe perdoient faute de lieu à les conſeruer. On n'a pas peu en faire dauantage: car à proportion des maiſons, il faut aider à deſerter des terres à ceux qui ſont logez, du commencement nous auions moyen de nourrir huict hommes de trauail à Sillery, ils ſont à preſent reduits à quatre, & encore nous eſcrit on de France que le fond de la donation de feu Monſieur de Sillery deſtiné à leur entretien, eſt arreſté en France. Ie ne ſçay que penſer la deſſus, ſinon que tout cét affaire eſt l'œuure de Dieu. C'eſt ſa bonté & puiſſance qui luy ont donné commencement, & luy [32] donneront maintenant tel progrez qu'il voudra. Ie ſuis bien certain d'vne choſe qu'il eſt encore plus difficile de le continuer & maintenir qu'il n'a eſte de le commencer.

Or voicy comme les Sauuages ont paſſé leurs annees à Sillery. Les nauires leuerent l'anchre de deuant Kebec le 7. d'Octobre de l'an paſſé 1642. Leur depart fait icy vn merueilleux ſilence, & applique chacun à ſa famille dans vne tranquilité profonde.

Nos Sauuages de Sillery auec quelques autres qui s'eſtoient ioins à eux cõtinuerent leur peſche d'Anguille qu'ils auoient commencee quelque temps auparauant, c'eſt vne tres-fertile moiſſon que Dieu fait cüeillir tous les ans à Kebec & aux enuirons, depuis le commencement de Septembre iuſques à la fin d'Octobre dans la grande riuiere de S. Laurens, il s'y

for them also some small buildings, as for their companions. The principal advantages of these houses are the little lofts in which they bestow their provisions, and their little belongings, which formerly became scattered and lost for want of a place in which to keep them. It has not been feasible to do more: for, in proportion to the houses, it is necessary to aid in clearing lands for those who are lodged. At the start, we had means of supporting eight workmen at Sillery; they are at present reduced to four; and still we hear from France that the amount of the donation of the late Monsieur de Sillery, intended for their maintenance, is detained in France. I know not what to think of this, except that all this matter is the work of God. It is his goodness and power which have given it a start, and [32] will now give it such progress as he wills. I am very certain of one thing,—that it is still more difficult to continue and maintain it than it was to begin it.

Now let us observe how the Savages have spent their years at Sillery. The ships weighed anchor from before Kebec the 7th of October of last year, 1642. Their departure produces a wonderful silence here, and directs each man's attention to his own family, in deep tranquillity.

Our Savages of Sillery, and some others who had united with them, continued their fishing for Eels which they had begun some time before; this is a very fertile harvest which God offers for the gathering, at Kebec and in the surrounding regions, every year, from the beginning of September to the end of October, in the great river of St. Lawrence. At that time, they found this fish in prodigious abundance; the French salt it, the Savages smoke it, both make

en trouua pour lors vne quantité prodigieuſe, les François la ſalent, les Sauuages la boucanent: les vns & les autres en font prouiſion pour l'Hyuer, les Sauuages quittent leur petites maiſons pour faire cette peſche, & ſe cabanent [33] à vne portee de mouſquet afin que les ordures de poiſſon qu'on accommode, ne les infecte pas. Eſtant là ils venoient tous les iours à la ſaincte Meſſe, quoy qu'ils euſſent ſouuent paſſé la nuict à la peſche, vn de nos Peres leur faiſoit vn mot d'exhortation auant la Meſſe. Le ſoir le meſme Pere alloit aux cabanes les faire prier Dieu. Leur peſche eſtant finie, qui fuſt ſur le commencement de Nouembre ils retournerent à leurs maiſons, & emplirent leurs petits magazins de poiſſon boucané. Ceux qui n'ont pas encore de maiſon ſe cabanerent chacun de leur coſté. Ils ne furent pas pluſtoſt ramaſſez, que treize canots de la nation des Atikamegues les veinrent voir pour hyuerner auec eux, & ſe faire inſtruire. Ils ſe logerent du coſté des Montaignets prés de Iean Baptiſte qui en eſt le Capitaine. Le P. Buteux qui eſtoit deſcendu des trois Riuieres pour hyuerner à Sillery euſt charge de l'inſtruction des vns & des autres, c'eſt à dire des Montaignets & des Atikamegues. Ils demeuroient enſemble, comme parlant meſme lãgue. Le P. Dequen euſt [34] pour ſa part les Algonquins à enſeigner. Voicy l'ordre qu'on y a tenu tout l'hyuer, Le P. Dequen alloit tous les matins à l'hoſpital au quartier des Algonquins dire la Meſſe: hommes, femmes & enfans tous s'y trouuoient. La Chapelle & la ſale des malades eſtoit ſouuent remplie, auant la Meſſe le P. prononcoit tout haut les prieres en leur langue que chacun repetoit auſſi tout haut. Apres il leur expli-

provision thereof for Winter. The Savages leave their little houses to carry on this fishing, and encamp [33] a musket range away, so that the refuse of the fish which they prepare may not infect them. While there, they came every day to holy Mass, although they had often spent the night in fishing. One of our Fathers gave them a word of exhortation before the Mass. At evening, the same Father went to the cabins to have them pray to God. Their fishing done, which was toward the beginning of November, they returned to their houses, and filled their little stores with smoked fish. Those who have as yet no house, lodge in cabins, each on his own side. They were no sooner assembled, than thirteen canoes of the nation of the Atikamegues came to see them, in order to winter with them, and receive instruction. They lodged on the side of the Montagnais, near Jean Baptiste, who is their Captain. Father Buteux, who had come down from the three Rivers to winter at Sillery, had charge of the instruction of both parties,—that is to say, of the Montagnais and of the Atikamegues. They lived together, speaking the same language. Father Dequen had [34] for his share the instruction of the Algonquins. This is the plan we followed all the winter: Father Dequen went every morning to the hospital, in the Algonquin quarter, to say Mass: men, women, and children all were there. The Chapel and the ward of the sick were often filled. Before Mass, the Father pronounced aloud in their language the prayers, which each one also repeated aloud. Afterward he explained to them, at length, one of the mysteries of our holy Faith. Mass being said, the Father went through the cabins to teach in private those who were to be bap-

quoit au long vn des myſteres de noſtre faincte Foy. La Meſſe eſtant dite le P. alloit par les cabanes enſeigner en particulier ceux qui deuoient eſtre baptiſez, ou qui ſe diſpoſoient à cõmunier. Apres midy ie prenois le ſoing de faire le catechiſme aux enfans Algonquins. Ils s'aſſembloient à la ſale des malades auec autant d'aſſiduité & de ſeruer que ceux de noſtre France. Si leur arreſt eſtoit auſſi ſolide, ils ne leur cederoient en rien: le prix du catechiſme eſtoit vn couſteau, ou vn morceau de pain, d'autrefois vn chapelet, quelquesfois vn bonnet, ou vne hache aux plus grands & aux plus ſçauans, c'eſt vne belle occaſion de ſoulager la miſere de ces pauures peuples les [35] parens eſtoient rauis de voir la ferueur de leurs enfans qui alloient par les cabanes faire monſtre de leur prix. Le ſoir le P. Dequen retournoit à la Chapelle, où ils s'aſſembloient derechef pour faire les prieres. Le P. s'approchant de l'Hoſpital crioit tout haut, venez tous aux prieres: à ce cry chacun ſortoit en ſilence & couroit à la Chapelle, où les prieres duroiẽt enuiron vn quart d'heure, & l'inſtruction autant, le tout en grande modeſtie & deuotion. Voyant les Sauuages en cet eſtat, ie me ſuis fort ſouuent eſtonné de la pareſſe d'vne infinité de Chreſtiens de noſtre ancienne France, qui n'ont iamais peu ſe reſoudre de donner à Dieu vn demy quart d'heure le ſoir à genoux pour faire leur priere. Ie ne ſcay ce qu'ils reſpondront au iugement de Dieu.

Les Religieuſes Hoſpitalieres entonnoient ſouuent aux prieres & au catechiſme quelque hymne en langue Algonquine. Les Sauuages ſe plaiſent fort au chant & y reüſſiſſent tres bien. D'ordinaire auſſi elles prenoient les filles à part pour leur faire le catechiſme

tized, or who were preparing to receive communion. After noon I assumed the charge of teaching the catechism to the Algonquin children. They assembled in the ward of the sick, with as much diligence and fervor as those of our France. If their stability were equally firm, they would yield to them in nothing. The reward for catechism was a knife, or a piece of bread, at other times a chaplet,—sometimes a cap, or an axe, for the tallest and the most intelligent; it is an excellent opportunity for relieving the misery of these poor peoples. The [35] parents were charmed to see the fervor of their children, who went through the cabins to show their prizes. At evening, Father Dequen returned to the Chapel, where they again assembled for prayers. The Father, approaching the Hospital, cried aloud, "Come, all, to prayers;" at this cry each went forth in silence, and ran to the Chapel, where the prayers lasted about a quarter of an hour, and the instruction likewise,—all in great modesty and devotion. Seeing the Savages in this condition, I have very often been astonished at the indolence of countless Christians in our old France, who have never been able to bring themselves to accord God a half-quarter of an hour an evening, on their knees, to say their prayer. I know not what they will answer at the judgment of God.

The Hospital Nuns often intoned, at prayers and at catechism, some hymn in Algonquin speech. The Savages take much pleasure in singing, and succeed in it very well. Usually, too, they took the girls aside to hear them in the catechism, in the [36] ward of the sick, or at their grating, while the boys were instructed separately, so that all could say their les-

en la [36] ſale des malades, ou à leur grille, pẽdant qu'on inſtruiſoit ſeparement les garcons, afin que tous peuſſent dire leur leçon: car ſi on en omettoit quelqu'vn, il ſe mettoit à pleurer. Diſtribuãt vn iour vn pain aux enfans apres le catechiſme, i'en preſentay à vn qui me refuſa de le receuoir, & ſe mit a pleurer, diſant, commẽt veux-tu que ie mange n'ayant rien dit: quand ils eſtoient dans la neceſſité, le catechiſme eſtoit ſuiuy d'vn petit feſtin ou ſagamité pour ſoulager leur faim. Les Religieuſes cõtribuoient à leur tour aux deſpenſes neceſſaires, & vniuerſellemẽt parlant outre le ſoing & le ſecours des malades, elles ont exercé vne ſinguliere charité tout le long de l'annee enuers ces familles arreſtees, nommément enuers les Algonquins: qui ſont de leur quartier elles en ont eu ſouuent deux ou trois cabanes des plus pauures ſur les bras: c'eſt choſe incroyable des deſpẽſes qu'on eſt obligé de faire en ces rencontres, la miſere & la neceſſité eſt telle que la conſcience y eſt obligee. Voila pour les Algonquins.

Le P. Buteux a gardé le meſme ordre pour les Montaignets & Atikamegues, [37] excepté que les derniers s'eſtant retirés vn peu auant dans les bois ſur vne petite montagne proche de Sillery, il eſtoit obligé d'y aller tous les iours apres la Meſſe, & ſur le ſoir, où il aſſembloit les hommes & les femmes à part. Les neiges eſtoient hautes de 3. à quatre pieds. Ie l'ay veu pluſieurs fois retourner le ſoir eſtant ià nuict auec vne lanterne à la main, que le vent impetueux luy arrachoit ou eſteignoit, & puis le renuerſoit dãs les neiges de haut en bas de la montagne: cela peut eſtonner ceux qui l'ont cogneu en France infirme au dernier point, & preſque touſiours valetu-

son; for, if any one were omitted, he began to weep. Distributing one day a loaf of bread to the children after catechism, I offered some to one, who declined to receive it, and began to weep, saying, "How? would you have me eat, when I have said nothing?" When they were in need, the catechism was followed by a little feast, or sagamité, to relieve their hunger. The Nuns contributed in their turn to the necessary expenses; and, generally speaking, in addition to the care and succor of the sick, they have practiced a singular charity throughout the year toward these resident families,—notably toward the Algonquins who are of their precinct. They have often had two or three cabins of the poorest of these on their hands; it is incredible what expenses one is obliged to incur on such occasions; the misery and necessity is such that conscience is compelled thereto. So much for the Algonquins.

Father Buteux has observed the same plan for the Montagnais and Atikamegues, [37] except that when the latter had betaken themselves a little way into the woods on a small eminence near Sillery, he was obliged to go thither every day after Mass, and toward evening, when he assembled the men and the women apart. The snows were from 3 to four feet deep. I have repeatedly seen him return at evening—night having already set in—with a lantern in his hand, which the impetuous wind snatched from him or extinguished, and then overturned him in the snows from top to bottom of the hill. That may astonish those who have known him in France,—infirm to the last degree, and nearly always on the sick list. I will mention in a separate Chapter the principal incidents of the Baptism of the Atikamegues.

dinaire. Ie remarqueray en vn Chapitre à part ce qui s'eſt paſſé de plus notable au Bapteſme des Atikamegues.

Voila comme les Sauuages ont paſſé la premiere partie de l'hyuer. Sur la my-Ianuier les neiges eſtant deſia grandes & fortes, ils decabanerent tous de Sillery, & allerent enuiron à vn quart de lieuë de Kebec, pour y faire leurs traiſnes, & commencer leur premiere chaſſe, ils y demeurerent enuiron trois ſemaines le P. Buteux ſuiuit les Atikamegues, & alla [38] loger dans leur cabanes: ces bonnes gens furent rauis d'aiſe de le voir logé chez eux, & s'eſcrierent tous, En verité tu es de noſtre natiõ, en verité tu nous aymes. Ils faiſoient tous les iours vn quart de lieuë pour venir à Quebec entendre la Meſſe, nonobſtant la rigueur du froid & des neiges, pour l'ordinaire ils entroient dans la Chapelle des Vrſulines où le P. Buteux les enſeignoit. Ils alloient auſſi fort ſouuent au parloir des Religieuſes, & demandoient à repeter leurs prieres, afin de les mieux apprendre. Les Vrſulines leur teſmoignerent toute ſorte de charité, leur donnerent tous les iours à manger apres la Meſſe, ou l'inſtruction, & n'eſpargnerẽt riẽ de ce qu'elles auoiẽt pour les aſſiſter, & cooperer à leur conuerſion. Elles n'en font pas moins tout le long de l'année aux Algonquins & Montaignets quand ils vont à Kebec. Ce ſont des frais ineuitables à ceux qui ont entrepris l'ayde des Sauuages. Ils décabanerent tous ſur le commencement de Feurier, & entrerent dans les grands bois pour la chaſſe de l'Orignac. Le lendemain de leur depart comme [39] i'allois de Kebec à Sillery, ie trouuay vne ſeule cabane de douze ou treize infirmes, vieillards & enfans, que les Sauuages

In this manner the Savages spent the first part of the winter. Toward the middle of January, the snows being already deep and abundant, they all withdrew from the cabins at Sillery, and went to about a quarter of a league from Kebec, to make their sledges there, and to begin their first hunt; they remained there about three weeks. Father Buteux followed the Atikamegues, and went [38] to lodge in their cabins; these good people were delighted to see him lodged with them, and all exclaimed, "In truth you are of our nation; in truth you love us." They went a quarter of a league every day, so as to come to Quebec and hear Mass, notwithstanding the rigor of the cold and the snows. Usually they went into the Chapel of the Ursulines, where Father Buteux taught them. They also went very often to the Nuns' parlor, and asked to repeat their prayers, in order to learn them better. The Ursulines showed them every sort of charity,—gave them to eat, every day, after Mass or instruction; and spared nothing of what they had to assist them, and to coöperate in their conversion. They do no less than this, throughout the year, for the Algonquins and Montagnais, when they come to Kebec. These are inevitable expenses, for those who have undertaken to aid the Savages. They all left their cabins toward the beginning of February, and went into the great woods for the chase of the Moose. The day after their departure, as [39] I was going from Kebec to Sillery, I found a single cabin of twelve or thirteen invalids, old men, and children, whom the Savages had commended to me the evening before, and had asked me to send them to the Hospital. When they saw me pass, they took their coverings of bark, followed

m'auoiët recommandes le ſoir auparauant & prié de les enuoyer à l'Hoſpital: comme ils me virent paſſer, ils leuerent leurs eſcorces, & me ſuiuirent, comme ils peurent, & s'en vinrent à l'Hoſpital paſſer leur hyuer partie dans la ſale des malades, partie dans vne cabane proche de l'Hoſpital. Les Sauuages ne demeurerent gueres que 2. mois en leur grande chaſſe, pluſieurs retournerent pour les feſtes de Paſques, chaſque cabane porte d'ordinaire vn papier, qui marque les iours de feſte, afin qu'ils s'abſtiennent du trauail, ſinon en cas de neceſſité, & employent plus de temps à la priere. Iean Baptiſte auec ſa bande retourna le Mercredy ſainct, & ſe trouua fort à propos le lendemain au lauement des pieds qui ſe fit à l'Hoſpital, & les cõſola fort: on choiſiſt 12. hommes & 12. femmes, nous lauaſmes les pieds des hommes, & les Religieuſes les lauerent aux femmes, puis leur firent à tous vn feſtin magnifique ſelon le pays. Cinq [40] Hurons qui ont hyuerné à Sillery & y ont fait vn petit ſeminaire, admirerent ceſte celebrité que le P. de Breboeuf leur expliqua (ils ne manquent pas de raconter ces nouuelles en leur pays.) Sur la fin d'Auril tous les Sauuages ſe trouuerent raſſemblés, chacun retourne en ſon quartier & dreſſe ſa cabane, faict ſon petit magazin, paſſe ſes peaux, & vient à l'inſtructiõ, où l'õ garde le meſme ordre qu'à l'automne. Quand la terre eſt entierement deſcouuerte de neiges, chacun viſite ſon champ, & commence à le cultiuer. C'eſtoit vn contentemẽt de les voir aller au trauail apres auoir entẽdu la ſaincte Meſſe, & puis venir tous les ſoirs faire les prieres à la Chapelle, & entendre l'inſtruction. Mais ce contentement ne dura gueres. Car à peine auoient ils acheué de ſemer leur bled

me as best they could, and came away to the Hospital to spend their winter, partly in the ward of the sick, partly in a cabin near the Hospital. The Savages remained hardly 2 months in their great hunt; several returned for the Easter holidays. Each cabin usually contains a paper which marks the feast days, so that they may abstain from work, save in case of necessity, and spend more time in prayer. Jean Baptiste with his band returned on Wednesday in Passion Week, and was present in good time next day for the washing of the feet, which occurred at the Hospital, and greatly consoled them. They chose 12 men and 12 women; we washed the feet of the men, and the Nuns washed those of the women; then we prepared for all a feast that was magnificent for this country. Five [40] Hurons who wintered at Sillery, and formed a little seminary there, marveled at this festival, which Father de Brebœuf explained to them (they do not fail to relate these tidings in their own country). Toward the end of April, all the Savages again rally together; each returns to his own quarter and sets up his cabin, prepares his little store, dresses his skins, and comes to instruction, where the same order is observed as in the autumn. When the earth is altogether free from snow, each one visits his field, and begins to till it. It was a pleasure to see them going to work after having heard holy Mass, and then coming every evening to say their prayers in the Chapel, and hear instruction. But this pleasure hardly lasted; for, scarcely had they finished planting their Indian corn, when the rumors of incursions and ravages by the Iroquois obliged them to form a small body of warriors, and go to the fort of Richelieu and to the 3 rivers, in order to confront their

d'Inde, que les bruits des courſes & rauages des Iroquois les obligerent de faire vn petit gros de guerriers, & aller au fort de Riche-lieu & au 3. riuieres pour s'oppoſer à leurs ennemys. Mais les funeſtes nouuelles de la mort du Roy & de Mõſeigneur le Cardinal, & en ſuite le manque des ſecours d'armes [41] & ſoldats qu'on eſperoit de Frãce les firẽt redeſcẽdre à Sillery tous triſtes, & comme les nauires tardoient beaucoup, & que les viures leur manquoient, ils ſe diuiſerent par petites bandes, & allerent à la chaſſe vers Tadouſſac, s'eſloignans touſiours de leurs ennemis, & attendans les nauires.

enemies. But the disastrous news of the death of the King and of Monseigneur the Cardinal, and then the want of the succor of arms [41] and soldiers which we were expecting from France, made them return to Sillery, quite sad; and as the ships were very late, and as provisions failed them, they broke up into little bands, and went hunting toward Tadoussac, continually removing from their enemies, and awaiting the ships.

BIBLIOGRAPHICAL DATA: VOL. XXIII

XLVIII

For particulars of this document, see Vol. XXII.

XLIX

This is a letter written by Garnier to a friend in France ("Monsieur J. M. J."), from the Huron country, upon the 23rd of some unnamed month (possibly August), 1643. We follow a contemporary copy presumably by a member of the Garnier family in France, and now in the archives of St. Mary's College, Montreal. Although he addresses his correspondent as "brother," it is evident that this is only in the ecclesiastical sense.

L

In publishing the letter of Brébeuf to the Father General, dated at Three Rivers, September 23, 1643, we follow Father Martin's apograph (now in the archives of St. Mary's College, Montreal) of the original Latin *ex MSS. Soc. Jes.*

LI

Owing to the fact that the first MS. of the Huron report for the year ending in the spring of 1643 fell into the hands of the Iroquois, (the report was rewritten, and published in connection with the Huron part of the *Relation* for 1643–44), the *Relation* for 1642–43 consists of but one part, by Vimont, the superior; to

this being added a brief Declaration of the Directors of the Company of New France.

In reprinting the text of this *Relation*, we follow a copy of the original Cramoisy edition in the Lenox Library. It is generally referred to as "H. 81," because described in Harrisse's *Notes*, no. 81. The "Priuilege," which is signed "Par le Roy en fon Confeil. CRAMOISY," is dated "Paris le 24. Decembre 1643;" and the "Permifsion," with the signature "IEAN FILLEAV," is dated "Paris le [*space*] Ianuier. 14."

Collation: Title, with verso blank, 1 leaf; "Table des Chapitres," pp. (3); "Extraict du Priuilege du Roy," p. (1); "Permifsion du R. P. Prouincial," with verso blank, pp. (2); text, pp. 1–309; "Declaration de | Meffieurs les Directeurs, & Af- | fociez en la Compagnie de la | Nouuelle France. | ," pp. (3).

Peculiarities: In the imprint of the title-page "Cicognes" is misprinted "Cicoignes." Page 1 of the text is usually not numbered, though we have met with copies in which the numeration is distinctly indicated. Copies of an early issue have pp. 306 and 307 mispaged 326 and 327, while in later impressions the mispagination has been rectified. In all copies which we have examined, the endings of the lines of the last two paragraphs on p. 115 are more or less imperfect. The imprint of this *Relation* bears the names of Sebastien Cramoisy and Gabriel Cramoisy.

A letter in Ottawa, with an interlinear translation in French, covers pp. 56–58.

Copies of the *Relation* of 1642–43 have been sold or priced as follows: O'Callaghan (1882), no. 1222, sold for $17, and had cost him $30.50 in gold; Barlow (1890), nos. 1286 and 1287, sold for $6 and

$12, respectively; Dufossé, priced (1891–92) at 150 and 190 francs; Chadenat (1893), no. 11862, priced at 200 francs; and Lenox duplicate, sold by Bangs & Co. of New York, April 29, 1895, at $31.

Copies in libraries: Lenox (two copies, with both varieties of pagination); Harvard (correctly paged, but having sig. V, containing pp. 305 to the end, added from another copy); St. Mary's College, Montreal; Laval University, Quebec; Library of Parliament, Ottawa; Brown (private); and British Museum (two copies, correctly paged).

NOTES TO VOL. XXIII

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

1 (p. 39).—These four villages are the same mentioned by Lalemant in his report for 1640 (vol. xix., p. 167), except that St. Jean is here replaced by St. François Xavier, the latter village being classed in 1640 under the Attignawantan mission. In this interval of two years, there was probably a redistribution of the field of work, rather than a removal of the mission itself; for St. Jean was east of Sturgeon River, fully ten miles distant.—A. F. HUNTER.

2 (p. 55).—This native hemp may have been *Asclepias incarnata* (vol. xiii., *note* 17), or *Apocynum cannabinum*, which latter is mentioned by Kalm (1750) and other early writers as employed by the Indians in the manufacture of various fabrics. See Holmes's "Prehistoric Textile Art," in *U. S. Bur. Ethnol. Rep.*, 1891-92, pp. 21-45.

3 (p. 107).—On location of Kontarea, see vol. x., *note* 8.

4 (p. 155).—For description of armor and weapons used by North American aborigines, see vol. xiii., *note* 18, and vol. xv., *note* 2.

5 (p. 177).—The origin of this Huron seminary is described in vol. vi., *note* 9. The funds used for its support were afterward devoted to the Sillery colony (vol. xviii., p. 79).

6 (p. 225).—The Sauteurs, or Ojibwas (vol. xviii., *note* 16).

7 (p. 225).—*Pouteatami* (Pottawattomies): an Algonkin tribe, occupying the region around Lake Michigan. Nicolet found them (1634) about the entrance to Green Bay; and in this same region Allouez undertook a mission to them, 1667-70. The *Relation* of 1671 (chap. v.) states that "they had been driven, by fear of the Iroquois, from their lands, which were between the Lake of the Hurons and that of the Ilinois." In 1681, one of their bands was located on the Chicago River; other bands, at various historic periods, occupied the vicinity of St. Joseph, Mich., the neighborhood of Detroit, and the Manitoulin Islands. Their tribal location is often indistinct, through their frequent migrations and extensive affiliations with other tribes, especially the Foxes and Winnebagoes.

8 (p. 225).—*Nadouessi*, or Nadouessioux: now known by the abbreviated name of Sioux; the chief tribe of the Dakota stock, occupying the region of the upper Missouri and Mississippi Rivers; hostile to most of the Algonkin tribes.

A. F. Hunter says: "This Algonkin name of the Sioux tribes came to be applied generally to any other Indian nation of different language,—thus, to the Iroquois (see Copway's and Jones's histories of the Ojibways); also to the Hurons, which application of the name is preserved in Nottawa, a village, and in Nottawasaga, river and township, all three in Simcoe Co., Ont., in the district once occupied by the Huron and Tobacco nations. The name exists also in connection with the Nahdoway River, flowing into James Bay."

9 (p. 227).—*Kiristinons:* the Cree tribes (vol. xviii., *note* 15).

Irini: the Illinois tribe, occupying the valley of the river thus named; also of Algonkin stock.

10 (p. 247).—Francesco Gioseppe Bressani was born at Rome, May 6, 1612, and became a Jesuit novice Aug. 15, 1626. His studies were pursued at Rome and Clermont; the customary service as instructor being rendered at Sezza, Tivoli, and Paris. Arriving in Canada in 1642, he ministered for a time to the French at Quebec; in the following year, to the Algonkins at Three Rivers. In April, 1644, he set out, with an escort of Christian Indians, for the Huron mission; but, on the way, they were captured by the Iroquois, and carried to one of the villages of the latter, where he was cruelly tortured, at intervals, for over two months. Finally, he was ransomed by the Dutch at Fort Orange, and sent to France, where he arrived in the following November. The next year, he returned to Canada, and, after a short stay at Three Rivers, joined the Huron mission, where he labored until its destruction by the Iroquois, four years later. In the summer of 1648, he came down to Quebec for additional missionaries, returning to his field of labor with a reinforcement of five brethren. In the following year, he went with the fugitive Hurons to St. Joseph (Christian) Island; but their situation there was so perilous that Bressani was sent by his superior to Quebec to ask for succor,—a vain quest, however, since the authorities there could spare none of their slender force of soldiers. The dangers of the road preventing his return to his flock, he was obliged to remain at Quebec, where, at various times, he officiated in the church. Nov. 2, 1650, Bressani was obliged to return to Europe—on account partly of the limited resources of the mission, partly of his own precarious health. Having regained sufficient strength in his own country, he spent many years as a missionary and preacher in the principal Italian cities, and died at Florence Sept. 9, 1672. Soon after his return to Italy, Bressani published his *Breve Relatione d'al-*

cvne Missioni . . . nella Nuoua Francia (Macerata, 1653), which will, in due course, appear in the present series.

11 (p. 249).— Gabriel Druillettes, born Sept. 29, 1610, began his novitiate in the Jesuit college at Toulouse, July 28, 1629. His studies were pursued in that college and at Puy; and he was a teacher in the institutions, successively, at Mauriac, Béziers, and Puy. In 1643, he came to Canada, his first year being devoted to the study of the Algonkin tongue. Becoming proficient therein, he accompanied wandering bands of those savages on their hunting expeditions, as Le Jeune before had encamped with the Montagnais. In August, 1646, Druillettes set out on a mission to the Abenaki tribes of Maine, who, interested in the new religion through the Sillery converts, had asked for a teacher. He remained with these people one year, then three years with the Montagnais about Tadoussac. In June, 1651, he again went to the country of the Abenakis, not only for their instruction, but as an envoy from the Canadian authorities to secure, if possible, an alliance with the New England colonists against the Iroquois (vol. ix., *note* 4); his efforts were unsuccessful. Returning to Quebec in the following spring, he resumed his labors among the Montagnais, which, with ministrations at Sillery, Three Rivers, and other posts, occupied most of his time for twenty years thereafter. He accompanied Dablon on a mission to the Cree tribes, 1661–62; and in 1671–72 was in charge of the mission at Sault Ste. Marie. Druillettes ended his days at Quebec, Apr. 8, 1681. Two documents written by him will appear in this series.

12 (p. 249).— Lalemant wrote to Vitelleschi (March 27, 1643), a letter announcing the deaths of Jogues and the two donnés, and stating that he had written a eulogy on the Father, to be sent with this letter. An apograph of this epistle (in Latin) is in the archives of St. Mary's College, Montreal.

13 (p. 287).— Leonard Garreau was born at St. Yrieix, France, in September, 1610. At the age of eighteen, he became a Jesuit novice; he studied at Pau and Rome, and in turn gave instruction at Poitiers, Agen, and Bordeaux. At the close of his final year of probation (1643), he embarked for Canada. In the following year, he joined the Huron mission, and during nearly two years labored among the Nipissing Indians, with Claude Pijart; thereafter, he was probably employed in the Huron churches, until their ruin by the Iroquois. He is mentioned in the *Relation* of 1652 (chap. iii.) as one of the priests in charge of the Huron colony on the Isle of Orléans. In August, 1656, he set out, with Druillettes, to accompany a band of Ottawas to their country. Attacked on the way by the Iroquois, Garreau was mortally wounded; and, having been carried to Montreal, he died there, Sept. 2.

The manner of Garreau's death is narrated otherwise by Perrot. He says (*Mémoire*, Tailhan's ed., p. 84) that the Father was shot by a renegade Frenchman; see Tailhan's comments thereon (*ut supra*, pp. 228–231).

14 (p. 287).—Noël Chabanel was born Feb. 2, 1613, in the diocese of Mende. At seventeen, he entered upon his novitiate in the Jesuit college at Toulouse, where his priestly studies were carried on; his term of instruction was also served there (1634–39), and at Rodez (1641–42). His course completed, he at once joined the Canadian mission (1643), at the same time with Garreau (see preceding note); and together they went to the Huron mission. Chabanel remained there until the overthrow of the Huron nation; and, on his way to Ste. Marie, was slain by a Huron apostate, Dec. 8 or 9, 1649.

15 (p. 287).—The only record we have, concerning this nun, is one pathetic line in *Journ. des Jésuites*, under date of June 21, 1647: "Mother de Ste. Geneviève, at the Hospital, fell into a demented condition."

16 (p. 289).—Louis d'Ailleboust, one of the Montreal proprietors, succeeded Montmagny (September, 1648) as governor general of Canada; three years later, he was replaced by Jean de Lauson. In 1652, he obtained a grant of land on the Isle of Orléans (St. Francis parish). In the following year, he was chosen as a syndic of Quebec. During the interval between De Lauson's departure and D'Argenson's arrival (September, 1657–July, 1658), D'Ailleboust was acting governor of the country. He died at Montreal, May 31, 1660, leaving but one child, Barbe, who married De Lauson, the governor.

17 (p. 289).—René Chartier was the chaplain of the Ursulines at Quebec during his stay there, which lasted until October, 1647, when he returned to France. This event was, perhaps, hastened by a curious episode occurring in the month of June preceding, which is thus related in the *Journ. des Jésuites:* "The room of Monsieur the Prior, priest of the Ursulines, was searched; and more than 260 livres weight of Beaver skins were taken thence, after his boast that he had these, and that he would not deliver them to the [Company's] store, except at a good price."