

THE JESUIT RELATIONS
AND
ALLIED DOCUMENTS

VOL. XXVI



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THE JESUIT RELATIONS

AND

ALLIED DOCUMENTS

VOL. XXVI



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The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791

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

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XXVI

LOWER CANADA, HURONS: 1642-1644

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PREFACE TO VOL. XXVI

Document LIII. (the *Relation* of 1643-44) was commenced in Vol. XXV., wherein we presented Chaps. i.-viii. of Part I. (by Vimont, as superior). In this volume, the remainder of Part I. is given, together with the first five chapters of Part II. (the belated Huron report, by Lalemant). It will be remembered, from the prefatory note in Vol. XXV., that Part I. is dated at Quebec, September 5, 1644; and that the principal portion of Part II., dated in the Huron country, September 21, 1643, is a second copy of the Huron report which had been intended for the *Relation* of 1642-43,—the first copy was captured by the Iroquois, and, although restored to Jogues, was left in his cabin when he went to visit the Dutch, who unexpectedly enabled him to escape. The conclusion of this report, together with a closing chapter dated March 31, 1644, bringing the account of Huron affairs up to that date, will appear in Vol. XXVII.

Continuing his report, Vimont describes the Huron seminary maintained at Three Rivers during the winter, and the instruction of its six adult pupils. In the spring, they set out to return to their own country, accompanied by Father Bressani; but they have journeyed only six leagues when they are captured by an ambushed band, and carried prisoners into the Iroquois country. Ten different bands of these ferocious invaders have this summer ravaged

the St. Lawrence valley, and have even captured several Frenchmen, besides Hurons and Algonkins. The news of Bressani's capture is brought by a Huron who escaped from the Iroquois; later, particulars of his experiences in captivity are given by "a trustworthy person, who was an eyewitness of all his sufferings." Bressani is horribly tortured by his captors, and is afterward given as a slave to a woman of their tribe; but is sent by her to the Dutch at Fort Orange, who pay her a ransom for the Father (August 19). The Dutch treat him with the utmost kindness, and keep him until he has recovered from his wounds, then send him back to France.

A Huron war party attack the Iroquois near Fort Richelieu, and capture three of their enemies, whom they carry in triumph to Three Rivers. Montmagny intercedes for the prisoners; one is yielded by the Algonkins, but the Hurons insist on taking theirs to their own country,—promising not to harm them, but through their means to negotiate a peace. The governor consents; and he also grants them the aid of twenty French soldiers, who are to winter in the Huron villages, and escort their fleet to Quebec next summer. With them go also three Jesuits—Brébeuf, Garreau, and Chabanel, the latter to instruct the Algonkins who dwell near the Hurons.

Vimont next praises the docility and Christian behavior of the Attikamègues, who had received some religious instruction at Sillery, two years before. They remember all they have been taught; not only do they repeat the prayers, but "they observe Sunday as religiously as if they had been with the French." They persuade many of their pagan countrymen to come down to Three Rivers for instruc-

tion. The Christians hold a formal council with the French there, and declare that they wish openly to embrace the Faith. Many prominent families in this tribe follow the example of their chief, and emulate one another in their pious zeal. They even exhort those of other tribes to become Christians. Upon returning to their own country, they desire that a Father should reside among them; but, as yet, no one can be spared for that purpose.

The mission at Tadoussac is growing in importance. Buteux had charge of it last year; his account thereof, not reaching Quebec in time, was omitted from last year's *Relation*, but is given in that for this year (1644). The Christians at Tadoussac have maintained during the winter the pious duties in which they were instructed in the summer. Numerous instances are related of the piety and devotion manifested by these new converts. A zealous neophyte has his head shaved like those of the Fathers; he also takes "a whip of rope, and goes through the cabins, calling the others to prayers, and striking those who do not promptly obey." The ships bring brick for building a mission house; the Indians carry it to the place appointed, and so eagerly that the Father has to warn them not to overload themselves,—but they answer that they are obeying "his exhortations to practice mortifications for their unbaptized brethren."

De Quen succeeds Buteux, this year; the savages come to Quebec for him, with a canoe, and he receives from them all a hearty welcome. They render him an account of the manner in which they have spent the winter, and he is much consoled by their devoutness. After hearing the confessions of the Chris-

tians, he devotes himself to the instruction of the pagans, and wins many souls; during the summer, he baptizes forty persons. With the ships from France, comes Father le Jeune, who is greeted with joy by the savages of Tadoussac, and by Noël Negabamat, who goes down from Quebec expressly to meet him. Five converts are presented to him for baptism, for some of whom a sponsor is found in Madame de la Peltrie, "who had gone to Tadoussac to witness the fervor of these Neophytes." De Quen carries on the work of instructing the savages at this post, and finds them very tractable. Many of them do penance for their sins; a public penance is imposed by the priest on some Christians who become intoxicated. The Christian idea and form of marriage are gradually making some progress among these savages. When De Quen is recalled to Quebec, the Indians complain, and even propose to "shut up the Father in the Chapel, until the shallop that awaits him has left."

Vimont devotes his last chapter to an account of "the creation of a Captain at Tadoussac,"—that is, the "resuscitation" of a dead chief, by conferring his name and authority on another. This ceremony is accompanied by many presents and speeches, and followed by a feast.

A short note from Vimont introduces the Huron *Relation* of 1643, explaining that this is a second copy, sent later to replace the one captured by the Iroquois. Lalemant relates the calamities that have befallen the Huron church, and the gains that it has nevertheless made. One of the Huron villages, "the most impious of them all," is destroyed by the Iro-

quois. During the entire summer, the invaders keep up their raids throughout the Huron country; and so crafty and alert are they, that only two of their men are captured throughout the season. These are, of course, tortured and burned; "but they were souls destined for Paradise," for they are baptized by the Jesuits.

Late in the summer, the Hurons receive news of the capture of many of their number, with some of the French (Jogues and others), by Iroquois on the St. Lawrence. Joseph Taondechoren, "the most faithful and the best of our Christians," escapes from their hands, and returns to his own country, where he relates all the particulars of their disaster and the fate of the prisoners. Amid all the sufferings of these, they are greatly aided and cheered by the heroic and self-denying ministrations of Father Jogues, who renders them every kindly office within his power. He also endures his torments with the utmost courage and devotion.

Lalemant gives a separate account of each of the Huron missions. The house at Ste. Marie is in the care of Fathers le Mercier and Chastelain. It is the center of the mission work, and comprises, besides the residence of the priests, "a hospital for the sick, a cemetery for the dead, a church, a retreat for pilgrims, and a place where the infidels can receive instruction." Through all these, but especially the hospital, the Indians are reached and influenced. The pious acts and holy deaths of various Christians are recorded by the writer.

The church of the Attignawantan (the Bear clan)—among whom were situated the oldest mission stations, Ihonatiria, now abandoned; and Ossossané, or

La Conception—has especially suffered. The oldest and best Christian families have been decimated by Iroquois captivities and massacres, and many are reduced to dire poverty. But the fervor, devoutness, and resignation of these poor harassed Christians increases with their sufferings and trials; and the unbelievers have been moved thereby to respect the Faith. Especially shining examples are those of Joseph Taondechoren, René Tsondihwannen, and Charles Tsondatsaa. The latter is almost suffocated in a sweat box by some infidels, who think thus to test his courage and his devotion to his religion; but he yields not.

At St. Joseph, the principal Christian is Étienne Totiri, who, with his wife, is devoted to the interests of the church. A child of theirs, but three years old, “has so imbibed piety with her mother’s milk that she answers the Catechism in public, knows her prayers, and takes pleasure in unloosening her lisping tongue by speaking of God and the beauties of Paradise.” Several influential chiefs have been baptized here; the character and experience of each are described. One of these has renounced his office as chief, “for fear that it might compel him to some offense against God.”

The increasing number of native converts renders more conspicuous their opposition to the pagan customs of their tribesmen; and the latter, enraged at the restraints which the Christians would impose upon them, “redouble their calumnies against the Faith,” and desire to suppress the new religion. The missionaries look forward to the possibility of martyrdom for both themselves and their neophytes; but no one, either priest or Indian, falters for a

moment. Death is, to each, only the blessed recompense for his suffering on earth. The Fathers have induced the Christians to wear rosaries around their necks, as a sign of their faith; this emblem seems also to be for them a defense from temptation.

Two of the Hurons who had been under Brébeuf's instruction return to their own country, and bring to the Fathers letters from Quebec. Both these men belong to the village of St. Michel, where they make public announcement of their conversion, and urge their countrymen to embrace the Faith. One of these, soon afterward, is assailed by dire calamities; but his faith and constancy remain unshaken. Striving to save his dying sister's soul, he commends her to God, and baptizes her five or six times,—but all to no avail, for, “although water was not wanting in her Baptism, he had forgotten the formula, or had never learned it.” But God has mercy on them; the dying woman's strength revives for a little while, and her brother runs five leagues, without stopping, to Ste. Marie, to obtain the aid of a priest. Two of the Fathers hasten to her; they find her “quite prepared for Heaven, to which her soul soared, shortly after she was baptized.” The Christians of St. Michel are now sufficiently numerous to warrant a permanent mission station among them, of which Chaumonot and François du Peron have charge.

An Algonkin chief from the Island tribe endeavors to instigate the people of St. Michel to hostility against the “black gowns.” This hinders the conversion of the infidels; but those who are already believers are only roused to greater zeal and courage. In this village, the infant church has “a Preacher of its own nation, an Apostle who worthily

upholds its interests." He is able and eloquent, and a bold warrior; to see him with a weapon in his hand, "one would think him an animated portrait of those ancient Cæsars of whom in Europe we see but pictures, all dimmed with smoke." While on the lake in a storm, with infidel companions, their lives are in danger; this Barnabé calls upon God, and immediately the wind and waves become calm. The infidels, however, claim this result as due to the demon whom they had previously invoked.

R. G. T.

MADISON, WIS., July, 1898.

LIII (continued)

RELATION OF 1643-44

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1645

Chaps. i.-viii. were given in Volume XXV.; we herewith present chaps. ix.-xiv. of Part I., and chaps. i.-v. of Part II. (the Huron report). The remainder of the document will appear in Volume XXVII.

[139 i.e., 143] CHAPITRE IX.

DU SEMINAIRE DES HURONS AUX TROIS RIUIERES, & DE
LEUR PRISE AUEC CELLE DU PERE IOSEPH
BRESSANY, PAR LES IROQUOIS.

LE Seminaire des Hurons que nous entretenons icy a esté cette année extraordinairement heureux, & à parler humainement, extraordinairement malheureux il a esté à vray dire extraordinairement heureux en ce qu'il a esté cōposé de six excellens Neophytes, dont les vns se font singulierement perfectionnez en la Foy qu'ils auoient desia embrassée, les autres l'ont receuë avec de tres-bonnes dispositions, & tant les vns que les autres ont donné & receu toute forte de satisfaction pendant tout le temps qu'ils ont feiourné avec nous.

Il a esté d'vn autre costé extraordinairement malheureux en ce que [144] ces pauvres Chrestiens fortans de nos mains font tombez en celles des Iroquois pour feruir de proye aux flammes, & à leurs estomachs affamez de la chair & du sang de tous ces peuples qui nous escoutent. I'ay dit que ce Seminaire auoit esté en cette consideration extraordinairement malheureux humainement parlant, car nous deuons adorer tous les desseins de la Prouidence diuine, & esperer qu'elle tirera sa gloire, & le bien de ces peuples des estranges afflictions dont elle les frappe. Peut-estre que l'accident qui est arriué à ceux-cy, n'est qu'vn malheur imaginaire dans nos pensées, & vn veritable

[139 i.e., 143] CHAPTER IX.

OF THE SEMINARY OF THE HURONS AT THE THREE RIVERS, AND OF THEIR CAPTURE, WITH THAT OF FATHER JOSEPH BRESSANY, BY THE IROQUOIS.

THE Seminary of the Hurons that we maintain here has this year been extraordinarily fortunate, and, humanly speaking, extraordinarily unfortunate. In truth, it has been extraordinarily fortunate, because it has consisted of six excellent Neophytes,—some of whom have perfected themselves to a wonderful degree in the Faith, which they had already embraced; while the others have received it with very good disposition, and all have given and have received the utmost satisfaction during the whole time that they remained with us.

On the other hand, it has been extraordinarily unfortunate, because [144] these poor Christians on leaving our hands fell into those of the Iroquois, to serve as a prey for the flames, and for their stomachs hungering after the flesh and blood of all these peoples who hear us. I have said that this Seminary had been in this respect extraordinarily unfortunate, humanly speaking; for we must adore all the designs of divine Providence, and trust that he will derive his own glory and the good of these peoples from the unusual afflictions with which he smites them. Perhaps the accident that has happened to these persons is but an imaginary misfortune in our minds,

bon-heur dans celle de Dieu, qui auoit attaché leur predestination à leur prise, & au genre de mort que ces Barbares leur auront fait souffrir. Nous auons fujet de le coniecturer de la forte par les témoignages qu'ils nous ont donné d'une parfaite probité, tandis qu'ils ont fejourné avec nous.

Quatre d'iceux estoient partis de leur pays dès l'Automne passée, pour venir hyuerner ça bas & y estre instruits [145] à loisir, esperant de profiter beaucoup des bons exemples, tant de nos François que des Sauvages Chrestiens, dont ils auoient appris la vertu & les bonnes mœurs par le rapport de leurs compagnons qui auoient hyuerné icy les années precedentes, & qui en auoient esté grandement touchez: La crainte des Iroquois, de la faim, & de plusieurs autres grands dangers & trauaux qu'il faut souffrir dans vn si long voyage ne fust pas assez forte pour les empescher de venir chercher cette perle de l'Euangile qui est preferable à tous les biens de la terre, & qu'on ne fçauroit achepter trop cherement, mesmes avec la perte de la vie. Les deux autres estoient deux prisonniers qui vindrent se ietter entre nos mains apres s'estre eschappez de celles des Iroquois, qui les auoient tenus prisonniers, l'un depuis la prise du Pere Iogues, par qui il fust baptisé, l'autre depuis la funeste défaite des Hurons aupres de Montreal, causée par vne infigne lascheté & trahison des Iroquois; qui ayant attiré les Hurons [146] dans leur Fort, sous pretexte de paix & amitié, en massacrèrent les vns, & firent les autres prisonniers à la referue de fort peu qui se fauuerent tous nuds à Montreal.

Ces six Hurons se rendirent par vn heureux rencontre aux trois Riuieres, au commencement de No-

and true happiness in the sight of God, who had connected their predestination with their capture and the kind of death that these Barbarians may make them suffer. We have reason to suppose this, from the evidences of perfect integrity that they gave while they dwelt with us.

Four of them had left their own country last Autumn, to come and winter here, and to be instructed [145] at leisure, hoping to derive great benefit from the good examples both of our French and of the Christian Savages, of whose virtue and good habits they had heard through the reports of their countrymen who had wintered here in previous years, and had been greatly impressed thereby. The fear of the Iroquois, of hunger, and of numerous other great dangers and hardships that have to be encountered on so long a journey, was not sufficient to prevent them from coming to seek that pearl of the Gospel which is preferable to all earthly goods, and which cannot be too dearly purchased, even with the loss of life. The two others were captives who came and threw themselves into our hands, after escaping from those of the Iroquois, who had taken them prisoners,—one since the capture of Father Jogues, by whom he was baptized; and the other, after the disastrous defeat of the Hurons near Montreal. This disaster was caused by a signal act of cowardice and treachery on the part of the Iroquois, who, having attracted the Hurons [146] into their Fort under pretext of peace and friendship, massacred some and made prisoners of the others, excepting a very few who fled, quite naked, to Montreal.

These six Hurons met together, by a fortunate coincidence, at the three Rivers, at the beginning of

uembre apres s'estre fauvez de diuers hazards. Ils y trouuerent le Pere Brebeuf qu'ils cherchoient, & qui les receuft dans nostre maison, & prit le foin de leur instruction & nourriture assisté puiffamment des liberalitez de Monsieur le Gouverneur qui n'espargne rien en semblables actions, comme aussi de celle de Monsieur de Chamflour qui commande au Fort & habitation des trois Riuieres, & mesme des reuerendes Meres Hospitalieres, qui estendent bien fount leur charité hors de l'enceinte de leur Hospital, particulièrement en faueur des Hurons.

Incontinent apres leur arriuée: ils s'appliquerent à apprendre les prieres, & le Catechisme, avec vn ardeur qui ne pouuoit prouenir que du sainct [147] Esprit, les plus auancez aydoient les plus reculez, & ceux qui estoient plus ignorans reconnoissoient volontiers les plus sçauans pour leur maistres: ils passoient dans ces commencemens la meilleure partie de la nuit à dire, & repeter continuellement ce qu'ils auoient appris pendant la iournée, l'vn deux qui auoit l'esprit plus grossier, & la memoire moins heureuse que les autres defesperoit quasi au commencement de pouuoir rien apprendre, neantmoins aydé de la grace de Dieu, & encouragé par les paroles du Pere, & par les bons exemples & discours de ses compagnons, il perfeuera si heureusement à se faire instruire qu'il apprist non seulement les prieres & le Catechisme, mais encore plusieurs autres choses non sans vn grand estonnement de foy-mesme. Ils assistoient tous les Dimanches au Catechisme qu'on faisoit aux François en la Chappelle, & bien qu'il fussent assez aagez, il auoient neantmoins vne singuliere satisfaction de respondre publiquement de ce qu'ils auoient appris

November, after having escaped many dangers. They found there Father Brebeuf, whom they sought; he received them into our house, and took charge of their instruction and maintenance,—being greatly assisted by the liberality of Monsieur the Governor, who spares nothing on such occasions; also of Monsieur de Chamflour, the commandant of the Fort and settlement of the three Rivers; and even of the reverend Hospital Mothers, whose charity extends very frequently beyond the bounds of their Hospital, especially in favor of the Hurons.

Immediately after their arrival, they applied themselves to learning the prayers and the Catechism with an ardor that could only proceed from the holy [147] Ghost. Those more advanced helped those more backward, and those who were ignorant willingly accepted the more learned for their masters. In the beginning, they passed the greater portion of the night in continually repeating what they had learned during the day. One of them, who was of duller comprehension and had a less retentive memory than the others, almost despaired at the commencement of ever being able to learn anything. Nevertheless, aided by the grace of God, and encouraged by the words of the Father, and by the good examples and discourses of his companions, he persevered in becoming instructed, with such success that he learned not only the prayers and the Catechism, but also many other things, to his own great astonishment. Every Sunday, they attended Catechism, which was taught to the French in the Chapel; and, although they were somewhat advanced in years, they nevertheless experienced great satisfaction in answering publicly questions on what they had learned [148] during the

[148] pendant la femaine avec l'admiration des François, & de nos Sauuages: enfin ils profiterent tant en l'espace de deux mois, & donnerent tant de tefmoignage de leur bonne volonté, que le Pere qui les instruisoit, iugea à propos de conferer le baptesme à ceux qui ne l'auoient pas encore receu, & suplér les ceremonies aux autres: ce qui se fist au grand contentement de ces bons Neophytes.

Depuis ce temps-là iusques au iour dedié à la memoire du glorieux sainct Ioseph ils se dispoferent à la Sainte Communion par des frequentes Confessions, & par vne telle innocence & probité de vie, que bien fouuent le Pere qui gouernoit leur conscience estoit obligé de leur faire redire des pechez de la vie passée, pour auoir quelque matiere d'absolution; Car apres s'estre examinez diligemment, vn chacun difoit ingenuëment & fans vanité: Pour moy, ie ne me fouuiens point d'auoir offensé le souuerain Maistre de nos vies. Comment pourrions-nous [149] l'offencer icy parmy tant de bons exemples & instructions? Ce n'est point icy où demeure le meschant Oki, c'est dans nos villages que le Demon & le peché regnent, si nous pouuions tousiours demeurer avec vous, nous ferions heureux, & nous espererions de conseruer tousiours l'innocence de nostre baptesme, c'est pour cela que nous sommes descendus icy, afin d'apprendre par vos discours & exemples à seruir Dieu; nous n'aurions point d'esprit si nous l'offensions parmy tant de faueurs que nous receuons de luy, car c'est luy qui nous fait tout le bien que vous nous faites.

Pendant tout l'Hyuer ils furent troublez de fonges espouuentables, capables de les effrayer, & les faire tomber dans leur anciennes superstitions, s'ils n'euf-

week, to the admiration of the French and of our Savages. Finally, they made such progress in the space of two months, and gave such evidence of their good will, that the Father who instructed them deemed it advisable to confer baptism on those who had not yet received it, and to supply the rites in the case of the others,—which was done, to the great joy of these good Neophytes.

From that time to the day dedicated to the memory of the glorious saint Joseph, they prepared themselves for Holy Communion by frequent Confessions, and by such innocence and uprightness of life that very often the Father who directed their consciences was obliged to make them repeat sins of their past life, to have some matter for absolution. For, after having diligently examined themselves, each one would say ingenuously and without vanity: “For my part, I do not recollect having offended the sovereign Master of our lives. How could we [149] offend him here, amid so many good examples and instructions? It is not here that the wicked Oki dwells; it is in our villages that the Devil and sin reign. If we could always live with you, we would be happy, and we might hope always to retain the innocence of our baptism. That is why we came down here,—that we might learn from your discourses and your examples to serve God. We would have no sense, were we to offend him in the midst of so many favors that we receive from him; for it is he who does us all the good that you do to us.”

Throughout the Winter, they were troubled by horrible dreams, sufficient to frighten them and to make them relapse into their old superstitions, had they not been steadfast in the Faith. But in this,

fent esté bien fermes en la Foy : Mais en cela, comme en toute autre chose, ils auoient vne pratique familiere d'offrir tout à Dieu & se resigner entre ses mains, Seigneur, disoient-ils, vous estes le souverain Maistre de nos vies, faites-en ce qu'il vous [150] plaira, ie vous offre tout ce dequoy ces songes me menaffectent : ie suis prest de l'accepter, si vous en ordonnez de la forte, il ne me peut arriuer que du bien en fuiuant vos ordres, car vous estes mon Pere, & vous m'aymez parfaitement. Ils ieufnerent tous six le Carefme tout entier dans le desir qu'ils auoient de satisfaire à Dieu pour leurs pechez passez, & dans cette mesme consideration qui leur estoit fort familiere, ils taschoient à supporter ioyeusement toutes leurs peines : S'ils alloient à la chasse, s'ils alloient pescher sous les glaces, s'ils entreprennoient quelque voyage ce qu'ils ont fait plusieurs fois pour nous faire plaisir pendant les rigueurs de l'Hyuer : Mon Dieu disoient-ils, nous vous offrons cette peine, & tout le mal que nous allons souffrir, c'est pour vous plaire, & pour satisfaire à vostre Iustice, pour nos pechez. Quelqu'un d'eux ayant esté par deux fois mal traité par vn de nos François, il ne s'en vengea point, & ne respondit aucun mot, ny ne s'en plaignit à personne, mais dit seulement [151] en son cœur : Mon Dieu, i'accepte volontiers ce desplaisir, & ie vous l'offre de bon cœur en satisfaction de mes pechez, & à vostre gloire, peut-estre luy ay-ie donné occasion de se facher, encore bien que ie n'aye eu aucunement l'intention de le faire : c'est ainsi que ces braues Seminaristes que Dieu alloit disposant doucement à la mort ou à l'esclauage, s'entretenoient pendant l'Hyuer dans la pratique de plusieurs saintes & vertueuses actions.

as in all other things, their usual practice was to offer everything to God, and to resign themselves into his hands. "O Lord," they would say, "you are the sovereign Master of our lives; do with them as you [150] please. I offer you everything with which these dreams threaten me; I am prepared to accept it, if you so ordain. Nothing but good can happen to me while I obey your commands, for you are my Father, and you love me perfectly." All six fasted through the whole of Lent, in their desire to atone to God for their past sins; and for this same reason, which was quite habitual with them, they strove to bear all their troubles joyfully. If they went out to hunt; if they went to fish through the ice; if they undertook any journey,—as they did several times, during the severe Winter weather, to gratify us,—they would say: "My God, we offer you this trouble, and all the ills that we may suffer. It is to please you, and to satisfy your Justice for our sins." One of them was, on two occasions, ill-treated by one of our French. He did not avenge himself; he answered not a word, nor did he complain to any one, but merely said [151] in his heart: "My God, I willingly accept this grievance, and I cheerfully offer it to you in atonement for my sins, and to your glory. Perhaps I have given him cause to be angry, although I had no intention of doing so." Thus did these worthy Seminarists, whom God was gently preparing for death or for slavery, maintain themselves during the Winter in the performance of many holy and virtuous actions.

Finally, when Spring came, and the river began to be somewhat free through the disappearance of the ice, they resolved to embark on the return to

Enfin le Prin-temps estant venu, & la riuere commençant à estre vn peu libre par le depart des glaces, ils resolurent de s'embarquer pour retourner en leur pays promettans d'y parler hautement en faueur de la Foy, & de rendre leurs parens & compatriotes participans du mesme bon-heur qu'ils auoient receu aupres de nous. En effect, il y auoit de grandes apparences qu'ils eussent fort auancé la Foy dans leur pays, estant desia quasi tous hommes faits, & de bon esprit, bien instruiçts, & grandement zelez pour la conuerfion de leurs gens, parmy lesquels [152] quelques-vns d'eux auoient beaucoup d'autorité, & particulièrement vn qui auoit esté desia choisi pour estre Capitaine de guerre, outre cela ils deuoient parler auantageusement des François, & de nos Peres qui les auoient chargez de beaux presens, & tesmoigné toute forte d'affection, mais toutes ces esperances ont esté vaines, & si nous n'en auions d'autres plus solidement establies sur la prouidence de Dieu, nous aurions sujet de craindre que l'accident arriué à nos Seminaristes ne gastaft tous nos affaires dans les Hurons, au lieu de les auancer, ces peuples se pouuant figurer par tant de mauuais éuenemens aufquels nous donnons ce semble quelque occasion, que nous leur apportons tous ces malheurs, & que nostre compagnie est fatale à leur ruine & defolation, s'ils n'ont pas ces pensées, c'est par vne speciale Prouidence de Dieu qui pouffe nos affaires en confondant nos inuentions & industries, & en nous ouurant d'autres voyes que nous ne connoissons pas. Tant y a que nos Neophytes s'embarquerent dans trois canots le 27. d'Auril [153] avec le Pere Ioseph Bressany Italien de Nation & natif de la Ville de Rome, que nostre

their own country,—promising to speak there boldly in favor of the Faith, and to render their relatives and countrymen sharers of the same blessing that they had received while with us. In fact, there was every prospect that they would greatly advance the Faith in their country; for they were nearly all grown men, with good minds, well taught, and very zealous for the conversion of their people, among whom [152] some of them had great authority,—one especially, who had already been chosen as a war Captain. Besides this, they would have spoken favorably of the French, and of our Fathers, who had loaded them with fine gifts and shown them every kindness. But all these hopes were vain, and, if we had not others, solidly founded on God's providence, we would have reason to fear that the accident which has happened to our Seminarists might spoil all our affairs in the Huron country instead of advancing them; for these peoples may imagine—on account of so many unfortunate events, of which we seem to be the cause—that we bring all these misfortunes upon them, and that our company is fated to cause their ruin and desolation. If they have not such notions, it is due to a special Providence of God, who guides our affairs by confounding our own contrivances and skill, and by opening to us paths that we know not of. At all events, our Neophytes embarked in three canoes, on the 27th of April, [153] with Father Joseph Bressany,—an Italian by Birth, and a native of the City of Rome, whom our Reverend Father General had sent here to us,¹ two years ago,—and a young French lad, who was sent to serve our Fathers. It was believed that there would not, as yet, be much danger upon the river; and our

Reuerend Pere General nous auoit enuoyé icy il y a deux ans, & vn ieune garçon François qu'on enuoyoit pour feruir nos Peres, on ne croyoit pas qu'il y eust encore grand danger fur la riuiere, & nos Hurons particulierement estoient dans cette penſée, que les glaces n'estans pas encore entierement parties, les Iroquois n'auroient pas eu le loisir de venir de leur pays, outre qu'ils s'imaginoient quë la Paix auroit desia esté concluë entr'eux & les Iroquois, fuiuant vn pourparler qu'on auoit commencé fur ce fujet auant qu'ils partissent de leur pays; ce qui nous obligea à hazarder plusieurs paquets pour nos Peres des Hurons, dans la necessité qu'ils souffrent apres tant de pertes.

Toutes ces affeurances n'empescherent pas que le Pere & les Hurons ne se disposassent comme des personnes qui deuoient bien-toſt mourir, tous estoient reſolus indifferement à la vie ou à la mort, mais pluſtoſt à la mort qu'à la vie, [154] la diuine Prouidence leur donnant interieurement quelque presentiment de ce qui leur deuoit arriuer, non fans quelques indices exterieures, car le canot du Pere Breffany fist naufrage à vne lieuë des trois Riuieres, en vn lieu où il n'y auoit aucun danger, & en vn beau temps, le voisinage de la terre fauua tout ce qui estoit dedans, mais cët accident les arreſta, & les obligea de coucher au deçà de l'entrée du Lac, d'où estant partis le lendemain, le froid & les grandes neiges qui tomberent, les retarderent beaucoup & ne leur permirent pas de passer la riuiere Marguerie, esloignée de six lieuës des trois Riuieres, où les Hurons ayant tiré quelques coups de fuzil fur des Outardes, se firent reconnoistre par trente Iroquois, qui n'estoient pas loin de là, & qui leur dresserent vn embuscade au

Hurons especially were of opinion that, as the ice had not yet entirely disappeared, the Iroquois had not had time to come from their country. Moreover, they imagined that Peace had already been concluded between them and the Iroquois, in consequence of overtures commenced upon this subject before they had left their own country. This induced us to risk several packages for our Fathers among the Hurons, owing to the need in which they were, after so many losses.

All these assurances did not prevent the Father and the Hurons from preparing themselves as persons who might soon die. All were ready alike for life or for death,—but for death rather than life, [154] because divine Providence gave them some inward presentiment of what was to happen to them. Nor were they without some outward indications; for Father Bressany's canoe was wrecked about a league from the three Rivers, at a place where there was no danger, and in fine weather. Owing to the proximity of the land, all in the canoe was saved; but this accident stopped them, and compelled them to sleep at this side of the entrance to the Lake. When they started thence on the following day, the cold and the quantity of snow that fell greatly delayed them, and did not allow them to proceed farther than the Marguerie river, six leagues beyond the three Rivers.² Here the Hurons fired a few gunshots at some Bustards; this made their presence known to thirty Iroquois who were not far away, and who prepared an ambush for them beyond the river, behind a point which they had to double. Consequently, on the third day after their departure, when the canoe which carried Father Bressany, and

de là de la riuere, derriere vne pointe, laquelle ils deuoient doubler, si bien que le troiefme iour apres leur depart, le canot où estoit le Pere Breffany & qui alloit le premier, estant arriué à cette pointe se vid incontinent [155] attaqué par trois canots Iroquois, à la veuë defquels le Pere commanda qu'on ne combatit pas, la partie n'estant pas efgale, n'y en hommes n'y en armes, les ennemis s'approchent, & se faiffient du Pere, & des deux Hurons qui l'accompagnoient, & les declarent leurs prifonniers.

Cependant les deux autres canots Hurons tafchent de se fauuer à la fuite, & defia ils estoient si esloignez qu'ils pensoient estre hors du danger, lors qu'ils apperceurent apres auoir doublé vn autre pointe, deux autres canots Iroquois bien armez qui les attaquent. A cette rencontre, vn de nos Hurons nommé Bertrand Sotrioskon voulust se feruir de son fuzil, mais il fust preuenu par vn Iroquois qui le coucha roide mort dans son canot, & espouanta si fort les autres, qu'ils se laifferent prendre fans autre resistance.

Les ennemis mettent pied à terre avec leurs prifonniers, rompent tous les paquets, ou estoient les necessitez de nos Peres, qui n'ont rien receu depuis trois ans, deschirent les lettres qu'on [156] leur enuoyoit partagent le butin efgalement, & se iettent sur le corps de celuy qui fust tué, luy arrachent le cœur de la poitrine, luy enleuant la cheuelure, luy coupent les leures, & les parties les plus charnues des cuiffes, & des jambes, les font bouillir, & les mangent en presence des prifonniers; mais tandis que ces Barbares traitoient ce corps de la forte, il est croyable que Dieu couronnoit son ame de gloire dans le Ciel, en recompense de sa Foy, pureté & innocence de laquelle le Pere qui

which led the way, reached that point, it was immediately [155] attacked by three Iroquois canoes. On seeing them, the Father commanded his people not to fight, as their side was not of equal strength, in either men or arms. The enemies drew near, seized the Father and the two Hurons who accompanied him, and declared them their prisoners.

Meanwhile the two other Huron canoes endeavored to escape by flight, and were already so far away that they thought they were out of danger, when, on doubling another point, they saw two other Iroquois canoes, strongly manned, which attacked them. In this encounter one of our Hurons, named Bertrand Sotrioskon, tried to use his gun, but was prevented from doing so by an Iroquois who felled him in his canoe, quite dead; this so frightened the others, that they allowed themselves to be taken without further resistance.

The enemies landed, with their prisoners; broke open all the packages containing the articles needed by our Fathers, who have received nothing for three years; tore up the letters that we [156] sent them; and equally divided the spoils. They then threw themselves on the body of the man whom they had killed; they tore his heart out of his breast, and scalped him; they cut off his lips, and the most fleshy parts of his thighs and legs, which they boiled and ate in the presence of the captives. But, while these Barbarians so treated his body, it is probable that God crowned his soul with glory in Heaven, as a reward for his Faith, his purity, and his innocence,—whereof the Father who directed his conscience gives this testimony, that, from the moment of his baptism, he had never grievously offended



gouvernoit fa conscience rend ce tefmoignage, que depuis fon baptesme il n'auoit iamais offensé Dieu griefuement, & qu'il auoit pratiqué plusieurs actions genereufes de vertu.

Ils ne firent alors aucun outrage au Pere Breffany, n'y aux autres prifonniers, qu'ils emmenerent en leur pays, à la referue d'un, qui se sauua a demy chemin, cestoit Henry Stontrats homme meur d'age, & d'esprit, & tres-excellent Chrestien, qui nous à raconté toutes les circonstances de leur prise, & nous a asseuré que les Iroquois n'auoient [157] point encore depouillé ny lié le Pere Breffany, & qu'ils luy auoient laiffé son Breuiaire, & tout le petit meuble qu'il portoit sur foy, mais neantmoins qu'on menaçoit de le brusler à l'entrée du vilage, ayant esté donné en la place d'un fameux Iroquois tué fraichement à Montreal par les François, à quoy ce bon Pere estoit tres-bien resolu, & s'en alloit au raport du Huron qui s'est eschapé, ioyeux & content, consolant, & animant grandement ses compagnons, il adiouste que depuis la fin de l'Hyuer en moins d'un mois dix bandes de guerriers Iroquois estoient parties de leur pays pour venir en guerre contre les François, Algonquins & Hurons: les deux premieres estoient allées au Sault de la Chaudiere, lieu fameux par les embuscades des Iroquois, & defaites des Hurons, la troisieme au pied du long Sault, la quatrieme au dessus de Montreal, la cinquieme dans l'Isle mesme de Montreal, & cellecy estoit composée de 80. guerriers qui furent trois iours en embuscade guettant les François de cette habitation, lesquels les ayât apperceus, & attaquez [158] genereufemēt, enfin apres vne longue resistēce en laquelle ils tuerent quelques-vns de ces Barbares,



God, and that he had performed many generous acts of virtue.

At the time, they committed no outrage on Father Bressany or on the other captives whom they carried off to their country, with the exception of one who escaped halfway. This was Henry Stontrats,—a man of mature age and mind, and a most excellent Christian,—who related to us all the circumstances attending their capture. He assured us that the Iroquois had [157] neither stripped nor bound Father Bressany, and had left him his Breviary, and all the small articles that he carried on his person; but that they had, nevertheless, threatened to burn him at the entrance of their village, as he had been given in the place of a celebrated Iroquois recently killed at Montreal by the French. The good Father was very well prepared for this, and, according to the account of the Huron who escaped, he went his way quite joyful and content, greatly consoling and encouraging his companions. He added that, since the end of the Winter, in less than a month, ten bands of Iroquois warriors had started from their country to war against the French, Algonquins, and Hurons. The first two had gone to the Falls of the Chaudiere, a place famous for Iroquois ambuscades, and Huron defeats; the third, to the foot of the long Sault;³ the fourth, above Montreal; the fifth, to the Island of Montreal itself. He said that this last consisted of 80 warriors, who lay there three days in ambush, watching the French of that settlement, who saw and boldly attacked them. [158] Finally,—after a long resistance, in which they killed some of the Barbarians and wounded many,—they were compelled to fall back, having lost five out of their thir-

& en blefferent plusieurs, furent contraints de se retirer, apres auoir perdu cinq hommes de trente qu'ils estoient dont trois furent tuez, & deux emmenés prisonniers qui depuis furent bruslez tous vifs pendant quatre iours avec des cruantez espouventables: la fixiefme bande cōposée de 40. guerriez auoit marché vers la riuere des prairies ou elle furprit vne bāde d'Algōquins qui furent tous emmenez prisonniers, la pluspart incontinent bruslez au village des Iroquois, la septiefme est celle qui a pris le Pere Breffany, & nos Hurons dans laquelle outre les Iroquois il y auoit six Hurons, & 3 de la Nation des Loups qui font naturalizez Iroquois la 8. est vne compagnie de 30. qui rencontra nos prisonniers en chemin, & coupa vn doigt à Henry qui depuis s'est fauué, & vn autre à Michel Atioksendoron, & espouuenta le Pere fans luy faire neantmoins aucun mal, cette bāde qui venoit en guerre aux trois Riuieres, deuoit laisser vne lettre qu'elle auoit receu du Pere Breffany au [159] bout d'vn baston sur le bord du grand fleuue, mais on n'a rien trouué sinon le canot dudit Pere qui auoit esté donné à cette bande, & depuis fut laissé & reconnu pres des trois Riuieres. La 9. est vn autre qui à paru à Richelieu, & la 10. est allée du costé des Hurons, outre plusieurs autres qui font parties ou qui partiront par apres, voila ce que raporte ce Huron eschapé lequel s'estant embarqué peu de temps apres avec quelques autres fraichement descendus de leur pays, est tombé derechef avec tous ses compagnons entre les mains des Iroquois, lesquels ne manqueront pas de le faire mourir à leur façon, tant parce qu'il auoit desia esté destiné à la mort des sa premiere prise, qu'en vengeance d'vn autre Iroquois tué à Montreal,

ty men, three of whom were killed and two taken prisoners. The latter were afterward burned alive, during four days, with frightful tortures. The sixth band, consisting of 40 warriors, had marched toward the river des prairies, where they surprised a party of Algonquins, who were all carried off as captives, and most of these were immediately burned at the Iroquois village. The seventh is that which captured Father Bressany and our Hurons,—among whom, in addition to the Iroquois, there were six Hurons, and 3 of the Wolf Tribe, who are naturalized Iroquois.⁴ The 8th is a band of 30, who met our prisoners on the way; they cut off a finger from the hand of Henry, who afterward escaped, and one from that of Michel Atiokwendoron, and threatened the Father,—without, however, doing him any harm. This band, who were coming to attack the three Rivers, were to leave a letter that they had received from Father Bressany, at the [159] end of a stick, on the bank of the great river; but nothing was found save the said Father's canoe, that had been given to that band, and was afterward left behind and recognized near the three Rivers. The 9th band made its appearance at Richelieu; and the 10th went in the direction of the Huron country; besides, there are several others, that have started or will start later. That is what the Huron relates who effected his escape, and who—having reëmbarked not long after, with some others who had recently come down from their country—again fell, with all his companions, into the hands of the Iroquois. They will not fail to put him to death, according to their custom,—not only because he was already destined for death at his first capture, and in revenge

tant à cause de la fuite, qui est vn crime parmy eux qu'ils ne pardonnent pas.

Telle a esté l'issuë de nostre Seminaire des Hurons qui nous feroit bien sensible, tant à cause de la perte de ces bons Neophytes que nous cherissions tendrement pour leur vertu, qu'à cause des grâdes esperances que nous donnoient leur zele, [160] pour l'auancemēt de la Foy, n'estoit que nous auons vne grande confiance en la prouidence de Dieu, qui fera reüssir cēt accident & au bien de ces pauvres prisonniers, & à celui de leur nation, par des voyes que nous ne sçauons pas, nous ne pouuons neantmoins que nous ne regretions la perte du Pere Bressany excellent ouurier en ces Missions, & duquel nous attendions beaucoup: Si toutesfois on peut regretter avec raison la condition d'vne personne qui souffre avec plaisir de grandes choses pour vne si belle occasion. Il a pleu à Nostre Seigneur de nous rendre le Pere Iogues, il nous a osté le Pere Bressany, sa volonté soit faite, il est le Maistre de nos vies, & de nos libertez. Ce nous fera tousiours vn grand honneur de les pouuoir sacrifier à sa gloire.

Nous estiōs pour estre priuez de la connoissance de tout ce qui est arriué au P. Bressany depuis sa prise, si nous ne l'eussions appris d'vne persōne digne de foy, qui a esté tescmoin oculaire de tout ce qu'il a souffert pendant sa captiuité. Cette premiere rencontre dont il est fait mention cy-dessus, s'estant ainsi passée, [161] les Iroquois trauerferent le Lac de sainct Pierre & menerent coucher les prisonniers en vn lieu bien humide, mais fort retiré, où le Pere avec ses compagnons, tous liez & garrottez passerent la nuit sans autre abry que le Ciel & autre liēt que la terre, ce

for another Iroquois killed at Montreal, but because of his flight, which is a crime among them that they do not forgive.

Such has been the end of our Seminary for the Hurons, which we would deeply regret,—both on account of the loss of these good Neophytes, whom we tenderly love for their virtue, and of the great hopes with which their zeal [160] for the advancement of the Faith inspired us,—had we not the utmost confidence in the providence of God, who will cause this accident to result to the benefit both of these poor captives and of their nation, by ways that we know not of. However, we cannot but regret the loss of Father Bressany,—an excellent laborer in these Missions, of whom we had great expectations,—if, nevertheless, we can reasonably feel regret for the condition of a person who cheerfully suffers great trials for so good a cause. It has pleased Our Lord to give us back Father Jogues, and he has taken Father Bressany from us. His will be done; he is the Master of our lives and of our liberties. It will always be a great honor for us to be able to sacrifice them to his glory.

We would have been deprived of all knowledge of what has happened to Father Bressany since the time of his capture, had we not heard it from a trustworthy person who was an eyewitness of all that he suffered during his captivity. After the first encounter, related above, [161] the Iroquois crossed Lake saint Pierre, and took the captives, for their sleep, to a very damp but very retired place,—where the Father and his companions, all securely bound, passed the night without any shelter but the Sky, or other bed than the earth. This was their usual lot, every

qui leur fust ordinaire toutes les nuits pendant le voyage: Le lendemain on le fist embarquer, & apres deux iours de nauigation ils rencontrerent vne autre bande d'Iroquois, qui tous ioyeux de cette prise, deschargerent quelques coups de bastons sur le Pere, & le menacerent de quelque plus rude traitemēt. Ceux-cy, ayant racomté aux autres la mort d'un de leurs compagnons des plus considerables, arriué à Montreal, furent cause qu'on n'espargna plus le Pere, qui apres deux iours de nauigation se mit à terre, & chemina six iours pieds nuds au trauers des bois, des broffailles & des marets, à ieun iusques vers les quatre heures du soir qu'on faisoit alte pour prendre vn peu de repos: mais on n'en donnoit guere au Pere, qui tout mouillé de la pluye, des neiges fonduës, des torrens & des [162] fleues qu'il falloit trauerfer, estoit obligé à toutes les charges de la cuisine, on l'enuoyoit à l'eau & au bois, & s'il ne faisoit bien, ou s'il n'entendoit ce qu'on luy disoit, les coups de bastons ne luy manquoient pas, non plus qu'à toutes les rencontres qu'il faisoit des Chasseurs & Pefcheurs. Les six iours expirez, il se fallust embarquer sur la Lac des Iroquois, qu'ils trauerferent en 8 iours, puis ayans mis pied à terre cheminerent encore trois iours, le quatriefme iour qui estoit le quinzieme de May sur les trois heures du soir estant encore à ieun, ils arriuerent à vn lieu où il y auoit pres de 400. Sauuages cabanez pour la pefche. A deux cents pas enuiron loin des cabanes, le Pere fust despoüillé tout nud, & les Sauuages s'estans rangez en haye de part & d'autre, armez de bastons, on luy commanda de marcher le premier au milieu de cette troupe, il n'eust pas plustost commencé à leuer le pied, qu'un

night throughout the journey. On the following day, they were made to embark; and, after two days' navigation, they met another band of Iroquois, who, overjoyed at this capture, gave the Father several blows with cudgels and threatened him with rougher treatment. When the last comers informed the others of the death of one of their most distinguished companions, which had happened at Montreal, the Father was no longer spared. After two days' navigation, he landed, and walked for six days barefooted through the woods, brush, and swamps,—fasting until about four o'clock in the afternoon, when a halt was made for the purpose of taking a rest. But hardly any was given to the Father, who, wet with rain, with the water of melting snows, of the torrents, and of the [162] rivers that had to be crossed, was compelled to assume all the tasks of the cooking. He was sent for the water and wood; and when he did not do well, or did not understand what was said to him, blows from cudgels were not lacking,—nor were they, whenever the party encountered Hunters and Fishermen. When the six days had expired, he had to embark on the Lake of the Iroquois, which they crossed in 8 days; they then landed, and walked for three days more. On the fourth day, which was the fifteenth of May, about three o'clock in the afternoon, while he was still fasting, they reached a place where there were about 400 Savages, who had erected their cabins there for fishing. About two hundred paces beyond the cabins, the Father was stripped quite naked; and when the Savages had ranged themselves in two lines, facing each other, and armed with cudgels, he was ordered to march the first of all through the ranks of the band. No sooner had

des Iroquois prist sa main gauche & avec vn cousteau y fit vne grande fente entre le doigt annulaire & le petit doigt, & puis les autres deschargerent sur luy vne [163] gresle de coups de bastōs & le cōduisirent de la forte iufques aux cabanes, là ils le firent mōter sur vn échaffaut (éleué de terre d'environ six pieds) tout nud, trempé dās son propre sang, qui couloit quasi de toutes les parties de son corps, exposé à vn vent froid qui glaçoit le sang sur sa peau, & luy commanderent de chanter pendant le festin que l'on fist à ceux qui auoient amené les prisonniers; le festin acheué les guerriers se retirerent & laisserent le Pere avec ses compagnons entre les mains des ieunes gens, lesquels les firent descendre de l'eschaffaut où ils auoient esté deux heures exposez à la risée de ces Barbares, estans descendus on les fit danser à leur mode, mais parce que le Pere ne le faisoit pas bien, ils le frapportoient, ils le piquoient & luy arrachioient les cheueux, cinq ou six iours se passerent dans ces passe-temps, quelque vn par compassion luy ayant ietté quelque lambeau de fostanne pour se couvrir, il s'en seruoit le iour, mais sur le soir on luy ostoit & s'amassant autour de luy, l'un le piquoit d'un baston fort aigu, l'autre le brusloit avec vn [164] tison, d'autres le cauterisoient avec des calumez tous rouges de feu, les enfans iettoient sur luy de la cendre chaude & des charbons ardens, puis le faisoient marcher à l'entour du feu, où ils auoient fiché de petits bastons pointus, & semé de la cendre rouge & du feu, d'autres luy arrachioient la barbe & les cheueux, & chaque nuict on recommençoit ce beau ieu, & on luy brusloit à la fin quelque ongle ou quelque doigt, environ l'espace d'un demy quart-d'heure vn soir on luy brusloit vn ongle, vn

he lifted his foot than one of the Iroquois seized him by the left hand, and with a knife inflicted a deep gash between the third and the little fingers; and then the others discharged on him a [163] shower of blows with cudgels, and led him thus to the cabins. There they made him ascend a scaffold (raised about six feet from the ground),—quite naked, bathed in his own blood, that flowed from nearly every part of his body, and exposed to a cold wind that congealed his blood on his skin; and they ordered him to sing during the feast that they gave to those who had brought in the prisoners. When the feast was over, the warriors withdrew and left the Father and his companions in the hands of the young men, who made them descend from the scaffold, whereon they had stood for two hours, exposed to the jeers of these Barbarians. When they had come down, they were made to dance, after their fashion. But, as the Father did not do it well, they struck him, goaded him, and tore out his hair. Five or six days were spent in this pastime. Some one out of compassion threw him some shreds of a gown, wherewith to cover himself. He made use of it during the day; but at night they took it from him, and, gathering round him, one goaded him with a very sharp stick; another burned him with a [164] firebrand; others seared him with calumets heated red-hot. The children threw on him hot embers and glowing coals. Then they made him walk around the fire where they had stuck short, pointed sticks into the ground, and had scattered hot embers and live coals; others tore out his beard and his hair. Every night, they would begin anew this diverting sport; and, at the end, they would burn one of his nails or one of his fingers dur-

autre fois le premier artere [*sc.* article] d'un doigt, vn autre le fecond, ainfi ils luy appliquerent le feu aux doigts plus de dix-huict fois, & luy percerent le pied gauche avec vn bafton, & cependant il falloit chanter; ce petit ieu duroit bien iufques à deux heures apres minuiçt: & lors ils le laiffoient-là à platte terre en lieu où la pluye tomboit en abondance, n'ayant pour couuerture qu'une petite peau qui ne couuroit pas la moitié de fon corps: vn mois entier s'est pañé de la forte.

De ce lieu il fut conduit au premier Bourg des Iroquois & fouffriſt plus en [165] ce voyage qu'au precedent, eftant bleffé, foible, mal veſtu, peu nourri, & la nuit expofé à l'air & lié à vn arbre; de forte qu'au lieu de dormir il ne faifoit que trembler de froid. Eſtant arriué au premier Bourg, il y fut reçu à grands coups de baſtons, qu'on luy donna fur les parties du corps les plus fenſibles: mais les coups furent ſi grands qu'il tomba par terre à demy mort, ils ne laiffoient pas pourtant de le frapper fur la poitrine & à la teſte, & l'euffent affommé ſi vn Capitaine ne l'eufſt traifné fur l'eſchaffaut qu'on auoit dreſſé comme en la premiere rencontre: Ce fut icy qu'on luy couppa le pouce gauche & deux doigts de la main droite, luy ayant auparauant fendu la main entre le fecond doigt & celui du milieu, en meſme-temps furuint vne grande pluye accompagnée de tonnerre & d'eſclairs, qui donna ſujet aux Sauuages de s'enfuir, & ainſi le laifferent-là tout nud, la nuit s'approchant on le fait venir dans vne cabane, on luy bruſle le reſte des ongles & quelques doigts des mains, on luy tordit ceux des pieds, on le força à

ing seven or eight minutes. One night, they would burn a nail; another night, the first joint of a finger; on another, the second joint. Thus they applied fire to his fingers over eighteen times. They pierced his left foot with a stick, and, meantime, he was compelled to sing. This little amusement lasted until fully two hours after midnight; and then they left him there, lying flat on the ground in a spot where rain fell abundantly,—his only covering being a small skin that did not cover one half of his body. A whole month passed in this manner.

From this place, he was taken to the first Village of the Iroquois, and suffered more on [165] this journey than on the previous one,—being wounded, feeble, poorly clad, with but little food, and at night exposed to the air and bound to a tree; so that, instead of sleeping, he could only shiver with the cold. On arriving at the first Village, he was received with severe blows, administered with cudgels on the most sensitive parts of his body; but the blows were so heavy that he fell to the ground, half dead. They still continued to strike him on the chest and on the head, and would have killed him, had not a Captain dragged him on the scaffold that had been erected, as on the first occasion. Here they cut off his left thumb, and two fingers of his right hand, after first slitting his hand between the second and middle fingers. In the meanwhile, there came a heavy shower accompanied by thunder and lightning, which drove the Savages away, and so they left him there quite naked. As night approached, they took him into a cabin where they burned the remainder of his nails and some of his fingers, twisted his toes, and

manger [166] de l'ordure & le reste des chiens sans luy laisser aucun repos.

Après qu'on l'eust tourmenté de la sorte dans ce Bourg, on le mene à vn autre éloigné de deux ou trois lieux, où estant arriuez, on luy fait souffrir derechef les mesmes tourmens, & de plus on le pend par les pieds avec des chaines, & puis l'ayant despendu on luy lie des mesmes chaines les mains, les pieds & le col, sept iours se passerent de la sorte, & y adiousterent de nouveaux tourmens, car il le firent souffrir en des lieux, & en des façons que la bienfiance ne permet pas d'escrire. On luy verfoit du sag-amité sur le ventre, & puis pour manger ce sag-amité on appelloit les chiens qui le mordoient en le mangeant; Toutes ces souffrances le mirent en tel estat qu'il deuint si puant & infect que chacun s'efloignoit de luy comme d'une charogne, & on ne l'approchoit que pour le tourmenter, il estoit plein de pus & d'ordure, & les vers fourmilloient dans ses playes: apres tout, à peine pouuoit-il trouuer quelqu'un qui luy donnaist vn peu de bled d'Inde cuit dans l'eau; Les coups qu'il [167] auoit receu luy auoient causé vne apostume à la cuisse qui luy empeschoit son repos, qui d'ailleurs estoit bien trauerfé par la dureté de la terre, sur laquelle il estendoit son corps, qui n'auoit plus que la peau & les os, il ne scauoit comme il pourroit ouvrir son apostume, mais Dieu conduisant la main d'un Sauvage qui auoit dessein de luy donner trois coups de couteau, fit en sorte que ce Sauvage le frappa iustemēt dans l'apostume, d'où il fortist du pus & du sang en abondance & ainsi le guerit. Qui eust iamais creu qu'un homme peut tant souffrir sans mourir, abandonné *in terra aliena, in loco honoris* [sc.

forced him to eat [166] filth and what the dogs had left, without giving him any rest.

After he had been so tortured in that Village, he was taken to another, at a distance of two or three leagues, where again he had to suffer the same torments. He was, moreover, hung up in chains, by the feet; and, when he was taken down, his feet, his hands, and his neck were bound with the same chains. Seven days passed in this manner, and new tortures were added; for he was made to suffer in places and in ways concerning which propriety will not allow us to write. Sagamité was poured on his stomach and the dogs were called to eat the sagamité, biting him as they ate. All these sufferings reduced him to such a state that he became so offensive and noisome to the smell, that all kept away from him as from carrion and approached only to torment him. He was covered with pus and filth, and his sores were alive with maggots. With all this, he could hardly find any one who would give him a little Indian corn boiled in water. The blows that he [167] had received caused an abscess to form on his thigh, that allowed him no rest,—which was, moreover, difficult to obtain on account of the hardness of the ground, on which he stretched his body, that was only skin and bone. He did not know how he could succeed in opening his abscess, but God guided the hand of a Savage—who wished to stab him three times with a knife—so that the Savage struck him directly on the abscess, whence flowed an abundance of pus and blood, and thus he was cured. Who would ever have thought that any man could have suffered so much without dying—abandoned *in terra aliena, in loco horroris et vastæ solitudinis*; without

horroris] & *vastæ solitudinis*, sans langue pour se faire entendre, sans amis pour se consoler, sans Sacremens & sans aucun remede pour adoucir ses maux. Il ne sçauoit pas pourquoy les Sauuages differoient tant de la mort, si ce n'estoit peut-estre pour l'engreffer deuant que de le manger, mais ils n'en prenoient pas les moyens. Enfin le 19. de Iuin, les Iroquois s'assemblerent de tous les Bourgs au nombre de 2000. dans le Bourg où estoit le Pere, qui croyoit que ce iour [168] seroit le dernier de sa vie, apres l'assemblée il pria le Capitaine qu'on luy changeast le tourment du feu en vn autre, que pour la mort il la receuroit volontiers, non seulement tu ne souffriras pas le feu, luy repartist ce Capitaine, mais qui plus est tu n'en mourras pas, la resolution en est prise; ie ne sçay comme il la prirent, mais bien, sçay-ie qu'eux-mesmes s'estonnoient apres de leur resolution sans sçauoir pourquoy, comme les Hollandois & le bon Coufure, qui fut pris il y a deux ans avec le Pere Iogues, & qui n'a veu le Pere Breffany qu'apres sa deliurance, l'ont rapporté.

Cette resolution prise, ils le donnerent avec toutes les ceremonies du païs, à vne bonne femme, dont le grand pere auoit esté tué autrefois dans vne rencontre par les Hurons, cette femme le receut, mais ses filles ne le pouuoient souffrir tant il faisoit horreur; Ie ne sçay si ce fut cela qui porta la mere à songer à sa deliurance, ou bien quelque compassion qu'elle eust de luy, ou plustost que le voyant inutile au trauail pour la mutilation [169] de ses doigts, elle se persuada qu'il luy seroit à charge; Tant y a qu'elle comanda à son fils de le mener aux Hollandois, & tirant

language with which to make himself heard; without friends to console him; without Sacraments, and without any remedy wherewith to alleviate his suffering? He did not know why the Savages deferred his death so long,— unless, perhaps, to fatten him before eating him; but they did not take the means to do so. Finally, on the 19th of June, the Iroquois gathered together from all the Villages, to the number of 2,000, in the Village where the Father was, who thought that that day [168] would be the last of his life. After the meeting, he begged the Captain that the torture by fire might be changed for another; as for death, he would welcome it. “Not only shalt thou not suffer by fire,” replied the Captain, “but what is more, thou shalt not die. That has been resolved.” I know not how they came to take that resolution; but I know well that they themselves were afterward astonished at it, without knowing why, as the Dutch and the good Cousture—who was taken two years ago with Father Jogues, and who saw Father Bressany only after his deliverance—have related.

That resolution taken, they gave him, with all the ceremonies usual in the country, to a good woman whose grandfather had formerly been killed by the Hurons in an encounter. This woman received him; but her daughters could not bear him, because he inspired them with such horror. I know not whether it was this that led the mother to think of his deliverance, or whether it was through compassion that she took on him, or, rather, because she saw that he was unfit for work owing to the mutilation [169] of his fingers, and was convinced that he would be a burden upon her. In any case, she ordered her son to take

d'eux quelque present le remettre entre leurs mains, ce que le fils executa fidelement.

Mais auparavant que de partir le Pere eust cette consolation de baptiser vn Huron qu'on menoit au supplice, qui luy demanda avec instance le Baptesme auparavant que de mourir, ce que le Pere luy accorda, sçachant qu'il auoit receu de nos Peres vne suffisante instruction, mais il ne se peut faire si secretement que les Iroquois ne s'en apperceussent, c'est pourquoy ils l'obligerent de fortir & de l'abandonner. Apres qu'il fut mort ils apporterent ses membres en la cabane où estoit le Pere, & les ayant fait cuire les mangerent en sa presence & mirent la teste du mort à ses pieds, luy demandant: Hé bien, que luy a feruy le Baptesme, si le Pere eust peu s'expliquer en leur langue, ce luy estoit vne belle occasion pour les instruire; ce luy fust neantmoins vne consolation [170] bien sensible de s'estre trouué là si à propos pour le bon-heur de ce pauvre Sauvage. Il partist peu apres en compagnie de ce ieune Sauvage fils de cette bonne veufue, qui le mena aux Hollandois, lesquels le receurent avec beaucoup de bien-veillance & contenterent le Sauvage au dessus de ses esperances, donnerent des habits au Pere, & apres l'auoir retenu quelque temps pour reparer ses forces le firent embarquer, il arriua à la Rochelle le quinzieme de Nouembre de l'année 1644. en meilleure fanté qu'il n'eust iamais, depuis qu'il est de nostre Compagnie.

him to the Dutch, and, on receiving some present from them, to deliver him into their hands. This the son faithfully carried out.

But, before leaving, the Father had the consolation of baptizing a Huron who was being taken to the torture, and who earnestly begged for Baptism before dying. This the Father granted him, knowing that he had received sufficient instruction from our Fathers. But it could not be done so secretly that the Iroquois did not perceive it, so they compelled him to go out and leave him. When he was dead, they brought his limbs into the cabin where the Father was, and, after cooking them, they ate them in his presence; then, placing the head of the dead man at his feet, they asked: "Well! of what avail was Baptism to him?" If the Father could have explained himself in their language, it would have been a good opportunity for him to instruct them. It was, nevertheless, a profound consolation [170] to have been there so opportunely for the happiness of that poor Savage. He started shortly afterward, in the company of the young Savage, the son of the good widow, who took him to the Dutch. He was received by them with great kindness, and they satisfied the Savage beyond all his expectations; they gave the Father clothes, and, after keeping him with them for some time, until his health was restored, they put him on board a ship. He reached la Rochelle, on the fifteenth of November of the year 1644, in better health than he has ever enjoyed since he has belonged to our Society.

[171] CHAPITRE X.

DE LA PRISE DE TROIS IROUOIS.

VNE Escotiade de foixante Hurons estant descenduë vers les François à dessein de cōbattre les Irouois s'ils les auoient à la rencontre, arriua iusqu'aux trois Riuieres, sans trouuer aucun ennemy; mais ils n'y feurēt pas lōg-temps, qu'on leur rapporte que quelques canots auoient paru dans le Lac de sainct Pierre qui n'est qu'à deux lieuës au deffus des trois Riuieres; ils y courent aussi-toft accompagnez de quelques Algonquins qui voulurent estre de la partie, n'ayant trouué que des marques, & des vestiges de l'ennemy, ils montent plus haut & donnent iusqu'à Richelieu, qui est sur l'Emboucheure de la riuere des Irouois; estans arriuez en cette habitation, quelques-vns se reposerent, d'autres se doutans que les Irouois ne feroient pas loin, s'embarquerent [172] la nuit sur cette riuere pour les aller chercher; ils passent au trauers des sentinelles Irouoises sans estre apperceus: tête Irouois estoient comme en garde au deffous de leur gros, pour decourir si quelques François où quelques Sauuages de nos alliez ne paroistroient pas sur l'eau, où sur la terre; comme la nuit estoit obscure ils ne decourirent point ces ieunes guerriers, qui montoient contre le courant de la riuere pour aller decourir l'ennemy; ils entr'ouïrent neantmoins quelque bruit, ces Hurons s'estans donc auancez apperceurent quantité de feux dans les

[171] CHAPTER X.

OF THE CAPTURE OF THREE IROQUOIS.

A BAND of sixty Hurons who had come down toward the French with the intention of fighting the Iroquois, if they encountered them, reached the three Rivers without meeting an enemy. But they had not long been there, when information was brought them that some canoes had made their appearance on Lake saint Pierre, which is only two leagues above the three Rivers. They hastened there at once, accompanied by some Algonquins who wished to join them. Finding only signs and traces of the enemy, they went farther up, as far as Richelieu, which is at the Mouth of the river of the Iroquois. When they reached that settlement, some of them rested; while the others, thinking that the Iroquois were not far away, embarked [172] at night on that river to go and seek them. They passed through the Iroquois sentinels, without being noticed. Thirty Iroquois were posted as pickets below their main body, to watch for any French or any Savages of our allies who might show themselves, on the water or on land. As the night was dark, they did not perceive those young warriors who were ascending, against the current of the river, to discover the enemy. They heard some noise, however. When the Hurons had advanced some distance, they observed a number of fires in the woods. Having ascertained that they were enemies, and judging from the num-

bois, ayant reconnu qu'ils estoient ennemys, & conjecturans au nombre de leurs feux que la partie n'estoit pas efgalle, ils se retirerent vn peu pour consulter ce qu'ils feroient, faifans alte ils entendirent derriere eux deux canots qui voguoient à force de rames; ils furent bien estonnez, comme ils ne les auoient pas veus passans au milieu d'eux.

C'estoit l'embuscade de ces trente Iroquois, qui se doutans qu'il y auoit quelqu'un [173] sur la riuere, en vouloient auoir connoissance; voila donc nos Hurons entre le gros de leurs ennemys, & ces deux canots bien armez, ils tournent visage cõtre ceux-cy & se battent à coups d'Arquebuses, & de fleches sans grand effect, pource qu'il estoit nuict, ces deux canots se retirans avec leur gros; vn Huron qui auoit esté pris en guerre par les Iroquois, & qui auoit pris party avec eux, les quitta à la faueur de la nuict, & courant sur le bord de la riuere appelle les Hurons, qui estoient en doute s'ils retourneroient au combat; apres quelque desfiance de cét homme, ils l'approchent; il s'efcrie qu'il est de leur Nation, & qu'il desire se faouer avec eux; combien estes-vous icy, leur demanda-il, nous ne fommes que foixante respondent les Hurons, fauuez-vous repart-il, car outre les canots que vous auez rencontré, qui faisoient trente Iroquois, il y en a vne centaine cachez tout proche d'icy; il ne comtoit pas ceux qui estoient espars ça & la par brigades du long de la grande riuere; vn autre Huron qui s'estoit caché sur [174] le bord du bois, & qui auoit presté l'oreille aux Iroquois, leur dit que dix de cette bande de trente s'estoient destachez pour aller à la chaffe des François; ces dix chasseurs estoient tout proche du fort de Richelieu

ber of their fires that the forces were unequal, they withdrew a little, to consult as to what they should do. While halting, they heard in their rear two canoes, propelled by many paddles. They were greatly surprised, because they had not observed these as they passed through them.

It was the ambush of those thirty Iroquois who, suspecting that there was some one [173] on the river, wished to find out who it was. Here, then, were our Hurons between the main body of their enemies and these two well-manned canoes. They turned toward the latter, and both sides fired Arquebus shots and arrows without much effect, owing to the darkness of the night. The two canoes retreated to their main body. A Huron who had been captured in battle by the Iroquois and had taken sides with them, left them under cover of night, and, running along the bank of the river, he called out to the Hurons, who were in doubt as to whether they should renew the fight. After some distrust of this man, they drew near to him. He called out that he belonged to their Nation, and that he desired to escape with them. "How many of you are here?" he asked. "We are but sixty," replied the Hurons. "Fly," he said; "for, besides the two canoes that you met, which contained thirty Iroquois, there are a hundred, hidden not far from here." He did not include those who were scattered here and there, in troops, along the great river. Another Huron, who had hidden himself in [174] the edge of the wood and had listened to the Iroquois, told them that ten out of the band of thirty had detached themselves therefrom to hunt for Frenchmen. Those ten hunters were quite near fort Richelieu, hidden amid the brushwood and trees,

cachez derriere des broffailles & des arbres, où ils attendoient que les François fortiffent le matin pour aller visiter des rets tenduës bien proche de leur fort, ces guerriers sçachant cela s'en vont pour recõnoître cette embuscade, l'ayant descouuerte, ils taschent de l'environner; mais ces espions se voyans descouuers se leuent comme vne volée de Perdrix effarées, n'ayans pas n'y l'aïfle, n'y les pieds assez forts pour se sauuer tous; il en tomba trois entre les mains de nos Hurons, lesquels en donnerent vn aux Algonquins, qui commencerēt à le traicter d'une façon estrãge; comme il y auoit quantité d'ennemis à l'entour de Richelieu, ne croyans pas estre en assurance ils s'embarquerēt tous tant Hurons qu'Algõquins pour descendre aux trois Riuieres, où ils amenerent leurs prisonniers en triomphe. Le 26. de [175] Iuillet sur les 4. heures du matin on vit des trois Riuieres vn canot, qui fuiuoit le courant de l'eau, & s'estant approché à la portée de la parole, on entendit la voix lugubre d'un Algonquin, qui crioit que l'un des Hurõs qui estoïēt venus en guerre, estoit mort; mais il s'estoit trõpé, il est biẽ vray que l'un de ces trois Iroquois lors qu'on le prist, auoit donné vn coup de cousteau au Huron qui le faïst, & qu'on croyoit que le coup fut mortel, mais il ne l'estoit pas, quoy qu'il eust le poulmõ fort offensé, & qu'il en sortit vne partie, que le chirurgien couppa & chose estrange, l'ayant iettée par terre, vn Huron la ramassa la fit griller, & la donna à manger a cēt hõme bleffé, qui l'aualla en chantant voila vne medecine bien extraordinaire.

Bien-toft apres on ouyt de loin des voix d'allegresse on vit paroistre sur la grande riuiere douze où quinze canots, qui s'en venoient doucement au gré de l'eau

where they were waiting until the French should come out in the morning to visit the nets stretched near their fort. The warriors, on hearing this, went to reconnoitre that ambuscade; and, on discovering it, they tried to surround it. But, when the spies saw that they were found out, they rose like a covey of frightened Partridges; and having neither wings nor feet sufficiently swift to allow of their all escaping, three of them fell into the hands of our Hurons. They gave one to the Algonquins, who commenced to treat him in a barbarous manner. As there were many enemies around Richelieu, they did not feel safe; so both Hurons and Algonquins embarked to go down to the three Rivers, where they brought their prisoners in triumph. On the 26th of [175] July, at 4 o'clock in the morning, a canoe was observed from the three Rivers floating down the current. When it had approached within earshot, the doleful voice of an Algonquin was heard, calling out that one of the Hurons who had gone to the war was dead. But he was mistaken. It was quite true that one of those three Iroquois, on being captured, had stabbed with his knife the Huron who had seized him; and that the wound was considered mortal. But it was not so, although his lung was badly injured, and a portion of it protruded. The surgeon cut this off; and, strange to say, when he threw it on the ground, a Huron picked it up, roasted it, and gave it to the wounded man to eat. He swallowed it, singing: "That is very strange medicine."

Soon afterward, joyful voices were heard from afar; and from twelve to fifteen canoes made their appearance on the great river, floating gently down with the current, bearing about eighty warriors, who

portâs enuiron quatre-vingt foldats qui frappoiët de leurs aurons fur le bord de ces canots chantans tous enfemble, & faifans dancer les prifonniers à la cadêce de leurs voix, & de leur bruit, ils estoient [176] tous affis dans ces petits batteaux d'Efcorce, excepté les trois pauvres viêtimes qui paroiffoient par deffus les autres, qui chantoient auffi courageufement que les victorieux, faifans paroître au bransle de leur corps & au regard de leurs yeux que le feu, & la mort qu'ils attendoient, ne leur faisoient point de peur.

Tout le monde fortit pour voir ce Triomphe de Sauuages, la ioye poffedoit l'ame des vainqueurs, & la douleur affligeoit les vaincus. Ayant tous mis pied à terre on les mene dâs les cabanes des Algonquins; quelques-vns se iettent fur celuy, qu'on leur auoit dôné, il luy arrachët les ongles, luy couppent plusieurs doigts, luy bruflent les pieds avec des pierres ardentes: M de Chamflour qui commande en cette habitation, leur enuoye dire qu'ils s'arrestent, qu'il faut donner aduis à M. le Cheualier de Montmagny Gouverneur du pays de la prife de ces prifonniers, & que l'affaire eft d'importance.

A peine pût-on empêcher la rage de ces esprits vindicatifs au dernier point; car ce pauvre miferable ayant efté donné en la place d'un braue Algôquin pris, & bruflé [177] des Iroquois; tous ceux qui aimoient cet homme mort, déchargeoient leur colere fur ce demy-viuant.

Monfieur le Gouverneur eftant arriué affembla les principaux Algonquins; mais comme leur vengeance auoit defia destiné cette viêtime au feu, ils répondirent que c'estoit fait de fa vie, que le bucher estoit defia préparé, qu'ils le traiteroient à la façon qu'ils

struck their paddles against the sides of the canoes, and sang all together,—making the prisoners dance in time to their voices, and to the noise that they made. They were [176] all seated in these little Bark boats, with the exception of the three poor victims, who appeared above the others, and who sang as boldly as the victors,—showing by the swaying of their bodies, and the look in their eyes, that the fire and death that they expected caused them no fear.

All the people came out to witness this Triumph of the Savages. Joy animated the souls of the victors, while sorrow afflicted those of the vanquished. When all had landed, they were taken to the cabins of the Algonquins. Some threw themselves on him who had been given to them, tore out his nails, cut off several of his fingers, and burned his feet with heated stones. Monsieur de Chamflour, the commandant of the settlement, sent word to them to desist; that information had to be given to Monsieur the Chevalier de Montmagny, the Governor of the country, of the capture of the prisoners and that the matter was important.

It was difficult to control the fury of these minds, that were vindictive to the last degree, for this poor wretch had been given in the place of a brave Algonquin, taken prisoner and burned [177] by the Iroquois. All those who loved the dead man vented their wrath on this one who was but half alive.

Monsieur the Governor arrived, and assembled the principal Algonquins. But, as their vengeance had already devoted the victim to the flames, they replied that his life was disposed of,—that the stake was already prepared; that they would treat him in the

font traitez par les Iroquois quand ils tombent entre leurs mains; en effet il auroit esté bruslé la mesme nuit, si Monsieur de Montmagny ne leur eust fait parler d'un bon accent; on arreستا donc la violence de leur fureur, & tacitement on conseilla aux Chrestiens de représenter à leurs compatriotes l'importance de l'affaire, & qu'on pouvoit traiter de paix par l'entremise de ces captifs, que la paix estoit le bien & le salut de tout le païs. Cette premiere furie estant appaisée, ils se rendirent plus traitables.

On parle aussi aux Hurons de rendre leurs prisonniers; mais ils font la fourde oreille: quelques fauuges voyans les desirs de Monsieur le Gouverneur, luy [178] font entendre leur façon de deliurer leurs prisonniers; ils luy presentent trente-deux ou trente-trois brins de paille, difans qu'un pareil nombre de presens parleroit plus efficacemēt pour la deliurance de ces prisonniers, que les bouches les plus eloquentes du monde, & que c'est ainsi que se comportoient ceux qui vouloient faire la paix. En effet les festins, les presens & les harangues font tous les affaires des fauuges. Monsieur de Montmagny voyant cela fit estaller dans la cour du fort par un beau iour trois grands presens composez de haches, de couvertures, de chaudieres, de fers de fléche & de choses semblables; Là dessus il fait appeller les Chefs & les principaux des Algonquins & des Hurons, qui estoient pour lors aux Trois Riuieres. Ayans pris place chacun de son costé il leur fit expliquer par son Truchement ce que vouloient dire ces presens; il les auoit desia fait presser puissamment, & leur auoit représenté par de fortes raisons, qu'il estoit tres-importāt qu'ils fissent la paix avec leurs ennemis, & que l'unique

same manner as the Iroquois treated them, when they fell into their hands. Indeed, he would have been burned that very night, had not Monsieur de Montmagny caused orders to be given them in a very emphatic manner. The violence of their fury was therefore restrained; and the Christians were secretly advised to represent the importance of the matter to their countrymen,—that overtures of peace could be made only through those captives, and that peace meant the welfare and salvation of the whole country. When their first feelings of rage were appeased, they became more tractable.

The Hurons were also spoken to about giving up their prisoners; but they turned a deaf ear. Some savages, who saw what Monsieur the Governor desired, [178] made him understand their fashion of delivering prisoners. They handed him thirty-two or thirty-three straws, saying that a similar number of presents would speak more effectively for the deliverance of the prisoners, than the most eloquent tongues in the world; and that it was thus that those who wished for peace should act. Indeed, feasts, presents, and harangues do all the business of these savages. When Monsieur de Montmagny saw this, he caused to be spread out in the courtyard of the fort, on a fine day, three considerable presents consisting of axes, blankets, kettles, arrowheads, and similar articles. Then he ordered the Chiefs and principal men of the Algonquins and Hurons who were then at the Three Rivers to be summoned before him. When they had taken their places, each on his own side, he made his Interpreter explain to them what those presents meant. He had already caused to be strongly impressed on them, and had

[179] moyen estoit de renuoyer vn de ces captifs, qui difposeroit ses compatriotes à vn bon accord & à vne bonne paix entre toutes ces Nations. Les Algonquins qui s'estoient monstrez si fascheux au commencement, firent apporter leur prisonnier, qui ne pouoit plus marcher, & l'vn de leurs Capitaines prenâ la parole, dit qu'ils vouloient viure en bonne intelligence avec les François, veu mefmement que plusieurs d'entre eux estoient de mefme creance, qu'ils ne pouoient rien refuser à Monsieur le Gouverneur, qu'ils nommoient leur Capitaine, que ce n'estoit pas les prefens qui les portoient dans cette obeïffance, mais le desir que le païs fust libre, & que tous les peuples iouïffent d'une profonde paix; ils ne laisserent pas de prendre ce qui estoit destiné pour la deliurance du prisonnier; vray est que la plupart de ces dons n'estoit pas pour eux, mais pour effuyer les larmes des parens de celuy, à l'ame duquel deuoit estre sacriifiée cette pitoyable victime, qui se voyant échappée du feu qu'on luy auoit préparé, deuroit des yeux son [180] liberateur, repetant plusieurs fois ce nom que ces peuples luy ont donné, Onontio, Onontio, c'est à dire grande montagne, grande montagne, répandant sa ioye & produifant toutes ses actions de graces par vn seul mot, qui en vaut dix mille.

Quant aux Hurons, la veüë des prefens ne les toucha point; au contraire ils témoignèrent de la tristesse, estans fâchez de ne pouoir accorder ce qu'on leur demandoit avec tant de presse & tant de raisons. Vn de leurs Capitaines se leuant s'écria tout fasché: Je suis homme de guerre, & non point vn marchand, ie suis venu pour combattre, & non en marchandise; ma gloire n'est pas de rapporter des prefens, mais de

represented to them by powerful arguments, that it was highly important for them to make peace with their enemies; and that the only [179] way to do so was to send back one of those captives, who might prevail upon his countrymen to come to a good understanding, and agree to a lasting peace between all these Nations. The Algonquins, who had shown themselves so furious at the beginning, brought their prisoner, who was no longer able to walk; and one of their Captains made a speech, saying that they wished to live on good terms with the French, seeing likewise that many of them were of the same belief; that they could refuse nothing to Monsieur the Governor, whom they called their Captain; that it was not for the sake of the presents that they manifested such obedience, but through the desire that the country might be free, and that all the nations might enjoy profound peace. They did not fail to take what was intended for the deliverance of the prisoner. It is true that the majority of these gifts were not for them, but for the purpose of drying the tears of the relatives of him to whose soul this pitiable victim was to be sacrificed. When he saw that he had escaped the fire that had been prepared for him, he gazed eagerly at his [180] liberator, repeating several times the name that these people have given him: "Onontio, Onontio,"—that is to say, "Great mountain, great mountain;" expressing his joy and pouring forth all his thanks by a single word that is worth ten thousand.

As to the Hurons, the sight of all those presents produced no effect on them; on the contrary, they manifested their regret, being sorry that they were not able to grant what was insisted upon so urgently,

ramener des prifonniers, & partant ie ne puis toucher à vos haches ny à vos chaudieres; fi vous auez tant d'enuie d'auoir nos prifonniers, prenez-les, i'ay encore affez de cœur pour en aller chercher d'autres; fi l'ennemy m'oste la vie, on dira dans le païs qu'Onontio ayant retenu nos prifonniers, nous nous fommes iettez à la mort pour en auoir d'autres. [181] Celuy-cy ayant ietté son feu, vn autre Capitaine qui est Chrestien, nommé Charles parla bien plus modestement. Ne te fasche pas, Onontio, dit-il à Monsieur le Gouverneur, ce n'est pas vne defobeïffance qui nous fait agir de la forte; mais la crainte de perdre l'honneur & la vie. Tu ne vois icy que de la ieunesse, les anciens de nostre païs determinent des affaires, si on nous voyoit retourner au païs avec les prefens, on nous prendroit pour des marchands auaritieux, & nō pas pour des guerriers; nous auons donné parole aux Capitaines des Hurons, que si nous pouuions prendre quelques prifonniers, que nous les leur remettriōs entre les mains, tout de mesme que ces foldats qui t'environnent te rendent obeïffance, aussi faut-il que nous autres rendions nos deuoirs à ceux de qui nous dependons. Le moyen de souffrir le blafme de tout vn païs, qui sçachant que nous auons pris des prifonniers, ne verra que des haches & des chaudieres. Les prefens que tu nous fais sont plus grāds qu'il ne faut pour mettre ces hommes en liberté, & ton desir seul [182] suffiroit pour les auoir, si la crainte d'être tenus pour des ames lasches & pour des étourdis qui n'obeïffent pas à ceux qui les commandent, ne nous portoit à les conduire iusqu'au païs. Vous me direz que les Algonquins ont donné leur prifonnier, & que nous pouuons donner

and with such good reasons. One of their Captains arose, and exclaimed very angrily: "I am a man of war, and not a trader; I came to fight and not to trade. My glory does not consist in bringing back presents, but prisoners; and, consequently, I cannot touch your axes or your kettles. If you are so anxious to have our prisoners, take them; I have still enough courage to go and find others. If the enemy kill me, it will be said throughout the country that, because Onontio kept our prisoners, we exposed ourselves to death in order to capture others." [181] This man having exhausted his vehemence, another Captain—a Christian, named Charles—spoke much more modestly. "Be not angry, Onontio," he said to Monsieur the Governor. "It is not through disobedience that we act thus, but because we fear to lose both honor and life. Thou seest here but young men; the elders in our country govern its affairs. If we were to return to our country with the presents, we would be taken for grasping traders, and not for warriors. We have given our word to the Captains of the Hurons that, if we succeeded in capturing any prisoners, we would deliver them into their hands. Just as those soldiers around thee obey thee, so must we perform our duty toward those who are over us. How could we endure the blame of a whole country when, knowing that we have taken prisoners, they would see only axes and kettles? The presents that thou givest us are much more than is necessary for restoring those men to freedom, and thy desire alone [182] would suffice to obtain them for thee, if the fear of being considered cowards, and heedless persons who do not obey those who command them, did not induce us to take them back to our country. You

les nostres, ie répons que les principaux des Capitaines Algonquins font icy, que ceux qui concluent leurs affaires font presens, & qu'ils ne dependent de personne; & ainsi leur action ne peut estre improuvée: mais la nostre fera condamnée, & on nous regardera comme des gens sans esprit d'auoir déterminé d'une affaire de telle consequence sans auoir consulté les anciens du païs. Vous monstrez par vos raisons, que la paix est desirable, que c'est le bien du païs que la riuere soit libre: nous sommes dans les memes pensées; c'est pourquoy nous n'auons fait aucun mal à nos prisonniers, nous les traitons doucement desirans de les auoir pour amis; nous esperons bien que nos Capitaines ne contrarieront pas les volonteZ d'Onontio, ils accorderont quelque chose à nos desirs; [183] quand nous leur dirons que nous voulõs la paix, ils ne nous ferõt pas rougir; mais si nous traitions cet affaire, sans leur auoir representé ces prisonniers, ils nous couuriroiët le visage de honte; il n'y va pas seulement de nostre honneur, mais encore de nostre vie; le bruit est que la riuere est pleine d'ennemis, si nous en rencontrons de plus forts que nous, aussi tost nous ferons leuer debout nos prisonniers & nous leur ferons declarer tout haut le bon traitement qu'Onontio leur a fait, les grands presens qu'il a offert pour leur deliurance, & les bonnes volonteZ que nous auons pour eux; ils témoigneront que nous ne leur auons fait aucun mal, que nous les menons au païs pour traiter de la paix, & ainsi nos captifs nous sauueront la vie dans ce mauuais rencontre.

Cette harangue prononcée d'une façon affable & ferieuse, fortifiée de toutes ces raisons, & de plusieurs autres, qui sont eschappées de ma memoire, fit ref-

will tell me that the Algonquins have given up their prisoner, and that we can give up ours. I reply that the chief Algonquin Captains are here,—that those who govern their affairs are present, and are dependent on no one; and that thus their action cannot be disapproved. But ours will be condemned, and we shall be looked upon as persons without sense for having decided a matter of such consequence without consulting the elders of the country. You prove by your arguments that peace is desirable,—that it is in the interest of the country that the river be free. We are of the same opinion; that is why we have done no harm to our prisoners. We treat them kindly, because we hope to have them for friends. We trust that our Captains will not thwart the wishes of Onontio. They will concede something to our desires; [183] when we tell them that we wish for peace, they will not make us blush. But if we were to settle this matter without bringing the prisoners before them, they would cover our faces with shame. Not only is our honor at stake, but our lives also. It is rumored that the river is full of enemies. If we meet any party stronger than ours, we will at once make our prisoners rise and declare aloud the good treatment that they have received from Onontio, the considerable presents that he has offered for their deliverance, and the good will that we have for them. They will testify that we have done them no harm,—that we are taking them to our own country, to negotiate a peace; and thus will our captives save our lives in the event of such an unfortunate encounter."

This harangue, delivered in a pleasing and serious manner, supported by all these arguments, and by

pondre à Monsieur le Gouverneur, qu'il n'auoit que faire des prifonniers finon pour traiter la paix, & que si les [184] Hurons la vouloient traiter, qu'il estoit content, mais qu'ils ne manquaissent pas de parole en choses si importantes.

En fuite de ces discours on fit venir les deux autres prifonniers, on leur fait ietter les yeux sur ces presens, qu'on faisoit pour leur deliurance; on leur declare combien grande estoit la bonté des François, & qu'Onontio les traittoit bien d'une autre façon, qu'ils n'auoient traité les gens qu'ils auoient pris: ayans aduoüé que cela estoit vray, l'un d'eux se leue au milieu de toute l'assemblée, & auançant deux pas avec les liens il enuifage le Soleil, puis rabbaissant ses yeux sur les assistans avec un regard tout plein d'affurance, il s'efcrie parlant à Monsieur le Gouverneur: Ce fera ce Soleil, ô Onontio, qui rendra tesmoignage de tes bontez en nostre endroit, & qui descourra par tout tes liberalitez: puis se tournant du costé de son païs; Escoutez moy, dit-il, vous qui commandez dans le païs des Iroquois; vous Capitaines de ma chere patrie prestez moy l'oreille, foyez bons & courtois d'oresnauant, & tafchez de reconnoistre [185] par effect ce que les François ont offert pour ma deliurance, & encore que ie meure ne foyez pas ingrats. Non, non, repartit un Capitaine Huron, tu n'en mourras pas, comme nous ne sommes point dans la volonté de t'oster la vie, tu ne dois pas estre dans le desespoir de iouir bien tost de la liberté; Tu arriueras sain & sauf dans le païs des Hurons, & tu en fortiras sans souffrir aucun mal; nous esperons te ramener icy avec ton compagnon, afin d'applanir la terre, & de rendre douce toute la grande Riuiere; prenez

many others that have escaped my memory, induced Monsieur the Governor to reply that he required the prisoners only for the purpose of negotiating peace; and that if the [184] Hurons wished to negotiate it, he was satisfied; but that they must not break faith in matters so important.

After these speeches, the two other prisoners were brought in; they were shown the presents that were offered for their deliverance; they were told of the great kindness of the French, and that Onontio treated them in a fashion very different from that in which they had treated his people whom they had captured. They admitted the truth of this. One of them arose in the middle of the assembly, and, advancing one or two steps with his fettered limbs, he looked at the Sun, and lowering his eyes upon those who were present, with a look full of assurance, he addressed Monsieur the Governor, exclaiming: "That Sun, Onontio, shall bear testimony to thy kindness on our behalf, and show everywhere thy liberality." Then, turning in the direction of his country, he said: "Listen, ye who command in the land of the Iroquois; ye Captains of my beloved country, lend me ear. Hereafter, be kind and courteous, and endeavor to acknowledge [185] by your actions what the French have offered for my deliverance; and, even if I should die, be not ungrateful." "No, no," replied a Huron Captain, "thou shalt not die. As we do not intend to take thy life, thou must not despair of shortly enjoying thy liberty. Thou shalt reach the country of the Hurons safe and sound; and thou shalt leave it without suffering any harm. We hope to bring thee back here with thy companion, so as to level the soil and make the whole

tous deux courage, & n'oubliez iamais ce que les François ont fait pour vous.

Le resultat de ces Conseils ou assemblees fut, qu'on creut, que si les Hurons entreprenoient de traiter la paix, qu'ils le feroient plus efficacement que les François, ayans plus de connoissance que nous, des façons d'agir des fauuges; la seule vengeance & la rage de quelque particulier est à craindre, car vne fantaisie fera descharger vn coup de hache sur ces prisonniers, & voila toutes les esperances de la paix à bas, Dieu [186] veuille conduire cet affaire pour sa plus grande gloire.

Enfin ces Hurons estants prests de retourner en leur pais, Monsieur le Gouverneur voyant que les Iroquois prenoient ou massacroient quasi tous ceux qui descendoient vers les François, leur donna plus d'une vingtaine de braues Soldats du nombre de ceux que la Reyne a fait passer cette année en ce pais-cy, lesquels sont montez avec eux pour hyuerner dans leurs bourgades, & pour leur seruir d'escorte l'an prochain quand ils voudront descendre à Kebec. Croiriez vous bien que quelques-vns de ces Soldats, qui auoient esté autrefois assez mauuais garçons, nous tesmoignerēt que ce n'estoit pas le lucre ny l'esperance d'aucun gain qui leur faisoit entreprendre vn voyage où ils trouueront à qui parler pour les difficultez du chemin; mais ils protestoient que le desir de trauailler de leur mestier pour la Foy, & de donner leur vie pour vn si grand fuiet, les portoit à se confier à ces barbares; il est vray que le R. Pere Iean de Brebeuf est remonté avec eux, il entend [187] la langue Huronne, il les soulagera beaucoup aussi bien que le Pere Leonard Garreau, & le P. Noel Chabanel, qui s'en vont

of the great River smooth. Take courage, both of you; and do not forget what the French have done for you."

The result of these Councils or meetings was, that it was considered that, if the Hurons undertook to negotiate peace, they would do it much more effectively than the French, as they have a better knowledge than we of savage usages. The only thing to be feared is the vengeance and fury of some individual; for a mere fancy will suffice to cause a blow from a hatchet to be struck at these prisoners, and then all hopes of peace will fall to the ground. May God [186] be pleased to direct this matter for his greater glory.

At last, when the Hurons were almost ready to return to their country, as Monsieur the Governor saw that the Iroquois took or massacred nearly all who came down to the French, he gave them more than a score of brave Soldiers from among those whom the Queen has sent over this year to this country. These went with them to winter in their villages, and to serve as an escort to them the following year when they should come down to Kebec. Would you believe that some of these Soldiers, who had formerly been rather bad fellows, told us that it was not lucre nor the hope of any reward that induced them to undertake a journey on which they will encounter great hardships in the difficulties of the road? But they protested that the desire of plying their trade for the good of the Faith, and of giving their lives for so great an object, led them to confide themselves to those barbarians. It is true that Reverend Father Jean de Brebeuf went up with them. He understands [187] the Huron language, and will

en ces quartiers là pour aider à la conuersion des Algonquins voisins des Hurons, qui demandent instamment qu'on les enseigne; mais on ne peut pas satisfaire à tous ces pauvres peuples; les Iroquois, & les grandes dépenses en vn país si esloigné apportent de grands obstacles au salut de ces ames abandonnées.

be of great assistance to them,—as also will Father Leonard Garreau and Father Noel Chabanel, who are going to that quarter to aid in the conversion of the Algonquins who dwell next to the Hurons, and urgently ask to be taught. But we cannot satisfy all these poor peoples. The Iroquois, and the heavy expenses that have to be incurred in so distant a country, are great obstacles to the salvation of these abandoned souls.

CHAPITRE XI.

DES BONS DEPORTEMÈS DES ATIKAMEGUES.

DE toutes les nations que nous cultiuons icy, nous n'en reconnoissons point qui ait plus d'inclination & de difposition à la Foy, que celle des Atikamegues. Quoy que ce foit la moins instruite, c'est celle neantmoins qui nous donne de plus folides marques d'une bonté vrayement Chrestienne. Le petit nombre des ouuriers Euangeliques que nous auons icy, [188] & la multitude des Residences & Missions qui nous occupent, n'a pas permis qu'on les allaft voir en leurs païs, & depuis deux ans qu'ils partirent de Sillery, ils n'ont paru qu'aux Trois Riuieres & en passant. Neantmoins dans ce defaut d'instruction & assistance fpirituelle ils ont conferué la Foy, & la ferueur de leur pieté, le faint Efprit fuppleant à nôtre defaut & leur feruant de Maiftre, comme il est aisé à iuger par les bons sentimens & actions dans lesquelles ils ont perfeueré depuis leur depart de Sillery. En voicy quelques particularitez.

Aucun d'eux n'a oublié les prieres qu'on leur auoit enseigné, & ceux là mesmes qui ne les sçauoient pas, les ont apprifes. Ils ont gardé les Dimanches auffi religieusement que s'ils eussent esté parmy les François. Dés le famedy au soir on donnoit l'ordre pour solemnifer ce sainct iour avec tout le respect possible. Vn des principaux Chrestiens crioit hautement par les cabanes qu'un chacun fist sa petite prouision de bois,

CHAPTER XI.

OF THE GOOD CONDUCT OF THE ATIKAMEGUES.

OF all the tribes among whom we sow the seed here, we know of none with better inclination and disposition for the Faith than that of the Atikamegues. Although the least instructed, they are, nevertheless, the tribe who give us the strongest evidence of truly Christian goodness. The small number of Evangelistic laborers that we have here, [188] and the great number of Residences and Missions that occupy our attention, have not allowed of our going to see them in their own country; and, during the two years since they left Sillery, they have made their appearance at the Three Rivers only in passing. Nevertheless, in spite of this lack of instruction and spiritual assistance, they have preserved the Faith and the fervor of their piety; for the holy Ghost has supplied our place, and has served as their Master, as may easily be seen from their good sentiments and actions, in which they have persevered since their departure from Sillery. Here are some particulars of these.

Not one of them has forgotten the prayers that had been taught to them; and even those who did not know these have learned them. They have observed the Sundays as religiously as if they had been with the French. Every Saturday night, orders were given to solemnize that holy day with all possible respect. One of the principal Christians would

& préparât tout ce qui luy estoit neceffaire pour le iour fuiuant, afin qu'on ne fust [189] pas obligé de le violer par aucun trauail qui fust defendu. Le Dimanche matin ils s'affembloient tous dans vne cabane, & pendoient à vne perche plantée au milieu, vn Crucifix en boffe qu'vn chacun adoroit les genoux en terre & les mains iointes, avec autant de respect comme s'ils euffent esté deuant l'Autel où se garde le fainct Sacrement. Ils difoient là deuotement tout ce qu'ils fçauoient de prieres, après lesquelles ils recitoient ensemble hautement tout le chapelet, & puis vn chacun se retiroit chez foy. Que si quelqu'vn n'auoit rien à manger, il eust pluftoft ieufné tout ce iour, que d'aller à la pefche ou à la chaffe, bien qu'on leur eust enseigné que Dieu ne les obligeoit pas à ces rigueurs. Vne bonne femme ne pouuant difcerner de deux iours quel estoit celui du Dimanche, pour ne se tromper pas, ne trauailla point pendant ces deux iours, & s'imposa cette penitence pour vne faute innocente, de reciter à chacun de ces deux iours deux fois le chapelet, & les passer tous deux fans rien manger.

Vn autre fauage donna auffi assez à [190] connoître l'estat qu'il faisoit du fainct Dimanche, & le desir qu'il auoit de l'honorer. Passant vn faut avec sa famille, il fut emporté par la violence du courant, & eut bien de la peine à se sauuer avec ses enfans, son meuble & par consequent tout son bien fut englouty dans les ondes. Ce n'est pas ce qu'il regrette le plus, son papier qui luy seruoit de Calendrier pour reconnoître les Festes, luy est plus à cœur que tout le reste. Mais c'en est fait, il est perdu, que ferons-nous, dit-il à sa femme qui n'estoit pas encore

announce aloud through the cabins that each one should secure his little supply of wood, and prepare everything that he would need on the following day, that he might not be [189] obliged to violate it by any forbidden labor. On Sunday morning, they met all together in a cabin, and hung to a pole, planted in the middle of it, an embossed Crucifix, which all venerated on bended knees, and with clasped hands,—with as much respect as if they were before the Altar on which the blessed Sacrament is kept. There they repeated devoutly all the prayers that they knew, after which they recited together, aloud, the whole of the rosary; and each one withdrew to his own home. If any one of them had nothing to eat, he would rather fast the whole day than go out to fish or to hunt, although they had been taught that God did not exact such strictness. A good woman, who could not ascertain which of two days was Sunday, would, so as not to make a mistake, not work at all during those two days; and for an innocent error she imposed this penance on herself, to recite her rosary twice on each of those two days and to spend both without eating.

Another savage also gave sufficient [190] evidence of the esteem that he had for holy Sunday, and of his desire to honor it. While he was running a rapid with his family, he was carried away by the violence of the current, and had much difficulty in saving himself with his children; his small effects, and consequently all that he possessed, were swallowed up by the waters. That was not what he regretted most; the loss of his paper that served him as a Calendar, and enabled him to distinguish all the Festival days, affected him more than that of

Chrestienne? Ayons confiance en Dieu, tafchons de prendre quelques Castors en chaffant, & puis nous descendrons aux Trois Riuieres, le Pere qui y est nous donnera vn autre Maffinahigan, auffi feray-ie bien aife de me confesser par mefme moyen. En effet il vient, & rencontrant le P. Buteux fur le bord de leur fleuee, ie viens de bien loin, luy dit-il, c'est pour te demander vn autre Maffinahigan, celuy que tu m'auois donné a esté perdu dans mon naufrage. On luy en donne vn autre, il se confesse, & s'en retourne content.

[191] Vne femme Chrestienne de la mefme nation eftant interrogée comment elle faifoit parmy les bois pour fuppleer à la Meffe qu'elle n'entédoit pas; Ie me perfuade, dit-elle, que ie fuis tantoft dans l'Eglife de Sillery, tantoft en celle de l'hospital, vne autre fois en celle des Vrfulines, & puis à celle de Quebec avec les François, & dans cette penfée ie recite mon chapelet, difant à Dieu que fi i'étois prefente en quelqu'vn de ces lieux, i'affisterois à la Meffe par effect comme i'y affifte par defir: Qu'il fçait bien que ie me priue de cette confolation pour fon amour, & celuy de mes compatriotes, lefquels ie ne pourois inftruire comme ie fais, fi ie ne les fuiuois dans les bois, & ainfi ie le prie de m'aider, comme il feroit fi effectiuement i'affistois à la Meffe dans l'vne de ces Eglifes où ie fuis prefente par defir & par penfée.

Vne autre eftant furprife d'vn grand mal de gorge qui l'empeschoit de proferer aucune parole, difoit à Dieu dans le fonds de fon cœur: Toy qui fçais tout, tu vois bien ma penfée. Si ie defire recouurer [192] ma fanté & la parole, ce n'est pas pour mon plaisir,

the other things. "But it is gone, it is lost; what shall we do?" he said to his wife, who was not yet a Christian; "let us have confidence in God; let us take some Beavers by hunting, and then we shall go down to the Three Rivers. The Father who is there will give us another Massinahigan; and I shall also be very glad to make confession at the same time." Indeed, he came; and, meeting Father Buteux on the bank of their river, he said to him: "I come from a great distance to ask thee for another Massinahigan; that which thou gavest me was lost when I was wrecked." He was given another; made his confession, and went away satisfied.

[191] A Christian woman of the same tribe was asked how she managed in the woods to supply the place of the Mass that she did not hear. "I imagine myself," she said, "to be sometimes in the Church of Sillery, sometimes in that of the hospital, sometimes in that of the Ursulines, and again in that of Quebec, with the French; and with that thought I repeat my rosary,—saying to God that, if I were present in any of those places, I would attend Mass in fact, as I assist in desire. He knows very well that I deprive myself of that consolation through love for him and for my countrymen, whom I could never teach as I do if I did not follow them in the woods; and thus I pray him to aid me as effectively as he would do were I to be present at Mass in one of those Churches, where I am present in wish and in thought."

Another, who had a violent attack of sore throat which prevented her from uttering a word, said to God in the depths of her heart: "Thou who knowest all things, thou seest well what my thoughts are.

mais afin de pouuoir répondre aux prieres avec les autres, & principalement pour pouuoir enseigner ce que ie fçay aux autres qui ne le fçauent pas. C'est pour cela que ie te demande d'estre guerier. Tu feras pourtant ce que tu voudras. Tout cecy nous affeure que la Foy est bien auant dans ces cœurs, puisque le zele de la gloire de Dieu & le respect des choses saintes y est graué si profondement. En voicy vne autre marque.

Ces bons fauuages estans partis au milieu de l'hyuer de Sillery, s'en allerent chassant dans les bois, & s'approchans tousiours de l'emboucheure de leur fleue, où estans arriuez ils se trouuerent meslez avec plusieurs autres qui n'estoient pas encore Chrestiens, & dont quelques-vns mesme n'auoient iamais oüy parler de la Foy. Le nombre des mécreans estant beaucoup plus grãd que celuy des fideles, il semble qu'il deuoit auoir plus de force & d'autorité: Neantmoins cettuy-cy preualut en forte que les mescreans se laisserent persuader [193] par les discours & exemples des bons à quitter leurs tambours, iongleries, festins à tout mäger, & à venir tous ensemble aux Trois Riuieres pour se faire instruire. Ils descendirent donc au nombre de trente-cinq canots bien fournis. La premiere chose que firent les Chrestiens fut d'entrer dans nostre Chapelle & y amener les autres, après quoy ils demanderent de tenir Conseil avec Monsieur des Rochers qui commandoit pour lors au fort des Trois Riuieres, & avec le P. Buteux, auquel le Capitaine parla en cette forte. Escoute ma parole, toy qui fçais bien le Maffinahigan; tiens, regarde ce que tu vois là, ce sont les lettres que i'enuoye au Capitaine des François qui est à Quebec. Mes ieunes gens

If I wish to recover [192] my health and my speech, it is not for my own pleasure, but in order to be able to answer at prayers with the others, and above all to be able to teach what I know to the others who know it not. That is why I ask thee to cure me. However, thou wilt do as thou choosest." All this convinces us that Faith has penetrated far into these souls, since zeal for God's glory and respect for holy things are so deeply engraved in them. Here is another proof of this.

These good savages left Sillery in the middle of the winter, to hunt in the woods, all the time approaching the mouth of their river. When they arrived there, they found themselves intermingled with many others who were not yet Christians, some of whom had never even heard the Faith mentioned. The number of the ungodly was much greater than that of the faithful, and it would seem that the former should have had more power and authority. However, the latter so prevailed that the ungodly allowed themselves to be persuaded [193] by the discourses and examples of the faithful to give up their drums, their sorceries, and their eat-all feasts, and to come down to the Three Rivers to be instructed. They came down, therefore, to the number of thirty-five canoes well filled. The first thing that the Christians did was to enter our Chapel and bring thither the others, after which they asked to hold a Council with Monsieur des Rochers, who was then in command of the fort of the Three Rivers, and with Father Buteux, to whom the Captain spoke as follows: "Listen to my words, thou who knowest well the Massinahigan. Here, look at what thou seest before thee; these are the letters that I send to the Captain

les porterōt, mais toy qui a plus d'esprit qu'eux, écris luy ce que ie te diray.

L'an passé il nous fit vn beau present pour nous donner de l'esprit, nous en auons receu vn peu. Nous voulons répondre à son present embrassant la Foy, & nous luy témoignōs que ce que nous difons est veritable par cette lettre que [194] tu luy enuoyeras, (c'estoit vn paquet de Castors.) Il poursuit, on nous a fait plaisir de nous enseigner & baptifer cet hyuer passé, nous en faisons des remercimēs, & demandons la cōtinuation de ce bien par cette autre lettre, (c'estoit vn autre paquet de soixâte-quatre Castors.) Vous auez pitié de nous, adiousta-t'il, les ennemis troubloient nostre riuere par leurs courses, vous la bouchez par le moyen des forts que vous bastiffez contre les Iroquois. Voila dequoy affermir ces forts, & en disant cela il iette vn autre paquet de Castors. Il ne reste plus, dit-il, qu'à viure cōme freres & ne se pas quereler, puisque nous priōs tous. Mais parce que cela est difficile quand il s'agit de traite, voila des peaux pour adoucir les esprits, & iette vn quatrième paquet de Castors.

Nous respondifmes à tous ces presents, & luy fimes entendre qu'on ne les enseignoit pas sous espoir de quelque recompense, au contraire qu'on desiroit les assister corporellement aussi bien que spirituellemēt. Je le sçay bien, dit-il, mais ce n'est que pour vous faire voir que [195] nous ne mentons point, lors que nous difons que nous voulons fortement embrasser la Foy. Je parle au nom de tous ceux qui sont icy, qui sont de mesme aduis que moy.

Si les paroles de ce Capitaine promettent beaucoup, ses actions ne le démentent pas. Il auoit esté fort

of the French who is at Quebec. My young men will carry them; but thou who hast more wit than they,—write to him what I shall tell thee.

“Last year he made us a fine present, to give us sense; we have received a little of it. We wish to acknowledge his present by embracing the Faith; and we will prove to him that what we say is true, by this letter which [194] thou wilt send him” (it was a package of Beaver skins). He continued: “We were given the pleasure of being taught and baptized last winter. We return thanks for this, first; and we ask the continuation of that favor by this other letter” (this was another package of sixty-four Beaver skins). “You have pity on us,” he added. “The enemies troubled our river by their incursions; you close it by means of the forts that you erect against the Iroquois. Here is something with which to strengthen those forts.” As he said this, he threw down another package of Beaver skins. “Nothing further remains,” he said, “but to live as brothers, and not to quarrel, since we all pray. But, inasmuch as that is difficult when trade is being carried on, here are furs to soothe the minds,” and he threw down a fourth package of Beaver skins.

We replied to all these presents, and gave him to understand that we did not teach them in the hope of any reward,—that, on the contrary, we wished to assist them corporally as well as spiritually. “I know that very well,” he said, “but this is only to show you that [195] we do not lie, when we tell you that we ardently desire to embrace the Faith. I speak in the name of all here, who are of the same opinion as myself.”

If the words of this Captain promise much, his

mal traité par vn foldat François, qui l'auoit pouffé, renuerfé, & traifné par terre, cette iniure faite à vn fauage de credit parmy fes gens, deuant qui cela fe paffoit, luy deuoit eftre fans doute fort fenfible felon la nature, & s'il n'euft eu la Foy bien auant dans le cœur, ne pouuant fe vanger de fon ennemy, il s'en fuft pris à la religion, comme ont fait quelques autres en femblables occasions, qui l'ont abandonnée par defpit, au moins pour quelque temps. Mais l'affection qu'il portoit à la priere & l'estime qu'il en faisoit luy fit fouffrir cet affront genereusement, & remporter vne glorieufe victoire fur foy mefme. Il s'adreffa au P. Buteux, & luy demanda s'il fçauoit bien ce qui luy eftoit arriué. Oüy, respondit le P. ie le fçay, il eft vray, repliqua-t'il, [196] qu'on m'a fait tort, mais la Foy que i'ay dans le cœur, & que ie defire conferuer, m'empefche d'en auoir aucun reffentiment. Je pardonne volontiers à ce foldat, il n'a pas d'esprit, il ne faut pas pour cela que ie luy reffemble, ny que ie quitte la priere, ou que ie penfe que tous les François ne valent rien, parce qu'un n'est pas bon. Mon cœur eft en paix. Affeure toy que ie n'ay aucune mauuaife penfée, fi ie fuiuois mon naturel ie ferois vn mauuais coup. Mais ie ne veux pas fâcher Dieu. Ceux qui connoiffent l'humeur des fauages, & combien la vengeance leur eft naturelle, admireront cette action, & aduoüeront que la grace de Dieu fait d'eftranges changemens dans leurs cœurs.

La femme de ce mefme Capitaine nous a grandement edifiez. Elle eftoit frapée d'une dangereufe maladie, fe trouuant dans cet eftat dans les bois, elle pria fon mary de la porter aux Trois Riuieres, où eftant arriuée elle fit appeller le P. Buteux, auquel

actions do not belie them. He had been very badly treated by a French soldier, who had pushed him, thrown him down, and dragged him along the ground. Such an insult to a savage of high rank among his people, in whose presence this occurred, must beyond doubt have been deeply felt, according to nature; and had not the Faith penetrated very far into his heart, he, being unable to revenge himself upon his adversary, would have blamed religion for it, as others have done on similar occasions who have abandoned it out of spite, at least for a time. But his love for prayer, and the esteem that he had for it, led him to bear this insult bravely, and to win a glorious victory over himself. He addressed himself to Father Buteux, and asked him if he knew what had happened to him. "Yes," replied the Father, "I do know." "It is true," he said, [196] "that an injury has been done to me; but the Faith that I have in my heart, and that I desire to preserve, prevents me from feeling any resentment. I willingly pardon that soldier; he has no sense. For that reason, I must not be like him, nor must I abandon prayer, nor think that all the French are worthless because one of them is not good. My heart is at peace. Rest assured that I harbor no evil thoughts. Were I to follow my natural feeling, I would do a wicked deed; but I do not wish to offend God." Those who know the temper of the savages, and how natural revenge is to them, will admire this action, and admit that the grace of God works wonderful changes in their hearts.

The wife of this same Captain greatly edified us. She was attacked by a dangerous illness. When she found herself in that condition in the woods, she

elle tint ce discours: Tu vois en quel estat la maladie m'a reduit, elle ne me laisse rien de [197] libre que la parole, de laquelle ie me fers, non pas pour te demander quelque chose, mais seulement pour me confesser. C'est à ce dessein que i'ay désiré qu'on me portast icy. Depuis mon Baptême ie n'ay eu gueres de fanté, mais ie n'ay iamais creu pour cela que mon mal prist sa source de la priere, comme disent quelques-vns qui n'ont pas d'esprit. Je crois fortement, & le mal que ie souffre ne me fera iamais quitter la Foy. Je feray malade tant qu'il plaira à Dieu. Si tu connois que la mort s'approche de moy, ne me cache pas la verité, ie ne crains pas la mort. Mais ie feray bien aise de sçauoir si elle est proche, afin que i'apprenne ce qu'il faut faire pour bien mourir. La plus grande plainte qu'elle faisoit pendant qu'elle fut aux trois Riuieres estoit de ce qu'on ne la visitoit pas assez souuent pour l'enseigner & disposer à la mort. Elle venoit tous les iours à la Messe, quoy qu'avec de grâdes difficultez tantost se trainant par terre, d'autres fois s'appuyant sur son baston, ou se faisant porter par sa fille. Il fallut luy defendre absolument [198] de se donner cette peine, pour le moins les iours ouuriers. Il a pleu à nôtre Seigneur de luy prolôger la vie pour l'exemple des autres, & pour meriter dauantage. Aussi est-elle grandement vtile à ceux de sa nation, ayant vn foin tres-particulier de les faire prier Dieu par tout où elle se trouue. L'adieu qu'elle dit au P. Buteux à son depart fut pathetique. Adieu donc, luy dit-elle, ie m'en vay mourir dans les bois, ie ne te reuerray iamais plus que dans le Ciel, ie te recommande ceux de nostre nation. Ne viendras tu iamais dans nostre païs pour les

begged her husband to carry her to the Three Rivers. As soon as she arrived there, she sent for Father Buteux to whom she said: "Thou seest to what a condition illness has reduced me; it has deprived me of everything [197] but speech, which I use not for the purpose of asking thee for anything, but only to confess me. It was for that object that I desired to be brought here. Ever since my Baptism I have had but little health; still, for all that, I have never thought that my illness was caused by prayer, as some say who have no sense. I believe firmly, and the pain that I suffer will never make me abandon the Faith. I shall be ill so long as God pleases. If thou knowest that my death is drawing near, do not hide the truth; I do not fear death, but I would like to know if it be near, so that I may learn what I should do, to die a good death." The chief complaint that she made while she was at the three Rivers was, that we did not visit her often enough to instruct her and prepare her for death. She came every day to Mass, although with great difficulty; at times, she would drag herself on the ground; at others, she would lean upon a stick, or have herself carried by her daughter. She had to be absolutely forbidden [198] to take that trouble, at least on working days. Our Lord has been pleased to prolong her life for the example of the others, and in order that she might have more merit. And she is of great use to the members of her tribe, for she takes most special pains to make them pray to God, wherever she is. Her adieu to Father Buteux at her departure was very pathetic. "Farewell," she said; "I am going to die in the woods. I shall never see thee again except in Heaven. I commend to thee

instruire, que t'auons nous fait pour nous abandonner de la forte? Il y a si long-temps qu'on t'inuite, tous nos gens desirent de croire. Il ne tient qu'à toy qu'ils ne soient tous baptifez. Prends courage, viens chez nous, & au pluftoft, ayes pitié de tant d'ames qui se perdent, prie Dieu pour moy. Je n'ay plus qu'une demande à te faire, c'est que tu faffes communier ma fille. Il me femble que ie m'en irois plus contente & de ce lieu & de ce monde, si ie la voyois participer à ce Sacrement: elle n'est [199] plus folle comme elle estoit auant son Baptefme. Ne crains pas, elle est toute autre. En effet elle difoit vray. Cette fille auant son Baptefme estoit extremement remuante & volage, maintenant sa modestie est admirable, & l'a fait iuger digne de ce Sacrement, qui est le pain des grands & le vin qui fait germer les Vierges.

Il ne reftoit plus en cette famille qu'un ieune homme de vingt ans à baptifer, on n'osoit luy confier ce Sacrement, apprehendant ce qui est à craindre en tous les autres ieunes hommes, qu'il ne se mariaft contre les loix de l'Eglise, mais enfin son importunité luy fit obtenir ce qu'il demandoit. Le P. Buteux estoit pour lors assez occupé, & feignoit encore de l'estre dauantage. Il le renuoyoit fouuent à deffein pour l'esprouuer, cela ne le rebutoit pas, il reuenoit cinq & six fois le iour pour estre instruit, & ne s'inquietoit point quand on le faisoit attendre, s'occupant pour lors à dire son chapelet & repeter à part ce qu'on luy auoit appris, & persiftoit demandant tousiours la mesme chose: [200] Quand fera-ce que ie feray baptifé? Je ne partiray pas d'icy, ny mon oncle. (c'estoit le Capitaine de cette nation) que ie ne fois baptifé. Il le fut, & le zele qu'il a monffré cet hyuer à enfei-

those who belong to my tribe. Wilt thou never come to our country to teach them? What have we done to thee, that thou shouldst abandon us? We have been inviting thee for so long a time. All our people wish to believe; it depends only on thee that they be all baptized. Take courage, come to us as soon as possible; have pity on so many souls that are going to destruction. Pray to God for me. I have but one request to make thee; that is to let my daughter receive communion. It seems to me that I could leave this spot and this world with greater content, if I saw her receive that Sacrament. She is no [199] longer flighty, as she was before her Baptism. Fear not. She is quite different." Indeed, what she said was true. That girl before her Baptism was very fickle and giddy; while now her modesty is admirable, and has made her worthy of that Sacrament which is the bread of the great and the wine that brings forth Virgins.

In that family there remained to be baptized only a young man twenty years of age. We did not venture to administer that Sacrament because we apprehended — what is to be feared in the case of all the other young men — that he might marry contrary to the laws of the Church. But, in the end, his importunity obtained for him what he demanded. Father Buteux was very busy at the time, and also pretended to be still more so. He frequently turned him away on purpose, to try him. That did not repel him; he came back five or six times a day to be instructed, and was not uneasy if he was kept waiting; he occupied the time in reciting his rosary, and in repeating to himself what had been taught him. He always persisted in asking for the same thing: [200]

gner ses compatriotes a fait voir que c'est l'esprit de Dieu qui le pouffoit à demander si fermement le Baptesme. Il s'est rendu catechiste parmy ceux de sa nation, & son zele & capacité a suppleé au default de son aage pour exercer cette fonction.

Les plus considerables de cette nation suiuent le branle de leur Capitaine & de sa famille. Ils s'apperceurent que quelques ieunes folastres d'une autre nation entroient la nuit dans leurs cabanes, ils prièrent le P. Buteux d'empescher ce defordre. Dis leur de nostre part, firent-ils, que nous ne prions pas à demy, ou par feintise, & partant que nous ne sçaurions supporter les libertez de leurs ieunes gens. S'ils veulent faire mal, que ce soit parmy ceux de leur nation, & non pas chez nous, où nous auons droit d'empescher ces defordres. Dieu & le Diable ne s'accordent pas [201] bien dans vne mesme cabane. Fais en forte que leurs Capitaines fassent vne criée publique pour arrester l'insolence des ieunes gens.

Ils ne se contentent pas d'empescher le mal quand l'occasion s'en presente, ils procurent encore du bien aux autres peuples, soit en les enseignant & exhortant par eux mesmes, soit en nous les amenant pour estre instruits. Quelques-vns de la nation des Ouramanichek estant descendus icy en traite, les principaux des Atikamegues les amenerent incontinent chez nous. Escoutez, leur dirent-ils, ce qu'on vous dira, & sçachez que c'est la chose la plus importante de toutes celles qui vous touchent. C'est ce que nous estimons, & que vous devez estimer vniquement: ne vous estonnez pas si vous ne conceuez pas d'abord ce qu'on vous dira, on vous repetera souuent la mesme chose; & enfin vous aurez de l'esprit si vous en vou-

“ When shall I be baptized? I will not leave here nor shall my uncle ” (this was the Captain of the tribe), “ until I am baptized.” He was baptized, and the zeal that he displayed last winter in teaching his countrymen has shown that it was the spirit of God that impelled him to ask so urgently for Baptism. He became a catechist among his tribe, and his zeal and ability supplied what was wanting in years for the performance of the duties of that office.

The chief persons of the tribe followed the impulse given by their Captain and his family. They noticed that some wanton youths from another tribe came into their cabins at night. They begged Father Buteux to prevent such disorderly conduct. “ Tell them from us,” they said, “ that we do not pray by halves, or as a pretense; and, consequently, that we cannot endure the liberties taken by their young men. If they wish to do evil, let them do it among those of their own tribe, and not here among us, where we have the right to prevent such dissolute behavior. God and the Devil do not agree [201] together in the same cabin. Arrange that their Captains give public notice, so as to stop the disorderly conduct of their young men.”

They are not content with preventing evil when the opportunity presents itself; they also do good to other tribes, either by themselves teaching and exhorting them, or by bringing them to be instructed. Some of the tribe of the Ouramanickek having come down here to trade, the chief men of the Atikamegues brought them at once to us. “ Listen,” they said, “ to what you shall be told, and know that it is the most important of all the things that concern you. It is what we esteem, and what you must

lez auoir. Je crois que ceux-cy porteront des nouvelles de la Foy plus haut vers le Nort à plusieurs autres peuples qui ne nous font pas encore conneus, [202] & avec lesquels ils traitent.

La bonté de Dieu est admirable dans les changemens qu'elle fait tous les iours dans les cœurs de ce peuple. Vn fauage n'auoit iamais voulu permettre autrefois qu'on baptifa vn de ses enfans; craignāt que le Baptesme ne luy caufast la mort. Estant arriué quelque temps après aux Trois Riuieres, il fit de grandes instances au P. Buteux pendant plusieurs iours pour le baptesme de trois de ses enfans. Vne femme pareillement qui auoit d'autrefois rebuté le mesme Pere & empesché de baptifer vn de ses enfans qui mourust sans baptesme dans les bois, vient par après le presser d'elle mesme pour estre baptifée avec quatre autres de ses enfans, *hæc mutatio dextera Excelsi.*

Paul Ouetamourat craignant que luy & ses gens ne retournassent à leurs superstitions qu'ils auoient quittées à Sillery, ordonna qu'on n'appellast point festin quand ils s'inuiteroient mutuellement, & qu'on ne mangeroit pas ensemble, mais qu'un chacun ayant receu sa part dans son plat se retireroit [203] chez soy. Il y auroit à craindre, disoient-ils, que le Diable ne nous trompast, & d'un festin d'amitié ne nous induisist peu à peu à un festin de superstition. Le bon hōme ayant rencontré un ieune garçon de ses parens malade, le prit & le porta par des faults & precipices effroyables iusques aux Trois Riuieres, où il le mit entre les mains du P. Buteux pour receuoir de luy le baptesme, auquel luy mesme l'auoit desia tresbien disposé. Il parla souuent & incita par son

esteem, above all. Be not surprised if you do not at first understand what shall be said to you; the same thing will be often repeated to you, and finally you will have sense, if you wish." I think that they will carry the news of the Faith further toward the North, to several other tribes who are not yet known to us, [202] and with whom they trade.

God's goodness is admirable in the changes that it effects daily in the hearts of these people. A savage had formerly never allowed one of his children to be baptized, fearing that Baptism would cause his death. When he came to the Three Rivers, some time afterward, he strongly urged Father Buteux for several days to baptize three of his children. A woman likewise, who had formerly repelled the same Father, and had prevented him from baptizing one of her children that died in the woods without baptism, afterward came of her own accord to be baptized, with four others of her children. *Hæc mutatio dexteræ Excelsi.*

Paul Ouetamourat feared that he and his people might revert to their superstitions which they had abandoned at Sillery. He ordered that they should not call it a feast when they invited one another, and that they should not eat together; but that, when each one had received his portion on his plate, he should withdraw [203] to his own house. "It is to be feared," they said, "that the Devil might deceive us, and friendly feasts might gradually lead us back to superstitious feasts." The good man found a young boy, one of his relatives, who was sick. He took him up, and carried him through rapids and by frightful precipices as far as the Three Rivers, where he placed him in the hands of Father Buteux in order

exemple les autres vieillards à parler publiquement en faueur de la Foy, & neantmoins il n'estoit encore que Catechumene. Mais il desiroit avec tant d'ardeur d'estre baptisé, que le P. Buteux estant entré vn iour dans sa cabane & l'ayant trouué extraordinairement triste & affligé, comme il luy en demandoit la raison; N'ay-ie pas fuiet, dit-il, de m'attrister? tu m'auois promis de m'enseigner souuent, & tu ne m'as dit mot aujourd'huy. Que fçay-ie ce qui m'arriuera? peut estre les Iroquois font ils proches. Je suis en danger de mourir sans baptesme, ou de le receuoir avec fort peu de [204] cōnoissance & de fruiet si tu ne te hastes de m'enseigner. Il fallut luy dōner cette consolation, & le baptiser avec ses deux filles, dont l'aînée est d'un naturel grandement porté à la deuotion, qu'elle a communiqué à son mary, le rendāt autant affectionné à la priere qu'il en étoit esloigné auparavant, & aliene. Elle se feruit d'une fainte tromperie pour hâter son baptesme, persuadant au Pere qu'elle s'en iroit bien tost dans les bois. Voy tu bien, luy dit-elle, ie me dispose à partir au premier iour, ie cōmence à plier mes escorces, ie mourray sans baptesme, & tu en auras du regret aussi bien que moy. Attends, luy dit le P. Buteux, tu n'as pas plus de haste que ton Pere. Je fçay les prieres mieux que luy, repliqua-t'elle, pourquoy l'attendrois-ie?

Si on eust accordé le Baptesme à tous ceux qui le demandoient, ils feroient desia quasi tous baptisez. On n'a peu neantmoins le refuser à vne bonne femme, qui à vray dire semble vne autre S^{te} Monique, ayant autant de zele pour le baptesme de sō fils que celle-là en auoit pour la conuersion de S. Augustin. Aussi [205] en vint-elle à bout, & fut baptisée avec

to receive baptism from him, for which he himself had already very well prepared him. He frequently spoke, and by his own example incited the other old men to speak boldly in favor of the Faith, although he was, as yet, but a Catechumen. Still, he so ardently desired to be baptized that, when Father Buteux entered his cabin one day, he found him very sad and sorrowful, and asked him the reason of it. "Have I not cause to be sorrowful?" he said; "thou hadst promised me to teach me often, and thou hast not said a word to me to-day. Do I know what may happen to me? Perhaps the Iroquois are near. I am in danger of dying without baptism, or of receiving it with very little [204] knowledge and profit, if thou dost not hasten to teach me." It was necessary to give him that consolation, and to baptize him with his two daughters,—the elder of whom has naturally a great inclination for devotion, which she has communicated to her husband, making him as fond of prayer as he was formerly opposed and hostile to it. She made use of a holy deception to hasten her baptism. She persuaded the Father that she would go to the woods, before long. "Thou seest very well," she said, "that I am preparing to start at any day; I have begun to fold up my bark. I shall die without baptism, and thou wilt be sorry for it, as well as I." "Wait," Father Buteux said to her; "thou art in no greater haste than thy Father." "I know the prayers better than he does," she replied; "why should I wait for him?"

If we had granted Baptism to all who asked for it, they would nearly all be baptized. Nevertheless, we could not refuse it to a good woman, who really

fon fils, auquel pendant les ceremonies elle repetoit fouuent, Prends courage mon fils, fais bien, dis en ton cœur, ie renonce à toutes mes meschancetez, ie ne veux pas aller dans les feux, ie desire estre bien-heureux, & amy de Dieu. A mesme temps furent baptifez trois ieunes garçons, dont le dernier estant vn petit orfelin le plus ieune de tous, mais non pas le moins feruent, Et comment, disoit-il, pourquoy ne feray-ie pas baptifé, ie sçay les prieres, ie suis auec mon grand frere où l'on prie Dieu, ie ne suis descendu icy que pour estre baptifé, à quoy tient-il que ie ne le fois. Il plaيدا fa cause si efficacement qu'il la gagna.

Voicy deux ou trois marques de la bonté du baptesme de quelques adultes. I'estois fuiete, disoit vne femme, auant mon baptesme à dire de mauuaises paroles; depuis quatre à cinq mois que ie suis baptifée, ie ne sçache pas d'en auoir dit qu'vne, & encore ce fut par surprife & sans deffein. Cette mesme femme discourant vn iour auec vne autre de la [206] cruauté des Iroquois, & du danger qu'il y auoit de tomber entre leurs mains, Il en fera, dit elle, ce qui plaira à Dieu. Auant mon baptesme ie n'estois iamais sans peur. Maintenant mon cœur est en assurance, n'importe que ie fois prise, bruslée, & mangée, cela passé, après cela ie iouiray d'vne vie qui ne passera iamais.

Vne autre demandant au P. Buteux quelque remede contre vne fluxion qui l'incommodoit fort, estant interrogée s'il luy feroit fascheux de mourir maintenant. Oüy, dit-elle, non pas que ie craigne la mort, mais parce que i'ay si mal feruy Dieu iusques à present. C'étoit vn acte d'humilité en cette femme, car elle

seems another Ste. Monica,—having as much zeal for the baptism of her son as that saint had for St. Augustine's conversion. [205] She succeeded in this, and was baptized with her son, to whom during the ceremony she frequently repeated: "Have courage, my son, do well; say in thy heart: 'I renounce all my wickedness. I do not wish to go into the flames; I wish to be blessed, and a friend of God.'" At the same time, three young boys were baptized, the last of whom was a little orphan, the youngest of all but not the least fervent. "How!" said he, "why should I not be baptized? I know the prayers; I am with my elder brother, where they pray to God. I have come down here solely to be baptized. What is to prevent me?" He pleaded his cause so effectually that he won it.

Here are two or three proofs of the efficacy of the baptism of some adults. "Before my baptism," said a woman, "I was addicted to saying evil words. During the past four or five months, since I have been baptized, I do not remember having said more than one, and then it was through surprise and without intention." This same woman was speaking one day to another about the [206] cruelty of the Iroquois, and the danger of falling into their hands. "Whatever God pleases will happen," she said. "Before my baptism, I was never without fear; now my heart feels secure. No matter if I be taken, burned, and eaten; when that is over, I shall afterward enjoy a life that will never end."

Another asked Father Buteux for some remedy for a flux that troubled her greatly. She was asked whether she would be sorry to die then. "Yes," she said, "not because I fear death, but because I

est vne excellente Chrestienne. Vne autre à qui on demandoit si elle aimoit Dieu & la priere plus que la vie, respondit qu'oüy. Car, dit-elle, si quelqu'un me vouloit tuer ou faire quitter la priere, ie luy dirois, tue moy, à la bonne heure, i'iray au Ciel.

Il arriua trois ou quatre diuerfes fois pendant que le Pere instruisoit dans nôtre Chapelle les fauages, qu'on donna [207] l'alarme, comme si les Iroquois eussent paru. Le Pere fortit pour voir ce que c'estoit, & les auditeurs demeuroient attentifs à repeter ce qu'on venoit de leur enseigner sans ietter seulement la veuë dehors, & attendoient paisiblement le retour de leur Maistre.

Ils abhorrent tellement leurs anciennes iongleries, qu'un Chrestien malade s'estât mis à chanter la nuit en refusant, les autres qui l'entendirent, l'esueillèrent soudain, luy disant qu'il faisoit mal d'obeïr au Diable.

Vn ieune homme battit sa femme à cause de quelque desobeïssance, & luy fit fortir le sang des narines: le P. Buteux en estant aduertý l'enuoye querir, il respond qu'il falloit attendre qu'il eust expié sa faute, ce qu'il feroit le lendemain dès qu'il feroit iour, estant pour lors trop tard pour le faire. En effet le lendemain il fut se confesser de grand matin, & s'offrit à en faire vne penitence publique, & d'estre foüetté ou bastonné publiquement par la main des François, qu'il auoit scandalisez par cette action. Il en fut quitte à meilleur marché, & se [208] reconcilia chrestienmēt avec sa femme. Voila vne petite partie des bons sentimens & actions des Atikamegues, qui sont communs à plusieurs Chrestiens de cette nation. Depuis ces remarques que nous venons de coucher, ils ont passé quasi vn an tout entier sans estre instruits

have served God so badly until now." This was an act of humility on the part of that woman, for she is an excellent Christian. Another, who was asked whether she loved God and prayer more than life, replied that she did. "For," said she, "if any one should wish to kill me, or make me abandon prayer, I would say: 'Kill me; it will be better for me,—I shall go to Heaven.'"

It happened on three or four different occasions, while the Father was instructing the savages in our Chapel, that [207] an alarm was given, as if the Iroquois had made their appearance. The Father went out to see what it was, and his hearers remained, attentively repeating what they had just been taught, without even looking out, and quietly awaited the return of their Master.

They have such an abhorrence for their former sorceries that, when a Christian who was sick began to sing in his dreams during the night, the others who heard him awoke him at once, telling him that he did wrong to obey the Devil.

A young man beat his wife, on account of some act of disobedience and made blood flow from her nose; Father Buteux was told of it, and sent for him. He replied that he must wait until he had atoned for his fault, which he would do on the following morning, as soon as daylight should appear, for it was then too late to do so. Indeed, he went to confession very early in the morning on the following day, and offered to submit to a public penance, and to be publicly whipped or beaten with a stick by the hands of the French, whom he had scandalized by that deed. He escaped more easily than that, and [208] became reconciled with his wife in a Christianlike

qu'une ou deux fois fort legerement & en passant, nos Peres estant occupez ailleurs: ils ont neantmoins continué dans leur ferueur, comme nous écrit le P. Brebeuf qui les a veus ce Printemps aux Trois Riuieres. Les Atikamegues, dit-il, sont descendus icy en nombre de neuf canots la veille de Pentecoste. Ils sçauoient bien que le lendemain estoit vn Dimanche qu'on respectoit extraordinairement. Dés qu'ils eurent mis pied à terre, ils demanderent de prier Dieu dans nostre Chapelle, & de se confesser. Le Capitaine mesme demanda de communier, disant qu'il s'y estoit preparé durât tout l'hyuer. Vn ieune homme se confessa par trois diuerfes fois, craignât toujours d'auoir oublié quelque chose. Ceux qui ne sont pas encore baptifez demandent [209] fort instamment le Baptesme. Ils promettent de descendre encore icy sur la fin de Septembre, & desirent de rencontrer vn Pere qui les instruise. En voila assez pour verifier ce que j'ay dit au commencement de ce Chapitre, que cette nation a de grandes inclinations & dispositions à la Foy.

manner. These are a small portion of the good sentiments and good actions of the Atikamegues, which are common to many Christians of that tribe. Since the events of which we have just written, they have passed nearly a whole year without receiving instruction,—except on one or two occasions, to a slight extent and in passing, for our Fathers were occupied elsewhere. Nevertheless, they have persevered in their fervor as Father Brebeuf, who saw them last Spring at the Three Rivers, writes us: “The Atikamegues,” he says, “came down here to the number of nine canoes on the vigil of Pentecost. They knew that the next day was a Sunday that is observed in an extraordinary manner. As soon as they landed, they asked to be allowed to pray to God in our Chapel, and to confess themselves. The Captain even asked to be permitted to receive communion, saying that he had prepared himself for it during the whole winter. A young man went to confession three separate times, fearing always that he had forgotten something. Those who are not yet baptized ask [209] most urgently for Baptism. They promise to come back here at the end of September, and are anxious to meet a Father to instruct them.” This is sufficient to prove what I said at the beginning of this Chapter,—that this tribe has a great inclination and disposition toward the Faith.

CHAPITRE XII.

DE LA MISSION DE SAINCTE CROIX À TADOUSSAC.

LE Pere Buteux succeda l'Esté passé au Pere Dequen dans le foin de cette Mission: le Pere Dequen l'a cultiuée cette année. Voicy les memoires du P. Buteux, qui n'ayant pû estre couchées dans la derniere Relation pour estre venuës trop tard, ne doiuent estre obmises dans celle-cy.

Arriuant à Tadoussac il trouua vn bon nombre de fauuages Chrestiens & Payens. Ceux-là estoient dans l'attente d'vn de nos Peres pour ioüir du bien de la faincte Meffe & des Sacremens, la [210] plus grand part de ceux-cy defiroient voir des Peres qu'ils n'auoient pas encore veu, & dont ils auoient tant oüy parler. Les Chrestiens & Catechumenes continuoient dans les exercices de pieté, comme à prier Dieu foir & matin, reciter le Chapelet, chanter des Cantiques spirituels, s'affembler trois fois à la Chapelle les Dimanches & les Festes, & autres semblables fonctions spirituelles, qui les entretiennent en deuotion. Le respect, l'obeïffance, la ferueur & l'affiduité avec laquelle ils s'acquient de ces saints exercices est telle, que les François qui les ont veus, mesme les Heretiques les ont admirez, & ont dit qu'on ne croyoit pas en France ce qu'ils ont veu de leurs yeux. Entre autres vn Capitaine d'vn nauire de la Religion pretenduë estant entré par curiosité dans la Chapelle pour y voir prier les fauuages, fut si surpris les

CHAPTER XII.

OF THE MISSION OF THE HOLY CROSS AT TADOUSSAC.

FATHER Buteux succeeded last Summer to Father Dequen in the care of this Mission.

Father Dequen has had charge of it this year. Here are Father Buteux's notes, which could not be written in the last Relation, because they came too late, but which must not be omitted from this one.

When he reached Tadoussac he found a good many savages, both Christians and Pagans. The former were there awaiting the arrival of one of our Fathers, to enjoy the blessing of holy Mass and of the Sacraments. The [210] majority of the latter wished to behold the Fathers, whom they had not yet seen, and of whom they had heard so much. The Christians and Catechumens continued their pious practices, such as praying to God night and morning, reciting the Rosary, singing Hymns, meeting three times in the Chapel on Sundays and Festival days, and other like spiritual exercises which maintain them in the feeling of devotion. Such are the respect, obedience, fervor, and assiduity with which they acquit themselves of these holy exercises, that the French who have seen them, and even the Heretics, have admired them, and have asserted that what they had seen with their own eyes would not be believed in France. Among others, a ship Captain—who is of the pretended Religion, and who entered the Chapel through curiosity to see the savages at

voyant fléchir les genoux & faire le signe de la Croix, qu'il se mit luy mesme à genoux & fit le signe de la Croix avec eux. Descendons plus en particulier.

Nous auions souuent desiré que ceux [211] qui ont quelque autorité particuliere parmy les sauuages, & que l'aage ou la valeur rendent considerables, embrassassent la Foy & en fissent vne genereuse profession, pour la perfluader plus facilement à la ieunesse, qui fuit ordinairement les sentimens de ceux qui luy commandent. Nostre Seigneur a exaucé par tout nos desirs, & nous fait voir maintenant avec plaisir des Capitaines Barbares, qui n'auoient eu iusqu'à present d'autorité qu'en faueur du vice & de la cruauté, deuenir des Apostres & Predicateurs tres-zelez pour la gloire du Dieu qu'ils ne commencent qu'à connoistre. En voicy vn exemple.

Le Pere Buteux ayant fait vn discours aux sauuages pour leur enseigner ce que Dieu demandoit d'eux, & ayant insisté particulierement sur ce que Dieu desiroit que les Capitaines qui tiennent sa place eussent son honneur en recommandation, empêchât le mal qui le deshonne, vn Capitaine se leue, & luy dit: Attens, Pere Buteux, ne fors pas, écoute moy. Ie veux parler, & vous ieunes gens écoutez. Voicy la resolution que [212] i'ay prise dés mon baptesme, & que ie renouuelle maintenant; ie veux aimer tant que ie viuray celuy qui a tout fait, ie veux m'abstenir de tout ce qu'il defend, & veux que tous ceux qui me recoñoissent pour Capitaine s'en abstiennent. Escoute toy mesme Pere Buteux, & regarde ce que diront & ce que ferôt nos ieunes gens. Si quelqu'un deshonne la priere par quelque parole ou action mauuaise, ordonne toy mesme le chastiment, & ie le

prayer — was so astonished when he saw them kneel and make the sign of the Cross, that he himself knelt and made the sign of the Cross with them. Let us enter into further particulars.

We had often desired that those [211] who have any special authority among the savages and whose age or valor gives them some importance, should embrace the Faith, and boldly profess it, in order better to lead thereto the young people, who generally follow the opinions of those who command them. Our Lord has granted our desires everywhere, and now enables us to see with pleasure Barbarian Captains, whose authority has hitherto been only in favor of vice and cruelty, become Apostles and Preachers, most zealous for the glory of God, whom they are only beginning to know. Here is an example:

Father Buteux preached a sermon to the savages, to teach them what God required of them; and he laid particular stress upon the fact that God desires that the Captains, who hold his place, should have his honor in high esteem and prevent the evil that affronts him. A Captain arose and said: "Wait, Father Buteux, do not go out; I wish to speak; and you, young men, listen to me. This is the resolution that [212] I took at my baptism, and that I now renew: 'I intend, as long as I live, to love him who has made all; I intend to abstain from everything that he forbids, and I desire that all who acknowledge me as Captain should abstain from such things.' Listen, thyself, Father Buteux, to what our young men say, and observe what they do. If any of them should dishonor prayer by any evil word or action, order thyself his chastisement, and I will make the guilty one suffer it. They will accept it willingly,

feray fubir à celui qui fera coupable, ils l'accepterõt d'eux mefmes fi ie le commande, & quand la faute meritera qu'un autre y mette la main, fi mefme il en faut venir iufques là que de les pendre, comme l'on fait en France, ie le feray moy mefme fi aucun autre ne le veut faire. Quelque faute que mes gens commettent contre Dieu, ie les puniray comme le Capitaine des François puniroit les fiens. Efcoutez mes neveux, efcoutez mes freres, ieunes & vieux, ie le dis, ie le feray, & rien ne m'en empeschera, non pas mefme la crainte de la mort: il faut mourir toft ou tard, fi ie meurs de cette [213] façon ie ne mouray pas d'une autre, & pourois-je mourir d'une mort plus glorieufe, qu'en defendant l'honneur de noftre grand Capitaine? Je ne diray iamais comme quelques yurognes, que la priere fait mourir; fi bien que ie veux mourir pour la defenfe de la priere. Voila ce que ie dis & ce que ie penfe, penfez y de voftre costé. Du difcours que le Pere vient de nous faire, i'ay pris ce qu'il auoit dit pour moy, & y ay répondu. Voyez ce que vous auez à faire touchant ce que luy & moy venons de dire pour vous.

Cette harangue animée d'une voix extraordinairement forte, & affiftée de la grace du S. Efprit qui l'auoit infpirée, fit vne merueilleufe impreffion dans les cœurs des auditeurs, autant qu'on pouuoit iuger de l'estonnement qui paroiffoit fur leur vifage. Un François qui estoit present & n'entendoit rien de ce qui se difoit, fut neantmoins autant attentif que tout autre, ray du zele du Predicateur, & de l'attention des auditeurs. En effet ceux qui connoiffent la liberté des fauages, & la peine qu'ils [214] ont à fouffrir toute forte de violence, s'estonnerõt de la hardieffe

if I command it; and if the fault require that another should interfere, even if it come to hanging them, as is done in France, I will do it myself if no one else will. Whatever sin my people may commit against God, I will punish them as the Captain of the French would punish his people. Listen, my nephews; listen, my brothers,—both young and old; I say it, I will do it; and nothing shall prevent me, not even the fear of death. I shall have to die sooner or later. If I die in that [213] fashion, I shall not die in another; and how could I die a more glorious death than in defending the honor of our great Captain? I will never say, as some drunkards do, that prayer causes death; indeed, I am willing to die in the defense of prayer. That is what I say, and what I think; think of it, on your part. From the sermon that the Father has just preached to us, I have taken what he has said for me, and I have replied to it. See what you have to do with reference to what he and I have just said for you."

This harangue—delivered in an extraordinarily powerful voice, and assisted by the grace of the Holy Ghost, who had inspired it—produced a wonderful impression on the hearts of those who heard it, judging from the astonishment that showed itself on their faces. A Frenchman who was present, and who understood nothing of what was said, was nevertheless as attentive as any other, and was delighted with the zeal of the Preacher and the attention paid by his hearers. Certainly, those who know the freedom of the savages, and the difficulty that they [214] have in submitting to any kind of constraint, will be astonished at that man's boldness, and at the silence of the others; but not they who know the saying of the

de cet homme, & du silence des autres, mais non pas ceux qui fçaient ce mot de l'Apoftré, *vbi spiritus Domini, ibi libertas*, & qu'il n'y a point d'empire fur les cœurs ny plus doux ny plus fort que celui de la grace.

Vne femme dangereufement malade demandant quand elle fe confefferoit, le Pere luy determina le iour, & l'affeura qu'il iroit la confeffer dans fa cabane; mais elle ne l'attendit pas, & ne pouuant cheminer fe traîna fur le ventre iufques à la Chapelle. Le Pere la voyant hors d'haleine luy demanda pourquoy elle eftoit venuë: Je refpècte, dit-elle, la Confeflion, ma cabane n'eft pas vn lieu conuenable à la fainteté de ce myftere, i'auray icy plus de deuotion. Mais, repliqua le Pere, tu te mets en danger de mourir? Hé bien, dit-elle, à la bonne heure que ie meure, le bapteme a effacé de mon efprit toutes les apprehenfions de la mort, puifque tu nous enseignes qu'il y a vne autre vie, d'où s'ont bannies toutes les fouffrances, & où fe rencontre [215] toute forte de plaifirs, ie n'aurois point d'efprit fi ie craignois la mort.

La fœur de cette bonne femme auoit vne petite fille griefuement malade. Le Pere luy demanda, Quelle eft ta penfée voyant ta fille mourante? Quelle penfée pourrois-ie auoir, dit-elle, finon qu'elle eft à Dieu, & qu'il en difpofera comme il luy plaira. C'eft ta fille, luy dis-ie, elle t'appartient plus qu'à moy, ie te l'offre de bõ cœur. Je ne te demande point qu'elle viue, ny qu'elle meure, mais que tu fasses ce que tu veux. Si elle vit, à la bonne heure, elle croiftra, elle aura de l'efprit, ie l'enseigneray, elle croira en toy, elle t'aimera. Si elle meurt, à la bonne heure, elle eft baptifée, elle eft encore innocente, elle te verra au Ciel, & fera bien-heureufe. C'eftoit bien affez pour

Apostle, *Ubi spiritus Domini, ibi libertas*, and that there is no sweeter, no gentler, no stronger influence over the heart than that of grace.

A woman, who was dangerously ill, asked when her confession could be heard. The Father fixed the day, and promised to go and confess her in her cabin; but she did not wait for him, and as she could not walk, she crawled on her belly as far as the Chapel. When the Father saw her arrive, all out of breath, he asked her why she had come. "I respect Confession," she replied; "my cabin is not a fit place for the holiness of that mystery. I shall feel more devotion here." "But," replied the Father, "thou endangerest thy life." "Well," she said, "it is better that I should die. Baptism has removed all fear of death from my mind because thou teachest that there is another life, whence all sufferings are banished, and wherein we enjoy [215] pleasures of all kinds. I would have no sense were I to fear death."

The sister of that good woman had a little daughter, who was seriously ill. The Father asked her: "What thinkest thou, when thou seest thy daughter dying?" "What can I think," she said, "except that she belongs to God, and that he will dispose of her as he wills? 'She is thy daughter,' I say to him; 'she belongs to thee more than to me. I offer her to thee willingly. I do not ask that she live, or that she die; but that thou mayst do as thou wilt. If she live, it is well; she will grow up and will have sense. I shall teach her; she will believe in thee and love thee. If she die, it is well; she is baptized; she is still innocent; she will see thee in Heaven, and will be happy.'" This was certainly enough,

vne pauvre femme baptifée depuis cinq iours, mais le S. Efprit est vn grand Maiftre, & il femble qu'il fe plaift particulièrement à fe communiquer à ces bonnes ames dans lesquelles il trouue la simplicité qu'il aime tant, & qui est vne excellente difpofition à les lumieres. Ayes bõne volonté, [216] difoit cette mefme femme à vne fienne compagne, & Dieu t'aidera. Le iour que ie fus baptifée ie ne fçauois pas mon *Credo*, ie n'auois peu l'apprendre, ie priay Dieu, & le lendemain m'eftant éueillée ie le dis toute feule. Celuy qui l'inftruit de la forte interieurement, la renforce pareillement contre les aduerfitez, & luy donne autant de courage qu'il luy en faut, pour fupporter vne extreme pauvreté, & la perte qu'elle a fait depuis peu de fon mary & de trois petits enfans.

Vne autre voyant le Breuiaire du Pere, luy difoit vn iour: Deuine ce que ie penfe, i'ay enuie de dérober, ie voudrois fçauoir ce que tu fçais, & tout ce qui est dans ton liure, fi ie te pouuois dérober tout cela, ie ne cefferois de prier Dieu. Mais quoy, luy dit le Pere, ne fçais-tu pas bien ton chapelet? Oüy dea, répondit-elle, ie le fçay bien. Ne le dis tu pas? Ie le dis trois fois chaque iour, le matin pendant la Meffe, après midy, & le foir auant que de me coucher. C'est affez, luy dit le Pere, continuë. Auffi feray ie: mais fi outre cela ie fçauois quelque autre [217] chofe, ô que ie ferois aife! Ainfi ne te lasses point de m'enfeigner.

En voicy vne autre qui n'est pas moins feruente, elle a vn zeile admirable pour le refpect qu'on doit porter aux chofes faintes, & ne fçauroit fouffrir qu'on parle tant foit peu pendant les prieres, ou qu'on y commette la moindre immodeftie. Lors que le Pere

for a poor woman who had been baptized five days before. But the Holy Ghost is a great Master; and he seems to take a special pleasure in communicating himself to these good souls, in which he finds the simplicity that he loves so well, and which is an excellent preparation for his enlightening influences. "Be of good will," [216] said this same woman to a companion, "and God will help thee. On the day that I was baptized, I did not know my *Credo*; I had not been able to learn it. I prayed to God, and, when I awoke on the following day, I said it all alone." He who instructs her inwardly also gives her strength to bear adversity, and as much courage as she needs to endure extreme poverty, and the loss of her husband and of her three little children, that she has recently experienced.

Another, on seeing the Father's Breviary one day, said to him: "Guess my thoughts. I am inclined to steal it; I would like to know what thou knowest, and all that is in thy book. If I could steal all that from thee, I would not cease to pray to God." "But," said the Father, "dost thou not know thy rosary well?" "Yes, indeed," she said, "I do know it well." "Dost thou not say it?" "I say it three times a day,—in the morning, during Mass; in the afternoon; and at night, when I am about to lie down to sleep." "That is enough," the Father said to her; "continue to do so." "I will; but if, in addition to that, I knew something else, [217] Oh, how pleased I would be! Therefore, do not weary of teaching me."

Here is another, who is no less fervent. She has an admirable zeal concerning the respect that should be paid to holy things, and cannot endure that any

confessoit, elle se tenoit à la porte de la Chapelle, & difoit à ceux qui entroient pour se confesser; Escoute, ne cache rien, dis tout, & fois bien marry d'auoir offensé Dieu; voila comme il faut dire tes pechez, & la posture en laquelle tu te dois mettre. Après leur confession elle les faisoit mettre à genoux, & écoutoit ce qu'ils disoient, pour voir s'ils fçauoient les prieres, & s'ils ne les fçauoient pas elle les difoit avec eux pour les leur apprendre. Vn iour cōme le Pere se plaignoit qu'il n'auoit rien à mettre de l'eau beniste pour la Chapelle, cette bonne femme incontinent après la Messe s'en va faire vn petit biffin d'escorce qu'elle pendit à vn clou à l'entrée de la Chapelle. Je croy que Dieu agrea son present autant [218] que celui des Princes, la bonne volonté suppleant le prix que luy ostoit la matiere.

Sa fille fut contrainte de s'en aller dans le Sagné à la sollicitation des parens de son mary. Elles ne se separerent pas sans pleurer, le fuiet de ces larmes estoit que la fille seroit priuée d'instruction, des sacrements, & de la consolation d'affister aux prieres communes. Sa mere luy procura tout son petit meuble de deuotion, vn papier pour reconnoistre les festes, & les iours d'abstinence de chair, deux chapelets, afin que si elle en perdoit vn, elle pust se seruir de l'autre, & luy ayant recommandé l'affection à la priere luy dit adieu.

Le sainct Esprit mene les hommes par diuerfes voyes. Vn fauuage Chrestien apprehendant la compagnie de quelques Infideles, qui peut-estre luy eussent donné occasion d'offenser Dieu, s'en alla tout seul avec sa femme chasser tout l'hyuer dans les bois. Vn autre au contraire par principe de charité se iette

one should speak a word during prayers, or manifest the slightest irreverence. When the Father heard confessions, she stood at the door of the Chapel, and said to those who entered it for the purpose of confessing themselves: "Listen, hide nothing; tell everything, and be very sorry for having offended God. This is how thou must tell thy sins, and this is the position in which thou must place thyself." After their confession, she made them kneel down, and listened to what they said, to see whether they knew their prayers; and, if they did not know these, she said them with such persons, to teach them. One day, the Father complained that he had nothing in which to put holy water for the Chapel. The good woman went immediately after Mass, and made a little basin of bark, which she hung from a nail at the entrance of the Chapel. I believe that God was as pleased with her present as [218] with the gifts of Princes, for her willingness compensated for the slight value of the material.

Her daughter was obliged to go to the Sagné, at the solicitation of her husband's relatives. They did not part without weeping; and the cause of their tears was that the daughter would be deprived of instruction, of the sacraments, and of the consolation of assisting at the prayers in common. Her mother supplied her with all the small articles for devotion,—a paper, showing the festivals and days of abstinence from meat, and two rosaries, so that if she lost one she might use the other; and, after having recommended her to love prayer, she bade her adieu.

The holy Ghost leads men by various ways. A Christian savage dreaded the company of certain Infidels who might perhaps have given him occasion

dans vne compagnie meflée de Chreftiens & Infideles pour auancer la gloire [219] de Dieu, trauaillant à la conuerfion des mefchans, & retenant les bons dans leur deuoir. Ie te viens dire adieu, dit-il au P. Buteux, iufques au Printemps, & me recom-mander à tes prieres, ie vois bien le danger où ie m'expole me feparant de toy. Il me femble, lors que ie me vois efloigné de vous autres, que ie fuis comme vn enfant grandement foible qui n'eft foute-nu de perfonne. Neantmoins ie me refous à fuiure nos gens, pour tafcher à les conferuer dans leur de-uoir, & difpofer ceux qui ne font pas encore baptifez à fe rendre dignes du Baptefme. Pour cet effect ie te demande premierement vn Crucifix deuant lequel nous puiffions faire nos prieres, de la bougie pour bruler en l'hôneur du Crucifix, vn papier où tu mar-queras les iours aufquels on doit s'abftenir de chair, les Dimanches, & les feftes, & particulierement la nuit de Noel, afin que nous la paffions en prieres, vn chapelet, car bien que i'en aye vn, ie le puis perdre dans les bois, ou quelque autre peut perdre le sien : que fi tu fçais quelque autre chofe neceffaire, donne-la [220] moy, & enfeigne moy comment ie me dois comporter. Ce bon ieune homme difoit cela quafi la larme à l'œil, & avec vne tendrefle de deuotion tres-particuliere. Voicy vn autre trait de ce mefme ieune homme affez remarquable. Lors que les vaiiffeaux furent arriuez à Tadouffac, le P. Buteux s'adreffa à luy pour l'enuoyer à Quebec en porter la nouvelle, luy representant les offres qu'on faisoit à celuy qui entreprendroit ce voyage, & luy témoignant qu'il feroit bien aife que cela luy efcheuft, puis qu'il estoit affez mal couuert. A ce difcours il s'arrefte vn peu,

to offend God; he went alone, with his wife, to hunt during the whole winter in the woods. Another, on the contrary, from a spirit of charity joined a mixed company of Christians and Infidels, in order to advance the glory [219] of God, working for the conversion of the wicked, and maintaining the good in their duty. "I am come to bid thee adieu," he said to Father Buteux, "until Spring, and to commend myself to thy prayers. I see well the danger to which I am exposed by separating myself from thee. It seems to me, when I am far from you all, that I am like a very feeble child who is not supported by any one. Nevertheless, I am resolved to follow our people to endeavor to keep them in their duty, and to induce those who are not yet baptized to make themselves worthy of Baptism. For that purpose, I ask thee first of all for a Crucifix, before which we may say our prayers; tapers, to burn in honor of the Crucifix; a paper, on which thou shalt mark the days when we must abstain from meat, the Sundays, and the festivals,—and especially Christmas eve, so that we may pass it in prayer; a rosary, for although I have one I may lose it in the woods, or some one else may lose his. If thou knowest of anything else that may be needed, give it [220] to me and teach me what I should do." The good young man said this almost with tears in his eyes, and with an exceedingly great devotion. Here is another rather remarkable trait of this same young man. When the ships arrived at Tadoussac, Father Buteux addressed him, desiring to send him to Quebec with the news. He informed him of the offers that were made to the person who would undertake the journey, and told him that he would be much pleased if

& puis regardât le Pere, le feray, luy dit-il, tout ce que tu voudras. Mais que penfes tu me voyât ainfi mal veftu? Tu te figures peut eftre que c'eft par neceffité, ou faute d'industrie à prendre des Caftors? Tu te trompes, ie n'ay encore dit mon deffein à perfonne qu'à toy. Sçache que ie fuis bien aife d'eftre mal veftu, afin de n'auoir pas fuiet de vaine gloire, & pour eftre mefprisé, & imiter Iefus-Chrift qui a efté fi pauvre. Mais ie m'eftonne fort que toy qui nous enfeignes qu'il faut [221] aimer la pauvreté, tu me parles neantmoins d'auoir vne bonne robe, & de me la procurer, comme fi c'eftoit vne meilleure chofe d'eftre bien veftu que de l'eftre pauvement. Si doncques ie t'obeïs, c'eft à caufe que Dieu me le commande, & non pas pour aucune autre confideration.

Il s'imagina que la couronne que nous portons fur la tefte influoit beaucoup pour faire prier Dieu les autres, & eftoit neceffaire à ceux qui fe meffent d'inftuire. Il s'en fit faire vne femblable aux noftres, & prenant vn foüet de corde s'en alloit par les cabanes appellent les autres aux prieres, & frapant ceux qui n'obeïffoient pas pröptement. Je fais, difoit-il, l'office des Peres, allons vifte, il eft temps de prier Dieu. C'eftoit bien en effect ce que faifoient nos Peres d'appeller les fauuages aux prieres, mais non pas de fraper. Auffi n'eftoit-il pas neceffaire: car à peine auoient-ils oüï la voix du Pere qui les appelloit, qu'ils répondoient incontinent, ho, & le Capitaine fortant de fa cabane redoubloit la criée & fe faifoit promptement obeïr.

[222] Quoy que les Capitaines des fauuages foient fort mal obeïs de leurs gens, pource qu'ils n'vfent point de violence, cettuy-cy neantmoins s'eft acquis

it fell to his lot, for he was rather poorly clad. On hearing this, he hesitated a little and, looking at the Father, he said: "I will do all that thou wishest. But what thinkest thou on seeing me thus meanly clad? Thou imaginest, perhaps, that it is through necessity, or through lack of skill in catching Beavers. Thou art mistaken; I have not yet said a word of my purpose to any one but thee. Know that I am well pleased to be ill clad, so as to have no cause for vainglory, and so as to be despised, and to imitate Jesus Christ, who was so poor. But I am surprised that thou who teachest us that we should [221] love poverty, shouldst nevertheless speak to me of having a good robe and of getting one for me, as if it were better to be well than to be badly clad. If, therefore, I obey thee, it is because God commands me to do so, and not for any other consideration."

He imagined that the tonsure that we have on our heads had a great influence in making the others pray to God and was necessary for those who undertake to teach. He had his head shaved like ours, and, taking a whip of rope, he went through the cabins calling the others to prayers, and striking those who did not promptly obey. "I am doing the Fathers' office," he cried; "hasten; it is time to pray to God." It was this, in fact, that our Fathers did, to summon the savages to prayers, but they did not strike them. Nor was this necessary, for hardly did they hear the Father's voice calling them than they answered at once "Ho!" and the Captain, issuing from his cabin, repeated the call and made himself promptly obeyed.

[222] Although the Captains of the savages are very poorly obeyed by their people, because they use

tant d'autorité depuis son Baptesme, que personne ne luy ose refuser l'obeïffance. Vn ieune homme n'executoit pas vn iour assez promptement ce qu'il luy auoit commandé, Hé comment luy dit-il, tu pries, & tu n'obeïs pas. Viens çà que ie te donne trois coups de baston sur le dos. Cettuy-cy s'approche, les reçoit paisiblement & s'en va faire ce qui luy estoit commandé.

Le Pere desirât qu'on portaist la brique qu'on auoit amenée pour bastir la maison de Tadouffac, le Capitaine commanda à tout son monde de traouiller. Quelques-vns se chargeans trop, le Pere les en voulut aduertir, & moderer leur ferueur; laisse nous faire, dirent-ils, c'est la pratique de ce que tu nous difois hier lors que tu nous exhortois de faire des mortifications pour nos freres qui ne font pas baptifez, à l'exemple des François qui en font tant à nostre occasion. Cecy fait voir que les ames [223] des sauuages font capables de la perfection, autant que celles des Europeans. En voicy vne autre marque.

Le Pere Buteux auoit fait vn petit discours de la pureté d'intention qu'il faut auoir en toutes ses actions. Vn iour après il ouït quelques femmes qui s'entretenoient sur ce fuiet, As tu bien retenu, disoit vne, ce qu'on nous disoit hier. Oüy, dit l'autre, mais neantmoins i'ay beu vne fois sans faire le signe de la Croix, & offrir cette action à Dieu. Et moy, dit vne autre, i'estois à demy chemin pour aller querir du bois, lors que ie n'auois pas encore pensé à Dieu. Ie n'ay pas manqué à cela, disoit celle qui auoit fait l'interrogation, mais ie n'ay pas remercié Dieu en retournât du bois, & i'ay encore ioué aujour d'huy vn peu de temps sans offrir cette action à Dieu.

no violence, this one nevertheless has acquired such authority, since his Baptism, that no one dares to refuse obedience to him. One day, a young man did not execute with sufficient promptness what he had commanded. "Ha!" he said to him, "thou prayest, and thou obeyest not. Come here, that I may give thee three blows on the back with a stick." The other drew near, received them quietly, and went to do what he was ordered.

The Father wished to have the bricks carried up that had been brought for building the house at Tadoussac. The Captain ordered all his people to work. Some of them overloaded themselves, and the Father tried to warn them and to moderate their eagerness. "Let us do it," they said, "we are putting into practice what thou toldst us yesterday, when thou didst exhort us to practice mortifications for our brothers who are not baptized, in imitation of the example of the French who perform so many for us." This shows that the souls [223] of the savages are as capable of perfection as those of Europeans. Here is another proof of this:

Father Buteux had preached a short sermon on the purity of intention that should guide all our actions. One day, he listened to some women who were conversing on this subject. "Dost thou remember well," said one, "what was said to us yesterday?" "Yes," replied the other; "but, nevertheless, I drank once without making the sign of the Cross, and without offering that action to God." "And I," said another, "had gone halfway to get some wood, without having yet thought of God." "I did not fail to do that," said the one who questioned her; "but I did not thank God when I came

¶ Parmi ces bons Chrestiens il s'en trouua d'autres qui n'auoient encore iamais veu aucun de nos Peres, & oyant discourir le Pere qui les enseignoit des choses de la Foy, s'escrierent, ô que ce que tu nous dis est admirable! & à quoy penfons nous? Il y a si long temps que [224] nous viuons, & nous n'auons pas encore connu celuy qui nous a fait. Ce n'est pas tout, dit le Pere, il faut quitter vos tambours, vos pierres, & vos iongleries. Pour moy, dit vne bonne vieille, ie n'ay point de tambour, ny de pierre, ie n'ay qu'un embrion de Cerf feiché. Le manitou me le donna cet hiuer passé durant vne grande maladie, de laquelle il m'a guery. Ce n'est pas le bon manitou, dit le Pere, si tu veux estre baptifée, il faut brusler cet embrion, & reconnoître vn autre conferruateur de ta vie, qui est le Dieu que nous preschons, & qui te bruslera eternellement si tu ne crois en luy. Tien donc, dit-elle, le voila. Brusle-le toy mesme, & baptife moy. Elle le fut avec sept ou huit autres de sa cabane.

Tous les autres ne se rendent pas si aisément, il y en a que Dieu pouffe dans son Eglise à coups de bastons. Tefmoin vn ieune garçon qui estoit l'vnique qui restoit à baptifer d'une grande famille: il demandoit bien le Baptesme, mais ses actions démentoient ses paroles. Il alla à Miskou au printemps, où la traite [225] de la boiffon se permet au grand preiudice de la Foy. Il s'enyure avec quelques autres; vn de la bande entre en furie, fait le Demon deschaîné, menace de tuer, frappe tous ceux qu'il rencontre, renuerse les cabanes, personne ne luy répond, il prend vn arquebuse, la leue en haut, & en descharge trois ou quatre grands coups sur la face de celuy dont

back from the woods, and to-day I played for a short time without offering that action to God."

With these good Christians there were others, who had never seen any of our Fathers; and when they heard the Father who instructed them speak of matters pertaining to the Faith, they exclaimed: "Oh, how admirable is what you tell us! but of what are we thinking? We have lived for so long, [224] and have never yet known him who made us." "That is not all," said the Father; "you must give up your drums, your stones, and your sorceries." "For my part," said a good old woman, "I have no drum nor stone; I have nothing but a dried embryo of a Deer. The manitou gave it to me last winter, during a severe illness, of which he cured me." "That is not the good manitou," said the Father. "If thou wouldst be baptized, thou must burn that embryo, and acknowledge another preserver of thy life, who is the God whom we preach and who will burn thee in eternal fire, if thou do not believe in him." "Well, then," she said, "there it is. Burn it thyself, and baptize me." She was baptized, with seven or eight others of her cabin.

Not all the others submit so easily. There are some whom God drives into his Church by dint of blows. For instance, there was a young boy, the only one out of a large family, who was not baptized. It is true that he asked for Baptism, but his actions belied his words. In the spring he went to Miskou, where [225] intoxicating liquor is allowed, to the great detriment of the Faith. He becomes intoxicated, with some others. One of the band becomes furious,—he behaves like an unchained Demon, threatens to kill every one, strikes all whom he

ie parle: il luy abbat quatre ou cinq dents, luy casse la machoire d'un costé, luy fend la levre, & luy couure tout le visage de fang & de playes. On croit que c'en est fait, & le pis est que luy mesme estant yure ne connoist pas son malheur. Enfin il reuiet à foy, on le pense si bien qu'il en guerit, mais en telle forte qu'il demeuraist défiguré, sans que ceux qui l'auoient connu le peussent reconnoître, non pas mesme à la voix. Voila un effect de l'yurognerie, qui fut pourtant heureux en luy, & peut-estre un effect de sa predestination. Car reconnoissant la main secreta qui l'auoit frapé, il commença à la redouter, & se mit dans l'estat qu'il falloit pour receuoir le Baptesme, que M. de Courpon Admiral de [226] la flotte honora comme il auoit fait plusieurs autres de quelques coups de canon.

La protection diuine esclate sur nos Neophytes aussi bien que la iustice. Vne ieune femme baptisée à mesme iour s'en alla le lendemain avec un autre, & un petit enfant emmailloté chercher des fruits du pais. A son retour son canot renuerse, que fera-t'elle? de laisser perir son enfant, ce luy est une affliction plus sensible que de perdre la vie. De le vouloir sauuer, c'est perdre la mere & l'enfant. Elle se recommande à Dieu, & se met à nager d'une main, & à pouffer de l'autre la planche où estoit lié l'enfant à leur mode, qui par malheur auoit la face tournée & plongée dans l'eau. Dieu eut pitié de tous deux, quelques François qui n'estoient pas loin courent au secours, & sauuent ce petit Moyse. La mere le porte soudain à l'Eglise & remercie celui dont elle & son fils tiennent la vie.

Je finiray ce Chapitre par le raisonnement d'un

meets, and overthrows the cabins. No one answers him. He takes an arquebus, raises it, and fires three or four shots into the face of the boy of whom I speak,—knocking out four or five teeth, breaking his jaw on one side, splitting his lip, and covering his face with blood and wounds. They think that it is all over with him; and the worst of it is that he does not know of his misfortune, because he is intoxicated. Finally, he recovered his senses, and so well were his wounds dressed that he was cured of them; but he remained so disfigured that none of those who knew him could recognize him, even by his voice. That was an effect of drunkenness that was, nevertheless, fortunate in his case, and perhaps a result of his predestination. For, acknowledging the hidden hand that had struck him, he commenced to fear it, and made himself fit to receive Baptism, which Monsieur de Courpon the Admiral of [226] the fleet, honored as he had done several others, by having some rounds fired from the cannon.

Divine protection is manifested in the case of our Neophytes, as well as justice. A young woman who was baptized one day, went on the following one, with another, and a little child in swaddling clothes, to gather some of the fruits of the country. On her return, the canoe upset. What was she to do? To let her child perish would have been a greater affliction than to lose her own life. To try and save it would cause the death of both mother and child. She recommended herself to God, and swam with one hand, pushing with the other the board on which the child was bound, according to their fashion;⁵ but, unfortunately, he had turned over on his face, and was immersed in the water. God had pity on both

fauuage, qui peut-estre defabufera quelques perfonnes de France [227] qui veulent faire paffer nos fauuaiges pour des hommes qui n'ont rien d'humain que la face. D'autres qui en font vn peu plus d'eftat, les comparent à certains bons paiffans qui demeurent muets lors qu'on parle d'autre chofe que de leurs bœufs, & de leur charruë. Nous auons couché dans cette Relation & dās les precedentes plusieurs de leurs difcours & harangues qui tefmoignent le contraire. Je le confirmeray icy par vn petit difcours philofophique d'vn fauuage non encore baptifé. Le Pere Buteux parloit vn iour dans vne cabane de l'immortalité de l'ame, apportant des raifons de conuenance, tirées mefme de quelques-vns de leurs principes. Comme de ce qu'ils difoient autres fois que les ames des trefpaffez vont habiter dans vn village au Soleil couchant, où elles chaffent aux Caftors & aux Eflans, font la guerre, & font les mefmes operations qu'elles faifoient en cette vie par le miniftre des fens. Après ce difcours, ce fauuage qui n'auoit encore iamais oüy parler nos Peres de cette matiere, prenant la parole: Dequoy te mets [228] tu en peine, dit-il, de nous prouuer cela. Il faudroit estre fol pour en douter. Nous voyons bien que noftre ame est autre que celle d'vn chien: celle-là n'a de l'efprit que par les yeux & les oreilles, & ne connoift rien finon ce qui tombe fous fes fens. Mais l'ame d'vn homme connoift plusieurs chofes qui ne s'apperçoient point par les fens, & ainfi elle peut agir fans le corps & fans les fens. Que fi elle peut agir fans le corps, elle peut estre fans le corps. Doncques elle n'est pas corporelle, & partant immortelle. Je n'examine pas la verité de toutes ces confequences, ie rapporte feulement la fuite de fon

of them. Some Frenchmen, who were not far distant, hastened to help them, and rescued the little Moses. The mother carried him at once to the Church, and thanked him to whom she and her son were indebted for their lives.

I shall conclude this Chapter with the reasoning of a savage which will perhaps undeceive some persons in France [227] who seek to make our savages pass for men who have nothing human about them except their faces. Others, who think a little more highly of them, compare them to certain good peasants, who remain mute when one speaks to them of anything besides their oxen and plows. We have reported in this Relation, and in the preceding ones, several of their speeches and harangues, which prove the contrary. I shall confirm this now by a short philosophical discourse, delivered by a savage not yet baptized. Father Buteux was speaking one day in a cabin on the immortality of the soul, adducing arguments of convenience, and even taking these from some of their own principles,—as, for instance, what they said formerly, that the souls of the deceased went to reside in a village toward the setting Sun, where they hunt Beavers and Elk, carry on war, and do the same things that they did in this life through the agency of the senses.⁶ After this discourse, the savage, who had never heard our Fathers speak on that subject, said: “Why dost thou take [228] the trouble of proving that to us? One would be very foolish to doubt it. We see very well that our soul is different from that of a dog; the latter can perceive nothing except through the eyes and ears, and knows nothing that does not come under its senses. But the soul of a man knows many things

raisonnement, qui ne prouenant que de la feule force du fens commun de cet homme, fans aucune estude, est fuffifant pour faire croire que les sauuages que nous cultiuons ne font pas des fatyres errans par les bois, & que la parole du Prophete est veritable, que Dieu a imprimé dans les ames les plus barbares vn caractere de raifon qui est vn rayon emané des lumieres de fa face. Voila ce qui se fit l'an passé de plus remarquable en cette Mission: [229] voyons maintenant quels fruités on y a recueilly cette année.

that are not perceived by the senses; and so it can act without the body, and without the senses. And if it can act without the body, it can exist without the body. Therefore it is not material, and consequently it is immortal." I do not examine the truth of all these conclusions. I merely repeat the course of his reasoning which, arising as it does from the sole force of that man's common sense, without any study, is sufficient to lead us to believe that the savages whom we instruct are not satyrs roaming through the woods, and that the saying of the Prophet is true that God has impressed upon the most barbarous souls a quality of reason, which is a ray emanating from the light of his countenance. Such are the most remarkable events that occurred last year in that Mission. [229] Let us now see what fruits we have gathered there this year.

CHAPITRE XIII.

CONTINUATION DE LA MISSION DE SAINTE CROIX À
TADOUSSAC.

ON cultive cette pauvre petite vigne pendât l'esté afin qu'elle porte du fruit pendant l'hiver. C'est à dire qu'un Pere de nostre Compagnie se trouva en ce quartier là si tost que ces peuples s'y assemblent pour les instruire, jusques à ce qu'ils s'en aillent à leurs grandes chasses & à leurs grandes pêches de Castor & de l'Eslan, & des autres animaux qui leur servent de nourriture, l'hiver ils en mangent la chair, & l'esté ils en vendent les peaux aux François qui viennent trafiquer en ces contrées.

Si tost que le cours de la riviere a esté libre, & que les glaces n'en ont plus fermé le passage, une escoüade de sauvages de Tadoussac s'en vint à Kebec dans une chaloupe, pour demander & pour [230] emmener un Pere avec eux, tant pour entendre de confession les nouveaux Chrestiens, que pour enseigner ceux qui ne l'estoient pas encore, en un mot pour leur enseigner le chemin du Ciel. Le Pere Jean Dequen leur fut accordé, ils l'enlevent dans leur bateau, & l'emmenent au plûtost pour la maladie d'un Capitaine qui ne vouloit point mourir sans baptême. Cet homme n'estoit pas proprement de Tadoussac, il y avoit deux ans que les Chrestiens nouvellement regenez dans le sang de Iesus-Christ luy avoient fait un present afin qu'il amenast ceux de sa nation qui sont plus avant

CHAPTER XIII.

CONTINUATION OF THE MISSION OF THE HOLY CROSS
AT TADOUSSAC.

WE cultivate this poor little vine during the summer in order that it may bear fruit during the winter. That is to say that a Father of our Society goes to that quarter as soon as the tribes are gathered there, for the purpose of instructing them until they start on their great hunting and fishing expeditions for Beaver, Elk, and the other animals that serve as their food. In winter, they eat the meat; and in summer they sell the skins to the French who come to these countries to trade.

As soon as the course of the river was free and the ice no longer barred its passage, a party of savages from Tadoussac came to Kebec in a shallop, to ask for and [230] take back a Father with them, both to hear the confessions of the new Christians, and to instruct those who were not yet Christians,—in a word, to teach them the way to Heaven. They were given Father Jean Dequen, whom they placed in their boat, and took away with them as soon as they could, on account of the illness of a Captain who did not wish to die without baptism. This man did not properly belong to Tadoussac. Two years ago, the Christians recently regenerated in the blood of Jesus Christ had made him a present, for the purpose of

dans les terres pour entendre parler de l'Euangile: le peu de cōnoissance qu'on luy donna de cette doctrine toute celeste le fit resoudre de se venir presenter luy mesme tout malade qu'il estoit: si tost qu'il vit le Pere, le voila plein de ioye, & encore qu'il eust la mort entre les dents comme l'on dit, il voulut estre porté à la Chapelle afin de recevoir le baptesme avec toutes les saintes ceremonies, conuiant tous ses gens de s'y trouver pour rendre vn témoignage public [231] de l'estat qu'il faisoit de la Foy & de la priere. Voila par où le Pere commença sa Mission.

Le Capitaine de Tadouffac ne fut pas moins content de sa venuë que ce bon Neophyte. Il fit le soir vne belle harangue en ces termes; Réioüissons nous tous, voila nostre Pere arriuë, il est avec nous, vous sçavez combien il nous aime, il ne fera pas icy pour vn peu de temps, nous en iouïrons tous. Que tout le monde assiste aux prieres tous les iours, & à l'instruction qu'il nous donnera, confessons nos pechez nous qui sommes baptifez, & puis tafchons de marcher droit, ne l'attristons point pendant qu'il est avec nous. Tout ce monde répondit à ce discours par vn cry public, pour marque qu'ils auoient volonté d'obeïr au desir de leur Capitaine, & de iouïr du bon-heur qu'ils receuoient de la presence du Pere.

Après cette commune réioüissance les fauages commencerent à rendre compte de tout ce qui s'estoit passé pendant leur grande chasse de l'hyuer. Ils ont coustume de demander vn papier ou vn [232] Calendrier pour reconnoistre les iours qu'on respecte: c'est ainsi qu'ils nomment les Dimanches & les Festes. Ils disoient donc que leur coustume estoit d'estendre ces iours-là & de mettre en veuë vne belle grande image

bringing his tribe, who live further inland, to hear the Gospel. The slight knowledge that was given him of that most heavenly doctrine induced him to come himself, sick as he was. When he saw the Father, he was filled with joy; and, although he had death between his teeth, as the saying is, he wished to be carried to the Chapel, to receive baptism with all the holy rites; and he invited all his people to be present, to give public testimony [231] of the esteem that he had for the Faith and for prayer. Thus the Father commenced his Mission.

The Captain of Tadoussac was no less pleased at his coming than that good Neophyte. He showed it by an eloquent harangue, in these words: "Let us all rejoice; see, our Father has arrived, and is with us. You know how he loves us. He will not be here for a little while; we shall all enjoy his presence. Let every one attend the prayers every day, and the instruction that he will give us. Let us who are baptized confess our sins, and endeavor to walk straight. Let us not cause him any sorrow while he is with us." All the people replied to this discourse by a general exclamation, to show that they were willing to obey the wish of their Captain, and desired to enjoy the happiness caused them by the presence of the Father.

After this general rejoicing, the savages began to give an account of all that had happened during their great winter hunt. They are in the habit of asking for a paper, or a [232] Calendar to distinguish the days that are honored—thus they call the Sundays and Festivals. They therefore said that it was their custom on those days to spread out and expose to view a fine, large picture in the best cabin; to light

dans la plus belle cabane, d'allumer deux cierges comme on fait dans nos Chapelles, de s'affsembler tous & de chanter des Hymnes & des Cantiques spirituels, de faire leurs prieres à haute voix, & de reciter leur chapelet, & de prester l'oreille à ceux qui leur parlent quelquefois de la priere, c'est à dire de la doctrine de Iesus-Christ. Si quelqu'un a commis quelque defaut qui foit venu à la connoissance des autres, il est affeuré que le Pere en fera aduerty: c'est pourquoy ils s'en accusent les premiers, & si par quelque negligence ils ont manqué à ces prieres publiques, ils s'en confessent avec autant de regret comme feroient de bonnes ames qui auroient manqué à la sainte Messe. Ces bonnes gens racontoient qu'ils auoient fait rencontre d'une troupe d'Algonquins, dont quelques-vns auoient esté baptizez vn petit [233] à la haste, lesquels les inuiterent à des festins superstitieux, mais ces Neophytes n'y voulurent iamais assister. Ils s'étonnoient que ces gens qui se disoient Chrestiens ne se mettoient point à genoüil le soir & le matin pour prier Dieu, & ce qui les indigna bien fort, fut que dans le debris de leurs cabanes delaissées ils trouuerent des images qu'ils auoiēt iettées là, ou du moins oubliées, ils les ramasserent & les rapporterent au Pere Dequen avec vne grande reuerence. Il ne se faut pas precipiter ny trop haster de baptiser les sauuages, ny croire à la ferueur de quatre iours.

Après que le compte des choses qui s'estoient passées publiquement depuis qu'ils n'auoient veu aucun Pere fut rendu, il fallut descendre plus en particulier, ils se preparent tous à la confession. La France ne sçauroit croire avec quelle candeur, net-

two tapers, as we do in our Chapels; to meet all together, and to sing Hymns and Canticles; to say their prayers aloud; to recite their rosary, and to listen to those who sometimes spoke to them of prayer—that is, of the doctrine of Jesus Christ. If any one committed a sin that came to the knowledge of the others, he was assured that the Father would be told of it. Consequently, they are the first to accuse themselves thereof; and, if through neglect they have failed to attend these public prayers, they make confession of it, with as much regret as good souls would do who had missed holy Mass. These good people related that they had met a band of Algonquins, some of whom had been baptized somewhat [233] hastily. The latter invited them to superstitious feasts, but these Neophytes would never attend them. They were surprised that these people, who called themselves Christians, did not kneel night and morning to pray to God; and what made them very indignant was, that in the debris of their abandoned cabins they found pictures that the former had thrown away or at least forgotten. They picked these up, and brought them very reverently to Father Dequen. One must not be too precipitate or too hasty in baptizing savages, nor trust a four days' fervor.

After rendering an account of what had publicly occurred since they had seen a Father, it was necessary to enter into more minute details, and all prepared themselves for confession. Frenchmen could not believe with what candor, clearness, and knowledge of their sins the savages confess themselves; it is what we could hardly have hoped for. Parents bring their children to enjoy that blessing; they teach them what they should say, [234] remind them

teté & connoiffance de leurs fautes les fauuges se confeffent, c'est ce que nous n'euffions quasi ofé efpérer. Les parens amenant leurs enfans pour iouïr de cette benediction, ils les inftruifent de ce qu'ils doiuent dire, leur [234] remettent leurs fautes en memoire, ils leur font faire la penitence qu'on leur donne.

Certain iour vne bonne femme difoit à fa fille, en forte que le Pere qui n'estoit pas loin le pouoit entendre: Allez vous confesser ma fille, dites tout, n'oubliez rien, accufez vous que vous estes vne opiniastre, que vous aimez trop à iouïr, que vous n'estes pas assez portée à prier Dieu soir & matin, allez, foyez triste d'auoir offensé Dieu, & ne le fachez plus.

Vn bon fauage voyant que son fils assez ieune ne se mettoit point à genoüil après la confession, se douta qu'il auroit oublié ce qu'on luy auroit ordonné pour la penitence; il s'en alla tout simplement le demander au Pere afin d'en faire refouuenir son fils, & de luy faire accomplir: le Pere ayma la candeur & la bonté de ce Neophyte & donna l'instruction neceffaire à son fils.

Vne bonne mere ne voyant pas fa fille parmy les autres qui s'alloient confesser, l'alla querir & luy dit qu'il ne falloit pas qu'elle fût priuée de ce bon-heur; fa fille quoy que mariée ne fut point honteufe [235] de cet aduertiffement que luy donnoit fa mere; elle s'en va à la Chapelle, & encore que ces bonnes gens foient assez portez à receuoir les Sacremens, fa mere ne fortit point de l'Eglise qu'elle n'eût veu de ses yeux fa fille au pied du Confesseur.

Le Pere ayant oüy de Confession tous les Chreftiens, & ayant repeu de la fainte Communion tous ceux qui en estoient capables, s'occupa fortement à

of their sins, and see that they perform the penances assigned them.

One day, a good woman said to her daughter, so that the Father, who was not far off, could hear: "Go and confess yourself, my daughter; tell everything; accuse yourself of being stubborn, of being too fond of play, of not being ready enough to pray to God night and morning. Go; be sorry for having offended God, and anger him no more."

A good savage observed that his son, who was rather young, did not kneel down after his confession; he thought that he might have forgotten what had been ordained him as a penance. He went in all simplicity to ask the Father about it, so as to remind his son and make him do it. The Father admired the candor and godness of the Neophyte, and gave the necessary instruction to his son.

A good mother, who did not see her daughter among the others who were going to confession, went to seek her and told her that she must not be deprived of that happiness. Her daughter, though married, was not ashamed [235] of being so warned by her mother. She went to the Chapel, and, although these good people are very ready to receive the Sacraments, her mother did not leave the Church until with her own eyes she had seen her daughter at the feet of the Confessor.

When the Father had heard the Confessions of all the Christians, and had administered holy Communion to all who were capable of receiving it, he vigorously applied himself to impressing the fear of God on their minds and to beget Jesus Christ in the souls of those who had not yet received him in the waters of Baptism. He baptized forty persons, during

leur imprimer dans l'esprit la crainte de Dieu, & à engendrer Iesus-Christ dans l'ame de ceux qui ne l'auoiët pas encore receu dans les eaux du Baptesme. Il a baptisé quarante personnes dans le peu de temps qu'il a esté à Tadouffac. Les meres apportent elles mesmes leurs enfans, & si quelque fauuage arriue de quelque endroit plus esloigné, les femmes plus deuotes prennent garde s'il n'y a point dans la troupe quelques enfans qui ne soient pas encore baptifez, afin d'en donner aduis au Pere. Quelques-vns d'entre eux ne scauroient souffrir qu'on laisse vn enfant sans baptesme, tant ils ont peur qu'ils ne meurent sans [236] ce Sacremēt: d'autres disēt par vne charité erronée, qu'il ne se faut pas hafter, que ces enfans serōt peut-estre méchās, & que Dieu se faschera qu'on leur ait dōné le baptesme. Ils adioūtēt que leurs parens n'estants point Chrestiens feront peut-estre des superstitions, & commettront des crimes qui causeront la mort à leurs enfans, & puis on accusera le baptesme, on criera que la Foy tuë les hōmes, & que la priere est mauuaise. Le Pere les appaifa aisément, leur faisant voir la grāde necessité de ce bain celeste.

Toutes les personnes adultes qui ont esté purifiées dās ces eaux salutaires ont receu vne pleine instruction, elles ont tesmoigné de grands desirs de viure conformément aux loix de Iesus-Christ & de son Eglise. On n'accorde pas ce Sacrement de salut & de lumiere à tous ceux qui le demandent. Il y a trois ans qu'vn certain iongleur presse qu'on le baptise, il scait toutes les prieres, il a connoissance des principaux articles de nostre croyance, il est venu depuis peu à fainct Ioseph pour se lier avec les princi-

the short time he was at Tadoussac. The mothers themselves bring their children; and, if any savages come from some more distant place, the most devout women find out whether there are among the band any children not yet baptized, in order to inform the Father of it. Some of them cannot bear to leave a child unbaptized, so great is their fear lest it die without [236] that Sacrament. Others say, through mistaken charity, that there should be no haste,—that these children will perhaps be wicked, and that God will be angry because they have been baptized. They add that, as their parents are not Christians, they will perhaps be guilty of superstitious practices, and commit crimes that will cause the death of their children; then baptism will be blamed for it, and it will be said that Faith kills men, and that prayer is a bad thing. The Father easily pacified them by showing them the great necessity of being cleansed in that heavenly font.

All the adults who have been purified in those health-giving waters have been fully instructed. They have manifested a great desire to live conformably to the laws of Jesus Christ and of his Church. We do not grant that Sacrament of salvation and light to all those who ask for it. Three years ago, a sorcerer pressed us to baptize him. He could say all the prayers, and had a knowledge of the principal articles of our belief. He came recently to saint Joseph to form a friendship with the leading men of that Residence; but as [237] we mistrusted him on account of his rather fickle mind, and feared a relapse on his part, we have always refused him what he asked.

Tadoussac is the first port at which the ships stop

paux de cette Residence; mais comme [237] on se défie de son esprit assez leger, & que l'on craint la cheute, on luy a tousiours refusé ce qu'il demande.

Tadouffac est le premier port où s'arrestent les vaisseaux qui viennent de France. C'est icy où les sauvages virent arriuer le Pere Paul le Jeune qui retournoit vne autre fois de France, où les affaires de ces pauvres peuples l'auoient fait repasser. Dieu sçait avec quelle ioye & avec quel contentement ils le receurent. Ceux de Tadouffac l'allerent aussi tost visiter dans le nauire qui le portoit. Noel Negab[a]mat l'un des principaux Capitaines des sauvages de Kebec l'allât embrasser luy fit cette petite harangue vrayement Chrestienne: Voila qui va bien mon Pere que tu fois de retour, ie suis descendu exprez de Kebec pour te voir; ayât appris des premiers vaisseaux que tu deuois retourner, ie me suis mis en chemin pour te voir le premier, nous auons tous prié pour ton voyage, nous disions à celuy qui a tout fait, Conferue nostre Pere, ouure les oreilles de ceux à qui il doit parler en son païs, & dirige ses paroles afin qu'elles aillent [238] tout droit, & que pas vne ne soit perduë; c'est luy qui t'a conduit, c'est luy qui t'a ramené, c'est luy qui a calmé la mer, ô que nous sommes contents de ce que tu parois encore vne fois en nôtre païs! Cela confola fort le Pere, qui mettant pied à terre augmenta sa ioye, voyant cinq sauvages que le Pere Dequen luy presêta pour les faire enfans de Dieu. Madame de la Pelterie qui s'estoit transportée à Tadouffac pour voir la ferueur de ces Neophytes, fut la maraine de quelques-vns, les deux Vrfulines nouvellement arriuées descendans du vaisseau pour la premiere fois depuis qu'elles s'estoient embarquées à

that come from France. It is here that the savages witnessed the arrival of Father Paul le Jeune, who came back once more from France, whither the affairs of these poor peoples had taken him. God knows with what joy and with what satisfaction they received him. Those of Tadoussac went at once to visit him, on board the ship that carried him. Noel Negabamat, one of the chief Captains of the Kebec savages, who went to embrace him, made this short and truly Christian speech to him: "It is a good thing, my Father, that thou hast returned. I came down from Kebec expressly to see thee. When I learned from the first ships that arrived that thou wert coming back, I set out, so as to be the first to see thee. We have all prayed for a safe journey for thee. We said to him who has made all: 'Preserve our Father. Open the ears of those to whom he is to speak in his own country, and direct his words so that they may go [238] straight, and that not one of them may be lost.' He it is who has guided thee, who has brought thee back, who has calmed the sea. Oh, how happy we are to see thee appear once more in our country!" This greatly consoled the Father, whose joy was increased when, on landing, Father Dequen presented to him five savages to be made children of God. Madame de la Pelterie, who had gone to Tadoussac to witness the fervor of these Neophytes, was godmother for some of them. The two Ursulines who had recently arrived, and who landed from the ship for the first time since they had embarked at la Rochelle, were greatly edified when they saw with their own eyes what they had so long and so ardently desired.

I shall exceed the length of a Chapter if I dilate

la Rochelle, furēt extrêmement confolées de voir de leurs yeux ce qu'elles auoient fouhaité depuis vn long-temps avec tant d'ardeur.

I'excederay la longueur d'un Chapitre si ie m'estens dans les doux sentimens de pieté de ces nouvelles plantes, & dans la ferueur de leur deuotion. On a de coustume de les appeller le matin à la faincte Messe, & de les affempler vne autre fois deuant la nuit pour leur faire reciter quelques oraifons, & notammēt [239] le chapelet. Le P. Dequen leur faifoit reciter fort posément, & à chaque dizaine leur faisoit chanter vn Cantique spirituel, si bien que cela tirāt en longueur, il se voulut contenter de leur en faire dire la moitié, de peur de les ietter dans le dégouft; mais ces bonnes gens c'en apperceuans s'écrierēt: Il femble que nous ne foyons Chrestiens qu'à demy, difons tout, mon Pere, difons tout, ne feruons pas Dieu à demy. Oüy mais, repart le Pere, quelques-vns d'entre vous font peut-estre preffez de quelque affaire: Que ceux-là fortent qui font appelez ailleurs, répondirent ils, pour nous c'est la raison que nous n'obmetions rien de nos prieres. Comme cette deuotion leur est fort agreable, elle se communique iufques aux plus petits enfans, lesquels voyans quelque fois leurs parens fortir de leurs cabanes fans leurs chapelets, leur crient qu'ils ne l'oublient s'ils vont à la maison de priere.

Quelques sauuages que nous appellons du Sagné, pource qu'ils viennent voir les François par vn fleuve qui porte ce nom, ayans veu prier leurs compatriotes [240] preffoient si ardemment & si importunément qu'on leur enseignast à prier celuy qui a tout fait, que le iour mesme de leur depart ils venoient trouuer le

upon the sweet sentiments of piety of these new plants, and upon the fervor of their devotion. It is the custom to summon them in the morning to holy Mass, and to assemble them once more before night, to make them recite some prayers and especially [239] the rosary. Father Dequen made them say it very slowly, and after each decade he made them sing a Hymn. This took some time, and, in order not to make it distasteful to them, he intended to content himself with their reciting only one half of it. But these good people noticed this, and exclaimed: "It looks as if we were only half Christians. Let us say the whole of it, my Father; let us say the whole of it. Let us not serve God only by halves." "Yes," said the Father, "but perhaps some of you have pressing business to attend to." "Let those depart who are called elsewhere," they replied. "For us, it stands to reason that we should not omit any of our prayers." As that devotion is very agreeable to them, it communicates itself even to the youngest children, who, when they sometimes see their parents going out of their cabins without their rosaries, call out to them not to forget these if they are going to the house of prayer.

When some whom we call the savages of the Sagné—because they come to see the French by a river bearing that name—saw their countrymen pray, [240] they begged so earnestly and with such impotunity to be taught to pray to him who has made all, that, on the very day of their departure, they came to the Father, and, kneeling with most delightful simplicity, they made him recite the prayers, in order the better to impress them on their memories. When they had said them two or three times, they revolved

Pere, & se mettans à genouïl avec vne simplicité toute rauifsâte, ils luy faisoient reciter les prieres pour les grauer plus auant dans leur memoire, les ayant recitez deux ou trois fois ils les rouloïent dans leur esprit, portant leur bagage sur le bord de l'eau où ils se deuoient embarquer, s'ils oublioient quelque mot ils quittoient tout & s'en courroient au Pere. Ils se iettoient vne autre fois à genouïl demandant qu'on leur fist encore dire les prieres. Vn Chrestien de Tadouffac les ayant veu dans cette ferueur leur dit: Prenez courage mes amis, si vous aimez la priere, celuy qui a tout fait ne vous abandonnera pas, allez à la bonne heure, priez-le tous les iours, sur tout n'ayez plus de cōmunication avec les Demons, & tafchez de retourner icy au printemps prochain afin que vous foyez bien instruits.

Le Pere instruisant vne autre escoliade d'une petite nation venuë du profond [241] des terres, leur monstroït l'image d'une ame damnée. Vn bon Neophyte l'ayant oüy discourir sur ce fuiet, pouffé d'un zele du salut de ces bōnes gens, s'écrie, Donnez moy mon Pere, dōnez moy cette image & me laissez parler: il la prend, & s'adressant à tout l'auditoire, Regardez, leur dit-il, ce tableau, vous ne connoissez pas celuy que vous y voyez dépeint, c'est vn Magicien, c'est vn batteur de tambour tels que vous estes pour la plupart. Voyez vous comme il est enchainné. Regardez ces flammes qui l'environnent & qui le brûlent, il est tout plein de rage & de fureur, voila comme vous ferez, voila comme vous traitera le Demon à qui vous obeïffez. Le Capitaine de cette escoliade épouuanté de ce discours luy repartit tout haut, Il est vray que ie me suis meslé autre fois de ce mestier,

them in their minds while they carried their baggage to the water's edge, at the place where they were to embark. If they forgot a word, they dropped everything, ran to the Father, and threw themselves once more on their knees asking that he would again make them recite the prayers. A Christian of Tadoussac who witnessed this fervor on their part, said to them: "Take courage, my friends. If you love prayer, he who has made all will not abandon you. Go; it is all right. Pray to him every day; above all, hold no communication with the Demons; and try to return here next spring, so that you may be properly instructed."

While the Father was teaching another party, belonging to a small tribe that had come from far [241] inland, he showed them the picture of a damned soul. A good Neophyte who had heard him speak on the subject, and was animated with zeal for the salvation of these good people, exclaimed: "Give me, my Father, give me that picture, and let me speak." He took it and, addressing the whole audience, said: "Look at that picture. You do not know what is depicted on it. It is a Magician, a beater of drums, such as most of you are. Do you see how he is chained? Look at the flames that surround and burn him. He is filled with rage and fury. See what you will be; see how the Demon whom you obey will treat you." The Captain of the band was frightened by this discourse, and exclaimed aloud: "It is true that formerly I engaged in such practices, but I have cast them off. I have burned my drum and all the instruments that I used. I love prayer, and I declare to you that I wish to be instructed with my people."

mais ie l'ay ietté par terre, i'ay bruslé mon tambour, & tous les instrumens dont ie me seruois, i'ayme la priere, & vous declare que ie veux estre instruit avec mes gens.

Vne bonne femme Chrestienne estant bien auant dans les bois avec vn sien [242] fils attaqué d'une maladie qui donnoit de l'exercice à la Mere aussi bien qu'à l'enfant, confola bien fort le Pere, luy expliquant comme le pauvre ieune homme estoit party de cette vie pour aller au Ciel. Il difois fouuent à mon fils, racontoit cette pauvre Mere, prends courage mon enfant, souffre patiemment tes douleurs, tu les vas bientôt changer en des contentemens éternels, ne croy tu pas en Dieu? ne te souviens tu pas bien qu'on t'a enseigné qu'il y a vne autre vie, & que ceux qui aiment Dieu seront bien-heureux. Il m'en souviens tres-bien, repartit le malade, mais hélas! ie suis bien triste de ne me pouoir confesser, ah! que ie me confesserois volontiers s'il y auoit icy quelque Pere: ne t'afflige pas mon enfant, Dieu te fera misericorde, aime le, il est tout bon, fois marry de l'auoir fâché. J'ay vne grande esperance en sa bonté, repliquoit ce pauvre garçon, ie mouray dans cette esperance qu'il aura pitié de moy; & iettant ses yeux sur cette pauvre Mere qui s'affligeoit voyant que son fils l'alloit quitter, Ne vous fâchez point ma mere, luy disoit-il dans [243] ses douleurs, ne pleurez point ma mort puisque ie vay dans vne meilleure vie que celle que ie quitte, recommandez mon ame à Dieu afin qu'elle ne s'écarte point du bon chemin. Enfin ce bon enfant estant mort, les sauages qui estoient là presens l'enterrent, ils se mirent à genouil sur sa fosse, firent

A good Christian woman was very far away in the woods, with a [242] son of hers, who was attacked by a disease that caused both the Mother and the child a great deal of trouble. She gave the Father great consolation, when she explained to him how the poor young man had quitted this life to go to Heaven. "I often said to my son," related the poor Mother, "'Have courage, my child; endure thy sufferings patiently; thou wilt soon exchange them for eternal content. Dost thou not believe in God? Dost thou not remember that thou hast been taught that there is another life, and that those who love God will be happy?'" "I remember it very well," replied the sick youth, "but, alas! I am very sad because I cannot make my confession. Ah! how willingly would I confess myself, if there were a Father here." "Be not afflicted, my child; God will have mercy on thee. Love him; he is all goodness; be sorry for having offended him." "I have great hope in his goodness," replied the poor boy, "I shall die in the hope that he will have pity on me." And, casting his eyes on the poor Mother, who was so sorrowful because her son was about to leave her, "Be not sad, my mother," he said to her in the midst of [243] his sufferings. "Weep not because of my death, for I am going to a better life than that which I now leave. Commend my soul to God so that I may not stray from the right path." Finally, when the good child was dead, the savages who were present there buried him. They knelt at his grave, said their prayers, and recited the rosary for the repose of his soul.

The Father who instructed them fell ill and threw himself on his bed,—that is, on a Bearskin spread

leurs prieres, & reciterent leurs chapelets pour le foulagement de fon ame.

Le Pere qui les instruisoit s'estant trouué mal feietta sur son liët, c'est à dire sur vne peau d'Ours estenduë sur la terre. Vn Chrestien le venant visiter fit en sō endroit vne partie des choses qu'il luy auoit veu pratiquer visitant les malades, il se mit à genoiil au cheuet de son liët, leue les yeux au Ciel & presente cette priere à Dieu d'une voix assez haute: Toy qui a tout fait, tu vois bien que nostre Pere est malade, or fus guery-le donc, car nous auons besoin de luy, c'est luy qui nous instruit & qui nous enseigne comme il faut croire en toy. Cela dit il prend son chapelet & le recite en l'honneur de la sainte Vierge, mais comme il estoit vn peu long, & que [244] le Pere auoit besoin de repos, sa maladie prouenant peut-estre d'un trop grād trauail, il congedia ce bon Neophyte, & le remercia de sa visite.

Quelques sauuages ayant oüy parler des œuures satisfatoires & des penitences & macerations du corps, dirent qu'il falloit aussi qu'ils appaiffent Dieu, que ceux qui estoient baptizez le faisoient; les vns choisirent le ieufne, les autres se chastierent eux mesmes & se battirent avec des espines, pour payer celuy qui a tout fait comme ils parlent, & pour se venger de ceux qui l'ont offensé. Ces penitences furent particulieres, mais en voicy vne publique.

Comme il n'est pas possible d'arrester l'auarice de quelques François, lesquels nonobstant les defenes & les dangers d'estre chastiez, ne laissent pas de vendre de l'eau de vie ou du vin aux sauuages; aussi est-il tres-difficile d'empescher que ces barbares qui ne font point accoustumez à ces boiffons ne s'enyurent

on the ground. A Christian who came to see him did for him some of the things that he had seen him do when visiting the sick. He knelt at his bedside, raised his eyes to Heaven, and offered this prayer to God in a rather loud voice: "Thou who hast made all, thou seest well that our Father is sick. Pray, then, cure him, for we need him. It is he who instructs us, and who teaches how we should believe in thee." Having said this, he took his rosary, and recited it in honor of the blessed Virgin. But, as he was rather long about it, and [244] the Father needed rest,—probably because his illness was due to overwork,—he dismissed the good Neophyte, and thanked him for his visit.

Some savages, who had heard of works of atonement, penances, and mortification of the body, said that it was necessary that they also should appease God; that those who were baptized did so. Some chose fasting; others chastised themselves, and beat themselves with thorns, to atone to him who has made all, as they say, and to be avenged on those who have offended him. These penances were performed privately, but here is one that was public.

It is impossible to hinder the avarice of some of the French who, in spite of the prohibitions and of the risk of being punished, still sell brandy and wine to the savages. It is likewise very difficult to prevent barbarians, who are not accustomed to these liquors, from sometimes becoming intoxicated. Some Christians offended in this respect and the Father wished to punish them publicly, in order to give [245] an example to the others. It is proper at the very outset, in such matters, to punish public offenses by public chastisements, so as to make the Infidels

par fois. Quelques Chrestiens estans tombez dans ce defordre, le Pere les voulut publiquemēt chastier pour donner [245] exemple aux autres. Il est bon en ces premiers commencemens de punir les pechez publics par quelque penitence publique, pour faire entendre aux Infideles que l'Eglise ne souffre point ces defauts. Quant aux François & aux autres Chrestiens qui n'attribuēt point les fautes à la doctrine & à la Religion, mais aux personnes qui les commettēt, on se contente de leur donner des penitēces en particulier ou en secret. On fit donc tenir ces bōnes gens par trois iours consecutifs à la porte de la Chapelle, avec defenes d'entrer dedans, comme estans indignes de communiquer avec les autres, on les voyoit à genoüil hors de l'Eglise. Et quand on auoit instruit ceux qui estoient entrez, on faisoit prier ces penitens hors de l'Eglise, ils ne manquerent iamais tous ces iours là de se trouuer soir & matin au lieu qu'on leur auoit destiné, cela donnoit de l'edification aux fau-uages & de l'edification aux François, qui venans à la Messe & les rencontrans à genoüil auprès de l'Eglise benissoient Dieu de leur constance. Il y auoit entre autres vn Catechumene, [246] qui pour l'aprehension qu'il auoit que sa faute ne l'empescha d'estre receu au S. Baptesme, se monstroit beaucoup plus feruēt que les autres. Il se fit Chrestien le iour de S. Ignace, & le nom de ce grand Saint luy fut donné. Se sentant obligé de la faueur que le Pere luy auoit fait, il le vint trouuer après son baptesme, & luy dit en luy faisant vn petit present, Tu me fais vn tres-grand plaisir, ie n'ay pas moyen de le reconnoistre, le peu que i'offre part d'vn tres-bon cœur. Si i'auois de grands biens ie les voudrois tous donner pour

understand that the Church does not tolerate such errors. With respect to the French and to the other Christians,—who do not attribute faults to the doctrine and to Religion, but to the persons who commit them,—we content ourselves with giving them penances to be performed privately and in secret. These good people were kept for three consecutive days at the door of the Chapel, and were forbidden to enter it, as being unworthy to hold communication with the others. They were seen kneeling outside the Church; and, when we had instructed those who had entered, we made these penitents pray outside the Church. They never failed every day, night and morning, to be at the place assigned to them. This edified both the savages and the French, who, when they came to Mass and saw them kneeling near the Church, blessed God for their constancy. Among others, was a Catechumen [246] who, on account of the apprehension that he felt that his fault would prevent his being admitted to Holy Baptism, showed himself much more fervent than the others. He became a Christian on the feast of St. Ignatius and was given the name of that great Saint. Feeling himself under an obligation for the favor that the Father had done him, he went to him after his baptism, and offered him a small gift, saying: “Thou grantest me a very great kindness; I have no means of acknowledging it. The little that I have is offered with all my heart. If I had great wealth, I would wish to give it all to receive Holy Baptism.” The Father thanked him, and gave him to understand that no return was expected for such a gift.

Marriages after the Christian fashion are looked upon as miracles by the Infidels; this is a very heavy

recevoir le S. Baptesme. Le Pere le remercia & luy fit entendre qu'un tel present ne demandoit aucune recompense.

Les mariages à la façon des Chrestiens passent pour des miracles chez les Infideles, c'est un ioug bien dur & bien fascheux aux hommes de chair. Les Chrestiens s'y accommodent petit à petit. Les ieunes gens y ont bien de la peine. Ceux qui ont la Foy plus forte pressent les autres de les retarder iusques au printemps que le Pere viendra en Mission; & quand il est avec eux on recherche [247] ceux qui sont en disposition de se lier ensemble, afin que cela se fasse devant son depart: les parens ont cette deuotion de faire tenir leurs enfans debout dans la Chapelle, c'est à dire de les faire marier en face de l'Eglise. Et pource que l'espoux & l'espouse sont debout l'un auprès de l'autre devant le Prestre, s'ils veulent sçauoir quand quelqu'un se mariera, ils demandent quand on le fera tenir debout à l'Eglise.

Un ieune garçon & vne vefue estans amenez à l'Eglise pour se marier, les publications estoient faites, il ne falloit plus que leur consentement en presence du Curé & des témoins; comme on le demanda au garçon, il ne voulut iamais répondre. Le Pere ferme son liure, declare tout haut qu'il n'y a rien de fait, qu'ils ne sont point mariez, personne ne s'en estonne, chacun s'en retourne chez foy.

Un Capitaine ne garda pas ce profond silence, car comme on luy eust demandé son consentement, & qu'il l'eut donné, sa femme comme plus vergongneuse ne répondit pas assez viste, il luy dit, Prenez [248] garde à ce que vous direz, ie ne vous diffimule point mes humeurs, ie suis un homme prompt &

and galling yoke for carnal men. The Christians are gradually becoming accustomed to it; the young men find it very difficult to do so. Those who have the most Faith urge the others to delay until the spring, when the Father will come here on a Mission; and when he is with them, they seek out [247] those who are disposed to be joined together, so that it may be done before his departure. The parents have the devout practice of making their children "stand up in the Chapel,"—that is, of making them marry with the ceremonies of the Church. And, because the bridegroom and the bride stand side by side before the Priest, if they wish to know when such a one is to be married, they ask when he will be made to stand up in Church.

A young man and a widow were brought to the Church, to be married. The banns had been published, and all that remained was to express their consent in the presence of the Pastor and of the witnesses. When the young man was questioned, he would not answer. The Father closed his book, and declared aloud that nothing was done, and that they were not married. No one was surprised, and all returned to their homes.

A Captain did not maintain such profound silence, for when he was asked, and had given his consent and when his bride, who was more bashful, did not respond with sufficient promptitude, he said to her: "Be [248] careful of what you are about to say. I do not conceal my bad temper from you. I am a hasty and irritable man; I make all serve me; I wish my wife to obey me. Do not bind yourself ill-advisedly. Consider whether you will take me with those defects." The woman gave her consent and

colere, ie me fais feruir, ie veux que ma femme m'o-beiffe, ne vous engagez pas mal à propos, confiderez si vous voulez me prendre avec ces qualitez. Cette femme ayant donné fon consentement verifia le Pro-uerbe qui dit, que qui espoufe vn mary espoufe fes humeurs. Au reste cet homme est d'un tres-bon naturel.

Il est temps de terminer ce Chapitre. Le Pere estant occupé dans cet employ, aussi fainct qu'il est penible, fut rappelé à Kebec: les fauages en ayant eu le vent s'en plaignent, Pourquoi nous quittes tu, tu es nostre Pere iufques à nostre depart, voila tant de monde à instruire, nous sommes tes enfans, ne nous abandonne pas. Enfermons-le dans la Chapelle, difoient quelques-vns, iufques à ce que la chaloupe qui l'attend foit partie. Fut-il ainsi qu'il s'é-leua vn vent qui le contraignist de rester avec nous. Enfin il se fallut separer, avec promesse de se reuoir quand il plairoit à nôtre Seigneur.

verified the Proverb which says that she who marries a husband also marries his humors. Apart from this, the man is of a very good disposition.

It is time to close this Chapter. The Father who was engaged in this employment, that was as holy as it is arduous, was recalled to Kebec. When the savages heard of it, they complained, saying: "Why dost thou leave us? Thou art our Father until our departure. There are so many to instruct. We are thy children; do not abandon us." "Let us shut him up in the Chapel," said some of them, "until the shallop that awaits him has gone away. Oh, that a wind might arise that would compel him to remain with us!" Finally, they had to part, with the promise that they would see each other again when it should please our Lord.

[249] CHAPITRE XIV.

DE LA CREATION D'VN CAPITAINE À TADOUSSAC.

LE desir de l'immortalité regne dans les esprits des fauuges aussi bien que dans l'ame des nations plus policées; quand vn homme de merite parmy eux est enleué par la mort, ils le resuscitent & le font reuiure à la façon qu'on a remarqué dans les Relations precedentes. Voulant donc retirer du tombeau vn de leurs Capitaines, voicy les ceremonies qu'ils garderent.

On donne aduis aux nations voisines de se trouuer, si elles l'ont pour agreable, au lieu où se doit faire cette action, ou bien on prend vn temps où ordinairement ils s'entreuisitent. Le monde estât affemblé on dresse vn beau festin dans la plus grande cabane où tous les principaux fauuges sont inuitez. Pendant que le festin se prepare, on crée le Capitaine en cette sorte.

Celuy qui est le Maistre des ceremonies [250] tient auprès de soy quelques personnes plus remarquables qui luy seruent d'officiers, ils étallent premierement & mettent en veuë les presens qu'on doit faire aux Capitaines des nations qui se trouuēt à cette creation. Ils étendēt par après quelques peaux d'Eslan bien passées & bien douces, & bien peintes à leur mode, pour seruir de siege ou de trône à ce nouveau Capitaine. Cela fait, celuy qui le doit creer l'enuoye querir par deux de ses officiers, ils le vôt prendre dans

[249] CHAPTER XIV.

OF THE CREATION OF A CAPTAIN AT TADOUSSAC.

THE desire of immortality reigns in the minds of savages as well as in the souls of the most civilized nations. When a man of mark among them is removed by death, they resuscitate him and bring him back to life in the manner described in the previous Relations. As they wished to bring back one of their Captains from his grave, they observed the following ceremonies.

The neighboring tribes are notified to be present, if they desire, at the spot where the event is to take place; or a time is selected when they are in the habit of visiting one another. When all are assembled, a fine feast is made ready in the largest cabin, to which all the principal savages are invited. While the feast is being prepared, the Captain is created in this manner:

He who acts as Master of ceremonies [250] keeps near him some of the chief personages, who serve as his officers. In the first place, they set out and expose to view the presents that are to be given to the Captains of the tribes who are present at the ceremony of creation. They afterward spread out some Elk skins, well dressed, very soft, and handsomely painted in their fashion, to serve as a seat or throne for the new Captain. When this is done, he who is to create him sends two of his officers to bring him. They seek him in the cabin where he is conversing

la cabane où il s'entretient avec quelques-vns de ses proches en attendant qu'on le fasse venir; l'un des deux le prend par la main & le conduit au lieu qui luy est préparé, l'autre luy oste modestement la robe qu'il porte, & le couvre d'une autre bien plus belle & plus riche, il luy passe au col un grand colier de porcelaine, luy met en main un beau Calumet & luy présente du petun pour en user. Tout cela se fait si graument & dans un si profond silence, qu'on prendroit ces hommes pour des statues qui se remuent sans parler.

Le Capitaine étant reuestu selon sa [251] qualité, un troisième officier richement couvert & peint par le visage selon leur coutume se leue tout debout, & faisant l'office d'un Hérault declare le sujet de toute la ceremonie. Que tout le monde demeure en paix, s'écrie t'il, ouvrez vos oreilles & fermez vos bouches, ce que ie voy dire est d'importance. Il s'agit de resusciter un mort & de faire reuiure un grand Capitaine; là dessus il le nomme & toute sa posterité, il rapporte le lieu & le genre de la mort, puis se tournât vers celuy qui doit succeder, il rehausse la voix: Le voila, dit-il, couvert de cette belle robe. Ce n'est plus celuy que vous voyiez ses iours passez qui se nommoit Nehap. Il a donné le nom à un autre fau- uage, il s'appelle Etouait (c'estoit le nom du defunct) regardez-le comme le vray Capitaine de cette nation, c'est à luy à qui vous devez obeïr, c'est luy que vous devez escouter, & que vous devez honorer. Pendant que ce Héraut discoure, tous les assistans sont dans une grande retenue, on ne dit pas un mot, ce nouveau Capitaine se tient dans une grauité qui ne sent rien de son barbare.

with some of his relatives, and waiting until he is summoned. One of the two takes him by the hand, and leads him to the spot prepared for him; the other respectfully removes the robe that covers him, and clothes him with another, much finer and richer; he hangs about his neck a collar of porcelain beads, places in his hand a handsome Calumet, and presents him with tobacco to put in it. All this is done so gravely, and in such profound silence, that one would take these men for statues, as they move about without speaking.

When the Captain is clothed as befits his [251] dignity, a third officer,—richly clad, with his face painted according to their custom,—rises and, acting as Herald, declares the object of all this ceremony. “Let every one remain quiet,” he calls out; “open your ears, and close your mouths. What I have to tell you is important. We are here to resuscitate a dead man, and to bring a great Captain back to life.” Thereupon, he mentions him, and all his posterity; relates the place and manner of his death, and then, turning toward him who is to succeed him, he raises his voice and says: “There he is, he who is clothed with that fine robe. It is no longer he whom you lately saw, and whose name was Nehap. He has given his name to another savage. His name is Etouait” (that was the name of the deceased). “Look upon him as the true Captain of this tribe. It is he whom you must obey; it is he to whom you must listen, and whom you must honor.” While the Herald delivers this discourse, all present remain perfectly still, and not a word is said. The new Captain maintains a gravity that indicates nothing of his barbarism.

[252] Bref cet homme pourfuiuant fon discours adreffe fa parole aux principaux des diuerfes nations, & touchant les prefens qui leur font destineez & posez en vn lieu eminent, il leur dit nommant les Capitaines les vns après les autres, Vn tel, ce collier de porcelaine fera entendre à vostre nation qu'il y a vn Capitaine dans Tadouffac, & que Etouait est resuscité. Monstrant vn paquet de Castors, il dit à vn autre, Ce present qui vous est destiné publiera dans vostre païs que nous auons vn Chef, & que la mort n'a point exterminé le nom d'Etouait. Ce Heraut toucha autât de prefens qu'il y auoit de Chefs de diuerfes nations; mais remarquez qu'ils n'estoiët pas tous égaux, les vns estoiët plus riches que les autres, comme il y a des nations plus ou moins estimées parmy eux. Le discours acheué le Heraut s'affit cōme pour se reposer, & vn autre officier prit ces beaux dons & les distribua selon qu'ils auoient esté destineez. Cela fait, le Heraut reprend la parole, Resioüiffons nous, la premiere action de nostre Capitaine est de nous inuiter tous au festin, & en disât [253] cela il leur montre les chaudieres remplies de bled d'Inde, de pruneaux & de raifins. On se met à chanter & à danfer, chacun selõ la coustume de sa nation, les Capitaines finissant leurs chanfons, disent vn petit mot à la loüange de celuy qu'on viët de resusciter; l'vn s'écrie, Prenons courage, ce braue homme sauuera le païs; l'autre adioüte, que sa liberalité bannira la pauureté & fera viure long-temps ceux qui feront sous sa conduite. Resioüiffez vous ieunes gens, chantoit vn autre, vous auez vn braue Capitaine qui vous enseignera à dompter nos ennemis. Le Pere se trouuant en cette ceremonie fut honoré d'vn present aussi bien

[252] Then that man continues his discourse, briefly addresses the principal men of the various tribes, and, referring to the presents that are intended for them, and are displayed in a prominent place, he names the Captains, one after the other, saying: "So and so, that collar of porcelain beads will tell your tribe that there is a Captain in Tadoussac, and that Etouait has come back to life." Pointing to a package of Beaver skins, he says to another: "This present, intended for you, will proclaim in your country the fact that we have a Chief, and that death has not utterly destroyed the name of Etouait." The Herald points to as many presents as there are Chiefs of various tribes; but observe that they are not all equal,—some being richer than others, as there are tribes more or less highly esteemed among them. When he has finished his discourse, the Herald sits down, as if to rest; and another officer takes these fine gifts, and distributes them as they have been allotted. When this is done, the Herald resumes his discourse. "Let us rejoice; our Captain's first act is to invite us all to a feast;" and, as he says [253] this, he shows them the kettles full of Indian corn, of plums and grapes. They then begin to sing and dance, each according to the custom of his tribe. As the Captains conclude their songs, they say a few words in praise of him who has just been brought back to life. One calls out: "Let us take courage; this brave man will save the country." Another adds that his liberality will banish poverty, and cause those who shall be under his direction to live a long life. "Rejoice, young men," another will sing; "you have a brave Captain, who will teach you to overcome your enemies." The Father was present

que les autres, c'est pourquoy il voulut dire son petit mot. C'est maintenant, fit-il, que Iesus-Christ fera honoré dans Tadouffac, & qu'il fera reconnu dās ces vastes forests, puisque le Capitaine est Chrestien, & qu'il fait plus d'estat de sa Foy que de sa vie: il pourfuiuit son discours qui fut escouté avec vn grand silence & avec vne approbation de toute l'affistance.

Le Capitaine qui iufques alors n'auoit [254] point ouuert la bouche que pour y mettre son Calumet ou son petunoir, qui fert d'entretien & de contenance aux sauuages, dit à toutes les natiōs qui estoient là presentes: Je ne suis pas digne de l'honneur que vous me faites, ie ne meritois pas le nom d'vn homme qui ne deuoit pas mourir, d'vn homme que vous aymiez tant, & que vous honoriez d'vn si grand respect. Cet homme auoit deux conditions qui me manquent, il estoit liberal & tout plein d'esprit & de conduite, vous me donnerez cette seconde qualité par vos bons cōseils, & ie m'efforceray de trouuer la premiere par mon industrie: si celuy qui a tout fait me donne quelque chose ie vous assure qu'il fera plus à vous qu'à moy Ces quatre paroles estant prononcées on commence le festin, on fait entrer les femmes & les filles, on danse, on se réioiit, on mange, tout se passe sans debat, sans dispute, sans insolence. Pour conclusiō vn vieux Capitaine enfoncé dans les montagnes du Nort, qui paroissoit à Tadouffac pour la premiere fois, animāt sa parole fit cette petite harangue. La [255] faim & la misere a tué vne partie de mes gens dans les grands froids où nous habitons, mais nous ne craindrons plus dorefnauant, le Capitaine Etouait va bannir tous nos malheurs par ses liberalitez. Je porte les marques de ses bontez (il mon-

at the ceremony, and was honored with a present as well as the others; he therefore wished to say a few words. "Now," said he, "Jesus Christ will be honored in Tadoussac, and will be acknowledged in these vast forests, because the Captain is a Christian, and holds his Faith in higher esteem than his life." He continued his discourse which was listened to in great silence, and approved by all present.

The Captain, who until then had [254] not opened his mouth except to place in it his Calumet or tobacco pipe,—which with the savages takes the place of conversation, and serves to sustain their demeanor,—said to all the tribes present there: "I am not worthy of the honor that you do me. I do not deserve to bear the name of a man who should not have died, of a man whom you loved so much, and whom you honored with so great respect. That man had two qualities in which I am deficient,—he was liberal, and he had abundance of wisdom and of ability to manage affairs. You will confer this latter quality on me by your good counsels, and I will endeavor to gain the first by my own industry. If he who has made all gives me anything, you may rest assured that it will belong more to you than to me." When he had pronounced these words, the feast began. The women and girls were brought in. All danced, enjoyed themselves, and feasted; everything passed without discussion, without dispute, and without any insolent acts. At the end, an old Captain—living far within the mountains of the North, who had come to Tadoussac for the first time—delivered, in animated language, this short harangue: [255] "Hunger and hardships have killed a portion of my people in the very cold region that we inhabit;

froit le collier qu'on luy auoit donné,) ie le feray voir à ceux qui font efchapez de la mort pour leur donner enuie de se venir ranger sous vn si braue Capitaine. Puiffiez vous viure longues années, braue Capitaine, puiffiez vous conferuer ceux qui font sous vostre conduite.

Cette harangue finie chacun se retire en son quartier, & ce Capitaine refuscité voulant commencer sa charge fit venir à foy les principaux de sa nation & quelques pauvres vesues, & sur l'heure mesme leur donne ce qu'il auoit de meilleur en sa cabane. A l'vn il donne vne couuerture, à l'autre vne robe de Castor, à celuy-cy vn Calumet, à ces autres vn sac de bled d'Inde, aux pauvres femmes quelques peaux de Castor pour se faire des robes. Il donna à quelques guerriers son épée, son poignart & son pistolet, & [256] puis les congedia avec ces trois mots: Tandis que ie viuray ie vous assisteray & vous aideray de tout mon pouuoir. Voila les reuenus des charges des Seigneurs & des principautez des fauages.

FIN.

but hereafter we shall fear nothing,—Captain Etouait will banish all our misfortunes by his liberality. I carry the marks of his goodness” (he showed the collar that had been given to him). “I shall show this to all who have escaped death, to make them wish to range themselves under so brave a Captain. May you live many years, brave Captain, and preserve those who are under your government.”

When this harangue was ended, each withdrew to his own quarters; and the resuscitated Captain, who wished to begin the duties of his office, sent for the leading men of his tribe, and for some poor widows, and forthwith gave them the best that his cabin contained. To one he gave a blanket, to another a robe of Beaver fur, to a third a Calumet, and to others a sack of Indian corn. To the poor women he gave some Beaver skins, with which to make dresses. To some of the warriors, he presented his sword, his dagger, and his pistol, and [256] then he dismissed them with these words: “As long as I live, I will assist and help you, as far as lies in my power.” Such are the revenues of the offices of the Seigniors and princes of the savages.

END.

Relation de ce qui s'est passé dans
le pays des Hvrans, pays de
la Nouvelle France.

Relation of what occurred in the
Huron country, a country
of New France.

Av Reverend Pere Iean Filleav, Provincial de
la Compagnie de IESVS, en la
Prouince de France.

MON REVEREND PERE,

*La premiere coppie de la Relation de nos Peres
des Hurons de l'an passé, ayant esté surpris par
les Iroquois, La seconde me vint trop tard entre les mains,
pour l'enuoyer à vostre Reuerence, les vaisseaux estant
desja partis: ie l'enuoye cette année, avec vne nouvelle
Lettre venuë de leur part, touchant ce qui s'est passé de-
puis de leurs affaires en general: La presente n'estant à
autre fin, ie me recommande tres-humblement à ses SS.
SS. & prieres,*

De V. R.

De Kebec, ce 1. de Septembre, 1644.

Tres-humble, & tres-obeyffant
feruiteur en N. Seigneur.

BARTHELEMY VIMONT.

To the Reverend Father Jean Filleau, Provincial of the Society of JESUS in the Province of France.

MY REVEREND FATHER,

The first copy of the Relation of our Fathers among the Hurons for last year was taken by the Iroquois; and the second reached me too late to send it to your Reverence, as the ships had already sailed. I send it this year, with a new Letter that has come from them respecting what has since occurred in connection with their affairs generally. As the present one is intended for no other purpose, I most humbly recommend myself to your Holy Sacrifices and prayers.

Your Reverence's

From Kebec, this 1st of September, 1644.

Very humble and very obedient
servant in Our Lord,

BARTHELEMY VIMONT.

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[1] Relation de ce qui s'est passé de plus remarquable en la Mission des Peres de la Compagnie de IESVS, aux Hvrons pais de la Nouvelle France : Depuis le mois de Juin de l'année 1642. iufqu'au mois de Juin de l'année 1643.

Adressée au R. P. Jean Filleau Prouvincial de la Compagnie de IESVS en la Prouince de France.

MON REVEREND PERE,
 La premiere piece qui l'an passé nous vint de France, fut le tableau d'un Crucifix, qui nous donna en mesme temps ces deux [2] pensées, que nous deuions nous disposer & nostre Eglise à quelque Croix plus pesante qu'à l'ordinaire, & en suite qu'il falloit esperer que le sang du Sauueur du monde répandu pour ces barbares aussi bien que pour nous, leur feroit plus abondamment appliqué. En un mot que nos croix iointes à celle de Iesus-Christ auanceroient le salut de ces peuples. La suite de cette Relation fera voir à V. R. que nos pensées n'estoient pas beaucoup éloignées des desseins de Dieu; qu'en effet il nous a éprouué, qu'il nous a raucé qui paroissoit icy haut de plus florissant pour la foy, que nos meilleurs Chrestiens font morts, les vns de maladie, les autres massacrez par les ennemis; & que ce qui estoit de plus choisi a éprouué la cruauté des Iroquois, avec le P. Ifaac Iogues & deux autres de nos François. Mais aussi V. R. y verra en mesme

[1] Relation of the most remarkable events that occurred in the Mission of the Fathers of the Society of JESUS in the Huron country, a country of New France, from the month of June, of the year 1642, to the month of June, of the year 1643.

Addressed to the Reverend Father Jean Filleau, Provincial of the Society of JESUS in the Province of France.

MY REVEREND FATHER,

The first thing that came to us last year from France was the picture of the Crucifixion, which inspired us at the same time with these two [2] thoughts,—that we must prepare ourselves and our Church for some Cross that would be heavier than usual; and also that we must hope that the blood of the Savior of the world, which was shed for these barbarians as much as for us, would be more abundantly applied to them. In a word, that our crosses, united to that of Jesus Christ, would further the salvation of these peoples. The sequel of this Relation will show Your Reverence that our thoughts were not far different from the designs of God; that, in fact, he has tried us; that he has taken from us what appeared up here to be the most flourishing for the faith; that our best Christians are dead,—some of illness, the others massacred by the enemies; and that the choicest among them have endured the cruelty of the Iroquois, with Father

temps que Dieu a tiré nos auantages de nos pertes, que nostre Eglise y est accreuë & en nombre & en sainteté: que plusieurs Capitaines & gens d'autorité ont pris le party de la Foy: que le feu est aux quatre coins du païs, & que le Christianisme [3] y trouue plus d'honneur & plus de respect que iamais. Le prie nostre Seigneur de ne nous pas épargner ces croix, de nous en enuoyer quantité de semblables, & nous éprouuer iusqu'au sang, pourueu qu'il n'en tire pas moins sa gloire, & que nos vies conformées en son saint seruice aillent tousiours luy augmentant ce Royaume des cœurs qu'il s'est acquis par le merite de son sang. Ce sont les desirs de tous nos Peres qui sont icy, & à quoy nous auons besoin des prieres de toute la France. Nous supplions V. R. de nous les procurer, & d'y ioindre plus particulièrement les siennes & ses SS. SS.

De V. R.

*Tres-humble & obeïssant
seruiteur en nostre Seigneur*
HIEROSME LALEMANT.

*Des Hurons ce 21.
de Septembre 1643.*

Isaac Jogues and two others of our French. But Your Reverence will also see, at the same time, that God has turned our losses to our advantage; that our Church has increased, both in number and in godliness; that many Captains and persons of authority have adopted the Faith; that the fire has been lighted at the four corners of the country, and that Christianity [3] is held in higher honor and respect than ever. I beg our Lord not to spare us such crosses, to send us many similar ones, and to try us even to bloodshed, provided that they be none the less for his glory, and that our lives, expended in his holy service, continue ever to increase for his behalf that Kingdom of hearts that he has acquired through the merits of his blood. Such are the desires of all our Fathers who are here, and for this we need the prayers of all France. We beg Your Reverence to obtain them for us, and to add to them more particularly your prayers and your Holy Sacrifices.

Your Reverence's

*Very humble and very obedient
servant in our Lord,*

HIEROSME LALEMANT.

*From the Huron country,
this 21st of September, 1643.*

[4] CHAPITRE PREMIER.

DE L'ESTAT DU PAÏS.

LE fleau de la guerre qui cy deuant a emporté bon nombre de ces peuples, a continué si fortement depuis vn an, qu'on peut dire que ce païs n'est qu'une image de maffacres.

A peine auois-je terminé la precedente Relation, qu'une troupe de barbares Iroquois ayant surpris vne de nos bourgades frontieres, n'y pardonna à aucun sexe, non pas mesme aux enfans, & reduisit le tout en feu, à la referue d'une vingtaine de personnes, qui trouuant iour au milieu de ces flammes, & des flèches ennemies, nous vint aprendre en mesme temps leur ruine, que la venuë de cet orage qui disparut auant le leuer du soleil. C'estoit le bourg le plus impie & le plus reuolté contre les veritez de la foy de toutes ces contrées, & qui plus d'une fois auoit dit aux Peres qui les alloient instruire, que si tant est qu'il y eut vn Dieu vangeur des crimes, ils le défioient [5] de leur faire sentir son courroux, & qu'à moins que cela ils refusoient de recognoistre son pouuoir.

Quasi en mesme temps nos Hurons partoient en armée pour aller au rencontre de quelque autre troupe ennemie. Ils consultant vn fameux Magicien pour receuoir ses ordres. Ce supost de Satan se fait bastir vn tabernacle tenebreux de deux ou trois pieds de hauteur & autant de largeur, le remplit de cailloux enflammez de feu, & se iettant au milieu de cette

[4] CHAPTER FIRST.

OF THE STATE OF THE COUNTRY.

THE scourge of war, that has hitherto carried off a great number of these tribes, has continued to such an extent, for a year past, that one may say that this country is but one scene of massacre.

Hardly had I concluded the preceding Relation when a band of barbarous Iroquois having surprised one of our frontier villages, spared neither sex, not even the children, and destroyed all by fire, except a score of persons. These succeeded in effecting their escape from amid the flames and the enemies' arrows, and came to tell us at the same time of their ruin and of the coming of the storm that disappeared before the rising of the sun. It was the most impious of the villages, and that which had been most rebellious against the truths of the faith in all these countries; and its inhabitants had more than once told the Fathers who had gone to teach them that, if there were a God who avenged crimes, they defied him [5] to make them feel his anger, and that, for anything less than that, they refused to acknowledge his power.

Almost at the same time, an army of our Hurons started to meet some other band of enemies. They consulted a famous Magician, for the purpose of receiving his orders. That instrument of Satan caused a dark tabernacle to be erected for him, two or three feet in height, and as many in width; filled it with

fournaise, commande qu'on l'y tienne enfermé iusqu'à ce que son Demon luy ayt donné responce. Il chante ou plustost hurle là dedans, comme vne ame damnée, toute l'armée Huronne danfant autour de luy, & rendant l'echo de sa voix afin qu'elle soit entenduë iusqu'au plus profond des Enfers. En fin le magicien change de ton, & s'escrie d'un accent tout remply de ioye, Victoire! victoire! ie voy les ennemis qui viennent à nous du costé du midy, ie les voy qui prennent la fuite, ie vous voy tous mes camarades qui les prenez captifs. A ce mot vn chacun se prepare & cherche [6] plus ardemment des cordes pour lier l'ennemy, que des armes pour le combatre. Iamais ce magicien ne parla plus affeurément, iamais on ne rendit plus volontiers à son Demon les hommages qu'il desiroit, & iamais les infideles ne triompherent avec plus d'insolence qu'à ce iour, que leur impieté l'emportoit au-dessus de la foy de quelques bons Chrestiens qui les auoient repris d'auoir recours à des Demons impuiffans de les assister. Ils partent au mesme moment, & courent du costé du midy, fuiuant l'aduis du magicien.

Les seuls Chrestiens s'arrestent long-temps sans parler ne pouuans se refoudre d'obeyr à vn conducteur si impie. Enfin l'un d'eux des plus feruens s'adresse à Dieu au milieu de ces crys de victoire. Mon Seigneur, luy dit-il, il s'agit icy de vostre honneur, c'est vous seul qui estes le maistre de nos vies, & qui disposez des victoires. si les promesses du Demon se trouuent veritables, luy seul en tirera sa gloire, & vostre nom en fera blasphemé. Je vous offre ma vie pour estre tué de l'ennemy plustost que de me voir victorieux [7], en cette façon. Après cela il s'adresse

stones heated in the fire; and, throwing himself into the middle of this furnace, he commanded that he be kept shut up in it until his Demon had given him an answer. He sang, or rather he yelled, therein like a damned soul; while the whole Huron army danced around him, and reëchoed his voice so that it might be heard in the lowest pit of Hell. Finally, the magician changed his tone, and called out in most joyful accents, "Victory! victory! I see the enemies coming toward us from the south. I see them take to flight. I see all of you, my comrades, making prisoners of them." At these words, each one made ready, and sought [6] more eagerly for ropes to bind the enemy than for weapons wherewith to fight them. Never had that magician spoken more confidently; never had his Demon been more willingly accorded the homage that he desired; and never did the infidels triumph with more insolence than on that day, when their ungodliness overcame the faith of some good Christians, who had reprovèd them for having recourse to Demons who were powerless to assist them. They started at the same time, and hastened toward the south, in accordance with the magician's advice.

The Christians stood by themselves for a long time, without speaking, being unable to make up their minds to obey so impious a guide. Finally, one of the most fervent among them addressed himself to God amid those shouts of victory. "My Lord," he said, "your honor is at stake. You alone are the master of our lives, and dispose of victories. If the promises of the Demon are fulfilled, he alone will derive glory therefrom, and your name will be blasphemed for it. I offer you my life, that I may be

aux autres Chrestiens, & quoy que le plus ieune de la troupe son zele luy fait prendre l'autorité de leur parler. Mes freres, leur dit-il, nous pecherions de fuiure la route qu'a monsté le Demon, tirons plu-stoft vers l'occident d'où plus souuent les ennemis abordent: si Dieu nous veut fauorifer, le diable n'aura point de part à sa gloire: si nos camarades infideles ont le fuccez qu'ils se promettent, renonçons y tous de bon cœur, plu-stoft que de rien deuoir à leur impieté. Auffi toft il est obey, les infideles fuiuant leur route d'un costé, les Chrestiens vont de l'autre.

Le ne scay si Dieu eut égard aux prieres de ce ieune Chrestien: quoy qu'il en foit, fans qu'il luy en coustast la vie, les Infideles & leur Demon se trouuerent confus: ils rencontrerent en effet l'ennemy, mais ils n'en tuerent pas vn feul, la perte entiere ayant esté de leur costé, & la peur les ayant tellemēt faisi, que quoy qu'ils fussent six fois en plus grand nombre toute l'armée se dissipa, & là se terminerent les desseins de leur guerre.

[8] En fuite de cela tout le long de l'esté ce n'estoient rien que nouveaux bruits de massacres arriuez l'un sur l'autre iufqu'au cœur du pays, & proche des bourgades plus esloignées de l'ennemy, fans que iamais on n'ait pû prendre que deux de ces Auanturiers, qui s'estant aduancez trop indiscrettement furent surpris dans leurs embuches. Ce furent des victimes destinées pour le feu, & vn obiet de la cruauté naturelle à toutes ces Nations barbares; mais c'estoient des ames destinées pour le Paradis. Ils n'eurent pas plu-stoft entendu les paroles des Peres qui y coururent pour les instruire, qu'ils se rendirent aux veritez de nostre foy, receurent le Baptesme, &

killed by the enemy rather than see myself victorious [7] in that fashion." After that, he addressed himself to the other Christians, and, although the youngest of the band, his zeal made him assume authority to speak to them. "My brothers," he said, "we would sin were we to follow the road pointed out by the Demon. Let us rather go toward the west, whence our enemies most frequently come. If God choose to favor us, the devil will have no share in his glory. If our infidel comrades meet with the success that they expect, let us cheerfully renounce it, rather than owe anything to their impiety." He was at once obeyed; the infidels went their way in one direction, and the Christians in another.

I know not whether God granted the prayer of that young Christian. At all events, without his losing his life, the Infidels and their Demon were defeated. In fact, they met the enemy but did not kill one of them, the entire loss being on their side; and they were so overcome by fright that, although they were six times more numerous, the whole army melted away, and thus ended the plans of their war.

[8] Afterward, throughout the whole summer, there was nothing but fresh rumors of massacres happening one after the other, in the heart of the country, and close to the villages that were most remote from the enemy; and yet it never was possible to capture more than two of those Adventurers, who, having pushed ahead too recklessly, were surprised in their ambushes. They were victims doomed to the flames, and the objects of the cruelty that is natural to all these barbarous Nations; but they were souls destined for Paradise. No sooner

chantoient dans le plus fort de leurs supplices qu'ils feroiēt heureux dans le Ciel: mais plus cruelle en deuenoit la rage des Hurons infideles, qui n'ayant pū empêcher leur bonheur, quelque opposition qu'ils y euffent apporté, vouloient leur faire souffrir en cette vie vne image des peines que fouuent on leur dit qu'endurent les Ames en enfer.

Sur la fin de l'esté nous receûmes enfin [9] la nouvelle du malheur arriué deffus la riuere en la défaite & en la prise de quelques vns de nos François, & d'une flote des Chrestiens plus choisis que nous eussions dans les Hurons; qui reuenans des Trois riuieres tomberēt dans les embuches d'une troupe Iroquoise, ainsi qu'on l'aura pū apprēdre comme ie croy, par la Relation de l'an passé enuoyée de Kebec. Crainte d'vfer maintenant de redites ie ne parleray point de ce defastre, feulement ie diray que la perte des personnes qui y demeurèrent a esté le coup le plus sensible qui iusqu'icy soit arriué au Christianisme des Hurons.

Nous auons passé enuiron l'espace d'un an dans l'incertitude des choses qui leur pourroient estre arriuées, dans la crainte que ces barbares n'eussent exercé deffus eux la cruauté de leurs supplices; dans les desirs, d'en sçauoir les particularitez & les choses qui auroient rendu leurs souffrances plus precieuses aux yeux de Dieu; Enfin dans les esperances que quelqu'un d'eux à qui on auroit pū donner la vie, s'eschapant de sa captiuité, nous en apporteroit des nouvelles affeurées, qui [10] nous feroient benir la bonté de Dieu dedans toutes nos pertes. Ces attentes n'ont pas esté sans leur effet, le plus fidele & le meilleur de nos Chrestiens Ioseph Taondechoren ayant trouué

had they heard the words of the Fathers who hastened to instruct them, than they surrendered to the truths of our faith, received Baptism, and, at the height of their tortures, sang that they would be happy in Heaven. But all the more cruel was the fury of the infidel Hurons, who, because they had been unable, with all the opposition they could make, to deprive these men of their happiness, wished to make them suffer in this life a semblance of the torments that, as they are often told, are suffered by Souls in hell.

About the end of the summer, we at last received [9] news of the misfortune that had happened on the river through the defeat and capture of some of our French, and of a fleet of the choicest Christians that we have among the Hurons. As they were returning from the Three rivers, they fell into the ambush of a band of Iroquois, as may have been learned, I believe, from the Relation of last year that was sent from Kebec. For fear of repetition, I will not speak of that disaster, but will merely say that the loss of the persons who were involved therein was the heaviest blow that has yet been dealt to the Christianity of the Hurons.

We have been almost a year in uncertainty as to what may have happened to them; in dread that those barbarians may have made them feel the cruelty of their tortures; in the desire of hearing particulars, and all that may have made their sufferings more precious in the sight of God; finally, in the hope that some one of them whose life might have been spared would escape from his captivity, and bring us back positive information which [10] would cause us to bless God's goodness in the midst

moyen de s'eschaper des mains de l'ennemy, & estant enfin arriué icy aux Hurons au commencement du mois d'Aouft, vn an après fa prise: qui dans le recit qu'il nous a fait des choses dont il a esté tesmoing plus qu'oculaire, nous a fait reconnoistre que Dieu tire le bien du mal, & que sa diuine prouidence va disposant également & les biens & les maux pour le salut & la gloire de ses Esleus.

Le iour auant leur prise, comme preuoyans leur malheur, si toutefois il le faut ainsi appeller, ils s'estoient confessez, & auoient tenu vn Conseil exprés pour s'animer les vns les autres. He quoy, mes freres, auoit dit le plus anciẽ de tous, y auroit-il quelqu'un de nous qui desistast de croire en Dieu quãd bien il se verroit bruslé des ennemis? nous auons embrassé la foy pour estre heureux là haut au Ciel, & non pas icy bas en terre. Tous promettoient d'estre fideles à [11] Dieu: l'un disoit que la pensée du Paradis adouciroit ses peines; vn autre adioustoit à cela que ces tifons ardents, & ces haches enflãmées de feu qu'on luy appliqueroit sur le corps, luy renouelleroiẽt la memoire du feu d'enfer qui brusle à iamais les pecheurs. Eustache Ahatstari ce Capitaine Neophyte & la terreur des ennemis, dont l'an passé ie parlay dans la Relation, ayant pris la parole, Mes freres, leur dit-il, si ie tombe entre les mains des Iroquois, ie ne puis esperer de vie, mais auant que mourir ie leur demanderay ce que viennent apporter les Europeans en leur terre, des haches, des chaudières, des couuertes, des arquebuses, voila tout: ie leur diray qu'on ne les ayme pas, qu'on leur cache la plus precieuse marchandise que les François nous donnent sans la vendre: qu'on nous vient annoncer

of all our losses. These expectations have not been vain. The most faithful and the best of our Christians, Joseph Taondechoren, found means to escape from the hands of the enemy, and arrived here among the Hurons at the beginning of August, a year after his capture. By his recital of those things of which he has been more than an eyewitness, he has shown us that God derives good from evil, and that his divine providence disposes equally of good and evil for the salvation and glory of his Elect.

The day before the capture, as if they foresaw their misfortune — if, however, it should be called one — they had confessed themselves, and had held a Council for the express purpose of encouraging one another. “What! my brothers,” the oldest of all had said, “is there one of us who would cease to believe in God even if he were burned by the enemies? We have embraced the faith to be happy in Heaven above, and not here below on earth.” All promised to remain faithful to [I I] God. One said that the thought of Paradise would alleviate his sufferings; another added to this that the burning firebrands, and the axes heated red-hot, that would be applied to his body, would remind him of hell-fire, that burns sinners forever. Eustache Ahatsis-tari,—that Captain who was a Neophyte and the terror of his enemies, whom I mentioned last year in the Relation,—began to speak, and said: “My brothers, if I fall into the hands of the Iroquois, I cannot hope for life. But, before I die, I will ask them what the Europeans bring into their country,—axes, kettles, blankets, arquebuses, that is all. I will tell them that those people do not love them,—that they conceal from them the most precious

vne vie eternelle, vn Dieu qui a tout fait, vn feu qui est sous terre préparé pour tous ceux qui ne l'honorēt pas, vn lieu de bon-heur dans le Ciel, vn feiour immortel de nos Ames & de nos corps qui refusciteront impaffibles. Après cela ie leur diray que [12] c'est là ma consolation; qu'ils exercent sur moy toutes leurs cruantez; qu'ils pourrōt à force de supplices arracher l'ame de mon corps, mais non pas cette esperāce de mon cœur, qu'après ma mort ie feray bien-heureux. C'est ainfi que ie les prescheray lors qu'ils me brusleront. Après cela il s'adresse à Charles Tfondatfaa; Mon frere, luy dit-il, si Dieu permet que ie fois pris des ennemis, & que toy tu t'eschapes, estant arriué au pays va trouuer de ma part mes freres & mes parens; tu leur diras que s'ils ont de l'amour pour moy, & encore plus pour eux mesmes, ils embrassent la Foy, ils adorent cette diuine Maiefté qui est inuisible à nos yeux, mais qui se fait sentir dans le plus profond de nos ames, lors que nous ne refusons pas ses lumieres, & que nous foumettons nos volonteze à ses commandemēs. Dy leur que ie suis conuaincu des veritez de nostre foy, & que pour vn iamais nous ferōs separez d'ensemble s'ils ne fuiuent le party de Dieu; que luy seul est mon esperance, & qu'en quelque lieu que ie fois ie veux viure & mourir en luy.

[13] Le lendemain ce bon courage n'eut pas plustost veu l'ennemy, qu'il se mit en prieres, & parmy les crys du combat on entendit sa voix qui surmontoit les autres; Grand Dieu c'est à vous seul que i'ay recours. Il fut pris le premier de tous comme il s'estoit plus auancé, mais ce grand Dieu qu'il inuoquoit l'a fecouru d'une façon bien plus aymable, car il

merchandise of all, which the French give without selling it to us; that the latter come to tell us of an eternal life; of a God who has made all; of a fire that is under the earth, prepared for those who do not honor him; of a place of happiness in Heaven, an immortal abode for our Souls, and for our bodies, which will rise again, freed from suffering. Then I will tell them that [12] herein is my consolation; that they may inflict all their torments on me; that they may by dint of torture tear my'soul from my body, but not from my heart this hope that after death I shall be happy. Thus will I preach to them, while they are burning me." After that, he addressed himself to Charles Tsondatasa: "My brother," he said to him, "if God should permit that I be taken by the enemy, and that thou shouldst escape,—when thou shalt reach our country, go and see my brothers and my relatives on my behalf; thou shalt tell them that if they have any love for me, and still more for themselves, they must embrace the Faith, and adore that divine Majesty which is invisible to our eyes, but which makes itself felt in the very depths of our souls, when we do not refuse to see its light, and when we submit our wills to its commands. Tell them that I am convinced of the truths of our faith, and that we shall be separated from each other forever, if they are not among the followers of God; that he alone is my hope; and that, wherever I may be, I wish to live and to die in him."

[13] On the following day, no sooner had this courageous heart perceived the enemy than he began to pray, and, amid the cries of the combat, his voice was heard above all the others: "Great God, to thee

mourut en bon Chrestien, & parmy toutes les cruantez qu'il souffrit du depuis auant son dernier supplice, iamais il ne fit paroistre qu'un courage plus fort que les tourmens, & digne des enfans de Dieu.

Le P. Ifaac Iogues fut aussi pris tout des premiers, comme en effet il ne songeoit pas à se sauuer soy mesme, mais à pouruoir au salut de tant de pauures ames, pour lesquelles Dieu le reseruoit. Au moins ce fut là sa premiere pensée au moment que parut l'ennemy, de baptiser son Pilote, qui seul de ce canot n'estoit pas encore Chrestien. Cette action est la dernière qu'il ayt fait estant encore en liberté, mais Dieu l'a tellement benie, que ce bon Neophyte qui du depuis se [14] sauua du peril, ne peut comprendre l'excez de cette charité, il la raconte à tout le monde, il se console, & benit Dieu de l'auoir appellé en l'Eglise par vne voye que iamais il n'eust esperé; il ne peut oublier ce iour, il s'en confirme dans la foy, & excite les autres à croire par ce motif de charité; Il faut, dit-il, que ces gens qui nous viennent instruire ne doutent aucunement des veritez qu'ils nous enseignent, il faut bien que Dieu seul soit leur vnique recompense, Ondefonk (c'est le nom qu'auoit icy dans les Hurons le P. Iogues) s'oublia de soy mesme à la veüe du danger, il ne pensa qu'à moy, & me parla de me faire Chrestien. Les balles d'arquebuse frisoient nos oreilles, la mort étoit deuãt nos yeux, il songeoit à me baptiser, non pas à se sauuer: c'est qu'il m'aimoit plus que soy mesme, & qu'il ne craignoit pas la mort, pensant que si ie mourrois sans baptesme i'estois perdu pour vn iamais.

Ce Chrestien baptisé au milieu des alarmes, & à la veüe de mille cruantez ineuitables à celuy qui l'en-

alone I have recourse." He was the first to be taken prisoner, as he was the foremost in the fight; but the great God whom he invoked assisted him in a much more pleasing fashion, for he died a good Christian; and, in the midst of all the cruelties that he endured from that time until the final torture, he manifested a courage greater than the torments, and worthy of the children of God.

Father Isaac Jogues was also one of the first taken, for indeed his thought was not to save himself, but to provide for the salvation of so many poor souls for which God reserved him. At least, his first impulse when the enemy approached was to baptize his Pilot, who was the only one in that canoe that was not a Christian. This was the last act that he performed while still at liberty, but God has so blessed it that this good Neophyte, who has since [14] escaped from peril, cannot understand such an excess of charity. He relates it to every one; he consoles himself and blesses God for having called him into the Church in a manner for which he would never have hoped; he cannot forget that day; and through it he confirms himself in the faith, and incites the others to believe through that motive of charity. "It must be," he says, "that these people who come to instruct us have no doubt whatever of the truths that they teach us. It must be that God alone is their sole reward. Ondesonk"⁷ (that is the name by which Father Jogues is called here in the Huron country) "forgot himself at the moment of danger; he thought only of me, and spoke to me of becoming a Christian. The arquebus balls whistled past our ears; death was before our eyes. He thought of baptizing me, and not of saving himself. It was because he loved me

fantoit en Iefus-Christ, [15] a du depuis icy receu les ceremonies du baptesme & le nom de Bernard, que Monsieur de Montmagny nostre Gouverneur luy auoit destiné, lors qu'échappé des mains des Iroquois, & retournant icy il se trouua à la benediction du fort de Richelieu, & à la Messe qui s'y celebra pour la premiere fois le iour de S. Bernard. Son furnom est Atieronhonk, il s'est du depuis tellement comporté, que nous voyons en sa personne qu'il n'appartient qu'à la charité de faire des miracles, d'un infidele & d'un barbare un excellent Chrestien.

Mais reuenons au Pere, lors qu'il se vit entre les mains de l'ennemy, comme ils vouloiët le lier à leur ordinaire. Non, leur dit-il, ces François & Hurons que vous auez pris avec moy font les liens qui me tiendront vostre captif, ie ne les quitteray qu'à la mort, ie les fuiiray par tout, & tenez vous tout affeurez de ma personne, tandis qu'il en restera quelqu'un d'eux parmy vous. Il le dit de si bon accent à ces barbares, qu'ils virent bien qu'il parloit plus de cœur que de bouche, & ainsi ils se contenterent pour [16] lors de le bastonner puissamment, & luy arracher quelques ongles des mains, puis le laisserent en liberté. Mais ses pas, ses mouuemens & ses pensées estoient toutes pour ces pauvres Hurons captifs: Il ne songea qu'à leur salut, & Dieu donna tant de benediction à un zele si saint & si actif au milieu des souffrances, que dès ce premier iour de sa captiuité il baptisa quatorze Hurons, dont un mourut à l'heure mesme entre ses mains ayant esté blessé à mort en ce rencontre; il confessa les autres qui estoient desia Chrestiens, & les anima tous à souffrir genereusement & pour Dieu les cruantez qui leur estoient inéui-

more than himself, and he feared not death while he thought that, if I died without baptism, I would be lost forever."

This Christian, who was baptized in the midst of alarms and in view of a thousand inevitable cruelties to him who begat him in Jesus Christ, [15] has since received the rites of baptism here and the name of Bernard, which Monsieur de Montmagny, our Governor, had destined for him when—after his escape from the Iroquois, and while on his way here—he was present at the blessing of fort Richelieu, and at the Mass that was celebrated there for the first time, on the feast of St. Bernard. His surname is Atieronhonk. Since then his conduct has been such that we see in his person that charity alone can work miracles in making, out of an infidel and a barbarian, an excellent Christian.

But let us return to the Father. When he saw himself in the hands of the enemy, and when they wished to bind him in their usual manner, he said to them: "No, no; those French and Hurons whom you have taken with me are the bonds that will keep me captive; I will leave them only at death. I will follow them everywhere, and you may be assured of my person so long as one of them remains with you." He said this to those barbarians so emphatically that they saw that his words came more from his heart than from his lips; and they therefore contented themselves for the [16] time with giving him a severe beating, and tearing some nails from his fingers; then, they left him at liberty. But his steps, his actions, and his thoughts were all for the poor Huron captives. He thought only of their salvation, and so well did God bless so holy and so active a zeal

tables, n'y en ayant aucun qui ne s'estimast heureux dans son malheur, de voir un homme qui avoit si tost enléué tous leurs cœurs, & leur rendoit le chemin du Ciel si court & si facile.

Le Pere alloit toujours continuant ces exercices de charité, & ce d'autant plus ardemment qu'il sçavoit bien que le temps s'approchoit des plus grandes souffrances. En effet après environ six ou sept journées de chemin ils firent rencontre [17] d'une troupe de trois cens guerriers Iroquois, qui dépoüillerent nos François, & exercerent mille cruautés en leur endroit, & dessus les Hurons. On leur arrache à tous les ongles, on coupe aux uns les doigts, on transperce aux autres les mains, & pour tarir le sang on leur applique sur leurs playes des tisons & des torches ardentes, des pierres toutes rouges de feu; on leur scie les bras avec des cordes qu'on leur fait entrer jusques aux os. On leur decoupe les cuisses à coups de couteaux & d'épées. Enfin il n'y en eut pas un qui ne receust quasi autant de coups qu'il y avoit là d'Iroquois, à la réserve de deux jeunes enfans & d'une jeune fille qui reuenoit du Seminaire des Ursulines de Kebec, qui ne furent point offenzés. Ce fut là le premier traitement de ces pauvres captifs, qui toujours animez par le Pere benissoient Dieu dans leurs souffrances, & se preparent à quelque chose de plus cruel.

Trois iours après ils arriuerent aux bourgades ennemies, où on se comporta avec tant de rage en leur endroit, qu'il n'y eut aucune partie de leurs corps qui [18] ne fut offenzée. Ces barbares firent marcher nos François les premiers, afin qu'ils receussent les premières décharges. En suite on les fit monter tous

in the midst of sufferings that, on the first day of his captivity, he baptized fourteen Hurons,—one of whom died at the very hour in his arms, for he had been mortally wounded in the fight. He confessed the others who were already Christians, and urged them all to suffer bravely, and for the love of God, the tortures that would inevitably be inflicted on them. There was not one who did not consider himself happy in his misfortune, at seeing a man who had so soon inspired all their hearts, and made the road to Heaven so short and so easy for them.

The Father continued always to perform these charitable acts, and he did so all the more eagerly because he knew very well that the time of the greatest sufferings was approaching. In fact, after six or seven days' journey they met [17] a band of three hundred Iroquois warriors, who stripped our French and practiced a thousand cruelties on them and on the Hurons. They tore off the nails of all of them; they cut off the fingers of some, and pierced the hands of others; to dry the blood, they applied to their wounds lighted firebrands and torches, and stones heated red-hot in the fire; they sawed their arms with ropes until these reached the bone; they slashed their thighs with knives and swords. Finally, there was not one who did not receive almost as many blows as there were Iroquois, with the exception of two young children and a young girl returning from the Seminary of the Ursulines in Kebec, who were not injured. This was the first treatment received by those unfortunate captives, who, ever encouraged by the Father, blessed God amid their sufferings, and prepared themselves for still greater cruelties.

nuds fur vn échaffaut préparé qui estoit à l'entrée du Bourg: ils y demeurèrent depuis le matin iufques au foir; & pour commencer ce ieu de cruauté, vn vieillard fameux magicien parmy ces nations Iroquoifes, qui leur a promis depuis plusieurs années qu'elles fe rendroïët victorieufes de tous leurs ennemis, monta tout le premier fur ce theatre. C'est, dit-il, les François que i'ay pour ennemis, les Hurons ne meritent pas ma colere, i'ay de la compaffion pour eux, & en difant cela il baftonne rudement nos François les vns après les autres: puis ordonne à vne femme de monter, & de couper le pouce au Pere: car c'est icy celuy que ie hais le plus, adioûta-t'il. Après cela vn tourment fuccede à vn autre, & toute la iournée ne fut qu'un fpectacle de cruauté. Le lendemain il falut recommencer tout de nouveau, mais i'ay horreur de parcourir tous ces tourmens, quoy qu'ils foient plus horribles à fouffrir que non pas à écrire. Il [19] fuffit pour nous confoler, de fçauoir que Dieu anima tellement le Pere d'un courage tout à fait heroïque, qu'au lieu de fe plaindre dans le plus fort de ces barbares cruautés, il éleuoit les yeux au Ciel, d'où il attendoit fon fecours, offrant luy mefme fans refiftance aucune les parties de fon corps, fur lefquelles ces bourreaux vouloient décharger la rage de leur cœur, & iamais ils ne pûrent tirer de fa bouche aucun cry, comme s'il euft esté infenfible à toutes ces fouffrances.

Enfin on refolut de ne le faire pas mourir, on luy donna la vie auffi bien qu'aux deux autres François, & à la plupart de tous ces bons Chreftiens Hurons. Il n'y eut qu'Eufache Ahatfiftari qui fut brûlé & mis à mort, & avec luy vn sien neveu, qui depuis fon

Three days afterward, they reached the enemies' villages, where such was the fury vented on them that there was hardly a portion of their bodies that [18] was not injured. The barbarians made the French walk in front, in order that they might receive the first blows. Afterward they were made to ascend, quite naked, a scaffold erected at the entrance of the Village. There they remained from morning until night, and, in order to commence this cruel game, an old man—a famous magician among the Iroquois tribes, who had for many years promised them that they would be victorious over all their foes—was the first to mount upon the stage. "It is the French," he said, "whom I consider my enemies. The Hurons do not deserve my anger. I have compassion on them;" and, as he said this, he severely beat our French, one after the other, with a cudgel. Then he ordered a woman to come up and cut off the Father's thumb. "For," added he, "I hate him the most." After that, one torture succeeded another, and the entire day was but a scene of cruelty. On the following day, the whole had to be commenced anew. But I have a horror of repeating all these tortures, although they are more horrible to suffer than to write of. It [19] is sufficient for our consolation to know that God animated the Father with a courage altogether heroic; that, instead of complaining at the height of these barbarous torments, he raised his eyes to Heaven, whence he expected succor, himself offering, without any resistance, the parts of his body on which the executioners wished to vent the rage of their hearts; and they could never draw from his lips a single cry, as if he had been insensible to all those sufferings.

Baptême n'auoit point quasi eu d'autres paroles en bouche, mesme dedans ses chançons, sinon qu'il alloit estre heureux dans le Ciel. C'estoit vn ieune homme des plus accomplis qui fust icy dans les Hurons, & qui ayant tousiours fait promesse à son oncle de l'accompagner dans les plus [20] forts dangers de la guerre, ne pouuoit mieux le suiure que iufques dans le Ciel, qui ne pouuoit long-temps luy estre differé, ayant trouué si proche de sa mort vn si heureux Baptême.

En mesme temps que le Pere arriua aux bourgades ennemies, il trouua moyen de baptiser quatre autres Hurons captifs, qui auoient esté pris le mesme iour que luy, mais à soixante lieuës plus haut dans la riuere, dont l'vn fut bien tost bruslé, après auoir receu les eaux du sainct Baptême.

Du depuis le Pere a cultiué courageufemēt cette vigne qu'il auoit arrosée de son sang au point de sa naissance, & qui dans ce tēps d'orages & de tempestes ne semble pas pouuoir croistre dans l'esprit de la foy, que parmy les souffrances de sa captiuité. C'estoit à ces bons Chrestiens vne affliction bien sensible de voir leur bon Pere dans les miserables & les incommoditez tout le lōg d'vn Hyuer tres-fascheux, qui n'auoit pour tout habit qu'vn morceau d'vne couuerture, qui à peine luy couuroit la moitié du corps, & que le feu de sa charité obligeoit au plus fort des plus [21] grandes froidures de se traifner de bourg en bourg, pour y visiter les enfans qu'il auoit enfanté en nostre Seigneur. Mais aussi il faut confesser, nous adiousté Ioseph Taondechoren, que ses discours animez de cette charité, au milieu de toutes ces souffrances enflamoient tous les cœurs, & leur faisoit prifer le bon-heur

Finally it was decided not to put him to death. His life was spared, as well as those of the two other Frenchmen, and of most of all the good Huron Christians. Eustache Ahatsistari alone was burned and put to death, and with him one of his nephews, who, ever since his Baptism, had hardly ever had other words in his mouth, even while singing, than that he would be happy in Heaven. He was one of the most accomplished young men among the Hurons; and, as he had always promised his uncle to accompany him amid the [20] greatest dangers of war, he could not do better than follow him to Heaven,—a blessing which could not long be deferred, for he had found, so near his death, so happy a Baptism.

At the same time when the Father arrived at the enemies' villages, he found means to baptize four other Huron captives who had been taken on the same day as himself, but sixty leagues higher up the river,—one of whom was burned, shortly after having received the waters of holy Baptism.

After that, the Father bravely cultivated this vine, which he had watered with his blood at its very birth, and which in such a time of tempests and of storms seems not to be able to grow in the spirit of faith, except amid the sufferings of its captivity. It was a profound affliction for these good Christians to see their good Father in such misery and inconvenience throughout a very severe Winter,—when his sole covering consisted of a piece of blanket, which barely covered one half of his body; and when the ardor of his charity impelled him, even in the worst of the [21] coldest weather, to drag himself from village to village to visit the children whom he had begotten in our Lord. “But it must be confessed,” adds Joseph

qu'ils possédoient dans leur captivité, que Dieu leur eust donné vn homme qui leur seruoit & de pere & de mere, de consolateur & de tout, en vn lieu où toute consolation leur manquoit, sinon celle que Dieu leur donnoit par sa bouche. Il alloit souuent les confesser & les instruire, en vn mot il faisoit l'office d'Apostre, & pouuoit dire après S. Paul, *Verbum Dei non est alligatum, ideò omnia sustineo propter electos.* La parole de Dieu ne peut estre captiue, & ie souffre tout pour le salut des ames predestinées, que Dieu a choisies & mises en liberté par mon moyen au milieu de mes liens & de leurs chaifnes.

Nous ne sçauons pas où tout cela aboutira, & iusqu'où ces barbares luy permettront de viure, seulement sçauons nous qu'il attend la mort de iour en iour & [22] d'heure en heure, & que tandis qu'il luy restera vn brin de vie il l'employera pour l'auancement de la gloire de Dieu, & fera vne Mission plus glorieuse que la nostre au milieu de nos plus cruels ennemis, puis qu'elle y est plus remplie de croix & heriffée d'espines. *Sugit mel de petra, oleúmque de saxo durissimo.* Il n'appartient qu'au grand Maistre que nous seruons de tirer des amertumes la douceur, & de fléchir les cœurs plus endurcis que la pierre & le diamant.

I'obmets des choses bien considerables qui font arriuées à cette Eglise souffrante dans la seruitude des Iroquois. Je ne parle point aussi de la mort d'vn de ces deux François qui furēt pris captifs avec le Pere, & lequel fut tué sur la fin de l'Automne par la passion d'vn particulier Iroquois; Je crains de repeter icy ce qui en auroit esté dit dans la Relation de Kebec, & me referue à l'an prochain à en rapporter dauantage,

Taondechoren, "that his discourses, animated by such charity in the midst of all those sufferings, inflamed all hearts, and made them prize this blessing that they enjoyed in their captivity—that God had given them a man who was to them a father, a mother, a consoler, indeed all, in a place where all consolation failed them except what God gave them through his mouth." He frequently went to confess and instruct them; in a word, he filled the office of an Apostle, and could say with St. Paul, *Verbum Dei non est alligatum, idè omnia sustineo propter electos*,—"The word of God is not bound, therefore I endure all things for the sake of the elect whom God has chosen, and has freed through me, in the midst of my bonds and of their chains."

We know not where all this will end, nor how long those barbarians will allow him to live; we know only that he expects death from day to day, and [22] from hour to hour; and that, while a breath of life remains, he will employ it for the advancement of the glory of God and will fulfill a more glorious Mission than ours, in the midst of our cruelest enemies, for it contains more crosses and is more beset with thorns. *Sugit mel de petra, oleumque de saxo durissimo*. The great Master whom we serve can alone extract sweetness from bitterness, and touch hearts that are harder than stone and adamant.

I omit many important things that have happened to that suffering Church in its slavery to the Iroquois. I say nothing, also, of the death of one of those two Frenchmen who were taken prisoners with the Father, who was killed at the end of the Autumn through the passion of an individual Iroquois. I fear to repeat here what may have been related of

n'ayant pas le tēps maintenant de le faire, & toute-
 fois y ayāt quantité de choses qui meritent de n'estre
 pas obmifes, puis qu'elles font à la gloire de Dieu.

it in the Relation of Kebec, and will wait next year to say more about it, as I have no time now to do so; and, moreover, there are many things that cannot be omitted, for they are to the glory of God.

[23] CHAPITRE II.

DE LA MAISON & MISSION DE SAINCTE MARIE.

VOY que cette Maifon ne foit pas la demeure ordinaire des Peres de noftre Compagnie qui font icy dans les Hurons, c'eft toutefois le lieu où ils fe rendent de fois à autres après le trauail des Miffions, dans lequel autrement on ne pourroit pas fubfifter.

Le fecours que l'an paffé nous demandions de Kebec & de France, non feulement nous a manqué, mais de quatorze que nous eftions, le P. Ifaac Iogues & le P. Charles Raimbaut eftans defcendus à Kebec, & le premier eftant tombé entre les mains des ennemis, le fecond ayant efté emporté d'une maladie naturelle, noftre nombre s'eft veû reduit à douze; dont dix ont trouué leur employ dans les Miffions Huronnes, & Algonquines, & ainfi le foin de la Maifon eft demeuré en partage à deux feuls qui reftoient, au P. François le Mercier, & au P. Pierre Chaftelain.

[24] Cette Maifon n'eftant pas feulelement pour recevoir les noftres, mais eftant vn abord continuel de toutes les nations voifines, & plus encore des Chreftiens qui y viennent de toutes parts pour diuerfes neceffitez, mefme pour y mourir avec plus de repos d'efprit, & dans les veritables fentimens de la Foy; nous nous fommes veus obliger d'y faire vn hôpital pour les malades, vn cemetiere pour les morts, vne Eglife pour les deuotions du public, vne retraite pour les pelerins, enfin vn lieu plus feparé, où les infideles

[23] CHAPTER II.

OF THE HOUSE AND MISSION OF SAINTE MARIE.

ALTHOUGH this House is not the usual residence of the Fathers of our Society who are here in the Huron country, it is nevertheless the place to which they repair from time to time, after the work of the Missions, in which otherwise they could not live.

Not only has the aid from Kebec and from France that we asked for last year failed us, but, out of fourteen that we were, Father Isaac Jogues and Father Charles Raimbaut went down to Kebec; the former fell into the hands of the enemies, and the latter was carried off by a natural disease. Thus our number was reduced to twelve, ten of whom found employment in the Huron and Algonquin Missions; and the care of this House fell to the share of the only two who remained, Father François le Mercier and Father Pierre Chastelain.

[24] This House is not only an abode for ourselves, but it is also the continual resort of all the neighboring tribes, and still more of the Christians who come from all parts for various necessities,—even with the object of dying there in greater peace of mind, and in the true sentiments of the Faith. We have, therefore, been compelled to establish a hospital there for the sick, a cemetery for the dead, a Church for public devotions, a retreat for pilgrims, and, finally, a place apart from the others, where the infidels—who

qui n'y font admis que de iour au passage, y puiffent tousiours receuoir quelque bon mot pour leur salut; il faut en ces pays plus qu'en aucun lieu de la terre, se rendre tout à tous, pour les gagner à Iesus-Christ.

Cet hospital est tellement separé de nostre demeure, que non seulement les hommes & enfans, mais les femmes y peuuent estre admises; Dieu nous ayant donné quelques bons domestiques capables de les secourir en leurs maladies, en mesme temps que nous les assistons pour le bien de leur ame. Si ce soing est [25] fuiet à des peines, les fruitcs nous en ont esté si sensibles, que nous souhaiterions vn nombre de malades encore plus grand que nous n'auons eû, le trauail deût-il croistre au centuple. Cette Maison est vrayement la maison de Dieu, & non pas des infirmes, disoit vn fauuage Chrestien nommé Thomas Saſenhati du bourg de S. Ioseph, iamais ie n'auois reconnu que la maladie fust vn bien, & maintenant ie la prefere à la fanté, les dons du Ciel me font venus avec mon mal, & c'est icy que Dieu me fait connoistre, que luy seul est capable de contenter tous nos desirs. Je ne souhaite pas la vie, qui me retarde la possession des grands biens que la Foy me fait esperer; ie ne recherche pas la mort, car celuy seul qui est le Maistre & de nos corps & de nos ames doit disposer de ce qui est à luy: mais quand il luy plaira m'appeller de ce monde, il m'est aduis que ie fuis prest d'obeir à ses volontez.

Dieu alloit disposant ce Chrestien non pas à mourir en nostre Maison, où il fut l'espace d'vn mois, mais à vne mort moins preueuë, qui le trouua préparé [26] pour le Ciel peu de iours après. Ils estoient allez environ quarâte personnes cueillir quelques herbes fauages dont ils font vne espeece de fil à rets qui leur

are only admitted by day, when passing that way — can always hear some good words respecting their salvation. In these countries, more than in any other spot on earth, it is necessary to become all things to all men, in order to win them to Jesus Christ.

The hospital is so distinct from our dwelling that not only men and children, but even women, can be admitted to it. God has given us some good servants who are able to attend them in their sickness, while we assist them for the good of their souls. If such care be [25] accompanied by trouble, the results have been so obvious that we could have wished for a larger number of sick than we have had, even if the work had increased a hundredfold. "This House is truly the house of God and not of the infirm," said a Christian savage named Thomas Sawenhati, of the village of St. Joseph. "I would never have admitted that sickness is a good thing, but now I prefer it to health. Heaven's gifts have come to me with my illness, and it is here that God shows me that he alone is capable of satisfying all our desires. I do not wish for life, which keeps me back from the possession of the great gifts that Faith leads me to hope for. I do not seek death, for he alone, who is the Master of our bodies and of our souls, can dispose of what belongs to him. But, when he is pleased to call me from this world, I think that I am ready to obey his wishes."

God prepared this Christian not for death in our House, where he remained for the space of a month, but for a less expected death, which found him ready [26] for Heaven a few days after. About forty persons went to gather some wild plants, of which they make a kind of twine for the nets that they use in

fert pour la pefche. La nuit dans le plus fort de leur fommeil, vne vingtaine d'Iroquois fe vient ietter fur eux, en maffacre les vns, prend les autres captifs, quelque nombre s'eftant fauué plus heureufemēt à la fuite. Noftre Chrestien tomba des premiers fous la hache de l'ennemy. Il ne preuoyoit pas fa mort, mais il n'euft pû s'y difpofer plus faintemēt. Allant en ce lieu il ne parloit par le chemin que des biens qu'apporte la Foy à vn cœur qui l'embrasse; il exhortoit fes camarades à fe rendre Chrestiens, afin leur difoit-il que nous allions de compagnie au Ciel. Tout le soir, & vne partie de la nuit accommodant fa chanure il offroit fon trauail à nostre Seigneur avec tant de ferueur, que ne pouuant pas retenir cette deuotion en foy mefme, fa voix faisoit entendre aux infideles les paroles que fon cœur adreffoit à Dieu. Vn Capitaine de fon bourg qui coucha cette nuit près de luy, & se fauua de ce maffacre, [27] nous a rapporté que le voyât parler fi ardemment de Dieu, il luy difoit, Mon amy donne moy ta Foy. Ce bon Chrestien luy fous-rioit fans luy respondre; mais en effet il le fit heritier de fes vertus, & de sa foy incontinant après sa mort; & du depuis ce Capitaine a pris son nom dans le Baptesme, & s'est tellement comporté que nous beniffons Dieu de ce que par des voyes esloignées de nos preuoiances, il enrichit en mefme temps, & avec auantage l'Eglife & triomphante & militante des Hurons. Nous deuons parler en son lieu de ce Capitaine nouvellement conuertie nommé Thomas Sondakſa des plus confiderables de tout ce pays.

Vne femme Chrestienne du bourg de la Conception estant allée visiter ses plus proches parens à douze lieües de nostre Maifon, s'y sentit attaquée d'une

maladie qui ne sembloit pas dangereuse. Je ne sçay d'où luy vint le presentiment de sa mort; quoy qu'il en soit elle se remit en chemin. Je vous quitte, dit-elle à ses parens, parce que je veux mourir parmy les fideles & proche de mes freres qui portent [28] les paroles de la vie eternelle. Ils m'affisteront à la mort, & ie desire qu'ils ayent soin de ma sepulture: ie refusciteray avec eux; & ne veux point auoir de part avec les os de mes parents defuncts, qui ne me feront rien dedans l'eternité. Je n'ayme que la Foy & ceux qui font aymez de Dieu. Je le prie qu'il vous esclaire, & qu'après ma mort vous foyez tous plus sages que vous n'estes durât ma vie. Si vous voyiez ce que ie voy! mais Dieu ne fait pas à tout le môde cette grace. Là deffus elle monte en canot, arriue le mesme iour au bourg de la Conception, & sans s'arrester en sa propre maison, fait à pied trois lieües qui luy restent, & vient se rendre icy. Dieu seul dresse les pas de ses esleus, & tient leurs cœurs entre ses mains. Cette bonne Chrestienne depuis son baptesme auoit esté vne des perles de cette Eglise, mais plus elle s'approchoit de la mort, plus elle deuenoit precieuse. Si ie craignois la mort, nous disoit-elle, ie ne penserois pas croire vn Paradis qui m'attend. Il n'y a rien en terre qui retienne mon cœur; si i'ay agréé la mort de mes enfans dans la pensée qu'ils alloient [29] dans le Ciel, pourquoy refuserois-je de mourir deuant iouyr d'un semblable bon-heur: ie m'aymerois moins qu'eux, puisque ie me voudrois moins de bien. Sa patience fut en tout heroique en cette maladie qui fut longue, & accompagnée d'excessiues douleurs, & elle fit en tout paroistre vn courage digne d'une ame vraiment Chrestienne.

A peine auoit-elle aucun mouuement lors que ie luy

of twelve leagues from our House. She felt herself attacked by an illness, that did not seem dangerous. I know not whence the presentiment of her death came to her, but, at all events, she set out on her return. "I leave you," she said to her relatives, "because I wish to die among the faithful, and near my brothers who bring [28] the words of eternal life. They will assist me at death, and I desire that they attend to my burial. I shall rise again with them, and I do not wish my bones to be mingled with those of my deceased relatives, who will be nothing to me in eternity. I love only the Faith, and those who are beloved of God. I pray him to enlighten you, and that, after my death, you may be wiser than you are during my life. If you could see what I see! But God does not grant such grace to every one." Thereupon she embarked in a canoe, reached the village of la Conception on the same day, and, without stopping at her own house, walked the three remaining leagues and came here. God alone guides the steps of his elect, and holds their hearts in his hands. This good Christian had, from her baptism, been one of the pearls of this Church; but the nearer death approached, the more precious did she become. "If I feared death," she said to us, "I would not think of believing in a Paradise that awaits me. There is nothing on earth that keeps back my heart. If I was resigned to the death of my children, in the thought that they went [29] to Heaven, why should I refuse to die when I am about to enjoy similar happiness? I would love myself less than I love them, since I would wish less good for myself." Her patience was heroic throughout her illness, which was a long one and was accom-

portay le viatique, mais fa foy luy donna des forces, elle fort de fon liêt, se iette à deux genoux en terre, & d'une voix mourâte: icy mon Seigneur, s'écria-t'elle, ie croy fermement que c'est vous qui venez pour me visiter, ie meurs dans cette Foy, & dans le repêtir d'auoir esté vn si lōg-temps fans vous connoistre, ayez pitié de moy. Plusieurs des assistans ne purent contenir leurs larmes, elle seule faisoit paroistre sur son visage la ioye que ressentoit son cœur, & les contentemens d'une ame qui ne respiroit que le Ciel. Elle tomba le lendemain dans vn affoupiement mortel, & n'eut plus ny d'yeux, ny d'oreilles, sinon lors qu'on luy parloit de prier Dieu, car alors [30] reuenant à foy, elle prenoit plaisir iusque dans l'agonie d'adorer celuy dont elle ioüyit maintenant.

Elle estoit grosse de cinq mois, & c'étoit là nostre vniue regret que la mort d'une si saincte mere priuast son fruit du bon-heur que nous luy souhaitions. Nous fîmes vn vœu d'une Neufuaine en l'honneur de saincte Anne, afin qu'elle luy obtinst le Baptesme. Il plut à Dieu exaucer nos prieres au point mesme que nous en auions perdu l'esperance. Cet enfant vint au monde, & n'eut de vie qu'enuiron vn demy-quart d'heure, mais toutefois assez pour le faire viure à iamais dans le Ciel. Nous le nommâmes Ignace en son baptesme, la mere suiuit bien tost ce petit Ange, & leurs corps s'accompagnerent iusqu'au tombeau.

Ce fut lors que nous nous vîmes obligez de consacrer vn cemetiere auprès de nostre Eglise, qui deuoit receuoir pour ses premices vn si heureux depost. L'enterrement fut solemnel, & si remply de deuotion,

panied by excessive pain; and she displayed a courage worthy of a truly Christian soul.

She could hardly move when I brought her the viaticum, but her faith gave her strength. She rose from her bed, knelt on the ground, and, in a dying voice, exclaimed: "Here, my Lord; I firmly believe that it is you who come to visit me. I die in that Faith, and in repentance for having been so long without knowing you. Have pity on me." Several of those who were present could not restrain their tears. She alone showed on her countenance the joy that she felt in her heart, and the content of a soul that breathed only Heaven. On the following day, she fell into a deathlike stupor, and had neither eyes nor ears except when they spoke to her of praying to God; for then [30] she would revive, and, even in her death agony, took pleasure in adoring him whom she now enjoys.

She was pregnant five months, and that was our sole regret, that the death of so saintly a mother should deprive her child of the happiness that we hoped for it. We made a vow of a Novena in honor of saint Anne, that she might obtain Baptism for it. God was pleased to grant our prayers, at the very moment when we had lost all hope. The child came into the world, and lived only a few minutes, but still long enough to make him live forever in Heaven. We named him Ignace at his baptism. The mother soon followed this little Angel, and their bodies went together to the grave.

It was then that we saw ourselves compelled to consecrate a cemetery near our Church, which was to receive as its first seed so blessed a deposit. The burial was solemn, and so replete with devotion that the

que les Chrestiens qui estoient accourus chez nous au bruit de cette mort, n'en fortirent que les larmes [31] aux yeux & les desirs au cœur de viure & de mourir comme elle.

Ce n'est pas tout, cette bonne femme a plus fait dans le Ciel pour ses parens qu'elle n'auoit fait en terre. Ils ont tous desir de la fuiure, & desia vne sienne sœur, qui gouerne toute la famille a voulu preuenir les autres, & a receu dans le baptesme le nom de la defuncte.

En fuite de cela les Chrestiens qui sont morts, tant au bourg de la Conception qu'au bourg de Saint Ioseph à cinq lieües de nostre Maïson, ont desiré estre enterrez chez nous. Et la deuotion des viuans a esté si feruente, que les grands froids du plus fort de l'hyuer, & la hauteur des neiges n'ont pû les empescher d'apporter dessus leurs espauls vne charge qu'ils ne trouuoient qu'aymable, dans la pensée qu'ils rendoient ce dernier deuoir à des corps qui vn iour deuoient resusciter avec eux dans la gloire.

De plus tous les Dimanches de l'esté de quinze en quinze iours, & les grandes festes de l'année ç'a esté vne consolation bien sensible de voir arriuer en cette [32] Maïson de dix & douze lieües à la ronde les Chrestiens qui s'y assembloient, souuent pour trois & quatre iours, au moins ceux à qui la force & l'age le permet. C'est alors que se voyant tous d'un esprit ils se parlent au cœur, ils s'animēt les vns les autres, ils tiennent des Confeils pour auancer le Christianisme, pour establir la Foy dans leur pays, & y voir Dieu seul adoré. Les sermons ne leur manquent pas, & nous tafchons alors de les mettre dans la pratique de ce qui est de plus sainct en l'Eglise: car ie

Christians, who had flocked to our place at the news of her death, left it only with tears [31] in their eyes, and in their hearts the desire to live and to die like her.

That is not all. This good woman has done more in Heaven for her relatives than she had done on earth. They all wish to follow her; and already one of her sisters, who is the head of the whole family, has forestalled the others, and has received the name of the deceased in baptism.

Since then, the Christians who have died not only at the village of la Conception, but at that of Saint Joseph, five leagues from our House, have wished to be buried in our cemetery. And the devotion of the living has been so fervent that the intense cold in the severest part of winter, and the depth of the snows, have not prevented them from carrying on their shoulders a burden that they considered only an agreeable one, because they thought that they were paying this last duty to bodies which would one day rise again with them in glory.

Moreover, on every Sunday in the summer, from fortnight to fortnight, and on the great festivals of the year, it was very consoling to witness the arrival at this [32] House of the Christians from a distance of ten or twelve leagues around, who assembled there often for three or four days,—at least, those whose strength and age permitted of their so doing. It is then that, seeing themselves all of one mind, they speak heart to heart; they animate one another; they hold Councils for the advancement of Christianity, for the establishment of Faith in their country, and for plans that God alone may be adored therein. Sermons are not wanting, and we then endeavor to make them practice what is most holy in the Church.

puis dire en verité, que iamais ie n'ay veu en France des gës fans lettres plus fufceptibles des myfteres de noftre Foy. Ils les penetrent avec tant de viuacité, & en tirent des fentimens fi folides des chofes du Ciel, que cela feul m'eft vne conuiction d'efprit, que Dieu veut eftre reconnu au milieu de cette barbarie, qu'il y a fes eleus, & que deuffions nous y mourir mille fois, il faut que l'Euangile y foit prefché. Et vrayement c'eft icy que nous voyons à l'œil, que fa main n'est pas racourcie, & que des pierres & des cailloux il en tire, felon qu'il luy plaift, des enfans [33] d'Abraham, des ames choisies pour le Ciel. En vn mot il n'y a point de cœur barbare quand la Foy en a pris poffeffion.

De plusieurs qui fe font prefentez au Baptesme nous en auons differé vn grand nombre pour les éprouuer dauantage, & accroiftre par ce delay l'estime qu'ils doiuent auoir de nos myfteres. Ceux qui nous ont parus plus choisis & mieux difpofez à receuoir le caractere des enfans de Dieu, font plus d'une centaine. Qui d'un costé ayant deuant les yeux l'exemple & la ferueur des anciens Chrestiens, ont beaucoup moins de peine de fuiure ce qu'ils voyent defia pratiqué, & d'ailleurs eftant mieux informez des veritez de noftre Foy se trouuēt auffi plus forts contre les tentatiōs, qui cy deuāt ébranloient les meilleurs courages, & ont caufe la ruine de plusieurs, qui auoient affez bien cōmencé. Que puis-ie rechercher autre chofe que le Paradis, répondoit vn Catechumene, maintenāt excellent Chrestien? Si vous me promettes vne longue vie ie vous démentirois publiquement, n'y ayant pas vn qui ne fçache que les meilleurs Chrestiens [34] après auoir perdu tout le fuport

For I can truly say that never in France have I seen illiterate people more susceptible to the mysteries of our Faith. They penetrate them with so much spirit, and derive from them such well-grounded opinions of Heavenly things, that this alone convinces my mind that God wills to be acknowledged in the midst of this barbarism; that he has his elect here, and that, even if we should have to die a thousand times, the Gospel must be preached here. And truly it is here that we are eyewitnesses that his arm is not shortened and that from rocks and stones he brings forth, as it pleases him, children [33] of Abraham and souls destined for Heaven. In a word, no heart continues to be barbarous when Faith has taken possession of it.

Of the many who have presented themselves for Baptism, we have put off a goodly number, the better to try them, and by that delay to increase the esteem that they should have for our mysteries. Those who have appeared to us to be the choicest, and the best disposed to receive the character of children of God, are over one hundred. These, on the one hand, having before their eyes the example and fervor of the older Christians, have much less difficulty in observing what they see already practiced; and moreover, being better informed regarding the truths of our Faith, have also more strength to withstand the temptations that formerly made the most courageous waver, and caused the ruin of many who had begun fairly well. "What else should I seek but Paradise?" replied a Catechumen who is now an excellent Christian. "If you were to promise me a long life, I would publicly give you the lie, for there is not one who does not know that the best Chris-

de leurs enfans, eux mesmes ont esté ravis de la mort, au plus fort de leur aage. D'esperer que la Foy m'apporte des richesses, ou les contentemens de cette vie, aurois-je perdu la memoire de cette flote de Chrestiens, sur qui fraichement le malheur est tombé; les vns soufpirent maintenant sous la cruauté des supplices, & la fureur des Iroquois, qui n'a pour eux rien que des flammes; les autres ont esté trop heureux de se sauuer tout nuds de ce peril. Non non, adioustoit-il, ie ne voy rien dessus la terre qui m'attire à la Foy. C'est vn feu que ie ne voy pas, mais que ie crains, ce feu qui brulse dans l'enfer, qui fait que ie suis resolu d'obeir à Dieu: c'est vn paradis que ie croy fans le voir qui me fait Chrestien.

Le foin de la Mission qui porte le nom de cette Residence, & qui comprend les bourgades les plus voisines est escheuë en partage au P. Pierre Piiart. Comme le nombre des Chrestiens n'y est pas si considerable, que nous ayons iugé à propos de leur bastir vne Chapelle dans leurs bourgs, c'est en cette Maisõ qu'ils se [35] rendent les Festes & Dimanches, pour y faire leurs deuotions. Vn iour d'hyuer que les vents estoient deschainez, que l'air estoit remply de neiges, d'orages & tempestes, le Pere reprit vn de ses Neophytes d'estre venu d'une lieüe & demie, par vne baye d'un lac glacé, ou plusieurs y demeurent quelquefois morts de froid, ou enfoncez dans les eaux sous le plancher qui leur est infidele. Ce bon homme luy respondit, Je ne regrette point ces pas qui me feront contez dedans le Ciel, ie priois Dieu dedans mon chemin, & luy offrois ma peine, i'estime trop le saint iour pour ne pas me trouuer icy. Dieu les conferue tousiours dans cet esprit.

tians, [34] after having lost all the support of their children, have themselves been ravished by death in the prime of life. If I hoped that Faith would bring me wealth or content in this life, could I forget that fleet of Christians upon whom misfortune has recently fallen? Some of them now groan under the cruel torments and fury of the Iroquois, who have nothing but flames for them. The others have been only too fortunate to save themselves, quite naked, from such danger. No, no," he added, "I see nothing on earth to attract me to the Faith. It is a fire which I do not see, but which I fear, that fire that burns in hell, which makes me resolve to obey God; it is a paradise, in which I believe without seeing it, that makes me a Christian."

The care of the Mission which bears the name of this Residence, and which comprises the nearest villages, has fallen to the lot of Father Pierre Pijart. As the number of Christians is not so great as to make us consider it necessary to build Chapels for them in their villages, it is to this House that they [35] come on Festivals and Sundays, to perform their devotions. On a winter's day, when the winds raged furiously and the air was full of snow, of storms, and of tempests, the Father rebuked one of his Neophytes for having come a league and a half over a bay of a frozen lake, where sometimes several perish by the cold, or are plunged into the waters under the treacherous floor. The good man replied: "I do not regret these steps, which will be counted to me in Heaven. I prayed to God on the way, and offered him my hardships. I esteem the holy day too highly not to be here." May God ever preserve him in that state of mind.

CHAPITRE III.

DE LA MISSION DE LA CONCEPTION AUX ATINNIA-
SENTAN.

L femble que Dieu ne veuille establir son Eglise en ces contrées barbares, que par les mêmes voyes qui ont donné les commencemens à la Foy dans tout le reste de la terre. Je veux dire, qu'estre excellent [36] Chrestien, & estre en mesme temps dans les épreuves des souffrances, ce font deux choses inseparables. Nous l'auons veu particulièrement dans cette Mission, où Dieu s'est plû de nous rauir les vns après les autres ceux qu'il auoit le plus formé selon son cœur, où les familles les plus Chrestiennes se voyët depeuplées, où la paureté les accueille, & tout leur manque hormis la foy qui feule les soustient, & qui croist à mesme mesure que croissent leurs souffrances.

Je pense, nous disoit vn iour à ce propos vn ieune homme qui presque feul se voit resté d'une famille nombreuse de Chrestiens, que la mort ou la guerre ont esleué à cette Eglise: Je pense, disoit-il, que Dieu veut voir si vraiment nostre Foy est sincere, & si nous desirons de luy autre chose que le Paradis. Il m'a osté l'un après l'autre tout le suport de mes parës, & pour m'esprouer iusqu'au bout, il vient fraichement de permettre que le chef de nôtre famille l'unique appuy qui nous restoit, & tous nos biens soiët tombez entre les mains des Iroquois. Je suis à me plaindre

CHAPTER III.

OF THE MISSION OF LA CONCEPTION AMONG THE
ATINNIAWENTAN.

IT seems that God intends to establish his Church in these barbarous countries solely by the same ways which have given birth to the Faith throughout the remainder of the earth. I mean to say that to be an excellent [36] Christian, and to be at the same time in the ordeal of sufferings, are two inseparable things. We have observed this particularly in this Mission, where God has been pleased to take away from us, one after the other, those whom he had best formed according to his own heart; where the most Christian families are decimated; where poverty assails them, and they lack everything but faith, which alone sustains them, and which grows in proportion as their sufferings increase.

“I think,” said one day to us, in regard to this, a young man who was almost the only one left of a large family of Christians, whom death or war had removed from this Church, “I think,” said he, “that God wishes to see whether our Faith is truly sincere, and whether we desire any other thing from him but Paradise. He has taken away from me, one after the other, all the assistance of my relatives; and, in order to try me to the end, he has recently permitted the head of our family, the sole support that was left us, and all our goods, to fall into the hands of the Iroquois. I complain to him, or rather

de luy, plûtoft ie luy dy en [37] mon cœur qu'il acheue de me dépoüiller s'il le veut, qu'il coupe, & qu'il décharne iufqu'aux os, & qu'il m'oste ma femme que i'ayme plus que moy: il me femble qu'alors ie le feruirois encore plus parfaitement, car plus les malheurs m'accueillent, les veritez de nostre Foy me semblent plus aymables, & les chofes de Dieu font plus claires à mes yeux.

Charles Tfondatfaa, qui l'an paffé s'eschapa des mains de l'ennemy, y ayant perdu tout fon bien, & de plus vn sien frere, & vn fils, qu'il cheriffoit vniquement, parlant vn iour aux Infideles, Non, difoit-il, iamais ie n'estois reuenu fi riche d'aucun voyage; mais Dieu m'a tout rauy en vn moment, à deffein de m'apprendre que tout cela n'est rien, & que c'est dans le Ciel que doiuent estre mes esperances. Vous ne fçauiez, leur difoit-il, vous autres Infideles ce qu'il faut dire & faire pour confoler vn affligé, vos paroles font fans effet, & il n'y a rien que la Foy qui fauorife les veritables ioyes. Après nostre déroutte m'estant rendu aux Trois Riuieres ie m'y vis entouré de mes freres les Chrestiens Montagnais Algonquins [38] & François. Tous me parloient d'un langage inconnu, & toutefois ils confoloient mon cœur. I'en voyois l'un qui leuant la main vers le Ciel me difoit ce que ie conceuois fans le pouuoir entendre, & en ce mesme temps ie sentoie vne main inuisible qui racommodoit mon esprit, qui appaifoit ses troubles, & me faisoit trouuer vn bonheur indicible dedans toutes mes pertes. Nostre Foy ne nous a pas esté rauie avec nos biens, elle est entiere en nostre cœur, & nostre confiance fera voir à tous les Infideles que nous sommes

I tell him in [37] my heart, to finish despoiling me,—to cut and strip off my flesh to my bones, and to take away my wife, whom I love more than myself. It seems to me that I should serve him still more perfectly; for the more do misfortunes fall on me, the more do the truths of our Faith seem lovable to me, and things pertaining to God are clearer to my eyes.

Charles Tsondatsaa, who last year escaped from the hands of the enemy after having lost all his goods, and also a brother, and a son whom he loved above all, while speaking one day to the Infidels, said, “No, I never came back so rich from any journey; but God took everything from me in one moment, in order to teach me that all that is nothing, and that my hopes should be in Heaven. You do not know, you Infidels,” he said to them, “what should be said and done to console one who is afflicted. Your words are without effect, and Faith alone promotes true joy. After our defeat, I went down to the Three Rivers, where I saw myself surrounded by my brothers, the Montagnais, Algonquin, [38] and French Christians. All spoke to me in an unknown tongue, and nevertheless they consoled my heart. I saw one raise his hand to Heaven, and he told me what I could conceive without being able to understand him; and at the same time I felt an invisible hand which soothed my mind, calmed my troubles, and made me find an ineffable happiness in spite of all my losses. Our Faith has not been taken away from us with our goods; it is still entire in our hearts, and our constancy will show all the Infidels that we are so sure of Paradise that, to speak truly, we esteem nothing else.”

si affeurez du Paradis, qu'à vray dire nous n'estimons rien que cela.

En effet les anciens Chrestiens de cette Mission ont augmenté leur ferueur au milieu de toutes ces espreuues; leur exemple a plus feruy que nos paroles, pour donner vne vraye idée de la Foy à ceux qui de nouveau se font rangez au Christianisme. Les Infideles les respectent pour la plupart, & quantité souhaiteroit d'auoir assez de forces pour suiure leur party.

Voicy quelques actions & sentimens [39] de pieté que ie rapporteray sans ordre, afin qu'on puisse reconno[is]tre ce que fait la grace en vn cœur, quoy que nay dans la barbarie. I'ay esté témoin de leur zele y ayant passé la plus grande partie de l'hyuer avec le Pere Paul Ragueneau.

Vn Chrestien d'environ foixante & dix ans estant interrogé des pensées qu'il falloit auoir dans les douleurs qui nous affligent. Il n'y a pas long-temps, dit-il, que bruslant de la fièvre ie ne pûs prendre aucun repos toute la nuit: alors ie remerciois Dieu, songeant que dans le Ciel ces douleurs n'auroient point de lieu; ie luy offrois mon corps qui s'alloit ainsi consommant, & iugeois qu'il deuoit agreer cette offrande, m'imaginant que c'estoit luy qui prenoit son plaisir à me faire sentir l'ardeur du feu qui me brûloit.

Le mesme se bruslant vn iour à dessein, fut aduertty par vn de ses amis de se retirer de la flamme. Non non, dit-il, c'est ainsi que i'apprens qu'il fait mauuais offenser Dieu, si on n'est resolu de brusler dans vn feu dont iamais on ne pourra se retirer, & dont cecy n'est rien qu'une ombre.

[40] Vn autre quasi de mesme aage venant aux

Indeed, the older Christians of this Mission have increased their fervor in the midst of all these trials. Their example has served, better than our words, to give a true idea of the Faith to those who have recently joined the ranks of Christianity. Most of the Infidels respect them, and many would like to have sufficient strength to follow their example.

Here are some pious actions and sentiments [39] which I shall relate without any order, that it may be seen what grace can do in a heart, although it be born in barbarism. I have been a witness of their zeal, for I passed the greater part of the winter there with Father Paul Ragueneau.

A Christian, about seventy years of age, was questioned regarding the thoughts that one should have amid the sorrows that afflict us. "Not long ago," he said, "I burned with fever, and could get no rest all night. Then I thanked God, for I thought that in Heaven there would be no such pains. I offered him my body, that was being consumed; and I considered that he should grant my request, because I imagined that it was he who took pleasure in making me feel the heat of the fire that burned me."

The same man burned himself one day, purposely, and was told by one of his friends to withdraw himself from the flames. "No, no," said he, "thus do I learn that it is a bad thing to offend God, unless we are resolved to burn in a fire from which we can never withdraw, and of which this one is but a shadow."

[40] Another, almost as old, while coming to the public prayers, nearly killed himself by a fall that tore all the flesh of one arm: "My God," he said, "I offer you this accident, and I accept it willingly, since you have permitted it to happen." After that,

prieres publiques penfa se tuer d'une cheute qui luy décharna tout vn bras. Mon Dieu, s'écria-t'il, ie vous offre cet accident, & ie l'accepte volontiers, puis qu'ainfi vous l'avez permis. Après cela il pourfuit fon chemin fans rien dire autre chose, entre dans la Chapelle, & iamais n'y fit fes prieres avec plus grande deuotion. Estant forty il nous monstre vne playe qui nous fait à tous de l'horreur: on tafche à luy donner quelque fecours, mais à peine estoit-il reforty qu'il retombe pour la feconde fois, & se bleffe rudement à la teste. C'est ce Dieu tout puiffant que tu viens de prier, qui t'a recompensé de cette cheute, luy reprochent les Infideles, Oüy dea, replique ce bon homme, il n'a que de l'amour pour moy, & se contentera de cette douleur passagere pour la punition de mes fautes, mais il vous prepare à vous autres qui blasphemez fans cesse contre luy des supplices eternels qui n'auront que du defefpoir.

Vn de nos Peres prenoit vn iour plaisir à entendre, fans estre apperceu, vn bon [41] Chrestien malade qui exhortoit sa fille à embrasser la Foy. Oüy ma fille, luy disoit-il, ne doute aucunement qu'il n'y ait vn Dieu que les Chrestiens adorent. Autre que luy ne pourroit me donner la consolation que ie fens maintenant dans mon mal: ie suis aussi content, que si ie me voyois guery, & ie luy dis avec plaisir qu'il ordonne comme il luy plaira de ma vie, parce que ie reffens en mon cœur vne assurance toute certaine que ie ne perdray rien perdant ce corps. C'est fans doute que nostre ame a quelque chose qui luy est plus precieux que cette vie, quelque amour que nous ayons pour elle.

Les exhortations de ce pere ont eu leur effet, il a

he continued on his way without saying anything else; he entered the Chapel, and never did he say his prayers with greater devotion. When he came out, he showed us a wound that horrified us all. We tried to give him some relief, but hardly had he gone out when he fell a second time, and hurt his head badly. "It is the all-powerful God, to whom thou hast just prayed, who has rewarded thee by that fall," the Infidels said, reproaching him. "Yes, indeed," replied the good man, "he has nothing but love for me, and will be satisfied with this passing pain as a punishment for my sins; but he prepares for you, who blaspheme unceasingly against him, eternal torments that will be accompanied by nothing but despair."

One of our Fathers took pleasure one day in listening, without being perceived, to a good [41] sick Christian who was exhorting his daughter to embrace the Faith. "Yes, my daughter," he said to her, "do not at all doubt that there is a God whom the Christians adore. No other than he could give me the consolation that I now feel in my illness. I am as satisfied as if I were cured; and I tell him with pleasure to dispose of my life as he pleases, because I feel quite sure in my heart that I shall lose nothing by losing this body. It is undoubtedly because our souls possess something more precious than this life, whatever may be our love for it."

The exhortations of the father had their effect. He first won his daughter to God, and afterward one of his sons, who was still older. Finally, the mother wished to follow her children; and they all live together in a sweet state of innocence that would be delightful in the midst of France.

gagné premièrement sa fille à Dieu, puis un sien fils encore plus âgé; enfin la mère a voulu fuir ses enfans, & vitent tous dans une douceur d'innocence qui se rendroit aimable au milieu de la France.

A peine y avoit-il trois iours qu'une famille entière avoit pris résolution d'embrasser la Foy, que la maîtresse de la cabane travaillant en plein midi en son [42] champ avec une de ses nièces, deux Iroquois cachez là proche dans les bois fortirent de leurs embûches, & à la vue de tout le monde se jetterent sur elles à coups de hache, leur enlevent la chevelure & la peau de la teste, & ayans fait leur coup se retirent à la fuite avec tant de vitesse que jamais on ne pût les atteindre. On vient de trois lieux nous querir en haste; nous y courons de même pas assez à temps pour mettre ces pauvres femmes massacrées dans le chemin du Paradis. Ce font là, disoit l'une, les pensées que j'avois dans mon champ, ie desirois d'aller au Ciel, & Dieu m'a prise au mot: ie voulois vivre, & maintenant ie veux mourir Chrestienne, ne me refusez pas le Baptême. Celle-cy en a réchappé, & du depuis s'est toujours comportée tres-Chrestienement, l'autre fut bien tost dans le Ciel.

Une ieune femme Neophyte sentât en ses premières couches de cruelles tranchées n'avoit recours qu'à Dieu, ses douleurs redoublant elle redouble ses prières, & se delivre enfin tres-heureusement de son fruit à même temps qu'elle acheue [43] son chapellet. Après six iours elle se sent réueillée subitement au milieu de la nuit, & trouve son enfant qui tiroit à la fin, desja faisi d'une froideur mortelle: sans songer à aucun remede, Helas! il meurt sans estre baptisé, s'écrie cette pauvre mère desolée, il n'ira pas dedans

Hardly three days after, an entire family had taken the resolution to embrace the Faith. While the mistress of the cabin was working in broad daylight in her [42] field, with one of her nieces, two Iroquois, who were hidden close by in the woods, rushed from their ambush; in the sight of every one these threw themselves upon them with their hatchets, tore off their hair and their scalps, and, after committing the deed, retreated so rapidly that it was impossible to overtake them. They came from a distance of three leagues to summon us in haste. We hurried thither, and were in time to place these poor butchered women on the road to Paradise. "These," said one, "are the thoughts that I had while in my field. I wished to go to Heaven, and God took me at my word. I wished to live, and now I wish to die, a Christian. Do not refuse me Baptism." This one recovered, and ever since then has behaved in a most Christian manner; the other was soon in Heaven.

A young woman, a Neophyte, who experienced cruel agony in her first confinement, had recourse only to God. As her pains increased, she redoubled her prayers, and finally was delivered very happily of her child, at the same time that she finished [43] her rosary. After six days, she suddenly awoke in the middle of the night, and found that her child was about to breathe his last, and was already seized with a deathlike chill, while she could think of no remedy. "Alas!" exclaimed the poor disconsolate mother, "if he die without being baptized, he will not go to Heaven." We were notified at once. No sooner had this little innocent been bathed in the sacred waters of Baptism, than he received at the

le Ciel. On vient nous aduertir fur l'heure, ce petit innocent ne fut pas pluſtoſt ondoyé dans les eaux ſacrées du Bapteſme, qu'il receut au meſme moment, & la vie du corps & de l'ame.

Vn autre enfant dans le berceau, dont le pere & la mere eſtoient morts excellens Chreſtiens, deuant tomber dans les foins d'une ſienne tante infidele, fut porté à dix lieuës de nous où cette tante demeuroit, & où bien toſt on le vit atteint à la mort. Les Infideles preſſent fortement cette femme d'auoir recours à des remedes diaboliques. Non, leur dit-elle, c'eſt vn enfant deſtiné pour le Ciel, & le voyant à l'agonie, Dieu des Chreſtiens, s'écria-t'elle, ie ne vous connois pas, mais ie vous offre cette petite baptifée, puis qu'on dit qu'elle eſt voſtre fille; ſi ceux qui enſeignent le chemin du Ciel eſtoiēt [44] icy, ils luy diroient quelle route doit tenir ſon ame à la fortie du corps; vous qui eſtes ſon pere conduifez-la vous meſme, crainte qu'elle ne s'égare: pour moy i'enterreray ſon corps en vn lieu ſeparé, & il n'aura rien de commun avec les Infideles. Cette petite ame innocente eſt maintenant dedans le Ciel, & celle qui luy auoit rendu ces charitez ſans quaſi les connoiſtre, nous vint trouuer de ſon païs par deux ou trois diuerſes fois, nous fit entendre ſon deſir, & enfin receut le Bapteſme avec tant de conſolation, qu'alors ſon cœur ſe répandant par ſes levres, Mon Dieu, s'écria-t'elle, feroit-il poſſible que iamais ie m'oubliaſſe de ce iour, & des ſaintes promeſſes que ie viens maintenant de vous faire, rien ne vous eſt caché, & vous voyez dans le fond de mon ame que pluſtoſt ie foulerois aux pieds mille coliers de pourcelaine, que de commettre vn peché contre vous.

same moment both the life of the body and that of the soul.

Another child in the cradle, whose father and mother had died excellent Christians, was about to come under the care of an aunt who was an infidel. She was carried a distance of ten leagues from us, to the place where this aunt resided, and where she soon became sick unto death. The Infidels urged the woman to have recourse to diabolical remedies. "No," she said to them, "she is a child destined for Heaven;" and when she saw her in the agony of death, she cried out: "God of the Christians, I do not know you; but I offer you this little baptized one, because they say that she is your daughter. If those who teach the road to Heaven were [44] here, they would tell her what road her soul must follow when it quits the body. You, who are her father, lead her yourself, for fear that she may stray. For my part, I shall bury her body in a separate place, and it will have nothing in common with the Infidels." This little innocent soul is now in Heaven, and she who had manifested such charity on her behalf, almost without knowing it, came to us from her country on two or three different occasions, told us her desire, and finally received Baptism, with so much consolation that her heart spoke out of her lips. "My God," she exclaimed, "could it be possible that I should ever forget this day and the holy promises that I have just made to you. Nothing is hidden from you, and you see in the depths of my soul that I would rather trample under foot a thousand porcelain collars, than commit a single sin against you."

Some days after his Baptism, a Christian met an

Vn Chrestien quelques iours après son Baptesme fit rencontre d'une femme infidele, qui le tirant doucement par la robe luy dit, Je fuis à toy. Tu me prens pour vn autre, luy repliqua-t'il, tu es au diable, [45] ie n'ay point de part avec luy.

Vn ieune Payen ayant eu souuent le refus d'une fille Chrestienne, épia l'occasion de la trouuer seule à l'écart lors qu'elle alloit querir du bois dans la forest voisine. Pas vn maintenât ne te void, luy dit-il, pourquoy rougirois-tu de pecher avec moy? Maffacre-moy au milieu de ces bois, luy répond la fille Chrestienne, pas vn maintenant ne te void, pourquoy aurois-tu horreur de ton crime? pour moy ie souffriray plus volontiers la mort, que de commettre le peché dont tu me folicite. Ce fripon n'y est pas retourné, Maudite race de Chrestiens, disoit-il, en se retirant, ils sont par tout inexorables. Nous ne faisons pas en plusieurs rencontres semblables la fidelité de nos Chrestiens, qui souuent se contentent que le Ciel seul soit leur témoin, si les Infideles mesme n'estoient les premiers à publier ces actions de vertu: d'aucuns en s'en moquant comme d'une simplicité trop grande, de perdre (disent-ils) les plaisirs d'un aage qui iamais ne peut retourner, pour une crainte imaginaire d'un feu que iamais ils n'ont veu, d'autres en sont touchez [46] iusqu'au cœur, & n'en parlent qu'avec respect, iugeans de là que la pureté de la Foy a des plaisirs qui surpassent les sens, & qui releuent une ame au dessus du commun.

Ce propos me fait resouuenir des larmes que versoit il y a quelques iours un ieune homme Chrestien, pleurant le peché d'une sienne tante qui s'oubloit de son salut: Vous ne sçavez, nous disoit-il, quel tour-

infidel woman, who pulled him gently by his robe, and said to him: "I am thine." "Thou takest me for another," he replied. "Thou belongest to the devil; [45] I have nothing to do with him."

A young Pagan, who had frequently been refused by a Christian girl, sought for an opportunity of meeting her alone, when she went for wood in the adjacent forest. "No one sees thee," he said to her, "why shouldst thou be ashamed to sin with me?" "Kill me in the midst of these woods," replied the Christian maiden. "No one sees thee now. Why shouldst thou have a horror of thy crime? For my part, I would more willingly suffer death than commit the sin to which thou solicitest me." The scoundrel did not repeat his request; "Cursed race of Christians!" he said as he withdrew; "they are everywhere inexorable." We would never learn of the fidelity displayed on many similar occasions by our Christians, who are often content that Heaven alone should be their witness, were it not that the Infidels themselves are the first to proclaim these virtuous deeds. Some do this by laughing at what they consider excessive simplicity in losing (so they say) the pleasures of an age that can never return, through fear of an imaginary fire that they have never seen; others are touched [46] to the heart by it, and speak of it only with respect, judging thereby that the purity of the Faith has pleasures that surpass those of the senses and raise the soul above the common.

This reminds me of the tears shed some days since by a Christian young man, who wept for the sin of an aunt who was forgetful of her salvation. "You do not know," he said to us, "what a torment it is

ment il y a d'auoir la Foy, & s'abandonner au peché, vous qui auez tousiours vescu dans l'innocence. Je fçay ce qui en est ayant demeuré quelques iours depuis mon Baptesme, dans ces débauches de ieunesse, ce m'estoit vn suppli[c]e, mon esprit n'estoit rien que trouble, & ces plaisirs de bestes n'estoient plus tels pour moy qu'ils m'auoiët paru autrefois auant que i'eusse les connoissances de la Foy. I'y sêtois plus d'amertume que de douceur, mon cœur n'auoit point de repos, & au milieu de ces delices, il n'y trouuoit que des dégouts. C'est sans doute que Dieu est bon mesme aux meschans, qu'il a pitié de ceux qui ont esté à luy, & ne veut pas qu'après auoir gousté les douceurs, [47] qu'il y a dans la Foy, ils trouuent quelque paix ou contentement hors de luy; Helas, adioustoit-il, son peché luy fert de tourment, & luy donne plus de tristesse que de ioye! Parlons à Dieu plutôt qu'à elle, car toutes les paroles du monde ne peuuent entrer au fond d'une ame qui est dedans ces troubles. Elle voit son malheur, elle sent sa misere non pas assez pour en sortir, mais assez pour iamais ne iouyr d'aucun bien ny en ce monde, ny en l'autre, si Dieu luy mesme ne fait le coup de son salut.

Vne Chrestienne ayant appris qu'un sien fils, toute sa ioye & le support de sa vieilleffe, estoit tombé entre les mains de l'ennemy, ne pût pas contenir ses larmes: mais reuenant incontinent à foy, après auoir rendu à la nature ce que le cœur transperfé d'une mere ne pouuoit pas luy donner, Helas mon Dieu, s'escria-t'elle, pourquoy n'ay-ie pas mon recours à vostre bonté, n'est-ce pas maintenant que ie dois vous tenir parole, & garder dans l'affliction ce que ie vous ay promis dans la prosperité? continuez si vous vou-

to have the Faith, and to abandon oneself to sin, you who have always lived in innocence. I know what it is, for I lived, for some days after my Baptism, in the debauchery of youth. It was a torture to me; my mind was greatly troubled by it, and those bestial pleasures were no longer for me such as they had formerly seemed, before I had any knowledge of the Faith. I found in them more bitterness than sweetness; my heart had no rest, and in the midst of those pleasures it experienced nothing but disgust." It is, beyond a doubt, because God is good even to sinners, that he has pity on those who belong to him, and does not wish that after having tasted the joys [47] of Faith, they should find any peace or content outside of it. "Alas!" he added, "her sin is her torment, and brings her more sorrow than joy. Let us speak to God rather than to her, for all the words in the world cannot enter into a soul that is in such troubles. She sees her misfortune; she feels her misery,—not enough to extricate herself from it, but enough to prevent her from ever enjoying any good, either in this world or in the next, if God himself do not work her salvation."

A Christian woman, who learned that one of her sons, the sole joy and support of her old age, had fallen into the hands of the enemy, could not restrain her tears. But she at once recovered herself after rendering to nature what the transfixed heart of a mother could not forbear giving. "Alas! my God," she exclaimed, "why have I not recourse to your goodness? Is not this the time when I should keep my word to you, and perform in affliction what I promised you in prosperity? Continue to try me, if you will, provided that, at [48] the same time, you

lez à m'esprouer, pourueu qu'en [48] mesme temps vous augmentiez ma foy: quand bien vous m'auriez renduë la plus miserable du môde, i'espereray toufiours en vous. Passons à quelques vns plus en particulier.

Ioseph Taondechoren qui fraichement s'est eschapé des mains des Iroquois, me fourniroit la matiere d'une Relation toute entiere, si i'auois le loisir de m'arrester à ce qui s'est passé en sa personne, & aux graces que Dieu luy a fait tout le temps de sa captiuité, mais estant trop pressé, ie me contenteray de faire voir icy comme Dieu l'auoit sainctement disposé auant son depart des Hurôs, aux malheurs qui depuis luy font arriuez, & l'estat dans lequel nous l'auons veu à son retour. Ce braue Chrestien auât que de nous quitter pour descendre à Kebec, le mesme iour qu'il s'embarqua, fit à tous les Chrestiens presens vne harangue qui merite de trouuer icy quelque lieu. Mes freres, leur dit-il, me voicy sur mon depart, & peut estre iamais n'aurons nous icy bas en terre la consolation de nous voir: cela fait que ie desire vous parler, comme si ie me voyois [49] sur le point de mourir, dans les plus veritables sentimens de mon cœur. Quelque malheur qui nous arriue, souuenons nous que nous sommes Chrestiens, que l'obiet de nos esperances est dans le Ciel, que la terre n'a rien qui soit digne de nous, & capable de contenter vne ame qui s'est donnée à Dieu. L'eternité nous donnera tout le loisir de gouster cette verité, c'est assez maintenant que la Foy nous l'enfeigne, quand bien les sentimens que Dieu nous donne ne nous en feroient pas des preues. Mes freres ne perdons iamais cette grace que vous & moy auons receu dans

increase my faith. Even if you should make me the most miserable being in the world, I would always hope in you." Let us pass on to some others, in more detail.

Joseph Taondechoren, who has recently escaped from the Iroquois, would furnish me with enough matter for an entire Relation, had I leisure to consider here what happened to him personally, and the graces that God gave him throughout the time of his captivity. But, as I am too much pressed for time, I will content myself with showing here in how holy a manner God had prepared him, before his departure from the Huron country, for the misfortunes that have since happened to him, and the condition in which we saw him on his return. This brave Christian, before leaving us to go down to Kebec, on the same day that he embarked, delivered a harangue to all the Christians present which deserves to find place here. "My brothers," he said to them, "here I am, about to depart; and perhaps we shall never have the consolation of seeing one another again here on earth. This makes me feel a desire to speak to you, as if I saw myself [49] about to die, with the truest sentiments of my heart. Whatever misfortune may befall us, let us remember that we are Christians; that the object of our hopes is in Heaven; that earth contains nothing worthy of us, and nothing capable of satisfying a soul that has given itself to God. Eternity will give us every leisure to experience that truth. It is sufficient, for the present, that Faith teaches it to us, even if the sentiments that God gives us were not proofs of it. My brothers, let us never lose that grace that you and I have received in the sacred waters of Baptism. It is the

les eaux sacrées du Baptesme, c'est le gage de nostre salut, la beauté de nostre ame, qui en a effacé les laideurs du peché, qui en a chassé les demons, & nous a fait enfans de Dieu. Que ce soit là nostre threfor, que ce soient nos richesses, & si le diable & tout l'enfer s'efforce de nous les raurir, aymons plus nostre bien, qu'ils ne souhaitent nostre mal; foyons iour & nuit fur nos gardes, inuoquons le fecours du Ciel, l'affistance des Anges, ayons recours à la priere autant de fois [50] que nous sentirons nostre cœur attaqué. En vn mot estimons le don de la Foy, aymons vn Dieu qui nous a aymé le premier, & que tout l'effort de nos haynes ne soit rien que pour le peché. Resoluõs nous & à la mort & aux douleurs, de cette vie, offrons dès maintenant le tout à Dieu, afin qu'il en tire sa gloire, & que pour vn moment qui nous reste à souffrir en terre, nous en receuions dans le Ciel vne recompense eternelle. Après ce discours que sa foy & son zele enflammoit, & qu'autre que le S. Esprit ne luy auoit pû fuggerer; Mes freres, leur dit-il, mettons nous à genoux, offrons nous tous à Dieu & pour la vie & pour la mort, suiuez tous mes paroles, afin que n'ayans tous qu'un cœur nous n'ayons aussi qu'une langue & la mesme priere en bouche. Là dessus il s'adresse à Dieu, mais avec des sentimens de deuotion si tendres, que le cœur les gouste mieux, que le papier ne les exprime.

Ce furent là ses dernieres paroles lors qu'il se separa d'avec nous il y a prés d'un an; & les graces de Dieu que nous voyons en luy nous font maintenant reconnoistre [51] qu'en effet les tourmens, la captiuité, & la mort n'ont rien qui puisse nuire à vn cœur vrayement Chrestien.

pledge of our salvation; the beauty of our souls, which has removed from them the deformities of sin, which has driven from them the demons, and has made us children of God. Let that be our treasure, that our wealth; and if the devil and all hell should endeavor to take them away from us, let us love our welfare more than they wish us evil. Let us be on our guard night and day; let us pray for succor from Heaven, and for aid from the Angels. Let us have recourse to prayer whenever [50] we feel our hearts assailed. In a word, let us esteem the gift of Faith; let us love the God who has first loved us, and let all our hatred be directed against sin alone. Let us make up our minds to die and to endure the pain and sorrow of this life. Let us even now offer the whole to God, so that he may turn it to his glory; and, in exchange for a moment that remains to us to suffer on earth, we may receive an eternal reward in Heaven." After this discourse, which was animated by his faith and zeal, and with which none other than the Holy Ghost could have inspired him, he said: "My brothers, let us kneel and all offer ourselves to God both for life and for death; let all of you follow my words, so that, having but one heart, we may also have but one tongue, and the same prayer in our mouths." Thereupon, he addressed himself to God, but with such tender sentiments of devotion that the heart felt them more than can be expressed on paper.

These were his last words when he left us, about a year ago; and God's graces that we see in him now show us [51] that torture, captivity, and death cannot harm a truly Christian heart.

While he was returning here to the Huron coun-

Remontant icy aux Hurons, Dieu de nouveau l'a voulu esprouer. Ils estoient cent de compagnie, & ayans fait environ cent lieues de chemin, ils se croyoient hors les dangers des Iroquois; lors que cet ennemy qui estoit aux embufches les surprind au passage en vn lieu où la riuere tombant en precipice d'une hauteur espouventable oblige nos Hurons de mettre pied à terre, & porter leurs canots & leurs meubles sur leurs espauls, pour reprendre plus haut le liêt de la riuere où elle se retrouue plus paisible en son cours. Dans l'embaras de ce passage les Hurons furent surpris à l'impourueû, & attaquez si viuement, que les premiers ayant esté ou tuez sur la place, ou pris captifs de l'ennemy, les derniers perdirent courage, & se fauerent à la fuite, laiffans en proye toutes leurs marchandises qui desia leur auoient cousté la mort ou la captiuité d'une vingtaine de personnes qu'ils auoient perduë en vne autre rencontre il y auoit fort peu de iours.

[52] En ce combat ce bon Chrestien eut vne espaulle transpercée de part en part d'une balle de mousquet, & comme en fuite il fut abandonné sans aucune assistance de deux ou trois iours, quasi tout son sang respandu, avec la fatigue d'un chemin qui de soy mesme fait horreur, le reduisirent dans le desespoir de la vie. Mon Dieu, s'escricoit-il, ie continue à esprouer que par tout vous estes mon Dieu, autât sur ces rochers où ie me voy abandonné, que vous l'estiez au milieu de ma captiuité, puisque par tout mon cœur est consolé dans la seule pensée que vous estes en tout lieu témoin de mes souffrances. Ie m'estois eschapé des mains de l'ennemy pour mourir auprès de mes Peres qui m'ont engendré dans la

try, God chose to try him again. They were a company of a hundred, who had journeyed about one hundred leagues, and believed themselves beyond danger from the Iroquois; when the enemy, who lay in ambush, surprised them at a place where the river falls over a precipice of dreadful height, and compels our Hurons to land and to carry their canoes and their effects on their shoulders, to embark on the channel of the river higher up, where its course is once more smooth. In the midst of the confusion caused by this passage, the Hurons were overtaken unawares, and so swiftly attacked that, when the first had either been killed on the spot, or had been taken prisoners by the enemy, those behind lost courage, and escaped by flight, leaving behind them as plunder all their goods; these had already cost them the death or captivity of about twenty persons, whom they had lost in another encounter, a few days before.

[52] In this fight, the good Christian had a shoulder pierced through and through by a musket ball; and as he was afterward abandoned without any assistance for two or three days, the loss of nearly all his blood, with the fatigues of a journey that of itself is horrible, reduced him so low that he despaired of his life. "My God," he exclaimed, "I continue to feel that you are everywhere my God,—as much upon these rocks, where I see myself abandoned, as you were in the midst of my captivity; for everywhere my heart receives consolation in this thought alone, that you are in all places a witness of my sufferings. I had escaped from the hands of the enemy, that I might die near my Fathers who have begotten me in the Faith. But O my God! if you

Foy: mais mon Dieu si vous me referuez ce plaisir pour le Ciel, foyez beny pour vn iamais; ie meurs aussi volontiers sur ces rochers, que dans le pays des Hurons, puis qu'en quelque lieu que ie meure, c'est vous seul qui disposerez de ma vie. Ces paroles iointes à sa misere toucherent enfin ses camarades Infideles, après que leur esprit se fut remis de l'espouente où la [53] terreur de l'ennemy les auoit ietté. Ils prirent soin de luy, & enfin après bien des fatigues ils aborderent icy en nostre Maison. Ce fut bien lors que ce bon Chrestien ne pouuoit contenir sa ioye, & les ressentimens qu'il auoit des graces de Dieu nous parurent dès son abord. Vrayement, nous dit-il pour premieres paroles, le Dieu que vous preschez, & que ie croy est seul le tout puissant & le tout bon: il m'a conduit & protégé depuis vn an à trauers mille perils de ma vie, & s'il a voulu que mon corps ait souffert, ce n'a esté que pour faire sentir à mon ame qu'il y a des plaisirs mesme dans les souffrances, & que rien n'est terrible à celuy qui espere en luy.

Mais les discours qu'il fit aux Infideles surpassent ce qu'on peut croire d'un sauuage, s'il n'estoit vray que le saint Esprit rend difertes mesme les langues des enfans. Mes freres, leur dit-il, si vous ressentez de la ioye de me voir deliuré des cruautéz des Iroquois, ie suis triste de vous trouuer encore sous la captiuité des diables, & moy mesme, ie ne m'estime pas encore entierement en liberté, [54] tandis que ie suis en ce monde, où le peché me peut rendre plus malheureusement captif que ie n'estois? Les cruautéz que i'ay souffert sont tout à fait horribles; que fera-ce d'un feu eternel? mais i'ay crainte que plusieurs de vous ne se moquent de moy en leur cœur,

reserve this pleasure for me in Heaven, be blessed forever. I die as willingly on these rocks as in the country of the Hurons, since, wherever I may die, you alone dispose of my life." These words, added to his unfortunate condition, finally touched his Infidel comrades, after their minds had recovered from the fright which [53] terror of the enemy had caused them. They took care of him, and in the end, after many hardships, they landed here at our House. Then the good Christian could not restrain his joy, and his gratitude for the favors of God manifested itself to us at his very approach. His very first words to us were, "The God whom you preach to us, and in whom I believe, alone is all-powerful and all-good. He has guided and protected me for a year through a thousand dangers of my life; and, if he has chosen that my body should suffer, it was only to make my soul feel that there are pleasures even in the midst of suffering, and that nothing is terrible to whomsoever hopes in him."

But the discourses that he addressed to the Infidels surpass what could be expected from a savage, were it not true that the holy Ghost makes even the tongues of children eloquent. "My brothers," he said to them, "if you feel joy at seeing me delivered from the cruelties of the Iroquois, I am sorry to see you still in the captivity of the devils; and even I do not yet consider myself entirely at liberty [54] as long as I am in this world, where sin can make me a more miserable captive than I was. The sufferings that I endured were altogether horrible; what will be those of an eternal fire? But I fear that many of you are scoffing at me in your hearts, and think me too simple, because I fear a fire that I have

& ne me croyent trop fimple de craindre vn feu que iamais ie n'ay veu, plus que les flammes & les tourmens que i'ay souffert eftant aux Iroquois. On m'a dit mefme que plusieurs fe font refioiis à la nouvelle de ma captiuité, qu'ils s'en prenoient au Dieu que i'adore, qu'ils difoient qu'il eftoit fans pouuoir, & que ie n'eftois pas à plaindre dans les malheurs qui m'auoient accueilly, puifque la mifere où il m'auoit abandonné retiendroit les autres de fuiure mon exemple, de fe faire Chreftiens, & de feruir vn Maiftre qui fans doute n'auroit pas la puiffance ou la volonté de nous rendre heureux pour vn iamais, puis qu'il ne commençoit pas dés cette vie à nous faire fentir les effets de ce fien amour.

Mes freres, adioufta-t'il, ie ne fçay pas les deffeins de Dieu deffus moy: eftant [55] dans le plus fort de mes miferes, ie n'ouïs pas luy demander ny la mort ny la vie, penfant que i'eftois vn enfant qui ignorois mon bien, & que luy qui eftoit mon Pere auoit plus de fageffe pour ma conduite que moy mefme, & qu'il ne manqueroit point d'amour pour moy, tandis que ie ne manquerois point de confiance en luy. Me voila deliuré quasi contre mes efpérances, ie ne fçay fi ce n'eft point vous qui en auez efté la caufe par l'horreur de vos blaſphemes. Je croy que Dieu a voulu vous confondre dans vos penſées, qu'il a voulu fe iuſtifier en ma perſonne, & vous monſtrer qu'il ne m'auoit pas delaiſſé, & que iamais il ne manquera ny de pouuoir ny d'amour pour ceux qui font à luy. Je croy que ceux qui fe refioüiffent de ma priſe ſentent leur cœur maintenant dans la confuſion, qu'ils rougiſſent de honte, qu'ils condamnent eux meſmes leur fageffe, voyans que Dieu a tiré ſa gloire meſme de

never seen, more than the flames and torments that I suffered while with the Iroquois. I have even been told that several rejoiced at the news of my captivity, and blamed for it the God whom I adore; that they said that he was powerless; and that I was not to be pitied for the misfortunes that had befallen me, because the calamity in which he had abandoned me would prevent others from following my example, from becoming Christians, and from serving a Master who would doubtless have neither the power nor the will to make us happy forever, inasmuch as he did not begin even in this life to make us feel the effects of this love of his.

“ My brothers,” he added, “ I do not know what God’s designs are respecting me. When [55] my misfortunes were at their height, I did not dare to ask him either for death or for life, because I thought that I was a child, who did not know what was good for me; that he who was my Father had more wisdom for guiding me than I; and that he would not fail in love for me, so long as I did not fail to have confidence in him. I am now delivered, almost against my hopes. I know not whether it is not you who have been the cause of it, through your horrible blasphemies. I think that God has chosen to confound you in your thoughts; that he has intended to do justice to himself in my person, and to show you that he had not abandoned me, and that he will never fail, either in power or in love, for those who belong to him. I am sure that those who rejoiced at my capture must now feel confusion in their hearts; that they must blush with shame; that they themselves condemn their own wisdom, when they see that God has derived his glory even from my

mes malheurs dont ils s'estoient feruis pour l'accufer. Je ne fçay pas à quelle mort il me referue, mais quelque malheur qui me puisse arriuer, ne vous en [56] prenez plus à luy, c'est assez qu'il vous ait confondu vne fois auant vostre mort, vostre impieté ne doit pas l'obliger de faire tousiours des miracles. Si vous ne reconnoissez & son pouuoir & sa bonté en cette vie, ce fera au iour du iugement où il se iustificera pour vn iamais, & où ceux qui auront le plus blasphémé contre luy dans les miserables qui feront arriuées aux iustes icy bas en terre, feront plus dans la confusion lors qu'ils verront les eternelles recompenses qu'il nous preparoit alors mesme qu'il sembloit nous abandonner, n'y ayant plus pour les impies que des tourmens & vn desespoir eternel.

Charles Tfondatfaa s'estant aussi eschappé du peril où ce bon Ioseph demeura, nous a fait voir en sa personne que vraiment Dieu est bon, mesme lors qu'il afflige, & qu'à tous les cœurs qui l'aiment tout coopere pour leur bien. Ce bon Chrestien estoit vn des plus riches de son bourg, maintenant il est vn des plus pauvres, mais sa foy, son zele & sa vertu n'ont iamais eu plus d'éclat : la parole de Dieu est animée dedans sa bouche, [57] pas vn n'ose luy resister, il confond tous les Infideles, enseigne les Chrestiens, & par tout où il va on voit en ses discours & en sa vie que l'estime des choses du Ciel, la crainte de Dieu, l'horreur du peché, & le zele du salut des ames sont les quatre elemens d'un cœur vraiment Chrestien.

Vn iour quelques Infideles le voyans inflexible à toutes leurs prieres, lors qu'il s'agissoit de quelque offense cõtre Dieu, & iamais n'ayant pû tirer de luy d'autre réponse, finon qu'il redoutoit moins le feu

misfortunes, of which they had availed themselves to blame him. I know not what death he reserves for me; but, whatever misfortune may happen to me, do not [56] blame him. It is enough that he should have confounded you once before your death; your impiety cannot oblige him to be ever performing miracles. If you do not acknowledge both his power and his goodness in this life, then will he do justice to himself forever on the day of judgment, when those who have blasphemed most against him, on account of the misfortunes that may have happened to the just here below on earth, will feel greater confusion when they shall see the eternal rewards that he prepared for us even when he seemed to abandon us, and that he reserves for the impious but torments and eternal despair."

Charles Tsondatsaa, who also escaped from the peril in which the good Joseph remained, has shown us in his person that God is truly good, even when he afflicts; and that, in all the hearts that love him, everything coöperates for their welfare. This good Christian was one of the richest of his village; now he is one of the poorest; but his faith, his zeal, and his virtue have never shone out more brilliantly. The word of God becomes vivified in his mouth. [57] No one dares to resist him. He confounds all the Infidels; he teaches the Christians; and, wherever he goes, one sees in his discourses and in his life that esteem for Heavenly things, fear of God, horror at sin, and zeal for the salvation of souls, are the four elements of a truly Christian heart.

One day, some Infidels — who found him inflexible against all their entreaties, when they wished him to commit some offense against God, and who never

que le peché, prirent deſſein d'éprouver ſon courage, & de voir en effet ſ'il feroit plus fort que le feu. Ils l'inuitent d'entrer dans vn bain: (c'eſt vne eſpece de four & vne forte d'hypocauſte où incontine't tout le corps ſe refout en fueur, & on feroit pour y eſtre bien toſt étouffé, ſi ſouuent on ne la faisoit découurer pour reſpirer vn air plus libre) ce bõ Chreſtien qui ne ſçait rien de leur deſſein, prend cela comme vne faueur ordinaire à ces peuples quand ils veulent careſſer quelqu'vn. Il entre dans ce bain, mais il y ſent dès ſon abord vne chaleur ſi exceſſiue, [58] qu'il les prie de luy permettre d'en fortir. Camarade, luy répond celuy qui l'auoit inuité, i'ay ſongé cette nuit qu'il falloit que tu diſſes trois mots en l'honneur de mon demon familier, autrement quelque malheur m'arriuera: ie te prie oblige ton amy, & ſi tu deſire fortir ne me reſuſe pas trois paroles. Charles voit bien qu'on le veut obliger par force à ce que la douceur n'auoit iamais peu emporter de luy. Camarade, luy replique-t'il, le feu d'enfer eſt plus chaud que celuy-cy, pour éuiter l'vn ie ferois fol de me ietter dans l'autre; Tu pourras bien me faire icy mourir ſi tu veux, mais non pas tirer de ma bouche aucun mot qui ſouille mon cœur. Tu ſçauras que ie n'ay point de langue lors qu'il faut commettre vn peché. On le coniuere de n'eſtre pas ſi roide en vne choſe qui luy couſtant ſi peu doit tellement obliger ſon amy: on luy remonſtre qu'il ne peut y auoir de ſa faute, & que la contrainte où il eſt l'excuſera deuant tout homme; on luy proteſte que iamais il n'en fera parlé, & que ſ'il redoute les reprimandes des François, ils ne pourront pas le ſçauoir: Enfin ſi tu crains, [59] luy dit-on, vne ombre meſme du peché, ton mal ne

received any other answer from him than that he feared fire less than sin — resolved to test his courage, and to see whether he would really be stronger than fire. They invite him to enter a bath (this is a kind of oven or hypocaust, in which the whole body is at once bathed in sweat, and in which one would soon be suffocated, were it not often uncovered to allow fresh air to be breathed). The good Christian, who is ignorant of their design, considers this as a favor usual among these peoples when they intend to gratify any one. He enters the bath, but at the very first he feels a heat so excessive [58] that he begs them to allow him to come out. “Comrade,” replies he who had invited him, “I dreamed last night that thou must say three words in honor of my familiar demon, or otherwise some misfortune would happen to me. I beg thee to oblige thy friend, and, if thou wishest to come out, refuse me not those words.” Charles sees very well that they wish to compel him by force to do what gentleness could never obtain from him. “Comrade,” he replies, “the fire of hell is hotter than this. To avoid one I would be very foolish to throw myself into the other. Thou canst make me die here if thou wilt, but thou canst not get a word out of my mouth that will soil my soul. Thou must know that I have no tongue, when a sin has to be committed.” He is urged not to be so strict in a matter which will cost him so little, and so greatly oblige his friend. He is told that the fault cannot be his, and that the compulsion used against him will excuse him before all men. He is promised that it will never be mentioned; and that, if he dread the reproaches of the French, they can never know of it. “Finally, if

fera pas hors de remede, puifque tous les pechez s'effacent, & qu'on nous dit qu'il y a dans le Ciel plus de pecheurs que d'innocens. Mes camarades, leur dit-il, ie ne crains pas les hommes ny les François, mais l'œil d'un Dieu qui penetre & vos confciences & la mienne, & qui condamneroit ma faute quand bien toute la terre m'en loüeroit, l'efperance que nos pechez foiēt effacez fe doit auoir après qu'ils font commis, mais non pas nous les faire commettre, fi vous ne voulez excufer de folie celuy qui fous l'efperance de guarir d'une playe mortelle fe mettroit le coufteau dans le fein. Cependant la chaleur redouble, il fe voit au milieu d'un amas de pierres toutes rouges de feu & de charbons qui s'enflamment de plus en plus, & ne peut pas fe remuer s'il ne veut marcher fur les braifes. Mes camarades, leur dit-il, le cœur me manque, mais non pas le courage, i'estouffe icy & ne puis respirer, mais fçachez que quelque violence qu'on m'apporte, iamais ie ne plieray à vos defirs. Là deffus celuy qui l'auoit inuité change [60] de ton, & prend celuy de la colere, vomit mille blaſphemes contre Dieu, maudit la Foy & les croyans, renonce à l'amitié qu'ils auoient depuis leur ieuneſſe; mais plus il entre en rage plus il voit qu'un courage vraiment Chreſtien n'a de crainte que pour le peché. Enfin les autres Infideles fe rangent du coſté le plus iuſte, prennent la cauſe de l'innocent, tacent cet insolent d'en venir à ces extremitez, & luy meſme eſt confus lors qu'ayant découuert l'hypocauſte, il voit ce bon Chreſtien qui n'auoit plus quaſi ny de poux ny de force, & qui eſtât forty & reuenü à foy n'eut point d'autres paroles pour ſe vanger de toutes ces iniures, ſinon que le regardant d'un œil auſſi amy

thou fearest," [59] they say to him, "even the shadow of the sin, thy injury will not be beyond remedy, since all sins are forgiven, and we are told that in Heaven there are more sinners than innocents." "My comrades," he says to them, "I fear neither men nor the French, but the eye of God, which penetrates both your consciences and mine, and which would condemn my offense even if the whole earth should praise me for it. It is right to hope that our sins will be forgiven after they are committed, but not in order that we may commit them; unless you wish to excuse folly in a person who, in the hope of curing a mortal wound, plunges a knife into his breast." Meanwhile, the heat becomes more intense; he finds himself in the midst of a heap of stones all heated red-hot, and of coals that flame more and more; and he cannot stir without walking on the embers. "My comrades," he says to them, "my heart fails me, but not my courage. I am stifled here, and cannot breathe; but know that, whatever violence may be done to me, I will never yield to your desires." Thereupon he who had invited him changes [60] his tone, and, assuming an angry one, he utters a thousand blasphemies against God; curses the Faith and the believers; renounces the friendship that had existed between them from their youth; but the more furious he becomes, the more he sees that a truly Christian heart has no fear except of sin. Finally the other Infidels range themselves on the fairer side; they take up the cause of the innocent; they upbraid this insolent man for going to such extremes. He himself is filled with confusion when, on uncovering the hypocaut, he sees the good Christian with-

qu'à l'ordinaire, Mon camarade, luy dit-il, tu m'as tué, mais cela me console que ie n'ay pas offensé Dieu. Si iamais il t'ouure l'esprit & que tu ayes la Foy, tu fçauras que luy feul merite les honneurs que les diables s'vsurpent iniquement, & que nos vies ne peuuent estre mieux conformées qu'en son seruice.

I'ay parlé bien amplement dans les [61] precedentes Relations d'un excellent Chrestien, dont la foy, le zele & la pieté ont esté depuis cinq années vne lumiere bien éclatante en cette Eglise. Il se nomme René Sondihannen. Ie n'en diray qu'un mot pour le present. Cet homme va tousiours croissant dans l'esprit de la Foy, qui anime si puiffammēt ses actions, & ses discours & plus encore ses souffrances, qu'à voir la fuite de sa vie, & entendant ses sentimens on ne peut pas douter qu'il ne soit tout à Dieu. Il passe bien souuent les nuicts quasi entieres en la priere avec tant de douceur, qu'à peine ressent-il aucune distraction. Non, disoit-il, vn iour, ce n'est pas moy qui prie, au moins ie ne fçay pas ce que ie dis à Dieu: ie voy bien qu'il me parle, mais ie ne fçay pareillement ce qu'il me dit. Il m'est aduis qu'il prend mon cœur, & le retient auprès de foy, comme fait vne mere lors qu'elle careffe son enfant. Si on demande à cet enfant ce que sa mere luy a dit, il ne peut rien respondre, & ne peut dire que deux mots, qu'il ayme sa mere, & qu'elle a de l'amour pour luy.

Ce bon Chrestien estoit allé sur la fin [62] de l'automne à la chasse du castor, où il gagna à Dieu son fils aîné, que feul il auoit mené avec foy, exprés pour auoir le moyen dans cette solitude d'un mois, de luy parler plus à loisir & plus au cœur. Alors vne chose luy arriua qui merite peut estre de trouuer

out pulse and strength; and that, on coming out and recovering himself, the latter has no other words with which to avenge himself for all these wrongs than to say, while looking at him with as friendly regard as usual, "My comrade, thou hast killed me; but what consoles me is that I have not offended God. If ever he opens thy mind, and thou hast Faith, thou wilt know that he alone deserves the honors that the devils iniquitously usurp, and that our lives cannot be better sacrificed than in his service."

I have spoken at great length, in the [61] preceding Relations, of an excellent Christian, whose faith, zeal, and piety have for five years been indeed a shining light in this Church; his name is René Sondihwannen. I will say only one word of him for the present. This man continues to grow in the spirit of Faith, which so powerfully animates his actions, his discourses, and still more his sufferings, that, on seeing the course of his life, and on hearing his sentiments, one cannot doubt that he belongs wholly to God. He very often passes almost the whole night in prayer, with such enjoyment that he hardly notices any distraction. "No," he said one day, "it is not I who pray, at least I know not what I say to God. I see well that he speaks to me, but I do not know so well what he says to me. I think that he takes my heart and keeps it near him, as a mother does when she caresses her child. If we ask the child what his mother has said to him, he cannot answer, and can say only two things—that he loves his mother and that she loves him."

This good Christian had gone away, about the end [62] of the autumn, to hunt beaver. During

icy quelque lieu. Dans le plus fort de son fommeil il luy sembla que tout le Ciel estoit remply de tonnerres, & d'éclairs; & que les foudres venoient de tous costez fondre sur luy. La crainte l'auoit faisi si puiffammēt, qu'il estoit dās le defespoir de sa vie. Vne personne d'un visage inconnu, mais d'une maiefté pleine d'amour & de douceur, qui estoit descendue du Ciel, luy dit en s'approchant de luy, Prends ton chapelet, & prie Dieu. Il n'eut pas plūtoft obey que ces images disparoissent, & que l'orage se diffipe. Le mesme luy arriue par trois diuerfes fois, il est aduertý chaque fois d'auoir recours à la mesme priere, & touiours il en ressent le mesme effet. Le lendemain sur le midy, le Ciel qui étoit tres pur & serain se change tout d'un coup: ce ne sont que foudres & tonnerres, & il semble que tout cet orage [63] vienne se descharger sur eux. Prions Dieu, dit-il à son fils, dis avec moy ton chapelet. Ils n'auoient pas finy que les nuages se retirent, le Ciel est plus effuyé que iamais, & ne voyent plus deuant leurs yeux aucun reste de cette tempeste. A quelques heures de là, le Soleil se recouure, & de tous costez les esclairs & les foudres les enuironnent. Reprenons nostre chapelet, dit le pere à son fils, Dieu veut nous obliger à la priere: le Ciel retourne incontinant en sa beauté. Enfin pour la troisieme fois ils se voyent derechef accueillis de l'orage, la nuée va creuer sur leur teste, & les foudres du Ciel n'en veulent ce semble qu'à eux. Ce bon vieillard alloit encore recourir à la mesme priere, & desia tenoit en main son chapelet, lors qu'il s'auise qu'il obeissoit à son songe. J'ay peché, dit-il à son fils, mais ç'a esté sans y penser, ne difons pas pour maintenant cette priere, autrement

that time he won over to God his eldest son, whom alone he had taken with him, expressly to have an opportunity, in that solitude of a month's duration, of speaking to him more leisurely, and more to his heart. A thing happened to him then, that deserves to be mentioned here. In his soundest sleep, it seemed to him that the whole Sky was full of thunder and lightning, and that the thunderbolts threatened to fall on him from all sides. So forcibly had fear taken possession of him, that he was in despair of his life. A person — whose face was unknown, but full of majesty, mingled with love and gentleness — came down from Heaven, and drawing near him, said: "Take thy rosary, and pray to God." No sooner had he obeyed than these images disappeared, and the storm passed away. The same thing happens to him on three different occasions; he is told each time to have recourse to the same prayer, and he always experiences the same effect from it. On the following day about noon, the Sky, that was clear and serene, suddenly becomes overcast; there is nothing but thunder and lightning, and it seems as if all this storm [63] were about to burst on them. "Let us pray to God," he says to his son; "repeat thy rosary with me." They have no sooner finished than the clouds disappear; the Sky is clearer than ever, and they no longer see before their eyes any vestige of the tempest. Some hours afterward, the Sun is again obscured, and they are surrounded on all sides by thunder and lightning. "Let us say our rosary again," says the father to his son; "God wishes to constrain us to prayer." At once the Sky is again visible in its beauty. Finally, for the third time, they again see themselves assailed by the

i'accomplirois mon fonge: prions Dieu feulement de cœur; s'il veut nous preferuer de cet orage il n'est pas attaché plus à vne priere qu'à vne autre: ie ne fçay pas fi en cela il y eust quelque chofe [64] extraordinaire, mais la nuée se diuifa, & s'estant déchargée de part & d'autre proche du lieu où ils estoient, ils n'eurent pas vne goutte de pluye, & benirent nôtre Seigneur de les auoir gardé.

Il arriue affez fouuent plusieurs chofes à ces bonnes gens, qui fans doute font affez remarquables, mais leur simplicité fait qu'ils n'y font pas d'autre reflexion que fur l'heure, se contentant d'en auoir remercié Dieu lors qu'ils ont receu le benefice. Pour cellecy ie ne l'ay fceue que par rencontre, ce bon homme long-temps après nous ayant demandé fi fon peché auoit esté grief d'auoir obey du commencement à fon fonge, & comment en cela il se deuoit comporter felon Dieu.

Je me fuis refolu d'estre court en cette Relation, & il faut laiffer place pour les fuiuans Chapitres. Si ie dis que d'aucuns ont esté delaiuez de leurs propres parens en haine de la Foy; que d'autres estant follicitez au mal ont imitez le S. Ioseph & la chaste Sufanne; que plusieurs prennent plaisir dans les souffrances & en remercient Dieu; que la plupart menent [65] vne vie auffi innocente au milieu d'une nation toute infidele, que s'ils viuoient parmy vn peuple tout Chrestien: Si i'adiouste à cela qu'ils prient tous Dieu publiquement matin & foir, qu'ils conçoient & gouftent nos myfteres; qu'ils se confessent du moins tous les huit iours; qu'ils font dans la pratique des vertus & dans l'horreur du vice; en vn mot que leur vie presche plus haut que nos

storm; the clouds are about to burst over their heads, and the thunderbolts of Heaven seem to seek only them. The good old man again was about to resort to the same prayer, and already held his rosary in his hand, when he reflected that he was obeying his dream. "I have sinned," he said to his son, "but without thinking of it. Let us not say that prayer now, for otherwise I should fulfill my dream. Let us only pray to God in our hearts. If he wishes to preserve us from this storm, he is not attached to one prayer more than another." I know not whether there is anything [64] extraordinary in this, but the cloud parted and discharged itself on either side near the spot where they were. Not a drop of rain fell on them, and they thanked our Lord for having protected them.

Very often many things happen to these good people which are, without doubt, rather remarkable; but, owing to their simplicity, they reflect on it only for the moment, and content themselves with thanking God when they have derived any benefit from it. This one I only heard by accident, when the good man, long afterward, asked us whether he had committed a grievous sin in obeying his dream at first, and how he should have behaved on that occasion, according to God's will.

I am resolved to be brief in this Relation, and space must be left for the following Chapters. If I say that some have been abandoned by their own parents, through hatred of the Faith; that others, who have been solicited to do evil, have imitated the Holy Joseph and the chaste Susanna; that many take pleasure in sufferings, and thank God for them; that most of them lead [65] as innocent a life, in the

paroles, & contraint les plus Infideles de respecter la Foy, quelque haine qu'ils en conçoient; c'est ce qu'icy nous voyons de nos yeux, ce que Dieu opere en leur cœur, ce que le Ciel admire dans vn païs barbare, qui depuis cinq mille ans n'auoit iamais connu son Createur, & puis que le sang de Iesus-Christ a esté répandu pour eux aussi bien que pour nous, pourquoy n'espererons-nous pas que la conuersion de ces peuples ira tousiours croissant, que la Foy y fera en son regne, & que la Croix se verra enfin arborée par tout ce nouveau monde? Ne perdez pas courage, nous disoit, il y a quelque tēps, vn sauuage Chrestien, nostre nombre va s'augmentant de iour en iour, celuy des [66] Infideles s'amointrit, la plupart connoissent assez la verité, & font les premiers à se moquer des superstitions du païs, ils redoutent le feu d'enfer, les seuls respects humains retiennēt ceux qui ont l'esprit mieux fait; quand nous ferons vn peu plus forts, vous verrez que tout d'vn coup ils prendront nostre party, tout nôtre bourg fera Chrestien, & c'est alors que la Foy se fera iour sans resistance dans tous les autres qui ont les yeux sur nous.

Je me souuiens à ce propos d'vne harangue que faisoit cet hyuer vn Capitaine Infidele de ce mesme bourg, inuitant ses suiets à vne danse superstitieuse du païs, & encourageant en mesme temps les Chrestiens de tenir bon dedans leur Foy. Courage mes neveux (disoit-il) vous autres qui n'avez point de Foy venez à cette danse que nos ancestres ont honorée, venez querir vne malade qui vous demande ce secours. Courage, adioustoit-il, vous qui estes Chrestiens, retirez vous dans vos cabanes qui font saintes, ie n'y mets pas le pied pour aujourd'huy que nous

midst of an entirely infidel nation, as if they lived with a wholly Christian people; if to this I add that they all pray to God publicly, morning and evening; that they understand and enjoy our mysteries; that they confess themselves at least once a week; that they practice virtue, and have a horror of vice; in a word, that their lives preach more eloquently than our utterances, and force the most Infidel to respect the Faith, whatever hatred they may have of it; it is because here we see with our own eyes what God is working in their hearts, and what Heaven admires in a barbarous country, which for five thousand years had never known its Creator. And since the blood of Jesus Christ has been shed for them as well as for us, why should we not hope that the conversion of these peoples will go on increasing, that the Faith will reign among them, and that the Cross will in the end be planted everywhere in this new world? "Do not lose courage," a Christian savage said to us, some time ago. "Our number increases daily; that of the [66] Infidels decreases. Most of them know the truth well enough, and are the first to laugh at the superstitions of the country. They dread the fire of hell. Human considerations alone keep back those who have the best minds. When we shall be a little stronger, you will see that they will join us all of a sudden. The whole of our village will be Christian, and then Faith will make its way, without resistance, among all the others who have their eyes on us."

I remember, in connection with this, a harangue delivered last winter by an Infidel Captain of the same village, inviting those who were under him to a superstitious dance of the country, and at the

pechons, nous n'auons [67] point d'esprit, ne nous imitez pas & foyez plus sages que nous. S'il est veritable ce qu'a dit la mesme Verité, que tout Royaume qui se diuife contre foy mesme est proche de fa ruine, ne pourrois-ie pas dire icy que le Royaume de Satan n'est pas loin de fa decadence, puis que ceux qui font plus engagez en son party trauaillent eux mesmes à leur perte, soustenans le party de Dieu.

same time encouraging the Christians to remain firm in the Faith. "Courage, my nephews," (said he). "You that have not Faith, come to this dance, that your ancestors have honored; come, and cure a sick person who asks from you that assistance. Courage," he added; "you who are Christians, withdraw into your cabins, that are holy. I do not set foot in them, because to-day we sin. We have [67] no sense. Do not imitate us, and be wiser than we." If what the same Truth has said be true, that a Kingdom divided against itself is near its ruin, may I not say here that the Kingdom of Satan is not far from its decadence, since those who are its strongest partisans are themselves working for their own ruin by sustaining the party of God?

CHAPITRE IV.

DE LA MISSION DE S. IOSEPH AUX ATINGUEENNON-
NIAHAK.

Il femble que le Ciel voulut partager avec nous dans la défaite de cette flotte de Chrestiens qui l'an passé tomberent entre les mains des Iroquois: ou pour mieux dire, il femble que le dessein de Dieu ne fut autre que de moissonner ce qui estoit de plus meur pour l'eternité, & ne nous laisser de ce nombre que ceux dont il vouloit faire à chacune des Eglises de ce país vn Predicateur pour la [68] Foy. Ce fut la pensée que leur donna à tous le premier sentiment de leur cœur, & le salut qu'ils se donnerent les vns aux autres, lors qu'ils se virent eschapez du peril. Allons, ce dirent-ils, publier les grandeurs de celuy qui nous a deliurez, & si nous y manquons renonçons à la vie, resoluons-nous tous de mourir: car maintenant nous ne viuons plus pour nous mesmes, mais pour prescher la Foy & rendre nostre país Chrestien. Dés l'heure mesme ils en firent promesse à Dieu, & du depuis leur zele nous a bien fait connoistre, que cet esprit de verité qui souffle où il luy plaist, ne met aucune difference entre le barbare & le Grec, & se fait des Apostres en quelque lieu qu'il se veuille faire adorer.

Je commenceray ce Chapitre par l'vn de ces Chrestiens nommé Estienne Totiri. Remontant icy haut après la perte quasi de tout son bien qu'il venoit de

CHAPTER IV.

OF THE MISSION OF ST. JOSEPH AMONG THE ATINGUE-
ENNONNIAHAK.

IT seems as if Heaven wished to share with us in the rout of that fleet of Christians who last year fell into the hands of the Iroquois; or rather, it seems as if God's design were none other than to garner what was ripest for eternity, and to leave us of the number only those out of whom he wished to make a Preacher of the Faith for each of the Churches of this country. [68] This was the thought that inspired all of them with the first sentiment of their hearts, and the salutation that they gave each other, when they found that they had escaped from the peril. "Let us go," they said, "and publish the greatness of him who has delivered us, and, if we fail to do so, let us renounce life; let us all resolve to die, for now we no longer live for ourselves, but to preach the Faith and to make our country Christian." From the very hour that they made this promise to God, and ever since, their zeal has shown us clearly that this spirit of truth, who breathes where he pleases, makes no distinction between barbarian and Greek, and secures his Apostles wheresoever he chooses to be adored.

I shall commence this Chapter with something relating to one of these Christians, named Estienne Totiri. When he was returning up hither,—after having lost nearly all his property near the Three

faire proche des Trois Rivieres au rencontre des Iroquois, il apprit pour premiere nouvelle que sa mere estoit decedée depuis son depart. Son cœur en fut touché d'abord, comme il l'aymoit vniquement: [69] mais ayant rompu son silence, il s'enquist auant toutes choses, si elle estoit morte en bonne Chrestienne? ouïy, luy dit-on. A ce mot il ioignit les mains, & esleuant les yeux au Ciel, Mon Dieu, dit-il, qui pourroit se plaindre de vous, elle est heureuse dans le Ciel, & maintenant elle ne peut plus vous offenser. Pourueu que moy & mes parens mourions tous dans la Foy, ie ne puis regreter ny pour eux ny pour moy cette vie. Hastez, s'il vous plaist nostre mort, puis qu'ainfi vous hasterez nostre bon-heur. Estant arriué en son bourg, les Chrestiens qui venoient pour le consoler se trouuerent plus defolez que luy, auffi fut-ce luy qui les consola. Mes freres, leur dit-il, ne parlons pas de ce que i'ay perdu, mais songeons aux grands biens qui nous attendent dans le Ciel; vos larmes auffi bien que les miennes se changeront en ioye, & les Infideles connoistront sur nos visages que nous auons la Foy & l'esperance du Paradis dedans le cœur: Entrons dans la Chapelle, & loïons Dieu de tout.

C'est luy qui est le gardien de cette Chapelle, où tous les Chrestiens & Catechumenes [70] viennent prier soir & matin; & comme plusieurs ont besoin d'instruction, il prend le soin des hommes en l'absence ou trop grande occupation des Peres qui ont charge de cette Mission; & sa femme qui ne luy cede en rien, soit en esprit, soit en vertu, prend le soin d'instruire les femmes, avec tant d'amour & de ioye que c'est vn plaisir de les voir dās vne fainte ialousie d'auan-

Rivers, in the encounter with the Iroquois,—the first news that he heard was that his mother had died since his departure. At first, his heart was touched, because he loved her dearly; [69] but, as soon as he broke his silence, he asked first of all if she had died a good Christian. “Yes,” he was told. At this word he clasped his hands and, raising his eyes to Heaven, he said, “My God, who could complain of you? She is happy in Heaven, and now she can no longer offend you. Provided that I and my relatives all die in the Faith, I cannot regret this life, either for them or for me. Hasten our death, if it please you, for thereby you will hasten our happiness.” When he arrived at his own village, the Christians who went to console him were more disconsolate than he was, and it was he who consoled them. “My brothers,” he said to them, “let us not speak of what I have lost, but let us think of the great blessings that await us in Heaven. Your tears as well as mine will be changed into joy, and the Infidels will see by our faces that we have Faith and the hope of Paradise in our hearts. Let us enter the Chapel, and praise God for everything.”

It is he who is the custodian of this Chapel, in which all the Christians and Catechumens [70] pray, night and morning. Moreover, as many of them need instruction, he takes care of the men when the Fathers who have charge of this Mission are absent, or are too much occupied; and his wife, who is not inferior to him, either in intelligence or in virtue, undertakes the instruction of the women, with such love and joyfulness that it is a pleasure to see their holy rivalry, each duly promoting the concerns of God. By day, he visits all those whom he considers

cer chacun de son costé les affaires de Dieu. Sur iour il visite tous ceux qu'il iuge auoir quelque bonne disposition, & leur tient des discours si animez de cet esprit qui le possede, qu'il penetre iusqu'au fond de l'ame, & fait sentir aux autres vne partie de ce qu'il sêt. Aussi iamais ne va-t'il enseigner qu'il ne rentre en foy mesme, & ne demande à Dieu qu'il luy mette la parole en bouche: car, dit-il, ie voy bien que ce n'est pas moy qui leur parle, mais ie sens qu'on me dit au cœur des choses dont ie ne puis exprimer que la moindre partie.

I'ay douté si ie deuois icy rapporter vne vision, ou si vous voulez, vn songe de cet homme: quelque nom qu'on luy donne, [71] voicy le rapport que luy mesme en a fait. Je voyois, disoit-il, vne croix dans le Ciel toute empourprée de sang, & nostre Seigneur estendu dessus, la teste à l'Orient, les pieds à l'Occident. Je voyois vne foule de monde qui s'aduançoit de l'Occident, que nostre Seigneur attiroit par des regards d'amour, & qui n'ayant osé s'approcher de sa teste sacrée, se tenoient en respect aux pieds. Demeurant en silence & tout estonné au milieu de cette compagnie, i'entendy vne voix qui me commanda de me mettre en prieres: ie le fis dans vn fainct effroy, & sentoies en mon ame des mouuemens & de crainte & d'amour qui surpassent toutes mes pensées. Il a eu cette mesme vision par trois diuerfes fois, mais ie n'en eusse pas fait plus d'estat que d'un songe, n'estoit que les impressions qu'elle a laissé dedans son cœur font au dessus de la nature. Il faut que ces peuples d'Occident aillent adorer la croix de Iesus-Christ. Nous verrons en son lieu comme il a esté cet hyuer dans la nation neutre, comme il a presché la

as having some good inclination, and addresses discourses to them, so filled with the spirit that possesses him that he penetrates into the very depths of their hearts, and makes the others feel a portion of what he himself feels. Therefore, he never goes to teach without first retiring within himself, and asking God to put the words into his mouth: "For," he says, "I see very well that it is not I who speak to them, but I feel that things are said to me in my heart of which I can only express the smallest portion."

I have wondered whether I should relate here a vision, or if you will, a dream that this man had. Whatever be the name by which it is called, [71] here is the account he himself has given of it. "I saw," he said, "a cross in the Sky, all red with blood; and our Lord stretched thereon, with his head to the East and his feet to the West. I saw a crowd of people advancing from the West, whom our Lord attracted by his loving looks, and who did not dare to approach his sacred head, but remained respectfully at his feet. Remaining silent and quite astounded in the midst of that company, I heard a voice commanding me to pray. I did so, in holy awe, and felt in my soul emotions of fear and of love that surpass all my thoughts." He had the same vision on three different occasions; but I would have paid no more heed to it than to a dream, were it not that the impressions that it has left in his heart are supernatural. These peoples of the West must come to adore the cross of Jesus Christ. We shall see in due time how he went last winter to the neutral nation, and how he preached the Faith. Meanwhile, I will content myself with saying that

Foy : cependant il me fuffit de dire qu'il ne veut & ne peut quafi parler d'autre chofe.

[72] Sa femme, fes freres, les enfans, tout fe reffent de cet efprit. Dieu eft leur entretien, le Paradis leur eſperance, leur crainte n'eſt que pour le peché, enfin fi les benedictions de la terre leur manquent, celles du Ciel y decoulent abondamment. Il n'y a pas iufqu'à vne petite fille à peine de trois ans, qui ne participe à ces graces. Cet enfant a tellement fuccé la pieté avec le lait, qu'elle répond publiquement du Catechiſme, fçait fes prieres, & prend plaifir à dénoüer fa langue beguayante parlant de Dieu, & des beautés du Paradis, parce que n'entendant quafi que femblables difcours, à peine pourroit-elle aimer autre chofe.

Le P. Charles Garnier & le P. Simon le Moyne ont eu le foin de cette Miſſion. Le nombre des Chreſtiens y eſt accreû notablement. Entre ceux qui ont receu le S. Bapteſme, ont eſté trois Capitaines de conſideration. Le premier ſe nomme Thomas Sondakſa. Il auoit des defirs, il y a deſia quelques années de ſe faire Chreſtien : iamais n'auoit eu que de l'amour & pour nous & pour les chofes de la Foy, & touſiours a veſcu dans vne [73] innocēce morale, & vne bonté qui le rendoit aymable à tous ; mais cōme il voyoit les Chreſtiens mal voulus, & que d'ailleurs ſa charge l'obligeoit de tenir la main aux ſuperſtitions du païs, qui font la plus grande part de leurs Conſeils, ſon courage n'eſtoit pas aſſez fort pour vouloir tout de bon ce qu'il ne vouloit qu'à demy. Après la mort d'un ſien amy Chreſtien, dont i'ay parlé dans quelqu'un des premiers Chapitres, Dieu luy toucha plus fortement le cœur : il commence à ſe

he neither wishes nor hardly is able to speak of anything else.

[72] His wife, his brothers, his children, all manifest the same spirit. God is their subject of conversation; Paradise is their hope, and sin their only fear; finally, if earth's gifts fail them, those of Heaven flow abundantly. Even a little girl, barely three years old, participates in these graces. This child has so imbibed piety with her mother's milk that she answers the Catechism in public, knows her prayers, and takes pleasure in unloosening her lisping tongue by speaking of God and of the beauties of Paradise, because, as she hears almost nothing but such discourses, she could hardly love anything else.

Father Charles Garnier and Father Simon le Moynes have had charge of this Mission. The number of Christians in it has increased in a marked degree. Among those who have received Holy Baptism, were three Captains who are persons of consideration. The first is named Thomas Sondakwa. Some years ago he had already a desire to become a Christian; he never felt anything but love for us, and for the things of the Faith, and has always lived in a [73] state of moral innocence and of goodness that made him loved by all. But as he saw that there was ill will against the Christians, and, moreover, as his office compelled him to uphold the superstitions of his country, which constitute the greater portion of their Councils, his courage was not strong enough to choose altogether what he only partly desired. After the death of a friend of his, who was a Christian, and of whom I have spoken in one of the earlier Chapters, God touched his heart more

faire instruire, il prend gouft aux choses du Ciel, & se refout à embrasser publiquement la Foy. Le Diable là dessus l'espouuante en songe; tantost il voit deuant ses yeux vn Capitaine de ses anciens amis, qui reuenant de l'autre monde luy reproche son peu d'amour, de vouloir ainsi se separer pour vn iamaïs de tous ceux qui auoient tant d'amour pour luy. Vne autre fois il aperçoit vn visage incõnu, qui luy met en bouche vn morceau qui doit le rendre bien heureux; & en effet se réueillant il trouue sur sa langue ie ne sçay quoy qu'il ne peut recognoistre; qu'vn Huron Infidele eust tenu pour [74] vne marque de bonheur, & qu'il eust conserué comme vn present de quelque Demon familier: car c'est ainsi que les demons se cõmuniquent en ces païs sous des formes empruntées, tantost d'vn ongle de hibou, tantost d'vne peau de quelque serpent monstrueux, ou de choses semblables qui apportent avec foy le bon-heur pour la pesche & la chasse, pour le trafiq & le ieu; d'aucuns mesmes sont en vsage comme des philtres pour attirer à foy l'amour.

Nostre Catechumene estoit desia trop auant dans les sentimens de la Foy pour s'estonner de ces menaces, ou se rendre aux promesses du Diable. Il renonce à tout ce commerce d'enfer, son recours est à Dieu; & depuis son Baptesme tous ces phantomes disparurent. Il fait incontinent profession publique de la Foy, refuse d'assister aux Conseils où il s'agiroit de quelque chose defenduë par les loix de Dieu, & veut que tout le païs sçache qu'il prefere les deuoirs de Chrestien à toute autre chose; & le bon est qu'en tout cela, quoy qu'il fasse paroistre vn courage vrayement heroique, [75] foulant aux pieds tous les ref-

deeply. He commenced to receive instruction, he took pleasure in Heavenly things, and resolved publicly to embrace the Faith. Thereupon the Devil frightens him in dreams. Sometimes he sees before his eyes a Captain, who had been one of his old friends, who comes back from the other world, and reproaches him with his want of affection in seeking thus to separate himself forever from all those who had such affection for him. On another occasion, he sees one whose face he does not know, who puts in his mouth a morsel that is to make him very fortunate; and indeed, on awakening, he finds something on his tongue that he cannot recognize, and that an Infidel Huron would have considered as [74] a sign of good fortune, and would have preserved as a gift from some familiar Demon. For it is thus that the demons manifest themselves in these countries, under assumed shapes,—sometimes an owl's claw, sometimes the skin of a hideous serpent, or similar things, that bring with them good luck in fishing and hunting, in trading and gambling. Some of them are even used as philters to attract love.

Our Catechumen was already too far advanced in the sentiments of the Faith to be frightened by such threats, or to yield to the Devil's promises. He renounces all such hellish intercourse; he has recourse to God; and after his Baptism all these phantoms disappear. He at once makes a public profession of Faith, refuses to attend the Councils when anything forbidden by the laws of God is to be discussed, and wishes the entire country to know that he prefers the duty of a Christian to everything else. And the best part of all is, that in all this,—although he has manifested a truly heroic courage,

pects humains, qui ne regnent pas moins icy qu'en France, c'est toutefois avec vn esprit de douceur si aymable, que les plus ennemis de la Foy ne peuvent rien reprendre en luy. Aussi a-t'il à cœur cette vertu de mansuetude, comme la voye la plus puissante de gagner les Infideles à Iesus-Christ.

Mes freres, dit-il fouuent aux Chrestiens qu'il exhorte, preschons aux Infideles par nos exemples, & sur tout prenons garde à ne les pas aigrir. Vn esprit alteré se reuolte contre foy mesme & contre Dieu; la verité ne luy paroist qu'au milieu d'un nuage, & il ne peut auoir d'amour pour la vertu, quelque beauté qu'elle ayt tandis qu'il la regarde comme ennemie de son peché. Gagnons les à Dieu par amour, supportons leur foiblesse, ayons compassion de leurs fautes, ne parlons point si vous voulez de nos mysteres, pourueu que nous rendions nostre vie si aymable par son innocence, qu'ils soient contraints en nous ayant d'aymer la Foy.

Le second de ces Capitaines se nomme [76] Mathurin Astisksa. C'est vne humeur toute cōtraire à celui dont ie viés de parler: ce n'est qu'ardeur, ce n'est que feu & flamme, & comme il est d'un excellent esprit & naturellement eloquent, il ne peut cōtenir son zele, il faut qu'il reprenne le vice, qu'il fasse la guerre au peché, qu'il confonde les Infideles, qu'il se mocque de tous leurs demons, qu'il parle des grandeurs de Dieu, des beautez de la Foy, du miserable estat des hommes en cette vie, si l'attente d'un bonheur eternal n'adoucissoit leurs peines, ne moderoit les craintes inéuitables d'une mort qu'ils ont tousiours deuant les yeux, & ne contentoit les desirs infatiables qu'ils ressentent de se voir bien-heureux. Mon cœur,

[75] by trampling on all human considerations, which prevail here not less than in France,— he nevertheless acts with such loving gentleness that those who are most hostile to the Faith can find nothing to blame in him. For this reason, this virtue of mildness is dear to his heart as the most powerful means of winning the Infidels to Jesus Christ.

“ My brothers,” he often says to the Christians whom he exhorts, “ let us preach to the Infidels by our examples, and let us, above all, be careful not to embitter them. A mind that is offended turns against itself and against God. Truth appears to it only in the midst of a cloud; and it can have no love for virtue, however beautiful it may be, while it looks upon that as hostile to its own sin. Let us win them over to God by love; let us bear with their weakness; let us have compassion on their faults; let us not speak of our mysteries, if you will, provided that we make our lives so lovable by their innocence that the Infidels shall be constrained, in loving us, to love the Faith.”

The second of these Captains is named [76] Mathurin Astiskwa. He is of an altogether different humor from him whom I have just mentioned. He is all ardor, all fire and flame, and as he has an excellent mind, and is naturally eloquent, he cannot restrain his zeal. He must reprove vice; he must make war on sin; he must confound the Infidels; he must scoff at all their demons; he must speak of the greatness of God, of the beauty of the Faith, of the miserable condition in which men would be in this life, if the hope of eternal happiness did not lighten their troubles, did not moderate the inevitable fear of a death that is ever before their eyes, and

dit-il, est tout à Dieu, & ne fongeant qu'à luy ie ne puis parler que de luy. Le Ciel & la terre & les eaux, tout m'inuite à le loier fans ceffe: & quand mesme ie cesserois de regarder les ourages qu'il a exposé à nos yeux, pour se faire connoistre, iamais ie ne cesseray de l'aymer. Mais ce qui est d'excellent en cet homme, ses actions parlent plus haut que ses paroles. Il a renoncé à sa charge [77] de Capitaine, crainte de s'y voir engagé à quelque offense contre Dieu: sa mere, sa femme, ses parens, tout son bourg s'est bandé contre luy; rien de tout cela ne l'a pû esbranler. La paureté, nous disoit-il, ne m'estonnera pas, Dieu me feruir de parens, & de mere & luy seul fera mon appuy. Que ma femme s'éloigne de moy & me rauisse mes enfans; ie les ayme en effet plus que chose du monde, mais iamais leur amour n'empeschera celuy de Dieu. Mon cœur est disposé à tout, vn regard vers le Ciel me fait paroistre cōme vn rien tout ce que ie voy sur la terre, & la Foy que i'ay d'vn enfer me fait enuifager les miseres de cette vie comme de petits maux, qui ne meritent pas nos craintes, lors qu'il est question d'e-uiter vn malheur eternal. Enfin sa patience a gagné les plus Infideles, son courage les a contraint d'aduoier que la Foy esleue vn cœur au dessus & des biens & des malheurs de cette vie: & sa ioye qui paroissoit dans le plus fort de toutes ces trauerfes leur a fait reconnoistre qu'il y a des plaisirs en l'homme autres que ceux du corps, & où les sens n'ont point de part.

[78] Le troisieme de ces Capitaines Neophytes est chef d'vne bande d'environ trois cens hommes de guerre, qui demeuroient à vne iournée des Iroquois plus proches des Hurons, mais se voyans trop expo-

did not satisfy the insatiate desire that they feel, of seeing themselves happy. "My heart," he said, "belongs entirely to God, and, as I think but of him, I can speak of him alone. Heaven and earth and the waters, all call on me to praise him continually; and, even if I should cease to look upon the works that he exhibits before our eyes, in order to manifest himself, I would never cease to love him." But what is excellent in this man is, that his actions speak more loudly than his words. He has renounced his office [77] of Captain, for fear that it might compel him to some offense against God. His mother, his wife, his relatives, all his village, are leagued against him; but nothing of all this has shaken him. "Poverty," he said to us, "will not frighten me. God shall take the place of relatives and of my mother, and he alone shall be my support. Let my wife leave me, and deprive me of my children. It is true that I love them above all else in the world, but their love shall never prevent my love for God. My heart is prepared for everything. A glance toward Heaven makes all that I see on earth appear to me as nothing; and the Belief that I have in a hell causes me to look upon the miseries of this life as slight evils, which are unworthy of fear when there is a question of avoiding eternal unhappiness." At last, his patience has won over the greatest Infidels; his courage has compelled them to admit that Faith lifts the heart above both the blessings and the misfortunes of this life; and his joy, that manifested itself in the midst of all these trials, has made them acknowledge that there are pleasures for mankind other than those of the body, and in which the senses have no share.

fez à l'ennemy abandonnerent leur païs il y a enuiron cinq ans, amenerent icy leurs familles, & depuis se font répandus çà & là dans les bourgades Huronnes. Ce Capitaine se nomme Martin Tehoachiakxan. C'est vn courage qui ne respire que la guerre, & sa vie n'est qu'une fuite de combats. Il estoit amy intime de ce grand guerrier Eustache Ahatistari dont nous auons desia parlé, & luy auoit promis de son viuant qu'il le fuiuroit en la Foy. Mais le malheur arriué à ce sien amy si peu de tēps après qu'il auoit receu le Baptesme, nous faisoit croire que ces promesses n'auroient pas leur effet, que plustost il auroit auersion de la Foy, qu'il redouteroit le Baptesme, & feroit confirmé dans vne opinion commune en ces païs, que se faire Chrestien c'est renoncer à cette vie & appeller à foy la mort. Dieu toutefois a tiré nos aduantages de nos pertes, ses voyes font [79] esloignées de nos pensées, & il veut que la mort d'un Chrestien soit la semence & le germe d'un autre. Ce fut alors que ce Capitaine encore Infidele se sentit plus touché au cœur, qu'il commença à redouter plus le feu d'enfer que la mort, & que la pensée de se voir vn iour bien-heureux dans le Ciel avec l'ame de cet amy qu'il regrettoit, luy en fit prendre le chemin. Non, disoit-il au Pere qui l'instruisoit, tu m'aurois desia baptisé si tu voyois mon cœur, tu ferois conuaincu que ie desire bien faire, & que quoy qu'il arriue ie veux viure & mourir Chrestien. Veux tu donc que ie sois damné, adiuustoit-il vne autre fois; ie suis continuellement ou à la chaffe dans les bois, ou aux prises avec l'ennemy; en quelque part que i'aille ie suis en danger de ma vie, & le feu plustost que la vieilleffe confommerá cette charogne que tu

[78] The third of these Neophyte Captains is the chief of a band of about three hundred warriors, who lived a day's journey from the Iroquois that are nearest to the Hurons, but who, when they saw themselves exposed to the enemy, left their country about five years ago, brought their families here, and since then have been scattered here and there among the Huron villages. This Captain is named Martin Tehoachiakwan. He is a brave man, who breathes but war; and his life is but a series of combats. He was the intimate friend of the great warrior Eustache Ahatsistari, of whom we have already spoken, and had promised him during his lifetime that he would follow him in the Faith. But the misfortune that happened to his friend, so soon after he had received Baptism, made us suppose that those promises would not be fulfilled,—that, on the contrary, he would have an aversion to the Faith; that he would dread Baptism, and would be confirmed in the general opinion of these countries, that to become a Christian is to renounce life, and to call down death upon oneself. God however has turned our losses to our advantage. His ways are [79] remote from our thoughts and he ordains that the death of one Christian shall be the seed and germ of another. It was then that this Captain, while still an Infidel, felt his heart more deeply touched, and began to fear hell-fire more than death; and then the thought of being one day happy in Heaven, with the soul of the friend whom he regretted, induced him to enter upon the road to it. “No,” he said to the Father who taught him, “thou wouldst already have baptized me if thou couldst have seen my heart; thou wouldst have been convinced that I wish to do right, and

voy: que deuiendra mon ame si tu n'effaces mes pechez? veux tu que d'un malheur ie me precipite en un autre, & que ie meure sans estre baptizé?

Ayant eu iour pour son Baptisme il affembla ses gens. Mes neveux, leur dit-il, [80] les ennemis font à nos portes, se sauue qui pourra: reprochez moy si iamais vous m'avez veu passer au milieu des perils; mais à ce coup ie vous confesse que i'ay perdu courage, ie me retire du malheur, me fuiue qui voudra, nos affaires font au desespoir. On iuge à l'entendre parler qu'une armée ennemie est aux frontieres du païs, qu'il en a eu quelque aduis affeuré: les vns songent aux armes, les autres à la retraite, tous font saisis de crainte. Enfin les voyant dedans l'émotion il reprend la parole. Mes neveux, leur dit-il, ie ne crains pas les Iroquois, ie redoute les cruantez plus inhumaines des demons de l'enfer, d'un feu qui iamais ne s'esteint; ie vous quitte sans vous quitter, ou plustost ie quitte vos sotises, i'abandonne nos mauuaises coutumes, ie renonce dès ce moment à toute forte de peché, & sçachez que demain ie feray Chrestien.

Ces Baptismes de personnes si considerables en ont attiré plusieurs autres, mais ce qui nous console dauantage, est de voir que l'esprit de la Foy prene toüiours de plus en plus l'ascendât dans leurs [81] ames, que la grace trouue entrée dans leurs cœurs autant que dans les nostres, & que pour estre nez barbares ils n'en font pas moins bons Chrestiens.

Mon fils, disoit un iour un de ces bons sauuages à un sien fils qu'il exhortoit au bien, maintenant que ie suis au monde ie crains que ta foy ne soit appuyée sur la mienne. Quoy qu'il m'arriue ne desiste iamais du seruire de Dieu, & quand bien ie ferois massacré,

that, whatever happens, I desire to live and to die a Christian." "Dost thou wish me to be damned?" he said another time; "I am continually either hunting in the woods or fighting the enemy. Wherever I go, I am in danger of my life; and fire, rather than old age, will consume this carcass that thou seest. What will become of my soul, if thou dost not wash away my sins? Dost thou wish me to throw myself from one misfortune into another, and to die without being baptized?"

A day having been fixed for his Baptism, he gathered all his people together. "My nephews," he said to them, [80] "the enemies are at our doors. Let all escape who can. Reproach me, if you have ever seen me pale in the midst of peril; but, this time, I confess to you that I have lost courage. I withdraw from misfortune; let who will, follow me; our affairs are in a desperate state." They thought, when they heard him, that a hostile army was at the frontiers of the country, and that he had received sure news of it. Some thought of fighting, others of retreating; all were seized with fear. Finally, when he saw them thus moved, he began again to speak. "My nephews," he said, "I do not fear the Iroquois; I dread the more inhuman cruelties of the devils in hell, in a fire that is never extinguished. I abandon you, without abandoning you, or rather I abandon your follies; I abandon our evil customs; from this moment, I renounce all kinds of sin, and know ye that to-morrow I shall be a Christian."

These Baptisms of persons of such importance have brought about many others. But what consoles us still more is, to see that the spirit of Faith gains more and more the ascendancy in their [81] souls;

dy toufours d'un mefme vifage, Noftre Pere qui es au Ciel, ne fonge pas à moy difant cette priere, mais fouviens-toy que celui-là ne peut mourir qui doit efre l'vnique appuy & de ta foy & de la mienne, qui eft ton Pere & le mien, & qui feul doit fouftenir tes efpérances, quãd bien tu te verrois abandonné de tous les hommes. Je ne fçay pas fi Dieu auoit donné à ce bon fauage quelque veuë de fa mort prochaine, quoy qu'il en foit il fut affaffiné peu de iours après d'une bande Iroquoife; & l'enfant à peine aagé de quatorze ans a tellement fuiuy la vertu de fon pere, ces dernieres paroles ont fait tant d'impreffion dedans fon ame, que ie ne puis douter que cet [82] efprit diuin qui touche fortement d'une extremité à l'autre, & va difpofant toutes chofes avec douceur pour le falut de fes efleus, n'euft animé & le cœur & la voix de ce pere, afin qu'en mefme temps il le difpofaft à vne faincte mort, & le fils à vne faincteté de vie digne du nom de Chreftien, & de la Foy que toufours il a du depuis conferué malgré fa mere & tous fes parens Infideles, en vn aage qui ne peut auoir de refolution pour vn fuiet fi efloigné des fentimens de la nature, finon celle qui vient du Ciel.

Cet enfant n'a pas eité feul vexé de fes parens à caufe de la Foy: plusieurs ont eu befoin d'un femblable courage. Tel a eité contraint de fe voir errant çà & là, & de chercher ailleurs fa vie, eítant chaffé de fa cabane où on ne pouuoit le fupporter dãs l'exercice de Chreftien. D'autres fe font bannis eux mefmes de leur propre maifon, fe font priuez des contentemens de la vie, & du fuport de leurs parens, aimans mieux renoncer aux douceurs de cette amitié, & abandonner cet appuy de la nature,

that grace finds entrance into their hearts as much as into ours; and that, although they are born barbarians, they are none the less good Christians.

“ My son,” said one of these good savages one day to his son, whom he was exhorting to good, “ now that I am in the world I fear that thy faith is founded on mine. Whatever may happen to me, never desert the service of God; and, even if I should be slain, say always, with the same countenance, ‘ Our Father who art in Heaven.’ Do not think of me while saying that prayer; but remember that he cannot die who should be the sole prop of thy faith and of mine,—who is thy Father and mine, and who alone should sustain thy hopes, even if thou shouldst see thyself abandoned by all men.” I know not whether God had given this good savage some presentiment of his approaching death. In any case, he was assassinated a few days afterward by a band of Iroquois. The child, who was barely fourteen years old, has so well imitated the virtue of his father, and his last words have produced such an impression on his mind, that I cannot doubt that this [82] divine spirit, who so profoundly influences, from one extremity to the other, and who disposes of all things with gentleness for the salvation of his elect, had inspired both the heart and the voice of the father. Thus, at the same time, he prepared himself for a holy death, and the son for a godliness of life worthy of the name of Christian and of the Faith, that he has since preserved in spite of his mother and of all his Infidel relatives, at an age which has no resolution in a matter so remote from the feelings of nature except that which comes from Heaven.

This child has not been the only one who has been

que de fouïller la beauté de la grace qu'ils auoient receuë [83] au Baptesme. Car plus, disoient-ils, nous sentons d'inclination pour nos parens, moins d'horreur auons nous naturellement de leurs fautes, & plus aussi deuous nous craindre qu'en les aimant nous n'aimions enfin leurs pechez.

Tous les Chrestiens de cette Mission ont esté fortement dans l'espreue, principalement sur la fin de l'hyuer. Car comme leur nombre s'estoit rendu considerable, qu'ils tenoient bon à ne point vouloir assister aux superstitions du païs, qu'en fuite de cela ces ceremonies diaboliques estoient delaisées de plusieurs, que les débauches deuenoient vn peu refroidies; on redoubla les calomnies contre la Foy, qu'elle tendoit à la subuersion du païs, que les malades demeuroient sans secours, que la guerre alloit tout rauageant de plus en plus, que la famine les menaçoit, que les plus innocentes recreations (c'est ainsi qu'ils appellēt leurs crimes) ne trouuoient plus quasi de lieu, & que par tout où se rencontroit vn Chrestien, il falloit ou rougir de honte, ou abandonner la pensée du peché, que leurs ancestres ne viuoient pas dans ces [84] referues, qu'en ce temps là le païs estoit florissant, que tous les malheurs les accueilloient depuis qu'on auoit commencé de publier icy la parole de Dieu, que les croyans (c'est icy le nom des Chrestiens) deuoient ou bien se retirer à part, ou conseruer leur Foy dans le fond de leur ame, sans condamner si publiquement les coustumes de leurs peres, qu'il ne falloit plus les inuiter ny aux conseils, ny aux festins, qu'on deuoit rompre le commerce avec eux: ou plustost si on vouloit conseruer le païs, assembler sans delay vn Conseil general pour faire renōcer la Foy ou de gré

persecuted by his relatives on account of the Faith. Many have had need of similar courage. One has been compelled to wander here and there, and to seek his livelihood elsewhere, after having been driven from his cabin where they could not bear his observance of Christian duties. Others have banished themselves from their own dwellings; have deprived themselves of the comforts of life, and of the aid of their parents,—preferring to renounce the pleasures of such friendship, and to abandon this natural support, rather than soil the beauty of the grace that they had received [83] in Baptism. “For,” they said, “the more affection we feel for our parents, the less horror we naturally have for their faults; and the more also should we fear that, in loving them, we may in the end love their sins.”

All the Christians of this Mission were greatly tried, especially at the end of the winter. For, as their number had become considerable, and they firmly persisted in refusing to join in the superstitious practices of the country,—so that those diabolical ceremonies were given up by many, and the debaucheries moderated to some extent,—the calumnies against the Faith redoubled. They asserted that it tended to the subversion of the country; that the sick remained without succor; that war ravaged everything more and more; that famine threatened them; that the most harmless amusements (thus they called their crimes) could hardly be indulged in; that wherever a Christian happened to be, they had to blush with shame or give up the thought of sin; that their ancestors did not live in such [84] restraint. They claimed that in those days the country flourished; that all these misfortunes had fallen on them

ou de force à ceux qui se trouuoient desia dans ce party. En vn mot les calomnies en viennent si auât, & cette haine contre la Foy est renduë si publique, que les Chrestiens, qui du commencement ne croyoient pas que les affaires en deussent venir à ce point, iugerent qu'il falloit au plustost coniurer cet orage.

Ils s'affemblerent pour cet effet & cherchent les moyens de parer à ce coup: mais plus ils parlent là deffus, plus ils y voyent d'obscurité. Enfin l'vn d'eux [85] prend la parole. Mes freres, leur dit-il, ce sont les affaires de Dieu plus que les nostres, c'est à luy d'appaiser ces tempestes, & à nous de souffrir avec ioye, ou du moins avec patience autant qu'il le voudra. Voila les sentimens que Dieu me donne, faites moy part des vostres, puisque nos cœurs n'estans qu'vn dans la Foy ne doiuent auoir rien de secret lors qu'on s'attaque à nous comme Chrestiens. Pour moy, dit l'vn, lors que i'entends ces calomnies, & que les iniures me suiuent, ie passe mon chemin, ie pense que ces pauvres Infideles sont comme des chiens qui abayent. Que m'importe quoy qu'ils disent ou fassent contre moy, pourueu que i'aille au Ciel. Ie me tourne vers eux, replique vn autre, ie leur dis qu'ils prennent courage, qu'ils continuent à me maudire, que Dieu me fait du bien lors qu'ils me font du mal, & qu'en me disant ces iniures, ils attirent sur moy vn amas de benedictions qui leur sont inconnuës. Mon cœur, dit vn troisiëme, voudroit bien quelquefois se vanger, mais quand ie songe que Iesus-Christ estant sur terre a plus enduré que cela, ie me console, & [86] ie le prie qu'il me donne courage iusqu'à la fin. Chacun auance ses pensées, & après tout ils reconnoissent que Dieu est tousiours

since the word of God had commenced to be preached here; that the believers (such is the name of the Christians here) should either withdraw apart, or retain their Faith in the depths of their own souls, without condemning the customs of their forefathers in so public a manner; that these should not be invited either to councils or to feasts, and that all relations with them should be broken off,—or rather, if it were desired to preserve the country, a general Council should be called at once, to make those who were already of that party renounce the Faith, either willingly or by force. In a word, these calumnies went so far, and this hatred against the Faith became so public, that the Christians—who, at the beginning, did not think that matters would come to such a pass—considered it necessary to avert the storm as soon as possible.

They assemble for that purpose, and seek means whereby to parry the blow. But the more they speak of it, the less clearly do they see. Finally, one of them [85] addressing the others, says, “My brothers, these are God’s affairs more than ours. It is for him to allay these tempests, and for us to suffer joyfully, or at least patiently, as long as he chooses. Such are the sentiments that God gives me; tell me yours, because, as our hearts are but one in the Faith, they should have no secrets from one another when we are attacked as Christians.” “For my part,” said one, “when I hear those calumnies, and when insults follow me, I go on my way; I look upon those poor Infidels as baying hounds. What matters it to me what they say or what they do to me, provided I go to Heaven?” “I turn toward them,” says another, “and tell them to take courage, to con-

semblable à foy mefme, qu'il est le Dieu de paix, & le Dieu de confolation, & que plus on endure pour luy, moins on s'estonne des souffrances.

Pour conclusion, Mes freres, leur dit Estienne Totiri, puis qu'en cette affemblée vous me regardez comme vostre Capitaine, voicy le resultat de ce Conseil, & la pensée que Dieu me donne, Ne craignons rien que le peché.

Je ne sçay pas où aboutiront ces orages, mais ie ne suis pas hors d'esperance de voir en ces païs, dans peu d'années, des martyrs pour la Foy, & peut estre ne ferons-nous pas les premiers. La ferueur de quelqu'un de ces bons Neophytes meritera cette faueur du Ciel; au moins i'en voy que Dieu ce semble va disposant à cette grace, qui mesprisent leur vie, & enuifagent cette mort comme vne recompense de ce qu'ils font & voudroient faire pour l'avancement de la Foy. Quoy qu'il en soit, ces desirs ne font pas dans la portée de la nature, & les voyant dedans [87] vn cœur barbare, nous sommes contraints de reconnoistre que c'est vn ouvrage de Dieu, qu'il y traaille plus que nous, & qu'il veut en tirer sa gloire, c'est à nous de le suiure, & d'affermir sur luy nos esperances, quelque opposition que l'enfer & la terre puissent apporter à la conuersion de ces peuples.

Je m'estois referué sur la fin de ce Chapitre à rapporter quelques sentimens de ces bons Chrestiens, mais la crainte de la longueur me les fera obmettre; c'est assez que le Ciel les voit, & que l'Eternité nous donne tout le loisir de benir l'Autheur de ces graces, qui par tout est luy mefme, riche & abondant en ses misericordes. Encore vne ou deux choses auant que le finir.

tinue to curse me; that God does good to me when they do evil to me; and that, by uttering such insults to me, they call down on me a multitude of blessings that are unknown to them." "My heart," says a third, "would sometimes like to be revenged; but when I think that Jesus Christ, while on earth, endured more than that, I console myself, and [86] beg him to give me courage to the end." Each one tells his thoughts, and, after all, they acknowledge that God is ever true to himself; that he is the God of peace and the God of consolation; and that the more we endure for him the less shall we be afraid of suffering.

In conclusion, "My brothers," says Estienne Totiri to them, "since in this meeting you look upon me as your Captain, here is the result of this Council, and the thought that God gives me: let us dread nothing but sin."

I know not how these storms will end; but I am not without hope of seeing, in a few years, martyrs for the Faith in these countries, and perhaps we shall not be the first. The fervor of some one of these good Neophytes will deserve that favor from Heaven. At least, I see some whom God seems to be preparing for that grace, who disregard their lives, and look upon such a death as a reward for what they do and wish to do for the advancement of the Faith. In any case, such desires are not within the scope of nature; and, when we see them in [87] the heart of a barbarian, we are compelled to admit that it is a work of God, who does more for it than we, and who wishes to derive from it his glory. It is for us to follow him, and to rest our hopes firmly on him,

Vn bon homme aagé de foixante ans, sa femme, & deux de leurs enfans, tous Chrestiens, ayant appris qu'une de leur parente se mouroit au milieu des bois, & qu'un petit enfant encore à la mamelle ne pouvoit suruiure à sa mere, furent touchez de charité, & du desir de sauuer & la mere & l'enfant, au moins pour le Ciel. Ils se font tous instruire de la formule [88] du Baptesme, partent de compagnie dans vn temps bien fascheux sur la fin de l'hyuer, font trois iournées entieres de chemin sur des neiges profondes, & la plupart sur les glaces d'un lac, qui estant percées çà & là estoient remplies d'autant de precipices. A peine faisoient-ils cent pas sur ce lac, qu'ils ne se vissent en danger de la mort, & mesme quelques-vns enfoncerent bien auant dedans l'eau. Enfin après bien des traux, & bien des craintes, ils trouvent cette pauvre femme malade, baptisent son enfant, secourent & l'un & l'autre des rafraichissemens qu'ils ont porté; & ie ne doute point que le Ciel ne prist plaisir à cette charité, & que Dieu n'ait voulu la benir. Maintenant & la mere & l'enfant sont pleins de vie, & cette famille Chrestienne va s'auançant de iour en iour dans les sentimens de la Foy. Non, disoient-ils à leur retour, iamais nous n'eussions crû qu'il y eut des plaisirs si remplis de douceur au milieu des perils, nous craignons tous la mort quasi à chaque pas que nous faisions dessus ces glaces, mais cette crainte estoit aimable, nous estions en mesme [89] temps & dans la peur & dans la ioye, & iamais nous n'auons prié Dieu de si bon cœur & avec tant d'amour: Nous n'osions luy demander ny la mort ny la vie. Mon Dieu, luy disions-nous sans cesse, vous voyez nostre cœur, & pourquoy nous sommes en

whatever opposition hell and earth may offer to the conversion of these peoples.

I had intended, at the end of this Chapter, to relate some sentiments of these good Christians, but fear of being tedious induces me to omit them. It is enough that Heaven sees them, and that Eternity will give us every leisure to bless the Author of such graces, who is everywhere true to himself, and rich and abundant in his mercies. One or two things more before finishing.

A good man, sixty years of age, his wife, and two of their children, all Christians, heard that one of their relatives was dying in the midst of the woods, and that a little child, still at the breast, could not outlive her mother. They were filled with compassion, and with the desire to save the mother and the child at least for Heaven. They all had themselves taught the formula [88] of Baptism; started in company, in very bad weather, at the end of the winter; performed a three days' journey through deep snow and, during most of the time, on the ice of a lake which was broken here and there,—presenting so many pitfalls that they could hardly go a hundred paces on that lake without seeing themselves in danger of death, and some of them even sank deep into the water. Finally, after great labor and many fears, they found the poor sick woman, baptized her child, and succored both of them with the restoratives that they carried with them; and I have no doubt that Heaven took pleasure in that act of charity, and that God has chosen to bless it. At present, the mother and child are full of life, and this Christian family is making daily progress in the sentiments of Faith. “No,” they said on their return, “we would never

chemin, difpofez de nos vies felon vos volontez, que noftre peine vous aggrée, après cela quoy qu'il arriue noftre eſprit eſt content, ſi nous nous noyons dedans ces eaux nous ferons heureux dans le Ciel.

Nous auons introduit icy dans les Hurons que les Chreſtiens portaſſent leur chapelet au col comme vne marque de leur Foy: nous en voyons de bons effets. Je ne ſçay, difoit vn iour vne femme infidele à vn ieune Chreſtien, ce qui a pû changer la beauté de ton naturel: depuis que tu porte ce chapelet tu n'es plus ce que tu as eſté, & moy meſme ie n'ay pas l'affeurance de te porter ces paroles de douceur dont autrefois tu m'as ſi fouuent preuenü: c'eſt fans doute que ce chapelet t'enforcele; oſte-le de ton col & ie te parleray. En effet la deuotion que reſſentent tous nos Chreſtiens, foit à dire [90] leur chapelet, foit à le porter ſur eux comme vn gage ſacré de ce que Dieu leur eſt, & de ce qu'ils veulent luy eſtre; cet amour qu'ils ont pour la Vierge, merite que le Ciel les protege d'un ſecours plus puiffant, qu'il foit leur bouclier & leur deſenſe, notamment pour la chaſteté, en vn païs où on met au rang des vertus d'eſtre impudique. Mais ſur tout les Feſtes & Dimanches ils ſ'affemblent ſur le midy pour le reciter tous enſemble, ils le font à deux chœurs ſe répondant les vns aux autres avec tant de douceur, qu'on voit bien que leur ame a des attraits particuliers à cette forte de priere.

Je finiray ce Chapitre par vne mort d'une Chreſtienne, qui ſans doute aura eſté tres-pretieufe aux yeux de Dieu: elle ſe nommoit Chriſtine Tforihia & auoit eſté baptizée en l'année 1639. elle eſtoit mere de cet excellent Chreſtien dont j'ay deſia parlé,

have thought that there were pleasures so sweet in the midst of perils. We all feared death, at almost every step that we took on the ice; but that fear was a pleasant one. We were at the same [89] time both in fear and in joy, and we never prayed to God so heartily and so lovingly. We did not venture to ask him either for death or for life. 'My God,' we said to him continually, 'you see our hearts and why we are on this journey. Dispose of our lives according to your will. May our troubles be agreeable to you. After this, whatever may happen, our minds are content. If we are drowned in these waters, we shall be happy in Heaven.' "

We have introduced here in the Huron country, among the Christians, the custom of wearing their rosaries around their necks as a sign of their Faith. We see the good effects of it. "I know not," said an infidel woman one day to a young Christian, "what can have altered the beauty of thy character. Since thou wearest that rosary, thou art no longer what thou wert; and I myself have not the assurance to say to thee those soft words with which thou didst formerly so often forestall me. It is doubtless because that rosary bewitches thee. Remove it from thy neck, and I will speak to thee." In fact, the devotion felt by all our Christians either for saying [90] their rosary, or for wearing it as a sacred pledge of what God is to them, and of what they wish to be to him, and the love that they have for the Virgin, deserve that Heaven should protect them with most powerful assistance,—that it should be their shield and their defense, especially as regards chastity in a country where shamelessness is classed as a virtue. But, above all, they meet about noon on Festival

Estienne Totiri: & ie puis dire en verité, que depuis le moment de sa conuerfion elle auoit esté tousiours montant dans la pratique des vertus les plus hautes qui foient au Christianifme; mais fur tout dans vn amour des souffrâces [91] & afflictions de cette vie, qui, difoit-elle, luy fembloient ple[i]nes de douceur, depuis qu'elle auoit fceu que ce corps affligé deuoit enfin refusciter pour ioüir d'une gloire qui n'auroit point de fin. Elle receut fes Sacremens avec des fentimens de pieté remplis d'amour; entre autres elle fentoit vne affection tres tendre enuers la faincte Vierge; le ne doute point que dans le Ciel elle ne goufte à iamais les fruits de cette deuotion: mais ie ne fçay fi mefme auant la mort elle n'en a point reffenty les douceurs: au moins voicy ce qui luy arriua quelques heures auant que de mourir; lors qu'elle estoit proche de l'agonie ayant defia perdu l'vfage & le fentiment de la veuë, elle s'efcria tout d'un coup comme eftonnée & rauie dans l'admiration, O mon fils ne voy tu pas cette rare beauté de cette grâde Dame éclatante en lumiere qui eft icy à mon costé; ne voy tu pas ce beau liure qu'elle porte ouuert entre fes mains, n'entens tu pas ces paroles d'amour: ô qu'elle me parle bien mieux que nos freres les François, que fes discours penetrent bien plus auant dedans mon cœur, [92] qu'elle eft aymable & qu'il fait beau la voir! Cette bonne femme parloit à vn de fes enfans excellent Chrestien nommé Paul Okatakſan; Ma mere vous refuez, luy dit ce ieune homme, ie ne voy rien, & vous comment pourriez vous voir ce que vous dites ayant defia les yeux fermez? Non, non, mon fils, replique cette mere, ie ne me trompe aucunement, ny ne te veux tromper.

days and on Sundays, to recite it all together; they do this in two choirs, who respond to each other with such sweetness that it is easy to see that that sort of prayer causes special delights to their souls.

I shall conclude this Chapter with the death of a Christian woman, which, without doubt, must have been most precious in the sight of God. Her name was Christine Tsorihia, and she had been baptized in the year 1639. She was the mother of that excellent Christian of whom I have already spoken, Estienne Totiri; and I can truly say that, from the moment of her conversion, she had always progressed in the practice of the highest virtues of Christianity,—but, above all, in a love for the sufferings [91] and afflictions of this life, which, she said, seemed to her full of sweetness since she had known that this afflicted body will one day rise again, to enjoy a glory that will be without end. She received the Sacraments with sentiments of a piety full of affection. Among other things, she had a very tender devotion to the blessed Virgin. I have no doubt that in Heaven she will enjoy forever the fruits of that devotion; but I know not whether, even before death, she did not feel the sweetness thereof. At least, this is what happened to her some hours before her death. When her agony approached, she had already lost the use and sense of her sight. She suddenly exclaimed, as if astonished and ravished with admiration: “O my son, seest thou not the rare beauty of that great Lady, all brilliant with light, who stands at my side? Seest thou not that beautiful book that she carries open in her hands? Hearest thou not those words of love? Oh, how much better she speaks to me than our brothers, the French!

Regarde de l'autre costé ces ieunes François qui l'accompagnent, les plus beaux que i'aye iamais veu, que leurs habits font riches, mais plustost preste l'oreille à ce que me dit cette Dame, ô qu'il fait beau la voir! là deffus elle encline à la mort. Elle fut la seconde enterrée en nostre Cemetiere de fainte Marie, y ayant esté transportée de son bourg où elle mourut, esloigné de six lieües, ainsi que de son viuant elle l'auoit desiré.

Nous auons esté plus de huit mois sãs sçauoir cette particularité de sa mort, son fils Paul n'ayant pas tenu plus de conte de cette vision que d'une refuerie, dans la pensée qu'il auoit qu'il ne pouuoit y auoir d'autre veüe que celle des [93] yeux. Vn iour par vn rencontre il raconta le tout à son ainé Estienne Totiri, qui enfin nous le declara il y a quelques iours sur le point qu'il estoit de partir pour la guerre, nous disant qu'il croyoit pour luy que ces ieunes François d'une beauté si rare estoient des Anges du Ciel qui tenoient compagnie à la tres-fainte Vierge, pour qui sa mere auoit eu des deuotions si tendres.

How her words penetrate deep into my heart! [92] How amiable she is, and how beautiful it is to see her!" The good woman spoke to one of her sons, an excellent Christian named Paul Okatakwan. "My mother, you are dreaming," said the young man to her; "I see nothing, and how can you see what you say you do, since your eyes are closed?" "No, no, my son," replied the mother; "I am not at all mistaken, nor do I wish to deceive thee. See on the other side those young Frenchmen who accompany her; they are the handsomest I have ever seen. What rich clothes they wear! But listen rather to what that Lady says to me! Oh, how beautiful it is to see her." Thereupon she passed away in death. She was the second who was buried in our Cemetery of sainte Marie, for she was carried there from her own village, where she died, about six leagues distant, according to the wish that she had expressed in her lifetime.

We were more than eight months without knowing these particulars of her death; for her son Paul did not pay more heed to that vision than if it had been a dream, thinking that there could be no other sight but that of the [93] eyes. One day, by accident, he related the whole story to his elder brother, Estienne Totiri, who finally told it to us some days ago, as he was about to leave for the war, saying that, as for him, he believed that those young Frenchmen of such rare beauty were Angels from Heaven, who accompanied the most blessed Virgin, for whom his mother always had such a tender devotion.

CHAPITRE V.

DE LA MISSION DE SAINT MICHEL AUX TAHON-
TAENRAT.

L'AN passé nous receumes les premières nouvelles de Quebec par deux Hurōs, qui y ayant hyuerné remonterent icy haut fur la fin du printemps, aborderent à nos portes, nous rendirēt quelques pacquets de lettres qu'ils auoient faueuz d'un naufrage où ils firent perte de tout leur bien : mais dirent ils nous n'auons pas perdu ce que nous estimons plus que nos biens & que nos vies. Le Pere Brebeuf a esté nostre maistre, la Foy a trouué [94] entrée dans nos cœurs, les exemples que nous auons veu des François & des Algonquins conuertis, le zele & la charité des saintes filles Religieuses, l'amour que les Capitaines François portent aux Chrestiens, & ces femmes de grād courage qui ont passé les mers pour auancer les momens de nostre conuersion, l'appuy qu'Onontio donne à la Foy (c'est Monsieur de Montmagny nostre Gouverneur) & l'estime qu'il en fait paroistre par deffus toutes choses, la vertu que nous voyions aussi fouuēt que son visage. Tout cela, difoient-ils, font des preuues qui nous ont contraint d'auoüer que les veritez que tant de monde nous annonce meritent vniquement d'estre adorées, & qu'il faut que le Dieu des Chrestiens soit vrayement tout puissant, puisque tant de personnes de merite s'employent si faintement en son seruice. En vn mot

CHAPTER V.

OF THE MISSION OF SAINT MICHEL AMONG THE
TAHONTAENRAT.

LAST year we received the first news from Quebec through two Hurons who, after wintering there, returned up here at the end of the spring, landed at our doors, and handed us some packages of letters that they had saved from a wreck in which they lost all their own property. "But," they said, "we have not lost what we value more than our property and our lives. Father Brebeuf has been our master. The Faith has found [94] entrance to our hearts. The examples of the French and converted Algonquins that we have seen; the zeal and charity of those holy women, the Nuns; the love borne to the Christians by the French Captains, and by those women of great courage who have crossed the seas to hasten the moment of our conversion; the support that Onontio gives to the Faith" (that is, Monsieur de Montmagny, our Governor) "and the esteem that he manifests for it above all things; his virtue, that we saw as often as his face,—all these," said they, "are proofs which have compelled us to admit that the truths announced to us by so many people deserve above all things to be adored; and that the God of the Christians must, in truth, be all-powerful, since so many persons of merit exert themselves so holily in his service. In a word," they

dirent ils, nous estions descendus à Quebec infideles, & nous en reuenons Chrestiens.

Ils estoient tous deux du bourg de S. Michel, l'un se nomme Paul Atondo, l'autre Iean Baptiste Aotio-k&andoron: [95] aussitost qu'ils y furent arriuez, on les accueille de toutes parts, on leur demande leur fortune, Paul Atondo prend la parole, comme il est Capitaine: Sçachez mes freres, leur dit-il, que i'ay promis à Dieu de viure & de mourir en son seruice, que ie suis baptisé, que ma gloire est d'estre Chrestien. Si i'ay esté d'un naturel fâcheux, & si plusieurs m'ont redouté, attendez quelques mois à porter iugement de moy, les François en me baptizant ont tiré tout le mal qui estoit en mon ame, mon cœur est tout changé, & vous verrez que la douceur est entrée dans mon esprit avec la Foy. Faites vous baptizer mes freres, que tous craignent l'enfer, nos malheurs cesseront, nous n'aurons plus de traistres en nos conseils qui reçoient pension de l'ennemy pour luy descouurir nos desseins, le larcin fera banny d'avec nous, on ne sçaura que le nom de l'enuie, la médifance n'osera paroistre, nos haynes ne feront plus que pour le vice, & d'une terre de malheur nous en ferons un pais de benediction. Là dessus il prend un Crucifix en main; Mes freres, adioûte-t'il, i'ay crû avec vous [96] que c'estoit là celui qui nous cauoit les maladies, & qui dépeuploit nos bourgades, i'ay esté des premiers à dire que les regards en estoient venimeux & apportoient la mort. Nos pechez ferment nos yeux à la lumiere, la Foy a fait tomber les taves, qui cauoient mon aueuglement: maintenant c'est ce Crucifié que i'adore, c'est luy seul que ie reconnois pour maistre de nos vies, pour auteur de nostre salut.

said, "we went down to Quebec infidels, and we come back Christians."

They both belonged to the village of St. Michel. One was named Paul Atondo and the other Jean Baptiste Aotiokwadoron. [95] As soon as they had arrived, they were welcomed on all sides, and were asked what fortune they had had. Paul Atondo spoke, as he is a Captain. "Know, my brothers," he said, "that I have promised God to live and to die in his service; that I am baptized; that I glory in being a Christian. If I have been of an irritable temper, and if many have feared me, wait some months before pronouncing judgment on me. The French, by baptizing me, have taken away all the evil that was in my soul. My heart is quite changed, and you will see that gentleness has entered into my mind with Faith. Have yourselves baptized, my brothers; let all fear hell. Our misfortunes will cease; we shall no longer have traitors in our councils, who receive pensions from the enemy for discovering our plans to him. Theft will be banished from among us; envy will be known only by name; calumny will hide its head; our hatred will exist but for vice; and, out of a land of misfortune, we shall make a country of blessedness." Thereupon he took a Crucifix in his hand. "My brothers," he added, "I have believed with you [96] that it was this that caused sickness and that depopulated our villages. I was one of the first to say that its looks were venomous and caused death. Our sins close our eyes to the light. Faith has made the scales drop that caused my blindness. Now it is this Crucified one that I adore. Him alone I acknowledge as the master of our lives, as the author of our salvation."

Ce changement d'un homme qu'on eust creu deuoir estre vn des derniers à embrasser la Foy estonne les esprits, mais sa constance leur donna plus d'admiration quelques iours après. Le malheur tout d'un coup l'accueille, la mort luy rauit vn enfant qui estoit son vnique; vne niepce, qui en ce païs est vn appuy plus affeuré à vn homme que ses propres enfans, est emportée en mesme temps de maladie; deux Iroquois cachez derriere vn arbre sortent de leurs embuches affaffinent au milieu de son champ vne sœur qui feule luy restoit. Ces defastres m'eussent estonnez si ie n'auois la Foy, dit-il aux Infideles, & c'est maintenant que ie [97] voy que les richesses d'un Chrestien ne font pas hors de luy, qu'il porte son thresor en son cœur, & que l'esperance du Ciel affermit plus vne ame que tous les malheurs de la terre n'auront de force pour l'abatre. Il restoit encore à sa sœur assez de vie pour son salut; Ce bon Neophyte luy parle du Paradis & de l'enfer, luy fait detester ses pechez, elle souhaite le Baptesme, luy qui n'auoit iamais fait ce mestier la recommande à Dieu, la baptize autant qu'il le peut, & afin, disoit-il, que plus affeurément elle soit baptisée, il luy fait renouueller ses actes, & renouuelle son Baptesme iusqu'à cinq & six fois. Mais tous n'eurent pas plus d'effet l'un que l'autre: car quoy que l'eau ne manquaft pas à son Baptesme, il auoit oublié la formule, ou iamais ne l'auoit apprise. Tu es le Maistre de sa vie toy qui as fait le Ciel & la terre, n'importe qu'elle meure pourueu que sō ame soit bien-heureuse dans le Ciel: c'est toy qui as mis la Foy dans son cœur, & maintenant ie la baptise, afin que luy faisant misericorde tu luy efface ses pechez. Voila les paroles

Such a change, in a man whom one would have believed to be among the last to embrace the Faith, astonished the minds of all, but his constancy excited more admiration in them, a few days later. Misfortune suddenly came upon him; death deprived him of his only child; a niece—who in this country is a surer support for a man than are his own children—was carried off at the same time by sickness; two Iroquois, who were hidden behind a tree, rushed from their ambush and murdered, in the middle of her field, the only sister that remained to him. “Such disasters would have stunned me if I had not Faith,” he said to the Infidels; “and now I [97] see that a Christian’s riches are not without him,—that he carries his treasure in his heart; and that the hope of Heaven fortifies a soul more than all the misfortunes on earth can have strength to cast it down.” Enough life yet remained to his sister to secure her salvation. The good Neophyte spoke to her of Paradise and of hell, and made her detest her sins. She asked for Baptism, and he, who had never administered that rite, commended her to God; baptized her, as far as he was able; and, in order, as he said, that she might be more surely baptized, he made her renew her acts, and repeated her Baptism five or six times. But none of them had any effect, one more than another; for, although water was not wanting in her Baptism, he had forgotten the formula, or had never learned it. “Thou art the Master of her life, thou who hast made Heaven and earth. It matters not if she die, provided that her soul be happy in Heaven. It is thou who hast placed Faith in her heart, and now I baptize her, in order that thou mayst have mercy on her and wipe out her sins.”

dont il se feruoit au [98] Baptesme. Mais ce Dieu de misericorde qui iamais ne manque aux esleus eut égard à sa charité, & à la Foy sincere de cette pauvre femme, qui auoit plus de desir d'estre toute à luy à la mort, qu'elle n'auoit de regret de la vie; les forces luy reuiennent vn peu; ce furent Neophyte court cinq lieuës d'vne mesme halaine pour venir en nostre Maison querir quelqu'vn des nostres. Deux de nos Peres y courent en haste, trouuent cette femme toute disposée pour le Ciel, où son ame s'enuola bien tost après auoir esté baptisée.

Je ne fais pas moins d'estat de Iean Baptiste Aotio-k&andoron, que de Paul Atondo: il est vray qu'il n'est pas de si grand credit, qu'il a moins de paroles, mais ie croy que son cœur n'est pas moins touché, & nous voyons en son procedé ie ne sçay quoy qui paroist plus animé du S. Esprit. Quoy qu'il en soit ces deux bons Neophytes, & quelque nombre de Chrestiens qui estoient desia dans leur bourg avec plusieurs Catechumenes, nous presserent si fortement sur la fin de l'Automne de faire vn plus long sejour [99] avec eux, de les instruire plus à loisir, & ne pas les priuer de la mesme consolation que nous donniõs aux bourgs de la Conception, de S. Ioseph, & de S. Iean Baptiste, que nous ne pûmes resister à de si saints desirs. Il y fallut dresser vne Chapelle, & y establir vne Mission plus à demeure que nous n'auions fait iusques alors.

Le Pere Ioseph Marie Chaumonot & le Pere François du Peron en ont eu le soin, & Dieu m'a donné la consolation enuiron deux mois de l'hyuer d'y voir les premieres ferueurs de cette Eglise.

Les Chrestiens se voyant réunis après le retour de

Such are the words that he used at the [98] Baptism. But the God of mercy, who never fails the elect, had consideration for his charity, and for the sincere Faith of this poor woman, who had more desire to belong to him entirely at death than she felt regret for life. Her strength returned for a little while. The fervent Neophyte ran five leagues without stopping, to our House, to get one of us. Two of our Fathers hastened thither; they found the woman quite prepared for Heaven, to which her soul soared, shortly after she was baptized.

I think no less highly of Jean Baptiste Aotiokwandoron than of Paul Atondo. It is true that he is not a person of as much importance; that he is less fluent of speech. But I think that his heart is none the less touched, and in his manner of acting we see something, I know not what, that seems more vivified by the Holy Ghost. At all events, these two good Neophytes and a number of other Christians, who were already in their village, with several Catechumens, urged us so strongly at the end of the Autumn to make a longer stay [99] with them, to instruct them more at leisure, and not to deprive them of the same consolation that we gave to the villages of la Conception, of St. Joseph, and of St. Jean Baptiste, that we could not resist such holy desires. It was necessary to erect a Chapel and to establish a more permanent Mission than we had hitherto had there.

Father Joseph Marie Chaumonot and Father Francois du Peron have had charge of it; and God gave me the consolation, during about two months of the winter, of seeing the first fervor of that Church.

When the Christians were again united, after their

leurs pefches & voyages, firent vn Confeil entre eux pour s'animer plus puiffamment au bien, & s'y obliger de nouveau par vne proteftation publique de leur Foy. En fuite ayant appellé ceux qui fe difpofioient au Baptesme: Mes freres, leur dirent-ils, ce n'est pas fur vos levres qu'on doit reconnoiftre la Foy qui eft dans vofre cœur, vos œuures en feront des témoins plus fideles que vos paroles; quittez dés maintenant la [100] penfée que vous auez d'efre Chrestiens, fi vous n'eftes tous refolus d'en maintenir le nom par la pureté de vos vies. Vous auez à combattre les Demons de l'enfer, qui tant de fiecles nous ont tenu dans leur captiuité, nous auons autant d'ennemis de noftre falut qu'il y a d'hommes en ces contrées, faites estat que vos peres & meres & mefme vos enfans font ceux que vous auez le plus à craindre, renoncez aux mouuemens de la nature, & n'efcoutez pas vofre cœur qui le premier vous trahira fi vous vous fiez trop à luy: en vn mot efre Chrestien, mes freres, c'est detester le mal, & pluftoft mourir que pecher. A ces paroles les Catechumenes s'écrient qu'ils eftoient donc Chrestiens, qu'ils font tous refolus de croire en Dieu, & luy obeïr iufqu'à la mort. En effet ils preferent de telle façon leur Baptesme qu'on ne pût pas le differer. Mais il faut que la Foy trouue par tout des refiftances, & fi elle ne prend fa naiffance dans la perfecution, il eft à craindre qu'elle n'euft pas affez de vigueur pour fe fouftenir elle mefme, & croiftre dans les actions de fainteté.

[101] Quelques Algonquins de l'Ifle ayant hyuerné cette année aux Hurons, vn de leurs Capitaines appellé Agſachimagan, & par les François le Charbon, ne manqua pas de faire icy vn coup de fon meftier.

return from fishing and from their journeys, they held a Council among themselves to incite one another more strongly to virtue; and they bound themselves to it anew, by a public protestation of their Faith. Afterward, they called those who were preparing for Baptism, and said to them, " My brothers, not by your lips alone must you testify to the Faith that is in your hearts. Your works will be surer evidence than your words. Abandon at once the [100] idea that you have of becoming Christians, if you are not all resolved to maintain the name by the purity of your lives. You have to fight against the Demons of hell, who for so many ages have kept us in their bondage. We have as many enemies of our salvation as there are men in these countries. Consider that your fathers and mothers, and even your children, are those whom you have most to fear. Resist the emotions of nature, and listen not to your hearts, that will be the first to betray you if you rely too much upon them. In a word, to be a Christian, my brothers, is to detest evil; and it is better to die than to sin." At these words, the Catechumens exclaimed that therefore they were Christians; that they were all resolved to believe in God, and to obey him unto death. Indeed, they begged so earnestly for Baptism that we could not defer it. But it is necessary that Faith meet with resistance everywhere; and, if it be not born in persecutions, it is to be feared that it will not have enough strength to sustain itself, and to grow in holy actions.

[101] Some Island Algonquins wintered here this year with the Hurons; and one of their Captains, called Agwachimagan, and by the Frenchmen le Charbon ["the Coal"], did not fail to play one of

Cet homme malheureux plus noir en l'ame mille fois que le nom qu'il porte, & vray boutefeu contre la Foy & les François, estant arriué au bourg de saint Michel y assemble secretemēt les Capitaines: Mes freres, leur dit-il, i'ay toūjours eu autant d'amour pour vous, que de hayne contre les Iroquois nos ennemis communs, dont vous sçauiez que l'an passé ie reffenty la cruauté, m'estant veu deux fois leur captif, & ayant chaque fois eschapé de leurs mains lors qu'ils estoïēt à la veille de me brusler tout vif. I'entends que vostre bourg est esbranlé par les discours des robes noires, que plusieurs ont desia receu le Baptesme, qu'un plus grand nombre le fouhaitent, & que vous mesmes prestez l'oreille à ces discours qui charment en effect à l'abord. Mais sãs doute vous ignorez, mes freres, où aboutiront ces promesses d'une vie eternelle. I'ay esté parmy les François à [102] Quebec & aux Trois Riuieres; ils m'ont enseigné le fond de leur doctrine, ie n'ignore rien des choses de la Foy: mais plus i'ay aprofondy leurs mysteres, & moins y ay-ie veu de iour. Ce sont des fables controuuées pour nous donner de veritables craintes d'un feu imaginaire, & sous une fausse esperance d'un bien qui iamais ne nous doit arriuer, nous engager dans des malheurs inéuitables. Je ne parle pas sans en auoir l'experience. Vous auez veu il y a quelques années les Algonquins en si grãd nombre que nous estions la terreur de nos ennemis; maintenant nous sommes reduits au neant, les maladies nous ont exterminé, la guerre nous dépeuple, la famine nous va poursuuiant en quelque lieu que nous allions. C'est la Foy qui nous apporte ces malheurs; qu'ainfi ne soit lors que ie descendis il y a deux ans à Quebec

the tricks of his trade. When this wretched man—whose soul is a thousand times blacker than the name that he bears, and who is a very firebrand against the Faith and the French—arrived at the village of saint Michel, he secretly gathered the Captains together, and said to them: “My brothers, I have always had as much love for you as I have had hate for the Iroquois, our common enemies,—whose cruelty I experienced, as you know, last year, when I was their prisoner on two occasions, and escaped each time from their hands, when they were about to burn me alive. I learn that your village is moved by the discourses of the black gowns; that several have already received Baptism; that a larger number desire it; and that you yourselves lend ear to discourses that, in sooth, charm them at first. But you are doubtless ignorant, my brothers, to what these promises of eternal life tend. I have been among the French at [102] Quebec and at the Three Rivers. They have taught me the very substance of their doctrine. I know everything about matters of the Faith. But, the more I fathomed their mysteries, the less clearly did I see. They are fables, invented to inspire us with real fear of an imaginary fire; and, in the false hope of good that can never come to us, we involve ourselves in inevitable dangers. I do not speak without having had experience of it. Some years ago, you saw the Algonquins in such numbers that we were the terror of our enemies. Now we are reduced to nothing; disease has exterminated us; war has decimated us; famine pursues us, wherever we go. It is the Faith that brings these misfortunes upon us. That you may not doubt that what I say is true, when I went down to Quebec two years ago, to

pour voir où auroit abouty la Foy des Montagnets & Algonquins qui auoient receu le Baptesme, on me fit voir vne maison remplie de borgnes & de boiteux, d'estropiés & d'aveugles, de squelettes toutes décharnées, & de gens qui tous portoient la mort sur [103] leur visage. Ce sont là les appanages de la Foy, c'est cette Maison qu'ils estiment, (il parloit de l'hospital basti proche de Quebec pour les malades) ce sont ces gens-là qu'ils carent, parce que se refoudre à estre Chrestien c'est prendre le party de toutes ces miseres. Outre cela, il faut s'attendre de n'estre plus heureux ny à la pesche ny à la chasse. Enfin, mes freres, adiousta-t'il, si aujourd'huy ie voyois tout vostre bourg Chrestien, ie suis content d'estre estimé le plus grand imposteur du monde s'il en restoit aucun de vous qui ne fust mort auant la fin de la troisième année: pour moy i'ay presenty ces malheurs de la Foy, en vain l'ay-ie predit à ceux qui ayant refusé de me croire, ont trop tard après leurs miseres reconnu qu'ils estoient trompez. Aucun Chrestien s'est-il échappé comme moy des mains de mille morts qui m'estoient préparées; si leur Dieu est en effet le Tout-puissant, pourquoy les laisse-t'il dedans l'opprobre, que ne rompt-il leurs chaines, que n'est-il leur liberateur, que ne fait-il paroistre en vn pais où il veut estre reconnu, que vrayement il fait bon [104] de l'auoir pour son Souuerain? Mais puisque ceux qui refusent de l'adorer sont plus heureux que ne sont ses fuiets, si vous auez, mes freres, quelque reste de sentiment & d'amour pour vous mesmes, pour vos enfans, & pour vostre patrie, choisissez avec moy de le prendre plustost pour ennemy que pour amy.

Ce malheureux disgracié de la nature, estant plus

see what had been the result of the Faith of the Montagnais and Algonquins who had received Baptism, I was shown a house full of one-eyed, lame, crippled, and blind persons; of fleshless skeletons; and of people who all carried death on [103] their countenances. Such are the appanages of the Faith. That is the House that they esteem" (he spoke of the hospital built near Quebec for the sick); "those are the people upon whom they fawn, because to resolve to be a Christian is to resign oneself to all those miseries. Besides that, one must expect to be no longer lucky either in fishing or in hunting. Finally, my brothers," he added, "if to-day I saw the whole of your village become Christian I would be satisfied to be considered the greatest impostor in the world if one of you remained alive before the end of the third year. For my part, I foresaw those misfortunes caused by the Faith. In vain did I predict them to those who, after refusing to believe me, acknowledged but too late, after their misfortune, that they were deceived. Has any Christian escaped, as I have, from the clutches of a thousand deaths prepared for him? If their God be in reality the Almighty, why does he leave them in opprobrium, why does he not break their chains? why is he not their liberator? why does he not show in a country where he wishes to be acknowledged that it is truly good [104] to have him for one's Sovereign? But since those who refuse to worship him are happier than those who are his subjects, if you, my brothers, like me, have any feeling, and love for yourselves, for your children, and for your country, choose with me to consider him rather as an enemy than as a friend."

This wretched being, ill favored by nature, was more

que demy fourd, portoit en sa perfonne la réponse à la plus forte calomnie. Mais n'y ayant pas vn qui fustint le party de Dieu, & qui luy demandaſt ſi c'eſtoit ou ſa foy ou ſon impieté qui luy cauſaſt cette diſgrace, & luy euſt rauy ſes enfans, ſes freres & ſes neueux, que la mort auoit trouué dedans les bois, lors qu'ils fuyoient avec luy les ſemonces qu'on leur faifoit de leur ſalut, il ébranla tellement les eſprits, & leur donna des craintes ſi puiffantes de ces malheurs dôt il les menaçoit, que la terreur en fut incontinent répanduë dans le bourg. Les impies triompherent alors, les foibles perdirent courage, & pluſieurs qui ſembloient n'eſtre pas éloignez du Royaume de Dieu prirent deſſein d'attendre & de [105] voir quel ſucces auroit la Foy dans les autres qui y demeuroient engagez. Les Chreſtiens cependant tiennent bon, leur courage s'anime, ils parlent auſſi haut que iamais, & nous voyons en cette Eglife que ſi le Diable a du pouuoir ſur ceux qui ne ſont pas fortis encore de ſa captiuité par le ſacrement du Bapteſme, ces eaux ſacrées éleuent vne ame au deſſus des craintes terreſtes, & ſont qu'elle ne redoute que Dieu & le peché.

Je voy bien que ie diray vne partie des meſmes choſes qu'aux precedens Chapitres, ſi ie veux icy rapporter les ſentimens des Chreſtiens de cette Miſſion: car noſtre Seigneur leur donne les meſmes affections & les meſmes volontez. Je diray ſeulement en paſſant que Dieu a auſſi donné à cette Eglife vn Predicateur de ſa nation, & ſi vous voulez vn Apotre qui ſouſtient dignement ſon party, il ſe nomme Barnabé Otſinonannhont. Cet homme a touſiours eſté des plus conſiderables de toute ſa nation à cauſe de ſa naiſſance, (car ils ont icy leur nobleſſe auſſi

than half deaf, and bore in his own person the answer to his greatest calumny. But, as there was no one to take part for God, and to ask this man whether it was his faith or his impiety that had caused such infirmity, and had deprived him of his children, his brothers, and his nephews,—whom death had found in the woods, when they fled with him from those appeals for their salvation,—he produced such an effect on the minds of his auditors and inspired them with so great fear of the misfortunes that threatened them, that the terror thereof spread at once through the village. Then the ungodly triumphed; the weak lost heart; and many who seemed not far from the Kingdom of God decided to wait, and [105] see what success the Faith would have with the others who remained attached to it. Meanwhile, the Christians continued steadfast; their courage rose; they spoke as boldly as ever; and we could see in this Church that, if the Devil has power over those who are not yet freed from his slavery by the sacrament of Baptism, those sacred waters lift a soul above earthly fears, and cause it to dread only God and sin.

I see very well that I shall repeat a portion of the same things that have been said in the preceding Chapters, if I undertake to relate here the sentiments of the Christians of this Mission, for our Lord gives them the same affection and the same will. I shall merely say, in passing, that God has also given to this Church a Preacher of its own nation, and if you wish, an Apostle who worthily upholds its interests; his name is Barnabé Otsinonannont. This man has always been one of the leading personages of his tribe, on account of his birth (for they have their nobility here, as well as in France, and are as

bien qu'en France, & en font auffi ialoux) mais fon efprit qui eft tout à fait [106] excellent, & fon courage qui l'a rendu la terreur du païs ennemy, l'ont fait plus remarquable. En vn mot il eft de ces perfonnes qui portent fur le front ie ne ſçay quoy digne d'empire, & à le voir vn arc ou vne épée en main, on diroit que c'eft vn portrait animé de ces anciens Cefars dont nous ne voyons en Europe que des images toutes enfumées: la Foy en a fait vn excellēt Chreſtien. Nous dirons dans quelqu'un des ſuiuans Chapitres cōme il a eſté cet hyuer preſcher le nom de Dieu dans les parties plus éloignées de la Nation neutre. Auant que de partir d'icy, & depuis fon retour par tout où il ſe trouue il faut que l'impieté foit confonduë & Dieu glorifié. Il touche iufqu'au cœur & parle ſi fortement des myſteres de noſtre Foy, que les plus infideles qui l'entendent à loifir font contraints d'aduouër qu'ils fouhaiteroient que tout le païs fuſt Chreſtien: mais tous ceux qui approuuoient ce que diſoit noſtre Seigneur ne ſe rangeoient pas de fon party. C'eſt aſſez, & nous deuous nous contenter qu'appellant à la Foy tout le monde, ceux-là ſeulement ſ'y reduiſent [107] qui ont la marque des eſleus.

Auant que de finir ce Chapitre ie ne puis oublier vne choſe aſſez remarquable, qui arriua il y a quelque temps à ce bon Chreſtien. Il eſtoit au milieu d'un grand lac dans vn petit canot d'eſcorce en compagnie des Infideles: vne tempeſte les ſurprend, le Ciel eſt tout couuert de tonnerres & d'eſclairs, & l'eau d'autant de precipices qu'ils voyent de vagues deuant eux. Après auoir en vain eſpuifé & leur induſtrie & leur force pour reſiſter à la tempeſte, ils

proud of it); but his mind, which is most [106] excellent, and his courage, which has made him the terror of the enemy's country, have made him still more remarkable. In a word, he is one of those persons who bear on their foreheads something, I know not what, that is worthy of empire, and to see him with a bow or a sword in his hand, one would think him an animated portrait of those ancient Cæsars of whom in Europe we see but pictures all dimmed with smoke. Faith has made an excellent Christian of him. We shall relate in some of the following Chapters how he went last winter to preach the name of God in the most distant parts of the neutral Nation. Before leaving here and since his return, wherever he goes, impiety must be confounded and God glorified. He penetrates to the very heart, and speaks so strongly of the mysteries of our Faith, that the greatest infidels who listen to him at leisure are compelled to admit that they would wish the entire country to be Christian. But not all those who approved of what our Lord said, ranged themselves on his side. This is sufficient, and we must be content that, in calling all to the Faith, only those submit to it [107] who bear the mark of the elect.

Before concluding this Chapter, I cannot omit a rather remarkable incident that happened, some time ago, to this good Christian. He was in the middle of a great lake in a small bark canoe, in company with some Infidels. A storm surprised them; the Sky was full of thunder and lightnings; and the water presented as many precipices as they saw waves before them. After having in vain exhausted both their skill and their strength in resisting the tempest, they began to despair; they invoked a certain Demon named Ian-

en viennēt au defefpoir, ils inuoquent vn certain Demon nommé Iannaoa, qui difent-ils, s'eftant par defefpoir ietté autrefois dans ce lac, y excite tous ces orages lors qu'il fe veut vanger des hommes, & les appaife après qu'on luy a rendu quelque hommage; ils iettēt en fon honneur du petun dedans l'eau, qui eft en ces contrées vne façon de facrifice. Courage, mes camarades, leur dit ce bon Neophyte, nous perirons bien toft, puisque vous appelez le malheur à vofre aide: pour moy ie mourray volontiers pluftoft que de deuoir ma vie à des Demons pour qui ie [108] n'ay que de la haine. Malheureux, luy difent ces Infideles, inuoque donc ton Dieu, & nous reconnoiſtrons fon pouuoir s'il nous deliure de la mort. Le canot cependant fait eau, les vagues viennent fondre fur eux, & celuy qui gouerne abandonne le ſoin de fon vaiſſeau, & fa vie. Barnabé là deſſus s'eſcrie, Grand Dieu qui eſtes obey des tempeſtes ayez pitié de nous. A ce moment la furie des vents s'appaifa, ces montagnes d'eau s'aplaniffent, ils voyent vn calme fur tout le lac ſi fauorable à leur deſſein, qu'incontinent ils aborderēt. Mais quoy, ces eſprits Infideles en refusent la gloire à Dieu, ils difent que c'eſt le Demon qu'ils ont inuoqué qui a exaucé leurs prieres, & que c'eſt là fon ordinaire de les retirer du peril lors qu'ils font plus auant dans le defefpoir. Après tout la famine les preſſe, ils n'ont point d'autres prouiſions que leur arc & leurs flèches: Que ton Dieu te faſſe prendre vn cerf, difent-ils à ce bon Chreſtien, puisque tu dy qu'il eſt auffi puiffant dans les bois que fur l'eau. Que vos Demons, leur reſpond-t'il, vous faſſent tuer aujourd'huy quelque vache [109] ſauuage. Ils ſortent chacun de fon coſté, & vont

naoa, who, they say, once cast himself into this lake in his despair, and causes all these storms when he wishes to revenge himself upon men; and he calms them after men have paid him some homage. In his honor, they throw tobacco into the water, which in these countries is a kind of sacrifice. "Courage, my comrades," said the good Neophyte to them. "We shall soon perish, since you call misfortune to your aid. For my part, I would willingly die, rather than owe my life to the Demons, for whom I [108] have nothing but hatred." "Wretched man," said the Infidels to him, "invoke then thy God, and we will acknowledge his power, if he delivers us from death." Meanwhile the canoe took in water, the waves came pouring upon them, and the steersman abandoned the care of his vessel and of his life. Thereupon Barnabé called out, "Great God, who art obeyed by tempests, have pity on us." At that moment the fury of the winds was appeased; the mountains of water fell to their level; they saw all over the lake a calm, that was so favorable to their designs that they reached the shore without difficulty. But those Infidel minds refused to give the glory thereof to God; they said that it was the Demon whom they had invoked that had granted their prayers; and that it was his custom to save them from danger, even when they were in still deeper despair. After that they were pressed by famine and had no other provisions than their bows and arrows. "Let thy God make thee catch a deer," they said to the good Christian, "since thou sayest that he is as powerful in the woods as on the water." "Let your Demons," he replied, "make you kill a wild cow today." [109] They started off in different directions,

chercher dans ces vastes forefts dequoy subuenir à leur faim. A peine Barnabé auoit-il fait vn quart de lieüe, qu'il trouue à son rencontre vn ieune cerf, il le perce de ses flèches, il le despoüille sur la place, se charge de ce doux fardeau, retourne au lieu où estoit leur bagage, prepare le foupper qui attend tous les autres absents. Sur le soir mes chasseurs arriuent plus affamez & moins chargez qu'ils n'estoient partis; le Chrestien les attend au chemin, & comme ils ne luy voyent que son carquois en main. Ton Dieu, luy disent-ils, a esté sourd pour cette fois à tes prieres, quelque autre iour que tu auras esté plus heureux, alors il t'aura entendu. Non non, dit-il, nous ne viuons qu'à ses despens, vostre impieté ne l'a pas empesché de nous faire du bien; mais vous meriteriez de mourir icy de famine; il vous traite comme vn bon pere fait de mefchants enfans qu'il espere quelque iour deuoir se reconnoistre.

to seek in the vast forests for something wherewith to satisfy their hunger. Hardly had Barnabé gone a quarter of a league than he came upon a young deer. He pierced it with his arrows, skinned it on the spot, loaded himself with the pleasant burden, returned to the place where their baggage had been left, and prepared supper, which awaited the absent ones. At night my hunters returned, hungrier and less burdened than when they started. The Christian waited for them on the road; and, when they saw only his quiver in his hand, they said, "Thy God has been deaf to thy prayers this time. Some other day, when thou shalt be more fortunate, then he will have heard thee." "No, no," he said, "we live only at his expense; your impiety has not prevented him from doing good to us; but you deserve to die here of hunger; he treats you as a kind father treats wicked children, who he hopes will one day acknowledge their errors."

NOTES TO VOL. XXVI

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

- 1 (p. 29).— See sketch of Bressani, vol. xxiii., *note* 10.
- 2 (p. 31).— *Rivière Marguerie*: evidently named for the interpreter François Marguerie (vol. x., *note* 4). Martin observes (*Bressany*, p. 18, *note*): "This little river has not retained its name; but we think it may be recognized in the stream now known as Rivière aux Glaises."
- 3 (p. 35).— Concerning these rapids, see vol. viii., *note* 25; and vol. xii., *note* 29.
- 4 (p. 37).— This Wolf tribe seems to have been the Wolf clan of the Mohegan tribes,— Algonkins, allied to the Pequots and Narragansetts of New England. These Mohegans (Mohicans, Mahicans) occupied the banks of the Hudson, between the Iroquois on the north and the Lenape tribes on the south; and, later, the valley of the Connecticut River. Two noted chiefs among them were Uncas and Konkapot,— the latter a chief in the Housatonic tribe, occupying the river valley of that name, and (after 1736) the town of Stockbridge, Mass., by the name of which the tribe was afterward known. Missionary work among these Indians was begun in 1734, by Rev. John Sergeant, a tutor at Yale College, and continued by David Brainerd and Jonathan Edwards. In 1785, the Stockbridges removed to land given them by the Oneidas, in Madison county, N. Y.; and finally, in 1822-29, to Wisconsin, where they now occupy the Stockbridge reservation, in Shawano county. See Davidson's *Muh-he-ka-ne-ok, a History of the Stockbridge Nation* (Milw., 1893).
- 5 (p. 123).— All the aborigines of America have used, from the earliest times, various styles of cradles or cradle boards for infants, serving at once as bed, vehicle, and playhouse. The cradle board here referred to is thus described by Sagard (*Voy. Hurons*, Tross ed., pp. 118, 119): "During the day, they swaddle their children upon a small board,— on which there is sometimes a rest, or little strip of wood, bent half round under the feet. This they set upright against the side of the Cabin, except when they carry the children while walking, with this board behind the mother's back,

attached by a collar worn over her forehead. . . . The child is swaddled upon this board, which is usually adorned with little Matachias [vol. ii. of this series, *note* 17] and strings of Porcelain; . . . they place under it very soft down, from certain reeds, upon which the child sleeps very comfortably." Lafitau gives a similar, but more minute, description (*Mœurs des Sauvages*, vol. i., pp. 593-595). The subject is fully treated by Mason, in his "Cradles of the American Aborigines," *U. S. Natl. Museum Rep.*, 1887, pp. 161-235. Cf. additional information thereon, given by the same writer, in *Id.*, 1894, pp. 490-537.

6 (p. 125).— Cf. accounts of Huron belief in regard to the souls of the departed, and their occupations in their own land, given by Brébeuf (vol. x., pp. 141-155) and Le Jeune (vol. xii., p. 29).

7 (p. 187).— *Ondesonk*: this Huron appellation of Jogues is said by Beschefer (in a letter dated Oct. 4, 1666, preserved in the archives of St. Mary's College, Montreal) to mean "a bird of prey." The same name was given to Beschefer also.

8 (p. 205).— See, regarding Indian textile fabrics, vol. xxiii., *note* 2.