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**THE JESUIT RELATIONS
AND
ALLIED DOCUMENTS**

VOL. XXIII

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ISAAC JOGUES, S.J.

The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791

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

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XXIII

HURONS, QUEBEC, IROQUOIS

1642-1643

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| | PERCY FAVOR BICKNELL |
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| | CRAWFORD LINDSAY |
| | WILLIAM PRICE |
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PREFACE TO VOL. XXIII

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

R. G. T.

MADISON, Wis., May, 1898.

XLVIII (concluded)

RELATION OF 1642

PARIS: SEBASTIEN CRAMOISY, 1643

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

[11] CHAPITRE II.

DE LA MAISON OV RESIDENCE FIXE DE SAINCTE
MARIE.

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

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

[11] CHAPTER II.

OF THE HOUSE OR PERMANENT RESIDENCE OF
SAINTE MARIE.

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

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

qu'ils y font tous ensemble, tant des lumieres & des moyens que Dieu leur ouure pour faciliter l'instruction & la Conuerfion des Sauvages, que des nouvelles connoiffances qu'ils ont receuës pour s'auancer en vne Langue où il faut eſtre & Maïſtre & Eſcholier tout en meſme temps.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

faffiez, ie prieray toûjours Dieu, puis que ie le cognois; & peut-estre qu'il me fera mifericorde; car vous dites qu'il est meilleur que vous. Mais d'où te font venuës les premieres penfées de croire? luy repartit vn de nos Peres. Auant mefme que vous fufliez dans le Païs, répondit-il. Ie m'estois veu échaper de mille perils où mes Compagnons demeu- roient. Ie voyois bien que ce n'estoit pas moy qui me tirois [19] de ces dangers; i'auois cette penfée, que quelque Genie plus puiffant, qui m'estoit inconnu, me preftoit vn fecours fauorable (quoy que les Hu- rons attribuent à leurs songes les caufes de tout leur bon-heur) i'estois conuaincu que tout cela n'estoit que fottife; mais ie n'en fçauois pas dauantage. Lors que i'ay entendu parler des Grandeurs de DIEV que vous prefchez, & de ce que IESVS-CHRIST a fait eftant fur Terre, ie l'ay reconnu pour celuy qui m'auoit conferué, & me fuis refolu de l'honorer toute ma vie: Allant en guerre, foir & matin ie me recom- mandois à luy, c'est de luy que ie tiens toutes mes victoires, c'est en luy que ie croy, & vous demande le Baptesme, afin qu'après ma mort, il ait pitié de moy.

Euft-on peu donner vn refus à cet Homme? Nous le Baptifames publiquement avec quelques autres le Samedy Sainct, & luy donnâmes le nom d'Eustache. Puis ayant fait fes Deuotions le iour de Pafques, il partit pour la Guerre avec quelques vns de nos meil- leurs Chrestiens, qui n'estoient demeurez que pour celebrer ce fainct Iour, quoy que les Troupes auf- quelles [20] ils deuoient se joindre, fuffent déjà par- ties. Mais auant que de se feparer, se voyans affem- blez vn nombre de perfonnes assez considerables, de

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

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

diuerfes Nations, ils voulurent d'eux-mefmes tenir Confeil; Voicy en peu de mots les refolutions qui f'y prirent.

Ne foyons plus qu'un corps & qu'un efprit, puis que nous feruons tous le mefme Maiftre: Quand quelqu'un paftera par un Bourg où il y aura quelque Chreftien, qu'il n'aille pas loger ailleurs: Quand quelqu'un fera affligé, qu'il trouue fa confolation chez les autres: Ne découurons pas aux Infideles mutuellement nos fautes, mais qu'on reconnoiffe par l'amitié que nous aurons les uns enuers les autres, que le Nom de Chreftien est un nœud plus eftroit que les liens de la Nature.

Témoignons a nos Parens, qui ne font pas de mefme Foy que nous, fuffent-ils nos peres & nos enfans, que nous ne voulons pas que nos os après nostre mort, foient mezlez enfemble, puisque nos Ames feront eternellement feparées, & que nostre amitié ne continuëra pas plus loin que cette vie.

[21] S'il y a chofe au monde qui foit Sainte parmy les Hurons, c'est le droit de leur Sepulture. Leur foïn furlaffe de beaucoup en cecy tout ce qu'on fait en France: Ils y font des profufions eſtranges, felon leur portée, & fe dépoüillent eux-mefmes pour reuêtir leurs Morts & conferuer precieufement les os de leurs Parens, afin de reposer apres leur mort en mefme lieu. Iamais nous n'euffions creu que nos Chreftiens euffent deu renoncer fi toſt à ce droit d'amitié, fondé fi fortement dans la Nature; mais la Foy est un glaiue qui fepare l'Ame d'auec le corps, & les enfans, des Peres.

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

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

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

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

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

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

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

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

L'Esté dernier, quelques Captifs de guerre furent diuifés par le Païs, afin que chaque Nation pust se vanger fur ces pauvres Victimes des pertes de leurs Parens encore toutes sanglantes, qui animoient leur cruauté. Nos Peres y coururent fans delay, les vns au Bourg de la Conception, les autres à celui de faint Michel, les autres pouffent plus auant, & apres treize ou quatorze lieuës de chemin le plus dange-reux, pour la cruauté des Iroquois, qui foit dans les Hurons, à peine arriuerent-ils de iour, vne heure auant l'execution. Il faut fendre la presse, recevoir les iniures, & entendre mille blasphemes contre DIEV d'une troupe d'impies qui s'oppofent au bon-heur de leurs Ennemis, & voudroient leur faire endurer en leur [23] Ame autant de fupplices, qu'ils en font souffrir au corps, mais l'amour d'une Ame à qui on veut ouurir le Ciel, se fait chemin par tout. Tous ces pauvres Captifs ouurent bien-toft & leur cœur &

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

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

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

leur eſperances aux nouvelles du Paradis; les feux dont ils fentent déia la cruauté, leur font apprehender plus viuement les flammes de l'Enfer: ils reconnoiffent DIEU, luy demande mifericorde, & dans ce dernier acte tragique de leur vie, reçoient des gages affeurez du bon-heur qui les attendoit dans le Ciel. Helas! feray-ie feul qui iotiray de ce Bien, l'écrioit doucement le plus ieune de tous, à peine aagé de dix-neuf à vingt ans, auez-vous eu pitié de mes compagnons de fupplice? leur a-t'on annoncé ces Veritez ſi importantes & ſi inconnuës? En vn mot, la Charité le preſſe déia plus que la douleur d'vne main qu'on luy auoit tout fraîchement coupée.

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

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

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

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

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

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

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

[26] CHAPITRE III.

DE LA MISSION DE SCTE. MARIE AUX ATARON-
CHRONONS.

CETTE Maison de Sainte Marie, porte aussi le titre de Mission, à raison de quatre Bourgs assez proches qui en sont dépendans. Le Pere Pierre Chastelain en a cultivé deux, de saint Louis & de S. Denys. Le P. Pierre Pijart a eu le soin des deux autres, de sainte Anne & de saint François Xavier.

Le P. Pierre Pijart trouva d'abord les esprits fort reufches, qui luy fermoient & leurs oreilles & leurs Cabanes, refusans d'escouter ce qu'ils n'entendoient qu'avec un esprit de blasphème: Mais en fin sa patience les a apriuoifés pour la plupart, & en a conduit quelques-uns jusqu'à ce point qu'ils connoissent la Verité, & se plaignent d'eux-mêmes de n'avoir pas assez de forces pour embrasser un si grand bien.

[27] Le P. Pierre Chastelain a par tout été bien venu, & entr'autres ayant fait rencontre de quelques bons esprits, leur a fait pénétrer si avant la sainteté de nos Myfteres, qu'ils en parlent tres-hautement, jusqu'à instruire & toucher les autres. Mais ce fruit n'est pas meur, & leur Foy n'est pas encore assez forte dans l'occasion, pour en faire estat, comme de personnes gagnées à Dieu; c'est à luy de faire le coup, & nous devons être contents d'avoir jetté & arroufé cette Semence.

Les Peres n'estans pas obligés de faire aucun

[26] CHAPTER III.

OF THE MISSION OF STE. MARIE AMONG THE
ATARONCHRONONS.

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

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

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

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

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

CHAPITRE IV.

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

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

CHAPTER IV.

OF THE MISSION OF LA CONCEPTION AMONG THE
ATIGNAOUANTAN.

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

It was in the middle of Winter; everywhere

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

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

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

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

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

Comme il ne trouuoit point de fin, Messieurs les Capitaines auoient bien de la peine à trouuer quelle entrée fauorable. En fin le plus hardy f'auance: Mon frere, luy dit-il, ie ne viens pas icy tout seul ny de mon propre mouuement, le Conseil nous a enuoiez pour te porter vne parole, mais ie n'ose parler. Non, ce n'est pas moy qui te parle, mais toutes ces Cabanes. As tu veu cette malade languissante? [32] elle n'en peut plus, & n'a de voix qu'autant qu'il luy en faut, pour te dire: T'fondatfaa, ayes pitié de moy. Tout le Public f'est employé depuis deux iours pour elle, mais nos remedes font sans force, n'estans pas animez de ta voix; vn tel, desire que ce soit toy qui preside avec luy à la ceremonie: ne refuse pas au Public cette faueur, pour vn iour feulement.

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

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

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

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

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

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

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

[33] Le Diable est bien rufé; Mais vn cœur qui a pour sa deuife: Pluftoft mourir que de pecher, n'est pas pour estre pris dedans ces pieges. Le combat n'en demeura pas là, mais toujours ce nouveau Fidele, est semblable à foy-mefme. Ils tâchent en fin de corrompre sa Femme, mais ils trouent par tout vn genereux refus.

A mefme temps vn Capitaine plus fougueux que ceux-cy, estoit entré en la Cabane de quelques autres Chrestiens. Il s'adresse au plus jeune de tous: Mon nepueu, s'écrit-il d'une voix infernale, fais tréue pour vn iour, de la Foy, nostre País se perd, les malades se meurent, où fuirons-nous, pour éuiter la mort? pourquoy vous retirez-vous de nos dances? pourquoy refusez-vous de rendre cette charité au Public? Ce font les Chrestiens qui nous tuënt, puifqu'ils ne nous veulent pas fecourir. Viens, mon nepueu, danfer aujourd huy, & demain tu reprendras les exercices de la Foy.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPITRE V.

QUELQUES BONS SENTIMENS DE QUELQUES CHRESTIENS
DE CETTE MESME MISSION.

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

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

CHAPTER V.

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

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

hoïa, cet insigne Chrestien, se comporta avec vn semblable courage, la mort luy ayant osté vne petite fille de trois ans, nommée Geneuiefue, qui fouuent durant fa maladie, montrant le Ciel disoit qu'elle cherchoit son pere, & vouloit aller avec luy. Les Peres qui estoient pour lors à la Conception, quinze iours ou trois semaines deuant fa mort, la voyant griefuement malade, f'aduiferent de dire quelques Messes Votiuës en l'honneur de fa bonne Patronne saincte Geneuiefue, [42] pour la prier de procurer à cette petite creature ce qui seroit pour son mieux, ou la vie ou la mort en cet estat d'innocence. Il semble que cette bonne Saincte leur voulut faire sentir qu'elle auoit oüy leur requeste, la vie estant restée à cette petite fille iufqu'au troisieme iour de l'An, iour de la feste de la Saincte, que cette petite Geneuiefue expira. C'estoit la premiere qu'vn de nos Peres auoit baptifée arriuant au País, & à laquelle, par vœu, il auoit donné ce Nom, avec prieres à cette bonne Patronne, que comme elle deuenoit la Gardienne de cette premiere grace, il luy pleust faire en forte que par son moyen elle obtint la derniere. Sa mere Aonetta ayant assisté à l'enterement de fa fille, voyant que ses parens Chrestiens f'arestoient à pleurer sur la fosse de son feu mary, ne pût arrester les plus vifs sentimens de son cœur. A quoy bon toutes ces larmes, leur dit elle? tafchons à les fuiure là haut dedans le Ciel; faisons y vne famille toute entiere de Saincts, seruons tous Dieu fidelement: que les mescredoyans recognoissent que nostre Foy n'est pas morte avec les deffunts, & que [43] l'esperance du Paradis est capable d'arrester nos larmes.

Vn jeune Homme Chrestien estant dans vn voyage,

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

fait rencontre d'une femme infidelle qui le sollicite à ce qu'il ne peut luy accorder qu'avec intereft de fa confciëce. Tu es vne chienne, luy respondit-il, retire toy de moy. Mais que crains-tu dedans ces bois, repart cette impudente, perfonne ne nous void. Mais le grand maistre de nos vies a les yeux arretez fur nous, luy replique ce bon fidele, & c'est celuy-la que je crains.

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

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

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

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

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

dans quelqu'un qui pût rompre son jeufne, il se priue de tous les autres, où fouuent il n'y auoit que du poiffon. On le presse de n'estre pas si austere à foy-mefme, & les Peres luy-difent, Que fans fcrupule, il peut remettre sa Deuotion à quelque autre faifon, puifqu'il n'y est pas obligé. Il est vray, respondit-il, que ie mangerois volontiers de la chair; mais aujourd'huy, ie fuis bien aife de m'en [45] estre hier abstenu: & quand le mois fera passé, la consolation m'en fera toute entiere: chaque fois que ie confidere que mon jeufne fera recompensé à iamais dans le Ciel, ie n'y fens plus de peine.

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

Il me femble, difoit vne certaine, que quelqu'autre que moy parle dedans mon cœur. Lors que ie fuis à trauailer dedans mon champ, fans cefse il m'est aduis que quelqu'un m'aduertit, que j'offre mon traueil à DIEU. Quoy que fouuent ie l'aye fait, il ne cefse pas de parler: fouuent ie differe long-temps, & il me presse dauantage. Plus ie le fay, & plus ie reffens vn plaisir que ie ne puis dire, & toutefois ie fuis en cela comme ces pareffeux, qui ne font pas ce que toûjours ils font obligez de faire.

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

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

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

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

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

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

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

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

voyant le iour finy, a crainte que ce Chrestien se foit efgaré: il va fuiure ses piftes dans l'obfcureté de la nuit. Il le trouue en prieres, qui ne pouuant passer plus outre, se difpofoit à bien mourir. La fille n'auoit plus ny mouuement ny connoiffance. Ce ieune Homme, François, se dépoüille pour couurir ce [48] pauure Chrestien, & se charge de ce fardeau mourant. Ils demandent l'affiftance de Dieu, ils luy offrent leur vie, & apres bien des peines souffertes, ils arriuent au gifte. On aproche du feu cette fille plus que demy-morte, elle n'a ny poulx ny fentiment; pour toute medecine ils luy verfent dedans la bouche de la neige fonduë en eau: en fin elle reuiet à foy, mais c'estoit pour bien-toft mourir. On eut toutefois tout le temps de l'instruire à loisir pour receuoir le fainct Baptesme. Et fi elle est maintenant dans le Ciel, elle est redeuable de fon Salut à ce charitable Chrestien, car fes paroles entroient plus auant dans fon cœur, & luy ne pouuoit se laffer de l'animer dans l'efperance du Paradis.

Vne Chrestienne racontoit vn jour à vn de nos Peres, vne glorieufe victoire qu'elle auoit remportée fur le Diable, pensant f'accufer d'vn grand peché. I'ay porté, difoit-elle, le Diable dedans mon corps quasi vn jour entier. Sans cefse il parloit dans mon cœur & y mettoit des pensées deshonneftes. I'allois & ie venois à mon trauail tafchant de le quitter, [49] mais il estoit fi attaché dedans mon Ame, que par tout il venoit avec moy. As-tu prié, te voyant ainfi attaquée? Non, difoit-elle, ie n'ay pas bien prié, fans cefse ie ne songeois qu'à Dieu, & au feu qui brûle dans l'Enfer. Ie difois toûjours, Non, ie ne veux point pecher; mais nonobftant ie pechois toûjours,

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

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

& le Diable rendoit fans cefse mon Ame mal-faite: c'est fans doute qu'alors ie ne priois pas bien. Mais en quoy pechois tu? Le Diable, difoit-elle, eust-il esté le maiftre, fi ie n'euffe peché? ne s'en fust-il pas fuy, fi i'euffe prié comme il faut. Mais en fin, comment a-t'il ceflé de te tourmenter de la forte? Apres auoir fouuent dit & redit les Prieres que ie fçay, répondit-elle, ne fçachant plus que faire, i'ay dit de toutes mes forces IESVS, TAITENR, IESVS, AYEZ PITIÉ DE MOY! Et au mefme moment, mon Ame a ceflé d'estre mal-faïcte: c'est comme cela que ie deuois prier dès le commencement.

Vne autre ayant remarqué qu'un certain Infidele venoit fouuent en fa Cabane, se trouua vn jour interieurement fort confufe, se voyant regardée de cet Homme, [50] d'une façon qui luy fit foupçonner quelque mauvais deffein. Elle tourne incontinent fon cœur à Dieu, & se refout de ne pas ietter mefme vne œillade vers le costé d'où elle craignoit l'Ennemy: & dès le soir ne manqua pas de découurer le tout au Pere qui la conduifoit, luy adiouftant qu'elle auoit pensé que cette découuerte affoibliroit le Diable, qui ne luy vouloit que du mal & tafchoit à l'induire au peché; pour par apres, luy faire perdre la Foy.

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

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

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

A Christian girl was asked whether in the license

Cabane, lorsque ie fuis avec mes frères & mes parens. Quand ie vay quelque part, ie change de visage: ie tiens la veuë baiffée, le front ridé, & tafche de [51] paroître triste, afin qu'aucun ne trouue abord auprès de moy.

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

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

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

CHAPITRE VI.

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

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

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

Vne autrefois, rendant conte de sa conscience au Pere qui le gouerne: Il me semble, disoit-il, que nous ne sommes qu'un, DIEU & moy: où il me fuit, ou ie le trouue par tout où ie vay: il ne me feroit pas possible de me separer d'avec luy. Ie voy bien quand

CHAPTER VI.

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

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

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

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

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

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

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

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

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

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

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

Vn iour estant entré seul dans la Chapelle, se mettant à prier, il sent vne personne se mettre à genoux prés de luy, il est surpris; mais son étonnement redouble, entendant vne voix inconnuë, dire les mesmes Prieres que luy. Apres vn temps assez notable, il se laisse emporter à la curiosité, & comme il faifoit sombre là dedans, il demande qui c'est; personne ne répond, & toutefois il sent encore cette personne prés de soy; il auance sa main pour la reconnoistre; mais cela disparoist tout d'un coup. Estant forty de là, il dit à vn des Peres, qu'une chose prodigieuse [1]luy

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

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

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

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

L'An passé, un de nos Catechumenes, nommé Tsondatfaa, estant descendu à Kebec avec le P. Iean de Brebeuf, fatisoit tellement dans tout le chemin, que Monsieur le Cheualier de Montmagny nostre Gouverneur, luy ayant voulu parler; & ayant reconneu son esprit, & entendu les desirs qu'il auoit de se voir

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

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

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

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

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

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

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

auffi auant que vous; si vous auez quelque regret que ie vous quitte, fuiuez moy, & nous ferons plus liez que iamais par-ensemble.

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

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

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

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

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

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

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

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

The Devil does not stop there. Some time after-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

fa Cabane, & tous beniffent DIEV de l'auoir conferué: mais luy s'accufe qu'au milieu de fes courfes, il auoit perdu la memoire de celuy qui luy donnoit ces forces pour courir.

Vne Chreftienne venant d'un feftin, fe fentit attaquée de la fiéure: elle craint que ce ne foit quelque fort qu'on ait jetté dedans fon plat: Car, difent-ils, c'eft là le temps que prennent fubtilement les Sorciers, pour les faire mourir. Nenny, dit le mary, qui croit bien, ne craint point le Diable. N'as-tu pas prié DIEV auant que de manger? I'eftois feule Chreftienne, répondit candidement la femme, i'ay eu peur qu'on fe mocquast de moy. Tu as [69] donc juftte occafion de craindre, repartit le mary: Qui a honte de DIEV ne merite pas que DIEV luy aide.

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

Vne ieune fille, âgée de quinze à feize ans, eftant allée couper du bois, avec fes compagnes Infideles,

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

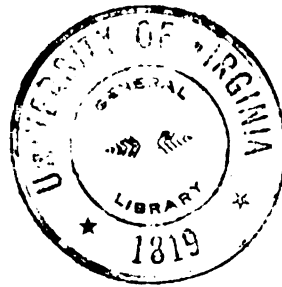
A Christian woman felt herself attacked by fever, on her return from a feast; she feared that this resulted from some spell that had been cast in her plate,—for, they say, that is the moment that the Sorcerers craftily seize, to make them die. “Not at all,” said her husband; “whosoever truly believes,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

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

s'accufoit pareillement [70] de les auoir tancée, parce qu'elles difoient des chofes deshonneftes. Tu deuois les quitter là, luy dit-on, Auffi ay-ie fait, répondit-elle: & eftant toute feule vn peu elloignée d'elles, ie difois en moy-mefme, Helas! que ne croyent-elles? elles font fans efprit; ie profite autant comme elles en terre, mon bois eft auffi bon que le leur, & outre tout cela, ie merite le Ciel, cependant qu'elles fe damnent de la forte.

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

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



CHAPITRE VII.

EXERCICES ORDINAIRES DES CHRETIENS DE LA MESME
MISSION.

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

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

CHAPTER VII.

USUAL EXERCISES OF THE CHRISTIANS OF THE SAME
MISSION.

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

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

During the day, the Fathers went to their Cabins,

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

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

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

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

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

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

fe demandoient par enigme leurs desirs, c'est à dire, celui de leur Demon: nos Chrestiens s'affembloient pour se proposer aussi leurs desirs. Pour moy, disoit l'un, ie desire aller au Ciel; & moy, disoit l'autre, ie fouhaiterois de voir tous nos Freres qui sont dans ce Pais, Chrestiens, & qu'ils fussent rassemblez tous dans vne Bourgade où le peché n'eust point d'entrée: quant à moy, disoit un troisieme, ie voudrois voir tout le Pais bien conuert: & moy, disoit un autre, si on me vouloit fendre la teste d'un coup de hache, pour me faire trouver le desir de ces Diabes, ie me laisserois massacrer plutôt que de parler un mot: pour moy, [74] disoit le fuyant, ie parlerois bien-haut, & voicy ce que ie dirois au fol qui me proposeroit son enigme: Tu desire brûler dans le feu, avec le Diable dont tu recherches les desirs, jette toy dans ces braziers, ton desir & le sien fera accompli. Lors qu'ils se recreoient de la sorte, ces infensez ne laissoient pas de passer à trauers de la Cabane, & tel deuenoit sage s'arrestant à ces bons discours.

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

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

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

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

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

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

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

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

Country.⁸ Those who resided at la Conception asked us whether we would not Baptize them all when the Enemy should appear, because they wished to go to Heaven after death. This shows that they know the Truth; but, in France as well as among the Hurons, there are but too many who, after having lived as Barbarians, are very anxious to die good Christians.

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

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

ftiens que font ceux qu'il nous donne pour le present, ie dirois avec affeurance que la plufpart, & quafi tous, feront du nombre des Eleuz.

La vraye Foy fait de grands Miracles; elle change vn cœur barbare, en vn cœur felon le cœur de DIEV. On le void plus clairement dans la tendresse de leur confcience, qu'ailleurs. Tel l'accufe de ce que la nuit f'étant refueillé, crainte du froid, il n'a ofé tirer le bras de deffous fa [79 i.e., 77] robe, pour faire le figne de la Croix, fe contentant de le faire fur fa poitrine. Je me fuis comporté comme feroit vn Infidele, dira vn autre, eftant à mon trauail, i'auois déjà dōné huit ou neuf coups deffus vn arbre, pour l'abatre, fans demander l'affiftance de DIEV. I'ay enduré du froid, dira vn autre, comme les bestes qui font dedans les bois, il veut dire, qu'il n'a pas offert à DIEV, fes petites fouffrances. Que f'ils tombent fur la Semaine, en quelque peché plus grief, ils viendront fouuent à l'heure mefme, f'en accufer: & quelquefois il y a plus de fainteté que de mal en ce en quoy ils pensent auoir esté grandement criminels. Tu fçauras, diront-ils, que ie me fuis trouué au Confeil, où on a refolu de faire vne telle danfe, pour appaifer le Diable. Y eftant engagé par furprife, fans en pouuoir fortir, i'ay demandé pardon à DIEV, i'ay bien dit des injures au Diable, & me fuis endormy. Lors qu'on f'est leué pour fortir, ie me fuis refueillé, & ay dit aux Capitaines qu'ils auoient tort de m'inuiter à femblables Confeils, puis qu'ils fçauent bien que ie n'ay que l'horreur pour les Demons.

[80 i.e., 78] Vn jeune Enfant penfoit estre perdu, quelques iours apres fon Baptesme: Je viens d'entendre, difoit-il, de méchantes paroles; ie haïffois ces

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

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

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

choses là de tout mon cœur, & priois DIEU qu'il n'effaçast pas mon Baptême; ie leur disois qu'ils se t'eussent [*sc.* teussent], que le Grand Maître les puniroit, & qu'il les entendoit bien; nonobstant ce que ie leur disois, ils se mocquoient de moy.

Vn Chef de Cabane Chrestienne, vn iour ayant repris sa sœur, encore Catechumene, d'un zele vn peu trop actif: Hé quoy, luy disoit-il, veux-tu donc estre miserable, & que moy seul ie sois heureux? tu fais ce qui merite que iamais on ne te Baptise. Cette pauvre femme s'en prend à ses yeux, elle pleure sa faute & luy en demande pardon, le priant de ne le pas dire aux Peres. Ma sœur, j'ay peché plus que toy, luy répond ce bon Chrestien, car estant Baptisé, ma personne est sacrée, & mon péché en est plus grand: mais c'est l'amour que ie te porte qui m'a ainsi mis en cholere. Il n'y a que l'esprit de DIEU qui donne cet' horreur du péché, & n'y a pas d'autre lumiere que la sienne, qui esclaire [81 i.e., 79] vne Ame, à reconnoistre iusqu'aux petites fautes.

Vn Infidele demandoit vn iour à vne Chrestienne, ce qu'ils alloient faire l'un apres l'autre dans la Chapelle; & elle luy ayant répondu simplement, qu'ils alloient se confesser de leurs pechez. Et comment, dit-il, pechons-nous? pour moy, ie ne reconnois point de pechez. Il ne faut pas s'en étonner, repartit cette bonne Femme, ta vie n'est qu'une fuite continuelle de pechez, comment les distinguerois-tu? Nous autres qui auons la Foy, nous sommes toujours sur nos gardes, & par ainsi nous reconnoissons bien nos fautes.

Lors qu'ils se doivent Confesser, ils se preparent avec vn soin tout à fait loüable. On verra quelque-

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

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

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

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

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

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

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

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

voudra nous obëyr. De mefme Dieu, quand nous auons peché, defpouïlle noftre ame de fa grace, mais il ne veut pas que cette grace foit perduë, elle luy eft trop pretieufe, il la conferue cherement dedans fes threfors, tous preft de nous la rendre quand nous luy demandons pardon. Mais le Peché eft vne chofe fi diforme, que Dieu en a horreur; quand nous nous confeffons, il l'aneantit tout à fait, voudroit il mettre dans fes threfors vn monftre fi hideux? ce n'eft donc pas merueille, que iamais il ne retourne dans noftre Ame, en eftant vne fois effacé. Si ce raifonnement n'eft pas receu dedans l'Efchole, on doit excufer vn Barbare, qui iamais n'a leu fainct Thomas.

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

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

DE LA MISSION DE SAINT IOSEPH AUX ATTINGUEE-
NONGNAHAK.

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

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

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

OF THE MISSION OF SAINT JOSEPH AMONG THE AT-
TINGUEENONGNAHAK.

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

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

deffein. Que dif-tu la deffus? demandent-ils à la malade; veux-tu à iamais estre bruflée dans l'Enfer? Non, non s'écrie ce fupoit de Satan, refolument elle ne fera pas Baptizée; fortés de ma Maifon. Sa pauvre fille languiffante, qui iufqu'alors n'auoit dit pas vn mot prend d'elle mefme la parole. Ce n'est pas vous, dit-elle, courageufement à fon pere, qui en cela difpoferez de moy: ie defire, fans delay, estre Baptizée: car ie veux aller dans le Ciel. A cette réponfe, que pas vn n'attendoit, ce malheureux demeure sãs parole: mais la mere de l'Enfant, parle pour le mary. Ce n'est pas, s'écrie elle, vne maladie ordinaire qui fait [86 i.e., 84] mourir ma fille; c'est vn tel Demon qui la tuë depuis quatre moys: c'est à luy feul, & à nos danfes que nous auõs recours, auec cela tu ne peux pas la Baptizer. Pourquoi non, répond la malade, ie detefte tous les demons, ie renonce à nos danfes, & toy ie te prie, ne me refuse pas le Baptesme, dit-elle, au Pere qui la venoit d'inflruire. Quand Dieu vient poffeder vn cœur, il n'a ny oreilles, ny fentiment pour tout ce qui est de plus tendre dans la nature. C'eût esté vne cruauté de refufer à cette Ame, l'entrée du Paradis, où le Sang de Iefus-Christ & fon courage luy auoient donné droit; Mais il faloit que la grace remportast vne glorieufe victoire. Ma fille, luy dit le Pere qui la venoit dinflruire, ta demande est bien raifonnable, mais ie ne dois pas expofer le Baptesme, à le veoir profané. Auant cela il faut que tes parens me promettent de ne plus auoir recours au Diable & aux danfes, pour ta guerifon. Ne crains pas cela, replique cet enfant, pluftoft ie mourray, que de le permettre. Puis donc que tu le defires, luy difent fes parens, qu'il te Baptize s'il

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

veut, nous n'aurons plus iamais pour toy recours à [87 i.e., 85] ces remedes, si toy-mefme tu ne le demandes. Ce fut vne confolation bien grāde, & pour celuy qui confera ce sa[i]nct Baptesme, & pour celle qui le reçeut de veoir & de fentir ce que fait le fainct Esprit dedans vne Ame, quād il la prepare pour foy. Oüy, difoit cette fille au momēt que les eaux du baptesme la rendoient innocente, ie detefte tous mes pechez! grand maiftre de nos vies, ayés pitié de moy! Elle mourut bien toft apres.

CES ames, & quelques femblables, ayant eſté auffi-toſt dans le Ciel, qu'elles ont trouué l'entrée de l'Eglife, n'ont pas eü befoing de grande aſſiſtance. Auffi n'eſt-ce pas pour elles, qu'on a employé le plus fort du trauail. Le principal foin a eſté de former les Chreſtiens Adultes, qui y compoſent vne petite Eglife; qui cette Année, s'eſt veü acrtie en nombre, & plus encore en Saincteté.

VN de ces bons Chreſtiens eſtoit malade depuis l'Eſté, il fut foudainement guery à la venuë des Peres, qui alloient les inſtruire, foit pour la ioye qu'il en receût, ou plûtoſt felon fon ſentiment, pour s'eſtre confeſſé.

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

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

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

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

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

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

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

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

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

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

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

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

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

chose au mōde m'eust peu separer de ma femme; il y a quinze ou feize ans que nous sommes ensemble, cinq enfans que nous auons eus, me sembloient autant de liens qui rendroient nostre mariage indiffoluble. Elle & moy apres auoir receu le sainct Baptesme, auons promis à DIEV de iamais ne nous separer: maintenant elle a quitté la Foy, ou au moins pour complaire à sa mere, elle n'a plus le courage d'en faire [92 i.e., 90] profession; elle ne laisse pas de m'aimer, & ie l'aime aussi, & toutefois sa mere la contraint de m'abandonner, si ie n'abandonne la Foy. Cette diuision m'est sensible, mais i'y suis resolu plutôt que iamais me separer d'avec DIEV.

Ce bon Chrestien a vn fils de douze à treize ans, qui a imité le courage de son pere. On a fait le possible afin qu'il desistast de la Foy, on a tâché de le corrompre par douceur, par menaces, & par les rigueurs qu'on a peu. En-fin, se voyant tourmenté d'une grand-mere, qui nuit & jour ne luy donnoit aucun repos, esperant emporter de luy qu'il desistast des exercices de Chrestien, comme auoit fait sa mere. Sçachez, dit cet enfant à cette Megere d'Enfer, qu'on me peut bien brûler tout vif, voila mes bras, mes pieds, & mon corps tout disposé à le souffrir, mais iamais ie n'abandonneray la Foy.

Ces resolutions ne sont pas dans la portée de la nature, aussi est-ce celui seul pour qui on fait ces bons propos, qui dōne en mesme temps la force d'executer tout ce qu'il exige de nous. Les Infideles [93 i.e., 91] mesmes ne sont pas à le connoistre, & à se plaindre en mesme temps de leur misere. Les Demons, disoit vn certain, nous commandent des choses impossibles: ils ne nous donnent pas pour faire festin & veulent

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

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

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

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

VNE autre aagée d'environ quatre-vingt-ans, attendant l'heure de la mort, apres auoir reçu l'absolutiõ; suplia, qu'on la leuast à son seant, pour prier DIEV avec plus de respect. Puis d'une voix mourante; IESVS, dit-elle, ayez pitié de moy, tirez moy dans vostre Paradis; ie suis contente de mourir, ie n'aspire

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

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

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

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

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

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

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

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

PERSECVTIONS DES CHRESTIENS DE LA MESME
MISSION.

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

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

PERSECUTIONS OF THE CHRISTIANS OF THE SAME
MISSION.

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

qui blasphement contre ce qu'ils ignorent. En effet, on commēce à médire d'eux; on les apelle **MARIAN** par mocquerie, à cause que fouent on entendoit dans leurs Prieres, le Nom de la tref-Saincte Vierge. On dit publiquement qu'ils ont des forts pour causer des naufrages, & que leurs Chapelets & Medailles, font vomir & l'Ame & le sang à ceux qui les enuifagent d'vn certain aspect.

S V R la fin de l'Hyuer, vn des meilleurs Chrestiens confacra vne partie de sa Cabane, pour en faire vn lieu de deuotion. On y bastist, de quelques planches & escorces, vne Chapelle assez raisonnable: [98 i.e., 96] & on commença, à la Sainct Ioseph, à donner aux Chrestiens la consolation d'y entendre la Messe. Mais ce fut lors que les persecutions redoublerent. Ce fera là, dit-on, le malheur du Païs! On veut chasser tous les Chrestiens du Bourg; & mesme leurs plus proches parens leur difent, qu'ils aillent se loger ailleurs, ou qu'ils abandonēt la Foy, s'ils ont quelque amour de la vie. Vn des chefs du Confeil, dit le mot à l'oreille à vn de ses nepueux, Onhoïa Etsitenrou-taotia. Nous vous allons arracher de la terre, racine empoisonnée; c'est le mot dont les Hurons menaçent ceux qu'ils soupçonnet d'estre Sorciers, quand ils les veulent maffacrer.

Vn nommé Estienne Totihri, quoy que des mieux apparentez du Bourg, se trouua plus auant dans la persecution, comme il étoit le plus feruent dedans la Foy; & que cette Chapelle estant bastie dans sa Cabane, on s'attaquoit plus viuement à luy: mais ny luy, ny toute sa famille, ne branla pas pour toutes ces menaçes. Oïy dea, dit-il, ie fortiray tref-volontiers, si les Peres, qui nous instruisent, abandonnent

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

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

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

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

C'est vne confolation bien grande, d'estre tesmoing de la ferueur de toute fa famille. Ce font eux qui ont le soin d'affembler les Fideles, les encourager & instruire, en l'absence des Peres; & qui ont l'œil sur ce petit Troupeau, avec vne fidelité & vne zele tout à fait Chrestien. Au plus fort mesme de ces perfections, vne femme se mouroit, ayant refusé le baptesme à nos Peres, qui la vouloient instruire: Hé quoy, dit ce Chrestien, faut-il que cette Ame se perde? Il va trouuer cette malade. [100 i.e., 98] Ma bonne mere, luy dit-il, si vous sçauiez le haut prix de la Foy, vous auriés plus de desir d'estre enseignée, que nous de vous instruire; mais quoy que ie ne fois pas appelé, ie ne puis pas me taire, crainte, qu'un iour, vous ne m'en fiffiez les reproches, lors que vous feriez dans les flâmes eternelles de l'Enfer. Le peu de tēps qui vous reste de vie, suffit pour vous deliurer de ce grand malheur, qui n'est pas plus éloigné de vous que la mort. Il tâche en fuite de cela, à émouuoir ce cœur; mais c'étoit un cœur de rocher, qui n'ayant eü en la fanté, que des blasphemés contre

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Après de longs égaremens, il arriue en fon Bourg, il bat, il frappe, il veut tuër tous ceux qu'il rencontre. En-fin on le fait, on le lie, & on l'interroge; c'est toûjours ce Demon qui parle, cet ennemy de Paix. Les Chrestiens estans de retour, le lendemain de Pafques, trouuent tout le Bourg en émeute. On dit, on crie qu'il faut massacrer les François. Il faut donc me tuër avec eux, s'écrie Estienne Totihri, f'ils font coupables, ie ne suis pas plus innocent qu'eux; car ie voy bien que c'est à la Foy qu'on en veut. Ce Démoniacle rompt ses liens, force ceux qui le tiennent, se iette luy-mefme dans le feu, ne veut ny boire ny manger, difant que fon Demon luy a ainfi ordonné.

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

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

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

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

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

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

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

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

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

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

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

ter quelque crime, où sa volonté n'a eu aucune part, & dans lesquels il a souffert plus qu'aucun autre. Nous ne nous sommes pas résolus de rien précipiter en ce Baptême, le temps nous donnera plus de connoissance; nous espérons avec l'aide de DIEU, que tout réussira à la confusion des Demons, & au bien de cette petite Eglise.

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

CHAPITRE X.

DE LA MISSION DE SAINT IEAN BAPTISTE, AUX
ARENDAENHRONON.

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

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

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

CHAPTER X.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

qu'il mette fin à son ieufne. A mefme temps il aperçoit vn vieillard, d'une rare beauté, qui descendât du Ciel, l'aproche de luy, & l'enuifageant d'un regard fauorable; Courage, luy dit-il, j'auray foin de ta vie, c'est vn bonheur pour toy, de m'auoir pris pour Maiftre: Tous les Demons qui hantent ces contrées n'auront pas le pouuoir de te nuire: Vn iour tu verras ta cheuelure blanche cōme la mienne: Tu auras quatre enfans, les deux premiers & le dernier ferōt mafles, & la troifième fera vne fille; apres cela ta femme te tiendra lieu de fœur. Finiffant ces paroles, il luy prefente vn morceau de chair humaine toute cruë. Ce ieune enfant en ayant horreur, deftourne vn peu la teſte: mange donc de cecy, dit le vieillard, luy presentant vn morceau de graiffe d'ours. L'ayant mangé, ce Demon ſe retire, remontant vers le Ciel d'où il eſtoit venu. Du depuis il luy eſt ſouuent apparu, & luy a promis aſſiſtance: de ce qu'il luy auoit predict, quaſi le tout eſt arriué. Cette homme a eû quatre enfans, dōt le troifième a eſté vne fille: apres cela vne [114 i.e., 112] certaine infirmité l'a obligé à la continēce, que le Diable demandoit de luy. Du reſte, il eſt de tres-bonne fanté, & quoy qu'il aproche de ſa vieilleſſe, il a paſſé pluſieurs maladies contagieuſes ſans en auoir eſté atteint. Il a touſiours eſté tres-heureux à la chafſe; de forte que lors qu'il eſtoit dans les bois, entendant quelque nombre de crys du Ciel, ce luy eſtoient des marques qu'il prendroit autāt d'ours: & d'autrefois voyant luy ſeul quantité de cerfs & de biches entrer en la Cabane, il en donnoit aduis aux autres, qui veritablement trouuoient le lendemain dedans leurs pieges, le mefme nombre qu'il leur auoit dit. Il attribuë ce

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

toujours il a résisté. Jusque là même, qu'un sien fils étant tombé malade, & luy jamais n'ayant voulu permettre, qu'en sa Cabane, on eût recours à ces remèdes diaboliques; sa femme l'a abandonné, luy a enlevé cet enfant, & a pris un autre mary. Sa chasteté n'a pas eu de moindres affauts. En un País, où les femmes & les filles n'ont rien qui les retiennent; où, la pudeur que la nature a donné pour défense à leur sexe, passe pour un opprobre; où par honneur, elles sont obligées de se déshonorer; il est bien difficile, à un jeune Homme, qui toute sa vie s'y est engagé, de parer à ces coups, lors qu'il veut faire une retraite. Mais la crainte de Dieu, a été toute sa défense. En vain on l'a sollicité, il a refusé des présents, & a tremblé de peur, selon qu'il avoit dit, lors qu'il s'est vu fuyant le danger de perdre, ce que la seule Foy luy avoit appris de chérir, plus que le plaisir & la vie. Je marche par le Bourg, a-t'il dit quelquefois parlant même à des Infidèles, [20 i.e., 118] comme sur une terre ennemie: je crains le rencontre des femmes, comme celle d'un Iroquois, encore un Ennemy me fait-il moins de peur, car je l'enuisage avec assurance; mais je n'ose leurrer la veuve, lors qu'une Femme vient à moy.

En ce País, il n'en va pas des Noms affectés aux Familles, de même qu'en Europe: Les Enfants ne portent pas le nom du Père, & n'y en a aucun qui soit commun à toute la Famille, chacun a le sien différent; en telle sorte néanmoins que s'il se peut faire, jamais aucun Nom ne se perd: ains quand quelqu'un de la Famille est mort, tous les parents s'assemblent, & délibèrent ensemble lequel d'entr'eux portera le nom du défunt, donnant le sien à quelque autre

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

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

parent. Celuy qui prend vn nouveau nom, entre auffi dans les Charges qui y font annexées, & ainfi il eft Capitaine, fi le defunct l'eftoit. Cela fait, ils retiennent leurs larmes, ils ceffent de pleurer le mort, & le mettent en cette forte au nombre des viuants, difans qu'il eft refuscité, & à pris vie en la perfonne de celuy qui a receu fon nom, & la [121 i.e., 119] rendu immortel. De là fe fait que jamais vn Capitaine n'a d'autre nom, que fon predeceffeur, ainfi qu'autrefois dans l'Egy[p]te, tous les Roys portoient le nom de Ptolemée.

Cette élection donc des Capitaines, ou (comme parlent les Hurons) la refurrection des defuncts, ne fe faifant qu'avec pompe & éclat; lors qu'il falut refusciter le frere de ce nouveau Chreftien, c'est à dire, lors qu'il fallut créer vn nouveau Capitaine, on conuoqua tous les principaux du Païs, & nous y fîmes inuitez, comme à vne Ceremonie où les François auoient vne grande part; puis qu'il eftoit queftion de faire reuiure le nom d'Atironta, celuy qui autrefois le premier des Hurons auoit defcendu à Kebec, & lié amitié avec les François. Les Nations eftans affemblées, on nous defera cet honneur, de choifir qui nous voudrions, pour prendre & ce nom & la charge de Capitaine. Nous renuoyâmes ce choix à la difcretion & prudence des Parents. Nous jettons donc les yeux fur vn tel, dirent-ils, nous monftans Iean Baptifte, & ne defirons point que fon nō [122 i.e., 120] foit dauantage d'Aëoptahon, mais Atironta, puifqu'il le refuscite.

Cela fait, chaque Nation fit fes prefens, qui, felon la couftume font diuerfement qualifiez. Les vns faifans leur don, difent, Qu'ils prennent le bras du

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

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

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

deffunct pour le retirer du tombeau; les autres, Qu'ils foustiennent sa teste, crainte qu'il ne retombe. Vn autre, faifant toujourn quelque nouveau present, adjoûtera dabondant, qu'il luy donne des armes pour repouffer les Ennemis. Et moy, dira vn quatrième, j'affermis la Terre fous luy, à ce que pendant fon regne elle foit inébranlable. De noftre part, nous fimmes trois prefens; & produifans le plus confiderable: Ce present, difmes-nous, eft pour rendre la Voix au deffunct, mais vne Voix qui ne foit plus l'instrument des Demons à proclamer & commander des Ceremonies defenduës, ie dis vne Voix digne d'un Chreftien, qui aime & encourage tout le monde à la defenfe du Païs, à la destruction de l'Impieté & à la publication du fainct l'Euangile. A ces mots toute l'Affiftance répondit. Ao! qui chez eux eft la marque d'un fentiment [123 i.e., 121] d'approbation. DIEU beniffe ce nouveau Capitaine Chreftien, & luy donne la grace de faire tout le bien dont il eft capable.

Quelques autres ont efté baptifez en eftat de fanté: mais nous n'y allons qu'avec choix; iugeant que nous devons dans ces commencemens eftre plus referuez à les admettre dedans l'Eglife, afin qu'elle en foit plus faincte.

Entre les autres Bourgs de cette Miffion, celui de fainct Michel paroiffoit en ces commencemens tout remply d'efperances; la pluspart fe faifoient instruire, & il fembloit que la Semence qu'on jettoit lors dans ces cœurs y auoit pris quelque racine. Mais le Diable y ayant furfemé fon yvroye, ie veux dire, Que plusieurs ayans receu en fonge commandement de leur Demon, d'auoir recours aux fuperftitions anciennes du Païs, s'ils vouloient éuiter les malheurs dont

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

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

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

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

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

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

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

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

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

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

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

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

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

defefpoir de la vie: & cependant les vagues les furmontans, leur Canot fe remplit, & ils attendent, à chaque moment, de fe voir fubmergez; les Demons qu'ils auoient inuoué à leur aide, ne leur preftans pour lors aucun fecours. Vn feul Chreftien estoit de cette compagnie: Mes Camarades, leur dit-il, vos voix fe noyent dans ces orages, elles ne vont pas jufques aux Enfers, où brûlent ces malheureux Demõs qu'en vain vous appelez, qui ne vous peuuent entendre: pour moy, i'auray recours à mon DIEV, car ie fçay bien qu'il eft par tout, & qu'affurément il écouterà ma Priere; & s'il veut, il nous fera mifericorde, quoy que vous l'ayez offensé. Il dit à celuy qui estoit affis au gouuernail, qu'il cede pour vn temps aux vagues, afin que luy qui estoit au deuant du Canot, eust moyen de prier DIEV d'vn esprit plus raffis, n'ayant pas à parer aux flots, qui fans relache les battoient. Il n'a pas fi toft finy fa Priere, & fait vn vœu à DIEV où fa deuotion le porta, fans prefqu'il y eust pensé, que le Canot se trouue en repos, que les vagues s'appaifent, & que l'endroit [128 i.e., 126] par où ils paffent se rencontre auffi vny qu'une glace, quoy que de part & d'autre le vent continuaft toujours dans sa fureur, & qu'il y eust de la tempeste assez pour abyfmer mille Canots s'ils y auoient esté.

Les Infideles adorent au mefme moment ce grand DIEV des mers & des vents; & depuis fort fouuent ils ont rendu avec admiration témoignage à la verité, confeffans ingenuement qu'ils deuoient leur vie à la Priere de ce bon Chreftien, nommé Jean Armand Andeotiarahen. C'est vn jeune Homme qui ayant demeuré deux ans au Seminaire des Hurons, qu'autrefois nous auions à Kebec, apres y auoir esté Baptifé,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

En l'vne de ces courfes, on fit rencontre de quelques Capitaines de la Nation Neutre, ou Miffion des Anges, qui nous inuiterent à les retourner voir. Mais outre l'abfence du P. Iean de Brebeuf qui ayant eu cette miffion pour fon partage à Kebec où le cours de nos affaires nous auoit obligé de l'enuoyer; il femble que traueillant plus fortement à la conuerfion des Hurons, nous auançons en mefme temps la conuerfion des autres. Et ainfi nous attendrons le temps & les moments du Ciel, pour entreprêdre ces voyages: & fur tout, le renfort d'Ouuriers.

Ie ne puis icy retenir ma plume, & il faut que mon cœur fe defcharge fur ce papier. Les fentimens de compassion que i'ay pour tous ces pauvres Peuples qui font à l'entour de nous, qui ont des Ames auffi precieufes aux yeux du Fils de DIEV, que celles qui liront cette Relation; au moins luy ont-elles autant coûté, & fon Sang & fa vie: La neceffité que ie voy d'vn prefent & puiffant fecours; [134 i.e., 132] pour cooperer à leur Salut, avec les Anges Tutelaires de ces Contrées; L'Efprit de DIEV & la fidelité à fes Graces dont nous fommes témoins en la plupart de ceux que le faint Efprit a vne fois touchez; Les efpérances plus grandes que iamais, que tous tant que nous fommes icy, auons conceuës depuis vn An, que le temps eft venu que la Gloire de DIEV apparoitra dans ce Nouveau Monde. Tout cela fait que nous crions à l'aide, que nous demandons affiftance. Ce n'eft pas pour le temporel, car ce n'eft pas à nous de pouruoir en ce point; mais à celuy qui nous employe, qui y a engagé la verité de fa parole. Nous

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

the Faith they would condemn themselves to perpetual ill luck.

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

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

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

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

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

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

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

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

chent de l'Enfer. Ce font des impofteurs, qui n'ayant point en ce País d'autre defenfe, que la crainte d'un feu imaginaire de l'Enfer, nous intimident de ces peines pour conferuer leur vie, & arrefter le coup que déjà nous deurions auoir fait, fi nous auions quelque refolution.

Sans doute ces oppositions font bien grandes à la grace du Christianifme: Et de cœurs rebelles iufqu'à ce point, au fainct Efprit, en faire des Fideles, des Saincts, & fi befoin est des Martyrs, c'est vn ourage qui furpaffe nos forces. Mais tout cela n'est rien à DIEV: le Ciel est plus remply de Criminels, que d'Innocens. Si autrefois d'une eau infecte & d'un borbier puant, on a tiré des flammes pures pour confommer les Sacrifices, la main de DIEV n'est en rien racourcie depuis ce temps-là. Il vaincra cette dureté, fa Bonté est plus grande que nos malices; & si ce Peuple est miferable où fera-t'il paroistre dauantage ses Mifericordes?

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

Non, difoit vn Huron Chrestien, parlant aux Infideles, tout ce País se verra quelque iour conuert; tous ceux qui l'y oppofent, se trouueront alors trop

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

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

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

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

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

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

Vne Femme priant vn iour vn de nos Peres, de la venir instruire, difant qu'elle estoit refoluë de croire. Cela n'est pas possible, adjoûta fon Mary, tu es d'une humeur si fascheufe, que personne ne la peut supporter. La Foy me changera, repartit cette pauvre Femme, ils appriuoifent [141 i.e., 139] bien leurs chiens: quand ils m'auront bien instruite, ils viendront à bout de moy.

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

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

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

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

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

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

Vne fille de quinze à feize ans, apres auoir esté trois iours entiers dans les douleurs d'un mal de costé; estant interrogée si quelquefois elle n'auoit point tesmoigné ou conceu quelque impatience dans la force de son mal. Nenny, respondit-elle, tant s'en faut; ie priois Dieu que la douleur continuaft, si c'estoit sa volonté: parce que durant ce temps-là i'auois plus de plaisir dans les pensées du Paradis, & ne fongeois quasi à autre chose. I'ay appris par occasion, que cette mesme Fille, le iour qu'on massacra feu Ioseph Chihoatenhoïa son oncle, qui luy tenoit lieu de pere & de mere: à la premiere nouvelle qu'elle en eut, ne pouuât arrester ny ses cris ny ses larmes, ny contenir ses mains qu'elle ne s'arrachast les cheueux; n'auoit point toutefois en bouche d'autres paroles que celle-cy: Non, ie ne lairray point pour cela de croire; [143 i.e., 141] Mon DIEU, ayez pitié de moy, qu'on nous massacre tous, & qu'on me tuë moy-mesme, iamais ie ne vous abandonneray.

Charles Tfondatfaa, dont il a esté parlé cy-dessus, instruisant vn iour quelques Infideles, des auantages de nostre Foy; apres auoir long-temps parlé de la Bonté & de la Puissance de DIEU, s'adressa au plus considerable de l'Assemblée: Si, disoit-il, ie te donnois la disposition de moy-mesme, aurois-tu bien le courage de me jeter dans les dangers, preuoyant mon malheur? Tous les Chrestiens, adjoûta-t'il en fuite, disent à DIEU tous les iours dedans leurs Prieres, qu'il dispose & de leur Ame & de leur vie, selon sa volonté; est-il pour nous trahir? luy qui n'a pas vn cœur estroit comme le tien; Il nous protege & nous conferue, car il a de l'amour pour ceux qui le craignent. Que quelque affliction nous arriue, dit-il

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ces Infideles commencerent à trembler, l'entendant parler de la forte, ils n'ont point de repos qu'ils ne nous soient venus trouuer, ils nous suppliant de les vouloir instruire, nous demandēt d'estre Baptifez, nous affeurans qu'ils croyoient tout ce que nous pref-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

En fuite de cela, ce fut vn plaisir qui n'eut rien de fauage, de voir au milieu de cette Barbarie vn Balet danfé par quarante perfonnes, au fon des voix & d'une efpece de tambour, avec vn accord fi heureux, qu'ils rendoient tous les tons les plus agreables de la Mufique.

La danfe eut trois parties: La premiere fe passa en la representation de diuerfes rencontres d'ennemy, homme à hōme: l'un pourfuiuant fon ennemy, la hache en main, pour luy porter la mort; à mefme temps, il femble la recevoir luy-mefme perdant fon auantage: il le reprend, & apres mille feintes, toutes en cadence, terraffe en-fin fon homme, & retourne victorieux. Vn autre, dans des mouuemens differents, fait fon efcime l'efpée en main; celui-cy est armé de flèches, fon ennemy se pare d'une rondache qui le couure, & luy porte vn coup [157 i.e., 155] de mafuë. Ils font trois diuers perfonnages; pas vn n'est armé de mefme façon, leurs gēstes, leurs mouuemens, leurs pas, leurs œillades, en vn mot, tout ce qui se void, est different en vn chacun, & dans vn raport des vns aux autres tellement accomply, qu'il eust semblé qu'un mefme esprit eust réglé ces mouuemens fans regle.

A peine ce combat est finy, que les Muficiens se leuent, & pour vne Seconde Partie, on void vn gros de danfe: Premierement de huit, puis de douze, puis de feize, tousiours multipliers à proportion, hafans & retardans leurs pas fuiuant les voix qui les mefurent.

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

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

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

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

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

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

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

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

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

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

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

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

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

Ayans receu leurs Commiffions, ils firēt largeffe d'une quantité de Caftors & peaux d'Orignac, pour fe faire cognoiftre, & eſtre receus avec applaudiffement dans leurs Charges.

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

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

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

Après cela, les mêmes Femmes apporterent les os de leurs Morts dans cette Sale magnifique. Ces os ſont renfermez dans des caiffes d'écorce, couverts de robes neufues de Caſtor, enrichies de colliers & écharpes de Pourcelaine.

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

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

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

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

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

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

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

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

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

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

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

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

Ces Guerriers deuiennent Baladins apres cette

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

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

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

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

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

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

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

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

MAIS pour ne nous pas égarer trop loin, reuenons

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

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

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

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

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

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

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

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

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

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

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

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

Les Capitaines de cette Nation du Sault, inuitent nos

(They are a Nation of the Algonquin Language, distant from the Hurons a hundred or a hundred and twenty leagues towards the West whom we call the Inhabitants of the Sault.)⁶ We promised to pay them a visit, to see how they might be disposed, in order to labor for their Conversion,—especially as we learned that a more remote Nation whom they call Pouteatami⁷ had abandoned their own Country and taken refuge with the Inhabitants of the Sault, in order to remove from some other hostile Nation who persecuted them with endless wars. We selected Father Charles Raymbaut to undertake this journey; and as, at the same time, some Hurons were to be of the party, Father Isaac Jogues was chosen, that he might deal with them.

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

Peres à faire quelque forte de demeure parmy eux. On leur fait entendre que cela n'est pas impossible, pourueu qu'ils fussent difpofez à receuoir nos instructions. Apres auoir tenu Confeil, ils répondirent qu'ils desirent grandemēt ce bon-heur; qu'ils nous embrasseront cōme leurs Freres, & qu'ils feront profit de nos paroles. Mais il nous faut des Ouuriers pour cet effet: il faut auparauāt tafcher de gagner les Peuples qui nous font plus voyfins, & cependant prier le Ciel, qu'il hafte les moments de leur Conuerfion.

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

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

Quantité d'Algonquins aborderent à meſme temps proche de noſtre Maifon, avec deſſein d'y paſſer l'Hyuer. DIEV voulant donner de l'employ aux deux Peres, de la Langue Algonquine, qui reſtoient en fanté, & fauer par meſme moyē quelques Ames qu'il

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

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

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

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

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

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

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

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

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

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

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

chofe que de leuer tous ces foupçõs, de diffiper ces craintes, & de gagner leur amitié, l'Hyuer n'euft pas efté mal employé. Outre cela, il n'y en a pas vn qui n'ait efté fuffifamment instruit: au moins auons-nous cette confolation, que s'ils l'écartèrent de nous, dès que le Printemps fut venu, ils ont remporté avec eux assez de cognoiffances des chofes de la Foy pour se fauuer; ou bien en cas qu'ils en abufent, pour justifier les misericordes de DIEV.

Le P. Claude Pijart fit auffi quelques courfes pendant l'Hyuer, à dix ou douze lieuës d'icy, pour instruire quelques troupes paffageres d'Algonquins. Outre les enfans qu'il enuoya au Ciel par les eaux du Bapteme, il Confessa quelques Chrestiens, qui auoient efté instruits & baptifez à Kebec & aux Trois-Riuieres. C'est vne confolation bien grande, de voir de pauures gens, fans Eglife, fans Sacremens, fans Sacrifice, fans Predicateur, fans Instruktion, fans liures; enfin priuez de tout secours, au milieu des forefts, menans vne vie au dehors, plus semblable à celle des bestes, qu'à celle du reste des Hommes; nonobstant tout cela, se conferuer dedans la Foy, continuer dans la crainte de DIEV, dans les sentimens de pieté, viure dans l'innocence.

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

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

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

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

Contrées de frayeur, que ces pauvres Chrestiens font contrai[n]ts de se bannir eux-mêmes, & viure dedans les bois: jusqu'à ce que quelque bras plus puiffant ait reprimé l'influence de leurs Ennemis.

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

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

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

XLIX—L

TWO LETTERS OF 1643

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

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

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

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

Au Monsieur J. M. J.

MON TRES CHER FRERE
Notre Sr. vō donne son st. amour et sa st^e.
paix.

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

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

To Monsieur J. M. J.

MY DEAREST BROTHER,
Our Lord give you his holy love and his
blessed peace.

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

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

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

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

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

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

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

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

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

Barbarie plusieurs Ames Aussy pures que sont Celles
des bons Religieux M. C. fr. Je brise icy vō Conju-
rant de prier bien particulierem^t. pō Celuy qui est &c
C. G.

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

Le P. chastelain Le P. Pijart et Le P. René Me-
nard qui sont icy se recommandent bien a vos bonnes
Prieres Helas que deuiendra M. f. de S^{te}. Marie je
luy escriis.

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

C. G.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

P. V^r.

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

JOAN. DE BREBEUF

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

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

Your Paternity's

Most humble and obedient

Servant in Christ,

JEAN DE BREBEUF.

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

September 23, 1643.

LI

RELATION OF 1642-43

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1644

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

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

RELATION

DE CE QUI S'EST PASSE'

EN LA

NOUVELLE FRANCE

EN L'ANNEE 1642. & 1643.

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

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



A PARIS,

Chez } SEBASTIEN CRAMOISY, } roë S. Iac.
Imprimeur Ordinaire du Roy, } ques, aux
E T } } Cicoignes.
GABRIEL CRAMOISY.

M. DC. XLIV.

Avec Privilège du Roy.

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

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

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

PARIS,

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

M. DC. XLIV.

By Royal License.

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en la Nouvelle France, en l'annee 1642. & 1643. En-
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Par le Roy en son Confeil.

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IEAN FILLEAV.

Permission of the Reverend Father Provincial.

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JEAN FILLEAU.

[1] Relation de ce qui s'est passé en la nouvelle France, en l'année 1642. & 1643.

PAX CHRISTI.

VOSTRE REUERENCE,

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

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

PAX CHRISTI.

YOUR REVERENCE

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

exemples de vertu, & des accroiffemens du Chriftianifme remarquables, mais ce fera à l'ordinaire, avec l'amertune de plusieurs mauuaifes nouvelles proueuantes de la part des Hiroquois, [3] lefquels fans doute, fi nous n'auõs quelque fecours de la France, feroit pour ruiner icy & la foy & le commerce. Il n'y a quafi plus de paffages ouuerts pour aller aux Hurons, nos pacquets l'an paffé, furent prins en montant; cette année, ils l'ont efté en defcendant. Comme i'efcry cecy l'apprens que les voila prins pour la troifiefme fois en remõtant, cela nous a obligé d'enuoyer à vofre R. le P. le Ieune, comme experimenté de lög-têps aux affaires de ces cõtrees, pour le remonftrer plus efficacement à ceux qui ont de l'affection pour ce pauvre pays. C'a efté l'aduis & le fouhait de Monsieur de Mõ[t]magny noftre Gouverneur, & de tous les habitãs qui m'en ont inftamment prié. Je ne doute nullement que la charité de vofre R. n'embrace efficacement l'affaire de Dieu & du falut de ces peuples delaiifés depuis tant de fiecles: nous experimentons tous les ans des effects rares de fon affection cordiale & paternelle, fur tout i'implore le fecours de fes SS. SS. & de tous nos PP. & FF. qui font fous fa charge.

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

[4] CHAPITRE PREMIER.

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

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

[4] CHAPTER FIRST.

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

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

faueur de Dieu, sur le pays; elle a toujours paru & paroist encor de nouveau plus que iamais en la personne de Messieurs de la Cōpagnie de Montreal, & de tous ceux qui demeurent par-deça en leur habitatiō. La Frâce en void vne partie nous voyons icy l'autre. Au reste il feroit difficile d'expliquer les soins & les peines que Monsieur de Mōtmagny nostre Gouverneur a pris & prēd encor tous les iours pour applanir les difficultez de la Colonie, tout autre auroit cent fois perdu courage. Le Pere Bressany a eu soin cette annee de l'instruction [6] des François, de Quebec: il s'en est dignement acquité, & a fait vn fruit notable par ses Predications. Le Pere Enemond Masse l'a assisté: & quoy que cassé d'[a]ge, il a genereusement traouillé, suppleāt aux forces, par son courage, avec grande edification de tous les habitans. Le Pere de Brebeuf & moy venions toutes les Festes & Dimanches de Sillery à Quebec pour les aider à entēdre les Confessions, & pour faire vn mot d'exhortation aux François, & contribuer à la consolation de tous.

Nostre Seigneur a appellé à foy cette année le Pere Charles Raymbault, c'est le premier Religieux de nostre Compagnie qui soit mort en ces quartiers icy. Il auoit vn zele tres-grand pour l'establissement de la Colonie Françoise, & pour la conuersion de ces peuples: il auoit procuré en France quelques années les affaires de nostre Mission avec beaucoup de prudence & de charité, son zele le porta à demander avec instance d'estre du nombre des ouriers de cette nouvelle Eglise: Ce qui luy fut accordé, il fut enuoyé il y a quatre ans aux Hurons, [7] à la Requête de nos Peres qui font là, qui cognoissoient sa prudence & son courage, ils esperoient s'en feruir pour la

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

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

descouuerture de quelques nations plus esloignées, & comme la langue Algonquine y est neceffaire, on l'enuoya aux Nipiffiriniens peuples Algonquins avec le P. Claude Piiart, où les voyages & les trauaux font incroyables, il y gaigna vne maladie lente qu'il le confommoit peu à peu: Ce qui obligea nos Peres de l'enuoyer icy-bas, où la commodité de viures & de remedes est plus grande, mais nostre bon Dieu le trouua mur pour le Ciel, il mourut l'an passé le 22. d'Octobre, après vne langueur de trois mois qu'il passa dans vne grande tranquillité d'esprit, vne entiere cõformité à la volõte de Dieu, & vne cõfolatiõ bien particuliere de mourir en la nouvelle frãce, & d'auoir gaigné sõ mal en trauaillât pour le salut des Sauuages. Monsieur le Gouverneur, qui estimoit sa vertu desira qu'il fust enterré prés du corps de feu Monsieur de Champlain, qui est dans vn sepulchre particulier, erigé exprés pour honorer la memoire de ce signalé [8] peronnage qui a tant obligé la Nouvelle France.

I'adiousteray icy vn mot de la vie & de la mort de Monsieur Nicollet, Interprete & Commis de Messieurs de la Compagn[i]e de la Nouvelle France, il mourut dix iours apres le Pere, il auoit demeuré vingt-cinq ans en ces quartiers. Ce que i'en diray feruira pour la cognoiffance du pays, il arriua en la Nouvelle France, l'an mil six cents dix-huit, son humeur & sa memoire excellente firent esperer quelque chose de bõ de luy, on l'enuoya hiuerner avec les Algonquins de l'Isle, afin d'apprendre leur langue, il y demeura deux ans seul de François, accompagnant tousiours les Barbares dans leurs courfes & voyages, avec des fatigues qui ne font imaginables qu'à ceux qui les ont

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

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

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

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

il estoit reuestu d'une grande robe de damas de la Chine, toute parfemée de fleurs, & d'oyseaux de diuerfes couleurs: Si tost qu'on l'apperceut, toutes les femmes & les enfans s'enfuirent, voyant vn homme porter le tonnerre en ces deux mains. C'est ainsi qu'ils nommoïent deux pistolets qu'il tenoit, la nouvelle de sa venue s'espandit incontinent aux lieu circonuoifins, il se fist vne assemblée de quatre ou cinq mil hommes, chacū des principaux fist sō festin, en l'un desquels on seruit au moins six vingt Castors, la paix fut concludē, il retourna aux Hurons, & dela à quelque tēps aux trois Riuieres, où il continua sa charge de Commis & Interprete avec vne satisfaction grande des François & des Sauuages, desquels il estoit esgalement & vniquement [11] aymé, il conspiroit puiffamment, autant que sa charge le permettoit avec nos Peres pour la conuersion de ces peuples lesquels il sçauoit manier & tourner où il vouloit d'une dexterité qui à peine trouuerra son pareil. Monsieur Oliuier Commis General de Messieurs de la Cōpagnie, estāt venu l'an passé en France, ledit sieur Nicollet descendit à Quebec en sa place, avec vne ioye & consolation sensible qu'il eut de se voir dans la paix, & la deuotion de Quebec, mais il n'en ioutit pas long temps: car vn mois ou deux après son arriuée, faisant vn voyage aux trois Riuieres pour la deliurance d'un prisonnier Sauuage, son zele luy cousta la vie qu'il perdit dans le naufrage, il s'embarqua à Quebec sur les sept heures du soir, dans la chaloupe de Monsieur de Saugny, qui tiroit vers les trois Riuieres, ils n'estoient pas encore arriuez à Silbery qu'un coup de vent de Nord-Est, qui auoit excité vne horrible tempeste sur la grande riuere, remplit

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

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

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

des Sauvages, il l'a fait fort souuent, & nous à laiffe des exemples qui font au deffus de l'estat d'un homme marié, & tiennēt de la vie Apostolique, & laissent vne enuie au plus feruent Religieux de l'imiter. Douze iours après leur naufrage le prisonnier, pour la deliurance duquel il s'estoit embarqué, arriua icy. Mōfieur des Roches commandāt aux trois Riuieres, fuiuant l'ordre de Monsieur le Gouverneur l'auoit racheté, il mit pied à terre à Sillery, & de là fut conduit à l'Hospital pour estre penfé des playes & [14] bleffures que les Algōquins luy auoient fait apres sa capture, il luy auoiēt emporté la chair des bras, en quelques endroits iufques aux os, les Religieuses hospitalieres, le receurent avec beaucoup de charité, & le firent penser fort soigneusement, en forte qu'en trois semaines ou vn mois il fut en estat de retourner en son pays, tous nos Neophytes luy tesmoignerent autant de compassion & de charité que les Algōquins de là haut luy auoient montré de cruauté, ils luy donnerent deux bons Sauvages Chrestiens, pour le conduire iufques aux pays des Abnaquiois, qui sont voisins de la nation, Charles Meiaschaat assez cogneu és precedentes Relations, & dont ie feray encor mention cy-aprés, fut vn des deux destinez à le remener, il fut rauy d'aide de faire ce voyage, & auoir cette occasion de pouuoir parler de nostre saincte foy aux Abnaquiois & autres nations voisines. Au reste tout l'hyuer s'est passé à Quebec, dans la paix & la deuotiō accoustumee, mais tout le Printemps n'a esté qu'une continuation de plusieurs nouvelles affligeantes du costé [15] des Hiroquois, apres lesquelles font suruenües les plus tristes, & les plus funestes qui eussent iamais peu nous arriuer: c'est la mort du grand

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

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

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

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

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

Gouvernement de la France, n'ont pas moins de zele & de pouuoir qu'ils auoient pour fecourir ces pauvres contrees, & contribuer à la conuerfion de ces peuples, nous en fommes bien affeurez, nous ne doutons aucunement que la diuine bonté qui à fait fucceder noſtre ieune Roy aux grâdeurs [17] de fon pere, ne le faſſe auffi heritier du zele qu'il auoit pour le falut de nos Sauuages, & de toutes ces nations.

Nous fommes auffi bien certains de la bonne volon-té & affection de la Royne Regente, nous en auons eu iufques à prefent des tefmoignages trop euidens, pour ne pas receuoir vne conſolation fenſible, & des eſperances bien grandes parmy tant de faſcheux acci-dens. En vn mot elle nous monſtre vn cœur de mere.

Nous receumes toutes ces triftes nouvelles à la ſainct Iean, par le vaiſſeau de Miſcou, qui donna iuf-ques à Tadouſſac les autres nauires de la flotte ont tardé cette annee plus que iamais, ce qui nous eſtoit vn notable ſurcroiſt d'affliction, & aux Sauuages auffi. Nous commencions à craindre quelque nouveau mal-heur. En fin Dieu nous les dōna en l'heureux iour de l'Affomption de noſtre-Dame. Comme nous alli-ons commencer la Meſſe deux voiles parurent à vne lietie de noſtre port, la ioye & la conſolatiō ſaiſirēt le cœur de tous les habitās, mais elle redoubla bien fort quand vne [18] chaloupe nous vint donner la nou-uelle des perſonnes qui y eſtoient: le P. Quētin avec trois braues ouuriers Religieux de noſtre Compagnie, & tres-propres à la langue, ſçauoir, les Peres Leonard Garreau, Gabriel Druillet, & Noël Chabanel. Il y auoit auffi trois Religieufes bien choiſies, & dont le courage ſurpaſſe le ſexe, ſçauoir la Mere Marie de

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

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

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

S. Geneuiefue, & la M. Anne de S. Ioachim, Hofpitaliere[s] de la maifon de Diepe, & la M. Anne des Seraphins, Vrfuline du Conuent de Plermel en Bretagne. Il a fallu vne grande force à ces bōnes filles pour furmonter les dangers de l'Ocean, la crainte du pays Barbare, & les difcours importuns de ceux qui ont voulu les deftourner en France d'vne ſi ſaincte entrepriſe. Monsieur d'Alibouſt tres-honneſte, & tres-vertueux Gentil-homme, aſſocié en la Compagnie de Meſſieurs de Montreal avec ſa femme, & ſa belle ſœur de pareil courage & vertu eſtoient dans vn de ces deux nauires: toute cette ſaincte troupe aborda à Kebec, & ſe vint confacrer à Dieu & au ſalut des Sauuages, ſous la protection & la [19] faueur de l'Emperiere de l'Vniuers, l'oublois la pieté d'vn hōneſte Preſtre nōmé M. Charrier, qui groſſiffoit la troupe, & eſt venu ſe dōner au ſeruice des Meres Vrfulines, avec deſir & deſſein de ſeruir Dieu en ces pays le reſte de ſes iours, & contribuer ce qu'il pourra de force & d'induftrie pour le ſalut des Sauuages.

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

CHAPITRE II.

DU SEMINAIRE DES VRSULINES.

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

CHAPTER II.

OF THE URSULINE SEMINARY.

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

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

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

[22] Vne Sauuageſſe eſtant ventie demeurer au feminaire pour quelques iours, afin de ſe diſpoſer au ſainct Bapteſme qu'elle fouhaittoit avec ardeur, edifia grandement les Religieufes par ſa ferueur. Elle les preſſoit fans ceſſe pour eſtre inſtruite de ce qui eſtoit neceſſaire, elle alloit meſme trouuer toutes les petites penſionnaires les vnſes apres les autres, pour repeter ce qu'on luy auoit donné à apprendre. Vne Religieufe l'ayant trouuee vn iour qu'elle fautoit de ioye,

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

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

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

A Seminary pupil, named Barbe, having been se-

luy en demanda la caufe. Le Pere, dit-elle, m'a affeuré que ie ferois bien-toft baptifée, & que i'auois bien appris.

Vne Seminarifte nommee Barbe, ayât efté rudemēt reprise de fa faute, i'ay bien merité cela, dit-elle, car moy qui fuis inftruite & baptizee, ie fais bien vne plus groffe faute, que celles qui faillent & ne fçauent pas encore les prieres.

Cét enfant a d'excellens fentimens de Dieu, ie luy ay fouuent parlé moy-mefme hors du feminaire, elle a l'efprit vif, & le iugement fort bon, & l'humeur docile, elle appartient à vn homme fort [23] groffier & charnel, & qu'on na peu encore admettre au baptifme pour ce fubieêt, il le fouhaitte, mais il ne veut pas encore quitter ces mauuaifes habitudes. Dés que cet enfant fçait qu'il s'approche du feminaire, elle fe va cacher. On la trouua vn iour en vn coin toute tranfie de crainte pour ce fubieêt, on luy demande ce qu'elle a. C'est kimichfamifman, cet hommes s'appelle ainfi, qui me veut amener, que feray-ie? on ne prie point Dieu dans fa cabane, fi mefme il en auoit enuie, fa femme l'en empescherait, on ne fait que du mal là dedans, il n'y a du tout qu'une perfonne qui y prie Dieu, ie ne veux point fortir d'avec vous que ie ne fçache lire & efcire, & tout ce qui eft neceffaire pour aller au Ciel, pouruoyez moy quand ie feray grande, afin que ie puiffe viure avec les bons Chreftiens de Sillery fans crainte de cet homme.

Vne petite fille aagee de huit, ou neuf ans fortit du feminaire l'Automne dernier, pour retourner avec fes parens, & hyuerna avec eux prés du [24] fort de Richelieu. Le Printemps venu ils retournēt: cette

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

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

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

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

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

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

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

fuis bien obligé mes Meres, difoit le pauvre homme, des bônes instructions que vous luy avez donné, elle ne les oublie point, elle fçait tout ce que vous enfeignez, elle parle au P. Iogues toutes les fois qu'elle le void cela n'empefche pas qu'elle ne foit grandement trifte, viuant parmy nos cruels ennemis, elle a bien enduré du froid & des incommoditez l'Hyuer, elle a esté fort [26] malade, mais Dieu luy a rendu la fanté, ie luy difois fouuêt : aye courage, cette vie eft courte, tres [*sc.* tes] trauaux prendront fin, & tu feras bienheureufe au Ciel, fi tu perfeueres, elle n'a point de chapelet, elle fe fert de fes doigts pour le dire, ou de petites pierres qu'elle met à terre a chaque *Aue Maria*, quelle dit, elle me parloit fouuêt de vous. Helas difoit elle, fi les filles vierges me voyoient en cét estat parmy ces mefchans Iroquois qui ne cognoiffent pas Dieu, qu'elles auroiët pitié de moy ! Ce bon Ioseph racontant cecy aux Religieufes, estoit accompagné de trois ou quatre autres Hurons qui s'estoient efchapez avec luy.

Le parloir de ces bonnes filles fert fouuent de claffe, les Sauuages de dehors y venant exprez les voir, & demander à estre instruits, ou reciter les prieres, il y en a qui ont pris le temps que les enfans faisoient les prieres ou l'examen, pour entrer au parloir ou en la Chapelle, & se ioindre à leur deuotiõ. Les Atikamegues qui font peuples Montaignets du costé du Nord pendant le tēps qu'ils ont feiourné aupres de quebec, ont esté fouuent [27] visiter les Religieufes pour escouter ou apprendre quelque bon mot, ils entroient au parloir soir & matin avec importunité mefme pour repeter leurs prieres ou le Catechisme. Les frais qui fuiuent ces fainctes visites & instructions

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

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

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

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

[28] CHAPITRE III.

DE LA RESIDENCE DE SILLERY, & COMME LES SAU-
UAGES Y ONT PASSÉ L'ANNEE.

LA bourgade de S. Ioseph, dite Sillery, distance de Quebec de deux petites lieues est composée d'environ 35. ou 40 familles de Sauvages Chrestiens qui s'y font arrestez, & y demeurent toute l'année, excepté les tēps de leur chasse: à ceux-cy se viennent fouvent ioindre plusieurs de ceux qui font encore errans, partie pour receuoir quelque secours, partie pour estre instruits dans les mysteres de nostre sainte foy. Ce nombre semblera petit à ceux qui ne cognoissent pas ce que c'est qu'un Sauvage errant: mais assez grand à ceux qui en ont la cognoissance, & sçauent la vie que menotent auparauant ces pauvres miserables. Au reste, quoy qu'il soit petit, il n'a pas laissé d'auoir vne grande efficace, car [29] ç'à esté comme la semence du Christianisme parmy cette grande Barbarie. La bonne odeur des Sauvages qui s'y font retirez, & y font publiquement l'exercice de Chrestien, s'est respanduë de tous costez. Depuis Tadouffac & Miskou iufques aux Hurons quasi tous parlent de les imiter. Ces familles arrestees font cōposees de deux sortes de persōnes, les vns Montaignets, les autres Algonquins. Les Montaignets font ceux qui ont leur pays plus près de kebec, & s'appellent ainsi, à raison de nos hautes montaignes. Les Algonquins font de plus hault: les derniers font

[28] CHAPTER III.

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

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

de deux fortes; les vns font de l'Isle, & de diuers lieux, tirant vers les Hurons, les autres font voifins des Montaignets, & comme melez auec eux. La cognoiffance de Dieu & le commerce des François de kebec a rendu ceux-cy plus fouples & plus dociles, les autres quoy que prefque tous ruinez & reduits à rien font demeurez dans vn orgueil eſtrange, & nous ont donné iufques à prefent de grands empeschemens à la conuerſion des autres Algonquins & des Hurons meſmes, qui doiuent paſſer par [30] leur pays, pour venir icy bas. Nous n'auons encore pour toutes ces familles arreſtees que quatre petites maifons à la Françoisife, aufquelles nous en allös Dieu aidant cét Automne ioindre deux autres commencees des l'Hyuer dernier, par le moyen de quelques aumofnes qu'on nous a donnees pour ce ſubiect. Ce font quelques perſonnes ſignalees en vertu & en merite de noſtre ancienne France, qui ont entrepris en particulier l'auancement de quelques-vnes de ces familles, c'eſt vn œuvre de charité excellemment bien appliqué nous en diſpoſons encore vn autre pour le Printemps prochain qui fera dediee à ſainct François, celuy à qui elle eſt promiſe porte deſia le meſme nom: c'eſt le ſouhait & la deuotion d'une perſonne de merite, de noſtre ancienne France, qui a de l'affection pour nos Sauuages, & a choiſy cette famille pour luy faire du bien, & la tenir comme ſienne. Ces maifons ſont baſties moitié de noſtre coſté, & moitié du coſté de l'Hofpital, qui eſt ſeparé d'auec nous d'une colline ou platon large d'environ foixante pas. Les [31] Montaignets ont choiſy noſtre coſté: les Algonquins ont pris celuy de l'Hofpital, les principaux Sauuages ſont logez en ces maifons à la Françoisife, les autres ſe

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

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

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

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

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

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

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

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

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

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

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

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

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

en la [36] sale des malades, ou à leur grille, pèdant qu'on instruifoit feparement les garçons, afin que tous peuffent dire leur leçon: car fi on en omettoit quelqu'un, il fe mettoit à pleurer. Distribuât vn iour vn pain aux enfans apres le catechifme, i'en presentay à vn qui me refufa de le receuoir, & fe mit a pleurer, difant, commēt veux-tu que ie mange n'ayant rien dit: quand ils estoient dans la neceffité, le catechifme estoit fuiuy d'un petit feftin ou fagamité pour foulager leur faim. Les Religieufes cōtribuoient à leur tour aux despenfes neceffaires, & vniuerfellemēt parlant outre le foing & le fecours des malades, elles ont exercé vne finguliere charité tout le long de l'annee enuers ces familles arreftees, nommément enuers les Algonquins: qui font de leur quartier elles en ont eu fouuent deux ou trois cabanes des plus pauures fur les bras: c'est chofe incroyable des despēses qu'on est obligé de faire en ces rencontres, la mifere & la neceffité est telle que la confcience y est obligee. Voila pour les Algonquins.

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

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

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

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

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

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

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

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

d'Inde, que les bruits des courfes & rauages des Iroquois les obligerent de faire vn petit gros de guerriers, & aller au fort de Riche-lieu & au 3. riuieres pour s'opposer à leurs ennemys. Mais les funestes nouvelles de la mort du Roy & de Mōseigneur le Cardinal, & en fuite le manque des fecours d'armes [41] & soldats qu'on esperoit de Frāce les firēt redescēdre à Sillery tous tristes, & comme les nauires tardoient beaucoup, & que les viures leur manquoient, ils se diuiferent par petites bandes, & allerent à la chaffe vers Tadouffac, s'elloignans toufiours de leurs ennemis, & attendans les nauires.

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

BIBLIOGRAPHICAL DATA: VOL. XXIII

XLVIII

For particulars of this document, see Vol. XXII.

XLIX

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

L

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

LI

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

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

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

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

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

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

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

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

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

NOTES TO VOL. XXIII

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

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

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

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

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

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

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

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

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

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

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

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

10 (p. 247).—Francesco Gioseppe Bressani was born at Rome, May 6, 1612, and became a Jesuit novice Aug. 15, 1626. His studies were pursued at Rome and Clermont; the customary service as instructor being rendered at Sezza, Tivoli, and Paris. Arriving in Canada in 1642, he ministered for a time to the French at Quebec; in the following year, to the Algonkins at Three Rivers. In April, 1644, he set out, with an escort of Christian Indians, for the Huron mission; but, on the way, they were captured by the Iroquois, and carried to one of the villages of the latter, where he was cruelly tortured, at intervals, for over two months. Finally, he was ransomed by the Dutch at Fort Orange, and sent to France, where he arrived in the following November. The next year, he returned to Canada, and, after a short stay at Three Rivers, joined the Huron mission, where he labored until its destruction by the Iroquois, four years later. In the summer of 1648, he came down to Quebec for additional missionaries, returning to his field of labor with a reinforcement of five brethren. In the following year, he went with the fugitive Hurons to St. Joseph (Christian) Island; but their situation there was so perilous that Bressani was sent by his superior to Quebec to ask for succor,—a vain quest, however, since the authorities there could spare none of their slender force of soldiers. The dangers of the road preventing his return to his flock, he was obliged to remain at Quebec, where, at various times, he officiated in the church. Nov. 2, 1650, Bressani was obliged to return to Europe—on account partly of the limited resources of the mission, partly of his own precarious health. Having regained sufficient strength in his own country, he spent many years as a missionary and preacher in the principal Italian cities, and died at Florence Sept. 9, 1672. Soon after his return to Italy, Bressani published his *Breve Relatione d'al-*

cune Missioni . . . nella Nuova Francia (Macerata, 1653), which will, in due course, appear in the present series.

11 (p. 249).—Gabriel Druillettes, born Sept. 29, 1610, began his novitiate in the Jesuit college at Toulouse, July 28, 1629. His studies were pursued in that college and at Puy; and he was a teacher in the institutions, successively, at Mauriac, Béziers, and Puy. In 1643, he came to Canada, his first year being devoted to the study of the Algonkin tongue. Becoming proficient therein, he accompanied wandering bands of those savages on their hunting expeditions, as Le Jeune before had encamped with the Montagnais. In August, 1646, Druillettes set out on a mission to the Abenaki tribes of Maine, who, interested in the new religion through the Sillery converts, had asked for a teacher. He remained with these people one year, then three years with the Montagnais about Tadoussac. In June, 1651, he again went to the country of the Abenakis, not only for their instruction, but as an envoy from the Canadian authorities to secure, if possible, an alliance with the New England colonists against the Iroquois (vol. ix., *note 4*); his efforts were unsuccessful. Returning to Quebec in the following spring, he resumed his labors among the Montagnais, which, with ministrations at Sillery, Three Rivers, and other posts, occupied most of his time for twenty years thereafter. He accompanied Dablon on a mission to the Cree tribes, 1661-62; and in 1671-72 was in charge of the mission at Sault Ste. Marie. Druillettes ended his days at Quebec, Apr. 8, 1681. Two documents written by him will appear in this series.

12 (p. 249).—Lalemant wrote to Vitelleschi (March 27, 1643), a letter announcing the deaths of Jogues and the two donnés, and stating that he had written a eulogy on the Father, to be sent with this letter. An apograph of this epistle (in Latin) is in the archives of St. Mary's College, Montreal.

13 (p. 287).—Leonard Garreau was born at St. Yrieix, France, in September, 1610. At the age of eighteen, he became a Jesuit novice; he studied at Pau and Rome, and in turn gave instruction at Poitiers, Agen, and Bordeaux. At the close of his final year of probation (1643), he embarked for Canada. In the following year, he joined the Huron mission, and during nearly two years labored among the Nipissing Indians, with Claude Pijart; thereafter, he was probably employed in the Huron churches, until their ruin by the Iroquois. He is mentioned in the *Relation* of 1652 (chap. iii.) as one of the priests in charge of the Huron colony on the Isle of Orléans. In August, 1656, he set out, with Druillettes, to accompany a band of Ottawas to their country. Attacked on the way by the Iroquois, Garreau was mortally wounded; and, having been carried to Montreal, he died there, Sept. 2.

The manner of Garreau's death is narrated otherwise by Perrot. He says (*Mémoire*, Tailhan's ed., p. 84) that the Father was shot by a renegade Frenchman; see Tailhan's comments thereon (*ut supra*, pp. 228-231).

14 (p. 287).—Noël Chabanel was born Feb. 2, 1613, in the diocese of Mende. At seventeen, he entered upon his novitiate in the Jesuit college at Toulouse, where his priestly studies were carried on; his term of instruction was also served there (1634-39), and at Rodez (1641-42). His course completed, he at once joined the Canadian mission (1643), at the same time with Garreau (see preceding note); and together they went to the Huron mission. Chabanel remained there until the overthrow of the Huron nation; and, on his way to Ste. Marie, was slain by a Huron apostate, Dec. 8 or 9, 1649.

15 (p. 287).—The only record we have, concerning this nun, is one pathetic line in *Journ. des Jésuites*, under date of June 21, 1647: "Mother de Ste. Geneviève, at the Hospital, fell into a demented condition."

16 (p. 289).—Louis d'Ailleboust, one of the Montreal proprietors, succeeded Montmagny (September, 1648) as governor general of Canada; three years later, he was replaced by Jean de Lauson. In 1652, he obtained a grant of land on the Isle of Orléans (St. Francis parish). In the following year, he was chosen as a syndic of Quebec. During the interval between De Lauson's departure and D'Argenson's arrival (September, 1657-July, 1658), D'Ailleboust was acting governor of the country. He died at Montreal, May 31, 1660, leaving but one child, Barbe, who married De Lauson, the governor.

17 (p. 289).—René Chartier was the chaplain of the Ursulines at Quebec during his stay there, which lasted until October, 1647, when he returned to France. This event was, perhaps, hastened by a curious episode occurring in the month of June preceding, which is thus related in the *Journ. des Jésuites*: "The room of Monsieur the Prior, priest of the Ursulines, was searched; and more than 260 livres weight of Beaver skins were taken thence, after his boast that he had these, and that he would not deliver them to the [Company's] store, except at a good price."

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