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The Jesuit Relations and Allied Documents

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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

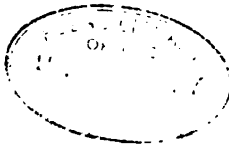
EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. IX

QUEBEC: 1636



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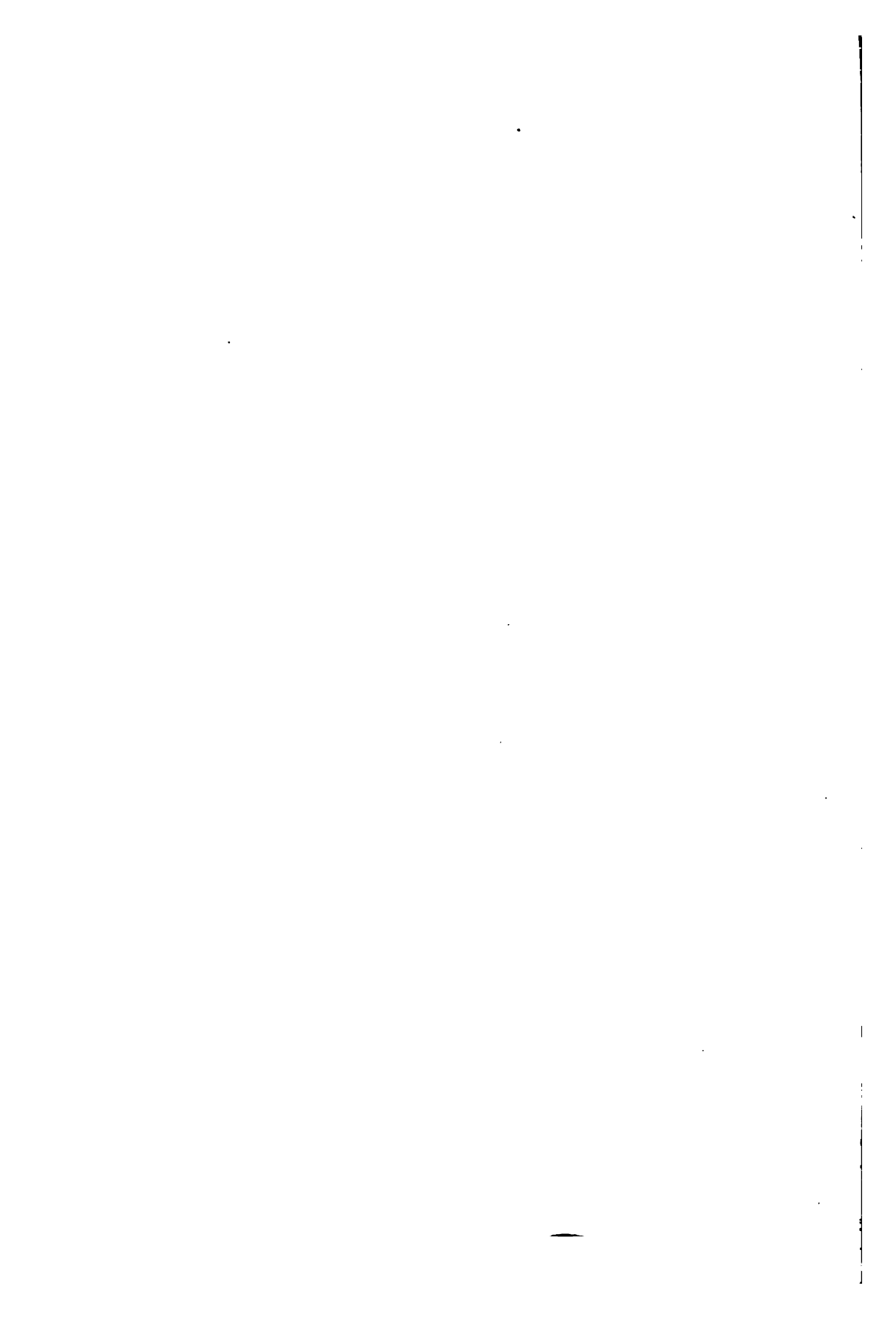
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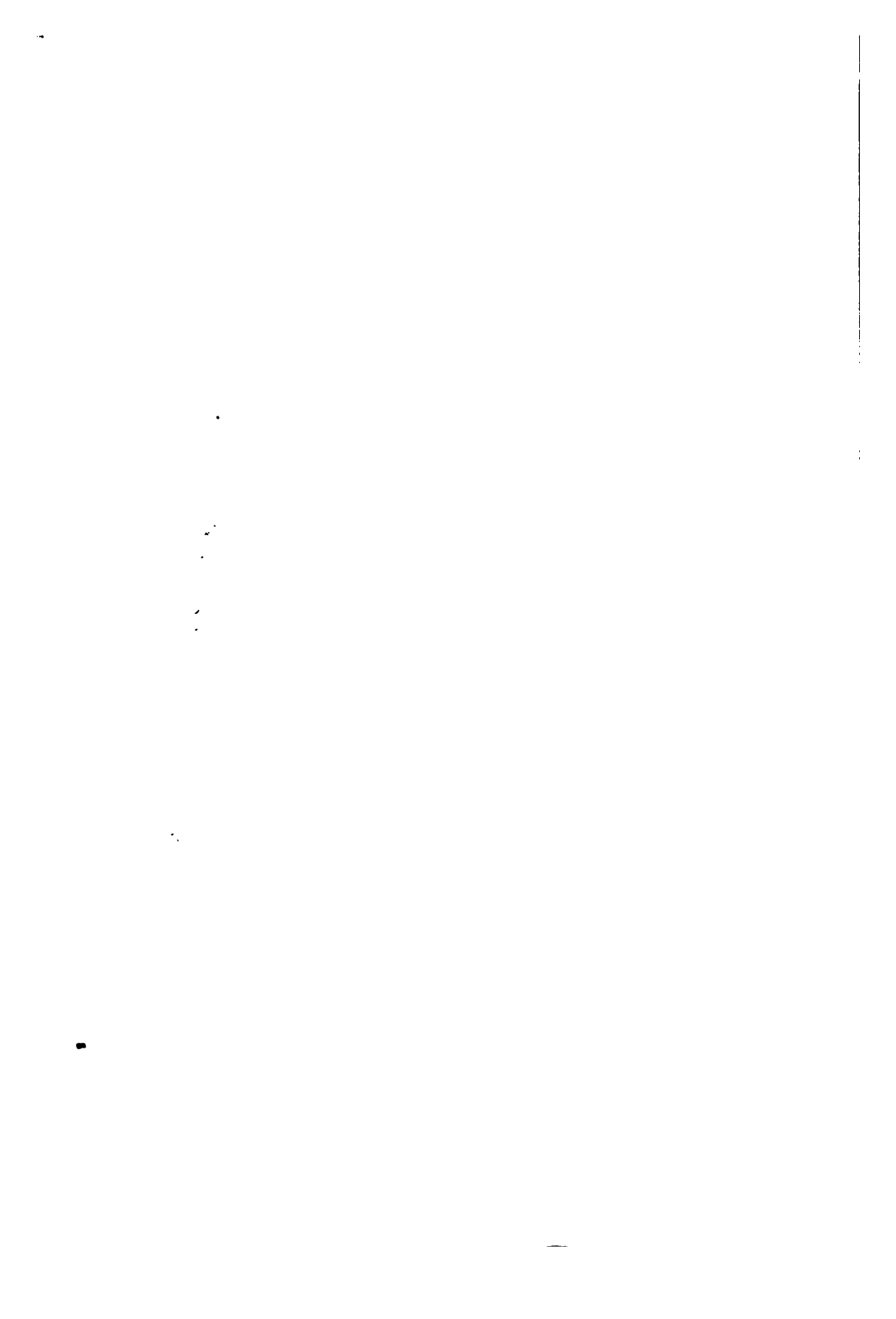
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## PREFACE TO VOL. IX

Following is a synopsis of the second installment of Document XXVI., contained in the present volume:

XXVI. A resumé of the contents of the first two chapters of Part I. of Le Jeune's *Relation* of 1636, was given in Vol. VIII. of our series. In chapters iii.-xi., which close this portion of the document, Le Jeune continues his narrative of conversions and baptisms. One of these converts was a son of Carigoúan, the "sorcerer" who had so tormented the superior. The annalist describes the wretched deaths of Carigoúan and his brothers, Mestigoït and Pierre ("the Apostate"), which he regards as the righteous judgments of an offended Deity. Several other savages have also died miserably, in their sins and impenitence; and Le Jeune has met with much annoyance from the medicine men, whose tricks are described in some detail.

Considerable space is then devoted to explaining, for the benefit of sundry impatient patrons of the mission, in France, the difficulties necessarily encountered in the conversion of the natives; satisfaction is expressed at the progress that has, nevertheless, been made in this work. The number of baptisms is greatly increasing, especially as the Indians are, since the coming of the missionaries, in wholesome dread of the fires of hell.

Le Jeune hopes much from the hospital for the Indians, which some pious friends at home are proposing to establish in Canada. He also anticipates good results from the education, in the French manner, of several little native girls who have been given him for that purpose; these, he expects, will become the wives of Frenchmen or of baptized savages, and thus exert a great influence in civilizing their countrymen. He also desires to establish at Quebec a seminary for the youth of both races — the native schools at Notre Dame des Anges being too remote from the settlement, to be available for the children of the colonists.

The writer recounts various minor superstitions current among the natives, also some of their legends concerning the Manitou.

The versatile superior next describes with admiration the skill with which the beaver constructs its dwelling. He mentions the attempt made by Montmagny, the governor, to domesticate the native elk; and hopefully anticipates the time when this animal may be trained as a beast of burden, thus greatly aiding the labors of both the missionaries and the colonists. He also has a plan for a "park," in which beavers may be enclosed and raised on a large scale, for both their skins and their flesh.

Turning easily from natural history to social and economic conditions, the superior surveys the present state of Canada: he congratulates the Hundred Associates on their efforts to support the colony; describes the fortifications, new buildings, and other improvements at the French settlements; mentions the rapidly-increasing population; and praises the peace, simplicity, and honesty that prevail in the community.

Severe penalties are imposed, he says, for drunkenness, blasphemy, and failure to attend mass; the chapel of the Jesuits has been considerably enlarged; and the officials and prominent families set an edifying example of piety and devotion. Various questions propounded by intending immigrants are answered, regarding the situation, resources, and opportunities of this new land; and eminently practical and sensible advice is proffered to those who wish to settle in New France. The annalist discusses at length, and justifies, the handling of peltries by the Jesuits, which had aroused in France much hostile criticism.

The *Relation* concludes by the usual recital, in journal form, of the more important events of the past year. The sale of intoxicating liquors to the Indians had been forbidden, under severe penalties. The death and burial of Champlain are described; also Indian councils held at Three Rivers and Quebec, and various conversations between the missionaries and the savages. Fathers Ragueneau, Du Marché, and Jogues arrive from France, and Garnier and Chastellain are sent as reinforcements to the Huron mission. The Algonkins, having been rebuked for their atrocious cruelty toward an Iroquois prisoner, as a peace offering present to the French a woman of that nation, who is forthwith sent to France for education. Daniel and Davost return from the Huron country with some Indian boys for the Jesuit seminary; on the way, they are delayed by the savages resident at Allumettes Island, but propitiate them with gifts of tobacco. Apropos of these Huron children, Le Jeune naïvely remarks, "It is a Providence of God that Father Daniel is not bringing as many

of them as he hoped to," since at Quebec they have neither lodging, food, nor clothing for many besides those already on their hands. The superior ends by giving a list of the various missions in New France, and of the priests and brethren employed therein.

The second part of the *Relation* of 1636 consists of Brébeuf's report of the Huron mission; it will occupy all of Vol. X. Bibliographical Data for this *Relation* were given in Vol. VIII.

R. G. T.

MADISON, WIS., JUNE, 1897.



XXVI (continued)

LE JEUNE'S RELATION, 1636

PARIS: SEBASTIEN CRAMOISY, 1637

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Chaps. iii.-xi. of Part I. (Le Jeune's own *Relation*) are given in the present volume, thus closing this portion of the document. Part II. (Brébeuf's Huron report) will occupy Volume X.



## [51] CHAPITRE III.

CONTINUATION DE LA MESME MATIERE.

**C**OMME les Sauvages se plaifent dauantage aux trois Riuieres, que non [52] pas à Kébec, auffi font-ils là plus fouent leur fejour, & en plus grand nombre: c'est pourquoy les Peres qui ont demeuré cette année en nostre Residence de la Conception, ont baptifé plus de perfonnes, que ceux qui font restez à Kébec, où ces Barbares n'arrestēt pas si long-temps. On n'a pas laissé neantmoins d'y faire quelque fruit avec eux: puis qu'on a obtenu qu'ils nous donnassent quelques enfans, dont ie parleray cy apres, & que quelques-vns d'entre-eux ayent receu le faint Baptefme. Je ne les distingue point des autres, qui ont receu ce Sacrement à la Conception, parlant d'eux tous, selon l'ordre du temps qu'ils font entrez en l'Eglise.

Le neufiesme de Feurier, vn Sauvage nommé *Attikamegon*, & furnommé le Prince par nos François, s'estant cabané assez proche de nostre Dame des Anges, enuoya querir en diligence vn de nos Peres pour baptifer vn sien petit fils, qui se mouroit. Le Pere prend vn peu d'eau avec soy, craignant de n'en point trouuer en leur maison d'écorce, à raifon que le froid auoit gelé les ruisseaux & les fleues; il se presse le plus qu'il luy est possible; [53] arriue enfin tout hors d'haleine, où estoit l'enfant, qui s'en alloit expirer. Son pere s'écrie qu'on le fasse Chrestien

## [51] CHAPTER III.

## CONTINUATION OF THE SAME SUBJECT.

**A**S the Savages like the three Rivers better than [52] Kébec, they stop there oftener, and in greater numbers. This is why the Fathers who have been living this year in our Residence of the Conception have baptized more people than did those who remained at Kébec, where these Barbarians do not stay so long. We have not failed, however, to gather some fruit among them, as we have induced them to give us some of their children, of whom I shall speak hereafter, and as some of them have received holy Baptism. I do not separate them from the others who received this Sacrament at the Conception, speaking of all according to the time when they entered the Church.

On the ninth of February, a Savage named *Attikamegon*, and surnamed "the Prince" by our Frenchmen, having camped quite near nostre Dame des Anges, sent posthaste for one of our Fathers to baptize a little boy of his, who was dying. The Father took a little water with him, fearing he might not find any in their bark house, as the cold had frozen the brooks and rivers. He hurried as fast as he could, [53] and finally, all out of breath, arrived at the place where lay the child, who was on the verge of death. His father begged that he should be made a Christian before his death; his mother opposed this, saying quite harshly that she did not

auant fa mort; fa mere s'y oppofe, difant tout cruëment, qu'elle ne vouloit point qu'il fust baptifé, & que tous ceux qui eftoient baptifez mouroient. On luy replique, que tous les François eftoient baptifez; on luy nomme quelques-vns de fa nation, qui l'eftoient auffi, & qui cependant iouïffoient d'une parfaite fanté. Que fi apres le bapteme plusieurs Sauvages mouroient, cela ne prouenoit pas du Sacrement, mais de la maladie, qui ne laifferoit pas de les tuer, quand ils ne feroient point baptifez, comme elle le voyoit en quelques-vns, qui mouroient fans recevoir ce Sacrement. Son mary la tance, Eft-ce le bapteme, dit-il, qui fait mourir maintenant ton fils? & cependant le voila qui trépaffe, ie veux qu'il foit Chretien. La mere refiftoit toûjours, & l'enfant s'en alloit mourant, ne pouuant quasi plus respirer. Le Pere preffoit la mere de fon costé, l'affeurant que le bapteme, non feulement ne faisoit mourir perfonne, mais au contraire qu'il rendoit quelquefois la vie du corps, [54] & la vie de l'ame tout enfemble, & que si elle vouloit croire que Dieu peuft operer cette merueille, que fon fils pourroit guerir. Tout fur l'heure mefme, fur ce propos cette femme commence à ouuir les oreilles; Si tu le peux guerir, repart-elle, baptife le, finon ne le touche pas. Pour moy, dit le pere de l'enfant, ie croy que celuy qui a tout fait le peut guerir. Si ta femme auoit la mefme creance, luy dit on, tu verrois bien-toft ton fils en vie. Il commence à la preffer, Tu n'as point d'esprit, tu crains que le bapteme ne le fasse mourir, & tu vois qu'il meurt fans bapteme; celuy qui a tout fait, & qui peut tout, eft assez fort pour luy rendre la vie; & quand il ne la luy rendroit pas, il aura tousiours pitié de fon ame.

wish him to be baptized, and that all those who were baptized would die. She was told that all the French were baptized, and named some of her own tribe who also had been, and who nevertheless enjoyed perfect health; that, if some Savages died after baptism, it did not result from the Sacrament, but from the disease, which would not fail to kill them even if they were not baptized, as she could see in the cases of some who died without receiving this Sacrament. Her husband chided her: "Is it baptism," said he, "that makes thy son die now? And yet he lies there dying. I wish him to be a Christian." The mother continued to object, while the child was approaching nearer to death, being hardly able to breathe. The Father, on his part, urged the mother, assuring her that baptism not only did not make one die, but on the contrary sometimes restored the life of the body [54] and the life of the soul together; and that, if she would believe God could perform this wonder, her son might recover. Instantly, upon hearing this suggestion, the woman begins to open her ears: "If thou canst cure him," she replies, "baptize him; if not, do not touch him." "As for me," says the father of the child, "I believe that he who has made all can cure him." "If thy wife had the same belief," said some one, "thou wouldst soon see thy son alive." He began to urge her: "Thou hast no sense; thou fearest that baptism will make him die, and thou seest he is dying without baptism; he who has made all, and can do all, is strong enough to restore him to life; and, even if he does not restore him, he will at least have pity on his soul." "Let them baptize him then," said the mother. "Take courage," replied her husband,

Qu'on le baptize donc, dit la mere, Prends courage, fait son mary, & considere bien si tu crois; car si tu ments en ton cœur, Dieu ne guerira pas ton enfant. Je croy, dit-elle; qu'on le baptise. Le Pere se vit vn peu en peine; car il cognoissoit bien que cette femme ne s'accordoit au baptesme de son enfant, que souz esperance de guerison; & par consequent si l'enfant venoit à mourir, à quoy tous s'attendoient, [55] qu'af-seurémēt elle décrieroit fort ce Sacrement: neantmoins, comme il ne le pouuoit voir perir deuant ses yeux, il prend resolution de le baptiser, demandant aux parens, qu'au cas qu'il guerist, qu'on nous le donast, quand il seroit grandelet pour l'instruire. A cette demande la mere se rebute derechef. Je voy bien qu'il veut auoir mon fils, il ne l'aura pas. Son mary se tournant vers le Pere. Demandes-tu mon fils pour toûjours, ou seulement pour l'enseigner? Je ne le demande que pour l'instruire, & encor quand il fera âgé de six ou sept ans. Baptise le, tu l'auras, & pressant sa femme, il l'affeura qu'on luy rendroit son enfant, quand il seroit bien instruit, au cas que Dieu luy rendist la fanté. Les Sauuages qui estoient là, s'étonnoient qu'on debatoit d'vn enfant qui estoit aux abois; Le voila qui meurt, & vous debattez à qui l'aura. En effect, dit son pere, il est mort, si le baptesme ne le guerit. On les affeure donc derechef, que s'ils croyoient que Dieu fust assez puissant, & assez bon pour rendre la vie à leur enfant, qu'il le feroit. La mere enfin le presente elle mesme au baptesme. En témoignage de [56] sa foy, & de son esperance; l'enfant est baptisé sur l'heure mesme, sans ceremonie, & sans luy donner nom, car la maladie n'en permettoit pas dauantage. Chose estrange! Le

“and consider well if thou believest; for, if thou liest in thy heart, God will not cure thy child.” “I believe,” said she, “let them baptize him.” The Father found himself in a rather difficult position; for he understood perfectly that this woman gave consent to the baptism of her child only in the hope of his recovery; and that, consequently, if the child died, which all were expecting, [55] she would be certain to greatly decry this Sacrament. Nevertheless, as he could not see him die before his eyes, he resolved to baptize him,—asking the parents, in case he recovered, to give him to us when he grew larger, to instruct him. At this request the mother again became obstinate. “I see plainly that he wishes to have my son; he shall not have him.” Her husband, turning toward the Father, said, “Dost thou ask my son for all time, or simply to instruct him?” “I only want him to instruct him, and not that until he is six or seven years old.” “Baptize him, thou canst have him;” and, urging his wife, he assured her that they would restore her her child when he should be well instructed, in case God granted him health. The Savages who were there were surprised that there should be any discussion about a child who was in the throes of death. “There he lies dying, and you are debating as to who shall have him.” “In fact,” said his father, “he is dead if baptism does not restore him.” They were again assured that, if they believed that God was powerful enough and good enough to restore life to their child, he would do it. At last the mother herself presents him for baptism, as an evidence of [56] her faith and of her hope. The child is baptized on the instant, without ceremony and without giving him a

Pere qui le baptifoit n'eut pas acheué de prononcer les paroles faintes, versant vn peu d'eau, fur la teste de ce pauvre petit, que sa mere découuroit; qu'il ouure les yeux, commence à respirer, à s'étendre, & à se remuer dans son petit berceau portatif. Sa mere toute éperduë, luy presente le tetin, qu'il ne pouuoit plus prendre; il le prend sans difficulté, & deuant que le Pere fortift de la Cabane, il fut entierement guery. Quelques Sauvages accourent; Le pere de l'enfant, leur dit ce qui estoit arriué, ils demeurent estonnez sans mot dire. Maintenant ce petit Chretien est beau & graffet, la ioye de ses parens, & l'admiration de ceux qui l'ont veu dans sa maladie.

Cét effet du Sacrement a beaucoup feruy pour arracher de l'esprit de ces Barbares, que la mort estoit dans ces eaux salutaires, & qu'il ne falloit qu'estre baptisé pour bien-toft mourir. Le Prince, c'est le furnom du pere de l'enfant, allant depuis [57] aux trois Riuieres, racontoit cecy par tout. Si bien que le Pere qui l'auoit baptisé, entrant certain iour dans vne Cabane, par où il auoit passé; ceux qui l'habitoient luy demanderent, s'il n'auoit plus de cette eau qui auoit guery le fils d'*Attikamegou*, & qu'il en donnaft vn peu à vn malade qu'ils auoient. Helas! il en auoit assez; mais le pauvre malade n'en peüst boire; c'est à dire que le Pere ne le voyant qu'en passant chemin, il n'eut pas le loisir de l'instruire, de forte qu'il le trouua mort au retour. Mais pour acheuer ce point, le Prince voyant son fils guery, dit à sa femme, Aye soin de cet enfant, & garde toy bien d'empescher vn iour qu'il ne soit instruit: car la mort dont il deuoit mourir tomberoit sur ta teste. Le Pere luy demanda s'il ne feroit pas bien aise qu'on luy ap-



name, because the malady did not permit more. Strange to say, the Father who baptized him had no sooner finished pronouncing the holy words, pouring a little water upon this poor infant's head, which his mother uncovered, than he opened his eyes, began to breathe, to stretch, and to move about in his little portable cradle. His mother, completely beside herself, offered him the breast, which he could not take before; he took it now without difficulty, and before the Father departed from the Cabin he had entirely recovered. Some Savages hastening in, the father of the child told them what had occurred, and they were struck dumb with amazement. Now this little Christian is fine-looking and plump, the joy of his parents and the admiration of those who saw him in his sickness.

This result of the Sacrament has aided greatly in uprooting from the minds of these Barbarians the belief that death was in these health-giving waters, and that it was only necessary to be baptized to soon die. The Prince,—this is the surname of the child's father,—going afterwards [57] to the three Rivers, related this everywhere; so that the Father who had baptized him, upon entering one day a Cabin in which this man had been, was asked by those who lived there if he had any more of that water which had cured the son of *Attikamegou*, and if he would give some of it to a sick man who was there. Alas! he had enough of it, but the poor sick one could not drink it,—that is, the Father only seeing him in passing, had not leisure to instruct him, and on his return found him dead. But, to finish this subject,—the Prince, seeing his son recovered, said to his wife, “Take care of this child, and see that thou dost not prevent him

pliquast les saintes Ceremonies dans la Chapelle de Kébec. Fais luy, répond-il, tout ce que tu fais aux enfans des François; il luy assigne iour pour l'apporter, & luy donne aduis de choisir vn François; & vne Françoisse, pour estre Parrain & Marraine de son enfant. Luy expliquant ce que vouloient dire ces mots. Il doutoit si les François [58] luy voudroient faire cette faueur; mais l'ayant asseuré qu'ils en feroient bien aises, il inuita le sieur Oliuier, Commis & Interprete, & Madame Hebout, qui exercerent volontiers cét acte de charité. Vn Dimanche au matin ces deux pauvres Barbares apporterent eux-mêmes leur enfant à l'Eglise de Kébec. Le Pere qui l'auoit baptisé, declara à nos François, qui estoient assemblez pour entendre la grande Messe, comme tout s'estoit passé; que les eaux sacrées du Baptême auoient rendu la vie à ce petit enfant, & qu'ils le venoient presenter eux-mêmes pour receuoir les saintes Ceremonies, qu'on ne luy auoit peu appliquer. Qu'au reste ils promettoient de le donner vn iour pour le faire instruire; & comme on leur demanda derechef, en la presence de tout le monde, ils confirmerent la promesse qu'ils auoient faite. La dessus on sonne la cloche; vne de nos Françoises prend ce petit, & le presente; son Parrain, & sa Marraine, luy donnent nom François Oliuier; on luy applique les Huiles sacrées, & les autres saintes Ceremonies, avec vne grande consolation de tous nos François, & vn contentement si sensible [59] du pere & de la mere, que la ioye en redondoit sur leur face.

On auoit emmaillotté ce petit Chrestien à la Françoisse, sa mere le tenant disoit à son mary, Je ne sçay qu'a nostre petit François Oliuier; quand il est accom-

from being instructed some day; for the death which was to have killed him would fall upon thy head." The Father asked him if he would not like to have them administer to him the holy Rites in the Chapel at Kébec. "Do to him," said he, "all thou doest to the French children." The Father appointed a day for him to bring the boy, and advised him to choose a man and a woman from among the French to act as Godfather and Godmother to his child, explaining to him what these words meant. The man doubted if the French [58] would consent to do him this favor; but, having assured him that they would be very glad to do it, he invited sieur Olivier, Clerk and Interpreter, and Madame Hebout,<sup>1</sup> who willingly performed this act of charity. One Sunday morning these two poor Barbarians themselves brought their child to the Church of Kébec. The Father who had baptized him explained to our French, who had assembled to hear high Mass, how it had all happened; that the consecrated waters of Baptism had restored life to this little child, and that they had come themselves to present him to receive the holy Ceremonies that he had not been able to administer to him; that, furthermore, they promised some day to give him to be instructed; and, being asked again in the presence of all, they confirmed the promise they had made. At this point the bell is rung; one of our French women takes the little one and presents him; his Godfather and Godmother give him the name of François Olivier; they apply to him the consecrated Oils and administer the other holy Rites, to the great satisfaction of all our French, the happiness of the [59] father and mother being so great that joy beamed upon their faces.

modé à la Françoisise, il rit tousiours; quand ie l'accommode à nostre façon il pleure & se chagrine, & quand ie le tiens il est tout triste & tout morne, & quand vne Françoisise le tient; vous diriez qu'il veut tousiours sauter. Elle vouloit par ce discours tesmoigner le contentement qu'elle auoit de voir son fils comme deuenu François. Son pere auoit bien de meilleures pensées, car certain iour ie l'escoutois comme il disoit à sa femme, que les Sorciers n'auoient plus de pouuoir sur son fils, & que par le Baptesme il auoit esté mis en la protection de celui qui a tout fait. Il tenoit ce discours à l'occasion de deux Sorciers qui s'estoient entrebattus, & qui s'estoient reprochez qu'ils auoient tué par leur art les parens l'un de l'autre. Les Sauuages craignent grandement ces Iongleurs, & quelqu'un de nos François m'a asseuré qu'ordinairement ils font mourir ceux contre lesquels ils [60] dressent leur sort, & que neantmoins ils n'ont iamais rien pû faire aux Chrestiens. Or soit qu'en effect ils ayent quelque communication tacite avec le Diable, dequoy ie doute fort, ou qu'ils n'en ayent point; ayant eu prise avec l'un de ces deux Sorciers, ie le défiay de me tuer par ses sortileges; l'asseurât qu'estant baptisé, & croyât en Dieu, i'estois hors de ses prises. Le pere du petit François Oliuier estoit present quand ie disois cela: Quoy donc, fit-il, mon fils estant baptisé, ne peut il point estre mis à mort par ces gens-là? Non, luy repartis-je, ne les crains pas, & qu'ainsi ne soit, porte leur parole de ma part, que ie leur pardonne ma mort, s'ils me tuent par leurs iongeries: mais aussi qu'au cas que leurs enchantemens soient trop foibles pour me nuire, dis leur que ie les prie de se ietter avec moy sous la

They had swaddled this little Christian in the French fashion; its mother, holding it, said to her husband: "I do not know what ails our little François Olivier; when he is dressed in the French way he laughs all the time, when he is dressed in our way he cries and grieves; when I hold him he is quite sad and mournful, and when a French woman holds him he acts as if he wants to jump all the time." She wished by these words to show her satisfaction at seeing her son become French, as it were. His father had still better ideas, for one day I heard him say to his wife that the Sorcerers had no longer any power over his son, and that through Baptism he had been placed under the protection of him who made all. He held this conversation apropos of two Sorcerers who had been fighting together, each reproaching the other that he had killed the other's parents by his arts. The Savages greatly fear these Jugglers, and one of our Frenchmen has assured me that they usually kill those against whom they [60] aim their charms, and that nevertheless they have never been able to do anything to Christians. Now whether they have really some secret communication with the Devil, which I greatly doubt, or whether they have not,—having taken issue with one of these two Sorcerers, I defied him to kill me with his magic, assuring him that, as I was baptized and believed in God, I was beyond his reach. The father of little François Olivier was present when I said this: "Well then," said he, "my son being baptized, cannot he be put to death by these people?" "No," I answered him, "do not fear them. And even if they could, give them my word that I will forgive them for my death if they kill me by their sorceries; but

fauuegarde de celuy qui tient tous les demõs à l'at-  
tache. Ce pauvre hõme auoit bien retenu cette le-  
çon, voila pourquoy il se réiotiyyffoit avec sa femme  
de ce que son fils estoit hors des prises de ces loup-  
garous. Vne autre fois il me vint trouuer tout trê-  
blant de peur qu'il ne luy mes-arriuaft, sur ce que sa  
femme ayât porté son enfant en [61] vn bâquet où  
elle alloit à sa place; vn longleur le luy ayant pris,  
& l'ayant chanté, auoit dit tout haut pour nous de-  
crediter, que nous estions des trompeurs, que le Ba-  
ptefme n'auoit pas guery cét enfant, puis qu'il ne pa-  
roiffloit aucune marque, qu'il eust esté malade. Ie  
l'affeuray, & me mocquay de ce baladin. Au fur-  
plus le pauvre homme m'a souuent tesmoigné desirer  
le Baptesme; ie luy ay donné quelque instruction, &  
pour l'arrester ie l'auois mis en la compagnie de quel-  
ques François à cultiuer la terre, mais il n'a pas tenu  
bon. Or comme depuis peu il estoit en la compagnie  
de trente à quarante Sauuages, qui s'en alloient à la  
guerre, ie le fonday en la presence de ses compatrio-  
tes, luy reprochant qu'il les craignoit, & que par  
respect humain il ne vouloit pas croire en Dieu, encor  
que souuent il m'eust affeuré qu'il y falloit croire.  
Il me répondit deuant tous, qu'il auoit eu cette vo-  
lonté, & qu'il l'auoit encor; qu'il ne craindroit point  
de professer sa creance deuant tout le monde; mais  
toy-mesme, me fit-il, tu m'as quitté sur la difficulté  
que i'ay eu avec l'vn de tes François. Ie fus fort  
aise de cette réponse, car il n'y a [62] rien qui re-  
tienne tant les Sauuages de professer la foy, que la  
crainte d'estre mocquez de leurs semblables. Ar-  
riuez que nous fusmes aux trois Riuieres, faisât festin  
à ces guerriers, ie luy donnay encor vne attaque, &

also, in case their enchantments are too weak to injure me, tell them that I pray them to throw themselves with me under the safeguard of him who holds all demons in check." The poor man had remembered this lesson well, and hence he was rejoicing with his wife because his son was out of the clutches of these human wolves. Another time he came to me trembling with fear lest some misfortune should happen to him, because, his wife having carried the child to [61] a banquet, where she was going in his place, a Juggler took it from her and sang to it; then said aloud, to discredit us, that we were deceivers,—that Baptism had not cured this child, since there was no sign that it had been sick. I reassured him, and ridiculed this mountebank. Furthermore, the poor man has often shown me that he desired Baptism; I have given him some instruction, and to make him stationary I placed him in the company of some Frenchmen to cultivate the land, but he did not stick to it. Now as, a short time ago, he was in company with from thirty to forty Savages, who were going to war, I sounded him in the presence of his compatriots,—reproaching him with being afraid of them, and that out of regard for others he would not believe in God, although he had often assured me that he ought to believe in him. He answered me before all of them that he had had this desire, and that he had it still; that he would not be afraid to profess his belief before everybody. "But thou thyself," he replied, "thou hast deserted me on account of the difficulty I had with one of thy Frenchmen." I was very glad to hear this response, for there is [62] nothing which so deters the Savages from professing the faith as the fear of being mocked

il me tesmoigna deuant tous qu'il n'estoit ny menteur, ny enfant, & qu'il feroit constant en nostre foy, quand il l'auroit embrassée. Cela fut cause que ie l'appellay en particulier, & que ie luy dis qu'au retour de la guerre où il alloit, que ie l'instruerois, s'il vouloit se faire instruire. I'en suis content, me fit-il. Va t'en donc, luy repartis-ie, en la Chapelle, & prie celuy qui a tout faict de te conseruer, afin que tu puisse estre baptisé; il le fit, & à son depart il me pria d'auoir soin de son petit François Oliuier, s'il mouroit en guerre, & de secourir sa femme: s'il retourne i'espere que Dieu luy fera misericorde. Ie le recommande aux prieres de ceux qui liront cecy; car si vne fois Dieu en auoit fortement touché quelqu'un qui fust capable de bien instruire les autres, cela feroit puissant pour les attirer à la cognoissance de la verité.

Le dix-septiesme de Mars vn ieune François hibernant avec les Sauvages [63] baptisa vn petit enfant, qui s'en alloit mourir. Dieu est admirable dans le choix des vns, & dans le rebut des autres. Ce ieune François voyant que quelques Sauvages se venoient pourmener aux trois Riuieres, escriuit sur vn bout d'escorce à son frere, qu'il y auoit des malades en la Cabane où il estoit, & qu'il en donnaist aduis aux Peres, notamment d'un petit garçon qui s'en alloit mourant. Les Peres iugerent que ce feroit assez de bien informer ce ieune garçon, ou plustost de luy rescrire de point en point tout ce qu'on luy auoit déjà enseigné, pour baptiser les petits enfans; ce qu'ils firent. Le Fils de Dieu qui dit qu'on laisse aller vers luy les petits, receut celuy-cy; car comme ce ieune François lisoit les lettres que nos Peres luy auoient enuoyé; le pere du petit malade l'interrogea sur ce qu'on luy



by their fellows. When we arrived at the three Rivers, while giving a feast to these warriors, I attacked him again; and he proved to me before all that he was neither a liar nor a child, and that he would be constant in our faith if he should embrace it. For this reason I spoke to him in private, and told him that, on his return from the war to which he was going, I would instruct him, if he wished to be instructed. "I would like it," he replied. "Go then," I said to him, "into the Chapel and pray him who has made all to preserve thee, that thou mayest be baptized." He did so, and at his departure he begged me to look after his little François Olivier if he died in war, and to assist his wife; if he returns, I hope God will be merciful to him. I commend him to the prayers of those who shall read this; for if once God should effectually move some one of them who might be able properly to instruct the others, he would be a powerful help in attracting them to the knowledge of the truth.

On the seventeenth of March, a young Frenchman wintering with the Savages [63] baptized a little child which was going to die. God is admirable in his choice of some and his rejection of others. This young Frenchman, seeing that some Savages were coming to visit the three Rivers, wrote on a piece of bark to his brother that there were some sick people in the Cabin where he was, and that he should inform the Fathers of it, especially of a little boy who was going to die. The Fathers judged that it would be enough to carefully instruct this young man, or rather to rewrite for him, exactly, all that he had already been taught for the baptism of little children; this they did. The Son of God, who says that we

mandoit. Les Peres, respond-il, m'escriuent qu'ils ayment ton fils; qu'ils font bien marris de son mal, & m'instruient comme il le faut baptiser, au cas qu'il soit en danger de mort; ils m'escriuent aussi que si les grandes personnes font bien malades, ils viendront icy. Le Sauvage repartit, Je suis bien aise que mon fils soit baptisé; [64] Tiens voila de l'eau, baptise le, car il s'en va mourir. Si tost qu'il fera mort, ie leur enuoyeray son corps, afin qu'ils l'honnorent d'une sepulture à la Françoisise. L'enfant fut baptisé, & le pere tint sa parole, nous l'enuoyant apres sa mort par quelques Sauvages, avec ses dépotilles. Sur quoy nos Peres eussent esté en peine de scauoir s'il auoit esté baptisé, & s'ils le pouuoient mettre en terre fainte; si l'un des Sauvages ne les en eust asseurez, exprimant ce qu'il auoit veu faire au ieune François.

Le premier iour d'Auril, le Pere Buteux baptisa une petite fille, qu'il alla chercher enuiron dix bonnes lieuës, plus haut que la demeure de nos François. En voicy l'occasion, Quelques Algonquins estant venus chercher du Petun au Magasin, vindrent voir nos Peres deuant que de s'en retourner, & leur donnerent aduis qu'ils auoient quelques personnes fort malades en leurs Cabanes. Surquoy le Pere Buteux prenant un ieune garçon, qui demeure en nostre Residence, fait déieuner ces Barbares, & puis se met en leur compagnie. Il ne fut pas bien loing de la maison, qu'il trouua, comme l'on [65] dit, à qui parler, les chemins font icy plus blancs qu'en France, & bien plus fâcheux; il leur falloit tantost prendre des raquettes, tantost les quitter; ils marchaient sur le grand Fleuve glacé, qui leur déroboit bien la veuë de ses eaux,

must suffer the little ones to come unto him, received this one. For, as this young Frenchman was reading the letters our Fathers had sent him, the father of the little sick boy asked him what they had written him. "The Fathers," he replied, "write me that they love thy son, that they are very sorry he is sick; and they instruct me how he should be baptized, in case he is in danger of dying; they also write me that, if the older persons are very sick, they will come here." The Savage replied, "I am very glad to have my son baptized. [64] Here is water; baptize him, for he is going to die. As soon as he is dead, I will send them his body, in order that they may honor it with a French burial." The child was baptized, and the father kept his word, sending him to us after his death by some Savages, with his belongings. Whereupon our Fathers would have been at a loss to know whether he had been baptized, and whether they could put him in consecrated ground, if one of the Savages had not assured them of it, explaining what he had seen the young Frenchman do.

On the first day of April, Father Buteux baptized a little girl, whom he went to find about ten good leagues higher up than our French settlement. This was the occasion of it: Some Algonquins who had come to the Store to get Tobacco, came to see our Fathers before returning, and informed them that they had some persons in their Cabins who were very sick. At this Father Buteux, taking a young man who lives in our Residence, gave these Barbarians their breakfast, and then placed himself in their company. He had not gone far from the house before he met, as they [65] say, with his match. The roads here are much less used than in France, and very

mais non pas l'apprehension du danger de s'y perdre : car le Soleil auoit commencé à fondre ses glaces, qui en plusieurs endroits n'auoient plus qu'un doigt d'épaisseur. La neige aux autres endroits venant à mollir sur le haut du iour, les faisoit enfoncer avec leurs raquettes, qui se chargeoient de ces glaçons, & leur donnoient vne espèce de torture aux iambes : si fallut-il tirer cette charuë depuis six heures du matin iusques à six heures du soir, sans dételer, sinon peut estre l'espace d'un petit quart d'heure, qu'ils s'arrestent pour boire un peu d'eau, dans vne hostellerie de glace. En verité si Dieu ne donnoit d'autres rafraichissemens que ceux-cy, à des personnes qui ne sont accoustumées à ces courses, la chair succomberoit : mais c'est chose étrange que ces iours de peines, font des iours de douceurs, & le corps semble mettre en oubly ses foiblesses, quand l'esprit [66] gouste la force de Dieu. Je n'auois garde, dit le Pere, de me repentir d'auoir entrepris ce voyage, puis que ie trouuois du contentement dans ce trauail, & de l'assurance dans la crainte. Enfin estant arriué dans les Cabanes, il trouue que ses Sauvages l'auoient trompé, décrians comme moribons, ceux qui n'estoient pas quasi malades ; il leur témoigne neantmoins qu'il estoit bien aise de les voir hors de danger ; qu'il estoit venu pour les instruire, & qu'il y auroit plus de moyen de le faire, quand ils feroient de retour vers les François. La plupart s'étonnoient de la peine qu'il auoit prise, & se réioüissans de le voir, luy faisoient festin de langues & de mufles d'Orignac, dont ils auoient abondance. La neige ayant esté profonde & dure cette année, a causé la mort à un tres grand nombre d'Elans, & a donné la vie à plusieurs

much worse; sometimes they had to wear their snowshoes, sometimes take them off; they walked upon the great frozen River, which deprived them indeed of the sight of its waters, but not of the apprehension of the danger of being lost therein; for the Sun had begun to melt the ice, which in some places was no more than a finger-breadth in thickness. In other places, the snow beginning to melt in the middle of the day, they sank into it with their snowshoes; and these, becoming loaded with pieces of ice, made them suffer a species of torture in their legs. Yet they had to drag this plow from six o'clock in the morning until six at night, without unharnessing, except perhaps for a little quarter of an hour when they stopped to drink some water in a hostelry of ice. In truth, if God did not give other refreshments than these to people who are not accustomed to such journeys, the flesh would succumb. But it is wonderful how these days of hardship are days of peace, and how the body seems to forget its weakness when the spirit [66] tastes the strength of God. "I had no inclination," said the Father, "to repent having undertaken this journey, since I found content in this labor, and security in fear." At last, having arrived at the Cabins, he finds that his Savages had deceived him, for they had described as dying those who were hardly sick; he shows them, nevertheless, that he is very glad to see them out of danger, that he has come to instruct them, and that he would have better means of doing so if they would return towards the French settlement. Most of them were astonished at the trouble he had taken, and, rejoicing to see him, they made him a feast of Moose tongues and muzzles, which they had in abundance. The depth and hard-

Sauuages. Dieu ne voulut pas que le Pere s'en retournaft les mains vuides: il estoit venu pour de grandes perfonnes, & il luy donna le falut d'une petite fille: car comme il vifitoit les todis de ces pauvres Barbares, il apperçut cette enfant toute abbatuë, il recogneut qu'il auoit eu déjà [67] enuie de la baptifer, auant qu'elle fust conduite dans les bois; mais l'occasion luy ayant efchappé, il en auoit du fcrupule en fon ame, la demandant à ce fujet tous les iours à l'Autel à nostre Seigneur. Se voyant donc en main l'occasion qu'il n'attendoit pas, il demãde à fa grãde mere permiffion de la baptifer. Cette bonne vieille luy répond, Vous estes bons, vous autres, vous auez pitié des malades, Tu as bien eu de la peine à nous venir vifiter. Fais tout ce que tu iugeras à propos, ie te la donne. Le ieune homme qui accompagnoit le Pere, luy donne nom Marie, & le Pere la baptife. Apres cette action vn Sauuage fçachant que le Pere auoit deffein de s'en retourner, fe prefente pour le reconduire; le Pere s'étonnant de cette courtoisie; ce Barbare luy dit qu'il auoit esté delegué avec fon gendre par les autres Sauuages, pour le remercier. Adiouftant qu'il vouloit auffi mener avec foy le corps d'un sien fils mort depuis quinze iours, pour estre enterré au Cimetiere des François. Le Pere l'ayant remercié, luy fit entendre, que cét enfant n'ayant pas esté baptifé, n'auroit point de place parmy les François. Ces bonnes [68] gens nonobftant s'opiniaftrent, & se mirent en chemin, deuançans le Pere de beaucoup: Ce qu'ils y gagnerent, fut de s'en retourner, apres vn affez bon traitement qu'on leur fit.

Le dix-septiefme du mefme mois d'Auril, vne ieune fille receut le fainct Baptefme, qu'elle auoit ardem-

ness of the snow this year has been the cause of death to a great many Elk, and has given life to many Savages. God did not will that the Father should return with empty hands; he had gone for grown persons, and he gave him the salvation of a little girl. For, as he was visiting the huts of these poor Barbarians, he perceived this child very low; he remembered that he had already [67] wished to baptize her before she had been taken into the woods, but, as the opportunity had slipped by, he had misgivings about it in his soul, asking her from our Lord for this purpose every day at the Altar. Now, seeing at hand the opportunity which he had not expected, he asked her grandmother's permission to baptize her. This good old woman answered, "You are good, you people, you take pity on the sick; thou hast indeed taken the trouble to come and visit us. Do all that thou deemest proper; I give her to thee." The young man who accompanied the Father gave her the name Marie, and the Father baptized her. After this act a Savage, knowing the Father intended to return, presented himself to conduct him; the Father was surprised at this courtesy, and the Barbarian told him that he and his son-in-law had been delegated by the other Savages to thank him, adding that he wished also to take with him the body of one of his sons who had been dead for two weeks, to be buried in the French Cemetery. The Father having thanked him, gave him to understand that this child, not having been baptized, could not be placed among the French. These simple [68] people insisted, however, and started on their way some distance ahead of the Father. All they gained by doing this was to come back again, after receiving very good treatment.

ment desiré. Nostre Seigneur, ayant châtié fort rudement tous ceux avec lesquels i'ay hiuerné, pour n'auoir pas voulu accomplir la promesse qu'ils luy auoient faite de le recognoistre, m'a consolé en la conuersion de deux enfans de ces Barbares; l'vn est le fils du Sorcier defunct, qu'on nommoit *Carigoan*, ie parleray de cét enfant en son temps: l'autre est cette fille, qui par fois me rendoit quelque petit secours, quand i'estois malade en la Cabane de son parent; m'allant querir vn peu d'eau, ou me faisant fondre de la neige pour boire. Cette pauvre enfant estant restée sans pere ny mere, affligé d'vne maladie fort fascheuse, estoit delaiffée, & en horreur à ceux de sa natiõ, Dieu voulut que nos Peres, qui estoient aux trois Riuieres, où elle se trouua, luy payassent au centuple la charité qu'elle auoit exercée [69] en mon endroit: car ils prirent soin de son corps, & de son ame. On luy fit vne Cabane au Fort, & tous les iours les Peres la nourrissoient, la faisoient penser, & l'instruisoient. Comme elle auoit l'esprit bon (m'écriuent les Peres) elle conceut bien tost, & goustâ la doctrine du Fils de Dieu, s'affectionnant particulièrement à la saincte Vierge, dont elle voulut prendre le nom au baptesme. En peu de temps elle sembla se mieux porter. Si bien qu'on parloit de la remettre entre les mains des Sauvages, cette pauvre fille apprehendoit ce retour plus que la mort. Dieu qui la vouloit auoir pour foy, luy enuoya vne fiéure qui la mit si bas, qu'elle cogneut bien que c'estoit fait de sa vie; c'est pourquoy on luy conféra le baptesme, ce qui la consola fort: Car quelqu'vn luy disant qu'elle s'en alloit mourir. Ie le voy bien, répond-elle, mais ie me console de ce que i'iray au Ciel. O que vous ferez heureuse, luy



On the seventeenth of the same month of April, a young girl received holy Baptism, which she had ardently desired. Our Lord, having chastised very severely all those with whom I passed the winter, for not having tried to fulfill the promise they had made him to acknowledge him, consoled me in the conversion of two children of these Barbarians. One is the son of the dead Sorcerer, who was called *Cari-gouian*,<sup>3</sup> of this child I shall speak at the proper time. The other is the girl who occasionally did me some little service when I was sick in the Cabin of one of her relations, getting me a little water or melting the snow for me to drink. This poor child, being left without father or mother, afflicted by a very grievous malady, was forsaken and looked upon with horror by the people of her own tribe. God willed that our Fathers, who were at the three Rivers, where she was, should repay her a hundredfold for the charity she had exercised [69] toward me, for they took care of her body and of her soul. They made her a Cabin at the Fort, and every day the Fathers gave her food, had her cared for, and instructed her. As she had a good mind (the Fathers wrote me), she understood readily and enjoyed the doctrine of the Son of God, showing an especial affection for the holy Virgin, whose name she wished to take at baptism. After a little while she seemed to improve, so much so that they talked of sending her back to the Savages. This poor girl dreaded this return worse than death. God, who wished to have her for himself, sent upon her a fever which reduced her so low that she saw clearly her life was at stake. Hence they administered baptism to her, which greatly comforted her; for when some one said to

en ma Cabane, fans danger de me perdre dans les glaces qui se deprennoient, vous me retintes, & nourristes quelques iours en vostre maison, avec mon gendre, quoy que nous nous en voulussions aller de peur de vous estre à charge. Je ne croy pas, que des hommes qui font tant de bien, voulussent faire mal à nos enfans; Tenez voila mon fils, faites luy ce que vous voudrez. On luy fit vn bien, dont il ioufra dans l'étenduë de tous les siecles, & au delà: car on luy conféra le fainct Baptesme, avec le nom de Iacques, que son Parrain le sieur Hertel luy donna.

Pour la petite fille, sa mere fut tres contente de l'offrir à Dieu: le sieur Godefroy la nomma Magdelaine: elle estoit fille d'vn nommé *Eroachi*, qui tranchoit du Capitaine parmy les Sauvages: ce [72] pauvre miserable gemira aussi long-têps dans les enfers, que sa fille se réioüira dedans les Cieux. O que ces deux conditions font differentes! à iamais damné, & à iamais fauüé; à iamais compagnon des Anges, & à iamais compagnon des diables: nous rapporterons sa mort en son lieu.

Le troisieme de May, fut baptisé vn petit Sauvage Algonquain, âgé d'environ neuf ans, il fut appelé Iean. Les Peres qui m'ont mis ces memoires en main, n'écriuent point les circonstances de ce baptesme; c'est beaucoup que son nom soit écrit au liure de vie.

Le vingt vnieme du mesme mois, Monsieur Gand estant allé faire vn tour aux trois Riuieres, donna le nom de Ioseph à vn ieune garçon, âgé d'environ quinze ans. Les Peres le faisoient venir tous les matins en leur chambre, pour luy donner la nourriture du corps, & de l'ame, le renuoyans sur le soir en sa

way, you answered me that you could not do it because he was not a Christian; I do not wish the same thing to happen to this poor little one. Moreover, as the weather was bad and I could not return to my Cabin without danger of being lost in the ice which was breaking up, you kept me and my son-in-law for some days in your house and fed us, although we wished to return lest we be a burden to you. I do not believe that men who do so much good would do any harm to our children. Look, here is my son; do what you please with him." We did do him a service which he will enjoy through the lapse of all the centuries, and beyond them; for we conferred holy Baptism upon him, and the name Jacques, given by his Godfather, sieur Hertel.<sup>3</sup>

As to the little girl, her mother was very glad to offer her to God. Sieur Godefroy<sup>4</sup> named her Magdelaine. She was the daughter of one called *Ero-achi*, who played the Captain among the Savages. This [72] poor wretch will groan in hell as long as his daughter will rejoice in Heaven. O how different are these two states! Forever damned, and forever saved! Forever a companion of Angels, and forever an associate of devils! We will speak of his death in the proper place.

On the third of May there was baptized a little Algonquain Savage, about nine years of age; he was called Jean. The Fathers who placed these memoirs in my hands did not write me the circumstances of this baptism; it is a great deal that his name is written in the book of life.

On the twenty-first of the same month Monsieur Gand,<sup>5</sup> being on a journey to the three Rivers, gave the name Joseph to a young lad, about fifteen years

Cabane voisine du Fort: mais quand ce pauvre enfant ne peût plus marcher, le Pere Quentin l'alloit querir luy mesme, & l'apportoit sur ses bras, avec grande edification de nos François, qui loüoient [73] cette charité. Le Pere Buteux luy demandant apres son baptesme, s'il estoit bien aise d'estre Chrestien, & s'il ne craignoit point la mort; il repartit qu'il estoit bien ioyeux de n'estre plus Sauvage, & qu'il ne vouloit plus qu'on l'appellast *Miskouaskoutan*, c'estoit son ancien nom; mais qu'on le nommast Ioseph. Pour la mort ie ne la crains non plus que cela, monstrant le petit bout du doigt; Pourquoi la craindray-ie? puis qu'en mourant ie m'en iray au Ciel. Le Pere Quentin le voulât aller querir vn beau matin le trouua en l'agonie. Vne vieille Sauvage luy dit, emporte le, puis qu'il est mort; il attendit qu'il fust expiré, puis l'embrassant il le porta chez nous, où l'ayant enseuely on luy fit ses funerailles comme aux autres.

old. The Fathers had him come to their room every morning to give him nourishment for the body and for the soul, sending him back towards evening to his Cabin near the Fort. But, when this poor child could no longer walk, Father Quentin himself went after him and brought him in his arms, to the great edification of our French, who lauded [73] this act of charity. Father Buteux asked him, after his baptism, if he were well-pleased to be a Christian, and if he did not fear death. He answered that he was very glad that he was no longer a Savage, and that he did not wish to be called hereafter *Miskouaskoutan*, which was his old name, but that he should be called Joseph. "As to death, I fear it no more than that," showing the little end of his finger; "why should I fear it? since in dying I shall go to Heaven." Father Quentin, on going after him one morning, found him in the death throes. An old Savage woman said to him, "Take him away, since he is dead." He waited until he expired, then, taking him in his arms, he brought him to our house where, having laid him out, he was buried like the others.

## CHAPITRE IV.

## CONTINUATION DES SAUAGES BAPTISEZ.

**S**I quelqu'un trouue ces narrez vn peu longs; ie le prie d'auoir égard, que de gagner quelque pauvre Sauage à Dieu, [74] & à l'Eglise; c'est tout nostre trafic en ce nouveau monde, toute la manne, que nous cueillons en ces deserts; que nous ne chassons qu'à cela dans ces grâds bois, & que nous ne faisons autre pefche sur ces larges Fleues.

Le vingt-troisiesme de May, la mere de cette fille tant aymée, dont i'ay parlé au Chapitre second, fuiuit son enfant au baptesme, à la mort, à la sepulture, & comme nous croyons en Paradis. C'estoit la femme d'un nommé *Mataouau*, furnommé des François le grand Oliuier, que i'ay dit auoir du credit parmy les siens. Il est grand en trois façons, grand de corps, grand discoureur, & grand longleur. Il s'est montré autant porté au baptesme de sa femme, qu'il auoit eu de peine à se refoudre qu'on baptisast sa fille. Et comme il auoit fait iotier tous les refforts de son art, pour donner la vie du corps à l'enfant, aussi n'a-il rien épargné pour donner celle de l'ame à la mere. Cette femme qui auoit obtenu de son mary permission de faire sa fille Chrestienne, ne vouloit pas l'estre, & auoit si grand horreur des Peres, qu'elle ne leur vouloit rendre aucune réponse. Estant [75] allé pour quelque affaire aux trois Riuieres, ie la fus visiter; elle cogneut que ie n'estois pas celuy qui

## CHAPTER IV.

## BAPTISMS OF SAVAGES, CONTINUED.

**I**F any one finds these stories a little tedious, I beg him to remember that to win some poor Savage to God, [74] and to the Church, is our sole business in this new world, and all the manna that we gather in these deserts; that we hunt for no other game in these vast forests, and fish for nothing else in these broad Rivers.

On the twenty-third of May, the mother of that so beloved girl, of whom I have spoken in Chapter second, followed her child to baptism, to death, to burial, and, as we believe, to Paradise. She was the wife of one named *Mataouau*, surnamed by the French, "big Olivier," who I have said had some standing among his people. He is great in three ways, great in body, a great talker, and a great Juggler. He showed himself as well disposed to the baptism of his wife, as he had been opposed to allowing the baptism of his daughter. And as he had brought into play all the resources of his art to give the life of the body to the child, so he did not spare anything to give that of the soul to the mother. This woman, who had obtained her husband's permission to have her daughter made a Christian, did not wish to be one herself, and so abhorred the Fathers that she would make them no answer. Having [75] gone on some business to the three Rivers, I made her a visit; she recognized that I was not the

auois instruit sa fille, & me répondit; Je luy represente doucement le danger, où elle se iettoit d'estre à iamais separée de son enfant, qu'elle ayroit avec si grande passion; qu'à mon aduis elle en estoit malade de regret & de tristesse. Ta fille, luy disois-je, est bien-heureuse, & tu feras malheureuse à iamais: elle est au Ciel, & tu feras dans le fond des abysses, tu dis que tu l'aymes, & tu ne veux pas aller avec elle; tu ne la scaurois fuire, si tu ne crois, & si tu n'es baptisée. Elle se mit à pleurer; J'adioûtay, que si je faisois sejour aux trois Riuieres, je la verrois souuent; mais puis qu'il me falloit descendre à Kébec, je la priois de prester l'oreille à mon frere; elle le fit veritablement, mais non pas si tost. Les Peres apres mon depart l'ayât plusieurs fois visitée, la quitterent pour vn temps, comme vne acariastre; son mary s'en formalisa, & se vint plaindre à l'Interprete, disant qu'on auoit tort de laisser mourir sa femme sans baptesme; qu'il est vray que iusques à present elle auoit perdu l'esprit, mais qu'elle estoit [76] rentrée en son bon sens, & que les Peres en fissent l'experience. Iamais plainte ne leur fut plus agreable; ils visitent cette pauvre femme malade, l'instruisent quelques iours durant, son mary se trouuant tousiours present, & luy disant beaucoup de bien des Peres, pour la rendre plus affectionnée à nostre creance. Tu sçais, disoit-il, que ces gens-là sont grands Capitaines, que tous les François les ayment, qu'ils sont perpetuellement du bien à nos malades, que tout l'hyuer quand nous sommes affamez, ils donnent à manger à ceux qui n'en ont point, pourquoy ne leur croiras tu pas? Si feray bien, respond-elle, ils disent vray. Le Pere Buteux là dessus luy demanda, si retournant en santé



one who had instructed her daughter, and answered me. I mildly represented to her the danger into which she was throwing herself of being forever separated from her child, whom she loved so passionately that, in my opinion, she was sick from grief and sadness. "Thy daughter," I said to her, "is very happy, and thou wilt be forever unhappy; she is in Heaven, and thou wilt be at the bottom of the abyss. Thou sayest that thou lovest her, yet thou dost not wish to go with her; thou canst not follow her, if thou dost not believe and if thou art not baptized." She began to weep. I added that if I were going to remain at the three Rivers I would see her often; but, as I had to go down to Kébec, I begged her to listen to my brother. She indeed did this, but not immediately. After my departure, the Fathers having visited her several times, gave her up for a while as a bad-tempered woman. Her husband took offense at this, and complained to the Interpreter, saying that it was wrong to let his wife die without baptism; that it was true that up to that time she had been out of her mind, but she had [76] returned to her senses, and the Fathers should try her again. Never was a complaint more agreeable to them. They visited this poor sick woman and instructed her during several days,—her husband always being present and saying a great deal of good to her about the Fathers, to make our belief more acceptable to her. "Thou knowest," he said to her, "that these people are great Captains, that all the French love them; that they are always doing good to our sick, that all winter, when we are hungry, they give food to those who have none; why then wilt thou not believe them?" "Yes, I will," she

elle ne promettoit pas d'estre fidelle à la creance qu'elle vouloit embrasser: Soit que ie viue, ou que ie meure, ie croiray tousiours en Dieu, respondit-elle. Estant suffisamment instruite, son mary enuoya certain iour querir les Peres, & tous les parens de la malade, pource qu'elle se mouroit. Le Pere Buteux l'approchant la voulut interroger, mais on luy dit qu'elle auoit perdu la parole depuis minuit, & qu'il se hastast de la baptifer [77] puis qu'elle mouroit. Le Pere la regarde, & luy dit qu'elle ouurist les yeux pour marque de sa creance, & pour tesmoigner qu'elle desiroit le sainct Baptesme: aussi tost elle ouure les yeux, regarde le Pere, & luy dit, Je croy en Dieu, & ie croy aussi ce que tu m'as dit: c'estoit plus qu'on n'en deuoit esperer d'une femme tenuë pour morte: on la baptise donc, & son parrain luy donna nom Michelle. Si tost qu'elle fut lauée dans ce sacré bain, elle parle plus libremët, & appellât son mary le pria de faire fortir beaucoup de personnes qui estoïët entrez en sa Cabane; Feray-je aussi fortir les Peres, luy dit-il? Non pas, répond-elle, mais bië les autres. Apres que le Pere l'eut consolée, il lotia le mary d'auoir aimé sa femme d'un vray amour. Si ie ne l'eusse pas aimée, replique-il, ie ne l'aurois pas pressée de croire en celuy qui a tout fait; mais ie me réioüis de ce qu'elle verra au Ciel celuy qui est tout bon, estant baptifée en son nom. C'est chose estrange que ces Barbares trouuent nos veritez tres-adorables; ie veux dire que plusieurs d'entre eux approuuent nostre creance, & cependant ils ne la veulent receuoir qu'à la mort: ils ont peur d'estre [78] mocquez de leurs compatriotes, faisant comme plusieurs Chrestiens qui iugent au fond de leur ame, que c'est un bië tres-grand

answered, "they speak the truth." Whereupon Father Buteux asked her whether, if she was restored to health, she would promise to be faithful to the belief she wished to embrace. "Whether I live or whether I die, I will always believe in God," she answered. Being sufficiently instructed, her husband one day sent for the Fathers and all the relatives of the sick woman, as she was dying. Father Buteux, approaching her, wished to question her; but they told him she had lost her speech since midnight, and that he should hasten to baptize her, [77] since she was dying. The Father looked at her, and told her to open her eyes as a sign of her belief, and as a proof that she desired holy Baptism. She immediately opened her eyes, looked at the Father, and said to him, "I believe in God, and I believe also what thou hast told me." This was more than could have been hoped for from a woman in the grasp of death. She was then baptized, and her sponsor gave her the name Michelle. As soon as she had been cleansed in this sacred bath, she spoke more freely, and, calling her husband, she begged him to send out many of the people who had come into the Cabin. "Shall I make the Fathers go out also?" he asked her. "No," she replied, "but all the others." After the Father had consoled her, he praised her husband for having loved his wife with a true love. "If I had not loved her," he answered, "I would not have urged her to believe in him who has made all; but I rejoice that she will see in Heaven him who is all good, being baptized in his name." It is strange that these Barbarians find our truths very adorable,—I mean that many of them approve our belief,—and yet do not wish to receive it until they are dying;

de frequenter les Sacremens, mais comme ils ont peur d'estre tenus pour deuots, & de receuoir quelque petit coup de dent des bouffons ou des impies; la crainte d'vn petit mal leur faict perdre le fruit d'vn tres-grand bien.

Le trentiesme du mesme mois, Dieu fit vne espeece de miracle au baptesme d'vne fille Algonquine, les Peres l'ayant trouuée fans parole & fans iugement defesperoient de la pouuoir instruire; ils s'adressent à S. François Xauier, luy promettant de faire porter son nom à cette pauvre creature, s'il luy plaifoit de luy obtenir autant de force qu'il estoit necessaire pour receuoir le Baptesme. Chose estrange! cette moribonde que ses parens auoient desia peinte de noir comme vne trespassée, reuint à foy: on appelle le truchement Algonquin, on l'instruit, elle croit, elle souhaite le Baptesme, on le luy donne, & fuiuant la promesse faicte à ce grand Saint, le truchement la nomma François: si tost qu'elle fut deschargée du fardeau de ses pechez elle s'endormit [79] en terre pour se resueiller au Ciel: ô quelles benedictions! ô quelles actions de graces! de se voir au mesme moment dans la creance, dans le souhait, & dans la iotification d'vn bien que l'œil n'a veu, ny l'esprit conceu.

Le cinquiesme iour de Iuin vne bonne femme Sauvage porta son petit fils malade en nostre Chappelle des trois Riuieres pour receuoir le saint Baptesme, Monsieur Rouffeau le nomma Denys: cette bonne mere auoit desia donné deux enfans à Dieu, ces trois ames adoreront à iamais les trois adorables personnes, & obtiendront le salut d'vne si bonne mere, comme nous esperons.

Le sixiesme de Iuin le Pere de Quen baptisa vn

they are afraid of being [78] mocked by their countrymen,—acting as a great many Christians do who think in the depths of their souls that it is a very great benefit to attend the Sacraments; but, as they are afraid of being considered devotees and of receiving little bites from scoffers or impious people, the fear of a little annoyance makes them lose the fruit of a very great good.

On the thirtieth of the same month, God performed a kind of miracle in the baptism of an Algonquin girl. The Fathers, having found her speechless and out of her senses, despaired of being able to instruct her. They addressed themselves to St. François Xavier, promising him to give his name to this poor creature if it pleased him to obtain for her the necessary strength to receive Baptism. Strange to say, this dying girl, whom her parents had already painted black, as if she were dead, returned to her senses. The Algonquin interpreter was called, she was instructed, she believed, she desired Baptism; it was given to her, and, in accordance with the promise made to this great Saint, the interpreter called her Française. As soon as she was freed from the burden of her sins, she went to sleep [79] on earth, to awake in Heaven. O what blessings! O what acts of grace! To see one's self at the same moment in the belief, in the desire, and in the enjoyment of a good that the eye has not seen, nor the mind conceived.

On the fifth day of June, a good Savage woman brought her little sick son to our Chapel at the three Rivers to receive holy Baptism; Monsieur Rousseau<sup>6</sup> named him Denys. This good mother had already given two children to God; these three souls will forever adore the three adorable persons, and, as we

grand ieune Sauvage, à qui Monsieur Gand donna le nom de Ioseph, il se nommoit en sa langue *Echkanich*, c'est à dire vne petite corne; ce pauvre homme estant tombé malade aux trois Riuieres pendant l'hyuer, & fouhaittant d'estre avec ses parens qui couroient les bois voisins de Kébec, vn autre Sauvage son parent l'attache sur sa traifne & le traifne trente lieuës durant sur la neige & sur les glaces, ie vous laisse à penser quels restaurans [80] il donnoit à ce pauvre malade, en quelle hostellerie il passoit les nuicts, il n'y a que les corps de bronze qui resistent aux fatigues des Sauvages. Ce pauvre miserable fut amené encor en vie iusques à Kébec, vn de nos Peres le va voir, aussi estonné de l'entreprise de celuy qui se portoit bien, comme de la resolution du malade; il donne à manger à tous deux, & pendant qu'ils estoient attentifs à leurs corps, le Pere pensoit au salut de leur ame. Comme il les instruifoit il vit que le pauvre malade prenoit plaisir à ouyr parler de l'autre vie, cognoiffant bien que celle qu'il menoit tres-miserable luy alloit eschapper: pour celuy qui estoit en santé, comme il se vit deceu de son esperance, croyant rencontrer à Kébec les parens du malade, il le quitte là sous vn meschant todis, & les va chercher dans les bois: le Pere en attendant prit le foin de ce Sauvage, & sur tout demanda à nostre Seigneur au sainct sacrifice de la Messe qu'il offrit pour son salut, que sa Majesté accordast le Baptesme à cette pauvre ame qui sembloit gouster sa parole: il se trouua à l'Autel dans vne grande confians qu'il estoit exaucé, mais au [81] fortir delà il creut quasi tout le contraire: car voicy arriuer les plus proches parens de cette carcasse, qui n'auoit plus que les os, lesquels ayãs garotté ce far-

hope, will secure the salvation of so good a mother.

On the sixth of June, Father de Quen baptized a stout young Savage, to whom Monsieur Gand gave the name Joseph; he was called in his language *Echkanich*, meaning "a little horn." This poor young man having fallen sick at the three Rivers, during the winter, and wishing to be with his relations who were ranging the woods near Kébec, another Savage, a relative, fastened him to his sledge, and dragged him for thirty leagues over the snow and ice. I leave you to imagine what restoratives [80] he gave to this poor invalid and in what hostelryes he passed the nights. None but bodies of bronze can endure the hardships of the Savages. This poor wretch was brought, still alive, as far as Kébec. One of our Fathers went to see him, as greatly astonished at the enterprise of the one who was well as at the determination of the sick man. He gave them both something to eat; and, while they were attending to their bodies, the Father was thinking of the salvation of their souls. As he instructed them, he saw that the poor invalid took pleasure in hearing about the other life, knowing well that the present most miserable one was slipping from him. As to the well man, seeing himself deceived in the hope of meeting the sick man's relations at Kébec, he left him there in a wretched hut, and went to look for them in the woods. Meanwhile, the Father took care of this Savage, and above all asked our Lord in the holy sacrifice of the Mass which he offered for his salvation, that his Majesty would grant Baptism to this poor soul which seemed to enjoy his word. At the Altar, he was very confident that his prayer had been heard; but, on [81] going out, he thought almost the contrary.

deau mourant sur les traînes, l'emmenent avec eux bien avant dans les forêts. Ceux qui le virent partir, ne luy donnoient pas cinq iours de vie. Cependant il a passé l'hyuer, sa pauvre mere, & ses parens le traînant par toutes les stations des Sauvages, tantost sur des Montagnes, tantost dans des Vallées, maintenant sur des Fleuves, ou des Lacs tout glaces; le plus souvent sur la neige, & toujours dans les bois: le Printemps venu ils l'ont amené à Kébec. Le Pere qui l'auoit demandé à Dieu, le voyant fut bien estonné, il s'approche de luy pour l'instruire. Ce pauvre homme n'auoit plus que le sentiment necessaire pour la foy; c'est à dire les oreilles, car il auoit perdu la veüe, & tous les autres sentimens estoient fort affoüpis, ressemblant à vn squelet plustost qu'à vn homme. Il écoute volontiers ce qu'on luy dit, sa mere mesme luy inculque, & luy fait doucement rendre réponse. En vn mot il croit, & donne des preuues de sa creance, inuoquant tantost l'vne, tantost l'autre [82] des trois personnes de la sainte Trinité, particulièrement le saint Esprit, lequel enfin il receut par le Baptesme, que luy conféra le Pere de Quen. Il ne resta que cinq ou six iours en terre apres cette faueur, sa Patrie estoit le Paradis, où il se retira, laissant son corps à sa pauvre mere, qui l'enveloppa dans diuerses robes, & sans nous en donner aduis l'alla loger sur de hautes fourches, pour l'enterrer par apres selon leur ancienne coustume. Le Pere qui l'auoit instruit eut le vent qu'on auoit enleué ce corps, il se transporte aux Cabanes des Sauvages, demande à sa mere & à ses parens, où on l'a mis, ils ne sonnent mot. Il va voir le Capitaine de cette Nation, le prie de luy faire rendre ces dépoüilles, que cet homme estoit ba-



For lo, there arrived the nearest relatives of this carcass, which had no longer aught but bones; and they, having fastened this dying bundle upon the sledges, took it with them into the depths of the forests. Those who saw him depart would not give him five days of life. However, he lived through the winter, his poor mother and relations dragging him through all the stations made by the Savages, — now over Mountains, now through Valleys, now upon frozen Rivers or Lakes, oftenest upon the snow and always in the woods. Spring came, and they brought him back to Kébec. The Father who had asked him of God was greatly astonished when he saw him, and approached him, to give him some instruction. This poor young man had only the sense necessary for the faith, namely, the ears; for he had lost his sight, and all his other senses were greatly dulled,—he was more like a skeleton than a man. He listened willingly to what was told him, his mother herself impressing it upon him and making him softly answer. In a word, he believed and gave proof of his belief, invoking sometimes one, sometimes another [82] of the three persons of the holy Trinity, especially the holy Ghost, which he finally received through Baptism, which Father de Quen conferred upon him. He remained only five or six days upon earth after this favor; his Country was Paradise, to which he withdrew, leaving his body to his poor mother, who enveloped it in many robes, and, without giving us notice, went and placed it upon a high scaffold, to bury it afterwards according to their ancient custom. The Father who had instructed him, hearing that they had elevated this body, went to the Cabins of the Savages, and asked his mother and relatives

ptifé, & que Monsieur le Gouverneur seroit fasché si on ne le plaçoit au Cimetiere des François. Attend, fit-il au Pere, ie te feray donner ce que tu desires; il s'en va de ce pas voir les parens du defunct, leur fait vne belle harangue, declarant l'affection que nous portions à leur Nation, l'affistance que nous rendions à leurs malades, & les honneurs que nous faisions à leurs morts. Aussi-tost [83] la mere acquiesce à nostre desir, & ce Capitaine presse la ieunesse d'aller querir le corps, & de nous le mettre entre les mains. Comme le Pere les pressoit; l'un d'eux repartit, Ne te haste pas tant, peut estre que son ame n'est pas encore sortie de son corps, qu'elle est encor au bout de sa teste, & cependant il y auoit deux iours qu'il estoit mort. Le Pere ayant receu ce depost, fit preparer les choses necessaires au conuoy, & donner aduis à Monsieur de Montmagny nostre Gouverneur de tout ce qui se passoit. Cét homme de pieté & de courage, qui auoit trois iours auparauãt, faisant son entrée au País, aydé à donner l'entrée à l'Eglise, & à la grace, à vn pauvre Sauvage, comme ie vay dire tout maintenant, quitta les delineamens des fortifications qu'il traçoit, & qu'il fait maintenant bastir, pour honorer ces funerailles de sa presence. Il prend luy mesme vn flambeau, ou vn cierge en main. Monsieur le Cheualier de l'Isle son Lieutenant en fit autant, Monsieur de Repentigny, Monsieur de sainct Iean, tous braues Gentilshommes, quantité de soldats, & d'autres personnes rendirent les derniers deuoirs à ce [84] nouveau Chrestien. Le Pere Garnier & le Pere Chastelain, portoient son corps, que les Sauvages suiuoient, avec beaucoup de modestie & de silence. Comme on vint à le descendre dedans la

where they had put it. They uttered not a word. He went to see the Captain of this Nation, and begged him to restore to him the remains, saying that this young man was baptized, and that Monsieur the Governor would be angry if they did not place him in the Cemetery of the French. "Wait," said he to the Father, "I will make them give thee what thou desirest." He went straightway to see the relatives of the dead man, made them a fine speech, declaring the affection we bore to their Nation, the help we gave to their sick, and the honors we showed to their dead. At once [83] the mother yielded to our desire, and this Captain urged the young men to go and get the body and place it in our hands. As the Father was urging them, one of them replied, "Do not be in such haste; perhaps his soul has not yet left his body, it may be still at the top of his head." And yet he had been dead for two days. The Father, having received this trust, had the necessary arrangements made for the funeral, and notified Monsieur de Montmagny, our Governor, of all that had passed. This man of piety and courage, who had, three days before, upon his arrival in the Country, aided in giving a poor Savage admittance to the Church and to grace, as I have just related, left the outlines of the fortifications which he was marking out, and which he is now having built, to honor these funeral ceremonies with his presence. He himself bears a torch or a candle in his hand. Monsieur the Chevalier de l'Isle, his Lieutenant, does the same; Monsieur de Repentigny, Monsieur de saint Jean, all gallant Gentlemen, a number of soldiers, and other persons, render the last rites to this [84] new Christian. Father Garnier and Father Chaste-

fosse, ses parens y ietterent outre les robbes, dont il estoit couuert, vne Castelogne, vn Capot, vn sac contenant son petit equipage, & vn rouleau d'escorce. Le Pere leur dit assez que cela ne seruoit de rien à vne ame, qui estoit au Ciel; mais ils repartirēt, que c'est leur coustume, & qu'ils n'ostent rien au mort, de ce qui luy appartient. Je vous laisse à penser si nos François & nos Françaises nouvellement venus, qui affistoyent à cēt enterrement, c'estonnoient de ces façons de faire. Ils portoient compassion aux viuans, & vne fainte enuie au mort, croyans ceux-là misérables, & celuy-cy bien-heureux.

L'onzième du mesme mois, iour de saint Barnabé, nous fut vn iour de réiouiſſance en toutes façons, comme i'ay témoigné à l'entrée de cette Relation. Monsieur nostre Gouverneur mettant pied à terre, voulut estre Parrain d'un Sauage qui demandoit le baptême, il luy donna nom Ioseph. Le Pere Chastellain, [85] comme i'ay déjà dit, descendant du Vaisseau, commença son apprentissage en la Nouvelle France, par ce baptême. Ayant fait mention de cette action, ie diray seulement ce que i'ay omis, touchant ce Neophyte, l'un des mieux disposés pour le Ciel, que nous ayons veu. Le Pere qui l'instruisoit, le voyant d'un bon naturel, & cognoissant que la foy s'enracinoit dans cette ame, eut grand desir de luy fauuer la vie. Il employe nos Chirurgiens François, le pense luy mesme, le visite, luy porte quelques rafraichissemens; mais la maladie estant plus forte que les remedes, ce pauvre homme luy dit, *Nikanis*, mon grand amy, pensons à l'ame; baptise moy, pour le corps ie voy bien qu'il faut mourir. Le Pere le differoit, pour luy faire desirer plus ardemment vn

lain bore his body, which was followed by the Savages with much humility and in silence.<sup>7</sup> When they were lowering it into the grave, his relatives threw in, besides the robes with which he was covered, a Blanket, a Cloak, a bag containing his little belongings, and a roll of bark. The Father insisted that these things were of no use to a soul which was in Heaven; but they replied that this was their custom, and that they would not take, at his death, anything that belonged to him. I leave you to imagine how astonished were our French men and women, who had just arrived and who were present at this burial, at this way of doing things. They looked with compassion on the living, and with a pious envy upon the dead, considering the former miserable and the latter blest.

The eleventh of the same month, day of saint Barnabas, was to us a day of rejoicing in every way, as I have testified at the beginning of this Relation. Monsieur our Governor, upon landing, consented to be Godfather to a Savage who had asked for baptism, and gave him the name Joseph. Father Chastellain, [85] as I have already said, upon disembarking began his apprenticeship in New France by this baptism. Having mentioned this act, I will only tell what I have omitted concerning this Neophyte, who was one of the best prepared for Heaven that I have ever seen. The Father, who instructed him, seeing he had a good disposition, and knowing that the faith was taking root in this soul, had a great desire to save his life. He employs our French Surgeons, takes care of him himself, visits him, carries him refreshing food. But, as the malady was stronger than the remedies, this poor man said to him, "*Ni-*

si grand bien. Or il arriua, qu'en le visitant certain iour, il trouua vn Iongleur qui le souffloit, criant, hurlant, battant son tambour, faisant mille grimaces à leur façon. Il les tance tous deux fort seichement, le malade d'auoir eu recours à d'autres qu'à Dieu; le Charlatan de s'estre ingeré á cymbalifer vne personne qui croyoit déjà en Iesus-Christ. Celuy-cy [86] regarde le Pere sans dire mot, & tire pais: le pauvre patient prenant la parole, luy dit, *Nikanis*, pourquoy te fasche-tu? cét homme m'est venu faire selon la coustume de nostre Nation: s'il y a du mal, il le faut quitter; nous ne faisons pas ces choses à mauuais dessein: ceux qui estoient presens, adiouterent, parlant au Pere, Tu n'as point d'esprit, Tu fais ce que tu peux pour guerir ce malade, tu n'en sçauois venir à bout; l'autre te veut ayder, & tu t'en fasche? Ce n'est pas trop de deux personnes, pour guerir vne si grande maladie. Fais de ton costé, & luy du sien; voila comme il se faut accorder. Ils faisoient iustement comme les Philistins, qui vouloient ioindre l'Arche, & Dagon tout ensemble. IESVS ne s'accorde point avec Belial. Il est bien vray neantmoins, que ces badineries sont plus innocètes, que ie ne pensois au commencement. Les plus simples croyent qu'ils sont secourus par ces chants, sans sçauoir comment; d'autres les prennent, pour ainsi dire, comme on prendroit vne medecine; quelques vns pensent que ces bruits chassent le Manitou; & les Charlatans font ces fingeries pour en tirer du [87] profit. Nostre malade s'étoit laissé souffler pour suiure la coustume de ses Ancestres: il me promit fort de n'auoir iamais plus de recours à ces remedes. Mais ils ont beau faire, leurs parens les leurs procurēt cõtre leur gré.

*kamis*, my good friend, let us think of the soul; baptize me; as to the body, I see clearly that it must die." The Father deferred doing so in order to make him desire more ardently so great a blessing. Now it happened that, when he visited him one day, he found a Juggler blowing upon him, crying, howling, striking his drum and making a thousand grimaces, according to their custom. He reproached both of them very severely, the sick man for having had recourse to any one else but God, the Charlatan for having intruded with his drumming upon a person who already believed in Jesus Christ. The latter [86] looked at the Father, without saying a word, and withdrew. The poor patient, addressing him, said, "*Nikamis*, why art thou angry? this man came to treat me according to the custom of our Nation; if there is any harm in it, it must be stopped, for we do not do these things with bad intentions." Those who were present added, speaking to the Father, "Thou hast no sense; thou dost what thou canst to cure this sick man, thou canst not succeed; the other wishes to aid thee, and thou art angry thereat. Two persons are not too many to cure so bad a disease. Do thy part, and let him do his; thus the matter must be arranged." They acted exactly like the Philistines who wished to join together the Ark and Dagon. JESUS does not agree well with Belial. It is true, however, that these absurdities are more innocent than I thought in the beginning. The most simple believe that they are restored through these songs, without knowing how; others take them, so to speak, as one would take medicine; some think that these noises drive away the Manitou; and the Charlatans engage in these

Cōme donc on continuoit de luy declarer les veritez Chrestiennes, il preffa le Pere de le faire Chrestien, & de penfer à fon ame: Tu vois, difoit-il, que ie croy, & que pour t'obeïr, ie ne veux pas, que nos Medecins m'approchent, ie ne fçauois quasi plus me mouvoir; fi ie meurs fans Baptesme, tu dis que i'iray dans des feux qui iamais ne s'éteignent; Pourquoy retarde tu tant? Les vaiffeaux arriians fur cette entrefaite, on luy donna l'accompliffement de fon defir. Eftant baptifé, il appelle le Pere, & luy dit, *Nikanis* mon ame eft toute confolée, elle a neantmoins encor vn fouhait, c'eft de voir mes parens pour la derniere fois; ils font là haut aux trois Riuieres, trouueras-tu à propos que i'y aille? Si tu n'en es pas content, ie mourray icy aupres de toy; mais tu as là des freres, efcris leurs qu'ils ayent foin de mon ame, comme tu as eu. Le Pere luy repliqua qu'il mourroit en chemin; Non, dit-il, ie ne mourray pas, [88] ie fens bien mon cœur, i'arriueray aux trois Riuieres, i'y feray quelque fejour, & puis ie mourray: tout cela fut vray. Le Pere luy donne des lettres, on l'embarque dans vn Canot, fa femme & fes enfans l'emmenent; eftant arriué, il enuoye querir le Pere Buteux, le fait affeoir aupres de foy, & luy rend les lettres qu'on luy auoit données. Le Pere cognoiffant par ces lettres, qu'il eftoit Chrestien, & filieul de Monsieur le Gouverneur, l'embrasse étroitement, & luy promet toute affiftance. Ses parens qui l'eftoient venus voir, admiroient ces careffes, & ces témoignages de charité, qui ne fe voyent point parmy eux. Prenant donc la parole, il dit au Pere, Ton frere ainé m'a bien fecouru à Kébec: Nous ferons le mefme icy, repart le Pere; mais te fouuiens tu bien de ce que mon frere t'a enfeigné?



apish tricks for their own [87] profit. Our patient allowed himself to be blown upon, to follow the custom of his Ancestors. He firmly promised me never again to have recourse to these remedies. But, do what they will, their relations procure these for them, against their own wish. Now, as they continued to explain to him the Christian truths, he urged the Father to make him a Christian and to take care of his soul. "Thou seest," he said, "that I believe, and that, to obey thee, I will not have our Medicine Men come near me; I can now scarcely move; if I die without Baptism thou sayest that I will go into the fires that are never extinguished. Why dost thou delay so long?" The ships having meanwhile arrived, he was granted the accomplishment of his desire. After being baptized, he called the Father and said to him, "*Nikanis*, my soul is full of comfort; it has, nevertheless, one more desire,—that is, to see my relatives for the last time; they are up there at the three Rivers; dost thou see fit that I should go there? If thou dost not approve this, I will die here near thee; but thou hast some brothers up yonder; write them to take care of my soul, as thou hast done." The Father answered him that he would die on the way. "No," said he, "I shall not die; [88] I feel in my heart that I shall reach three Rivers, and make a short stay there, and then I shall die;" all this was true. The Father gave him some letters, and they placed him in a Canoe, his wife and children taking him away. When they arrived, he sent for Father Buteux, had him sit down near him, and handed him the letters that had been given him. The Father, learning through these letters that he was a Christian and godson of Monsieur the Govern-

Ouy da, fit-il, & quittant vn plat d'écorce qu'il tenoit entre ses mains, il commence à marquer sur ses doigts les trois personnes de la sainte Trinité, & à reciter les premiers rudimens du Chrestien : s'il oublioit quelque chose, sa femme le luy remettoit en memoire. Veritablement à peine pouvois-je retenir mes [89] larmes, écrit le Pere, voyant vn homme de quarante ans instruit dans le fond de la Barbarie, parler le langage des enfans de Dieu, & rendre compte de sa Foy & de son Catechisme, avec l'humilité d'un enfant, & la deuotion d'une grande personne. Il mourut enfin le trentiesme de Iuin, apres auoir passé quelques iours aux trois Riuieres, comme il auoit predict; & son corps nous fut donné pour l'enterrer, non sans en faire instance en vne assemblée, que ces Barbares firent exprez.

Le seiziesme du mesme mois, deux petits Sauuages furent changez en deux petits Anges. Le sieur Iean Paul vint donner aduis aux Peres de la maladie pressante de l'un des deux : les Peres se transportent aux Cabanes, le font Chrestien, & le nom de Iean Paul luy fut donné par celuy qui auoit donné aduis de sa maladie, lequel desira d'estre son Parrain; il estoit âgé d'un an seulement, son pere promit qu'il le feroit François, s'il réchappoit. A mesme temps qu'on venoit de baptiser celuy-cy, Robert Hache; c'est le nom d'un ieune homme qui demouroit avec nos Peres aux trois Riuieres, [90] vint crier qu'on se dépeschast de venir baptiser un enfant de huit iours qui estoit aux abois. Le Pere Buteux y accourt, & sur la remonstrance que fit à la mere la femme du Capitanal, obtint permission de le baptiser, de le nommer Ignace, & de l'enterrer bien tost apres.

or, embraced him warmly, and promised him all assistance. His relations who had come to see him, wondered at these caresses and evidences of charity, which are not seen among them. Then, addressing the Father, he said, "Thy older brother has helped me at Kébec." "We will do the same here," answered the Father, "but dost thou keep in mind what my brother has taught thee?" "Yes, indeed," said he; and, dropping a bark dish that he held in his hand, he began to indicate with his fingers the three persons of the holy Trinity, and to recite the first lessons of the Christian; if he forgot anything, his wife reminded him of it. "Truly, I could scarcely restrain my [89] tears," writes the Father, "when I saw a man of forty years reared in the depths of Barbarism, speaking the language of the children of God, and reciting his Faith and his Catechism with the meekness of a child and the devotion of a mature person." He finally died on the thirtieth of June, after having passed a few days at three Rivers, as he had predicted; and his body was given to us for burial, not without making entreaty for it in an assembly which these Barbarians had purposely called together.

On the sixteenth of the same month two little Savages were changed into two little Angels. Sieur Jean Paul came to advise the Fathers of the dangerous illness of one of them. The Fathers went to the Cabins, made him a Christian, and the name Jean Paul was given him by the one who had given notice of his sickness, and who wished to be his Godfather. He was only one year old; his father promised that he would make him a Frenchman, if he recovered. At the same time that they came to baptize this one,

Le vingt-sixiesme du mesme mois, Monsieur le Cheualier de l'Isle fut Parrain d'une petite fille Sauvage, qu'un de nos Peres baptisa à Kébec, & la nomma Marie, la voyant presque mourir aussi-tost.

Le septiesme de Juillet, vne femme Sauvage vint offrir vne petite fille qu'elle auoit, à nos Peres des trois Riuieres, pour estre baptisée, avec promesse de la faire instruire en la foy, quand elle seroit grande. Le Pere Garnier qui estoit là attendant les Hurons pour s'embarquer avec eux, la baptisa solemnellement en nostre Chapelle. Le sieur de la Treille la nomma Marie.

Le huitiesme du mesme mois vn Sauvage aagé d'environ quarante ans, desirant de passer le reste de ses iours en la loy de Dieu, fut baptisé par le Pere Charles [91] du Marché, il receut le nom de Ioseph que luy donna Monsieur de Repentigny son Parrain. Il y auoit long-temps qu'il auoit esté query, à ce qu'il disoit, d'une maladie, par les prieres qu'un de nos Peres auoit fait pour luy, ou plustost qu'il luy auoit apprises: car le Pere qui l'auoit instruit en la foy, visitant vne Cabane des Sauvages, vne femme malade luy dit, Apprends moy les paroles que tu as enseignées à *Naaktuch*, c'est ainsi qu'il se nommoit, pource qu'il dit qu'elles luy ont seruy, & qu'estant en danger de sa vie, il s'est veu deliuré prononçant ces paroles. Quand les Sauvages auant son Baptesme toboient sur le propos de nostre Religion, ce pauvre homme se monstroit triste, voyant que quelques-vns le blasmoient, & s'en mocquoient: le Pere l'a tenu long temps fort suspect, le croyant dissimulé, mais en fin il a fait voir qu'il auoit bon cœur. Quelque-fois il entroit tout seul en la Chappelle, & faisoit sa priere.

Robert Hache,<sup>8</sup> a young man who lived with our Fathers at the three Rivers, [90] came to us exclaiming that we should hasten to baptize a child but eight days old, who was at the last gasp. Father Buteux ran thither, and upon the remonstrance made to the mother by the wife of Capitanal,<sup>9</sup> he obtained permission to baptize it, to name it Ignace, and to bury it shortly afterwards.

On the twenty-sixth of the same month, Monsieur the Chevalier de l'Isle became Godfather to a little Savage girl that one of our Fathers baptized at Kébec; he named her Marie, seeing her die almost immediately.

On the seventh of July, a Savage woman came to offer to our Fathers at the three Rivers, a little girl that she had, to be baptized, with the promise to have her instructed in the faith when she was large enough. Father Garnier, who was there waiting for the Hurons, to embark with them, baptized her solemnly in our Chapel. Sieur de la Treille<sup>10</sup> named her Marie.

On the eighth of the same month, a Savage of about forty years, wishing to pass the rest of his days under the law of God, was baptized by Father Charles [91] du Marché;<sup>11</sup> he was named Joseph by his Godfather, Monsieur de Repentigny. A long time ago, he had been cured of a disease, as he said, through the prayers one of the Fathers had offered for him, or rather had taught him. For the Father who had instructed him in the faith, upon visiting one of the Cabins of the Savages, was asked by a sick woman, "Teach me the words thou hast taught to *Naaktuch*," this was the man's name, "for he says they have helped him, and that, when his life has been in dan-

Il demanda certain iour de son propre mouuement vne image pour se reffouuenir de celuy qui estoit mort pour nous; le Pere le voyant tesmoigner publiquement deuant tous ceux de sa [92] Cabane qu'il vouloit estre Chrestien, l'instruisit plainement, & puis luy accorda le sainct Baptesme. Sa femme voyant qu'on se dispoisoit pour le baptiser, se mit à pleurer, disant que si on le baptisoit qu'il mourroit bien-tost. Luy l'entendant, s'ecria, Tu ne fçais ce que tu dis, tais-toy, ie n'en mourray pas, & quand i'en deurois mourir, ie voudrois estre baptisé pour purifier & lauer mon ame. Monsieur & Madamoiselle de Repentigny & quelques autres personnes qui estoient presentes furent tous attendris, quand le Pere leur eut expliqué ce qu'il disoit, mais leur sentimēt de deuotion s'accrut quand ils le virent receuoir le Baptesme d'une façon pleine de pieté; l'ayant receu il prit la main du Pere qui l'auoit enseigné, & de celuy qui l'auoit baptisé, comme aussi de Monsieur de Repentigny, & les baifa d'une grande tendresse, les remerciant du bien qu'ils luy auoient procuré. Apres le Baptesme de ce pauvre homme ie fus contraint de m'en aller au deuant des Hurons pour faire embarquer les Peres que nous y destinions. Estant aux trois Riuieres ie receus vne Lettre du Pere de Quen, qui parloit en ces termes [93] de ce Neophyte que ie luy auois recommandé. *Ioseph iadis nommé Nahakhich a pensé mourir aujour'd'huy, il m'a enuoyé querir comme i'allois dire Vespres: i'y suis allé promptement avec le sieur Herbert qui m'a fort assisté. Il perseuere dans la bonne volonté de croire, nous luy auons fait faire quelques actes de contrition, il les fait volontiers, il dit qu'il ne veut pas estre bruslé avec les meschans, qu'il veut tousiours croire*

ger, he has been delivered by pronouncing these words." When the Savages, before his Baptism, happened to speak of our Religion, this poor man seemed to be cast down, seeing that some of them found fault with, and made sport of it. For some time the Father suspected him greatly of being deceitful, but at last he was convinced that he had a good heart. Sometimes he entered the Chapel all alone, and offered his prayer. One day he asked of his own accord for a picture, to remind himself of him who had died for us. The Father, seeing him show publicly before all those of his [92] Cabin that he wished to be a Christian, instructed him fully, and then granted him holy Baptism. His wife, seeing they were getting ready to baptize him, began to weep, saying that if they baptized him he would die immediately. When he heard her, he exclaimed, "Thou dost not know what thou art saying; keep still; I will not die from it, and, even if I should die, I wish to be baptized, to purify and wash my soul." Monsieur and Mademoiselle de Repentigny, and some other persons who were present, were greatly touched when the Father explained to them what he had said; but their sense of devotion was increased when they saw the pious manner in which he received Baptism. Having received it, he took the hand of the Father who had taught him, and of the one who had baptized him, as also that of Monsieur de Repentigny, and kissed them with great tenderness, thanking them for the good they had procured him. After the Baptism of this poor man, I was obliged to go away to meet the Hurons, in order to secure the embarkation of our Fathers who were appointed to go there. Being at the three Rivers, I re-

*ce que luy a dit le Pere le Jeune, en disant cela il pleuroit. Il a vn grand desir de vous voir, ie dis tres-grand; ie crains neantmoins qu'il ne vous voye plus qu'en l'autre monde. Pour moy vostre retour m'apporteroit vne grande consolation, & vn grand soulagement; car tandis qu'il sera malade, il sera necessaire que ie l'aille souuent voir durant le iour; & ce qui me fasche, c'est que ie ne sçauois parler.*

Ce font les propres mots du Pere, qui est fort occupé & diuertý aussi bien que les autres; voila pourquoy il n'aduance pas tant en la cognoissance de la langue comme il desireroit. De verité c'est vne chose bien fascheuse de voir vn pauvre homme demander le pain de l'Euangile à la mort, & de ne luy pouoir donner que de petites mies, qui ne sont pas [94] capables de le rassasier. Le Pere du Marché, qui m'a rendu les Lettres du Pere de Quen, m'adioustoit que ce pauvre Sauuage pleuroit de tendresse, & qu'au rapport du truchement il exhortoit vn sien compatriote la larme à l'œil à croire en Dieu, & embrasser sa faincte foy. En fin il mourut le dernier iour de Iuillet; les Sauvages auoient déjà mis son corps dans vn Canot pour le porter au Sault de Montmorency, quand le Pere Maffe suruenant les arresta, & le fit rendre pour l'enterrer avec les Chrestiens. Le Pere de Quen m'écrivit sa mort: *Ioseph*, dit-il, *tant & si souuent recommandé, a quitté cette vie le iour de nostre bien-heureux Pere & Fondateur saint Ignace. Je l'ay visité tous les iours trois fois: i'ay fait mon apprentissage à l'enseigner, & luy faire faire des actes de foy & de douleur, sans emprunter la langue d'autrui. Il me faisoit par fois reïterer ce que ie luy faisois dire pour marque qu'il y prenoit goust. Monsieur de Repentigny son Parrain l'a souuent visité dans sa maladie, luy faisant porter tantost des œufs, tantost des*



ceived a Letter from Father de Quen, who spoke in these terms [93] of this Neophyte, whom I had recommended to him. *Joseph, formerly called Nahakkich, thought he was going to die to-day. He sent for me as I was about to say Vespers; I went to him promptly with sieur Hebert,<sup>12</sup> who assisted me greatly. He perseveres in his good intentions to believe; we have had him perform some acts of contrition, which he does willingly; he said that he did not wish to be burned with the wicked, that he always wished to believe what Father le Jeune told him; in saying this he wept. He has a great desire to see you, I say very great; I fear, however, that he will never see you again, except in the other world. As for me, your return would give me great comfort and relief; for as long as he is sick I shall have to go to see him frequently during the day; and what grieves me is, that I cannot speak.* These are the very words of the Father, who, as well as the others, is very busy, and has many distractions; and this is why he has not advanced in the knowledge of the language as he would desire. In truth, it is a very sad thing to see a poor dying man ask for the bread of the Gospel, and only be able to give it to him in little crumbs, which are not [94] sufficient to satisfy him. Father du Marché, who delivered to me Father de Quen's Letters, added that this poor Savage wept pathetically; and that, according to the report of the interpreter, he exhorted one of his countrymen, with tears in his eyes, to believe in God and to embrace his holy faith. Finally he died, on the last day of July. The Savages had already placed his body in a Canoe to take it to the Falls of Montmorency, when Father Massé, coming upon the scene, stopped them and made them give it back to be buried with the Christians. Father de

*Tourterelles, quelquefois des confitures : en fin il luy a rendu les derniers devoirs, l'accompagnant à la sepulture, comme aussi [95] Mademoiselle sa mere, & Mademoiselle sa femme, & autres personnes de sa maison.* Je donneray cette loüange à nos François, qu'ils honorent volontiers les obseques & les Baptesmes de nos Sauvages de leur preference: ce qui edifie grandement ces Barbares, voyant qu'on fait estat de ceux de leur nation, qui reçoivent nostre sainte foy. Quatre François portoient le corps de celuy-cy. Monsieur de Courpon, Monsieur Gand, Monsieur de Castillon, & plusieurs autres, se trouuerent au conuoy fuiuy des Sauvages qui se trouuoient pour lors à Kébec.

Le quatorziesme du mois d'Aoust, le Pere Antoine Daniel, descendant du Pays des Hurons, & passant par la petite Nation des Algonquins, baptifa vn pauvre prisonnier Hiroquois, que les Sauvages alloient supplicier. Voyant donc que cét homme entendoit bien le Huron, il fait quelques presens à ses gardes pour le pouuoir aborder, & luy parler avec liberté; il luy represente que c'est fait de sa vie, qu'apres sa mort son ame doit souffrir des tourmens incomparablemēt plus grands, que ceux qu'il auoit desia experimenté, & deuoit experimenter en son [96] corps; que si neantmoins il veut croire en celuy qui a tout fait, il échapera ces tourmens, & iouira des delices du Ciel. En vn mot il l'instruit, & le baptise immediatement deuant qu'on le menast à la mort. Il nous disoit qu'estant vn foir aupres de luy, les Sauvages le vindrent lier, afin qu'il ne se sauuast point la nuict; ils luy attachoient les bras & les pieds à deux gros bastons, qui ioignoient son pauvre corps tout estendue sur la terre, & placé en telle posture qu'il ne le pou-

Quen wrote me about his death. *Joseph*, said he, so much and so often commended, quitted this life on the day of our blessed Father and Founder, saint Ignace. I visited him three times every day; I served my apprenticeship by teaching him; and had him perform acts of faith and contrition, without borrowing any one else's language. At times, he made me repeat what I had had him say, to show me he had become fond of it. *Monsieur de Repentigny*, his Godfather, visited him often in his sickness, and sent him sometimes a few eggs, sometimes some Pigeons, occasionally some preserves. At the end, he rendered him the last offices, accompanying him to the grave, as also did [95] *Mademoiselle his mother and Mademoiselle his wife*,<sup>13</sup> and other members of his family. I will say thus much in praise of our French, they are willing to honor the obsequies and Baptisms of our Savages by their presence; this is greatly to the edification of these Barbarians who see that we make a great deal of those of their nation who receive our holy faith. Four Frenchmen bore his body: *Monsieur de Courpon*, *Monsieur Gand*, *Monsieur de Castillon*,<sup>14</sup> and a number of others were in the funeral procession, and were followed by the Savages who were then at Kébec.

On the fourteenth of the month of August, Father *Antoine Daniel*, coming down from the Huron Country, and passing by the petite Nation of the Algonquins,<sup>15</sup> baptized a poor Hiroquois prisoner whom the Savages were going to torture. Seeing that this man understood the Huron language well, he therefore made some presents to his guards, in order to be able to approach him and speak with him freely. He represented to him that his life was done; that after death his soul would have to suffer torments, incomparably greater than those he had already ex-

uoit remuer. Pendant que l'un le lioit, un autre éclairoit avec un flambeau d'écorce, & tout exprez fectioit ce flambeau, parfemant de feu ce pauvre miserable, nud comme la main, lequel ne pouvoit se défaire de ces flammes, qui s'attachoient à sa chair, & la brusloient avec une grande douleur; il ne croit point neantmoins, endurant ce tourment avec une confiance d'étonnement.

Le vingt-deuxième du même mois, une femme Sauvage apporta son petit fils au Fort, demandant pour luy quelques raifins ou quelques pruneaux; voyant ce pauvre enfant fort malade, ie m'enquis si elle ne feroit pas bien contente qu'on le [97] baptisast, elle s'y accorda fort volontiers, on le porte tout sur l'heure à la Chapelle, Monsieur le General se trouvant là voulut estre son Parrain, il luy donna nom Theodore, il fut baptisé solemnellement en la presence de la plus part de nos François.

Voila tous ceux qui ont esté baptizez aux Residences plus proches de Kébec, tous les autres ont esté faits Chrestiens aux Hurons. La Relation de ces Pais si éloignez, que i'enuoye, en fera mention, comme aussi de beaucoup d'autres choses fort remarquables.

perienced and would experience in his [96] body; that if, however, he would believe in him who has made all, he would escape these torments, and would enjoy the delights of Heaven. In a word, he instructed him and baptized him immediately, before he should be led to death. The Father told us that one evening, when he was near him, the Savages came and bound the prisoner so that he might not escape in the night; they tied him by the arms and feet to two heavy pieces of wood, which fastened his poor body, stretched out upon the earth in such a position that he could not move. While one was binding him, another furnished light with a bark torch, purposely shaking this torch in order to scatter the sparks over this poor wretch, as naked as the hand, while he could not brush away these sparks, which stuck to his flesh and burned him with an intense pain. Yet he did not cry out, enduring this torment with a firmness worthy of admiration.

On the twenty-second of the same month, a Savage woman brought her little son to the Fort, asking for him some raisins or prunes. Seeing this little child very sick, I asked if she would not like to have him [97] baptized. She willingly agreed to it, and he was immediately carried to the Chapel. Monsieur the General was there, and consented to act as Godfather, giving him the name Theodore. He was solemnly baptized, in the presence of most of our French people.

These are all who have been baptized at the Residences nearest to Kébec, all the others having been made Christians among the Hurons. The Relation of those so distant Countries, which I send, will mention these baptisms, as well as many other very remarkable things.

## CHAPITRE V.

## DE LA MORT MISERABLE DE QUELQUES SAUAGES.

**V**N certain difoit que Dieu auoit des pieds de laine, & des mains de plomb; il me femble qu'il a eu des pieds de Cerf, & des bras de fer ou de bronze en la punition de quelques Sauages. L'Apostat duquel i'ay amplement parlé les années passées menera la bande. Je [98] me suis souuent estonné repassant par ma memoire, comme Dieu auoit foudroyé, pour ainsi dire, les trois freres, avec lesquels i'ay hyuerné; pour auoir méchamment faussé la promesse qu'ils luy auoient faite de le recognoistre pour leur souuerain, de l'aymer, & de luy obeir, comme à leur Seigneur. Ils auoient eu recours à sa bonté dans leur famine extreme; il les auoit fecourus, leur donnant dequoy manger abondamment: *Adhuc escæ erant in ore ipsorum, & ira Dei ascendit super eos.* Ils n'auoient pas encore aualé le morceau, que Dieu les prit à la gorge. Auant que l'année fust expirée, l'aîné qui estoit ce miserable Sorcier, qui m'a bien donné de l'exercice, fut bruslé tout vif dans sa propre maison. Le second qui estoit mon hôte, homme d'un assez bon naturel; mais qui pour complaire à son frere, voulut déplaire à Dieu, fut noyé, ayant perdu la ceruelle, comme i'ay déjà écry. Restoit l'Apostat, le plus ieune des trois. Je croy que le caractere de Chrestien luy a pour un peu de temps arresté la iustice diuine; mais comme il ne s'est pas voulu reco-

## CHAPTER V.

## ON THE MISERABLE DEATH OF SOME SAVAGES.

SOME one has said that God has feet of wool and hands of lead. It seems to me that he has had the feet of a Deer and arms of iron or bronze, in the punishment of certain Savages. The Apostate, of whom I have spoken fully in past years, will lead the band. I [98] have often been astonished in thinking it over, how God has let his thunderbolts fall, so to speak, upon the three brothers with whom I passed the winter,<sup>16</sup> for having wickedly violated the promise they had made to acknowledge him as their sovereign, to love and to obey him as their Lord. They had had recourse to his goodness in their extreme famine; he had succored them, giving them food in abundance. *Adhuc escæ erant in ore ipsorum, et ira Dei ascendit super eos.* They had not yet swallowed the morsel when God took them by the throat. Before the year had expired, the eldest, that wretched Sorcerer, who had given me a great deal of trouble, was burned alive in his own house. The second, who was my host, a man who had naturally a good disposition, but who, to please his brother, was willing to displease God, was drowned, having lost his mind, as I have already related. There remained the Apostate, the youngest of the three. I believe that the stamp of the Christian for a little while arrested divine justice. But, as he would not acknowledge it, the same thunderbolt, that struck

gnoître, le meſme carreau de foudre, qui a frappé [99] ſes freres, l'a reduit en cendres. Ce miſerable eſt mort cette année de mal-faim, delaiſſé dans les bois, comme vn chien; choſe bien remarquable, qu'il n'ait pas eu dequoy manger dans l'abondance: car il y a peut eſtre dix ans, que les Sauvages n'ont tué tant d'Elans, qu'ils ont fait cet hyuer, la neige ayant eu toutes les conditions qu'ils deſirent pour leur chaffe. Je ne ſçay pas bien les particularitez de cet accident: les Sauvages nous ont dit ſeulement, qu'on l'auoit trouué mort de faim dans les bois. C'eſtoit bien la raiſon que cette bouche impie manquaſt de viures, qui auoit ſi fouuent blaſphemé Dieu, & que Dieu condamnaſt à ce genre de mort, celui qui auoit veu mourir deuant ſes yeux de pauures malades, fans iamais me vouloir ayder à leur donner vn morceau de pain de la parole de Dieu. En vn mot l'Apoſtat eſt mort; s'il eſt mort Apoſtat, ie n'en ſçay rien, du moins il eſt mort ſans aucun ſecours de la terre; Je ne ſçay s'il en a eu du Ciel; ie ferois bien aife qu'il fuſt ainſi. Quelqu'vn me témoignant, n'y a pas longtēps, qu'il eſtoit biē aife de ſa mort, m'obiectoit que ie l'auois encor cette année [100] inuité à me venir trouuer, ſçachant bien que c'eſtoit vn meſchant homme. I'auoué qu'il eſtoit meſchant, ie confeſſe que l'année paſſée, & encore celle-cy, i'auois écry à *Tadouſſac*, pour le faire venir aupres de moy. Je dy bien dauantage, s'il eſtoit en mon pouuoir de le tirer des fers, & de la cadene, où peut eſtre il eſt maintenant, que ie l'en tirerois, pour en contre-eſchāge du mal qu'il m'a fait, luy procurer le plus grand bien, que l'on puiſſe procurer à vne creature raiſonnable le ſalut eternel. Helas! eſt ce donc ſi peu de choſe qu'une



[99] his brothers, reduced him to ashes. That wretch died this year of hunger, abandoned in the woods like a dog. It is very remarkable that he did not have anything to eat, in their abundance; for perhaps not since ten years have the Savages killed so many Elk as they have this winter, the snow being in exactly the condition they desired for hunting them. I do not know the particulars of this accident; the Savages merely told us that they had found him starved to death in the woods. It was very reasonable that his impious mouth, which had so often blasphemed God, should lack food; and that God should condemn to this kind of death him who had seen poor sick persons die before his eyes, without ever consenting to aid me in giving them a piece of the bread of the word of God. In a word, the Apostate is dead. Whether he died an Apostate or not, I do not know, at least he died without any earthly help; I do not know whether he received any from Heaven; I would be very glad if it were so. Some one assuring me, not long ago, that he was pleased to hear of his death, reproached me for having this year again [100] invited him to come and see me, knowing well that he was a wicked man. I admit that he was a wicked man. I confess that last year, and again this year, I wrote to *Tadoussac* to have him come to me. I say even more; that, if it were in my power to free him from the irons and chains in which perhaps he now is, I would release him, that I might procure for him, in exchange for the wrongs he has done me, the greatest blessing that can be obtained for a reasonable creature, eternal salvation. Alas! is it then so small a thing that a soul be damned? All the great affairs of Conclaves, of the Courts of sov-

ame foit damnée! Toutes les grandes affaires des Conclaves, des Cours souveraines, des Palais, & des Cabinets, ne font que jeux d'enfans, en comparaifon de fauver, ou de perdre vne ame. Mais paffons outre.

Vne femme Sauvage eftant tombée malade à Kébec, vn de nos Peres la voulut instruire, elle faisoit fefflant de l'écouter; mais quoy qu'on die que les Sauvages nous trompent par fois, faifant mine de preffer l'oreille à vne doctrine, que leur cœur ne gouste pas; fi est-ce qu'il est bien aisé de recognoistre dans vne instruction de durée, si le cœur s'accorde avec [101] la langue, iamais le Pere n'eut opinion, qu'elle se vouluft veritablement faire Chrestienne. Elle vit de ses yeux la guerifon soudaine du petit fils du Prince, dõt i'ay parlé au Chapitre III. Cela luy fit demander souuêt le Baptesme, pour estre aussi guerrie. Le Pere qui ne voyoit qu'vn foin du corps en cette ame, ne le luy voulut pas accorder, luy promettant qu'also tost qu'elle feroit mieux instruite, qu'on la baptiferoit. Baptife moy, difoit elle, & puis tu m'instruiras: cét ordre n'estoit pas bon. Enfin *Attikamégou*, c'est ce Sauvage nommé le Prince, s'en voulant aller à la chaffe dans les bois, luy demanda si elle vouloit rester pour estre instruite, que nos François l'affisteroient, & que nous la nourririons; iamais elle n'y voulut consentir. On la iette donc sur vne traifne pour l'emmener. Le Pere defendit fort au Sauvage qui la traifnoit, de la tuer, car c'est ainsi qu'ils se déchargent de leur fardeau. il ne la tua pas en effet; mais elle mesme par defefpoir, ou par accident: difons plustost par vn iuste chastiment de Dieu, se fit mourir. Pendant certaine nuict, comme

ereigns, of Palaces, and of Cabinets, are only child's play, in comparison with saving or losing a soul. But let us pass on.

A Savage woman having fallen sick at Kébec, one of our Fathers wished to instruct her; she pretended to listen to him. But, although they say the Savages sometimes deceive us, pretending to lend the ear to a doctrine which their heart does not relish, yet it is easy to recognize in a continued instruction whether or not the heart agrees with [101] the tongue. The Father never believed that she really wished to become a Christian. She saw with her own eyes the sudden recovery of the Prince's little son, of which I have spoken in Chapter III. This made her often ask for Baptism, that she also might be cured. The Father, who saw only concern for the body in this soul, did not wish to grant it to her, promising that, as soon as she was better instructed, they would baptize her. "Baptize me," she said, "and then thou shalt instruct me," but this was not the proper order. At last *Attikamégou*, the Savage called "the Prince," wishing to go off into the woods to hunt, asked her if she would not remain, to be instructed; that our French would assist her, and that we would feed her; but she would never consent to this. Then she was thrown upon a sledge, to be taken away. The Father very positively forbade the Savage who dragged her to kill her, for it is thus they rid themselves of their burdens. Indeed, he did not kill her; but she herself, through despair or by accident,—let us say rather, through a just chastisement of God,—caused her own death. During a certain night, as there was a good fire in her Cabin and while every one was sleeping [102] soundly, this

il y auoit bon feu dans la Cabane, & que tout le monde dormoit [102] profondement, cette femme se voulant leuer tomba dans les flammes, & fut estouffée en vn moment; beuuant le feu dés cette vie, qu'elle alloit trouuer bien plus ardent en l'autre. Le Prince nous estant venu voir, & nous ayant raconté cette catastrophe; le Pere qui l'instruit luy demanda, s'il ne sçauoit point la raison, pourquoy cette femme n'auoit pas voulu croire, ny demeurer pour estre instruite. Elle disoit, répondit il, que mourant parmy les François, on ne luy donneroit qu'un drap apres sa mort. Et que luy as tu donné? luy demanda-on. Je l'ay enueloppée dans la peau d'Ours, que vous luy auiez donnée, qui estoit déjà à demy pourrie. Je m'affeure, dit-il, en se gauffant, que son ame ne prendra pas la peine de la venir querir, car elle ne l'empescheroit guieres de ressentir les feux, qui brulent les infidelles.

Ceux qui aydent à la conuersion des ames ne font pas tousiours sauuez, la premiere conuersion qu'on doit faire c'est de foy mesme. Malheur à celuy qui fait comme les balais, qui nettoient la maison, & se fallissent eux-mesmes; c'est ce qu'un Sauvage a fait cette année. Ce miserable [103] a fait baptiser son propre fils, sa fille, sa niepce, & quelques autres, & luy ne l'a pas voulu estre. Estant tombé malade aux trois Riuieres, le Pere Buteux l'allant visiter trouua vn Iongleur aupres de luy: il le voulut faire fortir de la Cabane; mais ce Charlatan repartit qu'il écoute-roit luy mesme ce qu'on enseignerait au malade. Le Pere luy demande donc, s'il ne vouloit pas croire en Dieu, qui feul le pouoit guerir en cette vie, & le rendre bien-heureux en l'autre. Ouy da, fit-il, ie croy que vostre Manitou est tout puissant, dis luy qu'il

woman, in trying to arise, fell into the flames and was instantly suffocated, drinking in this life the fire which she was about to find much hotter in the other. The Prince having come to see us, and having related this catastrophe, the Father who instructed her asked him if he knew the reason why this woman had not been willing to believe, nor to remain to be instructed. "She said," he replied, "that if she died among the French they would only give her a sheet after her death." "And what didst thou give her?" he was asked. "I wrapped her in a Bear skin that you had given her, that was already half-rotten. I am sure," he continued, mockingly, "that her soul will not take the trouble to come back and inquire about it, for it would hardly prevent her from feeling the fires which burn unbelievers."

Those who aid in the conversion of souls are not always saved; the first conversion one ought to make is that of one's self. Woe unto him who acts as a broom, cleaning the house but soiling itself. Thus a Savage has done this year. This wretch [103] has had his own son baptized, his daughter, his niece, and several others, and would not be baptized himself. Having fallen sick at the three Rivers, Father Buteux, upon visiting him, found a Juggler beside him; he wished to make him leave the Cabin, but this Charlatan replied that he himself would listen to what he was going to teach the sick man. So the Father asked him if he did not wish to believe in God, who alone could cure him in this life, and make him happy in the other. "Yes indeed," he replied, "I believe that your Manitou is all-powerful; tell him to cure me, and I

me gueriffe, & ie te donneray dix Castors. Tu ſçay bien, repartit le Pere, que nous ne voyons pas les malades pour tirer d'eux quelque present; mais pluſtoſt pour leur en faire. Ie le ſçay bien, & partant reuiens moy voir fur le midy. Il ſe vouloit faire chanter par ce Iongleur; mais le Pere le fit venir ſecrettement, & l'intimida en forte qu'il ne chanta point, ny ne ſouffla ce pauvre miſerable, comme il ſ'y attendoit. Le Pere l'eſtant retourné voir fur le midy, ſoit qu'il fuſt touché par les prieres de ſes enfans, qui ſont au Ciel, ou qu'il fiſt l'hypocrite, il promit merueille; mais comme [104] il eſtoit extremement ſuperbe, la foy ne peſt entrer, ou faire long ſejour dans ſon ame. *Quomodo vos poteſtis credere, qui gloriam ab inuicem accipitis.* L'orgueil met de grands obſtacles entre Dieu & l'ame, & ferme la porte à la Foy, auſſi bien qu'à la Charité. Quelques iours apres il fit venir le Pere, & luy dit qu'on l'auoit aſſeuré qu'il gueriroit ſ'il dormoit avec vn chapeau, le ſuppliant de luy en donner vn; comme on le voulut détourner de cette ſuperſtition, cette ame altiere ne voulant pas eſtre contredite, ſe cabre, dit des iniures aux Peres, & à tous les François, les appellans menteurs & impoſteurs. On le voulut ramener à la raiſon par la douceur; mais il ſe tourna par dépit de l'autre coſté, ſans iamais vouloir répondre. Quelque temps apres ſon frere le voyant approcher de l'agonie, dit à vn ieune garçon François, qu'il en aduertitſt les Peres, celui-cy ſ'en oublia: la mort le pourſuiuant de prés, vn autre Sauuage vint frapper à la porte des Peres, mais l'vn d'eux diſoit la ſaincte Meſſe, & l'autre eſtoit empeſché ailleurs, ſi bien qu'il ne trouua perſonne; il retourne encore vne fois, rencontre le Pere Buteux, l'emmene

will give thee ten Beavers." "Thou knowest well," replied the Father, "that we do not come to see the sick in order to get presents from them, but rather to give to them." "I know it very well, and therefore come and see me again about noon." He wished to have himself sung to by this Juggler; but the Father had the latter come to him privately and so frightened him that he did not sing nor blow upon this poor wretch, as he expected to do. The Father having returned to see him about noon, found that he had either been touched by the prayers of his children, who are in Heaven, or else that he was acting the hypocrite, for he promised wonders. But as [104] he was extremely proud, the faith could not enter nor make a long sojourn in his soul. *Quomodo vos potestis credere, qui gloriam ab invicem accipitis.* Pride places great barriers between God and the soul, and closes the door to Faith as well as to Charity. Some days afterward, he sent for the Father, and told him that he had been assured he would recover, if he would sleep with a hat on, begging him to give him one. When they tried to divert him from this superstition, this haughty spirit, impatient of contradiction, flew into a passion and uttered insults against the Fathers and against all the French, calling them liars and impostors. They tried to restore him to reason by gentleness; but he spitefully turned over, and would not answer a word. A little later, his brother, seeing he was nearing the end, said to a young French boy that he should inform the Fathers of it, but he forgot to do so. As death was rapidly approaching, another Savage came and rapped at the Fathers' door; but one of them was saying the holy Mass, and the other was otherwise

[105] avec foy; mais comme ils entroient en la Cabane, ce superbe rendit le dernier fouspir. Ces accidens deuant les hommes, ne font que des accidens, mais deuant Dieu font de grands iugemens. Il estoit tenu des François pour vn meschant homme; quoy que sur la fin de ses iours il eust tasché par quelques bonnes actions d'effacer cette mauuaise reputation. Nous auons remarqué souuent, que ceux qui auoient quelque bonté naturelle ont esté secourus de Dieu, & que les luxurieux, les arrogans, & autres semblables n'ont point ioüy des mesmes faueurs à la mort. On m'a dit que c'estoit ce Sauvage qui auoit mis le feu dans la Cabane du Sorcier, dont ie viens de parler, le faisant brusler tout vif pour se deliurer de l'importunité qu'il luy cauoit par sa maladie, semant par apres vn bruit pour couvrir sa cruauté, que ce feu s'estoit pris par l'operation d'un autre Sorcier, avec lequel celuy-cy auoit eu quelques prises, iusque là que quelqu'un me dit, que ce feu estoit venu par deffous terre.

Le fils du Capitane âgé d'environ dixhuict ans a ressemblé à ce malheureux; [106] passant en l'autre vie d'une façon tres-miserable; il estoit enfant de bons parens pour estre Sauvages, son Pere mourut il y a deux ans en reputation de sage, & de vaillant Capitaine parmy son peuple; sa mere est encor viuante, c'est la femme Sauvage la plus modeste que i'aye point veu; leur fils degeneroit de ces bonnes qualitez. Il y a vn an que le Pere Buteux & vn autre de nos Peres s'estant rencontrez en vn festin des morts que faisoient les Sauvages proche du sepulchre de son pere: ils furent contrains de luy donner la chaffe publiquement, sur vne action brutale qu'il alloit commettre à leurs yeux: les assistans recogneurent la faute



prevented, so he could find no one. He returned again, met Father Buteux, and took him [105] with him; but, as they were entering the Cabin, this proud man drew his last breath. These accidents in the eyes of men are only accidents, but in the sight of God they are great judgments. He had been regarded by the French as a wicked man, although toward the end of his days he had tried by some good deeds to efface this bad reputation. We have often observed that those who are naturally good, have been succored by God, while the lustful, the arrogant, and other such persons, have not enjoyed the same favors at death. I was told that it was this Savage who set on fire the Cabin of the Sorcerer, of whom I have just spoken, burning him alive to get rid of the annoyance he caused him by his disease,— afterwards spreading the report, to cover up his cruelty, that this fire had been caused by the performance of another Sorcerer, with whom the former had had some quarrel, this report being so exaggerated that some one told me the fire had come up out of the ground.

Capitanal's son, about eighteen years old, like this unfortunate man, [106] passed into the other world in a very pitiable way. He was the child of very good parents, for Savages; his Father died two years ago enjoying the reputation among his people of a wise and valiant Captain;<sup>9</sup> his mother is still living, being the most modest Savage woman I have yet seen; their son fell short of these good qualities. A year ago, Father Buteux and another of our Fathers, having met at a feast of the dead, which the Savages were holding near the grave of his father, were constrained to drive him away publicly, on ac-

pour luy, & firent cas de la remonſtrance de nos Peres; car ces Sauuages ont cela de bon, de ne contredire iamais la verité cogneuë, bien qu'ils ne la fuient pas toufiours. Je ne ſçay pas ce que fit du depuis cét infame, mais voicy fa mort déplorable. Eſtant tombé malade le Pere Buteux l'alla viſiter, demande à ſa mere ſi elle ne feroit pas bien-aife qu'il parlaſt à ſon enfant; elle repart qu'elle en eſtoit fort contente, mais que pour l'heure il y auoit quelque empeſchement dans la Cabane, [107] & partant qu'il retournaſt dans quelque temps. Cét empeſchement prouenoit de deux Jongleurs: le Pere nonobſtant cela le voulut aborder, mais ces beaux Medecins luy firent ſigne qu'il le congediaſt abſolument, ce qu'il fit. A peine le Pere eſtoit-il forty que ces trompeurs ſe mettēt à crier, hurler, battre leur tambour, & faire leur tinta-marre ordinaire: cela fait, ils abordent le pauvre malade, font retirer ceux qui l'auoifinoient de trop près, luy crient, Prends courage mon enfant, nous auons trouué la cauſe de ta maladie, ferme les yeux ſeulement, & nous laiſſe faire: ce pauvre patient ferme les paupieres tant qu'il peut, pendant que ces Jongleurs viſitent ſon corps, & tirant de leur ſac vn grand couſteau de boucher, ils font ſemblant de luy ouvrir le coſté, & comme ſ'ils euſſent foüillé dans la playe, ils produiſent vn petit couſteau tout ſanglant qu'ils monſtrent aux aſſiſtans, s'écrians, Voila la cauſe du mal, courage le Manitou t'auoit mis cela dedans le corps, te voila ſoulagé, ne le ſens tu pas bien? Oüy, repart le malade, ie me porte bien mieux. Tous les aſſiſtans ſ'eſtonnent regardans ce couſteau [108] avec admiration. Là deſſus mes Charlatans pour couourir leur ieu & leur tromperie font vne emplâtre de cen-

count of a brutal action he was about to commit before their eyes. Those present recognized his fault, and showed their appreciation of our Fathers' remonstrance. For these Savages have this good quality, that they never contradict the truth when they know it, although they do not always follow it. I do not know what this wretch did afterwards; but the following is his deplorable death. Falling sick, Father Buteux went to visit him, and asked his mother if she would not like to have him talk to her child; she replied that she would like it very much, but at present there was some obstacle to it in the Cabin, [107] and therefore he should return in a little while. This obstacle arose from two Jugglers. Nevertheless, the Father wished to approach him; but these fine Physicians signaled him to peremptorily dismiss him, which he did. Scarcely had the Father gone out, when these impostors began to cry, howl, beat their drums, and make their usual uproar. When this is done, they approach the poor sick boy, make those who are too near him retire, and then exclaim to him, "Take courage, my child; we have found the cause of thy sickness; only close thy eyes, and let us do our work." The poor patient closes the lids as tightly as he can, while the Jugglers, examining his body, draw from their bag a great butcher knife, and pretend to be opening his side and probing a wound; then they produce a little knife covered with blood, which they show to those present, exclaiming, "Behold the cause of the trouble; courage! the Manitou had placed this in thy body; behold thee relieved, dost thou not feel well?" "Yes," replied the patient, "I am much better." All those present were surprised, looking at

dres détrempées avec de l'eau, & l'appliquent sur le costé qu'ils feignoient auoir ouuert, avec defeneses bië expressees à la mere & à l'enfant de toucher à ce baume qui le deuoit guerir de tout mal, s'il se fust recogné. Vn Sauvage donne aduis de tout ce procedé aux Peres, ils courent à la Cabane du malade: le Pere Buteux presse la mere de luy dire ce qu'on a fait à son fils: apres quelques resistances elle découure le secret, & le Pere la fourbe des Jongleurs, car ayans leué doucement ce beau cataplasme, il ne trouua ny playe ny cicatrice. Ne vois tu pas, fit-il à cette pauvre mere, que ces *Manitofouekhi* t'abusent? te faisant croire que ce cousteau est forty du corps de ton fils, fans qu'il en paroisse aucun vestige. C'est en cela, qu'est la merueille, repart-elle, qu'ils ayent si dextrement fait leur operation, que le corps en soit soulagé, & en rien du monde endommagé: Peux-tu nier que mon fils ne se porte mieux? Tu le vois à l'œil. En effet soit que le malade eust quelque relasche, ou que l'imagination qui opere par tout [109] puiffamment luy fist croire qu'il se portoit mieux, on le voyoit plus gay qu'à l'ordinaire; ie croy que l'esperance que luy auoient donné ces faux Esculapes d'une vraye guérison luy cauoit cette ioye trompeuse. Le Pere conteste, mais en vain, que l'absence de ce cousteau sanglant ne luy rendroit non plus la fanté, que sa presence l'auoit fait malade, & pour n'alterer d'auantage cette femme il la quitte. Le lendemain matin elle enuoye vn Capitaine Montagnés porter la nouvelle aux Peres que son fils estoit mort la nuit, fans que personne l'eust veu expirer, qu'elle estoit fort desolée, & qu'elle leur donnoit mort celuy qu'ils auoient désiré en vie, & qu'encor bien qu'il eust souhaitté

this knife [108] with wonder. Thereupon my Charlatans, to cover up their game and their deceit, make a plaster of ashes mixed with water, and apply it to the side they pretend to have opened, expressly forbidding the mother and child to touch this balm, which must cure him of all disease if its value is recognized. A Savage informs the Fathers of all these proceedings, and they hasten to the Cabin of the sick boy. Father Buteux urges the mother to tell him what they have done to her son. After some resistance, she discloses the secret; and the Father exposes the Jugglers, for, having gently raised this fine plaster, he finds neither wound nor scar. "Dost thou not see," he said to this poor mother, "that these *Manitosiouekhi*" are abusing thee, making thee believe that this knife has come out of thy son's body, without leaving any trace thereof?" "That is just the wonder of it," she replied; "they have performed their operation so deftly that the body has been relieved and yet in no wise injured thereby. Canst thou deny that my son is better? Thou canst see it at a glance." In fact, either the invalid had some respite, or the imagination, which everywhere operates [109] powerfully, made him believe he was better; he even seemed to be gayer than usual. I believe the hope of a sure recovery, which these false Esculapii had inspired in him, had caused this deceptive joy. The Father contends, but in vain, that the absence of this bloody knife restores his health no more than its presence had made him sick; and, in order not to irritate the woman any more, he leaves her. The next morning she sent a Montagnés Captain to bear the news to the Fathers that her son had died during the night, without any one having

d'estre enterré auprès de son pere, qu'elle leur laissoit l'entiere disposition de son corps. Les Peres repar-tent qu'estant mort en Barbare, il ne pouoit pas estre enterré en Chrestien. Voila vne mauuaife fin d'un ieune homme qui auoit commencé vne mauuaife vie.

L'aime mieux parler des rosées du Ciel, que de ses foudres, & des benedictions de la bonté de Dieu, que des rigueurs de sa iustice. Je laisse ce discours pour en [110] commencer vn plus doux: apres auoir dit qu'un ieune homme Algonquin receut pareille & encore pire recompense de s'estre fié à ces longleurs; car ils luy fendirent en effet la gorge en trois endroits, comme s'ils en eussent tiré trois morceaux de fer recourbé, qu'ils luy mirent en main. Nos Peres de la residence des trois Riuieres le visiterent, & sans profit; car voulant pactifer avec Dieu d'une fanté passagere, il mourut, & s'en alla commencer vn tourment eternal.

seen him expire; that she was very disconsolate, and would give them the corpse of him whom they had desired living; and that, although he had wished to be buried near his father, she would leave to them the entire disposition of his body. The Fathers answered that, as he had died a Barbarian, he could not be buried as a Christian. This was the bad end of a young man who had begun a bad life.

I would rather speak of the dews of Heaven than of its thunderbolts, and of the blessings of the goodness of God than of the severity of his justice. I leave this subject, to [110] begin a pleasanter one, after saying that a young Algonquin man received a like and even worse reward for having trusted to these Jugglers; for, in fact, they cut open his throat in three places, to make it appear they had drawn therefrom three pieces of curved iron, which they placed in his hand. Our Fathers of the residence at the three Rivers visited him, but without profit; for in trying to make a compact with God for transitory health, he died and went away to begin an eternal torment.

## CHAPITRE VI.

## DES ESPERANCES DE LA CONUERSION DE CE PEUPLE.

**E**NTRE quelques propositions qu'on m'a fait de l'Ancienne France, quelqu'un me demande, d'où vient qu'en tant d'années on a baptisé si peu de personnes? Il me semble qu'il faudroit renuerfer la proposition, & dire, d'où vient qu'en si peu d'années on a baptisé tant de personnes? L'Escriture sainte parlant de Sathil dit qu'il n'a regné que deux ans; & cependant [III] il est asseuré qu'il a porté le Sceptre & la Couronne bien plus long-temps. Le saint Esprit compte en cet endroit sa vertu, & non pas les années de son Sceptre & de sa Couronne. I'en dis le mesme, si vous comptez combien il y a d'années qu'on vient rechercher en la Nouvelle France la dépotuille des animaux, vous en trouerez bon nombre: mais si vous demandez combien il y en a qu'on leur annonce le saint Euangile, ie répons qu'à peine a-t'on encores commencé; car à bien prendre la chose, il ne faut compter que depuis le temps que Messieurs de la Nouvelle Compagnie font rentrez dans Kébec. Et si vous remontez plus haut, vous ne vous estonnez point que la foy n'aye rien auancé en ces contrées, pendant qu'un heretique y auoit la principale conduite des affaires, & l'authorité sur ceux qui euffent peu s'y employer. Or le terme est si court du depuis, qu'on a fujet de donner mille loüanges à Dieu du progres qui s'est fait en la Religion, dans les pre-



## CHAPTER VI.

## ON THE HOPES OF CONVERTING THIS PEOPLE.

**A**MONG various propositions that have been made to me from Old France, some one asks me how it happens that in so many years so few persons have been baptized. It seems to me that the proposition ought to be reversed, and stated, 'How happens it that in so few years so many persons have been baptized?' The holy Scriptures, in speaking of Saul, say that he reigned only two years; and yet [111] it is certain that he bore the Scepter and the Crown a much longer time. In this regard, the holy Spirit estimates his virtue, and not the years of his Scepter and his Crown. I say the same; if you count how many years it has been since men came to New France in search of the spoils of animals, you will find it a long time. But if you ask how many years they have been preaching the holy Gospel, I answer that they have hardly yet begun; for, to speak correctly, we should only reckon from the time that the Gentlemen of the New Company reëntered Kébec. And if you go further back, you will not be astonished that the faith made no progress in these countries, while a heretic had the principal administration of affairs here, and authority over those who might have devoted themselves to that work. Now the time has been so short since then, that we have reason to offer a thousand praises to God for the progress that has been made in Reli-

miers begaiemens d'une langue qu'il faut apprendre, maniant la truelle d'une main, & l'épée de l'autre; c'est à dire en faisant mille autres [112] choses. Ceux qui sçavent ce que c'est des langues, iugeront bien que d'en apprendre une sans liures, & presque sans Truchement, parmy des peuples vagabonds, & au milieu de plusieurs autres occupations, n'est pas l'œuvre d'un iour. N'est-ce rien, de prescher avec cela à nos François, entendre les Confessions, administrer les Sacremens, visiter les malades, affoupir les petits dinoces, qui peuvent survenir, & faire beaucoup d'autres fonctions, çapables d'employer tout un homme. Je veux conclure, que faute d'auoir une pleine cognoissance de la langue, nous n'auons pas encor bien commencé à dèployer les grandeurs de nostre croyance. Themistocle disoit au Roy de Perse, que la parole ressembloit à une belle tapisserie, qu'il faut dérouler pour en voir les beautez: en effect il faut parler pour estre entendu; c'est ce que nous ne pouuons encore faire qu'en enfans. S'il ne falloit que proposer en begayant quelques veritez, pour conuaincre les Sauvages plainement, ce seroit bientoist fait; mais il faut interroger & répondre, satisfaire aux demandes, obuier aux obiections, disposer son auditeur. Bref nos [113] veritez qui sont plus nouvelles à ces Barbares, que ne seroient les operations de l'Algebre, à qui ne pourroit compter iusqu'à dix, leur deueroient presque faire oublier leur langue, quand nous nous en seruons pour les leur expliquer; tant s'en faut que nous ayons peu si tost, la nous rendre familiere en de si hauts mysteres. Et puis on demande d'où vient qu'on ait si peu auancé en la conuersion de ces Barbares? Les grandes affaires ne se font que dans

gion, in the first stammerings of a language which has to be learned, holding the trowel in one hand and the sword in the other,—that is to say, while doing a thousand other [112] things. Those who know what languages are, will rightly consider that to learn one without books and almost without an Interpreter, among wandering people, and in the midst of several other occupations, is not the work of a day. Is it nothing, in addition to that, to preach to our French, to hear Confessions, to administer the Sacraments, to visit the sick, to adjust little differences which are liable to occur, and to perform many other duties sufficient to keep one man constantly employed? It is my decisive opinion that for lack of a complete knowledge of the language we have not yet even begun to unfold the grandeurs of our belief. Themistocles said to the King of Persia that language was like a piece of beautiful tapestry,—one must unroll it, in order to see its beauties. Certainly, one must speak in order to be understood; and this is what we cannot do yet, except as children. If nothing else were needed than to propose a few truths stammeringly, in order to fully convince the Savages, this would soon be done. But one must question and answer, satisfy inquiries, dispose of objections, and prepare one's hearers. In short, our [113] truths, which are newer to these Barbarians than the operations of Algebra would be to a person who could only count to ten, must almost make them forget their own language, when we use it to explain these to them. In the same way, are we far from being sufficiently familiar with it, in so short a time, for the explanation of mysteries so deep. And then they ask why it is that we have advanced so little in

vn grand temps pour l'ordinaire. Celuy qui entreprit la batiffe du Temple de faincte Sophie, à Constantinople, s'enfuit si toft qu'il eut posé les fondemens de ce miracle de l'industrie humaine. On le fit fouent chercher, mais en vain; au bout de trois ans parut ce braue Architecte. L'Empereur luy demandant pourquoy il s'estoit esloigné, il repart qu'une si grande Machine ne se pouoit faire en peu de temps, qu'il falloit laisser reposer & affermir les fondemens deuant que de les charger, & qu'il se doutoit bien que sa Majesté n'auroit pas eu la patience requise en cét affaire. C'est la vertu qu'il faut auoir, non seulement pour bastir vne Eglise de pierres; mais encore plus pour [114] vne Hierusalem celeste. Les ames qui doiuent estre les materiaux de cét edifice ne ressemblent pas aux pierres dont fut basti le Temple de Salomon; qu'on tailloit; & qu'on mettoit en œuvre sans bruit, elles ne crient que trop, elles résistent, & d'une double résistance naturelle & acquise; estre Barbare & bon Chrestien, viure en Sauvage & en enfant de Dieu, font deux choses bien différentes. Cette metamorphose ne se fait pas en vn mot, ny en vn moment. Plusieurs estâs en France, se figurent qu'il ne faut qu'ouurer la bouche, & dire quatre paroles, & voila vn Sauvage conuert. Et quand ils font icy, & qu'ils voyent ces Barbares dans leurs résistances, ils crient que c'est temps perdu de leur prescher la parole de Dieu. Quel moyen de les contenter, & de peupler le Ciel, de cette barbarie? Si ie n'entrois point déjà dans la longueur, ie ferois voir que la plupart des Chrestiens font de plus grandes résistances à Dieu que les Sauvages. Laissez ces gueux, disent quelques-vns, vous perdez vos

the conversion of these Barbarians. Great affairs are usually concluded only in a long time. He who undertook the building of the Temple of saint Sophia, in Constantinople, ran away as soon as he had laid the foundations of this miracle of human ingenuity. He was often sought for, but in vain; at the end of three years this honest Architect reappeared. When the Emperor asked him why he went away, he answered that so great a piece of Mechanism could not be made in a short time,—that the foundations must be allowed to settle and solidify before loading them down; and that he feared his Majesty would not have had the patience needful for that. It is virtue that is necessary, not only to build a Church of stones, but still more for [114] a celestial Jerusalem. The souls which must be the materials of this edifice are not like the stones of which the Temple of Solomon was built, which were cut and placed in position without noise. These cry out only too much, they resist, and with two kinds of resistance, natural and acquired. To be a Barbarian and a good Christian, to live as a Savage and as a child of God, are two very different things. This metamorphosis is not accomplished by a word nor in a moment. A great many people in France imagine that all we have to do is to open our mouths and utter four words, and behold, a Savage is converted. And when they are here, and see these Barbarians in their resistance, they exclaim that it is time lost to preach to them the word of God. How can they be satisfied, and Heaven peopled, with these barbarians? If I were not already somewhat tedious, I would show that the greater number of Christians resist God more than do the Savages. “Leave these beggars,” say

peines, vous-vous rompez la teste fans fruit. Je dirois volontiers vn mot à l'oreille à ces gens-là. Combien de fois, ou [115] vostre Confesseur, ou les Predicateurs, ou quelque bon Liure, ou vostre propre conscience, vous ont-ils repris de ce peché secret, que vous commettez il y a dix ans? Que de sollicitations de la part du Ciel, & de vostre bon Ange, pour vous le faire quitter? Vous auez resisté à toutes ces batteries, & à tous ces canons? Vous qui auez esté nourry dans la maison de Dieu, qui estes marqué à sa marque, qui croyez que ce monstre luy déplaist, qui ne doutez pas que sa iustice ne soit épouuantable; & vous criez qu'vn pauvre Sauvage est vn coquin, vn gueux, vn opiniastre. Que c'est perdre le temps que de l'enseigner, pour le voir faire le rétif à la premiere ou seconde proposition qu'on luy fait d'vne doctrine si nouvelle, à luy, & à tous ses ancestres. Et pour autant que vous ne le voyez pas courir à bras ouuerts apres ces veritez, qu'il ne croit pas encor, vous le dedaignez, & condamnez ceux qui l'instruisent, vous qui auez des pieds de plomb pour aller apres la vertu que vous croyez adorable. Hé pour Dieu donnez vous patience! *Referunt fructum in patientia*, les affaires les plus precipitées ne font pas les mieux faites, [116] qui court trop fort, est bien tost hors d'haleine. Iufques icy nous n'auons pas fujet de nous plaindre, graces à Dieu. Pour le futur nous entrons dans de bonnes esperances, que ie vous vay briuement deduire.

Premierement vous m'auouërez, que s'il y a des bontez en Dieu, qu'il en fait participans ses amis; que s'il a des oreilles, c'est notamment pour ses fauoris, *Voluntatem timentium se faciet*. Il fait la vo-

some, "you are losing your labors, you are racking your brain for nothing." I would like to whisper a word into the ears of those people. How many times has either [115] your Confessor, or the Preachers, or some good Book, or your own conscience, reproved you for that secret sin you committed ten years ago? How many were the entreaties on the part of Heaven and of your good Angel, to make you give it up? Did you resist all these batteries and all these cannons? You who have been reared in the house of God, who have been stamped by his stamp, who believe that this monstrous sin displeases him, who do not doubt that his justice is terrible,—and you cry out that a poor Savage is a rascal, a beggar, an obstinate fellow; that it is losing time to teach him, when you see him grow restless at the first or second statement made to him of a doctrine so new to him and to all his ancestors. And inasmuch as you do not see him running with open arms to embrace these truths, which he does not yet believe, you despise him and condemn those who instruct him,—you, who have feet of lead in seeking the virtue which you believe to be adorable. Oh, that God may give you patience! *Referunt fructum in patientia.* The most hasty affairs are not the best conducted; [116] he who runs too fast is soon out of breath. Up to the present we have no reason to complain, thank God. For the future, we entertain good hopes, which I shall proceed briefly to explain.

In the first place, you will grant me that if there is any goodness in God, he will share it with his friends; that if he has ears, they are especially for his favorites. *Voluntatem timentium se faciet.* He does the will of those who fear him with love and

lonté de ceux qui le craignent avec amour & respect : or est il qu'une infinité d'ames tres pures le sollicitent incessamment pour la conuersion de ces Peuples. I'ay fait mention de quelques-vnes cy-deffus ; i'en sçay plusieurs autres : & toutes celles dont i'ay parlé, ou dont i'ay cognoissance, ne font qu'un petit nombre, en comparaifon de tant d'autres qui combattent pour nous, comme Moïse pour le peuple d'Israël. Le saint Esprit qui cause ce grand vuide dans ces volontez si pures, n'est-il pas assez puissant pour le remplir ? Le coniuire toutes ces bonnes ames de continuer ; leurs prieres ne font pas sans benediction. Vne marque que Dieu veut donner, est quand il se fait demander, [117] & demander avec amour, avec ardeur, & avec perfeuerance. Nous sentons les effets de ce puissant secours ; si ce bruit des trompettes du Ciel dure, les murs de Iericho tomberont ; ils semblent déjà s'ébranler.

Secondement, la bonté de Dieu leuant quelques obstacles à la foy, iette petit à petit sa crainte dans ces ames. *Initium sapientiæ timor Domini.* Plusieurs Sauvages se font estonnez aussi bien que nous des chastimens du Sorcier, & de ses complices ; la mort de l'Apostat ne nuira point à fomentier les apprehensions que plusieurs ont de se iotier à Dieu. Mais ie ne puis assez admirer, comme il a abbaiffé l'orgueil des plus superbes d'entre-eux, notamment d'un certain nommé *Oumastikoueiau*, furnommé des François, la Grenouille. Ce meschant homme auoit plus d'autorité que les Capitaines ; mesme son credit s'estendoit parmy toutes ces Nations. Ses desseins estoient de les diuertir entierement du commerce, & de l'amitié des François. Il auoit à cette fin traicté de



respect. Now is it not true that a vast number of pure souls entreat him incessantly for the conversion of these Peoples? I have mentioned some of them above; I know of several others. And all those of whom I have spoken, or of whom I have any knowledge, are only a few in comparison with the many others who wrestle for us, as Moses did for the people of Israel. Is not the holy Spirit, which causes this great void in these so pure wills, powerful enough to fill it? I conjure all these good souls to continue; their prayers are not without blessing. A sign that God wishes to give, is that he causes himself to be asked, [117] and asked with love, with ardor, and with perseverance. We feel the effects of this powerful assistance; if this blare of the trumpets of Heaven continue, the walls of Jericho will fall; they seem already to be shaking.

In the second place, the goodness of God, while raising some obstacles to the faith, little by little casts fear into these souls. *Initium sapientie timor Domini*. Many Savages, as well as we ourselves, were astonished at the chastisement of the Sorcerer and his accomplices. The death of the Apostate will not allay the fear that many have of mocking God. But I cannot sufficiently admire his mode of humbling the pride of the haughtiest among them, especially of a certain man named *Oumastikoueiau*, surnamed by the French la Grenouille ["the Frog"].<sup>18</sup> This wicked man had more authority than the Captains, and his influence extended even among all these Tribes. His plans were laid to divert them entirely from commerce and friendship with the French. To this end he had negotiated peace with his enemies; but God, who knew the malice of his heart, crushed

paix avec les ennemis; mais Dieu qui cognoiffoit la malice de son cœur, l'a foudroyé, & a permis que les [118] plus meschants des Sauvages se trouvaient enveloppés dans les crimes. Car voulant frayer le chemin chez l'Estranger par les terres de ses ennemis, qu'il croyoit auoir gagné, ils ont trempé leurs mains dans son fang, l'egorgeant miserablement avec tous ceux dont l'orgueil nous faifoit plus de resistance. Quand Goliath fut terrassé, l'armée des Philistins n'eut plus de force. La mort de ceux-cy rend les autres plus souples, & mieux disposés à nous accorder ce que nous desirons d'eux.

En troisieme lieu, plus la splendeur des François ira croissant en ces Païs, plus les Barbares les respecteront-ils, & plus grande crainte auront-ils de les offenser. Les Peuples de l'Inde Orientale, ayans les Portugais en grande estime, receurent plus aisément leur creance; & les Sauvages venans petit à petit à admirer la puissance, l'industrie & les bonnes mœurs de nos François: ie tremble écrivant ces derniers mots, tant i'ay peur d'estre frustré de mon attête en ce point: feront estat de leur foy, & l'embrasseront plus aisément.

En quatrieme lieu, S'ils commencent [119] déjà à procurer le Baptême à leurs enfans malades, il faut esperer qu'un iour ils desireront pour eux, ce qu'ils pensent estre bon pour les autres. Je vous supplie de remarquer ce point icy, & celuy qui vient apres. Vous voyez des meres qui apportent elles-mêmes leurs enfans au Baptême, quand elles les voyent en danger de mourir, & quelques-vnes pleurent abondamment, entendans dire que leurs enfans sont dans les flammes, pour n'auoir voulu croire, ou qu'ils sont pri-

him, and permitted the [118] most wicked of the Savages to be involved in his crimes. For in trying to open a way to the Foreigners through the lands of their enemies, whom he thought he had won over, they imbrued their hands in his blood, slaughtering him miserably, as well as all those whose pride had caused us the most trouble. When Goliath was slain, the army of the Philistines no longer had any strength. The death of these men renders the others more pliable and more disposed to grant us what we desire from them.

In the third place, the more the glory of the French continues to increase in these Regions, the more these Barbarians will respect them, and the more fear they will have of offending them. The Inhabitants of the East Indies, holding the Portuguese in great esteem, more readily received their belief; and the Savages, coming little by little to admire the power, ingenuity and morality of our French,—I tremble while writing these last words, so greatly do I fear being disappointed in this expectation,—will make much of their faith, and will more readily embrace it.

In the fourth place, if they begin [119] already to secure Baptism to their sick children, one must hope that some day they will desire for themselves what they consider good for others. I beg you to note this point and the one that follows. You see mothers themselves bringing their children to Baptism when they see them in danger of death; and some weep bitterly when they hear it said that their children are in the flames, for not having wished to believe, or that they are deprived of the pleasures of Heaven because they were not baptized. Is not this

uez des plaisirs du Ciel, pour n'estre baptifez. Est-ce pas là vn bon commencement? Il est tel, que ie ne l'eusse ofé esperer en si peu de temps. On voit par ces actions comme Dieu va exauçant les prieres de ceux qui le follicitent pour cette Nation.

En cinquiesme lieu, nous auons vn indice encor bien plus certain, que la femence de l'Euangile commence à germer dans les cœurs de ces Barbares; c'est que beaucoup d'entre-eux font bien aises de mourir Chrestiens; non tant à la verité par amour, que pour la crainte de tomber dans les feux, dont on les menace: Toufiours n'est-ce pas peu. Encore [120] plus, de ce qu'ils commencent à perdre l'apprehension qu'ils auoient du Baptesme, & la croyance que ce Sacrement leur doieue cause la mort; qu'ils s'affeurent que leur ame est nettoyée par ces saintes eaux; qu'ils desirent d'estre enfeuelis avec nous: si cette foy n'est pas encor si forte dans leurs ames, c'est quelque chose qu'elle commence d'y germer. I'en ay veu qui m'ont dit, Je sçay bien que ie suis mort, laissons là le corps, pensons à l'ame, cela se peut-il dire sans auoir la foy? Tout ce que nous difons n'est que resuerie, s'écrient quelques-vns: vous autres vous auez cognoissance de la verité. Ces pensées ne monstrent-elles pas que le iour commence à poindre dans leurs cœurs? Le filieul de Monsieur le Gouverneur, estant allé aux trois Riuieres, demandoit au Pere Buteux, s'il estoit permis de demander à Dieu la fanté, comme s'il eust voulu sçauoir, s'il ne feroit pas meilleur de le laisser faire.

En sixiesme lieu, l'Hospital qu'on nous fait esperer, aura, comme nous croyons, de puiffans effets. Il est certain que tous les Sauvages malades viendront [121]

a good beginning? It is such as I would not have dared to hope for in so short a time. We see in these acts how God hearkens to the prayers of those who entreat him for this Nation.

In the fifth place, we have a still surer indication that the seed of the Gospel is beginning to germinate in the hearts of these Barbarians. It is that many of them are very glad to die Christians; not, in truth, so much through love as through fear of falling into the fires with which they are threatened. This is surely not a little. Still [120] more, they are beginning to lose the dread they had of Baptism, and the belief that this Sacrament must cause them to die; they are confident their souls are cleansed by these holy waters; they desire to be buried with us. If this faith is not yet quite strong in their souls, it is something that it is beginning to grow there. I have seen those who have said to me, "I fully realize that I am to die; let us give up the body, and think of the soul." Can that be said unless they have faith? All that we say is only idle fancy, some exclaim. You know what the truth is. Do not these thoughts show that light is beginning to dawn in their hearts? The godson of Monsieur the Governor, having gone to the three Rivers, asked Father Buteux if it were permitted to ask God for health, as if he wished to know whether it would not be better to leave that to him.

In the sixth place, the Hospital that we are encouraged to hope for, will have, we believe, powerful results.<sup>19</sup> It is certain that all the sick Savages will come [121] to die there. For to be sick among these Barbarians, and to have already one foot in the grave, is one and the same thing; of this they are

fondre là dedans; car estre malade parmy ces Barbares, & auoir déjà vn pied dans la fosse, c'est la mesme chose, ils cognoissent fort bien cela; voila pourquoy ie n'en sçache point parmy eux qui ne prefere en sa maladie la plus pauvre maison des François à la plus riche Cabane des Sauvages. Quand ils se verront bien couchez, bien nourris, bien logez, bien pensez, doutez vous que ce miracle de charité ne leur gagne le cœur? Il nous tarde en verité que nous ne voyons cette merueille. Mais ie supplie ces bonnes filles, qui en doiuent prendre le foin, de ne point passer la mer, que leur Maison ne soit en estat d'exercer leurs fonctions. Ce n'est pas tout que d'estre icy, il y faut estre avec fruit; autrement il vaudroit bien mieux estre en France. Si tost qu'elles feront basties on les mandera; vne grande maison ne se fait pas biẽ en peu de temps, & par vn petit nõbre de personnes. Nous auons plus grand desir de voir nos malades entre leurs mains, qu'elles n'ont de les penser; quoy qu'elles en bruslent, pour ainsi dire. Nous voyons bien que leur Hospital peuplera les Seminaires de garçons & de filles: car les enfans de ceux [122] qui y mourront leur demeureront. Ie dy bien dauantage, qu'en fecourât les peres & les meres, il leur faudra nourrir & vestir les enfans; c'est iustement ce qu'on demãde pour les pouoir instruire. Pleust à Dieu qu'elles fussent déjà chargées d'vne cinquantaine de petites filles pensionnaires; elles auroient bien tost de braues Vrfulines qui prendroient ces enfans, & leur laisseroient leurs malades, qui leur donneront prou d'exercice; & par consequent que les vnes & les autres s'exercent dans les solides vertus, elles auront icy enquoy les employer. Et puis il fau-

very well aware. Hence, I know none among them who do not prefer in sickness the poorest house of the French to the richest Cabin of the Savages. When they find themselves in comfortable beds, well fed, well lodged, well cared-for, do you doubt that this miracle of charity will win their hearts? We are very impatient indeed to see this wonder. But I beg those good sisters who are to have the care of them, not to cross over the sea until their House is in such a condition that they can exercise their duties. Simply to be here, is not all; they must accomplish something; otherwise, it would be far better to be in France. As soon as buildings are erected, we shall send for them; but a large house cannot be built well in a short time, and by a few people. We are more desirous of seeing our sick in their hands than they are of nursing them, although they burn with desire, so to speak. We see clearly that their Hospital will fill the Seminaries with boys and girls; for the children of those [122] who die there, will belong to them. I will say still more,—that, in succoring the fathers and mothers, it will be necessary to feed and clothe the children; it is precisely this that is requisite, that they may be instructed. Would to God that they were already charged with fifty little girls as boarders; they would soon have some brave Ursulines here, who would take these children, and would leave the sisters to their sick, who will give them enough to do; and thus both, in exercising the practical virtues, will have something to keep them busy here. And then they must have a good income, to feed and maintain persons who will use more clothes in one year than others would in three. In short, let them bear in

dra qu'elles foient bien rentées pour nourrir des perfonnes, qui vferont plus d'un an, que d'autres ne feroient en trois. Elles fe fouiennent qu'elles quittent la France pleine de douceur, & de courtoisie, pour aller au Pays fauage & barbare.

En feptiefme lieu, Nous auons tant fait de pauvres mécreans, qu'ils nous ont donnez un vne de leurs filles, ce qui me femble vne faveur de Dieu. Ces petites filles estans nourries à la maniere des Chrestiens, puis mariées à quelques [123] Sauvages baptifez, retireront de leur Nation que nous voudrons. Nous assistera à les fecourir, à les doter, à les aider à leur mariage; c'est ce que ie ne croy pas que Dieu manque, Dieu est trop bon, & trop puiffant. Les Sauvages font nourris chez le sieur Hebout, qui est de la veſue de defunct Monsieur Hebert, premier de Québec; luy meſme en a un vne à foy qu'il entretient. Le sieur Oliuier le Tardif en a un vne autre dans la meſme maifon, que les Sauvages luy ont donnée; il paye fa pension, cōme nous payons celle des autres qui font au meſme logis. Ces petites filles ſōt veſtuës à la Françoife, elles ne ſe foucient plus des Sauvages, que ſi elles n'eſtoient pas de leur Nation: Neantmoins afin de les dépaffer, & de leur donner le moyen d'apprendre la langue, & l'honnesteté Françoife, pour fecourir par apres leurs compatriotes; nous auons deliberé d'en enuoyer deux ou trois en France, pour les faire loger & inſtruire en la maifon des Hofpitalieres qu'on deſire faire paſſer en la Nouvelle France. Je ſupplie toutes les Communautez qui [124] m'en demandent d'auoir patience, &

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mind that they are leaving France, a Country full of comfort and politeness, to come to a Country of rudeness and barbarism.

In the seventh place, we have done so much for these poor unbelievers, that they have given us some of their daughters, which seems to me an act of God. These little girls, brought up as Christians and then married to [123] Frenchmen, or baptized Savages, will draw as many children from their Nation as we shall desire. All will lie in our succoring them, in giving them a dowry, in helping them to get married, which I do not think they will fail to secure; God is too good and too powerful. These children are being kept at the house of sieur Hebout [Hubou], who married the widow of the late Monsieur Hebert, first resident of Kébec. He has one of them himself, whom he feeds and supports. Sieur Olivier le Tardif keeps another of them in the same house, whom the Savages have given him; he pays her board, as we do that of the others who are in the same lodging. These little girls are dressed in the French fashion; they care no more for the Savages than if they did not belong to their Nation. Nevertheless, in order to wean them from their native customs, and to give them an opportunity of learning the French language, virtue, and manners, that they may afterwards assist their countrywomen, we have decided to send two or three to France, to have them kept and taught in the house of the Hospital Nuns, whom it is desired to bring over into New France. I beg all Societies that [124] ask me for them to have patience, and to believe that, if I do not satisfy their desire, it is because I have not the power. As to these first ones, it seems to me that the glory of our

de croire que si ie ne fatifais à leur defir, que c'est par impuiffance. Pour ces premieres il me femble que la gloire de nostre Seigneur requiert qu'elles foient instruites en la maifon des Filles qui les doiuent ramener en la façon qu'on leur prefcrira. Il ne me femble non plus à propos de les feparer, de peur qu'elles ne perdent la cognoiffance de leur langue: ô s'il nous estoit permis d'en enuoyer vne qui doit refter en la maifon dont i'ay parlé, que ie confolerois les perfonnes qui l'auroient; cét enfant n'a rien de fauage que le teint & la couleur, fa douceur, fa docilité, fa modestie, fon obeyffance la feroient passer pour vne petite Françoisie bien née, & bien capable d'instruction: fon pere ne nous l'a donnée que pour deux ans, à condition qu'elle n'iroit point en France: hà, que i'ay peur que cét enfant ne nous échappe! ie prie Dieu de luy donner vn fi puiffant defir de perfeuerer avec les François, que fes parens ne l'en puiffent iamais retirer. Puis que ie parle des enfans qu'on enuoye en France, ie diray auffi que Monsieur Gand fait present à Monsieur de Noyers Secretaire d'Etat d'un [125] petit Sauvage; i'ay bonne esperance qu'une si bonne main nous le rendra vn iour si bien instruit, qu'il pourra feruir d'exemple à ceux de sa nation.

En dernier lieu, ie tiens pour tres-probable, que si nous estions bien bastis à Kébec, que nous aurions beaucoup d'enfans par les memes voyes par lesquelles nous defesperions d'en auoir. Nous auions toujours pensé que l'amour excessif que les Sauvages portent à leurs enfans nous empescheroit de les auoir; c'est par ce moyen là mesme qu'ils feront nos penfionnaires; car en ayant quelques-vns affidez qui appellent & retiennent les autres, les peres & meres

Lord requires that they be taught in the house of the Sisters who will bring them back in such way as shall be prescribed to them. It does not seem best to separate them, lest they lose the knowledge of their own language. Oh, if we could only send a certain one who is to remain in the house of which I have spoken, what comfort I could give those who would get her! This child has nothing savage about her except her appearance and color; her sweetness, her docility, her modesty, her obedience, would cause her to pass for a young well-born French girl, fully susceptible of education. Her father gave her to us only for two years, on condition that she should not go to France. Ah, how I fear that this child will escape us! I pray God to give her so strong a desire to continue with the French, that her parents will never be able to take her away. Since I am speaking of the children who are being sent to France, I will also say that Monsieur Gand makes a present to Monsieur de Noyers, Secretary of State, of a [125] little Savage boy. I have great hopes that so good a hand will return him to us some day, so well educated that he will serve as an example to the people of his nation.

In the last place, I consider it very probable that, if we had a good building in Kébec, we would get more children through the very same means by which we despaired of getting them. We have always thought that the excessive love the Savages bear their children would prevent our obtaining them. It will be through this very means that they will become our pupils; for, by having a few settled ones, who will attract and retain the others, the parents, who do not know what it is to refuse their children,

qui ne fçauent ce que c'est de contrarier leurs enfans, les laisseront fans contredit; & comme on leur permettra les premieres années de viure dans vne grande liberté, ils s'accouftumeront tellement à nos viures, & à nos habits, qu'ils auront horreur des Sauvages & de leurs faletes. Nous auons veu l'exemple de cecy en tous les enfans nourris parmy nos François; ils font telle cognoiffance les vns avec les autres dans leurs ieux d'enfans, qu'ils ne regardent les Sauvages que pour les fuir, ou se [126] mocquer d'eux. Nostre grande difficulté est à bastir, & à trouuer de quoy nourrir ces enfans: il est vray que nous auons de quoy les loger à Nostre Dame des Anges: mais comme ce lieu est folitaire; qu'il n'y a point d'enfans François, nous changeons la pensée que nous auons eu autrefois d'arrester là le Seminaire. L'experience nous fait voir qu'il le faut necessairement placer où est le gros de nos François, pour arrester les petits Sauvages par les petits François. Et puis qu'une personne de merite & de vertu a commencé de donner quelque chose pour vn Seminaire, nous allons quitter le soin de défricher quelques terres, pour faire vn effort de bastir à Kébec; ie dis vn effort, car ce font des frais & des peines incroyables de bastir en ces commencemens. Quelle benediction de Dieu, si nous écriuions l'an prochain qu'on regente en trois ou quatre langues en la Nouvelle France: i'espere, si nous pouons auoir du logement, de voir trois classes à Kébec: la premiere de petits Francois, qui feront peut-estre vingt ou trente Escoliers: la seconde de quelques Hurons: la troisiéme de Montagnés: nous pouons auoir [127] ceux-cy tout l'hyuer; mais ie m'attends bien qu'ils passeront plus auant, ayans

will let them come without opposition. And, as they will be permitted during the first few years to have a great deal of liberty, they will become so accustomed to our food and our clothes, that they will have a horror of the Savages and their filth. We have seen this exemplified in all the children brought up among our French. They get so well acquainted with each other in their childish plays, that they do not look at the Savages except to flee from them, or [126] make sport of them. Our great difficulty is to get a building, and to find the means with which to support these children. It is true, we are able to maintain them at Nostre Dame des Anges; but as this place is isolated, so that there are no French children there, we have changed the plan that we formerly had to locate the Seminary there. Experience shows us that it must be established where the bulk of the French population is, to attract the little Savages by the French children. And, since a worthy and virtuous person has commenced by giving something for a Seminary, we are going to give up our attempts to clear some land, and shall make an effort to build at Kébec. I say an effort, for it is with incredible expense and labor that we build in these beginnings. What a blessing from God if we can write next year that instruction is being given in New France in three or four languages. I hope, if we succeed in getting a lodging, to see three classes at Kébec.—the first, of little French children, of whom there will be perhaps twenty or thirty Pupils; the second, of Hurons; the third, of Montagnés. We can have [127] the latter all winter. But I confidently expect that they will continue right on, after once having tasted the sweet-

goufté la douceur d'une vie qui ne crie pas toujours à la faim, comme font ces Barbares. Bien heureux ceux qui contribuent du leur à ces genereufes entreprises: il y a nombre de riches au monde, mais il y en a peu de choifis pour ces grands ourages: auoir des biens de la terre, c'est vne benediction de la terre: les employer pour le Ciel, c'est vne benediction du Ciel: les employer pour recueillir & appliquer le fang de Iefus-Christ, cest entrer dans les merites des Apoftres, fe ranger au nombre des amis plus intimes de Iefus Christ.

Voila vne partie des raifons qui nous font efperer qu'avec le temps on tirera quelque chofe de nos Sauvages errans: ie ne parle point des fedentaires, comme des Hurons, & autres Peuples qui habitent des bourgades, & cultiuent la terre: fi nous auons vn grain d'efperance de ces premiers inconfans & fugitifs, nous en auons vne liure, pour ainfi dire, des derniers, qui viuent ramaffez enfemble. La Relation qu'on nous enuoye de leur païs, & que nous faisons tenir en France, fera [128] voir les grandes difpofitions qu'ils ont à la foy.

ness of a life that is not always crying hunger, as do these Barbarians. Blessed are those who contribute from their means to this generous enterprise. There are many rich persons in the world, but few of them are chosen for these great works. To have the riches of the earth, is a blessing of the earth; to use them for Heaven, is a blessing of Heaven. To so use them as to gather up and apply the blood of Jesus Christ, this is to participate in the merits of the Apostles, to range one's self in the number of the most intimate friends of Jesus Christ.

These are some of our reasons for hoping that in the course of time we shall make something out of our wandering Savages. I say nothing of the sedentary ones, like the Hurons and other Tribes who live in villages and cultivate the land. If we have a grain of hope for the former, who are fickle and wandering, we have a pound, so to speak, for the latter, who live clustered together. The Relation sent to us from their country, which we forward to France, will [128] show how strongly inclined they are to the faith.

## CHAPITRE VII.

DE QUELQUES PARTICULARITEZ REMARQUABLES EN  
CES QUARTIERS.

**J'**ENTREPRENDS ce discours pour adiouter ou corriger en mes Relations precedentes ce que de iour en iour ie découure de nouveau, ou de plus affeuré. Commençons par les festins des Sauvages: ils en ont pour la guerre; & c'est à chanter, à danfer par tour, selon l'aage; que si les plus ieunes prennent le deuant, les vieillards leur portent compassion de s'exposer à la mocquerie des autres. Chacun a sa chanson, qu'un autre n'oseroit chanter, & il s'en offenserait. C'est pour ce mesme fuiet que pour déplaire à leurs ennemis, ils entonnent quelquefois de celles du party contraire. Il s'y glisse aussi quelques nuditez affectées, non par lascivité, mais par complaisance envers le Manitou qui s'y plaist, disent-ils. Le Pere Buteux m'escrit que le Prince [129] s'abstint un iour de la dance des filles nues, pour ce, disoit-il, que celuy qui a tout fait haït ces vilainies, & que le Pere le ieune se fâcheroit contre moy si ie m'y trouvois. Leurs viandes en ces festins, sont les ordinaires; si ce n'est qu'en fuite de leurs songes, ils y mangent quelque chien par fois, qui est un mets aussi honteux pour nos Montagnés, que rare & delicieux pour les Hurons.

I'ay déjà fait mention, comme les Charlatans, ou Jongleurs & Sorciers, sont icy obeïs; par fois mieux



## CHAPTER VII.

ON SOME REMARKABLE PECULIARITIES OF THESE  
REGIONS.

TAKE up this subject in order to add or correct in my preceding Relations what from day to day I discover to be new or more positive information. Let us begin with the feasts of the Savages. They have one for war. At this, they sing and dance in turn, according to age; if the younger ones begin, the old men pity them for exposing themselves to the ridicule of the others. Each has his own song, that another dare not sing lest he give offense. For this very reason, they sometimes strike up a tune that belongs to their enemies, in order to aggravate them. An unusual exhibition of nakedness sometimes slips in, not through lewdness, but to propitiate the Manitou, who, they say, is pleased with this. Father Buteux wrote me, that the Prince [129] one day absented himself from the dance of the naked girls, "Because," said he, "he who has made all hates these indecent acts, and Father le Jeune would be angry with me if I went there." They have the usual food at these feasts,—except that in accordance with their dreams they occasionally eat a dog, a dish as shameful in the eyes of our Montagnés as it is rare and delicious in those of the Hurons.

I have already mentioned how the Charlatans, or Jugglers and Sorcerers are obeyed here; sometimes more than he who has made all, as we say in these

que n'est celuy qui a tout fait, comme nous parlons en ce País, parmy ceux qui le recognoissent. Vn de ces nouveaux Medecins ordonna vn iour à vn malade vne paire de bas de chauffes à la façon des robes Noires, c'est ainsi qu'ils nous appellent: le Pere Buteux visitant ce pauvre homme, ses parens luy dirent qu'il ne tenoit qu'à luy que le malade ne guerist. Le Pere en demandant la raifon, ils luy repartirent, Donne luy tes chauffes noires, & bien tost tu le veras fur pied: car le Manitou l'a ainsi affeuré. Le Pere leur replique, que ces songes n'estoient que folie, & que pour en voir la preuue, qu'il [130] luy donneroît ce qu'il demandoit, à condition que les ayant portées quatre iours, plus ou moins, s'il ne guerissoit, il quitteroit ces refueries, & croiroit en Dieu. Ils répondirent, qu'il les falloit donner sans condition, & que le malade mesme les deuoit emporter en l'autre monde, s'il venoit à mourir. Quel discours! N'estoit-ce pas vne bonne medecine, qui deuoit profiter en ce monde, & en l'autre; & qui ayant d'affurance à guerir son malade ne laissoit pas neantmoins de pouruoir qu'il n'eust froid aux pieds apres la mort, si d'aenture elle l'emportoit.

I'ay parlé fort amplement en la Relation de l'année mil six cens trente quatre, d'un certain Tabernacle qu'ils font, dans lequel les Iongleurs font venir, & consultent les Genies de l'Air, ou du iour. Or non seulement les hommes, mais encor les femmes entrent dans ce beau Tabernacle. Aux trois Riuieres vn Iongleur ayant appelé le Manitou, ou autre Genie, & ne l'ayant peu faire venir, vne femme y entra, elle cōmence à si bien ébranler sa maison, & à chanter & crier si fortement, qu'elle fit venir le diable, qui en

Countries, is obeyed by those who acknowledge him. One of these new Physicians one day ordered a patient to get a pair of stockings like those of the Black robes, the name they give us. When Father Buteux visited this poor man, his relatives declared that the patient's recovery depended only upon him. The Father asking what they meant, they replied, "Give him thy black stockings, and thou wilt soon see him upon his feet, for thus the Manitou has told him." The Father answered them that these dreams were but nonsense; and, to prove it to them, that he [130] would give him what he wanted, on condition that after he had worn them four days, more or less, if he did not recover he would abandon these idle fancies and believe in God. They replied that he must give them without any condition, and that the sick man must even wear them into the other world if he died. What talk! Is not that a good medicine which is to benefit both in this world and in the other, and which being sure of curing its patient, does not fail, nevertheless, to provide that he does not have cold feet after death, in case it carries him off?

I have spoken very fully in the Relation of the year one thousand six hundred and thirty-four, of a certain Tent they make, to which the Jugglers summon and consult the Genii of the Air, or of light. Now not only the men, but even the women, enter this fine Tent. At the three Rivers, a Juggler having called the Manitou, or some other Genius, and not having succeeded in making him come, a woman entered and began to so shake the house and to sing and cry so loudly, that she caused the devil to come, who [131] told them more than they wanted. First, he said that the sick man for whom they were con-

[131] dit plus qu'on ne vouloit. Premièrement il dit, que le malade pour lequel on le consultoit en mourroit, & que sa maladie prouenoit de ce qu'ayant fait quelque iniure à la fille d'un Algonquin, cette fille auoit prié son pere d'en tirer vengeance, & que son pere auoit si bien fait par ses sortileges, que sa femme, c'est à dire la femme du diable, s'estoit iettée dedans son corps, & le rongeoit interieurement, & partant que c'estoit fait de sa vie. Secondement, ce Diable ou ce Manitou, témoigna que s'il n'auoit point répondu au Jongleur qui auoit precedé, c'estoit pour autât que ce Jongleur estoit Algonquin, & de la Nation de celui qui auoit fait le mal. En troisieme lieu, comme quelqu'un luy demanda s'il ne voyoit point d'Hiroquois, fortir de leur País pour les venir surprendre. Il répondit, apres que cette femme l'eut inuqué par ses sifflemens & agitations & tintamarres. Hastez-vous, hastez-vous d'aller à la guerre, ie voy le País des Hiroquois remply de toute sorte d'armes, d'arcs, & de fleches, qu'on prepare pour vous venir attaquer. Ce Demon, ou plustost cette Demonique, car c'estoit cette impudente [132] qui faisoit croire que c'estoit le Manitou qui parloit, adiousta qu'il auoit mangé quelques *Attikamegouekhi*, ce font des Peuples, qui demeurent au dessus du Fleuve, qu'on nomme les trois Riuieres; qu'il en mangeroit bien d'autres, s'il n'estoit appellé ailleurs. Mais qu'*Atchen*, c'est vne espece de loup garou, viendroit en sa place pour les deuorer, s'ils faisoient vne bourgade, comme ils s'y estoient resolus, qu'il les viendroit prendre iufques aupres du Fort des François, qu'il égorgeroit des François mesmes. O la meschante femme! comme elle est habituée à courre deçà, delà, elle auoit

sulting him, would die; and that the cause of his sickness was that, having offered some insult to the daughter of an Algonquin, this girl had prayed her father to take vengeance upon him; and her father had done this so well by his sorceries, that his wife,—that is, the devil's wife,—had cast herself into his body, and was gnawing it from the inside, and hence it was all over with him. Secondly, this Devil, or this Manitou, testified that if he had not responded to the preceding Juggler, it was because this Juggler was an Algonquin and of the same Nation as the one who had caused the sickness. In the third place, when he was asked if he saw any Hiroquois leaving their own Country to come and surprise them, he answered, after this woman had invoked him by hissings and shakings and uproar, "Hasten, hasten to go to war, I see the Hiroquois Country filled with all sorts of arms, with bows and arrows, that they are preparing, to come and attack you." This Demon,—or rather this Devilish woman, for it was this shameless person [132] who made them believe that it was the Manitou who spoke,—added that he had eaten some *Attikamegouekhi*,<sup>30</sup>—these are Tribes that live north of the River which is called the three Rivers,—and that he would eat a great many more of them if he were not called elsewhere. But that *Atchen* (a sort of werewolf), would come in his place to devour them, if they made a village, as they had decided to do; that he would come to get them, even up to the French Fort; that he would slaughter the French themselves. Oh, wicked woman! As she was in the habit of running here and there, she was afraid of being restricted to one village; and consequently she wished to impart fear,

peur d'estre retenuë dans vn bourg, & par consequent elle voulut donner l'épouuante, & en effet la donna à sa Nation, qui ne pensa plus qu'à la guerre. Le Pere Buteux la reprenant de sa malice, elle tira vn cousteau, & le menaça de le tuer. Mais ne feroit-ce pas icy vne ruse de l'ennemy, qui craint de perdre en vne vie fedentaire, ceux qui luy font tous acquis dans leurs courfes vagabondes.

Voicy quelques menuës superstitions qui leur iettent bien de la pouffiere aux yeux, & des tenebres dans l'esprit. Ils ne [133] font pas bien aises d'ouïr parler de la mort, ny de la maladie, ny d'aucun malheur, quel qu'il soit, de peur que le Manitou entendant ce discours, ne prenne de là occasion de les affliger, ou de les faire mourir. I'ay dit autrefois qu'ils craignent fort la mort; cela est veritable, car ils n'en peuuent supporter le nom; neantmoins quand ils sont malades, ils ne l'abhorrent pas tant; notamment quand ils souffrent beaucoup, & quelques-vns mesmes prient qu'on les tuë, ou pour se deliurer des tourmens qu'ils endurent, ou pour deliurer de peine ceux qui les doiuent traifner avec eux.

Ils portent par fois au bas de leurs robbes de petits ornemens fais en pattes d'Ours, afin de tuer aisément ces animaux, & de n'estre point offensez d'eux.

Il y en a certains d'entre-eux, qui disent que la poitrine, ou la mammelle leur fremit, quand quelqu'un doit arriuer. Vn d'entre-eux, assurent que les Sauvages de l'Isle estoient proche de la Riuere des Hiroquois, où se faisoit cette année l'assemblée de guerre, n'en donna point d'autre raison, sinon que la poitrine luy fremissoit. Vn de nos François, qui a long-temps [134] conuerié avec ces Barbares, m'a assuré qu'il a

and in fact did impart it, to her Nation, who no longer thought of anything but war. When Father Buteux took her to task for her maliciousness, she drew a knife, and threatened to kill him. But was this not a ruse of the enemy, who fears to lose, in a sedentary life, those who in their vagrant journeys are wholly his?

Here are some minor superstitions, which throw dust in their eyes and darkness over their minds. They [133] are not pleased to hear one speak of death, or of sickness, or of any misfortune, whatever it may be, lest the Manitou, hearing this talk, may take occasion to afflict them, or make them die. I have said before that they have a great fear of death; it is true, for they cannot endure the word. Yet, when they are sick, they have not such a horror of it; especially when they suffer a great deal; then some even beg to be killed, either to be delivered from the torments they are enduring, or to relieve from trouble those who have to drag them about with them.

They sometimes wear on the bottom of their garments little ornaments made from Bears' claws, that they may more easily kill these animals, and not be hurt by them.

There are some among them who say that their chest or breast throbs when some one is about to come. One of them, declaring that the Savages of the Island were near the River of the Hiroquois,<sup>22</sup> where this year the council of war is to be held, gave no other reason than that his chest was throbbing. One of our Frenchmen, who has long [134] associated with these Barbarians, has assured me that he has frequently found out by experience the truth of

plusieurs fois expérimenté qu'ils estoient veritables en leurs fausses propheties, & de nouveau, disoit-il, vne telle femme Sauvage sentant fremir sa mămelle, dit à sa mere, & aux autres, qui estoient dans la Cabane, les François arriueront bien tost icy, ce qui fut vray; il estoit l'un de ceux qui parurent. Je ne sçay si le diable s'y fourre: cela sçay-ie bien, qu'examinant toutes ces fourbes de plus près, vous trouuerez que les premiers autheurs en font morts ou absens.

Le ieune homme qui est avec nos Peres des trois Riuieres, ayant pris certain poisson, qui ressemble en quelque façon à vn gros lezart; car il a quatre pattes & vne queuë assez longue; quelques Sauvages s'en estant apperceus, vindrent dire aux Peres, qu'on auoit mal fait de prendre cét animal, qui cauoit les vents, & que de long-temps les barques n'arriue-roient à cause de cela, & partant qu'on feroit bien de le ietter au plus tost à la riuiere pour appaiser le vent qui estoit contraire; ces bonnes gens n'entendent pas que Dieu tire les vents de ses threfors, & non pas du ventre & de l'estomach d'une [135] beste. Les ieunes femmes & les filles ne veulent point manger de testes de brochets, de peur de n'auoir point d'enfans.

Il y en a qui portent sur eux quelque chose par l'ordonnance du Manitou, pour viure long-temps, à ce qu'on m'a dit; en quoy il arriua vne chose agre-able à l'un de nos Peres aux trois Riuieres. Voyant vn Sauvage paré d'une belle ceinture, il luy demanda s'il l'aymoit beaucoup; Ouy, répond-il, car le Mani-tou m'a fait dire, que ie la portasse pour viure long-temps. Et celuy qui a tout fait, repart le Pere, dit que cela ne fert de rien, pour la mort, ny pour la vie. Ce Sauvage s'en va; mais ruminant à part foy, ce



these pretended prophecies; and lately, said he, a certain Savage woman, feeling her breast throb, said to her mother and the others who were in the Cabin; "The French will soon come here," which was true; he was one of those who appeared. I do not know whether the devil thrusts himself into this; but I do know well that, in examining these frauds a little closer, you will find that the first inventors of them are either dead or absent.

The young man who is with our Fathers at the three Rivers, having caught a certain fish which in some respects resembles a great lizard, as it has four feet and a rather long tail,—some Savages who saw him came to tell our Fathers that it was wrong to catch this animal, which caused the winds, and that the barks would not arrive for a long time, on account of this; hence it would be better to throw it immediately into the river, to appease the wind, which was contrary. These simple people do not understand that God draws the winds from his treasure-house, and not from the belly and chest of a [135] beast. The young women and girls will not eat the heads of pike, for fear they will have no children.

There are those who carry about them some article prescribed by the Manitou, in order to live a long time, as I am told. Concerning this custom, something very amusing happened to one of our Fathers at the three Rivers. Seeing a Savage adorned with a handsome belt, he asked him if he was very fond of it. "Yes," he replied, "for the Manitou told me to wear it, in order to live long." "And he who has made all," replied the Father, "says that it is of no use whatever, either for death or for life."

que luy auoit dit le Pere, le retourne voir, & luy dit, Tiens voila ma ceinture, donne m'en quelque chose; i'ay pensé que ton Manitou auoit plus d'esprit que le nostre; & par consequent ie ne me soucie pas de m'en deffaire. Le Pere se mit à rire voyant vn homme si dégagé.

Vn autre voyant la solemnité qu'on fait la veille de la saint Iean, croyoit qu'on faisoit cette feste pour chasser le Manitou, & disoit que nous entendions bien mieux à l'éloigner & le bannir de [136] nous, que non pas eux; c'est pourquoy nous viuions plus long-temps; cela me confirme dans l'opinion que i'ay qu'ils font leurs tintamarres, & battent leurs tambours pour chasser le diable, afin qu'il ne tuë point les malades: ie crains que l'vn de ces iours ils ne nous viennent prier de tirer nos canons pour les guerir.

Il arriue par fois, que les Sauvages se faschants l'hyuer contre la rigueur du froid, qui les empesche de chasser, déchargent leur colere d'une façon ridicule. Tous ceux qui font nez l'esté, fortent de leurs Cabanes, armez de feux, & de tifons ardens, qu'ils lancent contre *Kapipou noukhet*, c'est à dire contre celui qui a fait l'hyuer, & par ce moyen le froid s'appaise. Ceux qui font nez l'hyuer, ne font point de la partie; car s'ils se mesloient avec les autres, le froid s'augmenteroit au lieu de s'appaiser. Je n'ay point veu cette ceremonie; ie l'ay apprise de la bouche d'un Sauvage.

Vn Sauvage voyant qu'un François mangeoit le cœur d'un certain oyseau: Comment, luy dit-il, toy qui es homme ose tu manger de cela? Si nous en mangions nous autres, nos ennemis [137] nous surprendroient, & nous tueroient; c'est vn manger de femme.

This Savage went away; but, upon thinking over what the Father had said to him, he returned and said to him, "Here, take my belt, give me something for it; I have concluded that thy Manitou has more sense than ours, and consequently I do not mind parting with it." The Father began to laugh at seeing a man so easy-going.

Another one, seeing the solemn ceremonies performed on the eve of saint John, thought this feast was observed to drive away the Manitou; and said that we understood much better how to send him away and banish him from [136] us than they did, and that was the reason why we lived longer. This confirms me in my opinion that they make their uproars and beat their drums to drive away the devil, so that he will not kill the sick person. I fear that one of these days they will come and beg us to shoot off our cannons in order to cure them.

It sometimes happens that the Savages get angry in the winter at the severity of the cold, which prevents them from hunting, and give vent to their wrath in a ridiculous manner. All those who were born in the summer go out from their Cabins, armed with fire and blazing torches, which they throw at *Kapipou noukhet*, namely, at him who has made the winter,<sup>28</sup> and by this means the cold is appeased. Those who were born in winter are not among the company; for, if they were to mingle with the others, the cold would increase instead of diminishing. I have not seen this ceremony, but have heard of it from the lips of a Savage.

A Savage, seeing a Frenchman eat the heart of a certain bird, said to him, "How! thou who art a man, darest thou eat that? If we people should eat

Vn autre difoit, que les oifeaux faifoient ordinairement leurs feftins pendant les plus courtes nuits de l'année: les Orignaux dans les longues, & les Caftors dans les mediocres.

Vn des noftres vifitant vn Sauvage malade, & le trouuant tout déconforté, luy demanda ce qui luy eftoit furuenu de nouveau. Helas, luy dit il, ie commençois à me mieux porter, ie fuis forty de de ma Cabane, vne fille qui a fes mois m'a regardé, ie fuis retombé dans la rigueur de mon mal. L'ay déjà dit que ces filles fe retirent hors la Cabane quand elles ont cette infirmité, & que les Sauvages apprehendent mefme leur rencontre. Le Pere le confola, luy faifant entendre que ce regard eftoit incapable de luy nuire.

Voicy le voyage admirable d'un *Nipifrinien*, qui m'a esté raconté par vn Montagnés. Cét homme s'en eftant allé bien loing, arriua en fin à la Cabane ou maifon de Dieu, qu'il nommoit celuy qui donne à manger: il le trouua feul, mais fa fille furuint bien-toft apres; il n'a que cette [138] fille, & encor ne fçait-on comme il l'a eue, car il n'a point de femme. Toutes fortes d'animaux l'environnēt, il les touche, les manie comme il veut, fans qu'ils s'enfuient, auffi ne leur fait-il aucun mal, car comme il ne mange point, il ne les tuë pas; il demanda neantmoins à ce nouuel hofte, ce qu'il defiroit manger, & ayant fceu qu'il mangeroit volontiers d'un Caftor, il en prend vn fans peine, & le luy fait manger, puis luy demanda quand il s'en vouloit aller; Dans deux nuits, respondit-il: Bien, dit-il, vous ferez deux nuits avec moy: ces deux nuits furent deux années; car ce que nous appellons vn an, ce n'est qu'un iour, ou vne nuit, au

it, our enemies [137] would surprise us and would kill us; that is a woman's food."

Another one said the birds usually made their feasts during the shortest nights of the year; the Moose, in the longest; and the Beavers, in those of average length.

One of our people, visiting a sick Savage and finding him very disconsolate, asked him what new thing had happened to him. "Alas," said he, "I was beginning to get better; I went out of my Cabin, a girl in her courses looked at me, and my disease attacked me as severely as ever." I have already said that these girls withdraw from the Cabin when they are subject to this infirmity, and that the Savages dread even to meet them. The Father consoled him, and made him understand that this glance was incapable of injuring him.<sup>23</sup>

Here is the wonderful voyage of a *Nipisirinien*, which was related to me by a Montagnés. This man, having traveled a long distance, at last reached the Cabin or house of God, as he named one who gave him something to eat. He found him alone, but his daughter came in soon afterwards. He has only this [138] girl, and still it is not known how he came by her, for he has no wife. All kinds of animals surround him, he touches them, handles them as he wishes, and they do not fly from him; but he does them no harm, for, as he does not eat, he does not kill them. However, he asked this new guest what he would like to eat, and having learned that he would relish a Beaver, he caught one without any trouble, and had him eat it; then asked him when he intended going away. "In two nights," was the answer. "Good," said he, "you will remain two

compte de celuy qui fait trouuer à manger; & on est si content avec luy, que deux hyuers, ou deux années ne semblent que deux nuits. Quand il fut retourné en son pays, il fut bien estonné du retardement qu'il auoit fait. Il demanday si on ne pouuoit pas aller encor vne fois où ce Sauvage auoit esté; il n'y a me dit-on qu'une seule personne qui puisse y aller, & non pas encor tousiours, & cela au rapport de celuy qui en est reuenu: Cela ressent ie ne sçay quoy de bon, qui en prendroit le suc, comme [139] aussi ce que ie m'en vay raconter. Le Pere Buteux entrant dans vne Cabane avec le Sieur Nicolet, qui entend fort bien la langue Algonquine, vn Algonquin qui fait du Docteur les inuita de s'asseoir aupres de luy, ce qu'ils firent; & là dessus il leur dit que les Sauvages recognoissent deux Manitous, mais pour luy qu'il en recognoissoit vn troisieme, qui presidoit aux guerres. Que l'un de ces trois auoit fait la terre, du moins celle de son pays; car pour celle du pais des François, qu'il n'en estoit pas bien aasseuré: ayant fait la terre il produisit les animaux & toutes les autres choses de son pais: il luy donnoit vn grand lac, ou vn Sault d'eau pour residence, côme on donne la mer à Neptune: ce bon Createur de la terre tirant certain iour sur vn Castor, pour le chasser bien loing, afin d'en peupler le pais, il le manqua, & la flèche rencontrant vn arbre elle le rendit beau & fort poly; & que cela ne fut vray; i'ay, disoit-il, cognu des vieillards, lesquels ont veu cét arbre: il rapporta mille autres badineries. Le Pere luy fit demander où estoit ce Dieu deuant qu'il creast la terre: dans son Canot, répondit-il, lequel flottoit sur les eaux. S'il [140] auoit vn Canot, luy dit-on, il falloit qu'il y eust des arbres,

nights with me." These two nights were two years; for what we call a year is only a day or a night, in the reckoning of him who procures us food. And one is so contented with him that two winters, or two years, seem only like two nights. When he returned to his own country, he was greatly astonished at the delay he had experienced. I asked if a person could not go again to this place where the Savage had been. There is but one person, I was answered, who can go there, and even he not always, according to the report of him who has returned thence. This contains I know not what of good, for one who can get the essence of it, as [139] also does this, which I am going to relate. Father Buteux entering a Cabin with Sieur Nicolet,<sup>24</sup> who understands the Algonquin tongue very well, an Algonquin, who acts the part of a Wiseacre, invited them to sit down near him, which they did. And thereupon he told them that the Savages recognized two Manitous; but, for his part, he recognized a third, who presided over war. That one of the three had made the land, at least, that of his country; as to that of the French, he was not entirely certain. Having made the land, he produced the animals and all the other things of his country. The narrator gave him a great lake, or a Waterfall, for his home, as we give the sea to Neptune. This worthy Creator of the earth, drawing his bow one day upon a Beaver, to chase it far away, in order to people the country with them, missed it; and the arrow, lodging in a tree, had made it very beautiful and smooth; and as for this not being true, "I have," said he, "known old men who have seen this tree." He related a thousand other foolish tales. The Father had him asked

car il est fait d'écorce d'arbres; s'il y auoit des arbres, il y auoit de la terre; si la terre estoit, comment l'a il créée? La terre, repart-il, auoit esté auparavant, mais elle auoit esté inondée par vn deluge. Et deuant ce deluge qui auoit créé cette terre? Je n'en sçay rien, vous auez plus d'esprit que moy, n'en demandez pas d'auantage. Puis que tu l'ignores, preste nous l'oreille, luy dit-on. Si i'estois ieune vous auriez raison de me vouloir instruire, mais estant déjà vieil, vous perdrez vos peines, car ie n'ay plus de memoire. C'est pour autant que tu es âgé, luy dit le truchement, qu'il te faut hastier d'apprendre ces veritez, car si tu ne les crois tu feras tres malheureux apres ta mort. Là deffus il luy toucha quelque chose de la creation du monde, & de la redemption, des peines & des recompenses de l'autre vie. Je n'ay pas, repartit-il, l'esprit de pouuoir retenir tant de choses, enseignez-le aux enfans qui ont bonne memoire; neantmoins cette doctrine fit quelque impression sur son esprit, car du depuis il enseignoit à quelques malades ce qu'il auoit retenu. Je logeray en cet endroit, [141] ne sçachant où le mieux placer ailleurs, ce que i'ay appris de nouveau du Castor; cet animal est admirable, il fait sa Cabane, comme i'ay dit, sur le bord d'un Fleuue, ou d'un Estang: il a comme vn double estage dans sa maison toute ronde, faite à la façon d'un four, tres bien maffonné. Le premier estage, c'est le fond de sa Cabane, où l'eau entre par son ouuerture; mais le Castor met de gros bois en trauers, sur lesquels il iette des branches de sapin, & d'autres arbres qui luy seruent de plancher. Il perce le second estage sur le milieu, & par l'ouuerture il descend dans l'eau, qui est au fond de sa Ca-



where this God was before he created the earth. "In his Canoe," he replied, "which was floating upon the waters." "If he [140] had a Canoe," was said to him, "there must have been trees, for it is made of the bark of trees; if there were trees, there was land; if there was land, how has he created it?" "The land," he replied, "was there before, but it was flooded by a deluge." "And before the deluge, who created this land?" "I know nothing about it; you have more intelligence than I have, do not ask me anything more." "Since thou dost not know it, listen to us," was said to him. "If I were young, you would be right in wishing to teach me; but as I am already old, you would lose your pains, for I have no longer any memory." "It is because thou art old," said the interpreter, "that thou must hasten to learn these truths; for, if thou dost not believe, thou wilt be very unhappy after thy death." Thereupon he outlined for him the creation of the world, redemption, and the punishments and rewards of the other life. "I have not," said he, "the mind to be able to retain so many things; teach them to the children, who have a good memory." Nevertheless, this doctrine made some impression upon his mind; for since then he has taught some sick persons what he could remember of it. I will set down in this place, [141] not knowing where better to record it, what I have recently learned about the Beaver. This animal is wonderful. He makes his Cabin, as I have said, upon the banks of a River or of a Pond; he has a sort of double story in this house, which is quite round and is built like a well-plastered oven. The first story is the lower part of the Cabin, into which water enters through its opening: but the

bane, c'est à dire au plus bas estage; d'où il se coule dans l'Estang, par la porte de sa maison. On m'a-voit dit qu'il portoit sa provision de bois pour manger pendant l'hyuer dans sa demeure: mais vn Sauvage m'a asseuré du contraire. Il dit donc qu'il coupe force bois pendât l'Automne, & le met dâs le Fleuve ou Estang, sur le bord duquel il fait sa maison; & afin que ce bois ne surnage, & ne se prenne avec les glaces, quand le dessus de l'eau se gele: il fait couler sa provision au fonds, au moyen d'un certain bois plus [142] pesant, dont il la charge, & la garentit par ce moyen. Que Dieu est admirable en ses œuvres! l'hyuer estant venu le dessus de l'eau se glace, & la glace couvre l'ouverture, ou la porte de sa maison; en forte neantmoins que le profond de l'eau n'estant point gelé, cét animal ne laisse pas de sortir de sa petite tour, pour s'aller pourmener dans l'Estang ou dans le Fleuve par dessous les glaces. Mais voicy vne chose qui me semble encore plus merueilleuse. Les Castors se trouvant par fois en trop grand nombre en quelque endroit, & ne se pouans accorder, quelques-vns se retirent, & vont chercher pais ailleurs: trouvant quelque ruisseau commode ils s'arrestent-là, & si ce ruisseau n'est pas assez profond ils le barrent, & font vne chauffée qui donne de l'estonnement à l'esprit de l'homme. Ils coupent de gros arbres avec les dents, ils iettent des bois à trauers le Fleuve de toutes façons, puis ils maffonnent avec de la terre, si proprement, du costé qu'ils veulent retenir l'eau, que des artisans seroient bien empeschez de mieux faire. Ces chauffées ont environ trois toises de large, & de longueur, plus ou moins, selon [143] la largeur du Fleuve ou du Ruisseau qu'ils ont barré. Le sieur

Beaver places heavy pieces of wood across, upon which he scatters branches of fir and other kinds of trees, which he uses as a floor. The second story has a hole in the middle, through which he descends into the water at the bottom of his Cabin, that is, in the lower story, whence he slips into the Pond through the door of his house. I have been told that he carries his winter store of wood, which forms his food, into this house; but a Savage has contradicted this. He says that he cuts a quantity of wood during the Autumn, and places it in the River or Pond on the shores of which he has made his house; and in order that this wood may not float away and get caught in the ice, when the surface of the water freezes, he sinks his stores to the bottom, by means of a certain heavier [142] wood with which he loads it, and thus makes it secure. How wonderful are the works of God! When winter comes, the surface of the water freezes, and the ice covers the opening or door of his house; but, as the water is not frozen below the surface, this animal is free to leave his little tower and swims about in the Pond or in the River under the ice. But here is something that seems to me still more marvelous. When the Beavers sometimes find themselves too numerous in one place, and are not able to agree among themselves, some of them withdraw and go to seek a home elsewhere. Finding a suitable stream, they stop there; and, if this brook is not deep enough, they bar it and make a dam, which fills the mind of man with wonder. They cut large trees with their teeth, they throw the wood across the River in every way; then they plaster it with mud, so neatly on the side where they wish to retain the water, that artisans would certain-

Oliuier m'a rapporté, qu'il auoit passé sur vne de ces chauffées, longue de plus de deux cens pas. Le sieur Nicolet en a veu vne autre quasi d'un quart de lieuë, si forte & si bien faite, qu'il en estoit tout estonné. Les eaux arrestées par cette chauffée deuiennent profondes, & font comme vn bel Estang où le Castor se va pourmener; on m'a dit iusques-là, que la terre manquant au lieu où ils font ce grand trouail, ils en vont querir ailleurs, & l'apportent sur leur dos; ie ne sçay qu'en croire, sinon que *mirabilis Deus in omnibus operibus suis*.

Comme nous auons icy quelques Elans deuant nos yeux, que Monsieur nostre Gouverneur fait domestiquer, i'ay remarqué que ce haut animal se met aussi aisément à genoux que le Chameau, soit pour boire ou manger, ou pour se coucher. La Nature, ou plustost son Auteur, pourroit sagement à tout: comme l'Elan est haut monté, il luy a donné cette facilité de plier les genoux, & de se soutenir aisément dessus, ce qu'il n'a pas accordé aux autres animaux, plus petits & plus bas.

ly find it hard to do better. These dams are about three toises broad,<sup>30</sup> and in length more or less, according to [143] the width of the River or Brook they have dammed. Sieur Olivier informed me that he crossed over one of these dams, which was more than two hundred steps long. Sieur Nicolet has seen another of almost a quarter of a league, so strong and so well made that he was filled with astonishment. The waters that are checked by this dam become deep, and form, as it were, a beautiful Pond in which the Beaver goes to swim. I am told even this, that, when soil is lacking in the place where they do this great work, they go and get it elsewhere, bringing it upon their backs. I do not know what to believe of this except that *mirabilis Deus in omnibus operibus suis*.

As we have some Elks here among us, which Monsieur our Governor is domesticating, I have noticed that this tall animal gets on its knees as easily as the Camel, either to drink, eat, or sleep. Nature, or rather its Author, has wisely provided for all; as the Elk is of high stature, he has given it this facility of bending its knees and of easily sustaining its body, which he has not granted to other animals that are smaller and of less height.

## [144] CHAPITRE VIII.

DE L'ESTAT PRESENT [DE] LA NOUVELLE FRANCE,  
SUR LE GRAND FLEUVE DE S. LAURENS.

**I**L me semble qu'en contéplant le progrez des affaires de la Nouvelle Frâce, ie voy fortir vne Aurore des profondes tenebres de la nuict, laquelle embellifsât de ses rayons dorez la surface de la terre, se change à la parfin en ce grand Ocean de lumiere que le Soleil apporte. Les grandes pertes qu'ont fait ces Messieurs en la premiere naissance de leur Compagnie, font iustement comme vne nuict tres espaisse, qui couuroit d'horreur toutes ces contrées. On n'y pensoit que pour les rebutter; on ne les regardoit que pour les fuir; on debattoit en France la iuste possession de ces terres; pendant que la famine, & l'Anglois les partageoient & les affligeoient l'un apres l'autre. Les Lys y mouroient en leur naissance, le peu de François qui les habitoient estoient Estrangers dans leur propre Païs. Bref ces grandes Prouinces ne pouoient aspirer à vne [145] plus grande fortune que d'estre faites vn magazin de peaux de bestes mortes, que de nourrir des bouches sauuages, des Elans, des Castors, & grand nombre d'Arbres. Voila iusques où se pouoit éleuer la gloire de la Nouvelle France, souz la captiuité de l'Estranger, ou souz la conduite de ceux qui ne l'aymoient que pour ses dépotilles: mais Dieu ayant verfé sa benediction sur cette nouvelle Compagnie, cette

## [144] CHAPTER VIII.

ON THE PRESENT STATE OF NEW FRANCE, ON THE  
GREAT RIVER ST. LAWRENCE.

IN contemplating the progress of affairs in New France, I seem to see an Aurora emerging from the profound darkness of the night, which, lighting up the surface of the earth with its golden rays, finally changes into that great Ocean of light brought in by the Sun. The great losses incurred by these Gentlemen in the early infancy of their Company are indeed like a most heavy night, which covered all these countries with horror. They were never thought of except to be rebuffed, they were never looked upon except with aversion. The rightful possession of these lands was debated in France, while famine and the English, one after the other, divided and afflicted them. The Lilies died here in their birth; the few French who dwelt here were Strangers in their own Land. In short, these immense Provinces could aspire to no [145] higher fortune than to be made a storehouse for the skins of dead animals, than to fill savage mouths, to support Elk, Beaver, and great quantities of Trees. Behold to what height the glory of New France could attain under the bondage of the Foreigner, or under the administration of those who love it only for its spoils! But, God having poured out his blessings upon this new Company, that night has been scattered; and now the Dawn of a mild and peaceful prosperity is

nuict s'est dissipée, & maintenant l'Aurore d'une douce & paisible prospérité se va répandant le long de nostre grand Fleuve: ce qui nous fait esperer que le Soleil de l'abondance fuiura ces heureux commencemens, s'auançant tous les iours iufques au plus haut point de son Apogée pour n'en iamais descendre; puis que la plus grande abondance qu'on luy souhaite, c'est l'abondance des vertus, dont les fruicts sont eternels. Mais découurons quelques rayons de cette Aurore, qui commence à produire ses beautez.

Je donne à cognoître par l'inscription de ce Chapitre, que ie ne parle point de ce qui se passe, ou de ce qui se rencontre dans toute l'étendue de la Nouvelle [146] France; comme par exemple de l'Acadie, ny de la Residence de sainte Anne au Cap Breton, ny de l'habitation de S. Charles en l'Isle de saint Louis à Miscou: car encor bien que le premier des Fleuves nous ouure vn grand chemin royal pour nous entre-visiter, & nous entre-communiquer les biens, que Dieu depart à chaque contrée, si est-ce que nos havres ne sont pas encor assez peuplez de vaisseaux, ny nos demeures d'un assez grand nombre de personnes pour entreprendre ce commerce. Les Sauvages seulement trauerfans les terres, ou nauigeãs dans leurs petites gondoles sur les Fleuves, nous rapportent par fois quelques nouvelles de ces habitations plus esloignées. Comme de nouveau vn grand ieune homme venu de l'Acadie, nous a fait entendre que Monsieur de Rasilly estoit dans l'estime d'un tres grand Capitaine, non seulement parmy les François & les Anglois; mais encor dans la creance de tous les Peuples de son País. Il ne s'est pas trôpé. La vertu de ce grand homme merite d'estre honorée,



spreading along our great River. This makes us hope that the Sun of plenty will follow these happy beginnings, every day advancing until it reaches the highest point of its Apogee, never to descend therefrom. For the greatest abundance that can be wished for it, is the abundance of virtues, whose fruits are eternal. But let us point out some of the rays of this Dawn, which is beginning to show forth its beauties.

I made it understood by the heading of this Chapter that I would not speak of what occurs or of what is encountered in the whole extent of New [146] France,—as, for example, in Acadia, or the Residence of saint Anne at Cape Breton, or the settlement of St. Charles on the Island of saint Louis at Miscou.<sup>36</sup> For although the greatest of Rivers indeed opens to us a royal highroad by which we may visit one another, and exchange the good things that God has bestowed upon each country, yet our harbors are not yet sufficiently stocked with ships, nor our dwellings numerous enough for people to undertake this commerce. The Savages, who alone journey over these lands or sail in their little gondolas upon these Rivers, occasionally bring us news of these more distant settlements. For instance, lately a stout young fellow coming from Acadia informed us that Monsieur de Rasily was considered a very great Captain, not only among the French and English, but also in the estimation of all the Tribes of his Country.<sup>37</sup> He is not mistaken. The integrity of this great man deserves to be honored, even in the midst of Barbarism. This preamble is long; let us enter our place of residence.

[147] Four things make a Country desirable: good

mefmes au milieu de la Barbarie. Ce preambule est long, entrons dans nos demeures.

[147] Quatre choses rendent vn País recommandable, la bonté du fol, les places fortes & munies, la qualité & la quantité des habitans, & la police.

Pour la bonté des terres qui font les riués du grand Fleuve, i'en parleray cy apres. Quand aux places fortes, ie diray simplement ce qui en est. Monsieur de Champlain deuant que de mourir, fortifia la place que les Anglois auoient vsurpée, & qu'ils ont renduë: depuis sa mort on y a encor trauaillé, on a entretenu vne redoute qu'il auoit dresseé pour cōmander le long du Quay, & l'on a multiplié les canons qui battent sur la riuere, renforçant la platte forme qui les porte. L'Islet de Richelieu demeure comme il estoit avec ses pieces de batterie. I'en parlay l'an passe, & n'en diray pas dauantage à present. Les desseins croissent avec le temps. Monsieur de Montmagny nostre Gouverneur a tracé le plan, comme i'ay déjà dit, d'une forteresse qu'on doit bastir regulierement. Les vns trauaillent à la chaux, les autres à la brique, les autres tirent de la pierre, d'autres explanadent la place. On a tiré les alignemens d'une ville, afin que tout ce qu'on bastira [148] dorefnauant soit en bon ordre; on a visité vn endroit sur la riuere qui pourra empescher, non seulement les grands Vaiffeaux de passer outre, mais encor les petites Barques, & peut estre encor les Chaloupes.

L'habitation des trois Riuieres est agrandie de deux corps de logis, d'un magazin, & d'une platte forme garnie de canon. Voila ce qui s'est fait, mais non pas tout ce qui se doit faire pour la conseruation du País.

soil, strong and fortified localities, the character and number of inhabitants, and the government.

As to the excellence of the land which forms the banks of the great River, I shall speak hereafter. As to strongholds, I shall simply tell what there are. Monsieur de Champlain, before his death, fortified the place that the English had usurped and that they surrendered. Since his death, the work has been continued there, and the redoubt which he raised to command the length of the Quay has been repaired; the cannons which faced upon the river have been increased in number, the platform upon which they rest has been strengthened. The Islet de Richelieu remains as it was, with its heavy ordnance. I spoke of it last year, and will say no more about it at present. Plans grow with time. Monsieur de Montmagny, our Governor, has traced the plan, as I have already said, of a fortress which is to be regularly built. Some are working at the lime, others at the brick, others are hauling stone, and others leveling the ground. They have drawn the plans of a city, in order that all building [148] hereafter shall be done systematically. A place on the river has been visited which can prevent not only the passage of big Ships, but also of little Barks and perhaps even of Shallops.

The settlement at the three Rivers has been increased by two detached buildings, by a store, and by a platform provided with cannon. Now this is what has been done, but not all that ought to be done, for the preservation of the Country.

I say nothing about the houses of private persons, which have been built and are building every day, some here, some there, according to the inclination

Je ne dis rien des maisons des particuliers, qu'ils ont fait & font dresser encor tous les iours, qui deçà, qui delà, fuiuant l'affection, & la commodité d'un chacun. Ceux qui n'ont point veu le Pays dans sa pauvreté, n'admirent pas peut-estre ces commencemens encore assez petits; pour moy ie confesse ingenuëment que Kébec me semble un autre Pays, & qu'il n'est plus ce petit coin caché au bout du monde, où on ne voyoit que quelques mazures, & quelque petit nombre d'Européens. Le courage de ces Messieurs passe bien plus auant, ils meditent diuerfes demeures ou habitations iusques au grand Sault de saint Louys, qui feront [149] peut estre un iour autant de Villes. Voire mesme avec le temps ils pourront s'affeurer de la grande riuere, iusques à la mer douce des Hurons; c'est un lac de plus de cinq cens lieues d'estenduë: mais il faut réunir, & rallier nos forces en quelques endroits stables & bien conferuez, deuant que de nous répandre si loing.

Quand aux habitans de la Nouvelle France, ils se font multipliez au delà de nos esperances. Entrant dans le Pays, nous y trouuames vne seule famille, qui cherchoit passage en France, pour y viure souz les loix de la vraye Religion: & maintenant nous voyons tous les ans aborder bon nombre de tres-honorables personnes, qui se viennent ietter dans nos grands bois, comme dans le sein de la paix, pour viure icy avec plus de pieté, plus de franchise, & plus de liberté. Le bruit des Palais, ce grand tintamarre de Sergens, de Plaideurs & de Solliciteurs ne s'entend icy que de mille lieues loing. Les exactions, les tromperies, les vols, les rapt, les assassins, les perfidies, les inimitiez, les malices noires ne se voyent

and convenience of each. Those who have not seen the Country in its poverty, perhaps do not admire these still quite small beginnings. As to me, I frankly confess that Kébec seems to me another Country, and no longer the little corner hidden away at the end of the world, where could be seen nothing but some dilapidated huts and a few Europeans. The courage of these Gentlemen is going much farther; they are thinking about a number of homes or settlements as far up as the great Sault de saint Louys, which will be [149] some day perhaps as many Cities. Indeed, in the course of time they will even be able to secure the great river up as far as the fresh-water sea of the Hurons, which is a lake of more than five hundred leagues in extent. But we must unite and rally our forces in some permanent and well-protected places, before spreading out so far.

As to the inhabitants of New France, they have multiplied far beyond our hopes. When we entered the Country, we found here only a single family, who were seeking a passage back to France in order to live there under the laws of the true Religion. And now we see a great number of very honorable persons land here every year, who come to cast themselves into our great forests as if into the bosom of peace, to live here with more piety, more immunity, and more liberty. The din of Palaces, the great uproar of Lawyers, Litigants, and Solicitors is heard here only at a thousand leagues' distance. Exactions, deceits, thefts, rapes, assassinations, treachery, enmity, black malice, are seen here only once a year, in the letters and Gazettes which people bring from Old [150] France. Not that we have not our maladies, but they are easier to cure; and, besides, no money is needed

icy qu'une fois l'an sur les papiers & sur les Gazettes, que quelques vns apportent de l'Ancienne [150] France. Ce n'est pas que nous n'ayons nos maladies, mais elles sont plus aisées à guérir; & encor ne faut-il point d'argent pour payer le foin des Medecins. Pleust à Dieu que les ames amoureuses de la paix peussent voir combien douce est la vie esloignée des gehennes de mille complimens superflus, de la tyrannie des procez, des ravages de la guerre, & d'une infinité d'autres bestes sauvages qu'on ne rencontre point dans nos forests. Mais ie ne prends pas garde, que voulant parler des nouveaux habitans de la Nouvelle France, ie vay discourant de la paix qu'elle possède. Difons donc que nous auons icy deux braues Cheualiers, l'un pour Gouverneur, c'est Monsieur de Montmagny: l'autre pour son Lieutenant, c'est Monsieur de l'Isle; nous y auons aussi de tres honnestes Gentilshommes; nombre de soldats de façon, & de resolution; c'est un plaisir de leur voir faire les exercices de la guerre, dans la douceur de la paix, de n'entendre le bruit des mousquetades & des canons, que par réioüissance, nos grands bois & nos montagnes répondans à ces coups par des Echos roulans comme des tonnerres innocens, qui n'ont ny [151] foudres, ny éclairs. La Diane nous réueille tous les matins, nous voyons poser les sentinelles, le corps de garde est toujours bien muni; chaque escoüade a ses iours de faction; en un mot, nostre forteresse de Kébec est gardée dans la paix comme une place d'importance dans l'ardeur de la guerre. Le reste des habitans fait un gros de diuerses sortes d'artisans, & de quelques honorables familles, qui s'est notablement accru cette année. Nos Sauvages mesmes, qui ne

to pay for the attendance of the Physicians. Would to God that souls enamored of peace could see how sweet is life remote from the gehenna of a thousand superfluous compliments, of the tyranny of lawsuits, of the ravages of war, and of an infinite number of other savage beasts that we do not encounter in our forests. But I am not taking heed,—while intending to speak of the new inhabitants of New France, I go on talking about the peace they possess. Let us say then that we have here two brave Chevaliers, one as Governor, Monsieur de Montmagny, the other as his Lieutenant, Monsieur de l'Isle. We have also some very worthy Gentlemen here, and a number of fine-looking and resolute soldiers. It is a pleasure to see them engage in their warlike exercises during the calmness of peace, to hear the noise of muskets and of cannon, only in rejoicing,—our great forests and mountains responding to these reports by Echoes rolling as innocent thunders, which have neither [151] bolts nor lightning. The Diane<sup>88</sup> wakens us every morning; we see the sentinels resting upon their arms. The guardhouse is always well supplied; each squad has its days of sentry duty. In a word, our fortress at Kébec is guarded in time of peace as is an important place in the midst of war. The remaining and greater part of the population is composed of different kinds of artisans, and of some respectable families, and has considerably increased this year. Our Savages themselves, who are not great admirers of the Universe, are astonished to see, they say, so many Captains and so many children of Captains. Among the families that have come recently, those of Monsieur de Repentigny and Monsieur de la Poterie, gallant Gentlemen, hold the first

font pas des grands admirateurs de l'Vniuers, s'étonnent de voir, difent-ils, tant de Capitaines, & tant d'enfans de Capitaines. Entre les familles qui font venuës de nouveau, celles de Monsieur de Repentigny, & de Monsieur de la Poterie, braues Gentilshommes, tiennent le premier rang. Quand on nous dit à Kébec, qu'il y auoit nombre de personnes à Tadouffac, qui venoient grossir nostre Colonie, qu'on ne voyoit là bas qu'hommes, femmes, & petits enfans; nous loüâmes Dieu, & le priaâmes de répandre sa sainte benediction sur cette nouvelle Peuplade; mais quand on nous affeura qu'il y auoit entre autres six Damoiselles, des enfans beaux [152] comme le iour: que Messieurs de Repentigny, & de la Poterie, composoient vne grosse famille, qu'ils estoient en bonne fanté; ie vous laisse à penser, si la ioye ne s'empara pas de nostre cœur, & l'estonnement de nostre esprit: tout cela redoubla par leur presence; leur grace, leur entretien nous fit voir la grande difference qu'il y a entre nos François & nos Sauvages. Qui fera maintenant difficulté de passer nos mers? puis que des enfans si tendres, des Damoiselles si delicates, des femmes naturellement apprehensives se moquent & se rient de la grandeur de l'Ocean? Finissons bien tost ce Chapitre. Reste à parler de nostre police Ecclesiastique & Ciuile; l'ay déjà dit qu'il n'y a point icy de pratique pour les Chiquaneurs. Les differens que i'y ay veu naistre iusques à present, n'ont paru que pour disparoistre bien tost; chacun est son propre Aduocat; & la premiere personne qu'on rencontre iuge en dernier ressort sans appel; s'il y a quelque chose qui merite d'estre rapporté à Monsieur le Gouverneur, il l'expedie en deux mots, ou le fait con-



rank.<sup>80</sup> When we were told at Kébec that there were many persons at Tadoussac who were coming to increase our Colony,— that nothing was seen down there but men, women and little children,— we praised God, and prayed him to bestow his holy benediction upon these new Emigrants; but when we were assured that there were, among others, six Damsels, and some children as beautiful [152] as the day, that Messieurs de Repentigny and de la Poterie were establishing a large household, and that they were in good health, I leave you to imagine if joy did not take possession of our hearts, and surprise of our minds. All this was doubled in their presence; their elegance, their conversation, showed us the great difference there is between our French and our Savages. Who will now find difficulties in crossing our seas, since children so tender, Damsels so delicate, women naturally timid, ridicule and laugh at the vastness of the Ocean? Let us quickly bring this Chapter to a close. It remains to speak of our government, Ecclesiastical and Civil. I have already said that there is no chance here for Tricksters. The quarrels which I have seen arise up to the present have appeared only soon to disappear. Every one is his own Advocate, and the first person one meets judges as a final tribunal from which there is no appeal. If there is anything that is worth reporting to Monsieur the Governor, he despatches it in two words, or has it arranged and concluded by those who may have knowledge of the affair. [153] This is not saying that one cannot proceed judicially here, and that this has not been done occasionally; but as there are no great causes for dispute, so we can have no great trials, and consequently the

clure & terminer par ceux qui peuvent auoir connoissance de l'affaire. [153] Ce n'est pas qu'on ne puisse proceder icy iuridiquement, & que par fois on ne l'ait fait; mais comme il n'y a point de grandes occasions de disputer, aussi n'y peut-il y auoir de grands procez, & par consequent toute la police est douce, & agreable. Il y a par tout quelques esprits plus libertins, qui croient que les loix les plus douces font des chaines; mais leurs mécontentemens font les maladies de leur esprit, & non la rigueur des ordonnances qui n'ont point d'amertume. Au reste celles qui se font icy, y sont gardées en mesme temps. En voicy des preuues. Le vingt neufiesme Decembre de l'an mil six cens trente cinq, furent mises à vn pillier deuant l'Eglise, des affiches & defenes, sur certaines peines; de blasphemer, de s'enyurer, de perdre la Messe & seruice diuin aux iours de Festes. En suite dequoy, vn carcan fut attaché au mesme pilier, & vn cheualet aupres, pour les delinquants; où fut mis par effet le sixiesme Ianuier vn yurogne & blasphémateur. Et le vingt-deuxiesme, vn de nos habitans fut condamné à cinquante liures d'amende pour auoir fait enyurer quelques Sauvages. Les meilleures loix du monde [154] ne valent rien, si on ne les fait garder. Pour la Iurisdiction Ecclesiastique, elle ne s'est encor exercée que dans les cœurs, & dans les consciences. Veritablement nous auons sujet de benir Dieu, voyant que l'accroissement de nos Parroissiens est l'augmentation de ses loüanges. Les premiers sacrifices de la Messe, que nous presentâmes en ces contrées furent offerts dans vn meschant petit todis, qui maintenant nous feroit honte; nous-nous seruîmes par apres d'une

whole system of government is mild and agreeable. Everywhere there are libertine spirits who consider the mildest laws as chains; but their discontent is a disease of the mind, and does not arise from the severity of the laws, which are in no wise characterized by bitterness. Furthermore, those laws enacted here are also observed. Here are some proofs of this. On the twenty-ninth of December of the year one thousand six hundred and thirty-five, there were placed upon a pillar in front of the Church certain notices and prohibitions, with certain penalties, against blasphemy, drunkenness, failing to attend the Mass and divine services on Holydays. In pursuance of which an iron collar was fastened to the same pillar, and a chevalet<sup>30</sup> near by for the delinquents; and here in fact, on the sixth of January, a drunkard and blasphemer was placed; and on the twenty-second, one of our residents was condemned to fifty livres fine for having made some Savages drunk.<sup>31</sup> The best laws in the world [154] are of no value, if they are not observed. As to Ecclesiastical Jurisdiction, it is only exercised as yet in the hearts and consciences. Truly, we have reason to bless God, seeing that the increase of our Parishioners is the augmentation of his praises. The first sacrifices of the Mass that we presented in this country were offered in a wretched little hut that we would be ashamed of now; afterwards we used a room, then they had a Chapel built. They have tried to change it into a Church, enlarging it by half or thereabout; and with all that, on Fête-days the first two Masses which are said at Kébec are so frequented that this large Chapel, or this little Church, is full *usque ad cornu altaris*, from one end to the

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chambre, puis on fit bastir vne Chapelle; on a tafché de la changer en Eglife, l'augmentant de moitié, ou enuiron, & avec tout cela les iours de Feftes, les deux premieres Meffes qui fe difent à Kébec font fi frequentées, que cette grande Chapelle, ou cette petite Eglife fe voit remplie *vsque ad cornu altaris*, d'vn bout à l'autre. Le feruice fe fait maintenant avec folemnité; outre les Meffes baffes, on en chante vne tous les Dimanches & toutes les Feftes, où se fait l'Eau benifte, & le Pain benit; on recite le Profne pour l'instruction des plus ignorans, on ne manque pas de prefcher en fon temps, d'expliquer le Catechifme apres les Vefpres. Nos Francois y affiftent, [155] les vns pour y efre mieux instruits, les autres pour donner courage aux enfans, qui font auffi bien qu'en aucune Parroiffe que i'aye veu en France. Si toft qu'on nous eut logé proche de l'Eglife, le Pere Lallemand commençant d'habiter cette Refidence donna en mefme temps commècement à fes folennitez: le Pere de Quen luy a fuccedé dans la mefme affection & fplendeur. Je confeffe ingenuement que mon cœur s'attendrit la premiere fois que i'affiftay à ce diuin feruice, voyant nos Francois tous réjotîs d'entendre chanter hautement & publiquement les loüanges du grand Dieu au milieu d'vn Peuple barbare, voyans de petits enfans parler le langage Chrestien en vn autre monde. Il me sembloit qu'vne Eglife bien reiglée où Dieu est feruy avec amour & respect, auoit trauerfé la mer; ou que ie me trouuois tout d'vn coup dans noftre France, apres auoir passé quelques années au païs des Sauuages: ce qui vous est commun en l'Ancienne France, & qui ne touche que les ames les mieux difposées, nous réioüit iufques au

other. The service is now conducted with solemnity; besides the low Masses, one is sung every Sunday and every Fête-day, when the holy Water and Bread are blessed; a Lecture is given, for the instruction of the more ignorant; and there is preaching at the proper time, and an explanation of the Catechism after Vespers. Our French are present,— [155] some to be better instructed, others to give courage to the children, who do as well as in any Parish I have ever seen in France. As soon as we had been lodged near the Church, Father Lallemand, who had just begun to live at the Residence, at the same time initiated its solemnities; Father de Quen has succeeded him with the same inclination for ceremony. I frankly confess that my heart melted the first time I assisted in this divine service, at the sight of our Frenchmen so greatly rejoicing to hear sung aloud and publicly the praises of the great God in the midst of a barbarous People, at the sight of little children speaking the Christian language in another world. It seemed to me that a well-regulated Church, where God is served with love and respect, had crossed the sea; or that I found myself all of a sudden in our own France, after having passed some years in the country of the Savages. What is a common thing for you in Old France, and touches only the best-disposed souls, rejoices us to the bottom of our hearts in our little Churches built of foreign wood. As often as we present to the God of Heaven [156] the adorable sacrifice of the Altar, in some new place, it seems to us that we banish therefrom the demons, and that we take possession of these lands in the name of Jesus Christ our sovereign Lord and Master, whom we wish to see reigning fully in the

fond du cœur dans nos petites Eglises basties de bois estranger. Autât de fois que nous presentons au Dieu du Ciel [156] l'adorable sacrifice de l'Autel, en quelque nouuel endroit, il nous semble que nous en bannissons les demons, & que nous prenons possession de ces terres au nom de Iesus Christ nostre souuerain Seigneur & Maistre, que nous desirons de voir regner pleinement dans les cœurs de nos François, & dans la creance de nos Sauvages. Le zele de Monsieur Gand à procurer de toutes ses forces, que nos François aiment ces deuotions solennelles & publiques, me semble fort louable: mais les ordonnances de Monsieur nostre Gouverneur, son exemple tres-remarquable, & la pieté des plus apparens tiennent tout en deuoir, qui refusera d'assister à l'explication du Catechisme, puis que ces personnes de merite & d'authorité l'honorent de leur presence, & prennent vn grand plaisir d'entendre par fois chanter en langue Sauvage l'oraïson du Fils de Dieu, & les articles de nostre creance par les bouches encor enfantines de petits garçons, & de petites filles Françoises & Sauvages. Dieu soit loué dans le temps & dans l'eternité par les langues de toutes les Nations de la terre.

Je m'oublois de dire que l'establissement [157] d'vn College fert encor beaucoup pour le bien du pays: aussi quelques personnes tres-honnestes nous sçauent fort bien dire, que iamais elles n'eussent passé l'Ocean pour venir en la Nouvelle France, si elles n'eussent eu cognoissance qu'il y auoit des personnes capables de diriger leurs consciences, de procurer leur salut, & d'instruire leurs enfans en la vertu, & en la cognoissance des Lettres.

hearts of our French and in the belief of our Savages. Monsieur Gand's zeal in exercising all his energies to cause our French to love these solemn and public devotions, seems to me very praiseworthy. But the regulations of Monsieur our Governor, his very remarkable example, and the piety of the more prominent people, hold all in the line of duty. Who would refuse to attend the explanation of the Catechism, since these persons of worth and authority honor it with their presence, and take great pleasure in occasionally hearing sung in the Savage language the prayer of the Son of God, and the articles of our belief by the still childish mouths of little boys and girls, French and Savage? God be praised through time and through eternity by the tongues of all the Nations of the earth.

I forgot to say that the establishment [157] of a College is also of great service for the welfare of the country.<sup>28</sup> Also, a number of very respectable persons can assure us that they would never have crossed the Ocean to come to New France, if they had not known that there were persons there capable of directing their consciences, of procuring their salvation, and of instructing their children in virtue, and in the knowledge of Letters.

## CHAPITRE IX.

RÉPONSES À QUELQUES PROPOSITIONS QUI M'ONT  
ESTÉ FAITES DE FRANCE.

**Q**UELQUES personnes de condition m'ont fait proposer sous main, & de diuers endroits, certaines difficultez dont elles desirent estre éclaircies, pour se refoudre à passer en ces contrées. Il est raisonnable de leur satisfaire avec fidelité.

I. On demande si le país est hors des incurfions de l'Efpagnol, & là dessus on desire vne Chorographie pour voir la distance qu'il y a entre la nouvelle France, & les terres qu'il possède en l'Amérique.

[158] Je responds qu'il n'est pas besoin de Chorographie pour cognoistre cét éloignement; adiouftez que ie n'en fçaurois faire que sur les cartes qui on déia cours, n'en ayant ny le temps, ny le loisir, ny les moyens de me transporter en tant d'endroits pour prendre les hauteurs necessaires; neantmoins ce que ie vay dire satisfera pleinement à la demande. L'Efpagnol ne nous fçauroit venir trouver que par mer ou par terre: de venir par terre c'est l'impossibilité mesme, & quiconque a tant soit peu de cognoissance du País se rendroit ridicule, s'il apprehendoit sa venuë au travers de tant de centaines de lieuës de bois, de forests, de fleuves, de lacs, & de montagnes. Pour venir par eau, il a vn tres-grand chemin à faire, car entre nous & luy il y a toute la Floride, & peut-estre plusieurs autres contrées au de-



## CHAPTER IX.

ANSWERS TO SOME PROPOSITIONS SUBMITTED TO ME  
FROM FRANCE.

SOME persons of standing have caused to be proposed to me, privately and from different places, certain difficulties in regard to which they wish to be enlightened, in order to decide whether to cross over into these countries. It is reasonable to give them exact and satisfactory answers.

I. It is asked whether this country is beyond the incursions of the Spaniard; and thereupon a Chorography is desired, to see the distance there is between new France and the lands he possesses in America.

[158] I answer that there is no need of a Chorography to know this distance; besides, I could only indicate it on the maps already in circulation, having neither the time, nor the leisure, nor the means of visiting so many places to take the necessary altitudes; nevertheless, what I am going to say will fully satisfy the question. The Spaniard could only come to us by sea or by land. To come by land is impossibility itself, and he who has ever so little knowledge of the Country would make himself ridiculous by fearing his approach across so many hundreds of leagues of woods, of forests, of rivers, of lakes, and of mountains. To come by water, he has a long voyage to make; for between him and us there is the whole of Florida, and perhaps several

là; toute la Virginie & toutes les autres terres qui appartiennent à la France, qui font de tres-grande estenduë. Ce n'est pas tout, ayant trouué l'emboucheure de nostre grand fleuve, il faut monter quasi deux cens lieuës selon les mariniers, qui ne donnent qu'environ dix-sept lieues & demy pour degré. Que si nous fuiuons [159] les Geographes qui en assignent vingt-cinq, il faut monter plus de trois cens lieues sur cette grande Riuere pour nous rencontrer: & quand tout ce chemin feroit fait, nous sommes maintenant en tel estat & en tel nombre, que nous ne craindrions pas ses forces. Si Monsieur de Champlain eust eu des viures, & de la poudre, & autres munitions de guerre, iamais l'Anglois ne fust entré dās le fort de Kébec; il auoit le courage trop bon, & la place estoit d'ailleurs trop tenable, bien que ce ne fust encore rien, au prix de ce qu'on y a adiousté, & qu'on y adiuste tous les iours. Pour les munitions de bouche, on nous en enuoye tousiours pour deux ans, & si nous ferons bien-toft sur le poinct de nous nourrir icy de nostre trauail. Mais c'est ce qu'on me demande en second lieu.

II. Si défrichant les terres & les labourant, elles produiront assez pour leurs habitans.

Je responds qu'ouy; c'est le sentiment de ceux qui s'y entendent. Le Sieur Giffard qui n'a défriché que durant deux ans, & encor laissant plusieurs fouches, espere recueillir cette année, si son bled [160] correspond à ce qu'il montre maintenant, pour nourrir vingt personnes: dés l'an passé il recueillit huit poinçons de fourment, deux poinçons de pois, trois poinçons de bled d'Inde; & tout cela au moyë de sept hommes qui ont encor esté bien diuertis à bastir,

other countries beyond; all of Virginia, and all the other lands which belong to France, which are of vast extent. This is not all; after having found the mouth of our great river, he would have to go up about two hundred leagues, according to the sailors, who only allow about seventeen leagues and a half to a degree. So if we follow [159] the Geographers, who make it twenty-five leagues, he would have to come over three hundred leagues up this great River to reach us; and, when all this distance is covered, we are now in such a condition and in such numbers that we do not fear his forces. If Monsieur de Champlain had had food and powder and other munitions of war, the English would never have entered the fort of Kébec. He had the right kind of courage, and the place was besides easy enough to hold, although it was nothing compared to what has been added and is being added to it every day. As to provisions, they always send us enough for two years; and indeed we shall soon be in a condition to support ourselves from our own labor. But that is what I am asked in the second place.

II. The land being cleared and ploughed, will it produce enough for the inhabitants?

I answer, yes; this is the opinion of those who understand the subject. Sieur Giffard, who has been clearing the land for only two years, and still leaving a great many stumps, hopes to harvest enough this year, if his wheat [160] yields in proportion to present indications, to maintain twenty persons. The last year's harvest was eight puncheons of wheat, two puncheons of peas, three puncheons of Indian corn; and all this was done by the labor of seven men, who were at the same time engaged in

à faire des foins, & à d'autres manufactures; la terre est bonne, toutes ne font pas semblables.

III. S'il y a esperance que les pommiers & autres arbres fructiers y puissent porter du fruit.

Je n'en puis répondre avec assurance, pour n'en auoir aucune experience oculaire. Le sieur Hebert auoit planté quelques pommiers pendant sa vie, qui ont porté de fort bons fruits, à ce qu'on m'assure; le bestail a gasté ces arbres; nous auons greffé quelques sauuageons cette année, les antes font tres-bien reprises. Le temps nous apprendra ce qui en est; on voit icy des poiriers, pommiers, pruniers, cerisiers; & autres arbres portans des fruits sauuages; s'ils resistent aux rigueurs de l'hyuer; ie ne vois pas pourquoy ils doivent mourir pour estre antez de bons greffes. Il y a en quelques endroits force lambruches chargées de [161] raisins; quelques-vns en ont fait du vin par curiosité, i'en ay goûté, il m'a semblé fort bon. Plusieurs tiennent pour certain que la vigne retüffiroit icy, & comme i'oppofois la rigueur des froids, on me répondit que les seps feront en assurance tout l'Hyuer souz la neige, & qu'au Printemps on ne doit pas tant craindre que les vignes gelent, comme on fait en France, pour ce qu'elles ne s'auanceront pas si tost. Tout cela semble probable.

IV. Combien vingt hommes feroient de temps à défricher vn arpent de terre? ce que cousteroit vn chacun à nourrir durant vn an? & quelles prouisions il faudroit faire?

Vingt hommes défricheront en vn an trente arpens de terre, au net, en forte que la charuë y passe; s'ils estoient interressez dans l'affaire, peut estre en feroiët-ils dauantage; il y a des endroits bien plus aisez les

building, in making hay, and in other work. His land is good; not all is like it.

III. Is there any hope of apple and other fruit trees producing fruit here?

I cannot answer positively, as I have had no ocular proof of this. *Sieur Hebert* planted some apple trees during his lifetime, which have borne some very good fruit, as I have been assured; but the cattle spoiled these trees. We have grafted some wild trees this year, and the scions have united very well. Time will show us what there is in it. One sees here pear, apple, plum, cherry, and other trees bearing wild fruit; if they can stand the severity of the winter, I do not see why they should die for being grafted with good shoots. In some places there are many wild vines loaded with [161] grapes; some have made wine of them through curiosity; I tasted it, and it seemed to me very good. Many are sure that the vine would succeed here; and, when I urged against this the rigor of the cold, they replied that the vine-stock will be safe all Winter under the snow, and that in the Spring it need not be feared that the vines will freeze as they do in France, because they will not sprout so early. All this seems probable.

IV. How long would it take twenty men to clear an arpent of land? What would it cost apiece to maintain them for a year? And what provisions would it be necessary to furnish?

Twenty men will clear in one year thirty arpents of land, so clean that the plow can pass through it; if they had an interest in the matter, perhaps they would do more. There are some places which are much easier than others. The usual task for each man is an arpent and a half a year, if he is not en-

vns que les autres; la tafche ordinaire de chaque homme par an eft vn arpent & demy, n'eftant point diuerty en d'autres chofes. On donne à chacun pour fon viure deux pains d'environ fix ou fept liures par femaine, c'eft à dire qu'il faut vn poinffon de farine par an, [162] deux liures de lard, deux onces de beurre, vne petite mefure d'huile, & de vinaigre, un peu de moluë feiche, c'eft environ vne liure, vne écuelée de pois, c'eft environ vne chopine, tout cela par femaine. Pour leur boiffon, on leur donne vne chopine de fydre par iour, ou vn pot de biere, & par fois vn coup de vin, comme aux bonnes feftes. L'hyuer on leur donne vne prife d'eau de vie le matin, fi on en a. Tout ce qu'on peut retirer fur le Païs, foit par la chaffe, ou par la pefche, n'eft point compris là dedans. Suiuant ce memoire on peut voir ce qu'il coufte pour nourrir vn homme, & les prouifions qu'il faut faire. Je ne parle point des autres rafraichiffemens, qu'il eft bon d'apporter, des pruneaux, ris, rai-fins, & autres chofes qui peuuent feruir pour les malades. Je ne parle non plus des habits, des couuertes, des mattelats, & autres chofes femblables, qu'vn chacun peut apporter felon fa condition, & felon fon pouuoir.

V. Comme eft fait le grand Fleuue faint Laurent, quels font les riuages, iufques où vont les grands Nauires, de quel port font ceux qui montent iufques [163] à Kébec, & iufques aux trois Riuieres, quel eft l'efat des fortifications qu'on a fait pour la feureté du Païs.

Voilà bien des demandes tout à la fois, aufquelles il eft bien difficile de répondre, fans faire de longues pourmenades. Quand on monte à Kébec, & qu'on a

gaged in other work. As rations, each one is given two loaves of bread, of about six or seven pounds, a week,—that is, a puncheon of flour a year; [162] two pounds of lard, two ounces of butter, a little measure of oil and of vinegar; a little dried codfish, that is, about a pound; a bowlful of peas, which is about a chopine [pint],—and all this for one week. As to their drinks, they are given a chopine of cider per day, or a quart of beer, and occasionally a drink of wine, as on great fête-days. In the winter they are given a drop of brandy in the morning, if one has any. What they can get from the Country, in hunting or fishing, is not included in this. By following this memorandum, one can see what it costs to keep a man, and the provisions that must be supplied. I say nothing of the other edibles which it is well to bring,—prunes, rice, raisins, and other things that can be used for the sick. Neither do I speak of the clothes, blankets, mattresses, and other such things, that every one can bring according to his condition and ability.


V. How is the great saint Lawrence River formed? What kind of banks has it? How far up do the great Vessels go, and of what burden are those which go up as far [163] as Kébec and the three Rivers? What is the condition of the fortifications that have been made for the safety of the Country?

Here are a great many questions, all at once, which it is difficult to answer without making long journeys. When you come up to Kébec and have the wind astern, you hardly notice the banks of the great River, which sometimes do not appear at all, either from their great distance, the River being very wide, or from the fogs that obscure the view. To coast along

le vent en poupe, on ne s'arreste gueres à remarquer les riuës du grand Fleuue, qui par fois ne parroiffent point, foit pour leur esloignement, le Fleuue estant fort large, foit pour les bruines qui en déroberent la veuë. D'aller cottoyer ces riuages, il faudroit faire quatre cës lieues, & mener des hõmes & des viures pour vn long-tëps. Si faut il toutesfois donner quelque réponse. Quand on est entré dans les terres, on rencontre vn Golphe grand comme vne mer: montant plus haut ce Golphe se change en vn Fleuue fort large, car à peine en voit-on les riuës nauigeant au milieu. Il se va toufiours estreffissant: en forte neantmoins qu'il a bien encor dix lieuës de large à plus de cent lieuës de son emboucheure. Deuant Kébec, où il se rétreint fort, il a six cens septante deux toifes, on l'a mesuré sur la glace: quatre lieuës au dessus il élargit encore [164] son lict, & deuant l'habitation des trois Riuieres, qui est à trente lieuës au dessus de Kébec, il a bien encor deux ou trois mille pas communs; comme ie l'écriuy l'an passé: vn peu plus haut, il fait le grãd Lac de faint Pierre, large d'environ sept lieuës. Ce Roy de tous les Fleuues est bordé, tantost de montagnes, tantost d'un païs plat, ou bien peu releué. J'ay souuent nauigé de Kébec aux trois Riuieres. J'ay remarqué des riuës pierreuses, d'autres fablonneuses; en d'autres on trouue de l'argille, des terres grasses, tres-bonnes pour faire de la brique; le Païs est beau & bien agreable, entre-couppé de riuieres, de ruisseaux, de torrens qui viennent des terres. Les Sauuages m'ont monstré quelques endroits, où les Hiroquois ont autrefois cultiué la terre. J'vse, à mon aduis de redite; mais ceux qui demandent ces réponses le souhaittent ainsi. Ce Fleuue de-



these shores, you would have to make four hundred leagues, and carry men and provisions for a long time. Yet I must give some answer. Upon entering these lands, you encounter a Gulf as large as a sea; farther up, this Gulf changes into a very broad River, for you can scarcely see the banks while sailing in the middle of it. It keeps on narrowing, and yet it is fully ten leagues wide at more than a hundred leagues from its mouth. Opposite Kébec, where it becomes very narrow, it is six hundred and seventy-two toises wide, this distance having been measured on the ice. Four leagues farther up, its bed widens [164] out again, and opposite the settlement of the three Rivers, which is thirty leagues above Kébec, it is still two or three thousand ordinary paces in width, as I wrote last year; a little higher it forms the great Lake of saint Peter, about seven leagues wide. This King of all Rivers is bordered sometimes by mountains, sometimes by a flat country, or by land but slightly elevated. I have often navigated it from Kébec up to the three Rivers. I have observed that some of the banks are rocky, others sandy; upon others one finds clay,—heavy soil, very good for making brick. The Country is beautiful and very attractive, intersected by rivers, brooks, and torrents issuing from the ground. The Savages pointed out to me some places where the Hiroquois once cultivated the land. It seems to me I am going into repetitions, but those who ask for these answers wish it so. This River from the Cape of saint Lawrence, that is, from its mouth, up to Tadoussac flows partly toward the Northwest, a quarter from the West, partly toward the West, a quarter from the Southwest, according to Monsieur Cham-



puis le Cap de faint Laurens; c'est à dire depuis son emboucheure iusques à Tadouffac, tire en partie au Nordouëst, quart d'Oüest, en partie à l'Oüest, quart de Suroüest, selon les cartes de Monsieur de Champlain: car ie n'ay point fait ces obseruations voguant deffus, ne me figurant [165] pas que cela fust necessaire à mon deffein. Pour la grandeur des Vaiffeaux qui peuuent entrer dans ce Fleuue, ie me persuade que tous ceux qui marchent en assurance sur l'Ocean peuuent venir en seureté iusques à Tadouffac, & peut-estre encor iusques à Kébec, & vn peu plus haut: neantmoins on n'y en fait ordinairement monter que de cent à deux cens tonneaux: au delà de Kébec on n'enuoye que des Barques, qui passent bien loing au deffus des trois Riuieres. C'est assez sur ce point. I'ay répondu au Chapitre precedent à la demande des fortifications.

VI. Remarquer la qualité des terres, exprimer celles qui sont propres au labourage, au plant, aux pasturages; s'il fera necessaire pour les labourer de harnois, de bœufs, de chevaux, quelles graines on peut apporter.

Si tous nos grands bois estoient abbatus, ie satisferois bien aisément à ces demandes; mais comme ils sont encor debout, & qu'on ne les visite pas aisément; ie diray que i'ay veu de bonnes & de mauuaises terres aux lieux que i'ay frequenté. Il faut philosopher sur ce point de [166] la Nouvelle France, comme de l'Ancienne. Il y a des terres fertiles, en quelques endroits des sables, en d'autres il y a des prairies, & des lieux tres propres pour en faire. Je croy qu'il y a quelques quartiers propres pour la vigne, pour le plant; mais tout cela n'est pas rassemblé: & c'est ce

plain's maps; for I have not made these observations while sailing upon it, not supposing [165] that that would be necessary for my purposes. As to the size of the Ships that can enter this River, I am persuaded that all those which can sail the Ocean with safety can safely come up as far as Tadoussac, and perhaps even to Kébec, and a little higher. However, they do not generally bring vessels up here except those of one hundred to two hundred tons. Beyond Kébec only Barks are sent, which pass far above the three Rivers. Enough upon this point. As to the question about fortifications, I have answered it in the preceding Chapter.

VI. In regard to the quality of the soils, to describe those which are suitable for tillage, for planting, for pasture; whether it will be necessary to work them with teams of oxen, or horses; what grains will they bear?

If our great forests were leveled, I could very easily answer these questions; but as they are still standing, and as one does not easily visit them, I will say that I have seen both good and bad land in the places I have frequented. One must reason about [166] New France in this respect the same as one does about the Old. There are fertile lands, in some places sand, in others meadows, and places very fit to make meadows. I believe there are some quarters adapted to vines, to plants; but all these are not together, and yet this is what one would desire. In these beginnings, as all these experiments have not yet been made, I cannot indicate the peculiar quality of every soil with certainty. The three Rivers seems to me like Anjou; it is a sandy country, and I believe the vine would flourish there. Kébec

pendant ce qu'on desireroit. En ces commencemens, comme on n'a point encor fait toutes ces experiences; ie ne scaurois marquer la propriété d'aucun terroir avec assurance. Les trois Riuieres me semblent comme l'Anjou; c'est vn país sablonneux, ie croy que la vigne s'y plairoit. Kébec est diuersifié, il y a des endroits fort bas, les bleds y pourront estre bons, sur le haut la vigne & les bleds y pourroient profiter; pour le bled, l'experience en fait foy; on peut faire des prairies en mille endroits. Il y en a sur le bord du grand Fleuve, mais les marées les incommodent. Il n'est pas besoin d'apporter des grains pour semer, on en trouuera icy en échange d'autre bled, ou autre chose. Le bled marais semé au renouveau reüssit bien mieux que le bled semé deuant l'hyuer; ce n'est pas que je n'en aye veu de tres-beau semé en Octobre. [167] Mais comme on ne scait pas bien encor reconnoistre le temps & la nature du sol & du climat, il est plus assure de le semer au Printemps, que deuant l'Hyuer; l'orge commun, & l'orge mondé reüssissent en perfection: le seigle y vient fort bien; au moins ie puis assurer que j'ay veu croistre icy de tous ces grains aussi beaux comme en France. Les pois sont plus tendres & meilleurs que ceux qu'on y apporte par la nauigation. Les herbes potageres y viennent fort bien, il en faut apporter des graines. Il est vray que le voisinage des forests, & tant de bois pourry, dont les terres se font comme formées & nourries, nous engendrent par fois des vermines qui rongent tout: ces animaux venans à mourir parmy les chaleurs de l'Esté tout vient en perfection; mais quelquefois plus tard qu'il ne faudroit pour retirer des graines & des semences. Nous auons icy des bœufs

is diversified; there are very low places where wheat might do well, upon the heights the vine and wheat might flourish. As to wheat, experience has given us faith. Meadows can be made in a thousand places. There are some upon the borders of the great River, but these are greatly injured by the tides. There is no need to bring over grains as seed; they will be found here in exchange for other grains, or something else. March wheat sown in the spring succeeds better than wheat sown before winter. Not that I have not seen some very fine wheat that was sown in October. [167] But as we are not yet thoroughly acquainted with the weather and the nature of the soil and climate, it is safer to sow in the Spring than before the Winter. Common barley and hulled barley succeed to perfection, and rye does very well; at least I can assert that I have seen all these grains grow here, as beautiful as they have in France. The peas are better and more tender than those they bring over in ships. Pot-herbs do very well, but the seeds must be brought over. It is true that the nearness of the forests, and so much rotten wood, of which the land is, as it were, formed and nourished, engender, at times, insects which gnaw everything; as these animals die during the heat of Summer, everything comes to perfection, but sometimes later than is desirable to secure the grain and seed. We have here oxen and cows, which we use to cultivate the cleared land; this year some asses have been brought over, which will be of great service; horses could be used, but there is no hurry about bringing them.

VII. Is building stone to be found there, [168] also clay, sand? All these are here in abundance in some

& des vaches qui nous seruent à labourer les terres défrichées: on a cette année amené quelques afnes qui rendront de tres-bons seruices: les cheuaux pourroient seruir, mais rien ne presse d'en amener.

VII. Trouue-t'on de la pierre pour bastir, [168] de l'argille, du sable? Tout cela est icy en abondance en quelques endroits, en d'autres non: à deux lieuës à la ronde de Kébec on fait de la chaux, on tire de bonnes pierres à bastir, qui se taille fort bien; on y fait d'excellente brique; le sable se trouue quasi par tout.

VIII. Remarquer les commoditez que le pays produit pour la vie de l'homme, les especes d'animaux, &c.

La chasse des oifeaux de riuere est abondante en son temps, c'est à dire au Printemps & à l'Automne; mais comme elle est fort battuë aux endroits plus habitez, elle s'éloigne de plus en plus: il y a des Isles toutes pleines d'Oyes, d'Outardes, de Canar[d]s de diuerfes especes, de Sarcelles, & d'autre Gibbier: comme on s'occupe aux choses les plus necessaires, on va peu fouuent apres ces animaux. Il y a des Elans, des Castors, des Porcs-épics, des Lièvres, & quelques bestes fauues, cōme des Cerfs; vne espece de vaches, qui semblent auoir quelque rapport aux nostres. Cette chasse des plus grandes testes n'appartient quasi encor qu'aux Sauuages, qui éloignent par leurs courfes ces animaux de nos habitations; [169] quelques Francois neantmoins ont tué des Elans, mais peu: le temps viendra qu'on pourra les domestiquer, & en tirer de tres bons seruices, traifnant sur la neige les bois & autres choses dont on aura besoin: ces Messieurs en nourrissent trois, deux males & vne femelle; nous verrons comme ils reussiront; s'ils s'ap-

places, in others not. For a distance of two leagues round about Kébec lime is made; good building stone is quarried, which can be easily cut; excellent brick is made, and sand is found almost everywhere.

VIII. Notice what the country furnishes to sustain human life, the kinds of animals, etc.

Game among river birds is abundant in season, that is, in the Spring and Autumn; but as it has been so greatly disturbed in the more inhabited localities, it is going farther and farther away. There are Islands which are full of Geese, Bustards, Ducks of various kinds, Teal and other Game; but, as we are occupied with more necessary affairs, we do not often engage in hunting these animals. There are Elks, Beavers, Porcupines, Hares, and some of the deer family,—such as the common red Deer, and a kind of cow that appears to have some affinity with ours.<sup>28</sup> This chase of the larger animals is as yet mainly indulged in by the Savages, who, by the pursuit of them, have driven these animals from our settlements; [169] some of the French, however, have killed Elks, but not many. The time will come when they can be domesticated, and we shall make good use of them, having them drag over the snow the wood and other things which we shall need; these Gentlemen are keeping three of these animals, two males and one female, and we shall see how they will succeed; if they become tame, it will be easy to provide for them, as they eat nothing but wood. In time, parks can be made, in which to keep Beavers; these would be treasure-houses, besides furnishing us with fresh meat at all times. For if one sees so many ewes, sheep, and lambs in France, although the Ewe generally bears but one lamb-a year,

priuoisent il fera aisé de les nourrir, car ils ne mangent que du bois. On pourra quelque iour faire des parcs pour tenir des Castors; ce feroit vn threfor, outre qu'on auroit en tout temps de la chair fraifche. Que si on voit tant de brebis, tant de moutons, & tant d'aigneaux en France, encor que la Brebis pour l'ordinaire ne face tous les ans qu'un aigneau; ie vous laiffe à penser combien les Castors se multiplieroient dauantage, puis que la femelle en porte plusieurs.

Pour le poiffon il est icy comme en son empire; il y a vn grand nombre de Lacs d'Estangs, & de Riuieres tres-poiffonneufes. Le grand fleuee est remply d'Esturgeons, de Saumons, d'Alofes, de Brochets, de Barbuës, de poiffons dorez, de poiffons blancs, de Carpes de diuerfes especes, d'Anguilles &c. non qu'on les [170] prenne en mesme quantité par tout, mais il y a des endroits où la pesche semble prodigieuse. De l'heure que i'écris cecy, voila vn garçon qui apporte vingt-cinq ou trente Barbuës prises en vne nuit. Il y a des Lacs où on se peut nourrir de poiffon hyuer & esté: nos François cét hyuer passé y prenoient des Brochets de trois ou quatre pieds, des Esturgeons de quatre ou cinq pieds, & d'autres poiffons en abondance: c'est vn Sauvage qui m'en decouurit l'industrie. Elle fait maintenant grand plaisir à nos François qui font aux trois Riuieres, où la pesche sans mentir surpasse la creance qu'on en peut auoir; il n'en est pas de mesme par tout. Quand on pourra faire icy comme on fait en France, que les vns s'addonnent feulement à pescher, les autres à chasser, d'autres à cultiuer la terre, d'autres à bastir, on fera foulagé autant qu'en France: mais nous ne pouuons pas encore esperer cela, n'estans pas en assez grand nombre.



I leave you to imagine how much more Beavers will multiply, since the female bears several.

As to the fish, he is here, as it were, in his empire. There are a great many Lakes, Ponds, and Rivers, filled with them. The great river is full of Sturgeon, Salmon, Shad, Pike, Flounders, goldfish, whitefish, Carp of different kinds, Eels, etc. Not that they [170] can be caught everywhere in the same abundance, but there are places where the quantity of fish seems marvelous. While I am writing this, here comes a boy bringing twenty-five or thirty Flounders, caught in one night. There are some Lakes where one could live on fish, winter and summer. This last winter our French caught Pike there three or four feet long, Sturgeons of four or five feet, and other fish in abundance. It was a Savage who made me acquainted with this trade. It is now being enjoyed by our French at the three Rivers, where the fishing, to tell the truth, exceeds all ideas that we may have of it; but it is not that way everywhere. When we can do here as we do in France, where certain ones give themselves up solely to fishing, others to hunting, others to tilling the soil, others to building, we shall have as many comforts as we do in France; but we cannot yet hope for that, as there are not enough of us.

IX. What kind of merchandise can we send from here to France, such as Peltries; Codfish, dry and fresh; oil of the Whale, and of other big fish? What minerals can be found here, [171] gummy woods which produce resin, Pines, Firs, Cedars, Oak planks, materials with which to build our Ships?

I answer that all these things are found in this country, but there are not yet enough people here to

IX. Quelles marchandises on peut enuoyer d'icy en France, comme les Pelleteries, les Mouluës feiches, & vertes, les huiles de Baleine & d'autres grands poiffons, les mineraux que l'on y peut trouuer, [171] les bois goumeux qui donnent la refîne, les Pins, Sapins, Cedres, les ais de Chefnes, la commodité de bafir des Nauires.

Ie répons que tout cela se trouue en ce pays-cy : mais il n'est pas encor assez fort de monde pour recueillir ses richesses. Nous auons de la Moluë à nostre porte, pour ainfi dire; on la vient pêcher de France dans nostre grand fleue à Gaspé, à l'Isle percé, à Bonauenture, à Miskou; & cependant la Moluë qu'on mange à Kébec vient ordinairement de France, pource qu'il n'y a point encore assez d'hommes icy pour descendre à cette pêche. I'en dis de mesme du charbon de terre & du plaftre; tout cela se trouue icy, mais il faut des vaiſſeaux pour l'aller querir; ces forces nous manquent encor, pource que le foin principal doit estre de se loger, fortifier, & défricher la terre. Les Basques viennent tuer les Baleines iufques dans Tadouffac & plus haut; on s'efforcera cette année, me dit-on, de prendre des Marfoins, ou des Baleines blanches, qui paſſent ſans nombre deuant Kébec: il y a ſi lōg temps que nous les voyons ſe pourmener deuant nos yeux, & cependāt [172] les affaires plus preſſantes ont retardé iufques icy cette entrepriſe; & encor ſ'il les falloit aller chercher à dix ou vingt lieuës d'icy, on les y laifferoit dans leur liberté: tout ſe fera en ſon temps. Quelques perſonnes ſoigneuſes de leurs affaires, telles qu'il en faut en ce pais-cy, me témoignent qu'elles enuoyent en France du Mairin, & des ais de Chefne, & quelques autres bois pour des Nauires iufqu'à la valeur de dix mille

gather in its riches. We have Codfish at our door, so to speak. They come from France to fish for it in our great river, at Gaspé, at l'Isle percé, at Bonaventure,<sup>84</sup> at Miskou; and yet the Codfish that is eaten at Kébec generally comes from France, because there are not yet enough men here to go down to that fishery. I can say the same of the coal and gypsum,—these are found here, but ships are needed to go and get them; these forces are as yet lacking, for our chief care must be to provide for lodgings, fortifications, and the clearing of the land. The Basques come up as far as Tadoussac, or farther, to kill Whales; effort will be made this year, I have been told, to take Porpoises, or white Whales, which pass in numberless shoals before Kébec.<sup>85</sup> For a long time we have seen them swimming before our eyes, and yet [172] more urgent affairs have thus far retarded this enterprise. And yet, if it were necessary to go ten or twenty leagues from here to get them, they would be let alone. Everything will come in its turn. Some persons of good business ability, such as are needed in this country, assure me that they are sending to France Clapboards, Oak planks, and those made of other woods, for Ships, to the value of ten thousand francs; and all this has not taken one year's work, for they have been engaged part of the time in clearing the land. I should like to have fifty such families here, but not all are so capable. If any profit can be made out of Firs, Cedars, Pines, Spruce, there are plenty of them here and in many places. As to the mines, the land must first be cleared, because we must not expect from France the quantity of flour necessary for so many mouths, and for so many persons who will have to

francs, & tout cela n'est pas le traavail d'un an; car ils ont employé une partie du temps au défrichement des terres; ie souhaitterois une cinquantaine de familles semblables à celle là, tout le monde n'a pas la mesme industrie. Si on peut retirer quelque profit des Sapins, des Cedres, des Pins, des Pruches, il y en a icy une infinité, & en plusieurs endroits. Pour les mines il faut auparavant avoir des terres défrichées, à cause qu'il ne faut pas attendre de France la quantité de farines necessaires à tant de bouches, & à tant de personnes, qui se doivent occuper aux forges. Quelqu'un pense y avoir trouvé une mine d'or, & un autre une d'argent; ie m'en rapporte à ce qui en est. On peut non seulement trouver [173] des Moluës de toutes fortes, mais encor du Saumon en quelques endroits; on peut encor aller de l'Anguille en abondance, qui est fort bonne; nous peschons, & faisons provision de ces longs poissons, pour ce qu'ils se rencontrent à Kébec, le Saumon & la Moluë estans plus esloignez sont hors de nos prises; mais ce ne fera pas pour toujours. Quant aux Pelleteries de Castors, de Louvres, de Renards, & autres; c'est à quoy il ne faut point penser; ces Messieurs se reseruent cette traite. On en peut neantmoins tirer quelque profit sur le Païs, car ils ne se souciënt pas par quelles mains passent leurs Castors, pourveu qu'ils viennent en leurs magasins. Les habitans en peuvent acheter des biens qu'ils recueillent sur leurs terres; mais à condition qu'ils ne les feront point passer en France. Ce qui semble tres raisonnable: car il est impossible de fournir aux grands frais de leurs embarquemens, s'ils ne retirent quelque utilité de ces contrées. Je voudrois que tout le monde prist ma pensée; qu'on conceust bien cette verité, que la force de cette honorable Compagnie est

work at the furnaces. One man thinks he has found a gold mine, and another a silver mine; I am not prepared to say whether this is true or not. Not only can [173] Codfish of all kinds be found here, but also Salmon in some places; one can also salt Eels in abundance, which are very good; we catch and make provisions of these long fish because they are found at Kébec; the Salmon and Codfish, being farther away, are out of our reach; but it will not be always so. As to the Peltries of Beavers, Otters, Foxes, and other animals, this is something which need not be considered, for these Gentlemen reserve this business for themselves. One can, however, make something from these, inside the Country, for they do not care through what hands their Beavers pass, provided they come to their storehouses. The inhabitants can barter the products of their own lands, but on condition that they will not have these sent over to France. This seems very reasonable, for it is impossible to defray the heavy expenses of their shipments if they do not derive some benefits from these countries. I wish every one would grasp my idea, that all would thoroughly comprehend this truth, that the power of this honorable Company is the support of the Country. If their resources are taken away, [174] we shall all be undone; if we all contribute to their prosperity, we shall build up and strengthen our own.

Now, in regard to this Trading; Your Reverence wrote me and called my attention to the rule of the seventh general Congregation of our Society, which absolutely forbids all kinds of commerce and business, under any pretext whatever. Some others of our Fathers send me word that we must not even look

l'appuy du Païs; si on leur coupe les bras [174] nous donnerons tous du nez en terre; si nous conspirons tous à leur prospérité, nous bastiffons & affermissons la nostre.

Or à propos de ces Traictes V. R. m'ecrit, & me cite l'ordonnance de la septiesme Congregation generale de nostre Compagnie, qui defend absolument toute forte de commerce & de negotiation, souz quelque pretexte que ce soit. Quelques autres de nos Peres, me mandent, qu'il ne faut pas mesmes regarder du coin de l'œil, ou toucher du bout du doigt la peau d'aucun de ces animaux, qui font icy de prix; d'où peuuent venir ces aduis? Sans doute, ce n'est pas que nostre Compagnie se défie de ceux qu'elle enuoye en ces quartiers, en ce qui est de ce point, non plus qu'en beaucoup d'autres. Il me semble que i'ay eu le vent, qu'en France quelques-vns qui ne nous cognoissent, ny ne nous veulent cognoistre, crient que nous n'auons pas les mains nettes de ce trafic, Dieu les benisse, & leur fasse recognoistre la verité, telle que ie m'en vay la dire; quand il sera à propos pour sa gloire; car il ne faut pas s'attendre de seruir long-temps le Maistre que nous seruons fans estre calomniez. Ce [175] sont ses liurées, il ne nous recognoistroit pas luy mesme, pour ainsi dire, si nous ne les portions.

Voicy donc ce que i'en puis écrire avec la mesme sincerité, dont ie voudrois rendre vn iour compte à Dieu, de toutes mes actions. La Pelleterie est non seulement la meilleure étoffe & la plus facile à mettre en vfrage, qui soit en ces contrées; mais aussi la monnoye de plus haut prix. Et le bon est, qu'apres qu'on s'en est seruy pour se couvrir, on trouue que c'est de l'or & de l'argent tout fait. On sçait en

at from the corners of our eyes, or touch with the ends of our fingers, the skin of any of these animals, which are of great value here; what can be the cause of this advice? Surely, it cannot be that our Society distrusts those it sends to these regions, in regard to this matter, any more than in a great many others. It seems to me I have heard that, in France, some who do not know us, and do not wish to know us, cry out that our hands are not clean from this traffic. May God bless them and make them understand the truth, as I am about to utter it, when it will conduce to his glory. We cannot expect long to serve the Master we serve, without being slandered. These [175] are his liveries and he himself would not recognize us, so to speak, if we did not wear them.

Now here is what I can write about it, with the same sincerity with which I would some day render an account to God of all my actions. Peltry is not only the best thing and the easiest to make use of in this country, but it is also the coin of the greatest value. And the best of it is that, after it has been used as a covering, it is found to be ready-made gold and silver. You know in France how much consideration is given the style of a gown. Here all there is to do is to cut it out of a Beaver skin, and the Savage woman straightway sews it to her little child with a Moose tendon, with admirable promptness. Whoever wishes to pay in this coin for the goods he buys here, saves thereby the twenty-five per cent that the market price gives them over that in France for the risk they run upon the sea. The day-laborers also would rather receive the wages for their work in this money than in any other. And certainly it seems that commutative justice allows

France, combien vaut la façon d'un habit. Icy, il n'y a qu'à le couper sur une peau de Castor; aussitôt une Sauvageuse vous le coud à son petit enfant, avec du nerf d'Orignac, d'une promptitude admirable. Qui veut icy payer en cette monnoye les denrées qu'on y achete, y fauve les vingt-cinq pour cent, que le prix du marché leur donne plus qu'en France, pour les dangers qu'elles courent sur mer. Les journaliers aussi ayment mieux y recevoir le salaire de leur travail en cette même monnoye, qu'en aucune autre. Et certes il semble que la justice commutative veut, que si ce qui nous [176] vient de France encherit, pour avoir flotté sur mer; ce que nous avons icy y vaille quelque chose pour avoir esté couru dans les bois, & sur la neige, & pour estre les richesses du País: veu nommément que ceux qui se payent de cette monnoye, y treuvent toujours leur compte, & quelque chose de plus. C'est ce qui fait que Messieurs de la Compagnie permettent raisonnablement cette pratique à un chacun, & ne se soucient pas qu'on employe ces peaux pour le commerce, ou pour se garantir du froid; moyennant qu'après tout, elles reviennent en leur magasin, & qu'elles ne passent la mer, que sur leurs Vaiffeaux. En fuite dequoy, si parfois il nous en viêt quelque'une entre les mains, nous ne faisons point de difficulté de les employer selon le cours du marché; non plus que d'en courir les petits Sauvages, qui font à nos frais, ou de nous faire des fouliers de celles d'Orignac, pour marcher sur les raquettes, à quoy les ordinaires ne valent rien, à raison de leur dureté. Tel est icy l'usage des François & des Barbares. Nous enuoyons aussi quelques peaux d'Elan passées à nos Peres, qui font aux Hurons, & de la



that, if what comes [176] to us from France is dearer for having floated over the sea, what we have here is worth something for having been chased in the woods and over the snow, and for being the wealth of the Country; especially as those who are paid with this coin always find therein their reckoning and something more. It is for this reason that the Gentlemen of the Company permit to a reasonable extent this practice to every one, and do not care whether these skins are used for trade or for protection from the cold,—provided that, in the end, they come back to their storehouse, and do not cross the seas except in their own Ships. In consequence of this, if occasionally one of them gets into our hands, we do not scruple to use it in the way of a purchase, any more than we would as a covering for the little Savages who cause us expense,—or to make for ourselves shoes from the skins of Moose, that we may walk upon our snowshoes, for which the common ones are of no use whatever, because they are so hard. Such is here the custom of both the French and the Barbarians. We send also some old Elk skins to our Fathers who are among the Hurons, and some Porcelain, [177] when we have any; it is the best part of their money, and with it they pay for their frugal provisions of Indian corn and smoked fish, as also for the materials and making of their bark Palaces. This, in truth, is all the profit we derive here from Peltries and other rare things of the Country,—all the use that we make of them. If it is dispassionately believed that there is some kind of traffic, or even if Your Reverence deems it best to drop all this, in order not to offend any one, we are all ready to give it up entirely. I say all, meaning as many of

Pourcelaine, [177] quand nous en pouuons auoir; c'est la meilleure partie de la monnoye, dont ils achètent leurs petites prouisions de bled d'Inde, & de poiffon fumé, avec les materiaux, ou la façon de leurs Palais d'écorce. Voila en verité tout le profit que nous tirons icy de la Pelleterie, & des autres raretez du Païs; tout l'vfrage que nous en faisons. Si on iuge fans passion qu'il y ayt quelque espece de trafic; ou mesme si V. R. trouue plus à propos de retrancher tout cela, pour ne donner aucun ombrage; nous sommes tous prefts de nous en deporter entierement; ie dis, tous tant que nous sommes icy; & si i'ose esperer de la bonté de nostre Seigneur, que ceux qui viendront apres nous, garderont la mesme loy. Quel aueuglement nous seroit-ce de venir icy, pour desobeïr à nos Superieurs, ou pour scandalifer ceux à qui nous voudrions auoir immolé nos vies? Que si au contraire on nous écrit, que tout cela est selon Dieu, fans aucune apparence de trafic, bien que quelques médifants, dont il ne faut point se mettre en peine, en fomētent leur passion & le tournent en venin; nous ne laisserons pas de continuer, apres [178] auoir supplié ces mesmes esprits noirs & ombrageux de croire, que s'il leur plaist de nous obliger à quitter cette pratique innocente, il faut qu'ils ouurent leurs coffres, pour nous secourir en ces Païs éloignez, quand ils nous auront retranché par caprice vne partie de ce qui nous y estoit necessaire. Quelque bon ménage que nous ayons peu faire iufques à cette heure, les dernieres lettres de celuy de nos Peres, qui manie nos rentes ou nos aumosnes par delà, & qui nous enuoyent nos prouisions, portent que fans vn petit miracle qu'il a experimenté nouvellement

us as are here,—and, if I dare to build hopes upon the goodness of our Lord, those who come after us will keep the same rule. What blindness would it be for us to come here to disobey our Superiors, or to scandalize those for whom we would willingly have sacrificed our lives! But if, on the contrary, you write us that all this is according to God, without semblance of traffic,—although a few slanderers, about whom we should not trouble ourselves, may stir up their passions at it, and turn it into poison,—we shall not fail to go on, after [178] having entreated these same lugubrious and irritable natures to believe that, if it pleases them to make us give up this innocent practice, they must open their own coffers to assist us in these distant Countries, after they have, through caprice, cut off a part of what was necessary to us. However carefully we have been able to manage things up to the present time, the last letters from that one of our Fathers who handles our income or our charitable gifts over there, and who sends us our supplies, indicate that without a little miracle he experienced lately in the assistance of saint Joseph, he would not have been able to furnish us anything this year. Now how would it be if we had to buy the remainder here, and send to him its items increased by a third or a fourth? Besides, if there is any charity in the world, no one should envy our little Seminary children because we cover them with stuffs which originate among them, and which last longer, especially upon their rather uneasy shoulders, and which protect them better from the cold than anything else. Nor should we be blamed for using [179] the money of the Country to save something for the benefit of these poor abandoned creatures; to

en l'affistance de faint Ioseph, il n'auroit peu nous fournir cette année. Que seroit-ce donc s'il nous falloit acheter icy le surplus, & luy en enuoyer les parties plus hautes d'un tiers ou d'un quart? Outre que, s'il y a de la charité au monde, il ne faut point porter enuie à nos petits Seminaristes, de ce que nous les couurons des étoffes qui naissent chez eux, & qui sont plus de durée, nommément sur leurs épaules assez fripponnes, & les garantissent mieux du froid qu'aucune autre. Non plus qu'on ne nous doit blâmer, si nous-nous seruons [179] de la monnoye du Païs, pour épargner quelque chose au profit de ces pauvres abandonnez; pour leur dōner le couuert & la nourriture pendant qu'ils se laissent instruire, & veulent estre Chrestiens, s'ils ne le sont déjà, & pour auoir dequoy les mettre en terre, quand ils viennent à mourir. Si la France en estoit reduite là, que la monnoye n'y ayant cours, on fust contraint de se seruir pour le commerce des choses mesmes, & des denrées, les troquant les vnes avec les autres; ou mesme qu'il y eust du gain à le faire hors de cette necessité; & si l'usage y estoit tel, pourroit-on trouuer mauuais, que quelque profession que nous fassions de pauvreté, nous fuiussions le train des autres, & quand quelques denrées de prix nous seroient, ou vendues, ou données, soit en échange, soit en pur don, nous-nous en seruissions selon les occasions? Nous n'auons pas de plus grands attraits pour ces pauvres gens, que l'esperance qu'ils ont de tirer de nous quelque assistance corporelle; ils ne cessent de nous demander. Si nous les refusons, c'est les estranger. Si nous leur donnons tousiours sans rien prendre d'eux, nous [180] ferons bien tost au bout; & si encore nous leur osterons la liberté de demander, ou ils ne se poliront iamais.

give them covering and food while they are willing to be instructed and desirous of becoming Christians, if they are not so already; and to have something with which to bury them, when they come to die. If France were reduced to such a condition that money was not in circulation, one would be obliged in commerce to use the articles and commodities themselves, trading one for the other; or even if there were any profit in doing this beyond the mere necessity, and if such were the custom, could any one find it wrong that, no matter what profession we make of poverty, we should follow the way of others, and when some objects of value should become ours, whether by purchase or donation,—either in exchange, or as a pure gift,—we should make use of them according to circumstances? We have no greater attractions for these poor people than their hope of getting from us some material assistance, and they never cease asking us for it. To refuse them is to estrange them. If we always give to them without taking anything in return, we [180] shall soon be at the end of our string; and yet, if we take away from them the liberty of asking, they will never become civilized. What remains then? To tell them to apply to those who have more to give than we? That will hardly help us, or render them more familiar with us. Shall we receive in order to give to those who would furnish us with something to satisfy them? This would be making us their Agents. But who has ever imagined that it is trafficking to give and take according to the necessity of the ordinary occurrences of human life? inasmuch as what you get in one place will exceed the value

Que reste-il donc ? de leur dire qu'ils donnent à ceux qui en ont plus que nous ? Cela ne nous foulagera guieres, ny ne nous les rendra guieres plus familiers. De prendre pour donner à ceux qui nous fourniroient dequoy leur fatisfaire ? ce feroit nous rendre leurs Facteurs. Mais qui s'est iamais imaginé, que ce foit trafiquer de prendre & donner selon la necessité des occurrences ordinaires en la vie humaine ; pour autant que ce que vous prenez en vn endroit, excedera le prix de ce que vous y aurez donné, quand vous-vous trouuerez en vn autre ? Voila ce que i'auois à dire sur ce point, m'en remettant apres tout, à ce que l'obeissance en iugera, ou que l'edification y reglera, comme i'ay déjà protesté. Car de vouloir répondre à ceux qui nous calomnient, comme si nous faisions fouz main quelqu'autre employ de ces peaux. & en enuoyons en France ; ce feroit se rendre ridicule. Il faut bien leur laisser quelque chose à dire, & s'ils treuent des oreilles susceptibles de ces niaiseries ; ie serois coupable [181] de penser les trouuer ouuertes à la verité. Quoy donc ? des hommes qui ont quitté plus de bien au monde, qu'ils n'en sçauoient esperer dans les imaginations de ces calomniateurs, se feront finalement resolu de changer la France en Canada, pour y venir chercher deux ou trois peaux de Castor, & en trafiquer au desceu de leurs Superieurs ; c'est à dire aux dépens de leur conscience, & de la fidelité qu'ils doiuent à celuy, pour lequel imiter ils se sont reduits à ne pouuoir pas disposer librement d'une épingle ?

CREDITE POSTERI.

Au surplus, ie sçay mauuais gré à toute cette tres-

of what you have given for it in another place. This is what I had to say on this point, yielding after all, as I have already declared, to what obedience shall deem proper or what shall be considered most edifying. For to consent to answer those who slander us, as if we were secretly making some other use of these skins and sending them to France, this would be making ourselves ridiculous. It is just as well to leave them something to say; and if they find ears ready to listen to these absurdities, I would be culpable [181] in expecting to find them open to the truth. What then? Shall men who have given up greater worldly blessings than they could hope for in the imaginations of these slanderers, finally decide to exchange France for Canada, to go there for the sake of two or three Beaver skins, and to trade them off unknown to their Superiors,—that is to say, at the expense of their consciences and of the loyalty they owe to him, to imitate whom they have so subjugated themselves that they cannot freely dispose of even a pin?

CREDITE POSTERI.

Moreover, I shall be displeased with all this honorable Company of New France, if they are aware of anything like this in us, and do not speak of it. What fruit for heaven can they hope from our works, if they see us attached to the earth by avarice of any kind? Some one will also urge for us that, if we became implicated in these infamous transactions, without these Gentlemen finding it out, they would not be very vigilant in their affairs and in the principal part of their business. But I am abusing my leisure

honorable Compagnie de la Nouvelle France, si elle apperçoit quelque chose de semblable en nous, & le diffimule; quel fruit peut-elle esperer de nos travaux, pour le ciel, si elle nous voit attachez à la terre, par quelque forte d'avarice? Quelqu'autre aussi auancera pour nous, que si nous trempions dans ces infamies, sans que ces Messieurs en eussent cognoissance, ils seroient bien peu vigilants en leurs affaires, & au point principal de leur traicte. Mais i'abuse de mon loisir, & de vostre patience, d'estre [182] si long, sur ce qui ne meritoit pas de réponse.

X. On me demande finalement ce que c'est du Pais des Hurons, & quelle esperance il y a pour ceux qui voudroient y aller.

A cela ie ne scaurois mieux répõdre que par la Relatiõ, que i'en enuoye avec celle-cy. Ie prie Dieu, qu'il y enuoye nombre de ieunes hommes forts, vaillants, & courageux; mais sur tout singulierement vertueux, & qui ayment mieux perdre tout que fa faincte grace, quand ce ne seroit que pour vn moment: sans cette qualité, ils s'y ruineroient corps & ame, veu les occasions qui s'y rencontrent. Avec cette qualité ils y feroient l'office d'autant d'Apostres. Et si en outre ils pourroient dans quelque temps y viure à leur aise, & y estre en honneur comme de petits Rois. Mais il faut qu'ils entreprennent ce voyage, pour le respect de Dieu seul. Qui ne cherche que luy, se trouue étonné de se voir enuironné de tout le reste.



and your patience, in dwelling [182] so long on what did not merit an answer.<sup>86</sup>

X. I am asked finally what this Country of the Hurons is, and what prospects there would be for those who would like to go there.

To this I could not answer better than by the Relation which I send with this one. I pray God that he may send there a number of young men, strong, bold, and courageous, but, above all, singularly virtuous, and who would prefer to lose all else, rather than his holy grace, even if it were only for a moment. Without this qualification, they would ruin body and soul, considering the occasions for it that are encountered there. With this qualification, they would perform the offices of so many Apostles. And, besides, they could after a while live there at their ease, and be held in honor like so many little Kings. But they must undertake this voyage for the love of God alone. He who seeks only him is astonished to see himself surrounded by all the rest.

## [183] CHAPITRE X.

QUELQUES ADUIS POUR CEUX QUI DESIRENT PASSER  
EN LA NOUUELLE FRANCE.

**T**OVS ceux qui desirent venir groffir cette Colonie, font gens moyenez, ou perfonnes pauvres; ie parleray aux vns & aux autres. Commençons par les pauvres.

Vn pauvre homme chargé de femme, & d'enfans, ne doit point paffer icy les premieres années avec sa famille, s'il n'est aux gages de Messieurs de la Compagnie, ou de quelque autre qui les y vueille prédre; autrement il souffrira beaucoup, & n'avancera rien. Le País n'est pas encor en estat de foulager les pauvres, qui ne scauroient trauailler. Mais s'il se rencontroit de bons ieunes garçons, ou hommes mariez bien robustes, qui sceussent manier la hache, la houë, la besche, & la charuë; ces gens là voulans trauailler se rendroient riches en peu de temps en ce País; où enfin ils pourroient appeller [184] leurs familles. Voicy comme ils deuroient proceder.

Il faudroit qu'ils se ioignissent quatre ou cinq ensemble, & qu'ils s'engageassent à quelque famille pour cinq ou six ans, aux conditions suiuentes; qu'on les nourriroit pendant tout ce temps là sans leur donner aucun gage; mais aussi qu'ils auroient la moitié en fond, & en propre, de toute la terre qu'ils défricheroient. Et pour ce qu'il leur faut quelque chose pour se pouuoir entretenir, le marché porteroit, que tout

## [183] CHAPTER X.

SOME ADVICE TO THOSE WHO DESIRE TO CROSS  
OVER INTO NEW FRANCE.

**A**LL those who desire to come and increase this Colony are either people of means, or poor people; I will speak to both. Let us begin with the poor.

A poor man burdened with a wife and children should not come over here the first years with his family, if he is not hired by the Gentlemen of the Company, or by some one else who will bring them hither: otherwise he will suffer greatly, and will not make any headway. The Country is not yet in a condition to care for the poor who cannot work. But if there happen to be some worthy young men or able-bodied married men, who can handle the axe, the hoe, the spade, and the plough,—such people, if willing to work, could become rich in a little while in this Country, to which they could finally bring [184] their families. This is the way they should proceed.

Four or five of them would have to join together, and engage themselves to some family for five or six years on the following conditions: That they should be boarded during all this time without receiving any wages, but also that they should possess entirely and in their own right one-half of all the land they clear. And, as they will need something for their own support, the contract should provide that all they

ce qu'ils retireroient tous les ans des terres, qu'ils auroient déia défrichées, feroit partagé par moitié; cette moitié, avec les petits profits qu'ils peuvent procurer sur le Païs, suffiroit pour leur entretien, & pour payer après la première ou seconde année la moitié des outils, dont on se sert au défrichement, & au labourage. Or si quatre hommes peuvent défricher par an huit arpens de terre, ne faisant autre chose ny hyuer ny esté; en six ans voila quarante huit arpens, dont les vingt-quatre leur appartiendroient: avec ces vingt-quatre arpens ils pourroient nourrir trente-six personnes, ou même quarante-huit, [185] si la terre est bonne. N'est-ce pas-là le moyen de s'enrichir en peu de temps? & ce d'autant plus que la terre sera un iour icy tres-vtile, & rapportera de grands grains. On fait maintenant venir de France tant de farines, qu'on risque sur la mer, si quelqu'un avoit icy des bleds pour racheter ces risques, & l'embarassement des vaisseaux, il en tire-roit bien du profit. Il y a tant de forts & robustes passance en France, qui n'ont pas du pain à mettre sous la dent, est-il possible qu'ils ayent si peur de perdre la veuë du clocher de leur village, comme l'on dit, qu'ils ayent mieux languir dans leurs miseres & pauvretéz, que de se mettre un iour à leur aise, parmy les habitans de la Nouvelle France, où avec les biens de la terre ils trouveroient bien plus aisément ceux du ciel, & de l'ame; les débauches, les dissolutions, les procez n'ayant point encor icy de cours. Mais à qui est-ce que ie parle? à des personnes qui n'ont garde de sçavoir rien de ce que j'écris, si plus capables qu'eux ne leur en font le recit. Je les en prie, au nom de Dieu, & du Roy; car il y va de l'intérêt des deux, que ce Païs se peuple.

get every year, from the lands they have already cleared, should be shared by half; this half, with the little profits they can make in the Country, would be enough to keep them, and to pay after the first or second year for half the tools which they will use in clearing and in tilling the land. Now if four men could clear eight arpents of land a year, doing nothing else, winter or summer, in six years forty-eight arpents would be cleared, of which twenty-four would belong to them. With these twenty-four arpents they could support thirty-six persons, or even forty-eight, [185] if the land is good. Is not this a way of becoming rich in a little while? And all the more so, as the land here will one day become very profitable and will bear a great deal of grain. There is now brought from France so much flour, with its attendant risks upon the sea, that if some one had wheat here these risks and the incumbrance of the vessels would be obviated, and he would derive much profit therefrom. There are so many strong and robust peasants in France who have no bread to put in their mouths; is it possible they are so afraid of losing sight of the village steeple, as they say, that they would rather languish in their misery and poverty, than to place themselves some day at their ease among the inhabitants of New France, where with the blessings of earth they will far more easily find those of heaven and of the soul? For debauchery, dissoluteness and intrigues are not yet current here. But to whom do I speak? To people who cannot know what I am writing, unless more capable ones than they tell it to them. These I beg to do so, in the name of God and of the King; for the interests of both are involved in peopling this Country.

[186] As to people of wealth and rank, I would ad-

[186] Pour les personnes riches & de condition, ie leur confeillerois deuant que de paffer icy d'obtenir de Messieurs de la Compagnie, vne place pour bastir vne maison dans la ville designée, comme aussi quelques arpens de terre proches de la ville, capables de nourrir leur famille. En outre vne concession de quelque bel endroit qu'ils choisiroient avec le temps. Cicy fait, il faut faire paffer du moins deux Maçons, deux Charpentiers, & des manoeuvres, & s'ils veulent encor des défricheurs armez d'outils propres de leur mestier: sur tout qu'ils fassent faire des haches expréz, & qu'ils n'y épargnent pas l'argent; car l'huyer est plus dur que le meschant acier. Il faut vn homme qui ait soin de tous ces gens là, qu'il soit d'autorité, & de prudence, pour les diriger & pour conseruer les viures, qu'on fera venir. Le plus de bonnes farines qu'on peut faire paffer, c'est le meilleur, & le plus afferé. Monsieur de Repentigny en a apporté pour deux ans, en quoy il a fait sagement. Il feroit bien à propos d'apporter en faisseau quelque gribane, ou grand batteau, capable de voguer dans les marées; c'est à dire qu'il doit estre releué [187] de bord, il peut estre plat pour tirer moins d'eau. Il faut qu'il soit fort, & grand pour porter du bois, de la pierre, de la chaux, & autres choses semblables; on le pourroit faire dresser à Tadoussac. Tous ces hommes rendus sur le País s'occuperont les vns à défricher selon le dessein de celuy qui leur commandera. Le bastiment fait, propre pour les loger, eux & leurs gens, toute la famille passera & amenera du bestial, si on luy mande qu'il soit à propos: car peut estre en pourra on recouurer sur les lieux; d'en auoir d'abord, cela détourne de chose meilleure, & couste infiniment, si ce n'est qu'on les mette avec celuy qui est au Cap

vise them before coming here to obtain from the Gentlemen of the Company a place to build a house in the town which has been laid out, and also a few arpents of land near the town, capable of sustaining their families. In addition to this, a grant of some fine locality which they will choose in the course of time. When this has been accomplished, they must bring over at least two Masons, two Carpenters, and some laborers; and, if they desire more, some workmen to clear the land, provided with tools adapted to their trade. Above all, let them have some axes made expressly, sparing no money on them, for the winter is harder than bad steel. There must be a man of authority and discretion to take care of all these people, to direct them, and to take charge of the provisions which are sent over. The more good flour that can be sent here the better, and the more security there will be. Monsieur de Repentigny has brought enough for two years, and in doing so has acted wisely. It would be a good thing to bring over in a bundle the parts of a gribane, or large boat, capable of sailing upon the tides; that is to say, it ought to be elevated [187] at the sides, and perhaps flat, in order to draw less water. It must be strong and large, to carry wood, stone, lime, and other such things. It could be put together at Tadoussac. All these men having reached the Country, some of them will be occupied in clearing the land, according to the plan of the one who will direct them. When a building capable of accommodating them and their servants is finished, the whole family will come over, and will bring some cattle if they receive word that it is best to do so, for perhaps these can be found upon the ground; to have them on board prevents better things from being taken, and costs enormous-

de Tourmente, s'accordant avec les Messieurs, qui en tiennent là. Si on fuit cét ordre, les femmes & les enfans arriuans icy seront tous confolez de trouuer vn logement pour eux, vn iardin pour leurs rafraichiffemens, des perfonnes à leur seruice qui auront cognoiffance du Païs. Puis qu'on me dit, fans me nommer perfonne, qu'il y a de tres-honorables familles qui veulent venir goufter la douceur du repos & de la paix dans la Nouvelle France, i'ay creu que l'amour que [188] ie leur porte déjà, fans auoir l'honneur de leur cognoiffance, m'obligeoit à leur donner ces aduis, qui ne leur fcauroient nuire; ie leur diray encor deux petits mots. Le premier, que fi pour le défrichement de la terre, ils peuuent auoir des hommes intereffez en l'affaire, felon que ie viens de dire, ce fera le meilleur. Les hommes qu'on tient à gages, pour la plus part, veulent reffembler à ceux d'entre nos voifins, qui à peine ont-ils passé la ligne de l'Equateur, qu'ils se difent tous Gentilshommes, & ne veulent point trauailler; quand ils se verront obligez à faire pour eux, ils ne s'y endormiront pas.

En fecond lieu, ie prie ceux qui viendront, de venir avec enuie de bien faire. La Nouvelle France fera vn iour vn Paradis terrestre, fi nostre Seigneur continuë à la combler de ses benedictions, tant corporelles, que fpirituelles: mais il faut en attendant, que les premiers habitãs y fassent ce qu'Adam auoit receu commandement de faire en celuy qu'il perdit par fa faute. Dieu l'y auoit mis pour l'engraiffer de son trauail, & le conferuer par sa vigilance, & non pour y estre sans rien faire. I'ay plus d'enuie de voir ce païs defriché, [189] que peuplé. Les bouches inutiles y feroient à charge pour ces premieres années.



ly, unless they are placed with those which are at Cap de Tourmente,<sup>87</sup> by an understanding with the Gentlemen who have some there. If this order is followed, when the women and children reach here they will all be comforted at finding a dwelling ready for them, a garden for their refreshment, and people at their service who will have a knowledge of the Country. As I have been told, without any one being named, that there are very honorable families who wish to come to enjoy the delights of rest and peace in New France, I have thought that the love [188] I already feel for them, without having the honor of their acquaintance, obliges me to give them this advice, which cannot injure them. I will make two more suggestions. The first, that if they can have men who have interests at stake, to clear the land, as I have just said, it will be much better. The men who work for wages, for the most part try to be like some of our neighbors, who, having scarcely passed the line of the Equator, all begin to call themselves Gentlemen, and no longer care to work; if they felt constrained to do it for themselves, they would not sleep over it.

In the second place, I beg those who shall come, to come with a desire to do good. New France will some day be a terrestrial Paradise if our Lord continues to bestow upon it his blessings, both material and spiritual. But, meanwhile, its first inhabitants must do to it what Adam was commanded to do in that one which he lost by his own fault. God had placed him there to fertilize it by his own work and to preserve it by his vigilance, and not to stay there and do nothing. I have more desire to see this country cleared, [189] than peopled. Useless mouths would be a burden here, during these first years.

## CHAPITRE XI.

OU JOURNAL DES CHOSES QUI N'ONT PEU ESTRE  
RAPPORTÉES SOUS LES CHAPITRES PRECEDENS.

**L**E quinziesme Septembre m'estant embarqué pour nostre residence de la Conception, ie fus consolé de voir que les Nibrifiriniens peuple voisin des Hurons entendoient mon baragoin Montagnés. Qui scauroit parfaitement la langue des Sauvages de Kébec, se feroit entendre, comme ie coniecture, de tous les Peuples qui sont depuis la grande Isle de Terre-neufue iusques aux Hurons du costé du Nord; car la difference qu'il y a entre ces langues ne consiste qu'en certaines Dialectes qu'on apprendroit aisément, si on frequentoit ces Nations.

Le neufuième Octobre le Pere Buteux estant entré en la Cabane d'un Capitaine Montagnés, où estoient arriuez quelques [190] Estrangers, ce Capitaine le fit asseoir auprès de foy, puis s'adressant à ses hostes, leur dit tout plein de bien de nous autres. Ces gens, difoit-il, ont de grandes connoissances, ils sont charitables, il nous font du bien dans nos necessitez; l'un d'eux a guery ma fille qui s'en alloit mourant: le Pere Quentin luy auoit donné quelques onguents, dont elle se trouua bien. Cependant, adioustoit il, ils ne demandent aucune recompense, au contraire ils donnent à manger aux malades, en leur procurant la fanté. Et afin que vous cognoissiez leur esprit, il dit au Pere, Prends ton *Mafsi-*

## CHAPTER XI.

OR, JOURNAL OF THE THINGS THAT COULD NOT BE RELATED IN THE PRECEDING CHAPTERS.

ON the fifteenth of September, having embarked for our residence of the Conception, I was consoled at seeing that the Nibrisiriniens, a tribe living near the Hurons, could understand my Montagnés jargon. Any one who knows perfectly the language of the Kébec Savages can make himself understood, I conjecture, by all the Tribes from the great Isle of Newfoundland to the Hurons of the Northern region. For the difference in these languages consists only in certain Idioms, that one could easily learn if he frequented these Nations.

On the ninth of October, Father Buteux having entered the Cabin of a Montagnés Captain, where some Strangers had [190] arrived, this Captain made him sit down beside him, and then, addressing his guests, openly told them many good things about us. "These people," said he, "have great knowledge; they are charitable, they are kind to us in our necessity; one of them has cured my daughter, who was going to die." Father Quentin had given her some ointments which had helped her. "Nevertheless," he added, "they never ask anything in return; but, on the contrary, they feed our sick people, while restoring them to health. And that you may know how intelligent they are, "Take thy *Massinatrigan*," he said to the Father,—that is to say, "thy Book or thy

*natrigan*, c'est à dire ton Liure, ou tes Tablettes, écris ce que ie te diray. Il luy nomme les noms de douze ou treize petites Nations qui font vers le Nord, & le prie de les prononcer tout haut; le Pere luy obeist. Quãd ces Estrangers entendirent nommer ces Nations, ils s'estonnoient de voir tant de Peuples renfermez dans vn petit morceau d'écorce, c'est ainsi qu'ils appelloient les feuillets de ses Tablettes. Là deffus le Pere prit occasion de leur dire, que Dieu par l'entremise de son liure nous auoit donné à cognoistre les biens du Ciel, & le [191] tourment des Enfers: l'vn d'eux luy demanda, s'il ne luy auoit point dit de quelle profondeur feroit la neige l'hyuer fuiuant: *Omnes quæ sua sunt quærunt*. Les hommes de terre ne pensent qu'à la terre.

Le premier de Decembre le feu s'estant pris à l'habitation des trois Riuieres, vn Capitaine des Sauvages les exhorta si viuement de nous secourir, & de fauuer le pain & les pois, qu'en effet le magazin se faua: Autrement, difoit-il, nous sommes perdus, si cela brulle.

Le sixième du mesme mois vn Sauvage voyant vne Image de Nostre Seigneur en nostre Maison, me dit que i'auois tué son frere avec vn semblable pourtraict: ie fus bien estonné, ie luy demanday donc comment ie m'estois feruy de cette Image pour tuer vn homme. Te fouuiens-tu, me fit-il, que l'hyuer passé tu donnas à *Sakapoüan*, mon beau-frere vne Image semblable à celle-là; il fut malade bien tost apres, & en mourut. Alors ie me fouuins qu'en effet voyant la misere de ces Peuples qui crioient à la faim, apres en auoir fait manger chez nous vne bonne bande, ie leur parlay d'auoir recours au Dieu du Ciel,

Tablets,"— "write what I shall say." He repeated to him the names of twelve or thirteen little Nations which are towards the North, and begged him to pronounce them aloud. The Father obeyed him. When these Strangers heard him name these Nations, they were astonished to see so many Tribes enclosed in a little piece of bark,—it is thus they call the leaves of his Tablets. Thereupon the Father took occasion to tell them that God, through the medium of his book, had made us know about the blessings of Heaven, and the [191] torments of Hell. One of them asked him if God had not told him how deep the snow would be the next winter. *Omnes quæ sua sunt querunt.* Men of earth think only of earth.

On the first of December, the settlement at the three Rivers being on fire, a Captain of the Savages urged them so vigorously to come to our aid, and to save the bread and the peas, that in fact the storehouse was saved. "For," said he, "we are lost, if that burns."

On the sixth of the same month, a Savage, seeing an Image of Our Lord in our House, told me that I had killed his brother with a portrait like that. I was quite astonished, and asked him how I had made use of this Image to kill a man. "Dost thou remember," said he, "that last winter thou gavest to *Sakapouan*, my brother-in-law, such an Image as that? He became sick soon after, and died." Then I remembered that, in fact, upon seeing the wretchedness of these People who were crying from hunger, after having had a large band of them eat with us, I spoke to them about having recourse to the God of Heaven, saying that he would assuredly succor them. [192] I showed them the Image of his Son and placed

& qu'affeurément il les fecoureroit; [192] ie leur fis voir l'Image de fon Fils, & la mis entre les mains de ce *Sakapouian*, les instruifans tous comme ils deuoient auoir recours dans leurs neceffitez à celuy qu'elle representoit, les affeurans auffi que s'ils croioient & esperoient en luy, qu'ils feroient fecourus; mais s'ils se gauffoient, qu'il les puniroit. Ce miserable n'eut iamais la hardieffe de monftrer cette Image, ny de prier celuy qu'elle figuroit, de peur d'estre gauffé des fiens: peut-estre qu'en punition de cette perfidie Dieu le punit d'une maladie qui l'emporta, comme ie l'écriuis l'an passé. Voila ce que me vouloit dire mon Sauvage, m'imputant la mort de cét homme en la prefence de plusieurs autres de fa Nation: mais leur ayant expliqué comme la chose s'estoit passée, ie commençay à reprocher à mon accusateur que ie luy auois fauuvé la vie, comme il est vray; il voulut me démentir; mais quand i'eus mis au iour toutes les circonstances de l'affaire; tous les Sauvages luy dirent, Tais toy, tu n'as point d'esprit, le Pere dit vray. Il fut bien estonné quand ie luy declaray que son beau frere & sa propre soeur auoient déterminé de le tuer en dormant, & que [193] si ie ne les eusse empesché, qu'il ne feroit plus au monde. Ce pauvre homme tout estourdy commence à me dire qu'il n'auoit point de ceruelle, & que la menace qu'il m'auoit fait se deuoit décharger contre les Hiroquois, & non pas contre aucun François, que ie ne me faschasse point contre luy. I'ay remarqué que les Sauvages ressemblent aux Demons en vn point, si on leur tient teste ils font poltrons, si on leur cede ils font furieux: ie veux dire qu'il y a danger d'vfer de trop grande rigueur, ou de trop de dissimulation enuers eux; l'une de ces

it in the hands of this *Sakapouian*, explaining to them all how they must have recourse in their need to him whom it represented, assuring them also that if they believed and hoped in him, they would be assisted; but if they ridiculed him, he would punish them. This wretch never had the courage to show this Image, nor to pray to him whom it represented, for fear of being mocked by his people. Perhaps as a punishment for this treachery, God afflicted him with a sickness which carried him off, as I wrote last year. So this was what my Savage was trying to tell me, imputing to me the death of this man in the presence of several others of his Nation. But, having explained to them how the thing happened, I began to reproach my accuser with having saved his life, which was true. He wished to deny it; but, when I had related all the circumstances of the affair, all the Savages said to him, "Hold thy tongue, thou hast no sense; the Father tells the truth." He was much surprised when I told him that his brother-in-law and his own sister had determined to kill him in his sleep; and that, [193] if I had not prevented them, he would no longer be in this world. This poor man, quite astounded, began to tell me that he had no brains, and that the threat he had made against me should have been directed against the Hiroquois, and not against any Frenchman, and that I should not get angry with him. I have noticed that the Savages are like Demons in one respect,— if you carry a high hand with them, they are cowards; if you yield to them, they are furious. I mean that it is dangerous to use too much severity or too much dissimulation toward them, for either of these two extremes will one day arouse them against us, if we

deux extremitez les armera vn iour contre nous, si on n'y prend garde. Vous voyez des perfonnes qui ne leur oferoient dire mot, d'autres les menent à baguette: ceux-là les rendront infolens & infupportables; ceux-cy les feront cabrer: faire du bien aux Sauvages, les fecourir dans leurs neceffitez, ne leur faire aucun tort, ny aucune iniure, exercer quelque efpece de Iuftice contre les particuliers qui font les infolens, notamment fi leurs Capitaines n'en peuuent tirer raifon, c'est le moyen de tenir long-temps ces Barbares dans leur deuoir.

[194] Le dixième du mefme mois de Decembre le Pere Buteux eftant entré en vne Cabane où on faifoit vn feftin de graiffe d'Ours à tout manger, s'eftant mis en rang avec les autres fans y prendre garde, on luy donne vn grand plat tout plein de ce Nectar; luy bien eftonné le refufe, difant qu'il venoit de difner; le diftributeur du feftin fe fâche, luy difant, Pourquoi es-tu donc entré icy, fi tu ne veux pas eftre du feftin? Il faut que tu mange tout cela, autrement noftre banquet feroit gâté. Le Pere pour le contenter en goufte vn peu. Là deffus arriue le Pere Quentin, qui entre auffi fans y penfer, le voila condamné à en manger fa part, comme ils difoient tous deux, que cela leur eftoit impoffible, on les condamna de ftupidité, & de n'auoir qu'un petit cœur, puis qu'ils n'auoient pas vn grand eftomach; l'en ay plus mangé, difoit l'un d'eux, que n'en fçauroient manger toutes les robbes noires. Les Peres luy repartirent, Puis que tu es fi vaillant homme [mange encore noftre mets, Ouy da, répond-il; il le fit en effect, à condition qu'on luy donneroit encore à manger en noftre petite Maifon.



are not careful. You see some persons who dare not say a word to them, others drive them with a switch; the former will make them insolent and unbearable, the latter will make them refractory. Being kind to the Savages, helping them in their need, doing them no wrong or injury, exercising some kind of Justice toward those individuals who are insolent, especially if their Captains cannot make them listen to reason,—these are the means of holding these Barbarians a long time in the line of duty.

[194] On the tenth of the same month of December, Father Buteux having entered a Cabin where they were having an eat-all feast of Bear fat, and taking his place with the others without having noticed this, some one gave him a great dish full of this Nectar. Very much surprised, he refused it, saying he had just dined. The distributor of the feast became angry, and said to him, "Why hast thou come here, then, if thou dost not wish to take part in the feast? Thou must eat all that, otherwise our feast will be spoiled." To please him, the Father tasted a little of it. Just then Father Quentin arrived, who also entered without heeding the feast; and behold him doomed to eat his share. When they both declared that it would be impossible, they were accused of stupidity, and of having only a small heart, since they did not have a large stomach. "I have eaten more," said one of them, "than all the black robes together could eat." The Fathers answered him, "Since thou art so valiant a man, eat our share too." "Yes, indeed," said he; and he really did it, on condition that we would give him something more to eat in our little House.

[195] On the same day,—which was the second

[195] Le mesme iour, qui estoit le second depuis le vœu que nous auions fait à Dieu en l'honneur de la Conception de la saincte Vierge, pour la conuersion de ces Peuples: vn Sauuage me vint amener de son propre mouuement, ou plustost par vne conduite secrette du saint Esprit, vne petite fille pour m'en faire present; cela nous réioiit fort, car iusques icy la difficulté d'auoir des filles a esté fort grande. Or pour me deliurer de l'importunité de ces Barbares, ie leur conseillay de la presenter à quelque Capitaine François; c'est ainsi qu'ils nomment tous ceux qui ont quelque autorité; ie luy insinuy Monsieur Gand, lequel ie suppliy d'accepter cét enfant, & de faire quelque present à ce Sauuage, l'asseurant que nous satisferions à tout; il n'y manqua pas, il se monstra fort content, il témoigna de l'affection à ce Barbare, luy fit present d'une couuerture, & d'une barrique de galette qu'on mit sur nos parties: la fit loger chez le sieur Hebout, & incontinent nous la fîmes habiller à la Françoisise, payans en outre sa pension; il est vray que Monsieur Gand luy voulut donner vne robe à ses propres cousts, tant il estoit [196] ioyeux de voir cette pauvre fille dans les voyes de son salut, & encore de plusieurs autres. Nous auons gardé & garderons le mesme procedé en celles qu'on nous a donné depuis, & qu'on nous donnera dorefnauant, pour ce que ces Barbares se voulans dédire, ie les renuoye au Capitaine François, & leur dy qu'ils l'offenseront, s'ils se comportent comme des enfans, qui changent à tous momens de volonté; cecy les retient dans leur deuoir.

Le dix-huictiesme du mesme mois, Monsieur de Champlain estant fort malade, Monsieur Gand s'en

since the vow we had made to God in honor of the Conception of the holy Virgin, for the conversion of these Peoples,—a Savage came and brought me of his own accord, or rather through the unseen guidance of the holy Spirit, a little girl, to make me a present of her. That greatly rejoiced us, for heretofore there has been great difficulty in obtaining girls. Now to free myself from the importunity of these Barbarians, I advised them to present her to some French Captain; it is thus they call all those who have any authority. I hinted at Monsieur Gand, whom I begged to accept this child, and to make some present to this Savage, assuring him that we would be responsible for everything. He did not fail us, but appeared to be very well pleased,—evincing an interest in this Barbarian, and making him a present of a blanket and a keg of sea biscuit, which were placed upon our accounts. He had her lodged at sieur Hebout's, and we immediately had her dressed like a French child, paying her board besides. It is true Monsieur Gand wished to give her a dress at his own expense, so glad was [196] he to see this poor girl in the way of obtaining her own salvation, and that of many others also. We have observed and will observe the same plan in regard to those who have been given to us since, and who will be given to us hereafter; for, as these Barbarians are disposed to retract their promises, I send them to the French Captain, and tell them that he will be offended if they act like children, who change their minds every moment; this holds them to their duty.

On the eighteenth of the same month, Monsieur de Champlain being very sick, Monsieur Gand went to the Cabins of the Savages to give orders about the

alla aux Cabanes des Sauvages, pour mettre ordre aux traictes qu'on faisoit d'eau de vie, & d'autres boiffons, qui enyurent & tuënt ces Barbares; lesquels à la parfin affommeront dans leur yurognerie quelque François, les François se defendans tuèrent quelques Sauvages: & voila la ruine de la traicte pour vn temps. Les defenes de vendre de ces boiffons, ayant esté reiterées parmy nos François, on voulut en donner vn bon aduis aux Sauvages. Monsieur Gand leur fit dire, que si quelqu'un d'eux s'enyuroit dorefnauant, qu'on luy demanderoit; estant retourné en son bon [197] sens, qui luy auroit donné ou vendu cette boiffon, que s'il disoit la verité qu'on ne luy feroit aucun mal; mais qu'on feroit payer au François l'amende portée dans les defenes; qu'au cas qu'il refusaft de declarer celuy duquel il auoit tiré cette boiffon, qu'on luy defendroit l'entrée aux maifons des François; & que si quelque Francois l'admettoit chez foy, que tous les deux en feroient chastiez également. Voila vne excellente inuention pour obuier à ce mal, qui exterminera ces Nations, si on n'y remedie efficacement. Les Sauvages furent tres-contens de ce procedé, difans, que si les François ne leur donnoient ny vin, ny eau de vie, que leurs femmes & leurs enfans auroient de quoy manger, d'autant qu'ils auroient de bons viures de leurs Pelteries, mais que les échangeans contre des boiffons, il n'y auoit que les hommes & quelques femmes qui s'en reffentiffent, & encor avec detrimement de leur fanté, & perte de leur vie; & afin de nous presser de faire garder ces ordonnances, ils demanderent plus de trois fois si Monsieur Gand parloit tout de bon, s'il ne donnoit point feulement des paroles comme on auoit fait, [198] difoient-ils, iufques alors.

traffic that was being carried on in brandy and other drinks, which intoxicate and kill these Barbarians. They will finally murder some Frenchman in their drunkenness; and the Frenchmen, in defending themselves, will kill some Savages, and behold the ruin of trade for a time. The prohibition against selling these drinks having been repeated among our French people, it was desired to give fair warning of it to the Savages. Monsieur Gand had it announced to them, that, if any one of them became intoxicated hereafter, he would be asked, when he returned to his [197] senses, who had given or sold him this drink; and that, if he told the truth, no harm would be done to him, but that the Frenchman would have to pay the fine provided in the regulations. In case he should refuse to name the one from whom he had obtained this drink, he would be forbidden to enter the houses of the French; and if any Frenchman admitted him to his own house, both would be punished alike. This is an excellent device to obviate this evil, which will exterminate these Nations if an effective remedy is not found for it. The Savages were very glad of this procedure,—saying that, if the French did not give them either wine or brandy, their wives and children would have something to eat, inasmuch as they would make a good living from their Peltries; but that, when it came to exchanging them for drinks, there were only the men and a few women who enjoyed them, and that to the detriment of their health and the loss of their lives. Finally, in order to urge us to enforce these regulations, they asked three times if Monsieur Gand spoke in earnest, or if he were only indulging in words, as had been done, [198] they said, up to that time. They were

On les affeura que les François & eux auffi feroient chastiez à la façon fuddite s'ils n'obeïffoient. Voila qui est bien, répondent-ils, si quãd nous allons dans vos maïsons on nous donnoit vn morceau de pain au lieu d'vn coup d'eau de vie, nous ferions bien plus contents; ouy bien felon le discours de la raison qui leur fait voir, que ces eaux de vie leur donnent la mort; mais non pas felon le sens: car ils font trop aides de nos boiffons, & hommes & femmes, prenans vn singulier contentement, non à boire, mais à s'enyurer, faifans gloire d'estre yures, & d'auoir enyuré les autres. Or l'execution des peines portées par ces ordonnances, ayant fuiuy bien tost apres en quelques François oublieux de leur deuoir; les Sauvages eurent bien l'esprit de dire, que iadis on parloit, mais qu'à present on faïoit. Les maux ne se corrigent qu'estans cogneus.

Je remarqueray deux particularitez sur ce point, deuant que de passer outre. La premiere est, que l'vn des Sauvages qu'on auoit enyuré pensa tuer vn ieune François, en effect il l'auroit affommé s'il l'eust peü attraper: ayant cuué son vin, [199] il sceut que le François qui luy auoit donné cette boiffon auoit esté condamné à cinquante francs d'amende; on m'a dit, ie ne sçay s'il est vray, qu'il promit de luy donner la valeur en Pelteries. C'est vne marque d'vne bonté naturelle; mais ie cognois le pelerin, il dit bien plus aisément qu'il ne fait. La deuxiême est, que Monsieur Gand parlant aux Sauvages, comme i'ay dit cy-dessus, leur remonstroit, que s'ils mouroient si fouuent, il s'en falloit prendre à ces boiffons, dont ils ne scauroient vser par mesure. Que n'écris tu à ton grand Roy, firent-ils, qu'il defende d'apporter de ces

assured that the French and they themselves would be punished in the way described above, if they did not obey. "See who of us is good," they answer; "if, when we go into your houses, we are given a piece of bread instead of a drink of brandy, we shall be far better satisfied." Very well spoken, according to the voice of reason, which makes them see that these "waters of life" cause death; but not according to the senses, for they are only too eager for our drinks,—both men and women experiencing a singular pleasure, not in drinking, but in becoming drunk, glorying in this and in making others so. Now the penalties provided by these ordinances having been executed soon afterwards against some Frenchmen who had been forgetful of their duty, the Savages had intelligence enough to say that formerly we had talked, but at present we were acting. Evils cannot be corrected until they are known.

I will notice two instances bearing on this point before proceeding further. The first is, that one of the Savages who had been made drunk, was meditating the murder of a young Frenchman; in fact, he would have killed him, if he could have surprised him. Having slept off the effects of his wine, [199] he learned that the Frenchman who had given him this drink had been condemned to fifty francs fine; I have been told, I know not how true it is, that he promised to give him the value of it in Peltries. This is a proof of natural goodness; but I know the hypocrite,—he talks much more readily than he acts. The second is, that Monsieur Gand, in his talk to the Savages, which I have mentioned, remonstrated with them, saying that if death was so common among them they must ascribe it to these drinks, which they

boiffons qui nous tuent. Et fur ce qu'on leur repar-  
tit, que nos François en auoiët befoin fur la mer, &  
dans les grandes froidures de leur païs; Fais donc en  
forte qu'ils les boiuent tous feuls. On s'efforcera,  
comme i'espere, d'y tenir la main; mais ces Barbares  
font importuns au dernier point. Vn autre prenant  
la parole, prit la defenfe du vin & de l'eau de vie.  
Non, dit-il, ce ne font pas ces boiffons qui nous ostent  
la vie; mais vos écritures: car depuis que vous auez  
décry nostre païs, nos fleuves, nos terres, & nos bois,  
[200] nous mourons tous, ce qui n'arriuoit pas deuant  
que vous vinffiez icy. Nous-nous mismes à rire en-  
tendans ces caufes nouuelles de leurs maladies. Je  
leur dy que nous décriuions tout le monde, que nous  
décriuions nostre païs, celuy des Hurons, des Hiro-  
quois; bref toute la terre, & cependant qu'on ne mou-  
roit point ailleurs, comme on fait en leur païs, qu'il  
falloit donc que leur mort prouint d'ailleurs; ils s'y  
accorderent.

Le vingt-cinquième Decembre iour de la naiffance  
de nostre Sauueur en terre, Monsieur de Champlain  
nostre Gouverneur prit vne nouvelle naiffance au  
Ciel; du moins nous pouons dire que fa mort a esté  
remplie de benedictions. Je croy que Dieu luy a fait  
cette faueur en confideration des biens qu'il a pro-  
curé à la Nouvelle France, où nous espérons qu'vn  
iour Dieu fera aimé & feruy de nos François, & co-  
gnu & adoré de nos Sauuages: il est vray qu'il auoit  
vescu dans vne grande iustice & equité, dans vne fide-  
lité parfaite enuers son Roy, & enuers Messieurs de  
la Compagnie: mais à la mort il perfectionna fes ver-  
tus, avec des fentimens de pieté si grands, qu'il nous  
estonna [201] tous. Que fes yeux ietterent de larmes!



did not know how to use with moderation. "Why dost thou not write to thy great King," said they, "to have him forbid them from bringing over these drinks that kill us?" And when they were answered that our Frenchmen needed them upon the sea, and in the intense cold of their country, "Arrange it, then, so that they alone drink them." An attempt will be made, as I hope, to keep this business under control; but these Barbarians are troublesome to the last degree. Another one, breaking into the conversation, took up the defense of wine and brandy. "No," said he, "it is not these drinks that take away our lives, but your writings; for since you have described our country, our rivers, our lands, and our woods, [200] we are all dying, which did not happen until you came here." We began to laugh upon hearing these new causes of their maladies. I told them that we described the whole world,—that we described our own country, that of the Hurons, of the Hiroquois, in short, the whole earth; and yet they did not die elsewhere as they did in their country. It must be, then, that their deaths arose from other causes. They agreed to this.

On the twenty-fifth of December, the day of the birth of our Savior upon earth, Monsieur de Champlain, our Governor, was reborn in Heaven; at least, we can say that his death was full of blessings. I am sure that God has shown him this favor in consideration of the benefits he has procured for New France, where we hope some day God will be loved and served by our French, and known and adored by our Savages. Truly he had led a life of great justice, equity, and perfect loyalty to his King and towards the Gentlemen of the Company. But at his death he

que ses affections pour le service de Dieu s'échauffent! quel amour n'avoit-il pour les familles d'icy! disant qu'il les falloit secourir puissamment pour le bien du Pays, & les soulager en tout ce qu'on pourroit en ces nouveaux commencemens, & qu'il le feroit, si Dieu luy donnoit la santé. Il ne fut pas surpris dans les comptes qu'il devoit rendre à Dieu, il avoit préparé de longue main vne Confession generale de toute sa vie, qu'il fit avec vne grande douleur au Pere Lalemant, qu'il honoroit de son amitié; le Pere le secourut en toute sa maladie qui fut de deux mois & demy, ne l'abandonnant point iufques à la mort. On luy fit vn conuoy fort honorable, tant de la part du Peuple, que des Soldats, des Capitaines, & des gens d'Eglise: le Pere Lalemant y officia, & on me chargea de l'Oraison funebre, où ie ne manquay point de fuyet. Ceux qu'il a laissez apres luy ont occasion de se louer; que s'il est mort hors de France, son nom n'en fera pas moins glorieux à la Posterité.

Au sortir de ces devoirs funebres Monsieur de Chateaufort, qui commande à [202] present aux trois Riuieres, prit sa charge, selon le pouuoir que luy en donnoient Messieurs de la Compagnie, par les Lettres qui furent ouuertes, & leuës à l'heure mesme en presence du Peuple assemblé en l'Eglise: ces Messieurs m'en auoient fait le depositaire pour les produire en temps & lieu, comme ie fis.

Le trentième du mesme mois vn Sauvage estant entré en dispute avec vn de nos Peres, sur la cause de la mort, soustenoit tousiours que le Manitou caufoit les maladies & la mort. Le Pere luy ayant parlé du peché, & voyât que cela estoit trop subtil pour luy, le conuainquit par vne similitude grossiere, laif-

crowned his virtues with sentiments of piety so lofty, that he astonished us [201] all. What tears he shed! how ardent became his zeal for the service of God! how great was his love for the families here! — saying that they must be vigorously assisted for the good of the Country, and made comfortable in every possible way in these early stages, and that he would do it if God gave him health. He was not taken unawares in the account which he had to render unto God, for he had long ago prepared a general Confession of his whole life, which he made with great contrition to Father Lalemant, whom he honored with his friendship. The Father comforted him throughout his sickness, which lasted two months and a half, and did not leave him until his death. He had a very honorable burial, the funeral procession being formed of the People, the Soldiers, the Captains, and the Churchmen. Father Lalemant officiated at this burial, and I was charged with the funeral Oration, for which I did not lack material. Those whom he left behind have reason to be well satisfied with him; for, although he died out of France, his name will not therefor be any less glorious to Posterity.

After these funeral ceremonies, Monsieur de Chateau-fort,<sup>88</sup> who now commands [202] at the three Rivers, assumed his office, in pursuance of the power which had been given to him by the Gentlemen of the Company, through the Letters which were opened and read at once in the presence of the People assembled in the Church. These Gentlemen had made me the trustee of these documents, to produce them at the proper time and place, which I did.

On the thirtieth of the same month, a Savage, having engaged in a dispute with one of our Fathers

fant à part la cause morale de la mort, pour luy faire comprendre la physique. Quand ta hache est émouffée, luy fit il, ou qu'elle est vn peu ébrechée, tes bras ne s'en feruent pas si bien, pource qu'elle est malade en sa façon: quand elle est toute rompuë, & qu'elle ne vaut plus rien, tu la iette là, tu l'abandonne; elle est comme morte, tes bras ne s'en sçauroient plus feruir. Or ce qu'est ta hache entre tes mains, cela est ton corps au regard de ton ame; quand tu es bleffé en l'œil, ton ame ne s'en fert [203] pas si aisément pour voir, pource qu'il est malade: ainsi en est-il des autres parties estant offensées, l'ame ne s'en fert pas si aisément: mais si le poulmon, si la rate, si le cœur, ou autre partie noble viennent à estre gastées tout à fait, ton ame ne s'en pouuant plus feruir, les quitte là, & voila comme l'on meurt. Or ce n'est pas le Manitou qui gaste ces parties, mais le trop grand froid, le trop de chaleur, les excés de quoy que ce soit: ne fens tu pas que tu brusle quand tu as beu de l'eau de vie, cela confomme ton foye, & le deffeiche, cela altere les autres parties interieures, & cause la maladie, qui venant à se rengreger corrompt entierelement quelque partie; d'où s'enfuit que ton ame s'en va, & te voila mort, sans que le Manitou t'ayt touché. Je croy, disoit-il, que tu as raison, nous autres nous manquons d'esprit de croire que c'est le Manitou qui nous tuë.

Le quinzième du mesme il fit vn grand vent de Nordest accompagné d'une pluie qui dura fort long temps, & d'un froid assez grand pour geler ces eaux aussi tost qu'elles touchoient à quelque chose que ce fust, si bien que comme cette pluie [204] tomboit sur les arbres depuis la cime iusques au pied, il s'y fit vn

on the cause of death, insisted that the Manitou caused sickness and death. The Father, having talked to him of sin, and seeing that this was too deep for him, convinced him by a homely comparison, setting aside the moral cause of death to make him comprehend the physical. "When thy hatchet is dull," said he, "or when it is nicked a little, thy arms do not serve thee so well, because it is sick in its way; when it is entirely broken, and no longer worth anything, thou throwest it away, thou abandonest it; it is as if dead, thy arms can no longer make use of it. Now what thy axe is to thy hands, thy body is in regard to thy soul; when thine eye is hurt, it does not serve thy soul [203] so readily in seeing, because it is sick; thus it is with other injured organs, the soul cannot use them so easily; but if the lungs, the spleen, the heart, or any other vital organ, is completely ruined, thy soul, being no longer able to use it, drops it then, and this is how we die. Now it is not the Manitou that spoils these organs, but too great cold, too much heat, excess of any kind. Dost thou not feel thyself burn when thou hast drunk brandy? That consumes thy liver and dries it up, it impairs the other internal organs, and causes sickness, which, becoming more aggravated, entirely destroys some organ; whence it happens that thy soul goes away, thou art dead, and this without the Manitou having touched thee." "I believe," said he, "that thou art right; we are lacking in wit to believe that it is the Manitou who kills us."

On the fifteenth of the same, there was a great Northeaster accompanied by a rainfall which lasted a long time, and by a cold severe enough to freeze this water as soon as it touched anything; so that when

cristal de glace, qui enchaffoit & la tige & les branches; en forte qu'un fort long temps durant tous nos grâds bois ne paroiffoiēt qu'une forest de cristal; car en verité la glace qui les reueftoit vniuerfellement par tout estoit épaisse de plus d'un teston; en un mot toutes les broffailles & tout ce qui estoit sur la neige estoit enuironné de tous costez, & enchaffé de glace: les Sauvages m'ont dit qu'il n'en arriuoit pas fouuent de mefme.

J'ay veu ton Manitou, & moy ton IESVS, difoient enuiron ce temps deux Sauvages venans voir un de nos Peres; ô qu'il nous promet bonne année! que de Castors, que d'Elans! moyennant que tu nous donnes bien du Petun pour luy facrifier. Allez, Galands, ce n'est ny ce qu'il demande en sacrifice, ny ce que vous voulez luy donner: croyez en luy, & feruez-le comme on le vous enseignera, & vous ferez trop heureux, leur répondit le Pere. Ce font de leurs inuentions pour auoir ce qu'ils pretendent, ou celles qu'ils ont retenues de quelques-uns de nos François, qui les trompoient [205] iadis sous ces belles apparences.

Le douzième de Feurier un de nos Peres parlant aux Sauvages de la Iustice de Dieu, & qu'il nous mesuroit à la mefme mesure que nous mesurons nos semblables: un Sauvage duquel j'ay parlé cy-dessus luy dit par apres en particulier; Je croy ce que tu as dit de la Iustice de Dieu, i'en ay veu un exemple de mes yeux. Nous estiōs allez chasser un mien frere & moy, & comme nous n'auions que fort peu de viures, mon frere me dit, que nous missions à mort un pauvre garçon orphelin qui nous accompagnoit, & en disant cela luy ietta une corde au col, & me fait tirer d'un costé, luy tirant de l'autre; ie luy obeïs à

this rain [204] fell upon the trees, from the summit to the roots it was converted into ice-crystals, which encased both the trunk and the branches, causing for a long time all our great forests to seem but a forest of crystal,—for, indeed, the ice which everywhere completely covered them was thicker than a teston.<sup>80</sup> In a word, all the bushes and everything above the snow were surrounded on all sides and encased in ice. The Savages told me that this did not happen often.

“ I have seen thy Manitou, and I thy JESUS,” said two Savages who came to see one of our Fathers about this time. “ Oh what a good year he promised us! What Beavers, what Elks! providing thou givest us a good lot of Tobacco to sacrifice to him.” “ Go away, Frauds; that is neither what he asked in sacrifice, nor what you intend to give him. Believe in him, and serve him as you shall be taught, and you will be blessed,” answered the Father. These are their tricks for obtaining what they lay claim to, or devices they have retained from some of our French, who formerly deceived [205] them under these fine pretenses.

On the twelfth of February, one of our Fathers speaking to the Savages about the Justice of God, and how he would measure us by the same standard by which we measured our fellow-beings, a Savage of whom I have spoken above said to him afterward in private, “ I believe what thou hast said about the Justice of God, I have seen an example of it with my own eyes. We had gone hunting, one of my brothers and I; and, as we had very few provisions, my brother said to me that we should kill a poor orphan boy who accompanied us; and while saying

contre cœur. Quoy que s'en foit, ayans tué ce ieune homme, nous-nous feparafmes pour trouuer la pifte de quelque Orignac, en ayant trouué vne, ie la fuy, ie recontre la beste, ie la tuë, i'en porte la monstre en nostre Cabane, où ie ne trouuay point mon frere. Comme il ne retournoit point, & qu'il se faifoit tard, ma mere le va chercher, elle le rencontre tout malade, a tout effaré. Cette pauvre femme bien étonnée, le presse doucement de retourner; Non, dit-il, il [206] faut que ie meure; enfin ayant fait mine d'obeïr, il dit à ma mere qu'elle marchast deuant, qu'il la fuivroit doucement. Ma pauvre mere estant vn peu éloignée, ce miserable tourne visage, & s'en va, si bien que iamais depuis on ne l'a reueu, ny ouy parler de luy, quoy qu'on l'aye diligemment cherché. En cela, difoit ce Sauvage, ie recognois, que celuy qui a tout fait nous paye à la mesme monnoye, que nous nous traittons les vns les autres.

Le deuxiême iour d'Auril, le Pere Quentin fit vn voyage à quelques lieuës des trois Riuieres, pour quelques malades, dont on nous auoit donné aduis. Le fruit qu'il en rapporta fut d'auoir exposé plusieurs fois sa vie pour Dieu, parmy les dangers des glaces & du mauuais temps. Il se cõtenta de leur donner quelque instruction, fans en baptiser aucun, ne les voyant ny en peril de mort, ny suffisamment instruits. Le sieur Iean Nicolet luy seruit de truchement, avec sa charité & fidelité ordinaire, dont nos Peres tirent de grands seruices en semblables occasions. I'ay quelques memoires de sa main, qui pourront paroistre vn iour, touchant les Nipisiriniens, avec lesquels il a [207] fouuent hyuerné, & ne s'en est retiré, que pour mettre son salut en assurance dans l'vfrage des Sacre-



this he put a cord around his neck, and made me pull at one end while he pulled at the other. I obeyed him against my will. Be that as it may, having killed this young man, we separated to seek for the trail of a Moose; and, having found one, I followed it, I encountered the animal, and killed it; I carried the great beast to our Cabin, where I did not find my brother. As he did not return and as it was growing late, my mother went to seek him; she found him very sick and wild-looking. The poor woman, very much disturbed, begged him gently to return. 'No,' said he, 'I [206] must die.' Finally, making a pretense of obeying her, he said to my mother that she should walk on ahead and he would follow slowly. When my poor mother had gone a little distance, this wretched man turned around and went away, so that we have never seen him nor heard of him since, although we have made diligent search for him. In that," said this Savage, "I recognized that he who has made all pays us in the same money that we use with each other."

On the second day of April, Father Quentin made a journey a few leagues from the three Rivers, to visit some sick persons of whom we had heard. The fruit that he brought thence was that he several times risked his life for God among the dangers of ice and bad weather. He contented himself with giving them some instruction, without baptizing any of them, seeing that they were neither in danger of death nor sufficiently instructed. Sieur Jean Nicolet served him as interpreter, with his usual kindness and fidelity, of which our Fathers make good use on similar occasions. I have some memoirs from his hand, which may some day appear, concerning the

mens, faute desquels il y a grande risqué pour l'ame, parmy les Sauvages.

Le quatriefme de May, Monsieur Gand allant faire vn tour aux trois Riuieres, ie montay dans sa barque, desirant me trouuer en vne assemblée de Sauvages qui se deuoit tenir là. Le vent nous estant contraire, de bonne fortune pour moy passa vn Canot de Sauvages qui m'enleua, & me rendit bientoft où ie desirois estre. Monsieur Gand estant enfin arriué les Sauvages le vindrent voir, & tindrent conseil pour le supplier de faire aupres des Capitaines qui viendroïët, qu'on leur donnaist secours pour leurs guerres. Le premier qui parla nous contenta fort, il commença par vne exclamation. Que puis-ie dire? ie n'ay plus de voix, ne prêtez point l'oreille à mes paroles, écoutez ces pauvres veufues, & ces pauvres orphelins, qui crient qu'ils n'ont plus de peres, & de maris, voulez vous seuls, vous autres François, subsister en ce païs-cy, tenés vous en repos, ne nous secourez point, & dans peu de temps vous ne verrez plus [208] que des femmes & des enfans. Nous allons mourir avec nos Capitaines, que nos ennemis ont égorgez. Ie me trompe, vous auez trop de bonté pour nous voir courre à la mort, sãs nous prester la main. Vn petit nombre de vous autres nous peut à tous sauuer la vie, & faire reuiure tout le païs, Prenez donc courage, & quand les Capitaines feront arriuez parlez pour nous. Monsieur Gand vifant autant & plus au salut de leurs ames, qu'au bien de leurs corps, leur fit répondre qu'il les aymoit, & qu'il parleroit volontiers pour eux aux Capitaines; neantmoins qu'il craignoit que ces Capitaines n'euffent non plus d'oreilles pour ses paroles, que les Sauvages n'auoient montré d'affection

Nipisiriniens, with whom he has [207] often wintered, and from whom he only withdrew to place his salvation in safety by the use of the Sacraments, without which there is great risk for the soul among the Savages.

On the fourth of May, as Monsieur Gand was going to make a visit to the three Rivers, I entered his bark, desiring to be present at an assembly of Savages which was to be held there. The wind being against us, fortunately for me a Canoe of Savages passed us which took me on board, and soon set me down where I wished to be. Monsieur Gand having at last arrived, the Savages came to see him, and held a council to implore him to induce the Captains who were coming to give them assistance in their wars. The first one who spoke pleased us greatly. He began with an exclamation: "What can I say? I have no longer any voice; heed not my words; listen to these poor widows and these poor orphans, who cry that they no longer have fathers or husbands. Do you alone, you Frenchmen, wish to exist in this country? Keep your hands folded, do not help us; and in a little while you will see [208] but women and children. We are going to die with our Captains whom our enemies have slaughtered. No, I am wrong, you are too good to see us rush headlong to death without lending us a hand. A very few of you can save all our lives, and make the whole country live again. Come, take courage; and, when the Captains arrive, speak for us." Monsieur Gand, looking quite as much to the salvation of their souls as to the welfare of their bodies, answered that he loved them, and would willingly speak in their behalf to the Captains; yet he feared that these Captains would no

pour les François. Premièrement vous ne vous estes point alliez iufques icy de nos François, vos filles se marient à toutes les Nations voisines, & non pas à nous autres. Vos enfans demeurent au païs des Nipifiriniës, des Algonquins, des Attikamegues, des peuples du Sagné, & dans les autres Nations. Iufques icy vous ne les auez point prefentez aux François pour les instruire. Si vous euffiez fait cela dès nostre premiere entrée dans le Païs, [209] vous fçauriez tous maintenant manier les armes, comme nous, & vos ennemis ne fubfisteroient pas en vostre preference, vous ne mourriez pas tous les iours comme vous faites. Celuy qui a tout fait, & qui nous protege, vous conferueroit auffi bien que nous, puis que nous ne ferions plus qu'un mefme Peuple. Seconde-ment, nous-nous fouuenons bien que les Hiroquois ont tué de nos gens, nous en prendrons raifon; mais nous ne nous precipitons pas. Vous voyez que nous-nous peuplons tous les iours. Quand nous ferons bon nombre, nous les attaquerons, & ne quitterons point la guerre, que nous ne les ayons exterminés. Si vous voulez venir avec nous, vous y viendrez, mais comme vous ne fçavez pas obeïr en guerre, nous ne nous attendrons pas à vostre fecours. En troiefme lieu, fi les Capitaines me demandent fi vous n'allez point voir l'Efranger pour vos traictes; ie ne fçay ce que ie leur pourray répondre; neantmoins fi vous aymez nostre alliance, ie les prieray pour vous, ce n'est point que nous ayons befoin de vos filles ny de vos enfans; nous fommes peuplez comme les feuilles de vos arbres; mais nous [210] voudrions bien ne voir plus qu'un Peuple en toutes ces terres. Ils répondirent que tout cela estoit raifonnable, & que Monsieur de Champlain

more lend their ears to his words, than the Savages had shown affection for the French. " In the first place, you have not allied yourselves up to the present with our French people, your daughters have married with all the neighboring Nations, but not with ours. Your children live in the land of the Nipisiriniens, of the Algonquins, of the Attikamegues, of the people of the Sagné, and in all the other Nations. Up to the present you have not offered them to the French for instruction. If you had done this from the time of our first arrival in the Country, [209] you would all know by this time how to handle arms as we do, and your enemies would not exist in your presence,— you would not die every day as you are doing. He who has made all, and who protects us, would preserve you as well as he does us, as we would then be only one and the same People. Secondly, we remember very well that the Hiroquois have killed our people, and we will get satisfaction for it; but we will not be too hasty. You see that we are increasing every day; when our numbers shall be large enough we will attack them, and will not give up the war until we have exterminated them. If you wish to come with us, you may come; but, as you do not know how to obey in war, we shall not count upon your assistance. In the third place, if the Captains ask me if you do not seek Foreigners in your trading, I do not know what I can answer them. Nevertheless, if you are partial to an alliance with us, I will petition them in your behalf. Not that we have need of your daughters or your children; we are as populous as the leaves of your trees. But we [210] would like to see only one People in all this land." They answered that all

en auoit autrefois parlé en particulier ; qu'il en falloit parler en la face de toutes les Nations.

Le vingt-deuxiesme du mesme mois à Kébec, i'appris vne fort mauuaise nouvelle. Vn ieune Sauvage baptisé, qui demouroit en nostre maison, estant avec vn de nos François qui chaffoit de là le Sault de Montmorency, l'arquebuse du François s'estant creuée entre ses mains, & l'ayant offensé, il s'en reuint en diligence pour se faire penser, laissant du feu & de quoy viure au petit Sauvage qui ne le pouuoit suiure ; cét enfant ayant peur de rester seul, comme nous coniecturons, venant au torrent qui tombe du Sault de Montmorency, le voulut passer, mais comme il est fort rapide il se noya. O que cét accident nous a caufé de douleur ! car ce pauvre petit estoit fort docile, & nous dōnoit de bonnes esperrances de secourir vn iour par son bō exemple ses cōpatriotes, son innocence nous console, & nous esperōs qu'il ne fera pas moins puissant au ciel, qu'il eust esté sur la terre. Je [211] craignois fort que les Sauvages ne nous reprochassent cette mort, & de fait quelques-vns m'en parlerent ; mais comme ils furent informez du fait, & qu'ils sceurent les diligences qu'on apporta pour aller au deuant de luy ; comme ils virent que nous leur offrions mesme de beaux presens s'ils le pouuoient trouver vif ou mort, cela les appaifa. Il est vray que ie me feruy de leur coustume pour me defendre contre-eux : car comme ils donnent des iniures à ceux qui leur parlent de leurs morts, ie les tançois quand ils en ouuroient la bouche, disant qu'ils réueilloient ma douleur, que ie l'aymois comme mon frere, cela les faisoit taire, se disans l'vn l'autre, N'en parle plus, car tu l'attriste ; ne voids-tu pas qu'il l'aymoit.

this was reasonable, and that Monsieur de Champlain had previously talked about this in private; that it must be spoken of in the presence of all the Nations.

On the twenty-second of the same month, I learned some very bad news at Kébec. A young baptized Savage, who lived in our house, being with one of our Frenchmen who was hunting beyond the Sault de Montmorency, the Frenchman's gun having burst in his hands and having wounded him, he returned in haste to have himself cared for, leaving a fire and some food to the little Savage, who could not follow him. This child, being afraid to be left alone, as we conjecture, coming to the torrent which falls at the Sault de Montmorency, tried to pass it; but, as it is very rapid, he was drowned. Oh what grief this accident caused us! For this poor little child was very docile, and gave us great hopes of some day succoring his compatriots by his good example. His purity consoles us and we hope he will not be less effective in heaven than he would have been upon earth. I [211] greatly feared that the Savages would reproach us for this death; and, in fact, some of them spoke to me about it. But when they were told how it happened, and learned of the promptness with which we went after him; when they saw that we even offered them beautiful presents if they would find him, alive or dead, they were pacified. It is true that I followed their custom in defending myself against them; for as they abuse those who speak to them of their dead, I chided them when they opened their mouths about this, saying they revived my grief, that I loved him like a brother; this made them keep still, saying to each other, "Speak

Or pour monst<sup>r</sup>er que la feule education manque aux Sauvages, cét enfant n'ayant esté qu'vne année en France, se rangea si bien icy à son deuoir, qu'il se rendoit aymable à nos Francois. Nostre Seigneur l'auoit beny notamment depuis son Baptesme, de trois ou quatre belles qualitez bien contraires aux grands defaux des Sauvages. Il n'estoit ny menteur, ny acariastre, ny gourmand, ny paresseux. Ce font les quatre [212] vices qui semblent estre nés avec ces Peuples faineans & libertins au dernier point. Or ce pauvre petit auoit les perfections toutes contraires. Je ne sçache aucun François qui l'ayt cogneu, qui ne l'ayt aymé, & qui n'ayt témoigné vn grand regret de sa mort. Il se confessoit avec tant de candeur, & faisoit paroître tant de douleur de ses offenses fort legeres, qu'on iugeoit bien qu'il y alloit de cœur. Il prioit Dieu fort volontiers, entendoit tous les iours la Messe d'assez bon matin. Que si pour quelque occupation il ne l'entendoit pas à son heure, & qu'on luy presentast à déieuner en quelque endroit, il n'y touchoit point qu'il n'eust assisté à ce saint Sacrifice. Si quelque petit Sauvage faisoit quelque chose meffante deuant luy, il en estoit honteux, & disoit, Il n'est pas encor baptisé, il n'a pas d'esprit. Nous auõs sceu que le méchant Apostat voyât que nous l'aymions pour sa docilité, le folicita fort souuent de nous quitter, iusques à le battre & le foïetter deux ou trois fois pour ce fujet; mais ce bon petit garçon ne luy voulut obeïr. Il recognoissoit bien la saleté & la cruauté de sa Nation, & l'auoit en horreur. [213] Il me monstra certain iour l'endroit où sa mere mourut, & me dit qu'aussi tost qu'elle eut expiré, les Sauvages tuerent vn sien petit frere, peut estre pour le



of it no more, for thou makest him sad; dost thou not see that he loved him?" Now to prove that education alone is lacking to the Savages, this child, who had been only one year in France, fulfilled his duties here so well that he made himself greatly loved by our French. Our Lord had blessed him, especially since his Baptism, with three or four good qualities quite the opposite of those great defects of the Savages. He was neither a liar, nor a scold, nor a glutton, nor lazy. These are the four [212] vices which seem to be born in these People, who are lazy and dissolute to the last degree. Now this poor little boy had just the opposite perfections. I do not know of a single Frenchman who knew him who did not love him, and who did not show great regret at his death. He confessed with so much candor, and showed so much grief at his lightest offenses, that it was very evident he took them to heart. He was very fond of praying to God and attended Mass quite early every morning. But if, on account of some occupation, he did not hear it at the usual hour, and if meanwhile he was somewhere offered his breakfast, he would not touch it until he had taken part in this holy Sacrifice. If a little Savage did something unseemly in his presence, he was ashamed of him, and said, "He is not yet baptized; he has no sense." We have learned that the wicked Apostate, seeing that we loved him for his docility, very often urged him to leave us, even going so far as to strike and whip him two or three times on this account; but this good little fellow would not obey him. He fully appreciated the coarseness and cruelty of his Nation, and held it in horror. [213] He one day showed me the place where his mother died, and

deliurer de la peine qu'il auroit souffert apres le decez de sa mere; ils en auroient fait tout autant de luy, s'il n'eust déjà esté grandelet. Nous l'auions nommé Fortuné deuant son baptesme. Monsieur de Champlain, luy donna nom Bonauenture, quand il fut fait Chrestien; & certes, *funes ceciderunt ei in præclaris*. Son exemple nous fait esperer, qu'il n'y aura naturel si farouche en ces deserts, que nostre Seigneur n'adoucisse par sa grace, quand il luy plaira.

Le quatrième de Iuin, arriua des Hurons vn ieune François, lequel s'estant mis avec quelques Algonquins au commencement de l'hyuer, à deffein d'apprendre leur langue, ils le conduiferent par terre, ou pluftost par neige, iusques aux païs des Hurons; ce fut vne hardie entreprife & bien difficile. Nos Peres furent bien estonnez, & bien ioyeux de le voir en vn temps si extraordinaire, ils nous écriurent à son retour, qu'ils auoiët baptisé prés de foixante Sauuages depuis [214] le vœu que nous fîmes tous le iour de la Conception de la saincte Vierge, & que les Peres que nous leur enuoyasmes l'an passé estoient arriuez en bonne fanté par la grace de nostre Seigneur, qui va tous les iours applanissant les plus grandes difficultez de ce voyage. Ces Algonquins alloient là pour solliciter les Hurons de venir en guerre avec eux contre les Hiroquois.

Le vingt-huictiesme du mesme mois, Monsieur du Plessis Bochart General de la flotte, monta iusques à Kébec, & nous réioüit fort par sa presence; nous le remerciasmes de sa faueur ordinaire, & de la charité qu'il exerce enuers les Peres qui passent dans son Vaiffeau; le Pere Ragueneau, & nostre Frere Louis Gobert estoient dans sa Barque.

told me that, as soon as she expired, the Savages killed a little brother of his, perhaps to save it from the suffering it would have to endure after the death of its mother; they would have done the same to him if he had not already been quite large. We had named him Fortuné before his baptism. Monsieur de Champlain gave him the name Bonaventure when he was made a Christian, and certainly, *funes ceciderunt ei in præclaris*. His case makes us hope that there will not be found in these wildernesses a nature so ferocious that our Lord may not tame it by his grace when it shall please him.

On the fourth of June, came from the Hurons a young Frenchman, who had gone with some Algonquins, at the beginning of the winter, for the purpose of learning their language. They took him by land, or rather by snow, up to the country of the Hurons, a daring and very difficult enterprise. Our Fathers there were surprised indeed, and very much pleased, to see him at so unusual a time. They wrote us, upon his return, that they had baptized nearly sixty Savages since [214] the vow we all made on the day of the Conception of the holy Virgin, and that the Fathers we sent to them last year had arrived in good health, by the grace of our Lord, who is daily smoothing away the greatest difficulties in this journey. These Algonquins went there to solicit the Hurons to enter with them into a war against the Hiroquois.

On the twenty-eighth of the same month, Monsieur du Plessis Bochart, Commandant of the fleet, came up to Kébec, and rejoiced us greatly by his presence. We thanked him for his usual courtesy toward us, and for the kindness he showed our Fa-

Le premier de Juillet, le Pere Chastellain, & le Pere Garnier, s'embarquerent pour aller attendre les Hurons, à la Residence de la Conception aux trois Riuieres, Monsieur nostre Gouverneur les conduisit iufques au bord du grand Fleuue, avec vne courtoisie, & vne affection nompareille, faifant tirer trois coups de canon de falut à leur depart. Ce grand [215] Dieu qui nous donne le cœur, & l'amour de tant de perfonnes de merite, nous oblige par mefme moyen à vne faincte & fidelle recognoiffance.

Le fecond du mefme mois, le Pere Iogues, & le Pere du Marché vindrent accroiftre nostre ioye, qui nous fut d'autant plus fenfible, que nostre Seigneur nous les auoit tous rendus en bonne fanté. Le prie fa bonté qu'elle nous donne à tous les forces neceffaires pour accomplir fidellement fes fainctes volontezen en l'auancement du falut de nos François, & de nos Sauuages.

Ce mefme iour le Capitaine des Sauuages de Tadouffac eftant à Kebec, avec vne efcoüade de fes gens, qui s'en alloient à la guerre, defira de parler en confeil à Monsieur le Gouverneur, & à Monsieur le General; en vn mot aux François. Le Capitaine des Sauuages de Kébec y affifta; l'affemblée fe faifoit au magazin de Meffieurs de la Compagnie; où ie me trouuay par le commandement de Monsieur le Gouverneur. Chacun eftant affis, les François d'vn costé, les Sauuages de l'autre, le Capitaine de Tadouffac commença à haranguer; il eftoit veftu à la [216] Françoisife, d'vn fort bel habit, fouz vne cafaque d'écarlate. Voulant parler, il ofta fon chapeau, & fit vne reuerence aflez gentiment à la Françoisife, puis adreffant fa parole aux Capitaines, notamment à Mon-

thers who crossed in his Ship, Father Ragueneau<sup>40</sup> and our Brother Louis Gobert being in his Bark.

On the first of July, Father Chastellain and Father Garnier embarked to go and await the Hurons at the Residence of the Conception, at the three Rivers. Monsieur our Governor escorted them to the banks of the great River, with matchless courtesy and affection, having three cannon shots fired as a salute at their departure. This great [215] God, who gives us the hearts and the love of so many worthy people, constrains us, by the same means, to a holy and true gratitude.

On the second of the same month, Father Jogues<sup>41</sup> and Father du Marché came to add to our great joy, which we felt all the more deeply, as our Lord had brought them both to us in good health. I pray that his goodness may give us all the strength necessary to faithfully carry out his holy will in promoting the salvation of our French and of our Savages.

This same day, the Captain of the Tadoussac Savages, being at Kebec with a squad of his people, who were going to war, desired to hold a council with Monsieur the Governor and with Monsieur the Commandant; in a word, with the French. The Captain of the Kébec Savages took part in it; the assembly was held at the storehouse of the Gentlemen of the Company, where I also was present, by command of Monsieur the Governor. All being seated, the French on one side and the Savages on the other, the Tadoussac Captain began to make a speech. He was dressed in the [216] French fashion, with a very handsome coat under a scarlet cloak. Wishing to speak, he took off his hat and made a very polite bow in the French way, then directing his words to

fieur du Pleffis, qu'il appella fon puifné : Vous voyez, dit-il, que ie fuis François; tu fçais, mon frere, que ma Nation me tient pour tel; on croit que i'ay le bon-heur d'estre aimé des Capitaines, & que ie fuis leur parent; pour moy vous fçaez que i'ay le cœur François, ie vous ay tousiours aimez, doiz-ie douter du reciproque? Dites moy, ie vous prie, fi ie me puis preualoir de vofre amitié, comme vous estes affeuré de la mienne? Cela dit, il s'arresta pour ouïr la réponfe: comme on l'eut affeuré qu'on l'aimoit, il pourfuiuit: Mes compatriotes me preffent fort de faire paroïstre le credit que i'ay aupres de vous; ils croyent que vous m'aimez, mais ils le voudroient voir par effet: quelle parole leur porteray ie là haut, où ie les vay trouuer? vous fçaez que c'est le propre des amis de fecourir ceux qu'ils aiment au befoin: le fecours que vous nous donnerez dans nos guerres fera le tefmoin fidelle de vofre [217] amitié; vofre refus me courra le vifage de confusion. Voila à peu près le difcours de ce Barbare, qui estonna Monsieur nostre Gouverneur. L'autre Capitaine prenant la parole dit, Quand il fait mauuais temps nous entrons dans nos maifons, nous prenõs nos robbes, nous fermõs nos portes pour nous defendre des iniures de l'air: nous voicy dans vne faifon de guerre fort facheufe, nous n'auons pas affez de force pour nous mettre à couuert de nos ennemis; nous recherchons vofre abry, ne le refusez pas; vofre amy vous en coniuere: fi vous ne luy preftez la main vous le verrez difparoïstre dans la meflée de fes ennemis; vous le cherchez dez yeux & de la bouche, demandans, où est vn tel, qui nous aimoit tant, & que nous aimions; apprenant fon defastre vous ferez triftes, &

the Captains, especially to Monsieur du Plessis, whom he called his younger brother, "You see," he said, "that I am a Frenchman; thou knowest, my brother, that my Nation regards me as one; it is believed that I have the good fortune to be loved by the Captains, and that I am their relation. As for me, you know that I have a French heart, I have always loved you; ought I to doubt that it is reciprocated? Tell me, I pray you, if I can count upon your friendship, as you can be assured of mine?" When this was said, he paused for an answer. Being assured that he had our love, he continued: "My countrymen urge me very strongly to show some evidence of the credit I have among you; they believe that you love me, but they would like to see it put into practice; what word shall I carry them, up there, where I am going to see them? You know it is the peculiar privilege of friends to succor in time of need those whom they love; the help that you will give us in our wars will be the true proof of your [217] friendship; your refusal will cover my face with confusion." The above is very nearly the speech of this Barbarian, who astonished Monsieur our Governor. The other Captain, beginning to speak, said: "When the weather is bad, we go into our houses, we put on our robes, we close our doors to defend ourselves from the injurious effects of the air. We are now in a time of very troublesome war; we have not enough strength to place ourselves under cover from our enemies; we seek shelter from you, do not refuse it. Your friend conjures you to do this; if you do not lend him your hand, you will see him disappear in the conflict against his enemies; you will seek him with your eyes and with your lips, de-

voſtre cœur vous dira ; Si nous l'euffions fecouru nos yeux prendroient plaifir à le voir, & noſtre cœur à l'aimer, & nous voila dans l'amertume : or il ne tient qu'à vous de vous deliurer de cette angoiſſe, & de vous donner le contentement de le voir retourner du combat plein de vie & de gloire. Je n'adiouſte rien au difcours de ce Sauvage, il toucha toutes [218] ces raifons, & pluſieurs autres qu'il déduiſit fort graue-ment en fon langage. Vn vieillard tout chenu parla par apres à l'antique ; ces bonnes gens auoient fait ietter aux pieds de nos Capitaines vn paquet de peaux de Caſtors, fuiuant la couſtume qu'ils ont de faire des prefens, quand ils veulent obtenir quelque choſe, c'eſt par où commença ce vieillard. Quand nous viſions les Peuples qui nous font voiſins & allies, nous leur faiſons des prefens, qui parlent pendant que nous nous taiſons : ceux qui reçoient ces prefens s'adreſſent à leur ieuneſſe, & les apoſtrophent en cette façon ; Courage, ieunes hommes, faites voir voſtre generoſité, voila de belles robbes, qui vous attendent au retour du combat ; fouenez-vous de ceux qui vous ont fait ces dons, tuez beaucoup de leurs ennemis : voila vne bõne couſtume, vous la deuriez garder auffi bien que nous, diſoit ce bon vieillard. On prit de là fuiet de leur répondre, que quand ils rempliroient la maifon de Caſtors, qu'on n'entreprendroit pas la guerre pour leurs prefens ; que nous fecourions nos amys, non pour l'eſpoir d'aucune recompenſe, mais pour [219] leur amitié. Qu'au reſte on n'auoit pas amené d'hommes pour eux, ne ſçachant pas qu'ils fuſſent en guerre ; que ceux qu'ils voyoient ne portoient pas tous les armes, & que ceux qui les portoient n'eſtoient pas contens de ce que les Sauvages



manding, 'Where is such a one, who loved us so much, and whom we loved?' Learning of his disaster, you will be sad, and your heart will say to you, 'If we had succored him, our eyes would have taken pleasure in looking at him and our heart in loving him; but lo, we are in bitter grief.' Now it depends only upon you to avoid such anguish, and to give yourselves the pleasure of seeing him return from the combat full of life and glory." I add nothing to the discourse of this Savage; he touched upon all [218] these arguments and several others, that he reasoned out very gravely in his own language. A hoary-headed old man talked afterwards, after the fashion of the aged. These simple people had had a bundle of Beaver skins thrown at the feet of our Captains, according to their custom of making presents when they wish to obtain something. It was in reference to these that the old man began. "When we visit the Tribes which are our neighbors and allies, we make them presents, which speak while we keep silence. Those who receive these presents address themselves to their young men, apostrophizing them in this way: 'Courage, young men, show your generosity; behold these fine robes, which await you upon your return from the combat; remember those who have made these gifts, kill many of their enemies.' This is a good custom, you ought to observe it as well as we," said this simple old man. From this we took the text of our answer, saying that if they should fill the house with Beavers, we would not undertake the war for the sake of their presents; that we helped our friends, not in the hope of any reward, but for the sake of [219] their friendship. That, besides, we had not brought any men for them,

ne s'estoient point encor alliez des François par aucun mariage, & qu'on voyoit bien qu'ils ne vouloient pas estre vn mefme Peuple avec nous, donnans leurs enfans deçà delà aux Nations leurs alliées, & non pas aux François. Le Capitaine de Tadouffiac repliqua, que le moyë de faire vne forte alliance estoit de faire paroistre nostre courage, & nostre bonne volonté; car, difoit-il, vos ieunes gens retournans de la guerre apres le maffacre de nos ennemis, n'auront pas de peine à trouver de nos filles en mariage. Pour les enfans, on ne voit, dit-il, autre chofe que petits Sauvages aux maifons des Francois; on y voit des garçons, on y voit des filles; que voulez vous dauantage? ie croy que l'vn de ces iours on nous demandera nos femmes. Vous nous demandez inceffamment nos enfans, & vous ne donnez point les vofres: ie ne fçache aucune famille parmy nous, qui tienne avec [220] foy aucun François. Monsieur le Gouverneur entendant cette réponfe, me dit, Je ne fçay ce qu'un Sénateur Romain auroit répondu de plus à propos fur le fuiet propofé. Je luy repliquay, qu'on faifoit nos Sauvages en France bien plus maffifs qu'ils ne font: mais mettons fin à cette affemblée. On leur repliqua que defunt Monsieur de Champlain de bonne memoire les auoit fecourus en guerre, & que pour cela ils ne s'estoient pas alliez de nous: on leur fit entendre qu'on ne vouloit leurs enfans que pour les instruire, & pour n'estre vn iour qu'un mefme Peuple avec eux; que nous n'auions aucun befoin de nous en charger: que fi nous ne leur en donnions pas des nostres, c'est pour autant qu'ils demandent de grandes recompenses, quoy qu'ils n'ayent pas dequoy les nourrir: mais que nous entretenions & instruisions les leurs gratuitement.

not knowing that they were carrying on war; that those whom they saw with us did not all bear arms; and those that did bear them were not satisfied because the Savages were not yet allied with the French by any marriage; and that it could easily be seen that they did not care to be one People with us, giving their children here and there to their allied Nations, and not to the French. The Captain of Tadoussac replied that the way to make a strong alliance was to show our courage and our good will. "For," said he, "when your young men return from the war after the massacre of our enemies, they will not have any trouble in obtaining our girls in marriage. As to children," said he, "one does not see anything else but little Savages in the houses of the French; there are little boys there and little girls,—what more do you want? I believe that some of these days you will be asking for our wives. You are continually asking us for our children, and you do not give yours; I do not know any family among us which keeps a [220] Frenchman with it." Monsieur the Governor, upon hearing this answer, said to me, "I do not know what a Roman Senator could have answered that would have been more appropriate to the subject under discussion." I replied that in France our Savages were represented as far more obtuse than they are. But let us finish with this assembly. They were answered that the deceased Monsieur de Champlain, of happy memory, had helped them in war, and that even then they had not allied themselves with us; they were given to understand that we desired their children only for instruction and that we might be some day one People with them; that we were under no necessity to burden ourselves with

Cette verité les arreſta tout court. Pour ce qui concernoit la guerre, on repliqua qu'on ne pouvoit leur donner ny vn grand, ny vn petit nombre de François; d'en donner & [un] grand nombre, ils voioient bien que la choſe ne ſe pouvoit pas faire, les vaiſſeaux ne ſe voulans pas [221] dégarnir de leurs hommes: d'en donner peu, nos François ne vouloient point aller avec eux, pour ce, diſent-ils, que les Sauvages ne ſçauroient obeïr, ny tenir pied ferme en guerre, à la premiere fantaïſie ils ſ'enuolent comme des oyſeaux; ſi bien qu'il faudroit auffi que nos François eſtâs vn petit nombre priſſent la fuitte, ce qui les rendroit fort honteux: car on ſe moque parmy nous des fuyards. Les braues ſoldats, tels que nous auons icy, veulent vaincre ou mourir. Ils furent ſatisfaits de ces raiſons, & ainſi le conſeil finit.

Le neuſième du meſme mois de Iuillet, ie montay dans vne barque pour aller au deuant des Hurons, qui ne deuoient pas deſcendre iuſques à Kébec. Il ſe faut trouuer au rendez vous, pour faire paſſer nos Peres qui y vont, & répondre aux lettres de ceux qui y ſont. Nous n'eſtions gueres auancez, quand vn vent contraire nous arreſte au milieu du grand Fleuve; & comme i'ay déjà ſouuent experimenté, que nos Vaiſſeaux ne ſont ny aſſez, ny ſi viſtes, ſi ce n'eſt dans les bons vens, que les petits Canots d'écorce des Sauvages. I'auois donné le mot à quelques-vns qui deuoient monter aux trois Riuieres d'aborder [222] noſtre Barque, pour me prendre en paſſant. Ils n'y manquerent pas. Je me mets donc avec eux. Ils eſtoient douze Canots, & enuiron trente ou quarante ieunes gens pour la plus part, qui ſ'en alloient à la guerre; ils m'enuironnent de tous coſtez, & me prient

them; that if we did not give ours to them, it was because they asked great recompense, although they had nothing for them to eat; but that we maintained and instructed theirs for nothing. This truth silenced them. As to whatever concerned the war, the answer was that we could not give to them either a large or a small number of French. As to giving them a large number, they could see that the thing could not be done, as the ships would not consent to be [221] stripped of their men; as to giving them a few, our Frenchmen did not wish to go with them, "Because," say they, "the Savages cannot obey nor stand firm in war,—at the first whim that takes them, flying off like birds;" so that our Frenchmen also, being few in number, would have to take to flight, which would make them greatly ashamed, for deserters are ridiculed among us. Brave soldiers, such as we have here, wish to conquer or die. They were satisfied with these arguments, and thus the council ended.

On the ninth of the same month of July, I entered a bark to go and meet the Hurons, who were not coming down as far as Kébec. We had to be at the rendezvous, to obtain passage for our Fathers who were going there, and to answer the letters of those who are there. We had not advanced far, when an adverse wind stopped us in the middle of the great River; and as I have already often found, by experience, that our Ships are not as safe nor as swift, if the wind is not fair, as the little bark Canoes of the Savages, I had suggested to some of those who were going up to the three Rivers to come alongside [222] our Bark and take me up in passing. This they did not fail to do, and I took my place among them. There were twelve Canoes and about thirty or forty

de les accompagner iufques au païs des Hiroquois; ie me mis à rire, & les entretiens d'autres chofes. Sur les trois ou quatre heures apres midy, comme ils eftoient las de ramer contre vn vent affez violent, ils mirent tous pied à terre: chacun prend fon Nauire, le range aupres du bois, dans lequel nous entrons pour preparer noftre maifon, & pour faire du feu, ou pluftoft de la fumée pour chaffer les maringoins. Noftre hofellerie fut bien toft faite, car on rompit quelques bouts de branches d'arbres, on les ietta fur la terre, & voila noftre palais dreflé, ie iettay là deffus vne méchante peau pour diftinguer ma chambre, & mon lict des autres. Quand nous allons à la campagne, François & Sauuages, Religieux & autres, nous n'auons point d'autres lits que quelque méchante peau, ny de tente que le ciel, quand il ne pleut pas; pendant la pluye, on fe couure [223] comme l'on peut; les Sauuages ont à cét effet des écorces fort legeres, & fort commodes. Comme ie m'estois retiré pour faire mes prieres, vn Capitaine me vint trouuer, & me tirant encor plus à l'écart, me dit, Tu nous a fouuent fait entendre, que fi celuy qui a tout fait ne nous fauorife, que nous aurôs du pire; que faudroit-il faire afin qu'il m'aydaft. Je vis bien qu'il parloit pour fa perfonne, & qu'il n'auoit pas affez de courage de propofer à fon efcotiade ce qu'on luy auroit confeillé. Je luy dy donc que Dieu fe plaiſoit fort qu'on creuſt en luy, & qu'on s'y confiaſt, & par conſequent que des à preſent il deuoit croire, que luy feul le pouuoit fecourir; qu'il luy deuoit demander ſecours, & luy promettre, qu'au cas qu'il retournaſt ſain & ſauue, qu'il croiroit publiquemēt en ſon Nom. Luy donnant aduis, que s'il ſe trouuoit inueſty

people, mostly young men who were going to war; they surrounded me on all sides, and begged me to accompany them to the country of the Hiroquois; I began to laugh, and to talk to them about other things. About three or four o'clock in the afternoon, as they were tired of paddling against a rather violent wind, they all landed; each one took his Boat and laid it down near the woods which we entered for the purpose of preparing our house, and of making a fire, or rather some smoke, to drive away the mosquitoes. Our hostelry was soon made, for they broke off a few ends from the branches of trees, and threw them upon the ground, and lo, our palace was ready. I threw over these a wretched skin, to distinguish my chamber and my bed from the others. When we go into the country, French and Savages, Religious and others, we have no other beds than some wretched skins, no other tent than the sky, unless it rains; during the rain, we cover ourselves [223] as best we can; the Savages have for this purpose very light and convenient pieces of bark. Having withdrawn to say my prayers, a Captain came after me, and, drawing me still further to one side, said, "Thou hast often given us to understand that, if he who has made all does not favor us, the worst will happen to us; what must I do to make him aid us?" I saw very clearly that he was speaking for himself, and that he did not have the courage to propose to his men the counsel he would receive. So I told him that God was greatly pleased to have one believe and trust in him; and that consequently he must believe, from this moment, that God alone could help him; that he must ask him for help, and promise him that, in case he should return safe and sound, he would openly express his be-

de ses ennemis, ou en danger de sa vie, il se souvint de luy demander la deliurance pour auoir moyen d'estre baptisé; il me promit de le faire. La nuict s'approchant, les principaux d'entre-eux m'accostent, & me parlant de nos façons de faire, me dirent que quand ie priois Dieu qu'ils [224] approuuoient fort cela, comme aussi quand ie leur disois quelque chose; & par consequent qu'il falloit aussi que l'approuuasse leurs coustumes, & que ie creusse en leurs façons de faire; que l'un d'eux alloit bien tost prier à leur mode, & que ie l'écoutasse patiemment. Je vy incontinent qu'ils preparoient un petit tabernacle, pour consulter le Manitou ou quelque Genie; ie leur demanday s'ils croyoient que le Manitou ou les Genies deussent venir dans ceste petite tour, & si ce n'estoit pas le Sorcier qui ébranloit cette maison ou ce tabernacle: ils me protesterent que ce n'estoit pas luy. Là dessus ie leur fay un offre; Quand ce tabernacle fera ébranlé, leur dy-ie, permettez moy que que j'entre dedans, & si me faiffant des deux mains du Jongleur, vous voyez encore branler son tabernacle, ie vous promets de vous donner un baril de pois, si tost que nous ferons arriuez aux trois Riuieres; Donne nous une Barique de pain, dit la ieunesse; l'en fuis content, faites entrer le Jongleur; mais les plus âgez ne voulurent pas accepter la proposition: & comme il estoit déjà fort nuict, le Capitaine s'écria, Dormez ieunesse, [225] & prenez garde à ce que vous songerez, ne cachez rien de ce que vous aurez veü en songe. Là dessus tout le monde s'endort, ie me iette sur mon grabat, & fais comme les autres. Environ la minuict j'entends trois ou quatre hommes qui chantoient & hurloient dans les bois; ie me leue, mais ces chan-



lief in his Name. I advised him, if he found himself surrounded by his enemies, or if his life was in danger, to remember to ask deliverance of him, so that he might have an opportunity to be baptized. He promised me he would do so. In the twilight, the more prominent ones among them accosted me, and began to talk about our ways of doing things. They said that when I prayed God they [224] greatly approved of it, as well as of what I told them; and hence, that I must also approve of their customs, and I must believe in their ways of doing things; that one of their number was going to pray in their way, soon, and that I should listen patiently. I saw at once that they were preparing a little tent, in order to consult the Manitou, or some Spirit; I asked them if they believed that the Manitou or Demons would come into this little tower, and if it was not the Sorcerer who was shaking this house or tent; they protested that it was not he. Thereupon I made them an offer. "When this tent is shaking," I said to them, "allow me to enter it; and if, after I have seized the two hands of the Juggler, you still see his tent shaking, I promise that I will give you a keg of peas as soon as we reach the three Rivers." "Give us a Cask of bread," said the young fellows. "Very well; let the Juggler enter." But the older ones did not wish to accept this proposition; and, as it was already quite dark, the Captain cried out, "Go to sleep, young men, [225] and note carefully what you dream; conceal nothing of what you shall see in your dreams." Thereupon all go to sleep, and I throw myself upon my pallet and do as the others do. About midnight, I heard three or four men singing and howling in the woods; I arose, but these singers soon afterward be-

teurs se teurent bien tost apres; c'estoit le Charlatan qui vouloit faire sa consulte. Or ie ne sçay s'il m'entendit, quoy que c'en soit, il sortit de son tabernacle sans rien faire, disant que le Manitou ne vouloit pas venir. Le lendemain matin ayant veu la piste de quelques Castors, & rencontré là du bois propre pour faire des boucliers, ils y vouloient passer la iournée, ce qui me faschoit fort, car ie desirois d'offrir le saint Sacrifice de la Messe le iour suiuant, qui estoit vn Dimanche, esperant que nous arriuerions aux trois Riuieres; ie les prie, ie les presse; point de nouvelles: ils me demandoient si i'estois enfant pour m'attrister, & que ie ferois encore bien loing si ie fusse resté dans la Barque: enfin leur ayant dit que ie voulois le iour suiuant prier celuy qui peut tout, que ie le prierois pour eux, afin qu'il les aydast dans [226] leurs combats, ils laisserent partir celuy qui me menoit dans son Canot, & eux-mesmes s'embarquerent bien tost apres; le mauuais temps nous fit demeurer à six lieux prés des trois Riuieres. Le soir deuant qu'on s'endormit, le Capitaine s'écria, Tenez vos armes prestes, ô ieunesse, que chacun ayt son épée, sa hache & son cousteau aupres de foy en dormant. Ils commençoient à craindre les surprises de leurs ennemis. Sur la minuict voila vne abondance d'eau, qui se décharge sur ceux qui n'estoient pas abriez; ie me mis en peloton sous la peau qui me seruoit de mattelas, & que ie fis seruir de couerture; & là dessous aussi content, que sous vn lambry doré, ie reçoys plus d'un poinçon d'eau sans me beaucoup mouïller. Le iour suiuant, l'Aurore commençant à poindre, i'éueille mes gens, ie les presse tant que ie peux, & m'adressant à mon hoste; ie luy promets, que si nous arriuiions deuant

came silent. It was the Charlatan who was trying to have his consultation. Now I do not know whether he heard me; be that as it may, he went out from his tent, without accomplishing anything, saying that the Manitou would not come. The next morning having discovered some Beaver tracks, and having found some wood suitable for making shields, they wished to pass the day there; this annoyed me greatly, for I desired to offer the holy Sacrifice of the Mass on the following day, which was Sunday, hoping we would reach the three Rivers. I prayed them, I urged them; no change. They asked me if I was a child, that I should be cast down, saying that I would be still farther away, if I had remained in the Bark; finally, having told them that I wished upon the following day to pray to the one who can do all things, and that I would pray for them that he would aid them in [226] their combats, they allowed the one who took me in his Canoe to depart, and they themselves embarked soon after. Bad weather caused us to remain at a standstill, six leagues from the three Rivers. In the evening, before any one went to sleep, the Captain cried out, "Keep your arms ready, O young men; let each one have his javelin, his hatchet, and his knife near him while asleep." They were beginning to fear ambushes from their enemies. Toward midnight there fell a heavy shower of rain upon those who were not under shelter; I rolled myself like a ball, under the skin which served me as mattress, and which I made serve as a covering; and beneath this, as happy as under a gilded roof, I received over a cask of water without getting very wet. The next day, when the Dawn begins to appear, I waken my people; I urge them all I can, and, address-

midy aux trois Riuieres, ie luy ferois vn beau present; mais auffi ie l'affeuray, que si nous arriuiôs plus tard qu'il n'en auroit que la moitié. Ne void tu pas, me fait-il, que ie ne puis pas fauffer compagnie. Je m'estois iustement [227] adressé à vn Canot, dans lequel il y auoit vn ieune homme qui tomboit du haut mal, & qui en fut faifi deuant mes yeux, vn peu deuant que de nous rembarquer: cela métonna, car si ce mal l'eust pris au milieu de la riuere, c'estoit pour renuerfer & nous & le Canot, & nous faire perdre; ie ne voulus pas neantmoins changer de vaisseau pour le peu de chemin qui restoit. Nous arriuafmes enfin comme il falloit pour auoir le temps d'offrir à Dieu le saint sacrifice de l'Autel: approchans des trois Riuieres, nos Canots se rassemblèrent en vn gros, & nos Peres les voyâs venir de loing, se doutans que ie ferois dans cette troupe, vindrent au deuant de moy; mes Sauvages les voyans me dirent, Voicy tes Freres qui te viennent receuoir. Je mets donc pied à terre, & comme nous vinfmes à nous entre-faltier, nous embrassans par signe de charité, mon escoliade de Sauvages commence à pouffer vn grand cry du fond de la poitrine, témoignans tous ensemble par cette voix d'allegresse, qu'ils approuuoient ces marques d'affection & de deference, que nous-nous portions les vns aux autres. Le Pere Buteux & le Pere Chastelain [228] estoient les deux premiers; ie me mis avec eux, marchant sur la greue, pendant que mes Sauvages ramoiement doucement en bel ordre, sur le bord du Fleuve, n'aduançant pas plus que nous: rencontrant par apres le Pere Quentin, & le Pere Garnier, qui estoient venus au premier bruit, & les saluant comme les autres, ces pauvres Barbares redoublans tous ensemble

ing myself to my host, I promise him that if we reach the three Rivers before noon, I will make him a fine present; but I also assure him that, if we arrive later, he will have only the half of it. "Dost thou not see," he replied, "that I cannot slip away from my company?" I had just [227] applied to a Canoe in which there was a young man who had the falling sickness [epilepsy], and who was taken with it before my eyes, a little while before we reëmbarked; this alarmed me, for, if the attack had seized him in the middle of the river, it would have resulted in upsetting both us and the Canoe, and we would have been lost; I did not wish, however, to change boats for the little distance that remained. At last we arrived so as to have time enough to offer to God the holy sacrifice of the Altar. Nearing the three Rivers, our Canoes were brought together in a body, and our Fathers, seeing them come from afar, and thinking I might be in the crowd, came to meet me; my Savages, seeing them, said to me, "Behold thy Brothers, who come to receive thee." I stepped on shore, then; and as we were saluting each other, embracing as a sign of affection, my crowd of Savages begin to utter a loud cry from the depths of their chests, all showing by this joyful cry that they approved these marks of affection and of deference, which we were bestowing upon each other. Father Buteux and Father Chastelain [228] were the first two; I joined them, and we walked along the strand, while my Savages paddled slowly, in fine order, along the shores of the River, not advancing any more than we. Later, encountering Father Quentin and Father Garnier, who had come at the first sound, and saluting them as we did the others, these poor Barbarians

leurs cris de ioye, nous donnerent vn second témoignage de leur affection. Le lendemain nous leurs fîmes festin, qu'ils agreerent fort selon leur coustume; ce mot de festin parmi eux leur est infinimēt agreable; c'est par là qu'on les gaigne.

Le quinzième du mesme mois, arriva Monsieur le General dans sa Barque aux trois Riuieres. Le mesme iour arriuerent sept Hurons dans vn Canot, qui nous apporterent des lettres du Pere Brebœuf, lesquelles nous réioüirent fort: car on nous auoit comme asseurez que les Hurons ne descendoient point cette année pour les grands bruits de guerre, qui couroient par toutes les Nations, par lesquelles ils doiuent passer.

Le dix-huitième Monsieur le General partit des trois Riuieres, pour monter [229] à la riuere des Hiroquois, où il estoit attendu des Sauages iusques au nombre de deux ou trois cens, pour parler de leurs guerres; il me dit qu'il y alloit aussi pour les reconcilier, car il y auoit quelque dissention entre eux: & de fait vn Capitaine Montagnés s'estoit comme venu ietter souz sa protection; Il n'y a plus que toy, & le Pere le Jeune, luy disoit-il, qui m'aymiez; mes Alliez se bandent contre moy, les Algonquins me veulent mettre à mort, & perdre le País. On le soupçonnoit, mais à tort, d'auoir receu des presens des Hiroquois, & d'auoir trahy la Grenouille, & les autres qui auoient esté massacrez; ils en pensoient autant d'vn autre, qu'ils vouloient aussi égorger. Monsieur du Plessis a appaisé tout cela, comme nous dirons bien tost.

Le vingt-vniefme du mesme mois de Iuillet, le Pere Chastelain & le Pere Garnier s'embarquerent le plus heureusement du monde pour aller aux Hurons.

all redoubled their cries of joy, thus giving us a second time evidence of their affection. The next day we made a feast for them, which, according to their custom, they readily accepted; this word "feast" is among them wonderfully agreeable; it is by this that one wins them.

On the fifteenth of the same month, Monsieur the Commandant arrived at the three Rivers in his Bark. On the same day there arrived seven Hurons in a Canoe, who brought us letters from Father Brebœuf which caused us great rejoicing, for we had been almost sure that the Hurons would not come down this year, on account of the great rumors of war which were heard in all the Nations through which they must pass.

On the eighteenth, Monsieur the Commandant departed from the three Rivers, to go up [229] to the river of the Hiroquois, where he was awaited by the Savages to the number of two or three hundred, to talk about their wars; he told me that he went there also to reconcile them, as they had some dissensions among themselves; and, in fact, one of the Montagnés Captains had come to throw himself under his protection. "There is no one left but thou and Father le Jeune," said he, "who loves me; my Allies are banded against me; the Algonquins wish to kill me and to ruin the Country." He was suspected, but wrongly, of having received presents from the Hiroquois, and of having betrayed la Grenottille ["the Frog"] and the others who had been massacred. They had the same opinion of another, whom they wished also to slaughter. Monsieur du Plessis settled all that, as we shall soon see.

On the twenty-first of the same month of July, Fa-

Il y eut tant de facilité en cét affaire, que nous l'a-  
uions presque pour suspecte; les affaires de Dieu font  
au commencement trauerfées, mais elles ne laissent  
pas d'auoir leur effet. Ces sept Hurons que i'ay  
[230] dit estre arriuez le quinziesme de ce mois par-  
tans de leur Païs, n'auoient pas deffein de venir iuf-  
ques aux François, mais seulement d'aller iufques à  
l'Isle, pour voir si leur Nation auroit le passage libre;  
car le bruit courroit que ces Sauvages de l'Isle, les  
plus superbes de tous ces Peuples vsoient de quelques  
menaces. Tout fut appaifé par les Hurons, qui ren-  
uoyèrent deux dés leurs donner aduis, que la riuere  
estoit libre, & cependant descédiret aux trois Riui-  
eres. Or côme l'un de ces sept estoit Capitaine de la  
Bourgade où font nos Peres aux Hurons, & qu'il auoit  
porté l'an passé le P. le Mercier, & témoigné beau-  
coup d'affection, il nous demanda si perfonne de nos  
Peres n'alloit à son Païs, qu'il en voudroit bien me-  
ner vn, pourueu qu'on luy donnast vn Canot, car ils  
estoyent sept dans celuy qu'ils auoient; on luy trouue  
aussi tost vn Canot de Montagnés, bien plus petit que  
les Canots des Hurons; l'ayant veu il s'en contenta.  
L'affaire estant concluë, on luy fait des presens, & à  
ceux qui s'embarquoient avec luy; les voila tres con-  
tens, & le Pere Chastelain encor plus de se voir desti-  
né pour partir avec ce Capitaine. Ceux qui estoient  
[231] dans l'autre Canot, voyans qu'il y auoit encor vn  
Pere à embarquer, nous vindrent dire qu'il ne falloit  
pas le separer d'avec son Compagnon, & qu'ils fe-  
roient bien aises de le loger avec eux dans leur petit  
Nauire d'écorce. Voila les temps bien changez, les  
années passées il falloit aller & venir, interposer l'au-  
thorité de tout le monde, & l'affection de plusieurs,



ther Chastelain and Father Garnier embarked, the happiest men in the world, to go to the Hurons. This affair seemed so easy of accomplishment that we almost suspected something was wrong. The affairs of God are generally crossed in the beginning, but they do not fail to produce results. These seven Hurons who, as I [230] said, arrived on the fifteenth of this month, when leaving their Country did not intend to come so far as the Frenchmen, but only to go up to the Island to see if their Nation would have a free passage; for it was rumored that these Island Savages, the haughtiest of all these Tribes, were using threats. All was made right by the Hurons, who sent back two of their men to give notice that the river was free, and meanwhile they descended to the three Rivers. Now as one of these seven was Captain of the Village where our Fathers are, with the Hurons, and as he had last year taken Father le Mercier, and had shown a great deal of interest in us, he asked if none of our Fathers were going to his Country, saying that he would gladly take one of them, provided they would give him a Canoe, for there were seven in the one they had. They immediately found for him a Montagnés Canoe, much smaller than those of the Hurons; having seen it, he was satisfied. The affair being concluded, they gave presents to him and to those who were embarking with him; they were well pleased, and Father Chastelain still more so at seeing himself destined to depart with this Chief. Those who were [231] in the other Canoe, seeing there was still another Father to embark, came to tell us that it was not necessary to separate him from his Companion, and that they would be very glad to have him with them in their

pour trouver place à vn de nos Peres parmy ces Barbares, & cette année les sept premiers qui font descendus en ont eux-mêmes demandé. On donna aux deux chefs & gouverneurs de ces deux Canots, chacun vne couverture, aux autres chacun vn capot, vn baril de pois, du pain, & quelques pruneaux; c'est la nourriture de nos Peres, & de leurs Sauvages, qui n'auoient point fait de caches en descendant, & tout cela pour vingt ou trente iours, dans des chemins qui font horreur à en ouïr parler; nostre Seigneur leur veuille donner sa sainte benediction.

Le dernier iour de ce mois, Monsieur le General retourna aux trois Riuieres. Voicy les particularitez de son voyage. Ayant trouué les Sauvages assemblez à la Riuere des Hiroquois, il leur parla des [232] differens qu'ils auoient les vns avec les autres, & leur fit faire quelques presens, pour aualer plus doucement, comme ils parlent, leurs mécontentemens. En vn mot, il mit la paix parmy-eux; & pour accoustumer tousiours leurs oreilles à entendre parler de nostre creance, il leur disoit, que s'ils ayment les François, ils deuoient aymer & écouter ceux que les François cherissent, & auxquels ils prêtent l'oreille; qu'ils leurs deuoient donner leurs enfans pour les instruire, il parloit de nous, adioustant que le grand Capitaine venu de nouveau à Kébec auoit esté instruit dans nos écoles; que luy même auoit esté enseigné de nostre main, & que s'ils desiroient que nous ne fussions qu'un Peuple par ensemble, qu'il falloit commencer par là. A tout cela ils répondirent, hô! hô! hô! selon leur coustume, quand ils approuent quelque discours.

Au depart ces Barbares s'en allerent chercher quelque pauvre miserable Hiroquois; car la plus part de

little bark Ship. See how the times are changed! In past years we had to go and come, to interpose the authority of everybody and the affection of many, to find a place for one of our Fathers among these Barbarians; and this year the first seven who have come down have themselves asked for them. There was given to the two chiefs and governors of these two Canoes, each a blanket,—to the others each a cloak,—a keg of peas, some bread, and some prunes; this is for the maintenance of our Fathers, and of their Savages, who had not made any caches on their journey down, and all this is for twenty or thirty days, over roads that make one shudder to hear about. May our Lord give them his holy benediction.

On the last day of this month, Monsieur the General returned to the three Rivers, and here are the particulars of his voyage. Having found the Savages assembled at the River of the Hiroquois, he spoke to them of the [232] quarrels that existed among them, and had some presents given to them to make them more easily swallow, as one may say, their grievances. In a word, he restored peace among them; and, that he might ever accustom their ears to hear our belief spoken of, he told them that, if they loved the French, they should love and listen to those whom the French cherish, and to whom they open their ears; that they must give them their children for instruction; he spoke of us,—adding that the great Captain who had recently come to Kébec had been instructed in our schools, that he himself had been taught by us; and that, if they wished us all to be but one People, they must begin there. To all this they answered, hô! hô! hô! according to their custom when they approve a speech.

leurs guerres se passent dans les surprises, se guettans les vns les autres, comme on feroit vn Sanglier. Cependant Monsieur le General [233] monte plus haut, donne iufques à la Riuere des Prairies. A fon retour il nous décriuit ces lieux comme vn Paradis terrestre: Les terres, difoit-il, y font meilleures, les arbres mieux nourris, les prairies en abondance, la beauté du Païs rauiffante, la pefche monftrueufe en quantité, en qualité, & grandeur de poiffon; voila bien des richesses affemblées en vn endroit; mais les Maringoins font les petits dragons qui gardent ces belles pommes d'or, qu'on n'aura pas fans peine, non plus que les autres prefens de la terre.

Le treizième iour d'Aouft, arriua vn Canot du Païs des Hurons qui auoit rencontré le Pere Garnier, & le Pere Chaftelain à la petite Nation des Algonquins. Les Peres m'écriuoient ce peu de mots fur vn fetuillet de tablettes, faute de papier. *Ces porteurs vous diront mieux comme s'appelle le lieu où ils nous ont rencontré que nous autres; nous sommes en bonne fanté, graces à Dieu; nous-nous en allons tous courans dans nos gondoles d'écorce; nous volons à ce Paradis tât defiré avec vn furois de courage, que Dieu nous a donné. Kionché fait pour le moins aufi bon traitement au Pere Garnier, qu'Aenons au Pere Chaftelain; ils ont bien ménagé [234] nos viures, nous auons encor vn peu de pain: ie n'ay peu lire le refte.*

Le dixiefme du mefme mois, le Capitaine de Tadouffac retourna de la guerre avec fon efcoüade; il nous dit qu'ils auoient trouué vne Cabane delaiiffée, où peut eftre trois cens Hiroquois auoient couché, qu'une partie de leurs trouppes les pourfuiuoient, plusieurs ayant tourné vifage, dont il eftoit du nombre, pour

When they parted, these Barbarians went off in search of some poor wretched Hiroquois; for the greater part of their wars consists in ambushes, lying in wait for each other as one would for a Wild Boar. Meanwhile Monsieur the Commandant [233] goes up higher, continuing as far as the River of the Prairies.<sup>48</sup> Upon his return he described these places to us as a terrestrial Paradise. The land there, he says, is better, the trees more flourishing, the meadows abundant, the beauty of the Country ravishing; the fish enormous in quantity, in quality, and in size. There indeed are riches, collected in one place; but the Mosquitoes are the little dragons that guard these beautiful golden apples, which cannot be had without difficulty, any more than the other gifts of the earth.

On the thirteenth day of August, there arrived a Canoe from the Country of the Hurons which had encountered Father Garnier and Father Chastelain at the petite Nation of the Algonquins. The Fathers wrote me these few words upon the leaf of a tablet, for lack of paper: *The bearers of this will tell you, better than we can, the name of the place where they met us; we are in good health, thank God; we are gliding along swiftly in our bark gondolas; we are flying to this so-desired Paradise with an increase of courage that God has given us. Kionché shows at least as good treatment to Father Garnier, as Aenons does to Father Chastelain; they have managed our [234] provisions well, we have still a little bread.* The rest I could not read.

On the tenth of the same month, the Captain of Tadoussac returned with his company from the war. He told us that they had found an abandoned Cabin where perhaps three hundred Hiroquois had slept; that part of their troop were still pursuing them,—

quelque dispute qui estoit furuenuë entre-eux. Le lendemain vindrent nouvelles que le reste de l'armée retournoit, & qu'on auoit mis à mort quelques ennemis. Enfin le treizième parurent vne partie de ces guerriers dans leur Canot, ils portoient en forme de Guidons les perruques de ceux qu'ils auoient tuez, car c'est leur coustume d'arracher la peau de la teste avec tout le poil de celuy qu'ils massacrent. Ces peaux font de grands trophées. On les voyoit voltiger avec leurs moustaches chacune au bout d'un long baston qu'ils éleuoient en l'air, comme des guidons; les femmes accoururent incontinent à la veuë de ces palmes, & de ces lauriers, quitterent leurs robbes, & se ietterent à la nage apres ces guirlandes; [235] c'estoit à qui en attraperoit quelqu'une pour la pendre dans leurs Cabanes comme vne marque de leur generosité. On nous vint raconter cette barbarie; nous nous transportames aux Cabanes; comme ie regardois ces perruques, les femmes qui s'en estoient faifies, s'en voulurent glorifier; mais elles furent bien estonnées quand elles entendirent les reproches que nous leur fimes de leur vanité. Or pour deduire en deux mots le succez de cette guerre, quelques cent Sauvages & plus s'estans debandez, le reste poursuivit fa pointe. Ils s'en vont à costé d'une bourgade de leurs ennemis, rencontrans vn ou deux pauvres miserables, ils les faiffent, & leur promettent la vie s'ils découurent en quel endroit on pourroit faire rencontre de leurs compatriotes; ils leurs enseignent vne riuere non pas bien esloigné de là, où quelques hommes estoient allez, partie pour la pesche, partie pour faire de grands colets d'écorces propre à prendre des Cerfs. Il y auoit aussi plusieurs femmes qui re-

many having turned their faces about, he being of this number, on account of some dispute which had arisen among them. The next day, the news came that the rest of the army was returning, and that some of the enemy had been put to death. Finally, on the thirteenth, a party of these warriors appeared in their Canoe; they bore in the form of Guidons the scalps of those whom they had killed, for it is their custom to tear the skin, with all the hair, from the head of him whom they slay. These scalps are great trophies. One sees them with moustaches waving, each on the end of a long pole that they raise in the air, as if they were banners. The women ran hurriedly at the sight of these palms and these laurels, dropped their clothes, and leaped in to swim after these garlands. [235] There was a struggle among them as to which should catch one to hang it in their Cabins, as a token of the warriors' generosity. Some one came and told us of this barbarity; we went to the Cabins, and, as I was examining these scalps, the women who had captured them began to boast of it; but they were greatly surprised when they heard the reproaches we heaped upon them for their vanity. Now to express in two words the result of this war, some hundred Savages and more having disbanded, the rest followed up their purpose. They went off into the neighborhood of one of their enemy's settlements, and, encountering one or two poor wretches, they seized them, and promised to spare their lives if they revealed in what place their compatriots might be found. These showed them a river not far distant, where some men had gone, partly to fish and partly for the purpose of making stout snares of bark, suitable for catching Deer. There were also several

cueilloient le chanvre du païs, ce font des horties, dont ils font de fort bons cordages; ces Barbares y accourent auffi toft, se iettent [236] fur ces pauvres gens, comme des loups deffus leur proye; voila vn cry qui se fait de tous coftez, les vns s'enfuient, les autres se defendent, les femmes hurlent, & tafchét de se fauer; bref ils prennent, & tuent en tout vingt-huict perfonnes, à ce qu'ils difent, tant hommes, que femmes & enfans; la plus grande partie estoit de femmes, ils ramenerent en vie trois hommes, vne ieune femme, & vne ieune fille. Les Sauvages qui font au deffus des trois Riuieres eurent pour leur part deux hômes & la fille, ceux d'icy bas en eurent vn & la ieune femme; ils en euffent amené dauantage, mais côme ils craignoient d'estre pourfuiuis de leurs ennemis, il tuoïët en chemin ceux qui ne marchoiët pas bien; ils difent que cette ieune femme voyât qu'on en tuoit pour ne pouuoir cheminer, estoit la premiere en teſte de toute l'armée, portât la fatigue mieux qu'vn homme; car figurez vous qu'ils furent pluſieurs iours fans rien manger du tout, fuyans à perte d'haleine, par vn tēps de pluie fort fafcheux; on ne trouue point là de maifon de retraite pour ſe feicher, celuy qui les motille les feiche, côme l'on dit. Cette pauvre femme ne diſoit aucun [237] mot, paroiffant fans crainte au milieu de ces Loups; elle auoit la face modeſte, mais l'œil ſi aſſeuré, que ie la prenois pour vn homme. Il eſt vray que les Barbares ne font point ordinairement de mal aux femmes, non plus qu'aux enfans, ſinon dans leurs ſurpriſes, voire meſme quelque ieune homme ne fera point de difficulté d'épouſer vne priſonniere, ſi elle trauaille bien, & par apres elle paſſe pour vne femme du pays.



women who were gathering the hemp of the country, that is, nettles, of which they make very strong ropes. These Barbarians immediately run thither, and throw themselves [236] upon these poor people, like wolves upon their prey. Now cries are heard from all sides; some flee; others defend themselves; the women scream, and try to escape; in short, they take and kill in all twenty-eight persons, according to their story, as many men as women and children, there being more women than children. They brought alive three men, a young woman, and a young girl. The Savages who live above the three Rivers had as their share two men and the girl, those here had one man and the young woman. They would have brought back more of them, but, as they were afraid of being pursued by their enemies, they killed on the way those who did not walk fast enough. They say that this young woman, seeing them kill those who could not keep up, was at the head of the whole troop, enduring the fatigue better than a man. For imagine that they were several days without anything at all to eat, flying in breathless haste in rainy and disagreeable weather. No house of retreat was to be found there where they could dry themselves; he who wets them, dries them, as the saying is. This poor woman did not say a [237] word, being apparently without fear in the midst of these Wolves. She had a modest face, but so bold an eye that I took her for a man. It is true that the Barbarians do not usually harm the women or the children, except in their sudden attacks. Indeed, many a young man will not hesitate to even marry a prisoner, if she is very industrious; and thereafter she will pass as a woman of his country. As to the men, they do not receive

Pour les hommes il n'en va pas ainsi, c'est la cruauté même qui les martyrise. Si tost que celui qui fut conduit aux trois Riuieres eut mis pied à terre, les femmes & les enfans se iettent dessus; c'est à qui luy affenera le mieux son coup; cependant le prisonnier chante, passe chemin sans se retourner pour voir qui le frappe: vn miserable boiteux le voyant tout nud prend vne grosse corde en double & la décharge sur ce pauvre corps, sur le dos & sur le ventre, & sur l'estomach, en forte qu'il chancela & pensa tomber, sa chair en resta toute liuide, & toute morte: d'autres luy mirent du feu dans la bouche, d'autres approchoient des tisons en diuers endroits, pour le faire rostir, puis on luy donnoit vn peu de relâche, [238] le faisant chanter & dancier: vne femme le vint mordre par vn doigt, taschant de l'arracher, comme feroit vn chien; en fin n'en pouuant venir à bout elle prend vn cousteau, & le coupe, puis luy met dans la bouche pour luy faire aualer, il tasche de le faire, mais il ne pût; l'ayant rendu à cette Tygresse, elle le fait rostir pour le donner à manger à des enfans, qui le fucçoient déjà; vn de nos foidats suruenant le demanda, à peine ces enfans le vouloient-ils quitter; il s'en faist donc, & le ietta dans la riuere abhorrant ces cruautéz. Deux ieunes hommes prirent vne autrefois ce pauvre miserable par les deux bras, & à belles dents comme des Loups enragez mordoient dedans, le secouant comme vn dogue furieux secouë vne charogne pour en emporter la piece. Dés que i'eus appris que ces rages se faisoient à nostre porte, & deuant les yeux de nos François, ie descendis aux Cabanes, & tançay fort & ferme ces bourreaux, les menaçans que les François ne les aimeroient plus: & en

the same treatment; it is cruelty itself which martyrs them. As soon as the one who had been brought to the three Rivers had set foot upon land, the women and children fell upon him, each one trying to see which could strike the hardest blows. Meanwhile the prisoner sings, and continues on his way without turning around to see who strikes him. A wretched cripple, seeing him entirely naked, took a heavy doubled rope, and lashed this poor body, upon the back, upon the stomach, and upon the chest, so that he staggered and was about to fall, his flesh becoming quite livid and dead. Others put fire in his mouth, others thrust firebrands at him from different directions, to roast him; then he was given a little respite, [238] and was made to sing and dance; a woman came and bit into his finger, trying to tear it off, as a dog would do; not being successful, she finally took a knife and cut it off, then put it in his mouth, to make him swallow it; he tried to do so, but could not. Having restored it to this Tigress, she roasted it, to give it to some children to eat, who continued to suck it for some time. One of our soldiers coming along, asked them for it, but these children were reluctant to give it up; then he snatched it, and threw it into the river, in abhorrence of these cruelties. Another time two young men took this poor wretch by his two arms, and bit into them as greedily as rabid Wolves, shaking him as an angry dog shakes a carcass to get a piece off. As soon as I learned that these insane acts were being committed at our door and before the eyes of our French people, I went down to the Cabins, and reproached these tormentors severely and emphatically, threatening that the French would no longer love them. And, in

effet il faudroit remarquer ceux qui exercent ces manies, & les exclurre des maifons de tous les Frãçois, cela les retiendroit: les hommes ne [239] me repar-tirent rien, baiffans la teſte tous honteux & confus. Quelques femmes nous dirent que les Hiroquois fai-foient encore pis à leurs peres, à leurs maris, & à leurs enfans, me demandant ſi i'aimois vne ſi meſchante Nation: ie leur repars que ie ne l'aimois pas, mais qu'ils pouuoient tuer ce miſerable ſans le traiter avec cette fureur. En vn mot ie leur fis entendre que ſi leurs ennemis n'auoient point d'eſprit, qu'il ne falloit pas les imiter; que ce n'eſtoit pas vne marque de courage & de generoſité de battre & de mordre vn homme lié, que parmy eux meſmes les plus vaillans n'exerçoient point ces cruantez, & me tournant vers ceux que ie iugeois les plus genereux; ce ſont ceux là qui pourſuiuent les Hiroquois, qui les tuent dans la chaleur du combat, qui les prennent, qui les lient, & qui les amenant; & les poltrons qui demeurent au foyer des Cabanes en font curée comme des chiens; ils ſe mirent à rire, & m'aduouèrent qu'ils n'euffent pas voulu exercer cette boucherie. Il y eut neantmoins vn Capitaine eſtranger nommé la Perdrix, qui ſe faſcha, me dit-on, par apres de ce que i'auois dit, aſſeurant que [240] ſi le priſonnier luy euſt appartenu, qu'il m'auroit chaffé de ſa Cabane. Ie ſçay bien qu'il ne l'auroit pas fait, car ie n'aurois garde de parler aux Algonquins, notamment à ceux de l'Iſle, comme ie parle à nos Montagnés. Ie me fuis laiſſé dire que Monſieur de Champlain les eſtant allé ſecourir dans leurs guerres, & voyans que l'vn d'eux traittoit rudement quelque femme priſonniere, ou quelque enfant, il leur voulut faire entendre que

fact, it would be well to make a note of all those who perpetrate these outrages, and to exclude them from the houses of all the French; that would restrain them. The men [239] did not answer me, holding down their heads, ashamed and confused. Some of the women told me that the Hiroquois did still worse things to their fathers, husbands, and children, asking me if I loved such a wicked Nation. I replied that I did not love them, but that they could kill this wretch without treating him with such cruelty. In a word, I gave them to understand that, if their enemies had no intelligence, they should not imitate them; that it was no sign of courage and generosity to beat and bite a man who was bound; that among themselves the most valiant did not engage in these cruel acts; and, turning toward those whom I considered the most humane, I said, "These are they who pursue the Hiroquois, who kill them in the heat of combat, who capture them, who bind them, and who lead them away,—while the cowards who remain at the Cabin fireside devour them like dogs." They began to laugh, and admitted that they would not willingly practice such butchery. There was, however, a strange Captain called *la Perdrix* ["the Partridge"],<sup>48</sup> who, I was told, became angry after hearing me say this, asserting that, [240] if the prisoner had belonged to him, he would have driven me out of his Cabin. I am quite sure he would not have done so; for I would be careful not to speak to the Algonquins, especially to those of the Island, as I speak to our Montagnés. I permitted myself to say that when Monsieur de Champlain went to help them in their wars, and saw one of them treat roughly a woman prisoner, or a child, he tried to make them

cette barbarie estoit aliene de la bonté naturelle à l'homme: vn Sauvage de l'Isle l'entendant luy dit, Regarde comme ie feray, puis que tu en parles, il prend par le pied vn enfant qui estoit encor à la mamelle, & luy casse la teste contre vne roche, ou contre vn arbre. Si ces superbes ont parlé en cette forte à vn Capitaine qui auoit les armes en main, que feroient ils à vne personne qui n'a que sa parole? Je scay bien qu'il faut vser de grande discrecion avec ces Peuples, qui ne veulent receuoir aucun ioug. Je scay bien encor qu'ils ont quelque forte de raifon, ou plustost d'excuse, traittans leurs ennemis en cette forte; car les Hiroquois les tenans font encor plus enragez qu'eux; mais ie scay [241] bien aussi que qui iamais ne commence vne affaire, iamais ne l'acheue: ie ne presté point l'oreille à ceux qui pensent auoir tout dit, quand ils vous ont representé que c'est leur coutume, qu'il les faut laisser faire, qu'on n'y gaignera rien; ils se trompent; nous ne sommes pas seuls qui cognoissons à l'œil qu'on a beaucoup gaigné depuis quelque temps sur vne bonne partie de ces Barbares; quand ce ne feroit que de se donner la hardieffe & l'autorité de les reprendre lors qu'ils commettent ces grands desordres, cela profite tousiours. La premiere année que nous vinsmes icy quand i'eusse sceu la Langue en perfection, ie n'aurois eu garde de prendre sur eux l'ascendant que ie pourrois prendre maintenant avec mon begayement, ils m'auroient bien-tost imposé le silence. Mais quand ie voy des hommes crians tous les iours à la faim à nos portes, que nous obligeons incessamment, qui n'ont point d'autre appuy que nos François; il me semble qu'en contrechange des secours qu'ils reçoient de nos

understand that such barbarity was foreign to the kindness natural to man. An Island Savage, upon hearing this, said to him, " See what I shall do, now that thou speakest of it;" and he took by the foot a nursing child, and struck its head against a rock or a tree. If those proud spirits spoke thus to a Captain who had arms within reach, what would they do to a man who has nothing but his voice? I know full well that great discretion must be used with these Tribes, who will not submit to any yoke. I also know well that they have some reason, or rather excuse, for treating their enemies in this way; for, when the Hiroquois get hold of them, they are still more rabid. But I know [241] well, also, that, if one never commences a thing, he will never finish it. I pay no attention to those who think they have said all when they have represented to you that it is their custom, that you must let them go on, and that nothing will be gained. They are mistaken. We are not the only ones who can see at a glance that a great deal has been achieved within a certain time among a good part of these Barbarians; if it were only that we have gained the hardihood and authority to reprimand them when they commit these great wrongs, that is always some advantage. The first year we came here, if I had known the Language to perfection, I would not have dared to assume over them the ascendancy which I can take now with my stammerings, for they would have soon imposed silence upon me. But when I daily see men crying with hunger at our doors, whom we are constantly favoring and who have no other support than our Frenchmen, it seems to me that, in return for the help they receive from our hands, we can exact from them some courtesy.

mains, nous pouuons exiger d'eux quelque courtoif[i]e: il est vray que quand on les reprend il ne faut iamais les mena<sup>ger</sup> [242] d'aucune violence, ce feroit tout perdre: auffi leur dis-ie ordinairement que s'ils veulent estre opiniaftres dans leurs couftumes, que nous tiendrons ferme dans les nostres: que s'ils ne nous aiment iufques à ce point de quitter quelque chose de leur cruauté en nostre confideration, qu'à la verité nous ne leur ferons aucun mal, mais que nous ne les cherirons pas iufques là, que nous nous oftions le morceau de la bouche pour les affifter dans leurs befoins: que nous remarquerons fort bien ceux qui feront quelque impudence publique, ou qui entreront dans ces rages, & dans ces manies, pour leur fermer la porte, & l'ouurir à ceux qui font bons parmy eux; pleuft à Dieu que tous nos Frâçois fiffent le mefme. Les Sauuages nos voifins dependent beaucoup de nous; fi nous nous accordions tous à renuoyer fans iniure ceux qui font des choses si éloignées de la raifon & de la nature, on verroit bien-toft du changement parmy eux. Au refte ils fçauent que ie les aime, c'est pourquoy ils ne me veulent pas si aifément choquer. Ce n'est pas qu'il n'y en ait encor qui se gauffent, & qui se rient de ce que nous leur difons: [243] mais ce n'est rien en comparaifon des iniures que i'ay beu autrefois: & apres tout cela ie ne puis dire qu'on trouue plus de refiftance interieure en vn Chrestien enchainé des mauuaifes habitudes de fes vies, qu'en vn Sauuage tant barbare foit-il. Pour conclure ce point, le Capitaine que i'auois notamment tancé, car c'est à luy le prifonnier, on le luy a donné en échange d'un sien frere tué par les Hiroquois: ce Capitaine, dis-ie, m'estant venu voir le len-



Of course, when we reprimand them we must never threaten them [242] with any violence, for this would be to lose all; therefore I generally tell them that, if they are going to be stubborn about their customs, we will hold fast to ours; that, if they do not care enough for us to give up some of their acts of cruelty for our sake, we will certainly not do them any harm, but we will not cherish them to the extent of taking the morsel from our own mouths to assist them in their needs; that we will observe very carefully those who perpetrate any public indecency, or who take part in these outrages and insane acts, so that we may close our doors against them and open them to those among them who are good. Would to God that all our French people would do the same. Our neighboring Savages depend greatly upon us; if we all should agree to exclude without doing them any harm, those who commit acts so at variance with reason and nature, we would soon see a change among them. Besides, they know I love them, and that is why they are not willing to offend me. Not that some of them do not still sneer and laugh at what we say to them; [243] but this is nothing in comparison with the insults I formerly had to swallow. And, after all, I cannot say that one finds more internal resistance in a Christian enchained by the bad habits of his life than in a Savage, however barbarous he may be. To conclude this subject, the Captain whom I particularly chided,—for the prisoner belonged to him, having been given to him in exchange for a brother of his, who had been killed by the Hiroquois,—this Captain, I say, having come to see me the next day, I explained to him that he ought to take all I had said to him as a mark of my affection for him; that I was

demain, ie luy repretentay qu'il deuoit prendre tout ce que ie luy auois dit comme vne marque de mon affection en fon endroit; que i'estois marry dans le cœur que luy qui fait profession d'aimer les François, permist qu'on fist en leur preference des actions qu'ils haïssent comme la mort; que nos soldats s'en retournans en France diroient à nos compatriotes, que ces Peuples icy sont des chiens, & qu'ils sont prouenus de quelques chiens; & que moy qui les aime serois faché de cette nouvelle: qu'il ne peut pas douter de mon amitié; que luy mesme a dit à Monsieur le General qu'il n'y auoit plus que luy & moy qui l'aimassions; que i'ay prié ce grand Capitaine de le prendre souz [244] sa protection, contre ceux qui le vouloient tuer; qu'il a fait des presens en sa consideration pour appaiser leurs differens; qu'il sçait bien que ie l'ay secouru dans sa necessité; qu'il a tousiours esté assisté des François; qu'il veut hyuerner à Kébec, où ie me dois trouuer aupres du grand Capitaine de tous les Capitaines François qui sont en leur país; que ce Capitaine est vn homme doux & humain; qu'il n'aime point le sang, ny le carnage, sinon dans la fureur de la guerre. Nous vous accordons quelquefois ce que vous nous demandez, accordez nous aussi ce que nous vous demandons, afin que nous venions petit à petit à n'estre plus qu'un mesme Peuple. Il m'auoïa que i'auois raison, & qu'il aimeroit tousiours son amy Monsieur nostre Gouverneur, me priant de le secourir en ses necessitez, qui vont estre d'autant plus grandes, que l'âge luy va interdire la guerre & la chasse.

Le quatorzième du mesme mois d'Aouût les Sauvages vindrent voir en corps Monsieur le General,

heartily sorry that he, who professed to love the French, should permit to be done in their presence deeds that they hated like death; that our soldiers, upon returning to France, would say to our countrymen that these Peoples here are dogs, and that they have sprung from dogs; — and that I, who love them, would be annoyed at such statements. I told him that my friendship could not be doubted,— that he himself had said to Monsieur the Commandant that there was no one now that loved him but he and I; that I had prayed that great Captain to take him under [244] his protection, in opposition to those who wished to kill him; that the Captain had made presents in his behalf, to settle their quarrels; that he was well aware that I had helped him in his time of need. I reminded him that he had always been assisted by the French; that he wished to spend the winter in Kébec, where I expected to be, near the great Captain of all the French Captains who are in their country; that this Captain is a gentle and humane man; that he is not fond of blood nor of carnage, unless in the fury of war. “ We sometimes grant you what you ask of us; grant us also what we ask of you, so that we may come to be, little by little, only one and the same People.” He admitted that I was right, and that he would always love his friend Monsieur our Governor,— begging me to succor him in his need, which would become greater and greater as age interdicted him from war and the chase.

On the fourteenth of the same month of August, the Savages came in a body to see Monsieur the Commandant, to present to him the young Hiroquois woman. The one who had captured her, seeing that all were seated on one side or the other, arose and

pour luy presenter cette ieune Hiroquoise: celuy qui l'auoit prise voyant tout le monde assis de part & d'autre, se leua & harangua en cette [245] forte. Escoutez, François, ie vous vais tancer, car que pourroit faire autre chose vn gros animal comme moy, qui prend la hardieffe de parler deuant des Capitaines? Si i'estois Capitaine i'aurois droit de parler; ie ne suis qu'un chien, si faut-il que ie parle, & que ie vous fasse vne querelle d'amitié. Nos Peres & nos vieux Capitaines se font entr'aimez, ils sont morts maintenant, nous nous entr'aimons & François & Sauvages; nous nous entr'aimons, oùy nous nous entr'aimons: c'est pourquoy il eust esté bië à propos de voir quelques-vns de vos ieunes gens parmy nous à la guerre; mais cela nous ayant manqué, nous auons fait ce que nous auons pû. Voicy vne ieune prisonniere que nous vous presentons pour mettre en la place de l'un des trois François qui ont esté tuez il y a quelque temps bien prés d'icy: ie voy encor le sang tout rouge qui accuse la cruauté de nos ennemis & des vostres: ce present en cachera vne partie, c'est peu de chose, mais c'est tout ce que nous auons, le reste ayant esté tué: si nous eussions esté secourus, nous eussions fait dauantage, mais on nous a quitté de tous costez. Ce fut à peu prés le sommaire de [246] son discours, qui finit par cette acclamation hô, hô, hô, tirée du creux de l'estomach de tous ses compagnons. Cela fait, on presente cette pauvre ieune femme, qui me parut cette fois fort triste, & me semble que baissant les yeux elle ietta quelques larmes: on luy demanda neantmoins si elle n'estoit pas bien-aïse d'estre donné à vn si braue Capitaine, qui l'aimeroit fort, & qui la mettroit avec sa Sœur; elle tesmoigna qu'elle

harangued in this [245] fashion: "Listen, Frenchmen, I am going to chide you, for what else could be done by a great beast like me, who has the boldness to speak in the presence of Captains? If I were Captain, I would have the right to speak; I am only a dog, yet I must speak, and have a friendly quarrel with you. Our Fathers and our old Captains loved each other; they are dead now; we love each other, both French and Savages; we love each other, yes, we love each other; therefore it would have been very fitting to see some of your young men with us in the war; but as that failed us, we have done as well as we could. Here is a young female prisoner whom we present to you, to take the place of one of the three Frenchmen who was killed quite near here, some time ago. I still see the deep red blood that accuses the cruelty of our enemies and of yours; this present will conceal a part of it; it is a little thing, but it is all we have, the rest having been killed; if we had been helped, we would have done more, but we were deserted on all sides." This was about the substance of [246] his discourse, which was finished with the exclamation, hô, hô, hô, which all his companions drew from the pit of their stomachs. This done, they presented the unfortunate young woman, who appeared this time very sad, and, lowering her eyes, seemed to me to shed some tears. She was asked, however, if she was not glad to be given to so gallant a Captain, who would be very fond of her, and who would place her with his Sister. She showed that she was well satisfied at this; but she was greatly cheered afterward when they told her that the French were very honorable, and that they would do her no harm; that in crossing over to

en estoit bien contente; mais on la réiouyt grandement puis apres, quand on luy dit que les François estoient fort honnestes, & qu'on ne luy feroit aucune iniure; qu'elle feroit accompagnée passant en France de quelques filles de ce pays-cy; elle souffrit de bonne grace à cette nouvelle, qui luy agrea fort. Le luy fis dire par vn Sauvage deux iours apres, que si quelqu'un dans vn si grand nombre de personnes qu'elle rencontreroit en la flotte qui repasse en France, luy vouloit faire quelque insolence, qu'elle en auertist le Capitaine, Monsieur le general, ou bien l'un de mes Freres qui deuoit repasser. Elle repar-tit qu'elle estoit maintenant de leur Nation, qu'elle ne craignoit point qu'on luy fist [247] aucune iniure; que si on luy commandoit de se marier, qu'elle obeiroit, mais qu'autre que celuy qu'on luy auroit donné ne l'approcheroit. Je supplierois Messieurs de la Compagnie à qui on la doit presenter, de la loger avec les Hospitalieres qui doiuent passer en la Nouvelle France, pour apprendre en leur maison à cognoistre Dieu, & à secourir les malades, à dessein de la mener avec elles, si elle reüssit. Mais retournons à nostre harangueur. Monsieur le General luy fit répondre, qu'il cheriroit ce present en consideration de la main de ses amis, dont il partoit, & non pas du País d'où il estoit forty, qu'il haïssoit à mort; qu'au reste ils voyoiēt bien eux-mesmes, que si les François les eussent fuiuis, qu'ils les auroient abandonnez sur le discord suruenu parmy eux; & que si nous allions iamais en guerre, nous irions forts & puiffans, pour ne point retourner que nous n'ayons détruit les bourgades entieres. Ils prirent plaisir à cette réponse, supplians qu'en signe de réiottiffance, & d'amour mu-

France she would be accompanied by some girls of this country; she smiled gratefully at this news, which was very agreeable to her. Two days later, I had a Savage tell her that if any person, among so many as she would encounter in the fleet which was going to France, tried to offer her any insults, she should inform the Captain, Monsieur the commandant, or else one of my Brothers who was going across. She replied that she was now of their Nation; that she did not fear they would do her [247] any harm; that, if she were commanded to marry, she would obey; but that no one, except he to whom she had been given, should approach her. I begged the Gentlemen of the Company, to whom she was to be presented, to lodge her with the Hospital Nuns who were coming over to New France, to learn in their house to know God and to nurse the sick, so that they might bring her with them, if she succeeded. But let us return to our orator. Monsieur the Commandant made known to him that he would cherish this present for the sake of the hand of his friends, whence it proceeded, and not for the Country from which it had come, which he hated like death; that, besides, they themselves could see clearly that if the French had followed them they would have deserted them, when the quarrels arose among themselves; and that, if we ever did go to war, we would go strong and powerful, and not return until we had destroyed entire villages. They received this answer with pleasure, begging that, as a sign of mutual rejoicing and love, some of our young people should dance to the sound of a hurdy-gurdy, that a little Frenchman held. This was granted [248] them, to their great satisfaction.

tuel les vns les autres, on fist danfer quelques-vns de nos ieunes gens au fon d'une vielle, que tenoit vn petit François. Ce qui leur fut [248] accordé à leur grand contentement.

Le quinziesme du mesme mois, iour dedié à la glorieuse Assomption de la sainte Vierge, quelques Canots descendants à Kébec, car tout cecy se passoit aux trois Riuieres, emmenerent le prisonnier pour le faire mourir là; ie marqueray cy apres les particularitez de sa mort, si on me les mande, ou si ie les apprends descendant bien tost là bas; car i'écry maintenant iour pour iour, ce que ie pense meriter vn traict de plume.

Ce mesme iour arriua vn Canot des Hurons, qui rétoit fort Monsieur le General, ayant pris resolution de partir dans cinq iours, s'il n'eust receu cette nouvelle; la faison de nauiger estant fascheuse sur le declin de l'Automne. Ce Canot fut enuoyé deuant par le Pere Daniel, lequel ayant appris de nos Peres, qu'il auoit rencontré en chemin, que Monsieur le General ne s'engageroit pas dans l'arriere faison pour retourner, luy enuoya, avec bien de la peine, ce Courier d'environ cent cinquante lieuës au dessus des trois Riuieres, pour l'asseurer de la descente des Hurons. Voicy comme il m'écrit. *Je demeure à l'Isle, en attendant le [249] gros de la bande, tant des Hurons, que des Nipissiriniens. Les Sauvages de ce lieu auoient déjà renuoyé treize Canots de Hurons, leur defendant de passer aux François; mais leur Capitaine nommé Taratouan, ayant appris que ie descendois, a tenu ferme iusques à mon arriuee; car comme il est party deuant nous des Hurons, aussi sommes nous arriuez apres luy à l'Isle. Il m'a donc dit, que les habitans de cette Isle luy defendoient le passage;*



On the fifteenth of the same month, the day dedicated to the glorious Assumption of the holy Virgin, some Canoes which were going down to Kébec,— for all this took place at the three Rivers,— brought the prisoner, to put him to death there. I will mention further on the particulars of his death, if they send them to me, or if I hear them, since I go down there soon; for I am writing now, from day to day, what I think deserves a stroke of the pen.

This same day there arrived a Canoe of Hurons, which greatly pleased Monsieur the Commandant, as he had resolved to depart in five days, if he had not received the news they brought,— the season being very unfavorable to navigation toward the end of Autumn. This Canoe was sent on ahead by Father Daniel, who, having learned from our Fathers, whom he encountered on the way, that Monsieur the Commandant would not undertake to return at the end of the season, sent to him, with a great deal of trouble, this Courier from about one hundred and fifty leagues above the three Rivers, to assure him that the Hurons were coming down. This is how he writes me. *I am staying at the Island, waiting for the [249] main part of the band, composed equally of Hurons and Nipisiriniens. The Savages of this place have already sent back thirteen Canoes of Hurons, forbidding them to go to the French; but their Captain, called Taratouan, having learned that I was coming down, held firm until my arrival; for as he had departed before we did from the Huron country, so we reached the Island after he did. Then he told me that the inhabitants of this Island forbade them to pass; when I asked him the reason for this, he answered that he had heard nothing except that the body of a recently-deceased Captain — it was le Borgne<sup>44</sup> of the Island — had not yet*

comme ie luy en demandois la raison, il m'a répondu, qu'on ne luy a dit autre chose, sinon que le corps d'un Capitaine nouvellement mort, c'estoit le Borgne de l'Isle, n'estoit pas encor caché; vous sçavez ce que c'est à dire, & partant que passer par deuant, c'estoit ietter du feu pour accroistre leur douleur, & irriter de nouveau les ieunes gens, qui sont fort fascheux & mutins. Je luy ay reply qu'il prist courage, que ie parlerois à ce Capitaine. En effet ie l'ay veu, il m'a fait assez bon accueil Dieu mercy. Leur proposition estoit, qu'ils nous remeneroient nous autres François vers vous, mais que les Hurons eussent à s'en retourner. Or i'ay pris resolution de ne point passer, si les Hurons ne passent; ie le leur ay déjà promis, dont ils ont esté fort ioyeux. Ces difficultez leur font voir qu'il est important que nous demeurions dans leur País, ce qu'ils [250] cognoissent fort bien. J'ay prié le Capitaine de trouuer bon que i'enuoyasse deuant un Canot pour donner aduis de nostre descente; c'est celuy qui vous porte ces lettres. Je rencontray nos Peres le troisiéme d'Aoust, trois iournées au dessus de l'Isle; ils estoient tous deux chaussez dans leurs Canots sans ramer, ce qui me fait penser qu'ils sont doucement traittez; cela me fit faire pour leur[s] gens, ce que ie n'auois pas encor voulu faire pour les miens, ce fut de leur faire present d'une herbe qu'ils adorent, & que nous n'aymons point; c'est du Petun, dont la cherté est grande cette année. Je voudrois bien en estre quitte pour dix fois autant à l'Isle, & vous voir au plustost avec de ieunes Hurons; ie n'épargneray rien pour ce sujet. Cét affaire est trop important. De douze petits enfans, qui m'auoient promis de me suiure avec le consentement de leurs parens, ie n'en ay que trois avec moy, dont l'un est petit fils d'un fort grand Capitaine; i'en espere assez de grandelets, si vous en voulez, nous les verrons ensemble,

been "cached;" you know what that means, and therefore that to go on ahead would be merely scattering fire to augment their grief and to irritate anew the young men, who are very angry and mutinous. I told him that he must pluck up courage, that I would speak to the Captain here. In fact I did see him and he received me well, thank God. Their proposition was that they should take us Frenchmen on to you, but that the Hurons should turn back. Now I had resolved not to proceed, unless the Hurons did; I had already promised them this, and they were greatly pleased over it. These difficulties show them that it is important for us to remain in their Country, which they [250] know very well. I begged the Captain to consent to my sending a Canoe on ahead, to give notice of our coming; it is the one which brings you these letters. I met our Fathers on the third of August, three days' journey above the Island; both wore their shoes in the Canoe and were not paddling, which made me think they were being well treated; this caused me to do something for their men which I had not yet wished to do for my own, which was to make them a present of an herb that they adore and that we do not care for, namely, Tobacco, which is very high-priced this year. I would willingly give up ten times as much of it at the Island, and see you so much the sooner, together with my young Hurons; I shall spare nothing to accomplish it. This is a matter of the greatest importance. Of the twelve children who promised to follow me with the consent of their parents, I have only three with me, one of whom is the grandson of a very great Captain; I am very hopeful about getting some larger ones, if you wish them; we shall see them together when I have the pleasure of meeting you; the little ones had some trouble in leaving their mothers to make a journey of three hundred leagues. I am writing to Monsieur du Plessis that there are few Canoes, but that

*quand i'auray le bonheur de vous voir; les petits ont de la peine à quitter leurs meres pour faire trois cens lieuës. I'écry à Monsieur du Plessis qu'il y a peu de Canots, mais qu'ils portent tres grande quantité de marchandises. Je vous recommande les porteurs, que mes promesses [251] s'il y a moyen se trouuent veritables; cela est de consequence. Voila le contenu, voicy la datte de fa Lettre. De l'Isle ce septième d'Aouÿt, à la lueur d'une écorce brulante; ce sont les chandelles & les flambeaux du País.*

Je pense auoir déjà dit autrefois que cette Isle, dont il est icy parlé, est dans le grand Fleuve de faintc Laurens, enuiron à cent cinquante lieuës au dessus des trois Riuieres; que les Sauvages qui l'habitent sont extrémement superbes. Les Hurons & les François qui demeurent en leur país, voulans descendre ça bas, passent premierement par les terres des Nipisiriniens, & puis viennent aborder cette Isle, dont les habitans leur font tous les ans quelque peine. Ces Infulaires voudroient bien que les Hurons ne vinssent point aux François, & que les François n'allassent point aux Hurons, afin d'emporter eux seuls tout le trafic; c'est pourquoy ils ont fait tout ce qu'ils ont peu pour nous boucher le chemin: mais comme ils craignent les François, ceux qui accompagnent les Hurons, leurs facilitent le chemin. C'est chose estrange, que quoy que les Hurons soient dix contre [252] vn seul Infulaire, si est-ce qu'ils ne passeront pas, si vn seul Infulaire s'y oppose, tant ils gardent étroittement les loix du País. Les presens ouurent pour l'ordinaire cette porte, quelque fois on les fait plus grands, quelquefois plus petits, selon les occurrences. Cette année ils doiuent estre plus riches, pour ce qu'un Capitaine de l'Isle estât mort ce Prin-

*they carry a great amount of merchandise. I commend the bearers to you, that my promises, [251] if there are means of doing so, may be fulfilled; this is of importance. These are the contents, and here is the date of his Letter. From the Island, this seventh of August, by the glimmer of a piece of burning bark, which forms the candles and the torches of this Country.*

I think I have said before that this Island, which I mention here, is in the great River saint Lawrence, about one hundred and fifty leagues above the three Rivers, and that the Savages who inhabit it are very haughty. The Hurons, and the French who are now staying in their country, wishing to come down here, pass first through the lands of the Nipisiriniens, and then come alongside this Island, the inhabitants of which every year cause them some trouble. These Islanders would prefer that the Hurons should not come to the French nor the French go to the Hurons, so that they themselves may carry away all the trade; for this reason, they have done all they could to block the way; but, as they fear the French, those who accompany the Hurons make the journey easier for them. It is strange that although the Hurons may be ten against [252] one Islander, yet they will not pass by if a single inhabitant of the Island objects to it, so strictly do they guard the laws of the Country. This portal is usually opened by means of presents, sometimes greater and sometimes smaller, according to the emergency. They ought to be very rich this year; for, a Captain of the Island having died this Spring, and their tears being not yet dried, no strange Nation can pass by there without making them some gift, to make them more easily swallow, as they say, the grief occasioned by the death of their Chief.

temps, les larmes n'estans pas encor effuyées, aucune Nation estrangere ne peut passer par là qu'elle ne fasse quelque don, pour leur faire aualer, comme ils disent, plus doucement la tristesse qu'ils ont receu à la mort de leur Capitaine. Quand on a fait reuiure ce trépassé; c'est à dire, quand on a donné son nom à vn autre, & des presens à ses parens, alors on dit que le corps est caché, ou plustost que le mort est resuscité, & ainsi on ne paye que le tribut ordinaire quand on passe sur les marches, & sur les limites de ces Infu-laires.

Puis que i'ay dit cecy pour l'intelligence de cette Lettre; i'adiousteray encor sur ce que le Pere Daniel cõclud que le Pere Garnier, & le Pere Chastelain estoient doucement traittez par leurs hostes, puis qu'ils estoient chauffez, & [253] qu'ils ne ramoient point; c'est à dire, que quand on va avec ces Barbares, il se faut bien donner de garde de porter tant soit peu de terre ou de fable dans leurs Canots; c'est pourquoy les Peres y entrent pieds nuds, qu'il fasse froid ou chaud, il en faut passer par là, si on ne rencontre de bons Sauvages, qui nous laissent faire à nostre mode. De plus il faut sçauoir manier l'auiron, qui veut voguer avec eux; & comme c'est vn grand traual, notamment au commencement qu'on n'y est pas accoustumé, nous donnons à chaque Canot où s'embarque quelque Pere vn grand drap qui fert de voile, pour les racheter de cette peine: mais encore qu'on dise à ces Barbares, que cette voile est l'auiron des Peres, qu'ils n'en manient point d'autres, ils ne laissent pas quelquefois de leur en faire prendre vn de bois, qu'il faut bien remuer pour les contenter. Quant aux enfans dont le Pere fait mention, c'est

When he who has passed away has been raised from the dead,—that is, when his name has been given to another, and presents have been offered to his relatives,—then it is said that the body is “cached,” or rather, that the dead is resuscitated; and then only the usual tribute is paid when one passes over the highways and boundaries of these Islanders.

Since I have told this, for the better understanding of this Letter, I will explain what made Father Daniel conclude that Father Garnier and Father Chastelain were being well treated by their hosts, since they wore shoes, and [253] were not paddling. It was this,—that, when one goes with these Barbarians, he must be very careful not to carry the least dirt or sand into their Canoes; for this reason, the Fathers go into them barefooted; whether it is cold or warm, they must do this, unless they encounter some good Savages who let them follow their own custom. Moreover, he who would sail with them must know how to handle the paddle; and, as it is hard work, especially at first, when one is not accustomed to it, we give to every Canoe in which any of our Fathers embark a large sheet which serves as sail, to relieve them from this work; but, although these Barbarians may be told that this sail is the Fathers' paddle, that they do not wield any others, they do not fail sometimes to make them take one of wood, which has to be well worked, to satisfy them. As for the children the Father mentions, it is a Providence of God that he is not bringing as many of them as he hoped to, for we have neither houses at Kébec in which to lodge them, nor food to nourish them, nor stuff with which to comfortably clothe them, as we would desire and [254] as is fitting in these begin-

vne Prouidence de Dieu, qu'il n'en amene pas ce qu'il efperoit, car nous n'auons ny baftimens à Kébec pour les loger, ny viures pour les nourrir, ny eftoffes pour les couvrir commodément, comme nous defirerions, & [254] qu'il eft à propos en ces commencemens, veu mefme qu'il nous en faut déjà entretenir quelques autres; nous ne laifferons pas d'en efperer vne demy douzaine. Dieu qui nourrit les oyfeaux du ciel ne les abandonnera pas; il a commencé l'ouurage, il fçaura bien le mettre à chef.

Le dix-huictiefme du mefme mois, le fleur Godefroy, ieune homme fort lefte, & difpofé de fon corps, deuança à la courfe vn Huron aux yeux de quatre ou cinq Nations, fur vne gageure qu'auoit fait pour luy vn Montagnés; dequoy les Hurons demeurerent bien eftonnez, car ils nous tiennent pour des tortuës, au refpect de tous les Sauuages.

Le dix-neufiefme du mefme mois d'Aouft, arriua vne partie du gros des Hurons. Si toft que nous vifmes paroiftre leurs Canots fur le grand Fleuve, nous defcendifmes du Fort pour receuoir le Pere Daniel & le Pere Dauoft, & quelques-vns de nos François que nous attendions: Monfieur le General s'y trouua luy mefme. Le Pere Daniel eftoit en cette premiere troupe, le Pere Dauoft en l'arriere garde, qui ne paroiffoit point encor; & mefme on nous fai-  
foit douter fi [255] les Sauuages de l'Ifle ne les feroient point retourner. A la veuë du Pere Daniel, noftre cœur s'attendrit; il auoit la face toute gaye & ioyeufe, mais toute défaite, il eftoit pieds nuds, l'auiron à la main, couuert d'vne méchante foutane fon Breuiare pendu au col, fa chemife pourrie fur fon dos. Il falûa nos Capitaines & nos François; nous



nings, especially as we already have some others to maintain. We still have hopes of half a dozen. God, who feeds the birds of the air, will not abandon them; he has begun the work, he will know well how to make it succeed.

On the eighteenth of the same month, sieur Godfroy, a young man of light and agile body, beat one of the Hurons in a race, before the eyes of four or five Nations, upon a wager that a Montagnés had made for him; at which the Hurons were greatly astonished, for they look upon us as turtles in comparison with all the Savages.

On the nineteenth of the same month of August a part of the main body of the Hurons arrived. As soon as we saw their Canoes appear upon the great River, we descended from the Fort to receive Father Daniel and Father Davost, and a few of our French, whom we were expecting; Monsieur the Commandant himself was there. Father Daniel was in this first company, Father Davost in the rear guard, which did not yet appear; and we even began to doubt whether [255] the Island Savages had not made them return. At the sight of Father Daniel, our hearts melted; his face was gay and happy, but greatly emaciated; he was barefooted, had a paddle in his hand, and was clad in a wretched cassock, his Breviary suspended to his neck, his shirt rotting on his back. He saluted our Captains and our French people; then we embraced him, and, having led him to our little room, after having blessed and adored our Lord, he related to us in what condition was the cause of Christianity among the Hurons, delivering to me the Letters and the Relation sent from that Country, which constrained us to sing a *Te Deum*, as a thanksgiving for the bless-

l'embrassames, & l'ayans conduit en nostre petite chambre, apres auoir beny & adoré nostre Seigneur, il nous raconta en quel point estoient les affaires du Christianisme aux Hurons, me rendant les Lettres & la Relation qu'on enuoyoit de ce Païs. Et nous obligant à chanter vn *Te Deum*, en action de grace des benedictions que Dieu va versant sur cette Nouvelle Eglise. Je ne parleray point des difficultez de son voyage, tout cela est déjà dit; ce luy estoit assez d'auoir baptisé vn pauvre miserable qu'on menoit à la mort, pour adoucir tous ses trauaux

I'appris de luy, que Louys de saincte Foy, deuant que de partir pour aller à la guerre, tint ce discours à son pere, comme il l'a sceu du pere mesme. Mon pere, puis que vous desirez d'estre Chrestien, [256] & que vous voulez descendre là bas aux François; ie vous supplie de prendre garde pourquoy vous desirés le Baptesme, n'y meslez point les considerations humaines; faites le pour honorer Dieu, & pour le salut de vostre ame, & non pour l'attente de quelque bien, ou de quelque faueur des François. Vous auez déjà assez de coliers de Porcelaine; i'en ay encor que ie vous laisse. Tout est à vous, n'en recherchez pas dauantage; nous aurons assez de bien, si nous croyons en Dieu, & si nous luy obeissons. Quand vous ferez là bas aux François n'allez point iotier de Cabanes en Cabanes, n'allez point par les maisons des François, faire l'importun, ou le caimant; visitez souuent Monsieur de Champlain, & ne vous esloignez que fort peu des Peres. Voila les cōseils que le fils donnoit au pere: il le cognoissoit porté au ieu, & aux biens de la terre; c'est pourquoy, comme il voyoit que nos Peres parloïent de le baptiser pour les instances qu'il

ings that God was pouring out upon this New Church. I shall not speak of the difficulties of his voyage, all that has been already told; it was enough for him that he baptized a poor wretch they were leading to his death, to sweeten all his trials.

I heard from him that Louys de sainte Foy,<sup>45</sup> before leaving to go to the war, held this conversation with his father, as he learned from the father himself: " My father, since you wish to be a Christian, [256] and to go down there to the French, I beg you to understand well why you wish Baptism, and do not mingle therein any worldly considerations; do it to honor God and for the salvation of your soul, and not in the expectation of deriving some benefit or some favor from the French. You already have enough Porcelain necklaces; I have still some, that I leave you. All is yours, do not seek anything more; we shall be rich enough, if we believe in God and if we obey him. When you are down there with the French, do not go idling from Cabin to Cabin, do not go into the houses of the French, playing the nuisance or the beggar; visit Monsieur de Champlain often, and do not go far away from the Fathers." These are the counsels that the son gave to the father; he realized that he was fond of gambling and of worldly wealth; for this reason, when he saw that our Fathers talked of baptizing his parent, owing to his earnest entreaties, he begged them not to be too hasty, as he wished to see a better preparation in his father for a Sacrament of so great importance. Now, our Hurons having arrived, they held their councils, [257] and made some presents to cause our French to dry their tears, and more easily swallow the bitterness they experienced at the death of the late Mon-

en faisoit, il pria qu'on ne se hatast point, desirant voir vne plus grande disposition en son pere, pour vn Sacremēt de si grande importance. Or nos Hurons estans arriuez, ils tindrent leurs conseils, [257] & firent des presens pour effuyer les larmes, & aualler plus doucement l'amertume que nos François receuoïēt de la mort de feu Monsieur de Champlain. Item, pour confirmer l'amitié qui estoit contractée dés long temps, entre eux & nous. Le Pere Daniel assista à ce conseil, & me dit que Monsieur le General auoit fort satisfait ces Sauuages, par ses réponses. Apres ces conseils ils se mirent à traiter, ou vendre leurs marchandises, & cela fait, ils tindrent encor vne assemblée avec nos François. Et comme les premieres assemblées s'estoient faites en leur consideration; celle-cy se faisoit pour les affaires des François. Ayant donc quelque chose à leur representer, ie priay Monsieur le General de m'ouïr sur ce que i'auois à dire; ce qu'il fit, & m'obligea. Je voulois notamment parler pour auoir des enfans, & commencer vn Seminaire, comme vne chose tres importante au salut de ces Nations, & au bien de Messieurs de la Compagnie; car leurs enfans nous feront autant d'ostages, pour l'asseurāce des François qui sont parmy eux, & pour l'affermissement du commerce. Monsieur le General auoit déjà bien conceu cette raison. [258] Voila pourquoy il n'épargna riē pour en auoir; il dit, & nous laissa dire sur ce sujet, tout ce que l'esprit nous pouuoit suggerer. Où il faut remarquer que nos Peres auoient disposé dans le País douze petits garçons, fort gentils, & tres-contens de descendre çà bas, le Pere Daniel venoit pour les dresser & instruire, comme ayant déjà vne assez bonne cognoissance de

sieur de Champlain,—also, to confirm the friendship formed long ago between them and us. Father Daniel was present at this council and tells me that Monsieur the Commandant gave great satisfaction to these Savages by his answers. After these councils they began to trade, or to sell their merchandise; and, when this was done, they held another meeting with our French, and, as the first meetings were on their own account, this one was held for the business of the French. Now, having certain things to represent to them, I prayed Monsieur the Commandant to hear what I had to say, which he was kind enough to do. I wished particularly to speak about obtaining their children, and beginning a Seminary, as a matter of the greatest importance to the salvation of these Nations, and to the success of the Gentlemen of the Company; for their children will be as so many hostages to us for the safety of the French who are among them, and for the strengthening of our commercial relations. Monsieur the Commandant had already conceived this idea, [258] and hence he spared no pains to accomplish it. He said, and allowed us to say, upon this subject whatever judgment could suggest. Here it must be remarked that our Fathers had prepared twelve very nice little boys of the Country, who were quite satisfied to come down here. Father Daniel came to train and instruct them, as he already possessed a very fair knowledge of their language. But when they were about to depart, the mothers, and above all the grandmothers, would not allow their children to go away for a distance of three hundred leagues, and to live with Strangers, quite different from them in their habits and customs. Some embarked, however; but, when

leur langue : mais quand ce vint à partir, les meres, & notamment les grādes meres, ne pouuoient laiffer fortir leurs enfans, pour faire trois cens lieuës, & demeurer avec des Estrangers, de façons de faire & de mœurs, bien differentes dés leurs. Quelques-vns neantmoins s'embarquerent, mais quand ils furent arriuez, les peres de ces enfans reculoient, & cherchoient mille excufes. Le pauvre Pere Daniel alloit & venoit de tous costez, amadoüoit les vns, faisoit quelques prefens aux autres ; & apres tout cela, il se vit quasi maistre sans écoliers, & pasteur sans oüailles : vn feul ieune homme, petit fils d'un Capitaine, tint ferme, n'abandonnant iamais la resolution qu'il auoit prise de le fuiure. Là dessus on tient conseil, tout le monde assemblé. Monsieur le General [259] fait ses prefens, en consideration de l'amour qu'ils nous portoient, & de leurs visites. Item, pour allegger leurs bras des trauaux qu'ils auoient pris ramans si long-temps pour nous venir trouuer ; pour les induire aussi à continuer leur bien-veillance, & leur affection enuers les Peres, & enuers tous les Frācois qui font en leur Païs. Bref pour les exciter à venir de bonne heure l'an prochain ; le Truchement qui scait les façons de faire du Païs, se seruoit de leurs façons de s'enoncer. Voila, disoit-il, vn present pour graiffer vos bras, & les fomentier pour les délasser du trauail qu'ils ont pris en chemin. En voicy vn autre pour attacher vne corde à vos Canots, afin de les tirer çà bas de bonne heure l'an prochain ; bref apres que ces prefens furent faits, Monsieur le General leur dit, qu'il auoit encor quelques points d'importance à leur communiquer.

Il leur fit donc demander s'ils nous aymoient au-

they arrived, the fathers of these children drew back and sought a thousand excuses. Poor Father Daniel went hither and thither, coaxed some, made presents to others, and yet after all he saw himself almost a master without pupils, a shepherd without sheep. A single young man, grandson of a Captain, remained steadfast, never yielding in his determination to follow him. Thereupon a council was held, where all assembled. Monsieur the Commandant [259] presented his gifts, in consideration of the love they bear us, and of their visits,—also, to rest their arms from the labor they had in paddling so far to come to see us; and to induce them to continue their kindness and their affection toward the Fathers and toward all the French who are in their Country; in short, to encourage them to come early next year. The Interpreter, who is acquainted with the way of doing things in this Country, made the announcements after their fashion. “Here,” said he, “is a present to grease your arms and to limber them, to relax them from the work they have had on the way. Here is another to fasten a rope to your Canoes, to pull them down here early next year.” Soon after these presents were made, Monsieur the Commandant told them that he had still some points of importance to communicate to them.

Then he had them asked if they loved us as much as we loved them; they answered that they really did. “Then why do you not show your friendship? You give Beaver robes to the French, and they give you hatchets and other goods,—[260] all this is called trafficking; these are not the evidences of the real love that I seek, but to visit and to help one another, to go into each other's country, to

tant que nous les aymions; ils répondirent, qu'en effet ils nous aymoïët. D'où vient donc que vous ne témoignez pas vostre amitié. Vous dōnez des robes de Castors aux François, & ils vous donnent des haches & d'autres marchādifes [260] tout cela s'appelle trafiquer: ce ne sont point les marques du vray amour que ie recherche; mais s'entre-visiter, s'entre-fecourir, aller les vns dans le païs des autres, s'allier par ensemble cōme les doigts de la main, ce sont des actes d'amitié; c'est ce que nous faisons, nous allons dans vostre païs, nous y enuoyons nos Peres, nos Maistres, ce que nous auons de plus cher, ceux qui nous enseignent le chemin du Ciel, & pas vn de vous ne veut demeurer avec nos François. Pourquoi ne vous confiez vous pas autant en nous, comme nous nous confions en vous? Quoy donc n'y a-t'il qu'une Bourgade aux Hurons qui nous ayme? Nous mettons l'amitié en ce point que nous gardons; pourquoi n'y correspōdez-vous? L'auois fait asseoir le ieune homme qui auoit esté constant entre le Pere Daniel & moy, Monsieur le General le careffant, dit tout haut, qu'il l'aymoit comme son frere, que rien ne luy manqueroit, que pour faire entendre à ceux de la Bourgade l'estat que nous en faisons, il leur faisoit vn present: que pour luy il ne pouuoit faire festin à ceux qui estoient venus, estant fort pressé de son retour, mais que ce ieune homme le feroit [261] en sa place, qu'il luy donneroit dequoy les traiter; qu'au reste s'ils vouloiët l'an prochain nous témoigner leur affection, qu'ils deuoient amener des enfans pour demeurer avec les François. Il leur fit encor dire qu'ils estoient tous les iours dans les alarmes en leur païs, qu'ils souhaitteroiët bien auoir des Frâçois pour le



ally ourselves together like the fingers of the hand,—these are acts of friendship; that is what we are doing, we are going into your country, we are sending our Fathers there, our Teachers, those whom we hold most dear, those who show us the way to Heaven; and not one of you will live with our French. Why do you not trust as much in us as we do in you? Why then is there only one Village among the Hurons that loves us? We show in this respect our friendship toward you, why do you not do likewise?" I had seated the young man who remained faithful to us between Father Daniel and myself; Monsieur the Commandant, caressing him, said in a loud voice that he loved him as his own brother, that he should want for nothing; that, to make those of his Village understand how great was our regard for him, he would make them a present; that, for himself, he could not prepare a feast for those who had come, as he was in great haste to return, but that this young man should make one [261] in his stead,—that he would give him something with which to entertain them; that, furthermore, if they wished next year to give us an evidence of their affection, they should bring down some children to live with the French. He had them told also that they were always in a state of alarm in their country, that they were very anxious to have some French to defend them, and that this was in their power; for, if they were willing to give twenty little Hurons, they would get in return twenty Frenchmen, and that we had good reason for speaking as we did. To all this they replied that, first, this matter must be talked over in their country. Father Daniel interrupted them, and said that Father Brebeuf had spoken of it in la Rochelle,

defendre, que cela estoit en leur pouuoir; car s'ils vouloient donner vingt petits Hurons, on leur dōneroit vingt François, que nous ne parlions qu'avec grande raifon. A tout cecy, ils repartirent, premiere-ment qu'il falloit parler de cela dans le païs. Le Pere Daniel prit la parole, & dit, que le Pere Brebeuf en auoit parlé dans la Rochelle, c'est le nom de l'vne de leurs Bourgades; qu'il auoit fait des prefens fur ce fujet, qu'on les auoit acceptez, & qu'ils manquoient maintenant de parole. Secondement ils dirēt qu'il y auoit de grāds dangers de descendre çà bas, pour les courfes de leurs ennemis. On leur demāde, s'il y auoit plus de danger pour eux à nous venir voir, que pour nous à nous transporter en leur païs. Ils dirent que les enfans dependoient des parens, que le chemin estoit rude & fascheux, que les [262] meres auoient le cœur tendre. On leur replique que nos meres nous aymoient, & que nous enuoyons là haut des enfans qui n'estoient pas moins aymez de leurs parens, que les petits Hurons dés leurs; qu'on ne laiffoit pas de leur faire passer ce grand chemin pour marque de nostre amour en leur endroit, & qu'ils deuoient nous imiter en ce point, s'ils vouloient cultiuer nostre amitié. Nous voyons bien que ces pauvres gens estoient conuaincus; qu'on les preffoit de raifons fortes, & qu'ils estoient en peine. Enfin vn vieillard prenant la parole, dit qu'on laiffoit ce ieune homme comme à l'horenne, qu'on le traitast bien, & que felon le raport qu'il feroit l'année fuiuante qu'on pourroit auoir des enfans: on receut son excuse, leur faisant entendre, que s'ils auoient du cœur & de l'amour pour nous, qu'ils nous témoigneroient autant d'affection qu'auoit fait cette Bourgade, d'où estoit

one of their Villages; that, with this in view, he had offered them some presents, and they had accepted them; and that now they had failed to keep their word. Secondly, they said that there was great danger in coming down here, on account of the incursions of their enemies. They were asked if there was any more danger in their coming to see us, than in our going to their country. They said that the children were dependent upon their parents, that the way was rough and wearisome, that the [262] mothers had tender hearts. We replied to them that our mothers loved us, and that we sent up yonder children that were not less loved by their parents than the little Hurons were by theirs; that there was no hesitation about letting them take this long journey as a mark of our love for them; and that they should imitate us in this respect, if they wished to cultivate our friendship. We saw clearly that these poor people were convinced; that they were forcibly impressed by these considerations, and that they were perplexed. At last an old man, taking up the word, said that they would leave this young man on trial, as it were,— that we should treat him well, and that upon his report the following year would depend our having their children. His excuse was accepted, and it was made clear to them that if their hearts were kindly disposed towards us, they would show us as much affection as had that Village whence *Satonta*, the young man who remained, had come. Thereupon they went away; but they were not gone very far when some of the chief men of a certain Village held a consultation among themselves, which the Captain began [263] by saying that they ought to be ashamed to show less affection for the French than

*Satouta*, c'est le nom de celui qui demouroit. Ils fe departirent là deffus, mais ils ne furēt pas bien loing, que quelques-vns des principaux d'une certaine Bourgade, ne tinffent entre-eux vne confulte, en laquelle le Capitaine commence [263] à dire, qu'ils deuoient auoir honte de fe monſtrer moins affectionnez aux François, que la Nation des Ours, d'où eſtoit *Satouta*; que nous eſtions bons & courtois, qu'il n'y auoit point de danger de demeurer avec nous. Et là deffus fe tournant vers ſon neueu, il luy dit, Mon neueu, il faut que vous demeuriez avec les François, prenez courage, ne craignez point ils vous aymeront; & vous vn tel, parlant à vn autre, il faut que vous luy teniez cōpagnie. Comment n'auons nous point d'amour? Sommes nous des hommes? N'auons nous point de cœur, de ne pas aymer vne nation ſi bonne; foyez conſtans, demeurez avec eux, & vous y comportez fagement. Ces deux ieunes hommes s'y accordent aiſément, & tout fur l'heure vn de leurs parens en vint donner aduis au Pere Daniel. Nous l'allons témoigner à Monſieur le General, qui ne ſçauoit comment declarer ſa ioye, tant il eſtoit content, faiſant mille careſſes au Sauuage qui en apportoit la nouvelle. Comme il eſtoit déjà nuict, on attendit le lendemain à nous amener ces deux ieunes garçōs. Le pere de l'vn d'iceux, luy fit vne belle harangue, & luy dit, *Mon fils ſois [264] conſtant, ne deſiſte point de ta reſolution; tu t'en vas avec de bonnes perſonnes, tu ne manqueras de rien avec ces gens-là, ne prends rien ſans le congé d'Antoine*; c'eſt ainſi qu'ils appellent le Pere Antoine Daniel; *ne frequente point les Montagnés, mais les François ſeulement; ſur tout obey à ceux qui portent des habits noirs, avec leſquels tu dois demeurer; ſi tu*

did the Nation of the Bear, to which *Satouta* belonged; that we were good and courteous, and that there was no danger in remaining with us. And then, turning toward his nephew, he said, "My nephew, you must remain with the French; be courageous, do not fear, for they will love you. And you, so and so," speaking to another, "you must keep him company. How now, have we no love? Are we men? Have we no hearts, not to love so good a nation? Be faithful, remain with them, and act with discretion." These two young men readily agreed to this, and straight-way one of their relations came to inform Father Daniel of it. We went to impart the news to Monsieur the Commandant, who could hardly express his joy, so glad was he, showing the Savage who brought the news a thousand kindnesses. As it was already night, they waited until the next day to bring us these two young boys. The father of one of them made him a fine speech, saying, "*My son, be [264] firm, do not weaken in thy resolution; thou art going with good people, thou wilt want for nothing with them; take nothing without the leave of Antoine (this is what they call Father Antoine Daniel), do not associate with the Montagnés, but only with the French; above all, obey those who wear the black gowns, with whom thou art to live; if thou takest Deer in the chase, give away the flesh and keep the skin; do not go into Canoes with the French, lest, by not understanding each other, you may take offense at something. Keep up thy courage until the coming year, when I shall see thee.*" We made some presents to their relations and invited them to a feast before our departure. Thereupon one came to ask Father Daniel, on the part of the Captain and of the inhabitants of la Rochelle, if we had less affection for that Vil-

*prends des Cerfs à la chasse, donne la chair, & retiens la peau, n'entre point dans les Canots avec les François, de peur que ne vous entendans pas les uns les autres, vous ne vous faschiez; prends courage iusques à l'an qui vient, que ie te verray.* Nous fîmes quelques prefens à leurs parens, & les inuitâmes au festin deuant nostre depart. La dessus on vint demander au Pere Daniel, de la part du Capitaine & des habitans de la Rochelle, si nous portions moindre affection à cette Bourgade qu'aux autres. Pourquoi donc nous ne leur donions point de François à embarquer? Nous répondîmes, que s'ils en desiroient qu'ils en auroient, & comme le Pere Brebeuf me demandoit plusieurs Peres pour les dispofer là haut à la moiffon; ie leur donnay le Pere Isaac Iogues, le Pere Daniel leur fait des prefens pour le porter, & le traiter doucement: [265] & les voila les plus contens du monde. Or comme le temps pressoit Monsieur le General, & qu'il se trouuoit incommodé de sa fanté, il voulut partir. Comme nous acheuions quelques affaires, & que nous ne conduisions point nos Seminaristes, ils nous venoient déjà demander, si nous ne les embarquerions pas avec nous, tant ils en auoient d'enuie, nous les prîmes & menâmes à la Chaloupe, il faisoit beau voir leurs parens les apostrophans, & leurs recommandans d'auoir courage, de ne rien prendre parmy nous; que ce n'estoit point nostre coustume d'estre larrons; bref ils firent cette action avec tant de témoignage d'amour, que tous nos François en estoient confolez. Nous montâmes donc dans la Barque, on leue l'ancre, on tire le canon du Fort, & les pierriers, & autres pieces de fonte de la Barque pour salut, & nous voila sous voile. Arrestons nous vn peu.

lage than for the others. Why then did we not give them some French people to embark? We replied that, if they wanted some, they should have them; and as Father Brebeuf had asked me for several Fathers that he might prepare them up there for the harvest, I gave them Father Isaac Jogues. Father Daniel made them some presents, that they might take him and treat him kindly, [265] and behold them the happiest people in the world. Now as time was pressing Monsieur the Commandant, and as he was suffering from poor health, he wished to depart. While we were finishing up some business, as we had not yet taken our Seminarists, they came and asked us if we were not going to let them embark with us, so great was their desire to do so. They were taken and conducted to the Shallop, and it was pleasant to see their kinsmen apostrophizing them and recommending them to be of good cheer, and not to take anything while among us, saying that it was not the custom with us to steal; in short, they did this with such an appearance of love that all our French were comforted by it. Then we entered the Bark, the anchor was weighed, the cannon of the Fort, the swivel guns and other pieces of artillery of the Bark were fired off as a salute, and lo, we were under sail. Let us pause a little.

So now, by the grace of God, we have begun a Huron Seminary. If you like you can have two more; another one for the Hurons and other [266] neighboring Tribes in the same territory as the Hurons, where more than five hundred children could be educated if we had people and means enough. The third will be among the Montagnés; I have already said that nothing more is wanting now but a

Voilà déjà, par la grace de Dieu, vn Seminaire<sup>e</sup> de Hurons commencé. Si vous en voulez deux autres, vous les aurez, l'vn fera encor de Hurons, & d'autres [266] Nations voisines dans le mesme païs des Hurons, où l'on pourroit instruire plus de cinq cens enfans, si on auoit assez de monde & de forces: le troiſ[i]esme fera de Montagnés; i'ay déjà dit qu'il ne manque plus sinon dequoy loger & entretenir leurs enfans. Si Messieurs de la Compagnie continuent, cōme nous espérons, de nous enuoyer des personnes, qui employent l'autorité qu'ils leur donnent pour le seruice de Dieu, tout ira bien, & la Nouvelle France imitera vn iour la pieté de sa sœur aînée. I'ay déjà dit que Monsieur nostre Gouverneur s'y monstra zelé au possible. Monsieur le General de la flotte s'en retourne avec cette gloire deuant Dieu, de n'auoir rien oublié icy pour sa gloire.

Le lendemain de nostre depart des trois Riuieres, nous arriuafmes à Kébec: nos Hurons qui sont ieunes hommes lestes & bien-faits, le Pere Daniel & moy, ayans salué nostre Gouverneur, nous nous retirafmes à Nostre Dame des Anges, où ie trouuay le Pere Nicolas Adam frappé d'vne paralysie, qui luy interdit quasi tout l'usage des pieds & des mains; ce sont les [267] reliques d'vne fièvre qui le saisit quelques iours apres son arriuée: on me parle de le renuoyer pour le recouurement de sa fanté, mais il dit qu'il est venu icy pour y donner sa vie à nostre Seigneur, & aux ames, qu'il a racheté; qu'il est prest d'obeïr, mais que le sentiment de son cœur seroit de ne point reculer, & d'aller au Ciel du haut de la Croix où Dieu l'a mis: nous le retiendrons donc, son exemple nous in-



place to lodge and maintain their children. If the Gentlemen of the Company continue, as we hope they will do, to send us persons who will use the authority they give them for the service of God, all will go well, and New France will some day imitate the piety of her elder sister. I have already said that Monsieur our Governor shows as much zeal as possible. Monsieur the Commandant of the fleet returns with this glory in the sight of God, never to have neglected anything for his glory here.

The day after our departure from the three Rivers we arrived at Kébec. Our Hurons, who are strong and active youths, Father Daniel and I, having saluted our Governor, withdrew to Nostre Dame des Anges, where I found Father Nicolas Adam<sup>46</sup> stricken with paralysis, which deprived him almost entirely of the use of his feet and hands; this is the [267] result of a fever which seized him a few days after his arrival. There is talk of sending him back for the recovery of his health, but he says that he came here to give his life to our Lord and to the souls that he has redeemed; that he is ready to obey, but that the sentiments of his heart would be not to retreat, and to go to Heaven from the summit of the Cross where God has placed him. So we will retain him; his example will be edifying to us, and his patience will procure new blessings upon these wildernesses.

I remember saying above that, on the fifteenth of this month, the Hiroquois prisoner was brought down to Kébec, to be put to death there by the Savages. Here are the details of his torture as related to me by Father de Quen. As soon, said he, as this poor

struira, & sa patience obtiendra de nouvelles benedictions sur ces deserts.

Le me fouuiens d'auoir dit cy-deffus que le quinzième de ce mois le prifonnier Hiroquois estoit descendu à Kébec pour y estre mis à mort par les Sauuages: voicy les particularitez de son supplice, felon que le Pere de Quen m'en a informé. Si tost, dit-il, que cette pauvre victime mit pied à terre, les femmes s'en faifirent, & le menerent en leurs Cabanes; là on le fit dāser; cependāt vne Megere parut armée d'vn foüet de cordes à plusieurs nœuds, qui luy décharge des coups à tour de bras avec autāt de rage, qu'elle auoit de force: vne autre luy frappe la poitrine, l'estomach, & le vêtre d'vn gros caillou; & vne [268] troisième luy decoupe les épaules avec vn couteau, & luy fait ruiffeler le sang de tous costez. Quelque temps apres vn Sauuage fec. & défait cōme vn squelet, estant malade depuis plusieurs mois reprit des forces à la veuë de ce miserable, il luy faute au collet, l'attrappe par l'oreille comme vn chien, la luy emporte à belles dents, la luy met dans la bouche; le prifonnier la prend fans se troubler, la mâche quelque temps, & ne la pouuant aualer, la crache dans le feu: voila l'accueil qu'on luy fit. Apres cela on luy dōne quelque relafche, on le traite des meilleures viandes qui fuffent en la Cabane; & ce qui semble incroyable cēt homme se réioüyffoit, comme s'il eust appris nouvelle de sa liberté. Sur le soir ils le trainent lié de cordes de Cabane en Cabane, pendant qu'vne femme enragée le foüettoit à la cadence d'vne chanson; on dit qu'ils exercerent vne autre cruauté sur luy, qui feroit rougir ce papier. Monsieur le Gouverneur estant informé de tout cecy, leur fit signifier

victim stepped ashore, the women seized him and led him to their Cabins; there he was made to dance. Meanwhile a Fury appeared, armed with a whip of knotted cords, with which she rained blows upon him around his arms, with as much rage as she had strength; another struck him upon the chest, the stomach, and the belly, with a great stone; and a [268] third gashed his shoulders with a knife and made the blood flow in streams. A little while afterwards a Savage, as dry and fleshless as a skeleton, having been sick for several months, regained his strength at the sight of this wretch, jumped upon his neck, caught him by the ear like a dog, greedily bit it off, and placed it in his mouth; the prisoner took it without being disconcerted, chewed it a while, and, not being able to swallow it, spit it into the fire. See what a reception they gave him. After this, he was granted a little respite, and was regaled with the best food there was in the Cabin. And, what seems incredible, this man seemed to be as greatly pleased as if he had received news of his liberty. Toward evening they dragged him, bound with ropes, from Cabin to Cabin, while an infuriated woman whipped him to the music of a song. It is said that they perpetrated another act of cruelty upon him which would make this paper blush. When Monsieur the Governor was informed of all this, he made known to them that he was dissatisfied with these outrages, and that they should go somewhere else, not to wound the eyes of our French people by these acts of barbarity, [269] to our eyes intolerable. This caused them to restrain their mad rage; they then crossed over the great river and strangled their vic-

qu'il estoit mécontent de ces cruautez, & qu'ils se retirassēt ailleurs, pour ne bleffer la veüe de nos François par des barbaries [269] insupportables à nos yeux; cela leur fit abreger leur manie: ils passerent donc dela le grand fleuve, & firent estrangler cette victime, qu'ils rostirent au feu, puis la donnerent aux chiens, iettant les os dans la riuiere. C'est iusques où peut aller la rage & la furie des ames qui ne cognoissent point Dieu; ceux ou celles qui s'attachent plus afprement à ces cruautez sont gens dont les peres, ou les maris, ou les plus proches parens ont esté traittez auec pareilles furies aux terres de leurs ennemis; c'est le souuenir de la mort de leurs plus proches, qui iette cette rage dans leur cœur.

Comme i'écris cecy le vingt huictième d'Aouft, voila que le Pere Buteux me mande le depart du Pere Iogues, l'arriüée d'une autre troupe de Hurons, de qui le sieur Nicolet a encores obtenu trois ieunes garçons, sur le rapport que leur ont fait leurs compagnõs du bon traitement que Monsieur le General & tous les autres François leur auoient fait. Je finis, priant Nostre Seigneur de vouloir estre le Pere nourricier pour l'ame & pour le corps de ceux qu'il nous enuoye de furcroist. [270] Dés l'hyuer prochain nous allons congedier vne partie de nos hommes, à raison du manquement de viures; car de refuser cette benediction du Ciel, & de renuoyer vne partie de nos Sauvages, nous ne le ferons iamais, nous leur donnerions plustoft la moitié de nous mesmes; l'affaire est trop importante pour la gloire de Nostre Seigneur: qu'il soit beny à iamais dans les temps & dans l'eternité.

Nous sommes icy à défricher ce petit coin de la vigne du grand Pere de famille, vingt-six des nostres

tim, whom they roasted at the fire and then gave to the dogs, throwing the bones into the river. To such a point can the rage and fury of souls which know not God attain. The men or women who indulge most fiercely in these acts of cruelty are those whose fathers or husbands or nearest relatives have been treated with equal fury in the country of their enemies; it is the recollection of the death of their kindred that fills their hearts with this madness.

As I am writing this, on the twenty-eighth of August, Father Buteux sends me word of the departure of Father Jogues, and of the arrival of another band of Hurons from whom sieur Nicolet has obtained three young boys, upon the report made by their companions of the good treatment that Monsieur the Commandant and all the other French people have shown them. I finish, praying Our Lord to be a foster Father to the souls and bodies of those he sends us in addition to the ones we have. [270] The coming winter, we are going to dismiss a part of our men on account of the scarcity of food; for to refuse this Heavenly blessing by sending away part of our Savages, this we will never do,—we would rather give them the half of ourselves; the matter is too important for the glory of Our Lord. May he be blessed forever through time and through eternity.

We are here to clear this little corner in the vineyard of the great Head of the family. At present there are twenty-six of us,—twenty Priests and six of our lay Brothers; they stay in the following places, beginning with the most distant: In the residence of saint Joseph, among the Hurons, Reverend Father Jean Brebeuf, Superior of that Mission; Fa-

pour le present, vingt Prestres, & six de nos Freres coadiuteurs: voicy les lieux de leur demeure, commençant par les plus éloignez. En la residence de sainct Ioseph aux Hurons le R. Pere Iean Brebeuf Superieur de cette Mission, le P. François Mercier, le P. Pierre Pijart, le Pere Pierre Chastelain, le Pere Charles Garnier, & le Pere Ifaac Iogues.

En la Residence de la Conception aux trois Riuieres, le Pere Iacques Buteux, & le Pere Charles du Marché: on bastit en cette Residence, nous y enuoyurons encore vn Pere quand on l'y pourra loger.

[271] En la Residence de Nostre Dame de Recourance à Kébec, le Pere Iean de Quen & moy; on bastit encor icy pour le Seminaire & pour le College; si tost qu'il y aura place i'y feray venir des Peres: cependant le Pere de Quen enseignera les Escoliers François, moy quelques Sauvages; & avec tout cela il faut secourir nos François, qui font déjà vne petite Paroisse, & estudier à la langue Montagnaise.

En la Residence de Nostre Dame des Anges, le R. Pere Charles Lallemant Superieur de cette Maïson, le Pere Nicolas Adam, le Pere Enemond Maffe, le Pere Anne Denouë, le Pere Antoine Daniel, le Pere Ambroïse Dauost: nos Freres Gilbert Burel, Pierre le Telier, Iean<sup>†</sup> Liegeois, Pierre Feaute, Ambroïse Cauuet, & Loüys Gobert.

En la Residence de Miskou, le Pere Claude Quentin, s'il y peut arriuer, & le Pere Charles Turgis.

En la Residence de S. Anne au Cap-breton, le Pere Daudemare, & le Pere André Richard. Dieu sçait si nous implorons tous avec ardeur, pour nous, & pour [272] ces pauures Peuples le secours des prieres de V. R. & de tous nos Peres, & Freres. Je le fais pour mon

ther François Mercier, Father Pierre Pijart, Father Pierre Chastelain, Father Charles Garnier, and Father Isaac Jogues.

In the Residence of the Conception, at the three Rivers, Father Jacques Buteux and Father Charles du Marché; they are building at that Residence, and we will send there another Father when they shall have a lodging for him.

[271] In the Residence of Nostre Dame de Recouvrance at Kébec, Father Jean de Quen and I. We are building here also, for the Seminary and the College. As soon as there shall be a place for them, I shall send for some Fathers; meanwhile Father de Quen will teach the French Pupils and I the Savage ones,—and with all this we shall have to help our French people, who already form quite a little Parish, and to study the Montagnais language.

In the Residence of Nostre Dame des Anges, Reverend Father Charles Lallemand, Superior of that House, Father Nicolas Adam, Father Enemond Masse, Father Anne Denouë, Father Antoine Daniel, Father Ambroise Davost; our Brothers Gilbert Burel, Pierre le Telier, Jean Liegeois, Pierre Feaute, Ambroise Cauvet and Lotiys Gobert.

In the Residence of Miskou, Father Claude Quentin, if he has succeeded in reaching there, and Father Charles Turgis.

In the Residence of Ste. Anne at Cap-breton, Father Daudemare<sup>47</sup> and Father André Richard. God knows with how much ardor we all implore, both for ourselves and for [272] these poor Peoples, the help of the prayers of Your Reverence and of all our Fathers and Brothers. I desire [it] in my own behalf

particulier, de toute l'étenduë de mon cœur, comme celui qui me diray au nom de tous, ce que ie fais en verité,

Vostre tres-humble, & tres-  
obeissant seruiteur en nostre  
Seigneur,

PAVL LE IEVNE.

I'ay tracé fort à la haste cette Relation, tantost en vn endroit, tantost en vn autre; quelquefois sur les eaux, d'autre fois sur la terre; enfin ie la concluds en la Residence de nostre Dame des Anges, proche de Kébec en la Nouvelle France, ce 28. d'Aoust 1636.



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with all my heart, as one who will sign himself in  
the name of all, what he is in fact,

Your very humble and very  
obedient servant in our  
Lord,

PAUL LE JEUNE.

I have jotted this Relation down hastily, now in  
one place, now in another; sometimes upon the wa-  
ter, sometimes upon the land. I finally conclude it  
in the Residence of nostre Dame des Anges, near  
Kébec in New France, this 28th of August, 1636.



## NOTES TO VOL. IX

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

1 (p. 15).—*Madame Hebout*: this was Marie Hubou, whose first husband was Louis Hébert (see vol. v., note 13).

2 (p. 29).—*Le Jeune* gives (in *Relation* of 1634) a long account of the persecutions he endured at the hands of this man.

3 (p. 33).—Jacques Hertel, a native of Normandy, came to Canada in 1615. He was long employed by Champlain as an interpreter, and, upon the capture of Quebec, took refuge with the savages. In 1633 he obtained a grant of land at Three Rivers, where he was the first settler (see vol. iv., note 24); and two other estates there were granted him by Montmagny, Aug. 18, 1636. Five years later he was married to Marie Marguerie; their son François was ennobled by Louis XIV. He died at Three Rivers, Aug. 10, 1651.—See Sulte's *Can.-Français*, vols. i., ii.

4 (p. 33).—*Sieur Godefroy*: probably the "Sieur Jean Paul" mentioned in the next chapter. This was Jean Paul Godefroy (Godefroy), who came to Canada at an early date, and served as interpreter and trading clerk; he returned to France with Champlain in 1629, but his name appears at Three Rivers in 1636, as a clerk there. In 1644, he accompanied Pierre Le Gardeur to France, delegated by the Canadian colonists (see vol. viii., note 57). In the following year, he was commander of a ship, and during 1648-50 was admiral of the fleet. Oct. 3, 1646, he married Marie Madeleine, daughter of Le Gardeur; he had by her two daughters, one of whom became an Ursuline nun. In 1650, he formed a commercial association with Tilly, Buissot, Lespiné, and others, for seal-fishing at Tadoussac and fur-trading with the Indians. In June, 1651, he went with the Jesuit Druillettes on an embassy to the New England authorities, to carry on the negotiations begun in 1647, relative to commerce and to the formation of an alliance, offensive and defensive, against the Iroquois. This proposal, however, was refused by the colonies of Plymouth and Massachusetts. Godefroy was elected a member of the Quebec council, in 1648; he was apparently a prominent colonist, and active in developing the commerce and resources of the country. He was a relative of the noted Jean Godefroy de Linctot.

E. S. T.

The date of his death is not recorded. He is mentioned several times in *Jour. des Jésuites*; see also Sulte's *Can.-Français*, vols. ii., iii.

5 (p. 33).—For sketch of M. de Gand, see vol. vii., *note 22*.

6 (p. 43).—Sulte says (*Can.-Français*, vol. ii., p. 82) that in the register of Three Rivers appears, early in 1636, the name of Jean Rousseau, a Parisian; he died there in 1643 (July 21), killed by the discharge of a gun.

7 (p. 51).—M. de Lisle (L'Isle), a chevalier of the knights of Malta, was the lieutenant of Montmagny, and commanded at Three Rivers in the summer of 1636. He was a man of great piety, and is frequently mentioned in the *Relations*, from 1636 to 1641, as a friend of the missionaries, and as participating in various religious ceremonies.

For a sketch of Montmagny, see vol. viii., *note 50*.

Sulte says (*Can.-Français*, vol. ii., p. 81): "A gentleman named St. Jean, who had come in 1635, if not earlier, accompanied Montmagny on his official journeys;" he appears to have remained in Canada until 1641.

Concerning Chastellain and Garnier, see vol. viii., *notes 51, 52*. Details of the baptism at which the former officiated upon first arriving in Canada are given in Le Jeune's Introduction to this Relation (see vol. viii., p. 219). Chastellain's Christian name is given in *Jour. des Jésuites* as Guillaume Pierre.

8 (p. 59).—Robert Hache, a Jesuit donné, who lived in the mission at Three Rivers, is named in the register of that town during the years 1636-40. Lalemant also mentions him in a letter to the provincial in 1634 (see vol. vi., p. 55). Hache was at Sillery in 1645, and, in the year after, made a journey to France. He is occasionally mentioned in the *Jour. des Jésuites*,—the last time (Sept. 12, 1659), under the following significant entry: "*Item*, as for Robert Hache, it was decided that he should go away, or come to an understanding with the other donnés."

9 (p. 59).—For a sketch of the chief, Capitanal, see vol. viii., *note 67*.

10 (p. 59).—The register of Three Rivers mentions, in 1637, the name of M. de la Treille, clerk.

11 (p. 59).—For a sketch of Du Marché, see vol. viii., *note 19*.

12 (p. 63).—This was Guillaume Hébert, eldest child and only son of Louis Hébert (see vol. ii., *note 80*) and Marie Rollet. Guillaume married, Oct. 1, 1634, Héléne Desportes, then aged fourteen; he died five years later, leaving three children.

13 (p. 65).—*Mademoiselle*: in olden times, the appellation given to every married lady who was not noble, or who, though noble,

bore no title,—the designation “madame” being reserved exclusively for the wives of those on whom knighthood had been conferred.

14 (p. 65).—Jacques Castillon, a bourgeois of Paris, and one of the Hundred Associates; the Isle of Orleans was granted him Jan. 15, 1636, as the representative of a company of eight persons—Lauzon, Cheffault, and others.

15 (p. 65).—For a sketch of Daniel, see vol. v., *note* 53; concerning the Petite Nation, *note* 56 in same volume.

16 (p. 69).—“The apostate” was Pierre Antoine (see volume v., *note* 33); regarding his brothers, see Le Jeune’s account of his winter sojourn with them (*Relation* of 1634, vol. vii. of this series).

17 (p. 83).—*Manitousiouekhi*: see vol. v., *note* 43.

18 (p. 95).—This Oumastikoueiau (Oumasaticoueie) was an Algonkin chief of unusual shrewdness and ability; it was he who endeavored, in the summer of 1635, to incite strife between the Montagnais and Hurons—in order, as Le Jeune thought, to divert the Huron trade from the French. The latter mentions this Indian several times; in July, 1633, his son was baptized by Brébeuf; and in 1636 he was slain by the Iroquois.

19 (p. 99).—Le Jeune here refers to Madame de Combalet’s scheme for a hospital at Quebec (see vol. viii., *note* 62).

20 (p. 115).—The Attikamègues were a Montagnais tribe, dwelling on the upper St. Maurice River, by which stream they descended to Three Rivers for trade (though not until 1637, when the French fort there insured them some protection from the Iroquois). The missionaries found them docile and receptive, and made numerous converts among them. It was during one of Buteux’s journeys to visit this tribe that he was slain by the Iroquois, who often made hostile incursions even thus far north of the St. Lawrence. Letters from the Huron missionaries were often sent to Three Rivers and Quebec by the Attikamègues, who traded with the Hurons, as a safer though more circuitous despatch than that by the Ottawa River, which was especially infested by the Iroquois. The Attikamègues, though a timid people, at times valiantly resisted their enemies; but by 1661 they had been practically destroyed by the Iroquois, and their ruin was completed, a few years later, by the ravages of the smallpox.

Vimont says (*Relation* of 1641, chap. vii.) that the appellation of this tribe was derived from the Montagnais name of a certain white fish, of excellent quality, which abounded in the rivers and lakes of that region (probably the “whitefish,” now found in the Great Lakes, *Coregonus*, of the *Salmonidæ*).

21 (p. 117).—*Rivière des Iroquois*: the Sorel or Richelieu River (see vol. i., *note* 67).

*Savages of the Island*: the tribe that inhabited Allumettes Island (see vol. v., note 57). Traces of its early occupants are still found on this island.

22 (p. 121).—See Le Jeune's account of the spirits or progenitors of the seasons, vol. vi., p. 161.

23 (p. 123).—Like the Hebrews, the North American aborigines regarded a woman in her periodical illness as unclean, defiling all that she touched; but the latter race also cherished a superstitious belief that her look, or touch, or even the sight of her, had a malign influence—inducing disease, causing ill-luck in hunting or war, and bringing misfortune. In consequence, seclusion at this period was imposed by custom upon the woman, who must dwell apart from her family, in a small hut or wigwam constructed for this purpose (cf. Biard's statement, vol. iii., p. 105). This superstition still exists among many tribes. Schoolcraft mentions it, and a custom resulting therefrom—that a woman in this condition, and naked, makes the circuit of the cornfields at night, to destroy blight, vermin, and noxious insects.

A Menomonee legend given by Hoffman (*Bur. of Ethnol. Rep.*, 1892-93, p. 175) relates that Mánábūsh (Manabozho, or Michabou, "the Great Hare") once threw a clot of bear's blood at his grandmother, hitting her on the abdomen; whence originated menstruation. An Omaha version of this story is mentioned by Dorsey, who gives the following account of the periodical seclusion of women among that tribe: "The Omaha woman reckons pregnancy from the last time that she 'dwelt alone.' Among the Omahas and Ponkas, the woman makes a different fire for four days, dwelling in a small lodge apart from the rest of the household, even in cold weather. She cooks and eats alone, telling no one of her sickness, not even her husband. Grown people do not fear her, but children are caused to fear the odor that she is said to give forth. If any eat with her, they become sick in the chest, and very lean; and their lips become parched in a circle about two inches in diameter. Their blood grows black; children vomit. On the fourth or fifth day, she bathes herself, and washes her dishes, etc.; then she can return to the household. Another woman who is similarly affected can stay with her in the small lodge, if she knows the circumstances. During this period, the men will neither lie nor eat with the woman, and they will not use the same dish, bowl, and spoon." The Omaha name for this illness indicates their superstitious notions regarding it,—*Wakándatathica*\*, "pertaining to Wakanda" ("the Great Spirit").—See *Bur. of Ethnol. Rep.*, 1881-82, pp. 263, 267.

The same custom of seclusion obtains among many tribes, in connection with childbirth. MacCauley says (*Bur. of Ethnol. Rep.*,

1883-84, p. 497) that a Seminole woman, just before childbirth, builds a small lodge, not far from the main house of the family, and goes there for her confinement. Boas and Murdoch describe a similar custom among different tribes of the Eskimos; a small hut or snow house is built for the mother, in which she spends the time of her delivery and recovery. Murdoch was told by one of these natives that a sore on the latter's face was caused by drinking from a cup that had been used by a woman who had recently had a miscarriage.—See *Bur. of Ethnol. Rep.*, 1884-85, p. 610; and 1887-88, p. 415.

24 (p. 125).—A sketch of Jean Nicolet is given in vol. viii., *note 20*.  
25 (p. 131).—The toise is a French linear measure, of six (French) feet, equal to 1.949 metres. Littré cites Thaumassière's *Coutume de Berry* (16th century), thus: "We use in this country two toises—one, the carpenter's toise, of 5½ feet; the other, the mason's toise of 6 feet, with which is measured the square toise." Wurtele's *Tables for Reducing Measures* (Montreal, 1861) makes the toise equivalent to 6.395 English feet.

26 (p. 135).—The early settlement of Acadia by the French is related at length by Lescarbot and Biard in vols. i.-iii. of this series. A sketch of the first English settlement there is given in vol. iv., *note 46*. After the restoration of New France by England (1632), Acadia was governed by Isaac de Razilly until his death in 1635. Upon that event, his authority mainly devolved upon his lieutenants, D'Aulnay and La Tour; while another of his officers, Nicolas Denys, sieur de Fronsac, remained in possession of Cape Breton and other islands, with the coasts of the Gulf of St. Lawrence.

Denys established flourishing settlements at Ste. Anne's, Chedabouctou (now Guysboro'), and St. Peter's (on the isthmus now cut by a ship canal), also at Miscou (see vol. vii., *note 19*); and carried on an extensive trade in fish, lumber, and other products of the country. After his return to France (about 1671), he wrote an interesting account of the territory he had occupied in America,—*Description Géographique et Historique de l'Amérique Septentrionale* (Paris, 1672). Bourinot gives (*Cape Breton*, pp. 139-141) a bibliography of Denys's work, and translates his description of Cape Breton.

27 (p. 135).—See sketch of De Razilly in vol. viii., *note 2*. As governor of Acadia, he established his official residence at La Hève (see vol. i., *note 42*). He erected fortifications there, brought over colonists, cultivated grain and fruit, established fisheries, and ruled the province with energy, judgment, and foresight. Williamson (*Maine*, vol. i., p. 263) relates this instance of his generosity towards the English: "Afterwards the French treated the colonists with

more forbearance and kindness. A crew of Connecticut mariners, for instance, being wrecked on the Isle of Sables, received from them many testimonies of humanity, and were even transported to La Hève, the residence of Razilla; from which place, he gave four of them a passage to France, and furnished the others with a shallop to convey themselves home. These generous acts were in the last days of his life—happily monumental of his worth and clemency."

28 (p. 141).—*Diane*: the drumbeat which is sounded at day-break. This appellation is, according to Littré, derived from the Italian *stella diana* ("the morning star"), originally from Latin *dies*; it has been used as above since the 16th century.

29 (p. 143).—De Repentigny and La Poterie are sketched in vol. viii., *notes* 57, 58.

30 (p. 145).—*Chevalet*: an instrument of torture, "a sort of wooden horse, with a sharp back, on which soldiers who had committed disorders were placed, with cannon balls attached to their feet" (Littré).

31 (p. 145).—Champlain had strictly forbidden any traffic with the Indians in intoxicating liquors (see vol. vi., *note* 19). Cf. pp. 203–207 of this volume.

32 (p. 149).—Plans for the establishment of a college at Quebec had been made by Rene de Rohault and his father (see vol. vi., *note* 9), as early as 1626; but the hostilities between England and France, and the capture of Quebec, hindered the execution of their design. Le Jeune, however, was able to carry it out later—having received from the Marquis de Gamache, in 1635, a large sum of money, and from the Company of New France (Mar. 18, 1637) twelve arpents of land, for this purpose. The history of this college is related at length by Rochemonteix (*Jésuites*, vol. i., pp. 205–230).

33 (p. 165).—The terms *vache sauvage*, *bœuf sauvage*, and sometimes even *buffe* and *buffle*, were applied by the early French writers alike to the buffalo, the moose, and the elk,—whence has arisen much confusion in regard to the former habitat of the buffalo. But examination of the fossil remains of this animal, and of the statements of early writers, both English and French, indicates at least the strong probability that the buffalo was not found east of Hudson's Bay and the Great Lakes, or the Alleghanies. Boucher, in his *Hist. verit. et nat.* (reprinted, with numerous annotations by Sulte, in *Canad. Roy. Soc. Proc.*, 1896), chap. v., makes (1663) a definite statement on this point: "As for the animals called Buffes, they are only found in the country of the Outaouais, some four or five hundred leagues from Quebec, towards the West and North." The subject is exhaustively discussed in Allen's valuable monograph,



"History of the American Bison," published in *U. S. Geol. and Geogr. Survey of the Territories, Ninth Ann. Rep.*, 1875 (Washington, 1877), pp. 443-587.

Le Jeune doubtless refers in the text to either the elk or the moose (see vol. ii., *note* 34).

34 (p. 169).—L'Isle Percé (now called Percé Rock) is situated on the eastern coast of Gaspé, opposite the village of Percé, and 36 miles from the town of Gaspé Basin. It lies at the foot of Mt. Joly, from which it has evidently been separated (like Cape Forillon—see vol. iii., *note* 45) by the action, through many centuries, of waves and ice. This rocky islet is 288 feet high, 1,200 feet long, and about 70 feet wide; its sides are boldly precipitous, and within it, cut by the waters, are three great arches, from which it derives its name—the central one large enough to allow the easy passage of a boat under sail. Vast numbers of sea fowl resort here every summer, to rear their young. Percé is noted for its grand and romantic scenery, and as the location of the most extensive cod fishery in Quebec province.

Bonaventure is a small island opposite Percé,  $2\frac{1}{2}$  miles long, and  $\frac{3}{4}$  of a mile wide; it forms a natural breakwater between Percé and the Gulf. It contains about 50 families. A river of the same name empties into the Bay of Chaleurs.

35 (p. 169).—Concerning white whales, see vol. v., *note* 6.

36 (p. 183).—For citations on the connection of the Jesuits with the fur trade, see vol. i., *note* 31; vol. iii., *note* 33.

37 (p. 191).—This cape was named by Champlain. In his voyage of 1608 (Laverdière's ed., p. 294), he says: "Coasting the shore from the Isle aux Coudres, we made a headland, which we named cap de Tourmente, five leagues away; and we named it thus because, however little wind may blow, the sea rises there as if it were high tide. At this place, the water begins to be fresh." This point is, however, eight leagues from Isle aux Coudres, instead of five, and is ten leagues below Quebec. It is a lofty, steep promontory, rising to the height of 1,900 feet above the fertile meadows at its base (whence the name Beaupré).

Champlain, in 1626, sent to this place the cattle of the colony, with a few men to care for them, erecting buildings for their use; and every week he made a trip thither to inspect the establishment and provide for its needs. This settlement was destroyed by Kirk in 1628, at which time it was in charge of Nicholas Pivert, who had with him his wife and niece, besides the men who took care of the cattle. Upon the return of the French, a few colonists settled at Beaupré, attracted by its great natural advantages—a little stream which furnished a good landing-place, abundant and diversified for-

ests, and excellent pasturage, admirably adapting it for stock-raising. Jan. 15, 1636, the Company of New France granted to Antoine Cheffault, one of its members, the seigniory known as Cote de Beau-pré—having six leagues of river frontage, and embracing all of the present Montmorency county, and more. Flourishing settlements soon arose in this region—among them, one at Ste. Anne, where was laid (March, 1658) the corner stone of a church, named Ste. Anne de Petit-Cap. The Jesuit missionaries frequently visited these colonies, to minister to their spiritual needs.

38 (p. 209).—See sketch of Chasteaufort in vol. viii., *note* 53.

39 (p. 213).—*Teston* (*teste*, "head"): an old French silver coin, stamped with the likeness of the king. It was worth, under Francis I., ten sous and a few deniers; under Louis XIII., its value had gradually risen to 19½ sous; its use was then discontinued.

The English shilling of Henry VIII. was called "testoon"—a name adopted from that of the above French coin; it was in use during 1544-48.

40 (p. 227).—Paul Ragueneau, born in Paris, Mar. 18, 1608, became a Jesuit novice Aug. 21, 1626. His studies were pursued at Clermont and Bourges; he was also an instructor in the latter institution during 1628-32, among his pupils being "the great Conde" (vol. viii., *note* 13). He came to Canada June 28, 1636, and labored in the Huron mission until its close—except during the year 1640-41; in the spring of the latter year, he, with Nicolet, held an ineffectual conference with the hostile Iroquois near Three Rivers (vol. viii., *note* 29). He was named by the Hurons Aondecheté.

Ragueneau was superior of the Huron mission from early in 1645 until its destruction in 1649; and superior of all the Canadian missions from 1650 to 1653. In June, 1657, Ragueneau and Joseph Du Peron undertook the mission to the Onondagas (for sketch of this tribe, see vol. viii., *note* 34); but they found these savages bitterly hostile to the French, and, learning that the former had planned to murder them, all the French (March 1658), secretly fled for their lives, and escaped in safety, arriving at Quebec April 23.

Returning to France in August, 1662, Ragueneau became agent in that country for the Canadian mission, and died at Paris, Sept. 3, 1680. As superior, he wrote the *Relations* of the Huron mission, during 1645-49, and edited the general *Relations* for the years 1649-53; he was also editor of the *Jour. des Jésuites* from Nov. 1, 1650 to Aug. 15, 1653. After his return to France, he wrote *Vie de Mère Catherine de St. Augustin*, a Hospital nun at Quebec (published at Paris, 1671). Sommervogel also cites a MS., *Mémoires touchant les vertus des Pères de Noüe, Jogues, Daniel*, etc. (4to, pp. 314), as collected from different sources by Ragueneau, in 1652,—“to

be used in a plea for beatification,"—each memoir bearing at the end his signed and sworn attestation.

François Ragueneau, a brother of Paul, was born at Blois, Jan. 14, 1597, and entered the Jesuit novitiate Apr. 16, 1614. In 1628, he went to Canada with Charles Lalemant, on Roquemont's expedition; but they were captured by Kirk (vol. iv., *notes* 20, 46), and the Jesuits were obliged to return to France. François was rector of Bourges, and died there Apr. 10, 1665. A MS. written by him is cited by Sommervogel as in the archives of Ste. Geneviève, Paris—*Annuaire littéraire Missionis Canadensis Societatis Jesu, 1663-64* (dated Feb. 1, 1665).

No information is available concerning the lay brother Louis Gobert. Some writers seem to consider this name as a mere error for that of Ambroise Cauvet; but both these names are mentioned by Le Jeune in the text (p. 301).

41 (p. 227).—Isaac Jogues was born at Orleans, France, Jan. 10, 1607. At the age of ten, he became a student in the Jesuit college just established at Orleans, and a novice in that order Oct. 24, 1624, at Rouen, where he was under the care of Louis Lalemant, a relative of the missionaries of that name. His studies were pursued at Rouen, La Flèche, and Clermont; and he was ordained as a priest, early in 1636. In April of that year, he departed for Canada, in company with Chastellain, Garnier, Adam, Du Marché, Ragueneau, and the lay brother Ambroise Cauvet (vol. viii., *note* 56); they came with the fleet that escorted Montmagny, Champlain's successor. Jogues went immediately to the Huron mission, and there labored six years—mainly at Ste. Marie-on-the-Wye. During this time, he, with Garnier (vol. viii., *note* 52), made an unsuccessful attempt to found a mission among the Tobacco tribe (vol. v., *note* 18). In September, 1641, Jogues, with Charles Raymbault, made an expedition to Sault Ste. Marie, to visit the Chippewas there, and obtain information concerning that region. In June, 1642, they descended to Quebec, with a company of Hurons, to obtain supplies for their mission. On the return journey, an ambushed band of Iroquois attacked the party, 31 miles above Three Rivers, and captured Jogues, the donnés René Goupil and Guillaume Couture, and several Huron converts. The captives were taken to the Mohawk villages, where they were cruelly tortured, and some burned alive; Goupil was murdered, soon after; while Jogues and Couture were given to Indian families as slaves. In August, 1643, Jogues contrived to escape by the aid of the Dutch commandant at Rensselaerswyck (also called Fort Orange; now Albany), and of Jan Megapolensis, a Protestant "dominie;" and on Nov. 5 he left New Amsterdam (New York) on a Dutch vessel,—arriving, after many hardships and dangers, at the Jesuit college in Rennes, Jan. 5, 1644.

In the following spring, he returned to the Canadian mission, and was stationed at Montreal. For three years past, the Iroquois had been especially hostile and dangerous, and their incursions constantly harassed the French, and so terrified the Hurons and Algonkians that they no longer dared come down the St. Lawrence for trade. July 5, 1644, a Mohawk embassy came to Three Rivers, to negotiate a treaty of peace; they brought Couture, and restored him to the French. The treaty was concluded, after many delays; but it was not ratified until May, 1646, when Jogues and Jean Bourdon were sent to the Mohawks by Montmagny, for this purpose. Their commission was safely executed, and they returned to Quebec. In the following September, Jogues was again sent to the Mohawk country, by his superiors, to spend the winter there; but the savages had renewed their hostility to the French, and, capturing Jogues not far from Fort Richelieu (on the Sorel), they took him as a prisoner, with his companion Jean de la Lande, to the Mohawk town of Ossernenon (now Auriesville, N. Y.). A council of the tribe decided to set the prisoners at liberty; but they were treacherously assassinated (Oct. 18, 1646) by some fanatical members of the Bear clan of Mohawks (vol. viii., *note* 34). Information of this cruel murder was sent to Montmagny by Wilhelm Kieft, then governor of New Netherlands.—See Martin's *Le R. P. Isaac Jogues* (Paris, 1873); English translation by Shea, under the title, *Life of Father Isaac Jogues* (N. Y., 1885).

Jogues wrote an account of the life and death of René Goupil; and a description of the Dutch colonies on the Hudson, under the title *Novum Belgium* (to be reproduced in this series). These are translated by Shea, in *Life of Jogues* (*ut supra*).

42 (p. 251).—The name Rivière des Prairies (vol. viii., *note* 25) was restricted to the south branch of the Ottawa at an early date, as may be seen by the description of the original seigniori of Terrebonne, which was granted Dec. 23, 1673, to Daulier Deslandes—"two leagues frontage upon the Rivière Jésus, formerly called Rivière des Prairies." This later name was evidently transferred from the Isle Jésus (at first known, during a few years, as Isle Montmagny). In the autumn of 1672, this island was granted to Sieur Berthelot, a royal councillor and State officer of France; and the Rivière des Prairies to Jean Baptiste Le Gardeur, a grandson of Pierre (vol. viii., *note* 57), whose wife was Marguerite Nicolet (vol. viii., *note* 29).

43 (p. 259).—*La Perdrix*: a chief of the Island tribe (vol. viii., *note* 22).

44 (p. 271).—Apparently the second of the chiefs known to the French by the appellation "Le Borgne" (vol. viii., *note* 30).

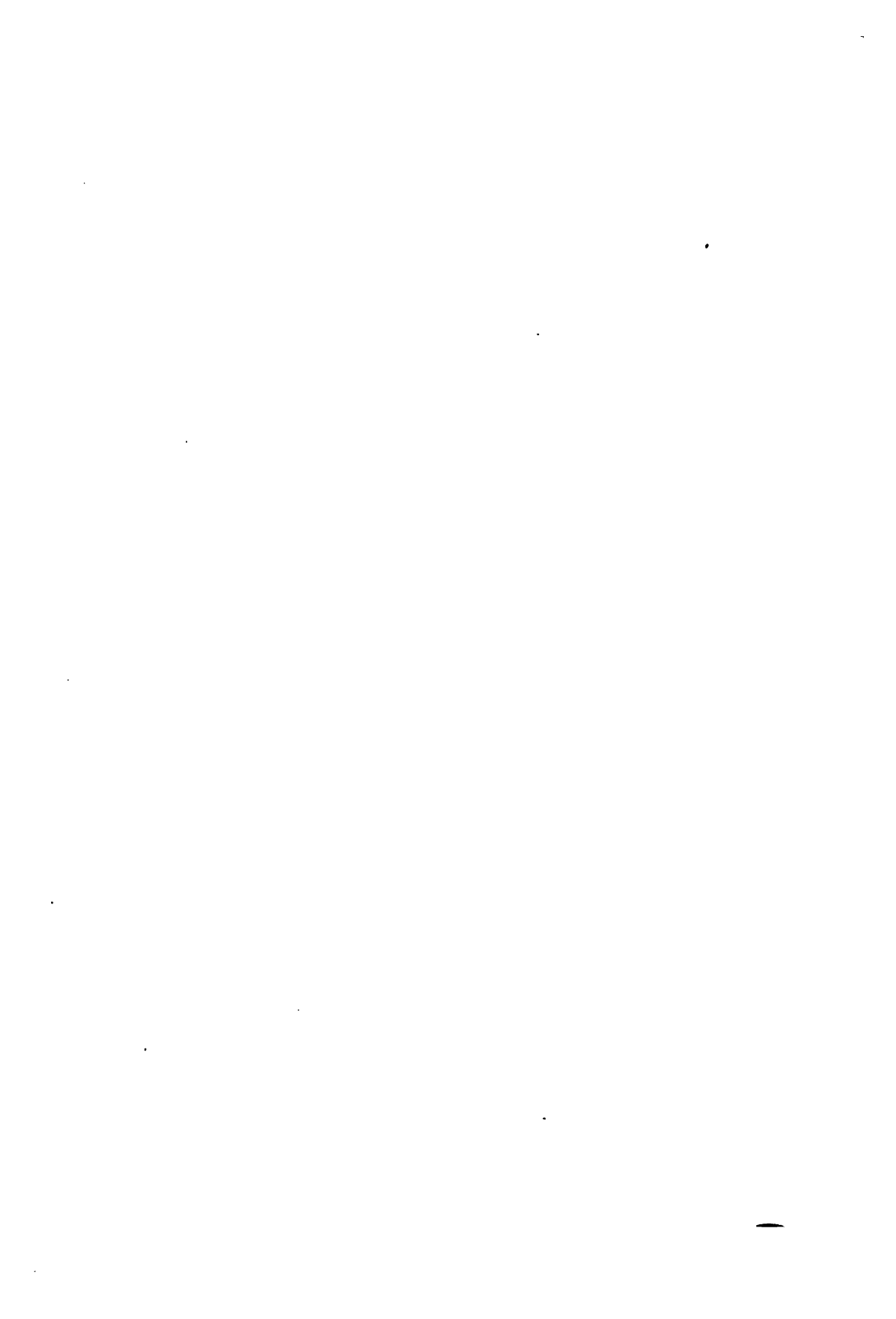
45 (p. 281).—Louis de Sainte Foy (vol. v., *note* 20) returned to his own nation, and rendered valuable aid to the missionaries in the Huron country.—See Brébeuf's frequent mention of him in the *Relation* of 1635, and in this *Relation*, *post*.

46 (p. 295).—See sketch of Nicolas Adam in vol. viii., *note* 55.

47 (p. 301).—Georges d'Eudemare (according to Rochemonteix; Daudemare, in the text; Dendemare, in *Jour. des Jésuites*; and D'Endemare, in Quebec edition of the *Relations*) had apparently joined Richard at the Ste. Anne (Cape Breton) mission about 1635; but he is not mentioned elsewhere in the *Relations*. According to *Jour. des Jésuites*, he was at Quebec in 1645, having returned from the abandoned Fort Richelieu (built in 1642 by Montmagny, as a defense against the Iroquois, at the mouth of the Richelieu or Sorel River); he is also mentioned several times in the *Journal*, as taking part in important consultations at the headquarters of the mission in Quebec, and (May, 1648) as present at negotiations with the Iroquois, at Montreal.



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