THE JESUIT RELATIONS

AND

ALLIED DOCUMENTS

VOL. LIII

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The Jesuit Relations and Allied Documents

Travels and Explorations of the Jesuit Missionaries in New France

1610-1791

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

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. LIII

LOWER CANADA, IROQUOIS: 1669-1670

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CXXVI. Relation de ce qvi s'est passé . . . . en la Novvelle France, les années 1669. & 1670. [Chaps. i.–vi., and part of Chap. vii., being the first installment of the document.] *François le Mercier*, n.p., n.d.; *Charles Albanel*, n.p., n.d.; *Pierre Joseph Marie Chaumonot*, [Nostre-Dame de l'Annonciation], n.d.; *Jean Pierron* [Agnié], n.d.; *Jacques Bruyas*, [Onneiout], August 14, 1669, to June 17, 1670; *Pierre Millet*, Onnontagué, June 15, 1670 . . 19

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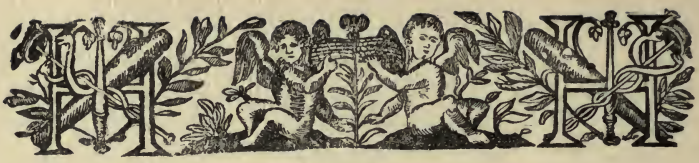

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PREFACE TO VOL. LIII

Following is a synopsis of the contents of the present volume:

CXXVI. This volume is entirely occupied by the *Relation* of 1669–70, of which we herewith publish Chaps. i.–vi., and part of Chap. vii.; the remainder will appear in Vol. LIV. A preliminary note by Le Mercier exultantly announces that "all the Iroquois Nation is on the eve of embracing the Christian religion." Another important item of news is the return of the intendant Talon, accompanied by Récollet priests, who now reënter Canada for the first time since it was surrendered to the French by Kirk.

The Iroquois are so humbled by their fear of the French army that they dare not attack the colonists, or even interfere with the missionaries who are now laboring in all the tribes. The French now enjoy peace; but, knowing the savage nature of the Indians, recognize the possibility that war may again occur, and every precaution is being taken to strengthen the colony for possible defense.

The first chapter of the *Relation* gives the proceedings of "a council held at Quebec for adjusting the differences between the Iroquois and Algonquins," in which the French governor, Courcelles, and the Onondaga chief Garakontié are the leading figures. The Senecas have attacked an Algonkin village, and carried away all its women and children; this threat-

ens a general war between the two nations, consequently involving the French. Garakontié at once sends envoys to all the Iroquois tribes, urging them to meet the Upper Algonkins at Montreal, and there settle their difficulties, in the presence of Onontio. He is the only Iroquois chief present at the council — even the Senecas not appearing, although they are most concerned in the matter. Onontio decides that both parties are to blame; and that the Senecas must restore the Algonkin captives, or incur the hostility of the French. After this council, Garakontié is solemnly baptized and confirmed in the cathedral, by Laval, with Courcelles as his godfather.

Letters from Albanel are given, regarding the Montagnais mission near Tadoussac. Cold, famine, and pestilence have ravaged the tribes; the fearful suffering occasioned by these evils has been the greatest of all the Father's many trials. The first to die is the man who had not long ago succeeded the Sillery chief Tekwerimat. Albanel pronounces a eulogy upon his virtues and ability, and relates the particulars of his pious death. He also commends the goodness, piety, and resignation of Tekwerimat's wife, who is "an example to the wives of French Christians." Albanel goes about among the sick and dying, aiding them with religious ministrations,— and, when he can, with food and medicine,— and burying the dead. All this is in the dead of winter, and he suffers great hardships from cold, fatigue, and hunger,— besides those arising from his labors with the smallpox victims. The heroic missionary spends six months in these arduous and perilous toils; he finally contracts the disease, but is cured by the effects of a vow made to St. Francis

Xavier. The Tadoussac mission is almost ruined by its severe afflictions, but Albanel consoles himself by the pious deaths of many of its members, and the zeal and courage displayed by those who remain.

The savages of that region are now convinced that they must hold firmly to the Christian faith and prayer. Albanel visits the tribes below Tadoussac, among whom Nouvel had labored, and finds them in better condition, both temporal and spiritual, than those with whom he has wintered. They "journeyed two hundred leagues to come and be instructed, and received me as an Angel from Heaven." "All day long they were at my side, to receive instruction; and even at night they did not give me any rest." He baptizes forty-five, children and adults.

Some account is given, in a letter by Chaumonot, of the little Huron church still remaining at Quebec, now established in a village near that town. Most of this chapter is occupied with details of the pious deaths of Christian Indians there — especially of one man, a chief, whose piety is unusually great. He is honored by Laval with a solemn funeral service in the cathedral at Quebec; and Chaumonot recounts many details of the man's virtues and piety. These Hurons take especial pleasure in rescuing souls from purgatory; "there are even some who would let themselves die from hunger, sooner than pawn or sell certain articles that they have set aside for the assistance of relatives who shall die before them;" and, of the furs that they obtain in hunting, "they use a good part in buying Porcelain, which they keep in reserve, in order to apply it to these good works." This little community of neophytes receives a precious gift — a statue of the Virgin, made from an oak

in Belgium in which had been found, many years before, a similar statue, of miraculous origin. The little church in which this image is kept becomes a shrine to which pilgrims resort, from even the most distant French settlements.

A large part of this *Relation* is devoted to the Iroquois missions — among these, especially, that to the Mohawks. Pierron, in charge of that mission, describes its condition and progress. The Mohicans attack (August, 1669) the leading Mohawk village; but, after considerable loss on both sides, the assailants are repulsed. Ten of their number are captured, and, later, burned to death by the Mohawks,— but not before Pierron is able to instruct and baptize them. He notes the injury sustained by the Mohawks in their wars, even when successful; and, in cheering contrast, the rapid increase and the prosperity of the French colonies. By way of retaliation for the attack on the Mohawk village, four of the Iroquois tribes undertake to capture a Mohican fort far down the Hudson; but they are repulsed, and compelled to return home without any spoil.

In one of the Mohawk villages, Pierron finds a large cross erected in its midst, "through the agreement of all the Inhabitants." He learns that their chief soothsayer had dreamed that this must be done, to protect the village. The Father has found "only two persons, in all our villages, who were unwilling to listen to me on these important matters, and one of them has died a reprobate." The pious sentiments and holy deaths of some converts are related. Among these is an old woman, who has been "the firmest support of this new-born Church."

The neighborhood of the Dutch is a serious

hindrance to the missionaries' efforts — through their sale of brandy to the Indians, and their opposition to the Catholic doctrines. Some of the Iroquois women boldly proclaim their faith among the Dutch, who try, in every imaginable way, to turn them from it; but these zealous neophytes are filled with "righteous indignation at such impious discourse," and so vigorously confute the arguments of the heretics that the latter are routed in confusion. One of these women so charms the Dutch by her piety that "some begged her to teach them her way of praying to God;" and others, that she will sell them her little statue of the Virgin — which, however, she "will not part with, except with her life."

These women show invincible courage, when threatened by those of their own tribesmen who are infidels; of this, numerous instances are related, which greatly comfort the missionary. He has baptized, in the last eight months, fifty-three persons, "nearly all of whom have gone to Heaven." He describes his methods of work, — catechisms, sermons, and exhortations, reinforced with the paintings of heaven and hell. He has used "mildness and force, threats and prayers, labors and tears, to build up this new Church and convert these poor Savages." He teaches the children to read and write, but soon finds that this work takes too much of his time. "God inspires him" with an idea which "produces great results among these peoples. It is a game, in order to catch our Savages by means of what they most love." This game is composed of emblems, representing the sacraments, the virtues, the commandments, the principal sins, etc. This game is called "from Point to Point" — *i.e.*, "from the point

of birth to the point of Eternity." Pierron intends to have this game engraved, with "directions for playing it given at the bottom of the card on which it will be printed." The Iroquois learn it easily, and like it so well that the Father and his catechumens pass "the Easter Feast-days agreeably with this game, which is equally holy and profitable." Pierron has "invented another Game,—a worldly one,—for destroying all the superstitions of our Savages, and giving them some excellent themes for conversation."

He attends the Iroquois "ceremony for the dead,"—at which the savages recount to one another their old traditions and superstitions. The Father derides these, and is consequently obliged to leave the company. Later, however, the leading men apologize to him for this slight, and "conjure him not to get them into trouble with Onnontio." A series of councils are held, representing all the Mohawk villages, to consider this matter, and Pierron's threat to leave them and return to Quebec. The result is, that this fierce and haughty tribe answer him thus: "We make thee the absolute Master of our bodies and of our souls; we believe what thou believest, and we renounce all that thou hast warned us to abandon,"—dances, medicine-men, and invocations to Agreskoue. At the time of writing this letter, Pierron records their apparent intention and effort to carry out these promises, and his strong hope for their conversion, "although their natural inconstancy still divides my heart between fear and joy." Pierron makes a journey to Quebec, and Beschefer and Nicolas are sent to aid him in this mission.

The mission to the Oneidas is in charge of Bruyas, from whose journal extracts are given. Rumors come from Montreal that certain men of this tribe have been murdered by Frenchmen; this irritates the savages, and places the mission in danger. Some of them return from a trading expedition to the Dutch, bringing sixty kegs of brandy; this looses Pandemonium, as it were, and so much disorder arises in the village that Bruyas, although still weak from a fever, is obliged to go away, to visit a fishing camp beyond. An ambassador of peace comes from one of the Mohican tribes; but he "takes flight, frightened by the drunkards." The missionaries among all the Iroquois tribes hold a conference at Onondaga; upon Bruyas's return to Oneida, he finds that his French servant has been so maltreated by these drunkards that he has been obliged to leave the village, and take refuge from them in the fields. Three months after the brandy had been brought to the village, the supply gives out, and the Father writes: "It seems to me that I am now in an earthly Paradise." The young men all go hunting, or to war, and "the women who remain betake themselves assiduously to the Catechism." At Christmas, he is obliged to preach nearly the entire day to the savages who throng his little chapel. A fortnight later, the people gather daily at the house of a woman,—"mad, or possessed,"—who claims to have had an interview with the chief Iroquois divinity, in consequence of which she utters prophecies for the future. In February, it is reported that large Iroquois bands have gone to attack the Ottawas. A few weeks later, Garakontié, ever zealous for peace, urges the Oneidas to meet the Ottawas at Montreal, and "light

the fire of peace." Just before Easter, the traders bring to Oneida forty kegs of brandy; the debauches recommence, and poor Bruyas is compelled to take refuge with Milet at Onondaga.

The latter missionary sends to Le Mercier an account of his own work. Twice a day, he summons — by his voice, in default of a bell — the people to prayers in the chapel. "Sometimes I called out, 'Fire! fire! ever-burning hell-fire!' At other times, 'To Heaven! to Heaven! where are found all kinds of blessings, with eternal happiness.'" He describes his methods of instruction, and his efforts to wean the people from their reliance upon dreams, and their invocations to the devil; he is aided therein by Garakontié. In a few weeks, crowds attend the instructions given in the chapel, and the village is stirred to great interest in the new religion. At Christmas, an impressive service is held in the chapel, in honor of Christ's birth, which most of the elders attend. "It seemed to me that I was not among Savages and Barbarians, but rather in the midst of a country of Christians, — so much piety and devotion did I remark in the people." Some time afterward, Milet exhorts the Oneidas to cease their trust in dreams; almost to his own surprise, they consent to his proposals, and "pledge themselves to obey dreams no longer." They consent to give up their "eat-all" feasts and impure rites. This great victory of truth over infidelity overjoys the missionary; but he is well aware of the difficulties that still lie in the way of the savages, in carrying out this decision of the council. He next puts certain medicine-men to open confusion, and also exposes them in a public assembly. Not only Garakontié, but

other elders come to Milet, promise to do all in their power to support him in his efforts, and beg for further instruction in religion.

R. G. T.

MADISON, WIS., August, 1899.

CXXVI

Relation of 1669-70

Paris: Sebastien Mabre-Cramoisy, 1671

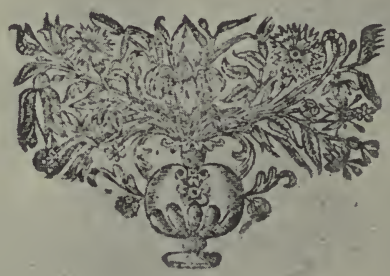
Source: We follow a copy of the original Cramoisy, in Lenox Library.

Owing to the length of the document, we publish herewith only chaps. i.-vi., and part of chap. vii. The second and final installment will appear in Volume LIV.

RELATION

DE CE QVI S'EST PASSE' DE PLVS REMARQVABLE AVX MISSIONS DES PERES de la Compagnie de IESVS. EN LA NOVVELLE FRANCE, les années 1669. & 1670.

Envoyée au R. P. ESTIENNE DECHAMPS *Provincial de la Province de France.*



A PARIS,
Chez SEBAST. MABRE-CRAMOISY, Imprimeur du Roy, ruë S. Iacques aux Cicognes.

M. DC. LXXI.

Avec Privilege de sa Majesté.

RELATION

OF WHAT OCCURRED MOST REMARKABLE IN THE MISSIONS OF THE FATHERS of the Society of JESUS, IN NEW FRANCE, in the years 1669 and 1670.

Sent to Rev. Father ESTIENNE DECHAMPS, *Provincial of the Province of France.*

PARIS,
SEBASTIEN MABRE-CRAMOISY,
Printer to the King, ruë St. Jacques,
at the Sign of the Storks.

M. DC. LXXI.

By Royal License.

Av Reverend Pere Eſtienne Dechamps, Provincial de la Compagnie de IESVS dans la Province de France.

MON R. PERE,

I'envoye à Voſtre Reverence la Relation de ce qui s'eſt paſſé de plus conſiderable dans les Miſsions de la Nouvelle France: i'eſpere qu'on y trouvera dequoy contenter la curioſité de ceux qui prennent plaiſir à s'inſtruire de ce qui ſe paſſe dans les Nations étrangeres, & tout enſemble dequoy edifier la Pieté & animer le zele des hommes Apoſtoliques. On peut dire avec verité qu'il y a long-temps que la culture de cette terre arroſée du ſang de tant de Chreſtiens, n'a eſté ſi heureuſe que cette année, & que les Ouvriers Evangeliques qui l'ont ſi ſouvent trempées de leurs larmes, y font preſentement avec ioye une recolte fort abondante. Car outre un tres-grand nombre d'enfans & de moribonds qu'on a envoyez au Ciel par le Bapteſme, outre la converſion de pluſieurs Infidelles d'un âge avancé, on verra comme toute la Nation Iroquoiſe eſt à la veille d'embraſſer la Religion Chreſtienne, & que depuis tant de temps qu'on travaille à cette grande affaire, iamais on n'en a eu de plus fortes ny de plus ſolides eſperances que maintenant. Cette Relation fera voir l'eſtat preſent de cette Egliſe, la grande diſpoſition que tous ces Barbares ont au Chriſtianiſme, iuſqu'à planter la Croix au milieu

To the Reverend Father Estienne Dechamps, Provincial of the Society of JESUS in the Province of France.

MY REVEREND FATHER,

I send to Your Reverence the Relation of the most important occurrences in the Missions of New France. I hope that therein will be found material for satisfying the curiosity of those who take pleasure in being informed of what is happening in foreign Nations; and, at the same time, for edifying the Piety and animating the zeal of Apostolic men. It can be said with truth that for a long time the cultivation of this land, sprinkled with the blood of so many Christians, has not been so successful as in this year; and that the Gospel Laborers, who have so often moistened it with tears, are at present joyfully reaping a very abundant harvest there. For — besides a very large number of infants and dying persons who have been sent to Heaven by Baptism, and the conversion of several Infidels of an advanced age — it will be seen how all the Iroquois Nation is on the eve of embracing the Christian Religion; and that, during all the time in which labors have been expended on this great undertaking, never have there been entertained stronger or more firmly-grounded hopes than now. This Relation will give a view of the present state of that Church, and the great inclination which all those Barbarians have for Christianity,— even to the extent of planting the Cross in the midst of

de leurs terres par la reſolution d'un Conſeil public, à ſe declarer ouvertement pour la Foy, et à faire entendre à ceux de nos Peres qui ont ſoin de cette Miſſion, qu'ils vouloient tous ſe faire Chreſtiens. Ie ne doute pas qu'on ne ſoit bien aiſe de voir la fierté de ces peuples, qui a eſté tant d'années la terreur de tout le païs, s'adoucir tous les iours, & s'aſſuietir enfin à la loy de Ieſus-Chriſt. Dieu a bien voulu ſe ſervir des armes du Roy, pour ſoûmettre ce peuple barbare à ſon Empire, & la crainte qu'ils ont d'un ſi puiſſant Monarque de la terre, les diſpoſe à ne ſe plus revolter contre celuy du Ciel. Monſieur Tallon noſtre Intendant eſt enfin arrivé icy heureuſement, ayant quaſi fait naufrage au port, plus dangereuſement que ne fut le naufrage qu'il fit l'année precedente au Port de Liſbonne en Portugal. Ce fut icy vers Tadouſſac où ſon Vaiſſeau échoüa ſur une roche, dont il ne pût ſe retirer que par un ſecours extraordinaire du Ciel que Sainte Anne luy procura. On peut dire que la ioye que ſon heureuſe arrivée nous a donnée à tous, n'a pas eſté moindre, que la crainte & la conſternation univerſelle, où les nouvelles de ſes naufrages nous avoient iettez. Les Reverends Peres Recollets qu'il a amenez de France, comme un nouveau ſecours de Miſſionnaires pour cultiver cette Egliſe, nous ont donné un ſurcroy de ioye & de conſolation: Nous les avons receus comme les premiers Apoſtres de ce païs; & tous les habitans de Quebec, pour reconnoiſtre l'obligation que leur a la Colonie Françoiſe qu'ils y ont accompagnez dans ſon premier eſtabliſſement, ont eſté ravis de revoir ces bons Religieux eſtablis au meſme lieu, où ils demeuroient il y a plus de quarante ans, lorſque les François furent chaſſé de Canada par les Anglois. Ie recommande

their territories, by resolution of a public Council; of declaring themselves openly for the Faith; and of intimating to those of our Fathers who have charge of that Mission that they all wish to become Christians. I doubt not that people are very glad to see the haughtiness of those tribes, which has been for so many years the terror of all the country, being humbled every day and being finally brought into subjection to the law of Jesus Christ. God has been pleased to make use of the King's arms to subjugate this barbarous people to his Empire; and the fear entertained by them toward so mighty a Monarch of the earth makes them disposed to revolt no longer against that of Heaven. Monsieur Tallon, our Intendant, has at last arrived here safely, after being almost shipwrecked at the port, under circumstances of greater danger than in the shipwreck which he suffered in the preceding year at the Port of Lisbon in Portugal. Here it was toward Tadoussac that his Vessel was stranded on a rock, whence it could not be taken off except through an extraordinary succor from Heaven, procured for it by Saint Anne. We may say that the joy afforded us all by his safe arrival was not less than the fear and the universal consternation into which the news of his shipwreck had thrown us. The Reverend Recollet Fathers whom he brought from France, as a new reinforcement of Missionaries to cultivate this Church, gave us an increase of joy and consolation. We received them as the first Apostles of this country; and all the inhabitants of Quebec, in acknowledgment of the obligation felt toward them by the French Colony,—which they accompanied hither upon its first establishment,—were delighted to see these good Religious settled again in the same place where they were dwelling more than forty years ago, when the French were driven out of Canada by the English.[1] *I commend to Your Reverence's Holy*

aux SS. SS. de Voſtre Reverence toute la Miſſion & tous ceux qui y ſont employez, & ſuis,

MON R^d PERE,

De V. R. le tres-humble &
tres-obeïſſant ſerviteur en
I. C.

François le Mercier.

Sacrifices the entire Mission, and all those who are employed therein; and I am,

MY REVEREND FATHER,

Your Reverence's very humble and
very obedient servant in
Jesus Christ,
FRANÇOIS LE MERCIER.

Extraict du Privilege du Roy.

PAR grace & Privilege du Roy, il eſt permis à SEBASTIEN CRAMOISY, Imprimeur ordinaire du Roy, Directeur de l'Imprimerie Royale du Louvre, & ancien Eſchevin de Paris, d'imprimer ou faire imprimer, vendre & debiter vn Livre intitulé, *Relation de ce qui s'eſt paſſé de plus remarquable aux Miſsions des Peres de la Compagnie de IESVS en la Nouvelle France, les années 1669 & 1670.* Et ce pendant le temps de vingt années, Avec deffenſes à tous Libraires, Imprimeurs & autres, d'imprimer, ou faire imprimer ledit Livre, ſous pretexte de déguiſement & changement, aux peines portées par ledit Privilege, Donné à Paris en Ianvier 1667. Signé, par le Roy en ſon Conſeil.

MABOVL.

Extract from the Royal License.

BY grace and License of the King, permission is granted to SEBASTIEN CRAMOISY, Printer in ordinary to the King, Director of the Royal Press of the Louvre, and former Alderman of Paris, to print or cause to be printed, to sell and retail a Book entitled, *Relation de ce qui s'est passé de plus remarquable aux Missions des Peres de la Compagnie de JESUS en la Nouvelle France, les années 1669 et 1670.* And this during the period of twenty years; prohibiting all Booksellers, Printers, and others from printing or causing to be printed the said Book, under pretext of disguise or change, under the penalties provided by the said License. Given at Paris, in January, 1667. Signed by the King in his Council.

MABOUL.

[3] Relation de ce qvi s'eſt paſſé dans la Novvelle France les années 1669. & 1670.

AVANT-PROPOS.

ON ne peut pas eſtre plus persuadé que nous le ſommes icy, des avantages de la paix, depuis que les armes victorieuſes du Roy nous l'ont heureuſement procurée. A peine autre fois oſoit on ſortir de ſa maiſon, pour la juſte crainte que l'on avoit de ſe voir auſſi toſt inveſti d'une troupe d'Iroquois, qui couroient tout le païs: [4] preſentement vn Miſſionnaire ira ſeul, & ſans eſcorte, depuis la premiere Bourgade des Iroquois, iuſqu'a la derniere: & fera ſans courre aucun danger, enuiron cent lieuës de chemin, dans les terres meſme de ces Barbares, il ne ſe trouve plus perſonne parmy eux, qui oſe nous troubler dans nos fonctions Apoſtoliques: & s'il arrive que quelques-uns d'eux en paſſant, ou dans le vin, nous mal-traitent de parolles, ou nous menacent, les plus ſages du païs les en reprennent auſſi toſt, & les empeſchent de nous nuire. Mais ce qui paroiſtra preſqu'incroiable à ceux qui connoiſſent la fierté des Iroquois, c'eſt que cette année ſembloit eſtre celle de la rupture de la paix entre eux & nous, parce que quelques uns des François avoient malheureuſement tué pluſieurs Iroquois: [5] Mais la bonne juſtice qui en a eſté faite, a obtenu de Dieu que les Iroquois ne s'en ſoient point reſſentis iuſqu'a preſent. Comme

[3] Relation of what occurred in New France in the years 1669 and 1670.

PREFACE.

IT is impossible to be more convinced than we are, here, of the advantages of peace, since the victorious arms of the King have happily procured it for us. Formerly, one hardly dared go out of his house, from the well-founded fear he had of seeing himself immediately surrounded by a band of Iroquois, who overran the whole country. [4] At present, a Missionary will go alone and without escort from the first Village of the Iroquois to the last; and will make, without running any danger, about a hundred leagues' journey in the very lands of those Barbarians. There is no longer any one among them who dares disturb us in our Apostolic functions; and if any of them — casually, or under the influence of wine — happen to maltreat us in words, or menace us, the more discreet ones of the country check them immediately and prevent them from harming us. But what will appear almost incredible, to those who know the haughty spirit of the Iroquois, is that, while this seemed to be the year for the breaking of the peace between them and us, because some of the French had unfortunately killed several Iroquois, [5] yet the strict justice which was exercised in that instance obtained from God that the Iroquois have not, up to the present time, shown resentment of the

cette heureuſe paix eſt l'ouvrage du Roy tres-Chreſtien, il eſt hors de doute qu'elle attirera ſur ſon auguſte perſonne les benedictions du Ciel, qu'il a ouvert par ce moyen à vne infinité d'ames. Il luy eſt certes bien glorieux d'avoir pour ainſi dire, mis IESVS CHRIST en poſſeſſion des promeſſes de Dieu ſon pere, qui s'eſt engagé de luy donner pour heritage vn empire abſolu ſur tous les peuples, & ſur ceux meſme qui habitent les dernieres extremitez de la terre. Mais il n'eſt pas moins avantageux aux Miſſionnaires qui s'employent à cultiver cette Egliſe. Nous n'oſons pas neantmoins nous flater de l'eſperance d'une paix inalterable: [6] la brutalité & le peu de foy qu'on a ſi ſouvent reconnu dans nos Barbares, nous donnent ſujet de tout craindre. L'antipathie naturelle qui ſemble eſtre entre la nation Iroquoiſe, & quelques autres de celles qui nous ſont alliées, nous fait apprehender quelque rupture. Il eſt difficile que les vieilles querelles ſoient tellement éteintes, qu'il n'en reſte toûjours quelques étincelles ſecretes dans des cœurs qui ne reſpirent que la guerre & le pillage. Enfin la paix, la bonne intelligence & l'vnion ne peuvent pas eſtre ſi fort parmy des peuples, qui mettent tout leur plaiſir à ſe brûler les vns les autres, & à ſe fortifier des ruines de leurs voiſins.

Ces raiſons qui nous tiennent dans la crainte, & dans la defiance, portent en meſme temps ceux à qui [7] le Roy a confié le gouvernement de ce païs, à faire tout l'imaginable pour ſe mettre en eſtat de n'eſtre pas ſurpris, & pour maintenir dans toutes ces nations; vne paix qui les comble de toute ſorte de biens.

Les cinq Compagnies que le Roy a eu la bonté de

injury. As this blessed peace is the work of the most Christian King, there is no doubt that it will draw upon his august person the blessings of Heaven,— which he has, by this means, opened to innumerable souls. It is certainly very glorious in him to have put JESUS CHRIST, so to speak, in possession of what was promised him by God, his father,— who pledged himself to give him, as heritage, an absolute empire over all peoples, and even over those who dwell in the uttermost parts of the earth. But it is not less advantageous to the Missionaries who are engaged in the culture of this Church. Yet we dare not flatter ourselves with the hope of an unalterable peace: [6] the brutality and lack of faith that have been so often recognized in our Barbarians give us cause to fear everything. The natural antipathy which seems to exist between the Iroquois nation and some others of those that are allied to us, makes us apprehend some rupture. It is hard for the old quarrels to be so extinguished that there remain not always some secret sparks, in hearts which breathe only war and pillage. Finally, peace, good understanding, and union cannot be so strong among peoples that find all their pleasure in burning one another, and in strengthening themselves by the ruin of their neighbors.

These reasons, which keep us in fear and in distrust, at the same time prompt those to whom [7] the King has entrusted the government of this country to make every imaginable effort to put themselves in a condition not to be surprised, and to maintain in all these nations a peace which crowns them with every sort of blessing.

The five Companies which the King has had the

nous envoyer cette année, nous ſerviront d'un puiſſant renfort pour tenir nos Barbares en leur devoir; & la frayeur qu'ils ont conçeu des armes victorieuſes d'un ſi grand Monarque, ſervira merveilleuſement à raſſeurer nos eſprits. Sa Majeſté eſt tellement perſuadée qu'il eſt neceſſaire d'entretenir ſans ceſſe des troupes dans ce païs, pour dompter l'orgueil Iroquois, & les empeſcher de rompre la paix, comme ils ont fait dés qu'ils ont crû eſtre les plus forts; qu'il a eu ſoin d'enuoyer depuis peu de [8] mois cent cinquante filles, afin que les Soldats s'établiſſant dans la Nouvelle France, puiſſent y avoir famille, cultiver des terres, & deffendre cette colonie. On verra par la ſuitte de cette Relation, l'impreſſion extraordinaire que ces grands ſoins ont fait ſur l'eſprit de tous ces peuples, & j'oſe bien dire qu'on y trouvera des choſes aſſez conſiderables, pour edifier tout enſemble, & contenter ceux qui aiment à s'inſtruire de ce qui ſe paſſe dans les païs eſtrangers.

Peut-eſtre ſera ton curieux de ſçavoir comme s'y eſt paſſé l'hyver: il y a eſté extraordinaire en ſa durée, & en la rigueur du froid, qui a deſeiché la pluſ-part des racines, des herbages, & des plantes.

goodness to send us this year will serve us as a powerful recruit for holding our Barbarians to their allegiance; and the fear that they have conceived of the victorious arms of so great a Monarch will serve marvelously to reassure our minds. His Majesty is so persuaded that it is necessary to maintain troops constantly in this country, for the purpose of subduing the Iroquois pride, and preventing them from breaking the peace,—as they have done, as soon as they thought themselves the stronger,—that he has taken care to send over, a few [8] months ago, a hundred and fifty girls, in order that the Soldiers settling in New France may have families here, cultivate lands, and defend the colony. It will be seen, in the conclusion of this Relation, what an extraordinary impression this great care has made on the spirit of all these peoples; and I dare, indeed, say that there will be found in it things of sufficient importance to edify and, at the same time, please those who like to be informed of what is going on in foreign countries.

Perhaps there will be some curiosity to know how the winter was passed here. It has been extraordinary in its length, and in the severity of the cold, which has dried up the greater part of the roots, grasses, and plants.

[9] CHAPITRE I.

DU CONSEIL TENU À QUEBEC POUR VUIDER LES DIFFERENS ENTRE LES IROQUOIS & LES ALGONQUINS.

L'ON connoiſt aſſez l'eſprit fier & imperieux de l'Iroquois: & nous n'avons que trop ſouvent éprouvé qu'il luy faut tres peu de choſe pour faire inſulte à rompre avec ceux qui vivent en bonne intelligence avec luy. Il y avoit déja long-temps qu'ils cherchoient comme vn pretexte pour colorer la paſſion qu'ils ont de faire la guerre à leurs voiſins, & de les piller. Les Algonquins ſuperieurs furent les premiers qu'ils attaquerent. Voicy l'occaſion qui fit l'ouverture de cette guerre. Vne troupe de vingt Iroquois [10] eſtant à la chaſſe vers le quartier des Algonquins rencontrerent deux hommes de leur nation, qui ayants eſté faits priſonniers de guerre par les Algonquins, s'eſtoient heureuſement échapez de leurs mains. Ceux-cy leur aprirent que le Bourg d'où ils eſtoient partis n'eſtoit deffendu de perſonne, & que les gens de guerre qui y demeuroient eſtoient tous allez à la chaſſe; & que comme il n'y avoit plus que des femmes, des enfans & quelques vieillards, il leur eſtoit tres aiſe de le piller; auſſitoſt la reſolution fut priſe de faire une tentative de ce coſté là; ce qui leur reuſſit avec tant de bon heur, qu'ils y entrerent ſans reſiſtance, & qu'apres en avoir tué quelques uns, ils firent captifs les femmes &

[9] CHAPTER I.

OF THE COUNCIL HELD AT QUEBEC FOR ADJUSTING THE DIFFERENCES BETWEEN THE IROQUOIS AND THE ALGONQUINS.

THE proud and imperious spirit of the Iroquois is well known; and we have only too often learned by experience that a very small matter is enough to make them offer an insult which shall lead to a rupture with those who are living on good terms with them. For a long time, they had been seeking some pretext, with which to disguise their passion for making war on their neighbors and pillaging them. The upper Algonquins were the first whom they attacked; now see what occasioned the beginning of that war. A band of twenty Iroquois, [10] being engaged in hunting toward the region of the Algonquins, encountered two men of their own nation, who had been taken prisoners of war by the Algonquins, and had fortunately escaped from their hands. These men informed them that the Village whence they had come was not defended by any one, that the warriors who dwelt there were all gone hunting, and that, as only women, children, and some old men were left, it was very easy for them to sack the place. Immediately the resolution was adopted to make an attempt in that direction; and they succeeded so well in this that they entered the village without any resistance, and, after killing

enfans au nombre d'une centaine. Les guerriers [11] abſens ayants eſté promptement avertis de ce qui ſe paſſoit, coururent apres en diligence; mais ce fut inutilement, parce qu'ils ne peurent ioindre les Iroquois. Les nations voiſines ſe ſentant obligées ſelon les couſtumes du païs, de vanger l'iniure qu'on venoit de faire à leurs alliez font un party conſiderable, ioignant leurs troupes, & viennent attaquer quelques cabanes d'Iroquois qui eſtoient à la chaſſe, & qui furent tous defaits. Les nouvelles de cette irruption eſtant portées à Tſonnontoüan, allarmerent toutes les nations; elles ne reſpirent plus que la guerre & la vengeance. GaraKontie Capitaïne d'Onnontagué chef de toutes les nations Iroquoiſes, & qui s'eſtoit rendu luy meſme comme garand de la paix faite avec les François, voyant qu'elle eſtoit [12] en danger d'eſtre troublée par ces actes d'hoſtilité, qu'on commetoit de part & d'autre; & parceque tous les François montant & deſcendant la Riviere avec les Sauvages, pouvoient y eſtre envelopez; envoie à toutes les nations Iroquoiſes des colliers de pourcelaine, pour arreſter les bandes & les partis de guerre qu'on commençoit à former; & leur remonſtra qu'il eſtoit plus à propos de mettre le canot à l'eau pour ſe rendre à Montreal à la rencontre des Algonquins ſuperieurs qui y devoient deſcendre en même temps pour y faire leur traite; Que c'eſtoit là le lieu où ils devoient faire & entendre de part & d'autre leurs plaintes reciproques, & terminer leurs differens en la preſence d'Onnontío (c'eſt ainſi qu'ils nomment Monſieur le Gouverneur) puis qu'ils l'avoient [13] choiſi autrefois pour l'arbitre de leurs querelles.

some of the inhabitants, took the women and children prisoners, to the number of a hundred. The absent warriors, [11] being promptly notified of what was occurring, gave chase with all speed; but it was to no purpose, for they could not overtake the Iroquois. The neighboring nations — feeling themselves obliged, according to the customs of the country, to avenge the injury that had just been offered their allies — formed a considerable party by joining their forces, and came to attack some cabins of Iroquois who were out hunting; the latter were all defeated. The news of that irruption, being carried to Tsonnontouan, alarmed all the nations; from that time, they breathed only war and vengeance. Garakontie, — Captain of Onnontagué, which is chief of all the Iroquois nations, — who had voluntarily offered himself as surety for the peace made with the French, saw that it was [12] in danger of being disturbed by these acts of hostility that were being committed on both sides. And, because all the French, ascending and descending the River with the Savages, might become involved in the strife, he sent collars of porcelain to all the Iroquois nations, to stop the bands and war-parties that they were beginning to form. He showed them that it was more expedient to launch their canoes, and betake themselves to Montreal, to meet the upper Algonquins who were to come down thither, at the same time, for the purpose of trading; that there was the place where they ought to make and hear on each side their reciprocal complaints, and end their differences in the presence of Onnontio (for so they call Monsieur the Governor), since they had [13] chosen him formerly as umpire in their quarrels.

Ayant ainſi donné les ordres par tout, & perſuadé aux Iroquois de prendre cette reſolution, il ſe met luy-meſme le premier en chemin pour l'executer: & il arriva heureuſement à Montreal, en meſme temps que la derniere bande des Algonquins ſuperieurs y parut au nombre de 80. ou 90. Canots: ſur leſquels il y avoit plus de 400. perſonnes. Ils s'atendoient d'y trouver Monſieur le Gouverneur, à qui on en donna auſſi toſt advis; mais il ne jugea pas à propos de quitter Quebec, & manda aux Chefs des Nations de l'y venir trouver; ce qu'ils firent, vingt de chaque Nation ayant eſté choiſis pour y aller. Ils arriverent à Quebec ſur la fin de Iuillet: d'abord Garakontie ſe trouva en peine, de ne ſe [14] pas voir accompagné d'un autre Capitaine Iroquois, ſur tout des Tſonnontoüans, qui eſtoient les plus intereſſez dans cette affaire. Il ne laiſſa pas neantmoins de paſſer outre: On aſſembla le Conſeil, où ſe firent trois aſſemblées generales. La premiere fut ſeulement pour s'entreſaluer, & ſe paſſa en complimens. On tint la ſeconde aſſemblée le lendemain pour les affaires, dans laquelle les Algonquins parlerent les premiers, par des preſens ſelon leur couſtume; & dirent premierement qu'ils avoient reſpecté les ordres d'Onnontío, touchant la paix; mais que les Iroquois Tſonnontoüans ne les imitoient pas, ayants defait preſque cent de leurs alliez, dont la pluſpart avoient eſté faits eſclaves. En ſecond lieu qu'ils prioiët Monſieur le Gouverneur de ſe reſſouvenir [15] qu'en pleine aſſemblée de toutes les Nations, il avoit proteſté qu'il puniroit ceux qui contreviendroient aux articles de la paix, qu'ainſi ils l'exhortoient de leur tenir ſa parole.

Having thus given his orders everywhere, and persuaded the Iroquois to adopt this resolution, he himself was the first to set out to execute it. Fortunately, he arrived at Montreal at the same time when the last band of upper Algonquins appeared there — to the number of 80 or 90 Canoes, in which were more than 400 persons. They were expecting to find there Monsieur the Governor, who was immediately informed of the matter; but he did not think it best to leave Quebec, and summoned the Chiefs of the Nations to come to him here,— which they did, twenty from each Nation being chosen to proceed hither. They arrived at Quebec toward the end of July. At first Garakontie was at a loss, when he [14] found himself unaccompanied by any other Iroquois Captain,— not even by any of the Tsonnontouans, who were the most interested in that affair. Nevertheless, he continued on his way. The Council was convened, and in it were held three general assemblies. The first was merely for the exchange of salutations, and was passed in compliments. The second assembly was held on the next day, for business; and there the Algonquins spoke first, by means of presents, according to their custom,— saying, in the first place, that they had respected Onnontio's orders touching the peace; but that the Tsonnontouan Iroquois did not imitate them, having defeated nearly a hundred of their allies, of which number the greater part had been taken prisoners. In the second place, they begged Monsieur the Governor to remember [15] that he had declared, in full assembly of all the Nations, that he would punish those who violated the articles of peace; and so they exhorted him to keep his word to them.

Le troiſiéme iour Monſieur le Gouverneur leur répondit par preſens reciproques, qu'il tenoit ſa parole; & que puis qu'il avoit fait mourir quelques François ſes propres nepveux, pour les punir des meutres qu'ils avoient commis ſur les Iroquois, à cauſe que cela eſtoit capable de r'allumer la guerre; on ne devoit point douter qu'il ne fiſt iuſtice des Iroquois, ou des autres peuples qui oſeroient troubler la paix: & que quant aux Tſonnontoüans, il commençoit à les punir ſur l'heure meſme, retenant les captifs qu'on luy avoit amené des Outaoüak pour les leur rendre.

[16] Il répondit en ſecond lieu, que la ſoûmiſſion qu'ils avoient euë pour ſes ordres à l'égard de la paix, eſtoit toute à leur avantage; puis qu'ils en retiroient un profit conſiderable, pouvant en ſeureté venir iuſqu'à Quebec querir les choſes qui leur eſtoient neceſſaires, & les Miſſionnaires meſmes, pour les inſtruire dans les myſteres de la Foy Chreſtienne.

En ſuite un Capitaine Huron âgé prés de 80. ans prenant la parole; Onnontío, dit-il, ô que tu as une grãde famille, ah! combien d'enfans que tu tes acquis. Les femmes les plus fecondes n'en ont que deux à la fois: mais tu en as produit dans l'eſpace de ce peu d'années que tu és uenu icy, une multitude innombrable. Tu en as de tout coſtez, à l'Orient & à l'Occident, au Midy & [17] au Septentrion. Les Algonquins ſont tes enfans, les Montagnez, les Outaoüaks, les Hurons & les Iroquois. Quel eſt le pere qui t'ait jamais égalé en multitude d'enfans? Oüy, tu es veritablement noſtre pere, puiſque tu en

On the third day, Monsieur the Governor, giving presents in return, answered them that he was true to his word; and that, inasmuch as he had caused some Frenchmen, his own nephews, to be put to death in punishment for the murders committed by them on the Iroquois,—since that deed was enough to rekindle the war,—so it ought not to be doubted that he would exact justice from the Iroquois, or from any other tribes that should dare to disturb the peace. Moreover, as for the Tsonnontouans, he began to punish them that very instant, by retaining the captives who had been brought to him from the Outaouak to restore to them.

[16] He replied, in the second place, that the submission which they had shown to his orders in regard to peace was all to their advantage, since they reaped a considerable profit therefrom,—being able to come in safety as far as Quebec to get the things needed by them, and even Missionaries to instruct them in the mysteries of the Christian Faith.

Then a Huron Captain nearly 80 years old, taking the word, said: "Onnontio, oh, what a large family thou hast! Ah, how many children thou hast acquired for thyself! The most fruitful women have only two at a time; but thou hast produced, in the space of these few years since thou camest hither, an innumerable multitude of them. Thou hast them on all sides—Eastward, Westward, to the South, and [17] to the North. The Algonquins are thy children, the Montagnais, the Outaouaks, the Hurons, and the Iroquois. What father is there who has ever equaled thee in multitude of children? Yes, thou art truly our father, since thou dischargest so worthily the function of one,—now checking some,

fais ſi dignement l'office. Tantoſt reprenant les vns, & tantoſt puniſſant les autres, menaçant celuy-cy, exhortant celuy-là, à viure en paix avec ſes freres. Mais il faut auoüer qu'en cela ſeul plus qu'en toute autre choſe, tu te montre noſtre pere, lorſque tu nous procure vne vie bienheureuſe & eternelle, lorſque par la paix que tu eſtablis par tout, tu ouure le chemin aux hommes Apoſtoliques qui vont pour inſtruire tous les peuples, & leur apprendre à l'en remercier: & certes les Onneiout n'ont jamais mieux [18] reconnu que tu les traittois comme tes enfans, que quand t'étant contenté pour les punir, de garder quelque temps leurs priſonniers, tu les as renuoyé dans leur païs avec leur pere. O AnnonKoüaiouton, (c-eſt le Capitaine de ces Onneiout) iamais tu ne ſerois retourné avec plus de gloire dans ton païs, apres vne victoire emportée ſur les plus fiers de tes ennemis, que tu és retourné des priſons d'Onnontio en compagnie du Pere Bruyas, a la voix duquel ſi tu as obeï avec docilité, jamais Conquerant n'a eſté plus honoré que tu le ſeras. C'eſt en cela meſme qu'Onnontio ſe comporte comme vn pere charitable, procurant à ſes enfans le plus grand de tous les biens. Courage donc Nations Iroquoiſes, Outaoüaks, Hurons, Montagnez, [19] Algonquins, reconnoiſſez Onnontio pour pere, ſuiuez exactement ſes ordres, obeïſſez à ſes commandemens: écoutez les aduïs qu'il vous donne pour affermir la paix entre vous, ſi vous voulez eſtre fortunez en ce monde & en l'autre.

Garagontié Capitaine d'Onnontague parla à ſon tour, au nom de tous les Iroquois; & d'abord il proteſta que les Tſonnontoüens n'auoient fait aucune

and again punishing others; threatening this one, and exhorting that one to live in peace with his brothers. But we must acknowledge that, more than in all else, thou showest thyself our father in this alone, that thou procurest for us a happy and eternal life; that, by the peace which thou dost establish everywhere, thou openest the way to the Apostolic men who go forth to instruct all the nations, and teach them to thank thee for it. And surely the Onneiout have never better [18] recognized that thou treatest them as thy children than when, contenting thyself, for their punishment, with keeping their prisoners some time, thou didst send the latter back again into their country with their father. Oh, Annonkouaiouton" (that is the Captain of those Onneiout), "never wouldst thou have returned to thy country with more glory, after a victory gained over the proudest of thine enemies, than thou didst return from the prisons of Onnontio in company with Father Bruyas; if thou hast obeyed his voice with docility, never has Conqueror been more honored than thou wilt be. It is in that very thing that Onnontio conducts himself as a charitable father, procuring for his children the greatest of all good things. Courage, then, Nations of the Iroquois, Outaouaks, Hurons, Montagnais, [19] Algonquins; acknowledge Onnontio as father, follow exactly his orders, obey his commandments, and listen to the advice that he gives you for the strengthening of the peace between you, if you wish to be fortunate in this world and in the other."

Garagontié, Captain of Onnontague, spoke, in his turn, in the name of all the Iroquois; and, first, he protested that the Tsonnontouens had not offered

infulte ny apporté aucun dommage aux Outaoüaks, mais feulement aux Ontoüagannha, qu'Onnontio jamais n'auoit pris fous fa protection; & qu'ainfi cette derniere Nation Iroquoife ne deuoit pas eftre accufée d'auoir en cela rompu la paix.

Quant à la Foy, adjoufta t'il, qu'Onnontío defire voir répanduë par tout, je la profeffe publiquement [20] parmy ceux de ma Nation; je n'adhere plus à aucune fuperftition, je renonce à la Polygamie, à la vanité des fonges, & à toutes fortes de pechez. C'eft moy proprement qui obeïs à Onnontío, & non pas ces Outaoüaks, qui aprés tant d'années d'inftruction ne font pas encore Chreftiens.

De tout ce qui fe dit & fe paffa dans ce confeil, on iugea que les Algonquins avoient tort d'avoir recommencé la guerre par des actes d'hoftilité; que les Iroquois eftoient à blafmer, de ce qu'ils n'avoient pas attendu que Monfieur le Gouverneur fift iuftice fur leurs plaintes, & de ce qu'ils avoient voulu eux mefmes s'en venger: qu'au refte les Algonquins paroiffoient vouloir la paix avec plus de fincerité que les Iroquois, puis qu'ils [21] avoient mis en liberté deux prifonniers dés l'an paffé, & qu'ils les avoient renvoyé dans leur païs, que cette année mefme ils en renvoyent quatre autres, & affeurent qu'ils eftoient prefts de rendre tous ceux qu'ils avoient chez eux, fi Onnontío le leur ordonnoit. Au contraire l'Iroquois n'avoit renvoyé aucun captif, ny fait aucune demarche pour tefmoigner qu'il defiroit de vivre en bonne intelligence; & ceux de Tfonnontoüan qui avoient le plus d'intereft en cette querelle, ne s'eftoient pas mefmes trouvez au lieu où l'on parloit de la terminer amiablement.

any insult or done any injury to the Outaouaks, but only to the Ontouagannha,[2] whom Onnontio had never taken under his protection; and that thus this last Iroquois Nation ought not to be accused of having, in this matter, broken the peace.

"As for the Faith," added he, "which Onnontio wishes to see spread abroad everywhere, I profess it publicly [20] among those of my Nation, and no longer adhere to any superstition, — renouncing Polygamy, the vanity of dreams, and all kinds of sins. It is really I who obey Onnontio, and not these Outaouaks, who, after so many years of instruction, are not yet Christians."

From all that was said and that occurred in this council, it was decided that the Algonquins were wrong in having begun the war again by acts of hostility; that the Iroquois were to blame for not having waited until Monsieur the Governor exacted justice, upon hearing their complaints, and for having chosen to take vengeance themselves; and that, in other respects, the Algonquins seemed to desire peace with more sincerity than the Iroquois, — inasmuch as they [21] had set two prisoners at liberty the past year, and had sent them back into their own country; while this very year they sent back four others, and declared themselves ready to restore all those that they had in their country, if Onnontio so ordered them. On the contrary, the Iroquois had not sent back a single captive, or taken any action to show that he wished to live on good terms; while the people of Tsonnontouan, who had the most concern in this quarrel, had not even been present at the place where its amicable termination was under discussion.

La conclufion fut que Monfieur le Gouverneur manderoit aux Tfonnontoüens qu'ils euffent à rendre les prifonniers Algonquins; qu'autrement il les confidereroit [22] comme perturbateurs de la paix, & qu'ils les traitteroit comme les ennemis du Roy.

The conclusion was that Monsieur the Governor should order the Tsonnontouens to restore the Algonquin prisoners; that otherwise he should consider them [22] as disturbers of the peace, and should treat them as enemies to the King.

CHAPITRE II.

BAPTESME SOLEMNEL DE GARAKONTIE CHEF DES CINQ NATIONS IROQUOISES FAIT À QUEBEC.

CE brave Capitaine Iroquois, qui depuis ſeize ans s'eſt toûjours montré l'amy & le protecteur des François dans ſon païs, parla avec tant de feu & de zele dans le Conſeil, de l'amour qu'il avoit pour la Foy Chreſtienne, & de l'ardeur qu'il reſſentoit pour le Bapteſme, que la diſpoſition de ſon cœur ayant eſté reconnuë par Monſeigneur l'Eveſque, apres qu'il eut appris des Peres qui ſont aux Iroquois, combien [23] ſes mœurs eſtoient pures & Chreſtiennes, il jugea qu'on ne devoit pas luy diferer plus long temps le Bapteſme qu'il ſouhaitoit avec paſſion, & que puis qu'il avoit depuis tant d'années ſecouru nos François, lors qu'ils eſtoient eſclaves dans le païs de ces Barbares, il eſtoit juſte qu'il trouvaſt un prompt ſecours dans le ſein de l'Egliſe, pour ſe delivrer de l'eſclavage des Demons; puis qu'enfin il avoit toûjours porté les intereſts & la gloire des François, avec un ſi grand zele, ils devoient contribuer à la pompe & à la celebrité de ſon Bapteſme.

Monſieur le Gouverneur s'offrit d'eſtre le Parain, Mademoiſelle Boutroüe fille de Monſieur l'Intendant fut la Marraine. Monſeigneur l'Eveſque voulut bien luy-meſme [24] luy conferer de ſes propres mains ce Sacrement, & en ſuite celuy de la Confirmation. Ce fut dans la principale Egliſe de Canada,

CHAPTER II.

SOLEMN BAPTISM OF GARAKONTIE, CHIEF OF THE FIVE IROQUOIS NATIONS, PERFORMED AT QUEBEC.

THAT worthy Iroquois Captain — who, for sixteen years, has always shown himself the friend and protector of the French in his country — spoke with so much fire and zeal, in the Council, of the love he had for the Christian Faith, and of the ardor he felt for Baptism, that Monseigneur the Bishop, having become acquainted with the disposition of his heart, after he had learned from the Fathers who are among the Iroquois how [23] pure and Christian his morals were, decided that the Baptism which he was passionately desiring ought not to be deferred in his case any longer; and that, since he had for so many years given aid to our Frenchmen, whenever they were slaves in the country of these Barbarians, it was just that he should find a prompt succor in the bosom of the Church, to free himself from the slavery of the Demons. Finally, since he had always espoused the interests and the glory of the French with such great zeal, they ought to contribute to the pomp and solemnity of his Baptism.

Monsieur the Governor offered to be the Godfather; Mademoiselle Boutroue, daughter of Monsieur the Intendant, was the Godmother; and Monseigneur the Bishop himself consented [24] to confer upon him, with his own hands, this Sacrament, and afterward that of Confirmation. It was in the principal

& dans la Cathedrale de Quebec qu'on fit cette ſolemnité. Le concours du monde qui y aſſiſta ne pouvoit pas eſtre plus grand, & il eut le contentement d'avoir pour ſpectateurs de ſon Bapteſme, une foulle de perſonnes ramaſſées, preſque de toutes les Nations qui habitent la Nouvelle France; Hurons, Algonquins, O[u]taoüaks, Mahingans, Agnies, Onneiouts, Onnontaguez, Tſonnontoüens, & Etionnontates.

Pendant qu'on luy conferoit les ceremonies du Bapteſme, il eſtoit fort attentif à l'explication qu'on luy en faiſoit; & il écoutoit avec une ſi grande preſence d'eſprit, [25] qu'au moindre mot il concevoit tout ce qu'on luy diſoit: Il répondoit à toutes les interrogations qu'on a couſtume de faire aux Catecumenes qu'on baptiſe, avec autant de fermeté & de bon ſens, qu'on en pourroit attendre d'un homme ſçavant; & entre autres choſes il dit eſtant interrogé s'il vouloit eſtre baptiſé, qu'il y avoit déja trois mois entiers qu'il ſoûpiroit aprés cette grace.

Le nouveau baptiſé remercia humblement Monſeigneur l'Eveſque, de luy avoir ouvert par les deux Sacremens qu'il venoit de luy conferer, la porte de l'Egliſe & du Paradis. En ſuite ayant fait à Iesvs-Christ de nouvelles proteſtations de vivre d'orenavant en bon Chreſtien. Il fut conduit au Chaſteau pour y aller remercier Monſieur [26] noſtre Gouverneur de l'honneur qu'il luy venoit de faire en luy donnant ſon nom ſur les Fonds du Bapteſme. A ſon entrée il ſe vit ſalüé par la décharge de tous les Canons du Fort, & de toute la Mouſqueterie des Soldats qui étoient diſpoſez en haye pour le recevoir, & pour concluſion de la feſte on luy preſenta dequoy regaler plainement toutes les Nations aſſemblées à

Church of Canada, the Cathedral of Quebec, that this solemnity took place. The concourse of people who attended could not have been greater; and he had the satisfaction of having as spectators at his Baptism a throng of people gathered from almost all the Nations inhabiting New France,—Hurons, Algonquins, Outaouaks, Mahingans, Agnies, Onneiouts, Onnontaguez, Tsonnontouens, and Etionnontates.

While the ceremonies of Baptism were being conferred on him, he was very attentive to the explanation of them that was made to him; and he listened with so great presence of mind [25] that, at the least word, he understood all that was being said to him. To all the questions that are customarily asked of Catechumens upon baptism, he responded with as much firmness and good sense as could be expected from a man of learning; and, among other things, upon being asked whether he wished to be baptized, he said that for three whole months he had been sighing for that grace.

The newly-baptized man humbly thanked Monseigneur the Bishop for having opened to him, by the two Sacraments that he had just conferred upon him, the door of the Church and of Paradise. Then, after making new protestations to JESUS CHRIST that he would thenceforth live like a good Christian, he was conducted to the Castle, that he might there go and thank Monsieur [26] our Governor for the honor that he had just done him in giving him his own name at the Baptismal Font. At his entrance he saw himself saluted by the discharge of all the Cannon of the Fort and all the Musketry of the Soldiers, who were drawn up in line to receive him. To conclude this festal occasion, he was presented

Quebec, & leur faire un ſomptueux feſtin, que Monſieur le Gouverneur avoit fait preparer. Ce fut en ce feſtin qu'un Capitaine Huron publia ſon nom de Bapteſme en cette ſorte Nous voicy tous aſſemblez au feſtin, c'eſt Daniel qui nous y traite; celuy que nous avons cõnu iuſqu'à preſent ſous le nom de Garakontie. Il nous convie à ſon feſtin, pour nous aſſeurer, & prendre à teſmoins, [27] qu'il a embraſſé la Foy Chreſtienne, & qu'il n'eſt pas un enfant pour s'en dédire; il en fera profeſſion ſolemnelle devant tous ceux de ſa Nation, lors qu'il ſera retourné chez luy: & vous n'entendrez iamais dire que Daniel aye manqué de parole en ce qu'il vient de promettre à Dieu en ſon Bapteſme. Ces mots furent ſuivis d'aclamations de ioye, de remercimens & d'aplaudiſſemens que firent tous les conviez.

with the means to regale amply all the Nations assembled at Quebec, and give them a sumptuous feast, which Monsieur the Governor had caused to be prepared. It was at this feast that a Huron Captain published his Baptismal name in this wise: "Here we all are assembled at the feast. It is Daniel who entertains us, he whom we have hitherto known under the name of Garakontie. He invites us to his feast, to assure us and call us to witness [27] that he has embraced the Christian Faith; and that he is not a child, to revoke his word. He will, upon his return home, make solemn profession of his faith before all the people of his Nation, and you will never hear it said that Daniel has forfeited his word in what he has just promised God at his Baptism.' These words were followed by acclamations of joy, thanks, and applause from all the guests.

CHAPITRE III.

DE LA MISSION DE SAINTE CROIX DANS LE PAÏS DES ALGONQUINS INFERIEURS, OU MONTAGNAIS, VERS TADOUSSAC.

NOVS ne pouvons donner plus de connoiſſance de ce qui s'eſt paſſé dans cette Miſſion, [28] que par les deux Lettres qu'en a écrit au R. P. Superieur, le Pere Charles Albanel qui en a eu ſoin.

PREMIERE LETTRE.

IE ſuis infiniment obligé à V. R. de l'employ qu'elle m'a donné pendant ces huit derniers mois, que j'ay paſſez dans des continuelles & precieuſes occaſions de ſouffrir: ce n'eſt pas neantmoins la rigueur exceſſiue des ſaiſons, ny l'extreme fatigue des chemins, ny la neceſſité des viures qui m'a donné le plus de peine: Ie ſçay que nos Peres qui paſſent l'hyver dans les foreſts, ſouffrent toutes ces incommoditez: mais rien ne m'a eſté plus ſenſible que la veüe des miſeres incroyables & l'abandon où eſtoient reduits nos pauvres Sauvages, avec qui j'ay eſté obligé de demeurer ſans pouvoir les [29] ſecourir dans de ſi eſtranges extremitez. Ie vous avoüe que mon cœur en eſtoit ſi ſenſiblement touché, que ie mets cette peine au nombre des plus rudes que j'aye iamais reſſenties.

La petite verolle qui fait autant de ravages parmy ces peuples, que la peſte & l'extremité de la faim &

CHAPTER III.

OF THE MISSION OF SAINTE CROIX IN THE COUNTRY OF THE LOWER ALGONQUINS, OR MONTAGNAIS, TOWARD TADOUSSAC.

WE cannot better acquaint the reader with what has occurred in this Mission, [28] than by the two Letters written therefrom to the Reverend Father Superior by Father Charles Albanel, who has had charge of it.

FIRST LETTER.

I AM infinitely obliged to Your Reverence for the employment you have given me during these last eight months, which I have passed in continual and precious experiences of suffering. Yet it is not the excessive rigor of the seasons, or the extreme fatigue of traveling, or the lack of provisions, that has given me the most distress; all these hardships are, I know, suffered by our Fathers who pass the winter in the forests. But nothing has given me keener sorrow than the sight of the incredible miseries and the destitution to which our poor Savages were reduced; and I have been obliged to dwell with them without being able [29] to succor them in such unusual extremities. I confess to you that my heart was so keenly touched by this that I put that pain in the number of the severest I have ever experienced.

The smallpox,—which makes as great ravages

du froid, ont eſté les principales maladies, qui ont affligé cette miſerable colonie; & qui nous en ont enlevé environ deux cens cinquante perſonnes, tant Montagnais qu'Algonquins, Papinachois & Gaſpeſiens, de la Miſſion de Sillery & de Tadouſſac.

Nous partiſmes de la ville de Quebec le 14. de Novembre, & nous arrivaſmes le 20. du meſme mois au lieu que nos Sauvages avoient choiſi pour le rendez-vous d'hyver; & qui [30] eſt ſitué proche de Tadouſſac du côté du Midy. Ce fut le premier iour de noſtre arrivée qu'il plût à Dieu de nous ravir Theodore Tekoüerimat noſtre hoſte. Il faut avoüer que ce premier coup de la divine providence qui diſpoſe des choſes comme il luy plaiſt pour ſa gloire, me fut extremement ſenſible. Mais la pieté avec laquelle il eſt mort ne ſervit pas peu à me conſoler d'une perte qui m'étoit ſi conſiderable, & i'ay reconnu par cét accident que Dieu avoit couſtume de prendre des voyes qui nous paroiſſent rudes & fâcheuſes, pour nous détacher des choſes meſme les plus neceſſaires, & pour nous obliger de confier à luy ſeul le ſoin de noſtre vie & de noſtre perfection.

Le Sauvage dont ie parle eſtoit un homme qui avoit de grandes qualitez, & qui pouvoit rendre de grands [31] ſervices à un Miſſionnaire. Son rare eſprit & ſa prudence extraordinaire luy avoient acquis un tel credit ſur tous ceux de ſon païs, meſme ſur les eſtrangers, qu'ils deferoient en toutes choſes à ſes ſentimens. Et comme il eſtoit tres courageux & un guerrier fort experimenté, il eſtoit ſuiuy generallement de toutes les Nations, quoy qu'il fut Montagnais. Mais il rehauſſoit merveilleuſement l'éclat de ſes grandes qualitez par le ſaint vſage qu'il en faiſoit:

among these peoples as the plague,—and the extremes of hunger and cold have been the principal evils that have afflicted this miserable colony; they have swept away from it about two hundred and fifty persons,—both Montagnais and Algonquins, Papinachois and Gaspesiens,—from the Mission of Sillery and from Tadoussac.

We set out from the town of Quebec on the 14th of November; and we arrived on the 20th of the same month at the place which our Savages had chosen for the winter rendezvous, which [30] is situated near Tadoussac, toward the South. It was on the first day after our arrival that it pleased God to take from us Theodore Tekouerimat, our host. I must confess that this first stroke of divine providence, who orders things according to his pleasure, for his own glory, was extremely grievous to me. But the piety with which Theodore died served not a little to console me for a loss which was so considerable to me; and by that accident I recognized that God is wont to take ways that seem to us harsh and vexatious, in order to detach us from even the most necessary things, and oblige us to entrust to him alone the care of our lives and of our perfection.

The Savage of whom I speak was a man who had great qualities, and who could render great [31] services to a Missionary. His rare intelligence and his extraordinary prudence had acquired for him such influence with all the people of his country, and even with strangers, that they deferred to his judgments in all things. And as he was very courageous, and a very experienced warrior, he was followed generally by all the Nations, although he was a Montagnais. But he marvelously increased

car il ſembloit n'eſtre élevé au deſſus des autres que pour les approcher de Dieu; & il prenoit plaiſir de faire ſervir ſa gloire & ſa reputation à l'établiſſement de la Foy parmy les Sauvages: il avoit une eſtime & vne amitié pour les François qui paſſe tout ce qu'on en peut dire: & on ne peut pas eſtre plus ſoûmis qu'il [32] eſtoit aux ordres de Monſieur nôtre Gouverneur, & il a toûjours eſté le fidel executeur de ſes volontez. Auſſi eſtoit il particulierement careſſé de luy, & traité ſelon ſon merite. La Miſſion de Sillery, celle de Tadouſſac & toutes les autres ont beaucoup perdu à la mort de cét excellent Chreſtien, & de ce genereux Capitaine. Cependant comme ie l'ay veu mourir avec toutes les marques d'un predeſtiné, il y a dequoy ſe conſoler dans une ſi grande perte.

Trois iours apres que nous nous fûmes embarquez il tomba malade, & ſa maladie croiſſant toûjours, il receut tous les Sacremens de l'Egliſe avec tous les ſentimens d'une devotion extraordinaire; & avec une reſignation parfaite à la volonté de Dieu. Comme il eût reconnu quelque alteration ſur mon viſage, qui [33] marquoit l'inquietude que i'avois; il me demanda pourquoy ie m'affligeois. Alors ie luy répondis que c'eſtoit à cauſe que ie me voyois obligé de me mettre dans une Chaloupe pour aller viſiter les Sauvages qui eſtoient du coſté du Sud, & qu'il m'étoit extrémement fâcheux de le quitter. Non, mon Pere, vous ne me quitterez pas, s'il vous plaiſt, repartit le malade; ie ſuis mort, & ie ne ſouffriray jamais que vous m'abandonniez dans cette extremité: celuy qui eſt voſtre Superieur, me dit à voſtre depart de Quebec, qu'il vous mettoit entre mes mains; & me priant d'avoir ſoin de vous, il m'aſſeura

the fame of his great qualities by the holy use to which he put them; for he seemed to be raised above the others only to bring them nearer to God, and he took pleasure in making his glory and reputation serve toward establishing the Faith among the Savages. He had an esteem and friendship for the French exceeding the power of words to express; and no one could be more submissive than he [32] was to the orders of Monsieur our Governor, of whose wishes he was always the faithful executor. Accordingly, he received special marks of favor from him, and was treated in accordance with his merit. The Mission of Sillery, that of Tadoussac, and all the others have lost much in the death of that excellent Christian and brave Captain. Yet, as I saw him die with all the tokens of predestination, there is ground for consolation in so great a loss.

Three days after we had embarked, he fell ill; and, as his malady constantly increased, he received all the Sacraments of the Church, with every feeling of extraordinary devotion, and with a perfect resignation to God's will. Having become aware of some change in the expression of my face, which [33] marked the anxiety I felt, he asked me why I was distressed. Then I answered him that it was because I found myself obliged to go in a Shallop to visit the Savages who were toward the South, and that I was extremely sorry to leave him. "No, my Father," returned the sick man; "you will not leave me, if you please. I am a dead man, and will never suffer you to abandon me in this extremity. He who is your Superior said to me, upon your departure from Quebec, that he put you in my hands; and, begging me to take care of you, he assured me that you would

que vous auriez de moy vn ſoin reciproque. Si vous eſtiez maintenant en ma place, & que ie fuſſe en la voſtre, que penſeriez-vous de moy, ſi ie voulois vous [34] abandonner? I'atens du moins de vous, ce dernier devoir, apres tant d'obligations que ie vous ay depuis vingt ans: & comme vous m'avez apris à bien viure, i'eſpere que vous m'aiderez maintenant à bien mourir: vous ſçavez que ce moment eſt le point deciſif de mon eternité. Ie n'eus garde de le quitter, ny de le perdre meſme de veuë iuſqu'à la mort. Il n'eſt pas croyable avec quelle application & quelle pieté il ménagea tous les momens de ce peu de vie qui luy reſtoit. Le matin du ſixiéme iour ayant renouvellé avec vne ferueur incroyable tous les actes de vertu que les Chreſtiens les plus parfaits ont accoûtumé de faire à l'heure de la mort, & s'eſtant en ſuite confeſſé pour la derniere fois, il me parut deſirer quelque choſe. Ie luy demanday ce qu'il vouloit, & [35] s'il n'eſtoit pas content de mourir, alors ce vertueux Chreſtien eleua ſa voix, Non, dit-il, ie ne crains point la mort; ie meurs content, & ie remercie Dieu qui me gouverne, de ce qu'il me retire des occaſions de l'offenſer; I'eſpere dans l'eſtat où ie ſuis preſentement, & ie l'eſpere vniquement de la bonté infinie de Dieu, qu'il me fera miſericorde; & le danger de n'eſtre pas ſi bien diſpoſé vne autre fois, fait que ie prefere la mort à la vie. Il eſt vray neanmoins que ie ſouhaiterois bien fort de communier encore vne fois avant que de mourir: mais puiſque ie ne puis rien avaler, la volonté de Dieu ſoit accomplie. Ainſi il expira dans un acte de la plus parfaite ſoûmiſſion à la Divine Providence; & montra en mourant, que la vertu n'eſt pas moins pure ny heroïque dans un [36]

take care of me in return. If now you were in my place, and I in yours, what would you think of me if I consented [34] to abandon you? I expect of you at least this last office, after so many obligations as I have been under to you for twenty years; and, as you have taught me to live well, I hope you will now aid me to die well. You know that this moment is the decisive point for my eternity." I took care not to leave him, or even to lose him from sight, until his death. It is incredible with what application and piety he made the most of every moment of the short space of life remaining to him. On the morning of the sixth day, having renewed, with an incredible fervor, all the virtuous observances that the most accomplished Christians are accustomed to practice at the hour of death, and having then made confession for the last time, he seemed to me to desire something. I asked him what he wished, and [35] whether he was not glad to die. Then this virtuous Christian raised his voice and said: "No, I am not afraid to die; I die gladly, and thank God who governs me for withdrawing me from occasions for giving offense to him. I hope, in the condition in which I am at present,—and I hope it solely from the infinite goodness of God,—that he will be merciful to me; and the danger of not being so well prepared at another time makes me prefer death to life. It is true, nevertheless, that I would very much like to receive communion once more before I die; but since I cannot swallow anything, God's will be done." Thus he died, in a manifestation of the most perfect submission to the Divine Providence; and showed in dying that virtue is not less pure or less heroic in a [36] Savage, when he takes care to

Sauvage, lors qu'il a ſoin de la cultiver, que dans l'homme du monde le plus éclairé & le plus poly.

Mais ſi i'admire avec raiſon la ſainte mort de ce grand Capitaine, ie ne dois pas refuſer à ſa femme les loüanges qu'elle merite, pour la force d'eſprit, pour le courage & pour la ſoûmiſſion aux ordres de Dieu, qu'elle a fait paroître durant la maladie de ſon mary, & apres ſa mort. Cette genereuſe femme, nommée Suſanne, contre la couſtume de la pluſ-part des Sauvages, n'a iamais abandonné ſon mary, quelque grande que fuſt l'infection qui ſortoit du corps du malade, qui paroiſſoit plûtoſt un Cadavre, qu'un homme vivant. Elle parcouroit en ma preſence tous les lieux, & les diverſes occaſions d'offenſer Dieu, où s'eſtoit trouvé ſon mary; & luy diſoit [37] de temps en temps, Avez-vous confeſſé cela & cela? Car parmy les Sauvages, & particulierement entre le mary & la femme, il n'y a rien de ſecret, & ils ſçavent tout l'vn de l'autre. S'il arrivoit que ie me retiraſſe pour un moment, d'auprés du malade, elle prenoit auſſitoſt ma place, & ne luy parloit que de Dieu, du Paradis & de l'Enfer. Comme il luy témoigna un iour le regret qu'il avoit de la quitter, dans l'aprehenſion qu'elle ne tombaſt en quelque neceſſité. Ne m'en parlez pas davantage, luy dit-elle; ſongez ſeulement à bien mourir, & nous nous reverrons bien-toſt: cependant Dieu qui nous gouverne aura ſoin de nous. Cette pieuſe femme n'a iamais manqué aucun iour, depuis la mort de ſon mary, quelque mauvais temps qu'il ayt fait, d'aller prier Dieu ſur [38] ſon tombeau, pour le repos de ſon ame; ſans que ny l'eloignement du lieu, ny l'embaras de ſes affaires, l'en ayt empeſché. Elle communioit tous les huit iours,

cultivate it, than in the most enlightened and most civilized person in the world.

But, if I admire with reason the holy death of this great Captain, I must not refuse his wife the praises that she deserves for the strength of mind, the courage, and the submission to God's decrees, shown by her during her husband's illness and after his death. Contrary to the custom of the majority of Savages, that noble woman, Susanne by name, never abandoned her husband, however great might be the infection coming from the body of the patient, who appeared more like a Corpse than a living man. She ran over in my presence all the places and the different occasions for offending God, in her husband's experience, saying to him [37] from time to time, "Have you confessed that, and that?" For among the Savages, and particularly between husband and wife, there are no secrets, and they know everything about one another. If it happened that I retired for a moment from the patient's side, she would immediately take my place, and would speak to him only of God, of Paradise, and of Hell. When one day he manifested the regret that he felt at leaving her, in the apprehension that she might come to want of some sort, she said to him: "Do not speak to me any more about it; think only of dying a good death, and we shall soon see each other again. Meanwhile, God who governs us will take care of us." This pious woman has not failed, a single day since her husband's death, however bad the weather might be, to go and pray to God at [38] his grave, for the repose of his soul,—without being deterred therefrom either by the distance of the place, or by the hindrance of her own affairs. She received communion

elle recitoit ſon Chapelet deux fois le iour, elle ieûnoit tout le Careſme: & encore hors ce temps là, deux fois la ſemaine, pour expier entierement les fautes de feu ſon mary, & le retirer du Purgatoire. Les femmes de nos Chreſtiens Frãçois pourront apprendre d'un exemple ſi admirable de vertu & de fidelité, à avoïr pour leurs maris vne veritable amitié; & à eſtendre leur affection enuers eux au delà des bornes de la vie.

Le 28. iour de Novembre, la Chalouppe des François qui m'avoit conduit ici, arriva chargée de quinze ou vingt malades. Tous reſſembloient pluſtoſt à des Monſtres [39] qu'à des hommes; tant leurs corps eſtoient hideux, décharnez & chargez de pourriture. Ce fut pour moy un objet de compaſſion, & tout enſemble un exercice de charité. Ie taſchay de leur rendre tous les ſervices qu'il me fut poſſible.

Le premier iour de Decembre, quatre Canots nous vinrent joindre, & accreurent le nombre des Fideles qui compoſoient cette Egliſe errantes par les foreſts.

Le cinquiéme iour du meſme mois, quelques François deſcendirent à l'Iſle Verte, qui n'eſt pas éloignée de Tadouſſac, & qui ſe forme dans noſtre grande Riviere de Saint Laurent: ils rencontrerent la Cabane pleine de perſonnes mourantes, & me vinrent prier de leur aller rendre toute l'aſſiſtance qu'il me ſeroit poſſible. I'avois bien de [40] la peine à quitter mon poſte, parce que le lieu où i'eſtois pouvoit paſſer pour un Hoſpital de malades, où ma preſence eſtoit à tous momens neceſſaire.

Neantmoins le dixiéme iour de Decembre, ie me reſolus d'aller viſiter ces pauvres gens qui mouroient dans cette Iſle abandonnée de tout ſecours; de les

every week, recited her Rosary twice a day, fasted during the whole of Lent, and, in addition to that period, twice a week,—in order to expiate entirely her late husband's faults, and release him from Purgatory. The wives of our French Christians can learn, from so admirable an example of virtue and fidelity, to have a true love for their husbands, and to extend their affection toward them beyond the limits of this life.

On the 28th day of November, the French Shallop which had brought me hither arrived, loaded with fifteen or twenty sick persons. They all resembled Monsters rather [39] than human beings, their bodies were so hideous, emaciated, and full of corruption. To me they were objects of compassion, and at the same time called for an exercise of charity. I tried to render them all the services in my power.

On the first day of December, four Canoes came to join us, and swelled the number of the Faithful composing this forest-roaming Church.

On the fifth day of the same month, some Frenchmen went down to Isle Verte, which is not far distant from Tadoussac, and is formed in our great River Saint Lawrence. They found a Cabin full of dying persons, and came to beg that I would go and render them all the assistance I could. I had much [40] difficulty in quitting my post, because the place where I was might have passed for a Hospital for the sick, and my presence there was every moment necessary.

Nevertheless, on the tenth day of December I resolved to go and visit those poor people who were dying on that Island, which was destitute of all aid, to comfort them, and administer to them the Sacraments of the Church. I carried them some provisions;

conſoler, & de leur adminiſtrer les Sacremens de l'Egliſe. Ie leur portay quelques vivres: & comme pendant le voyage un de nos Matelots chargé de bled d'Inde, ſe fut enfoncé ſous les glaces, il fut conſervé par une eſpece de miracle, Dieu ayant ſans doute égard à la charité qu'il avoit pour les pauvres Sauvages.

L'onziéme iour i'arrivay dans cette Iſle; je n'y vis que des ſquelettes animées, & des corps tous [41] defigurez, qui avoient déja paſſé quatre iours entiers ſans avoir dequoy manger. Ie commençay mes fonctions par la priere; & ſur le ſoir ie preparay du Theriaque, & leur en donnay quelques priſes. C'eſt un remede ſouverain contre cette ſorte de maladie. Le lendemain tous ſe confeſſerent, & ie donnay la ſainte Communion à ceux qui s'en trouverent capables. Vne femme, excellente Chreſtienne, me mit entre les mains un enfant de l'âge de ſix ou ſept ans, en me diſant ces paroles, Mon mary avant que de mourir ma dit, nous avons deux enfans, ie vous donne le plus petit; mais pour le plus grand, ie le laiſſe à noſtre Pere (il vouloit parler de moy:) il le fera inſtruire à leur Seminaire de Quebec, & vous luy direz que ie le prie de luy apprendre [42] à prier Dieu pour moy.

Le 20. iour, quelques Sauvages de Gaſpé, éloignez de nous environ quatorze ou quinze lieuës, nous vinrent trouver; & tous firent leurs devotions avant que de ſe ſeparer de nous. Ce fut pour eux un coup du Ciel, & une grace toute particuliere; car à peine furent ils retournez dans leurs cabanes, que la maladie les attaqua, & les enleva preſque tous.

Pour le mois de Ianvier 1670. le plus fort de mon

and when, during the journey, one of our Sailors, loaded with Indian corn, broke through the ice, he was saved by a kind of miracle — God having regard, without doubt, to his charity toward the poor Savages.

On the eleventh day, I arrived at that Island, and saw there only living skeletons and bodies all [41] disfigured, for they had already passed four whole days without having anything to eat. I began my duties with prayer, and, toward evening, prepared some Theriac, of which I gave them some doses. It is a sovereign remedy against that kind of disease. On the following day, all made confession; and I gave holy Communion to those who were in a fit condition to receive it. A woman, an excellent Christian, put in my hands a child of six or seven years of age, with these words: "My husband, before dying, said to me: 'We have two children; I give you the younger; but, as for the elder, I leave him to our Father'" (he meant me). "'He will have him taught in their Seminary at Quebec, and you will tell him that I beg him to teach the boy [42] to pray to God for me.'"

On the 20th day, some Savages of Gaspé, about fourteen or fifteen leagues distant from us, sought us out; and all performed their devotions before separating from us. This was a dispensation from Heaven for them, and a very especial grace; for scarcely had they returned to their cabins, when the disease attacked them, and carried away almost all of them.

For the month of January, 1670, the burden of my duties was to relieve the sick, exhort the dying, and bury the dead. If I had known well how to profit by this employment, I could have practiced therein great acts of virtue, and, above all, of no small

exercice a eſté de ſecourir les malades, d'exhorter les mourans, & d'enſevelir les morts. Si i'avois bien ſçeu profiter de cét employ, i'y aurois pû pratiquer de grands actes de vertu, & ſur tout d'une mortification qui n'eſt pas petite, me trouvant obligé de demeurer dans un lieu infecté d'une puanteur horrible.

[43] Le troiſiéme iour de Fevrier, j'entray dans les foreſts en m'éloignant du bord de noſtre grande Riviere, pour aller viſiter nos Sauvages: le peu de neige qui couvroit à peine la terre, & qui ne portoit point encore, fit que nous euſmes beaucoup de peine à marcher en raquettes. Comme nous n'avions quaſi point de vivres, nous nous trouvâmes bien-toſt épuiſez.

Le dixiéme iour du meſme mois nous rencontrâmes une Cabane de Sauvages, où nous areſtaſmes l'eſpace de deux ſemaines entieres, pour les inſtruire, pour les conſoler dans leur miſere, & pour leur adminiſtrer les Sacrements.

Le vingt-cinquiéme nos Chaſſeurs ayans rencontré d'autres Chaſſeurs de deux grandes Cabanes, environ à ſix lieuës de nous, ils me vinrent [44] chercher, & m'obligerent de demeurer douze iours avec eux pour les inſtruire; & le quinziéme iour de Mars, voyans que ie voulois partir pour retourner vers nos François, ils me remirent au bord de noſtre grande Riuiere.

Aprés que i'y fus heureuſement arrivé, ie diſpoſay tout le monde à faire leur Paſque, que tous firent avec vne grande pieté, en parfaitement bons Chreſtiens; & comme il n'eſt pas juſte de dérober la gloire que meritent nos François ſur ce ſujet; Ie diray à V. R. qu'ils m'ont puiſſamment aſſiſté par les aſſiduitez qu'ils ont renduës à nos malades Sauvages, & les

self-mortification,—obliged, as I was, to live in a place infected with a horrible stench.

[43] On the third day of February, I went into the forests, leaving the banks of our great River to go and visit our Savages. The little snow, which scarcely covered the ground and did not yet bear us up, gave us much trouble in walking with snowshoes. As we had almost no provisions, we soon found ourselves exhausted.

On the tenth day of the same month we came upon a Cabin of Savages, where we halted for the space of two whole weeks, in order to instruct them, comfort them in their wretchedness, and administer the Sacraments to them.

On the twenty-fifth, our Hunters, having met other Hunters from two large Cabins about six leagues from us, came to [44] get me, and obliged me to remain twelve days with them for the purpose of instructing them. On the fifteenth day of March, seeing that I wished to depart in order to return to our Frenchmen, they sent me back to the banks of our great River.

Upon my safe arrival there, I prepared all the people to celebrate their Easter, which they all did with great piety, like perfectly good Christians. And, as it is unjust to deprive our Frenchmen of the glory which they deserve in this connection, I will say to Your Reverence that they rendered me efficient assistance by the assiduous attentions which they bestowed upon our sick Savages,—and upon their own comrades, when there was need,—in attending them, dressing their sores during their illness, and burying them after their death, without suffering the intolerable stench which came [45]

leur quand il en eſtoit beſoin; en les traitant, en les penſant durant leurs maladies, & en les enſeueliſſant aprés leur mort, ſans que la puanteur intolerable qui ſortoit [45] de ces cadavres les peuſt empeſcher de leur rendre ces devoirs d'une charité vrayment chreſtienne: iuſques là, meſme que i'en ay veu quelques-vns, qui par un courage & un zele admirable, les ont embarquez dans les glaces, les débarquans les ont portez eux-meſmes ſur leurs eſpaules, quoy que l'ordure coulaſt de toutes parts, ſur leurs veſtemens & ſur leur caſaque. Ces grands courages doivent faire rougir de leur molleſſe vne infinité de Chreſtiens, qui ont meſme horreur d'entendre ce que ceux-cy n'avoient pas horreur de pratiquer.

Cét employ tout rude & fâcheux qu'il ait eſté, n'a pas laiſſé d'avoir ſes delices, & de l'onction. Il m'a fait conſiderer avec plaiſir, que tant d'objets funeſtes, tant de larmes, tant de travaux, & tant de miſeres, [46] ſe terminoient enfin heureuſement à une mort precieuſe devant Dieu, qui couronnoit toutes les ſouffrances d'un Miſſionnaire, s'il en ſcait faire un bon uſage: & ie n'eſtois pas peu conſolé, quand ie penſois que ſi noſtre Egliſe Militante a fait cette année de grandes pertes, i'avois tout ſujet de croire que l'Egliſe Triomphante en avoit profité.

Au reſte, on a remarqué que Dieu voulant recompenſer nos François des charitables ſecours qu'ils avoient donnez à ces pauvres Sauvages; il les a comme miraculeuſement conſervez. Ce qui eſt ſi vrai, qu'excepté un d'entre-eux qui a eſté malade meſme aſſez legerement, tous les autres n'ont ſenti aucun mal.

Ie fus le dernier incommodé. I'avois toute la teſte

from those corpses to hinder them from rendering toward them the duties of a truly Christian charity. So far was this carried that I have even seen some of them, with an admirable courage and zeal, load the dead bodies upon boats in the icy waters; and then, unloading them, carry them on their shoulders, although the putrid matter ran from all parts upon their garments and cloaks. These noble acts of courage ought to raise a blush at their own effeminacy in an infinite number of Christians who have a horror of even hearing about what these men did not have a horror of doing.

That employment, severe and disagreeable though it was, did not fail to have its own delights and unction. It made me consider with pleasure that so many melancholy objects, so many tears, so many labors, and so much wretchedness [46] at last find a happy issue in a death precious in God's sight, who crowns all a Missionary's sufferings, if he knows how to make a good use of them. And I was not a little consoled when I thought that, if our Church Militant suffered great losses this year, I had every reason to believe that the Church Triumphant had profited thereby.

Moreover, it has been noted that God, choosing to reward our Frenchmen for the charitable assistance that they had given those poor Savages, preserved them as by a miracle. So true is this that, excepting one of their number who was ill, but quite lightly, none of them have experienced any injury.

I was the last to suffer any ill effects, having my whole head extremely [47] swollen, and my face covered with pustules like those of smallpox. A severe earache came upon me, together with a furious

furieuſement [47] enflée, & le viſage couvert de puſtules comme de petite verolle. Vne grande douleur d'oreille me prit, avec un furieux mal de dents. Mes levres devinrent comme mortes, & mes yeux furent extrémement incommodez d'une fluxion. Pour comble de tous ces maux, i'avois une tres-grande difficulté de reſpirer. Ie voüay une neuvaine à Saint François Xavier, & au meſme temps ie fus guery. Peut eſtre que Dieu a eu égard à la neceſſité preſente de nos pauvres Sauvages, qui avoient beſoin de mon aſſiſtance. Ie finis cette Lettre en me recommandant à vos ſaints Sacrifices, & ſuis, mon R. P. Voſtre tres-humble & tres-obeiſſant ſerviteur en N. S.

CHARLES ALBANEL.

[48] SECONDE LETTRE DU PERE ALBANEL AU SUPERIEUR DES MISSIONS.

COMME ie me diſpoſois le premier iour de May, à remonter à Quebec, aprés avoir paſſé l'hyver dans nos foreſts avec nos Sauvages; ie receus ordre de V. R. de viſiter les Miſſions qui ſont au Nord, de l'autre coſté de la Riviere Saint Laurent, où ie me rendis le 12. iour du meſme mois.

Entre tous les objets dignes de compaſſion que i'y ay veu, ce qui m'a le plus touché, c'eſt la grande ſolitude & le peu de monde que i'ay trouvé dans cette belle & floriſſante Miſſion de Tadouſſac, qu'on appelle la Miſſion de Sainte Croix. Ie la comparois avec ce qu'elle eſtoit autrefois, quand i'avois le bien de gouverner cette Egliſe, [49] & ie n'y voyois que quelques reſtes miſerables de ſon anciẽne ſplendeur. Il y venoit ordinairemẽt tous les ans iuſqu'à 1000. & 1200. perſonnes; & à peine a t'on veu cette année

toothache. My lips became as if dead, and my eyes were extremely afflicted with an inflammation, while, to crown all these ills, I had a very great difficulty in breathing. I vowed a novena to Saint Francis Xavier, and at the same time I was cured. Perhaps God paid regard to the present necessity of our poor Savages, who had need of my assistance. I finish this Letter by commending myself to your holy Sacrifices, and am, my Reverend Father, Your very humble and very obedient servant in Our Lord,

CHARLES ALBANEL.

[48] SECOND LETTER OF FATHER ALBANEL TO THE SUPERIOR OF THE MISSIONS.

WHILE I was making preparations, on the first day of May, to go up again to Quebec, after passing the winter in our forests with our Savages, I received orders from Your Reverence to visit the Missions that lie toward the North, on the other side of the Saint Lawrence River, whither I repaired on the 12th day of the same month.

Among all the objects that I have seen, worthy of compassion, that which most touched me was the great solitude and the few people that I found in that beautiful and flourishing Mission of Tadoussac, called the Mission of Sainte Croix. I compared it with what it formerly was, when I had the good fortune to guide that Church; [49] and I saw there only some wretched remains of its old-time splendor. Ordinarily, every year as many as 1,000 and 1,200 persons were wont to come hither; while, this year, scarcely a hundred Savages have been seen. It has lost more than six-score persons this past winter,—all of whom were fortunate enough, last autumn, to

cẽt Sauvages. Elle a perdu plus de ſix vingt perſonnes cét hyver, qui tous, l'automne paſſé, furent aſſez heureux que de ſe diſpoſer à recevoir avec patience le fleau dont Dieu les a affligez cette année: car le Pere Gabriel Druillettes leur fut envoyé par vne providence ſpeciale de Dieu, pour les confeſſer tous, & l'on a ſçeu que depuis cette viſite la pluſ-part d'entre eux avoient veſcu tres-chreſtiennement. Comme il y a vingt ans que ie ſervois cette Miſſion, & que ie les connoiſſois preſque tous, ce m'a eſté vne particuliere conſolation de ſçavoir qu'ils eſtoient morts avec des marques ſi avantageuſes de leur ſalut.

[50] Durant le fort de la maladie contagieuſe & populaire qui affligeoit ce païs, il y eut deux Capitaines qui dans le deſſein de corrompre la foy des ieunes gens, firent au Demon un ſacrifice de trois chiens, qu'ils pendirent à la porte de leur cabane, pour luy demander ſon aſſiſtance, & le prier d'areſter le cours du mal contagieux: mais leurs vœux ne furent point exaucez; & l'entrepriſe tourna à leur confuſion. Deux autres perſonnes, un homme & vne femme, l'un nommé Pierre, & l'autre appellée Anne, s'oppoſerent avec chaleur à cette deteſtable impieté.

L'homme aprés qu'il les eut priez doucement de deſiſter, & qu'il eut reconnu qu'il ne pouvoit rien gagner ſur leur eſprit, harangua fortement la Ieuneſſe en ces termes. Non, mes freres, il ne s'agit point [51] ici ny de chaſſes, ny de guerres, ny d'affaires Politiques, ſurquoy nous devions écouter ces vieux réveurs, quoy qu'ils ſoient nos Anciens: Il eſt queſtion de la Priere, que nos Peres nous ont enſeignée. Ils ne nous ont jamais dit dans vos

prepare themselves to receive with patience the scourge with which God has afflicted them this year. For Father Gabriel Druillettes was sent to them, by a special providence of God, to confess them all; and it has been known that, since that visit, the greater part of them had lived very Christian lives. As I served that Mission twenty years ago, and knew almost all the people, it was a special consolation for me to know that they had died with so favorable indications of their salvation.

[50] During the height of the contagious and general malady that afflicted this country, there were two Captains, who, with the purpose of corrupting the faith of the young people, offered a sacrifice of three dogs to the Demon, hanging them at the door of their cabin, to ask him for his assistance, and entreat him to stay the course of the contagious disease; but their prayers were not heard, and the undertaking resulted in their own confusion. Two other persons, a man and a woman,—the one named Pierre, and the other Anne,—warmly opposed this detestable impiety.

The man, after he had begged them gently to desist, and had recognized that he could not make any impression on their minds, harangued the Youth forcibly in these words: "No, my brothers, there is no question [51] here,—either of hunting, or of war, or of Political affairs,—regarding which we need listen to these old dreamers, although they are our Elders. It is a question of Prayer, which our Fathers have taught us. They have never said to us, 'In your afflictions have recourse to the evil Spirit; put your trust in him, and hope for your health from him;' but on the contrary they have taught us that we

afflictions, recourez au mauvais Eſprit, mettez en luy voſtre confiance, & eſperez de luy voſtre ſanté: Mais au contraire ils nous ont appris qu'il falloit avoir recours à Dieu, qui eſt celuy qui nous gouverne, & qui ſeul peut nous proteger. Diſons-luy donc, mes freres, Grand Dieu, qui voyez tout, & qui pouvez tout, ayez pitié de nous: nous voulons mourir comme nous avons vécu. C'eſt vous, grand Dieu, qui eſtes le Maiſtre de nos vies; Si vous voulez que nous mourions, nous y conſentons: mais ſi vous [52] voulez auſſi que nous vivions, donnez nous voſtre aſſiſtance. La femme adjouſta, Que ceux qui quitteroient la priere ne mourroient pas ſeulement tous, mais qu'ils mourroient meſme les premiers. Ce qui arriva ainſi; car dans trois iours ces deux impies, qui ſe portoient bien auparavant, furent frapez du mal, qui les porta à telle extremité de maladie, qu'apres avoir perdu le bon ſens, ils s'étranglerent eux-meſmes. Alors tout ce qui eſtoit de Sauvages dans ce cartier-là, ſe diviſa en deux bandes; Cet homme & cette femme ſe ſepa-rerent auſſi, & quoy qu'ils fuſſent tous languiſſans, ils ne laiſſerent pas de s'employer conſtamment à viſiter les malades, à les exhorter à la priere, & à les preparer à bien mourir.

De cette grande deſolation que [53] la maladie a cauſé dans ce païs, il eſt reſté dans l'eſprit des Sauvages que i'ay veu, deux choſes dont ils ſont fortement perſuadez; La premiere, eſt qu'une grande partie des plus conſiderables parmi ceux qui ſont morts de ce mal, n'ont eſté enlevez de ce monde que pour eſtre punis de leur infidelité. La ſeconde, c'eſt qu'ils ſont tous convaincus qu'il faut tenir bon dans la Foy, & mieux prier que jamais: Cette bonne

must have recourse to God, who is the one who governs us, and who alone is able to protect us. Let us then, my brothers, say to him: 'Great God, all-seeing and all-powerful, take pity on us. We wish to die as we have lived. It is you, great God, who are the Master of our lives: if you wish us to die, we consent; but if you [52] wish us to live, give us your assistance.'" The woman added that those who ceased to pray would not only all die, but they would even be the first to die. And so it was; for in three days those two impious ones, who had been well before, were stricken with the disease,—which reduced them to such extremity of illness that, after losing their right minds, they strangled themselves with their own hands. Then all the Savages who were in that region divided themselves into two bands. This man and woman also separated, and, although they were very feeble, they ceased not to occupy themselves constantly in visiting the sick and exhorting them to pray, and in preparing them to die well.

From that great desolation, [53] caused by the disease in this country, there have remained, in the minds of the Savages whom I have seen, two things of which they are strongly convinced. The first is, that a great part of the more prominent persons among those who have died of this malady have been taken away from this world only to be punished for their infidelity. The second is, that they are all convinced of the necessity of holding firmly to the Faith, and praying better than ever. That good Christian woman who had opposed their Idolatry told me, besides, that she had received manifest help from God; and related to me that one day, when all

Chreſtienne qui s'eſtoit oppoſée à cette Idolatrie, m'a adjoûté qu'elle avoit receu une aſſiſtance ſenſible de Dieu; & me raconta qu'un iour lorſque toute la bande mouroit de faim, elle eut une forte inſpiration de ſe ſeparer du gros, & qu'elle propoſa ſon deſſein à ſon fils, âgé d'onze à douze ans, qui ne voulut point y conſentir d'abord, [54] mais qui la ſuivit à la fin. S'en eſtant donc ſeparée, & ſe trouvant avec ſon fils à deux iournées des autres, dans un endroit où il n'y avoit qu'un pied de neige, elle luy dit, eſtant toute mourante, & toute languiſſante de faim; Mon fils, allez tuer quelque choſe pour nous donner à manger: luy eſtant auſſi abbattu que ſa mere, luy diſoit ſouvent, ma mere, ie n'en puis plus, mourons icy: mais enfin il eut le courage de prendre ſon eſpée à la main, & de mettre ſes raquettes à ſes pieds. Sa mere cependant ſe mit en priere pour l'heureux ſuccez de ſa chaſſe; & voila que preſqu'à la veuë de leur cabane, il rencontre deux Orignaux embarraſſez dans un petit coin de pleine, où il y avoit ſix ou ſept pieds de neige, ſi forte qu'ils ne pouvoient ſe remuer. Cét enfant eut peur au [55] commencement, n'en ayant iamais tué juſqu'à lors; mais ſe ſentant pouſſé par une force extraordinaire, il s'arreſta & tua ces deux beſtes dont ils ſe ſont nourris pendant l'hyver. La mere de cét enfant ne fut pas pluſtoſt arrivée à Tadouſſac, qu'elle preſenta les peaux de ces Orignaux à l'Egliſe, me diſant, c'eſt Dieu qui me les a donnez, ie luy en faits un ſacrifice, comme d'une choſe qui eſt à luy: mais eſtant pauvre comme elle eſtoit, ie luy en fis acheter les choſes dont elle avoit beſoin, & luy dis que Dieu ſe contentoit de ſa bonne volonté.

Le dernier iour de May nous partiſmes de Tadouſſac

the party were dying of hunger, she felt a strong inspiration to separate from the body of the people, and that she proposed her plan to her son, who was between eleven and twelve years old; at first he would not consent to it, [54] but finally he followed her. When, accordingly, she had separated from the others, and, with her son, was in a place two days' journey from them, where there was only a foot of snow, being quite at the point of death and utterly exhausted by hunger, she said to him: "My son, go and kill some beast, to give us something to eat." He, being as much reduced as his mother, often said to her: "Mother, I cannot go a step farther; let us die here." But finally he had courage to take his javelin in hand, and put his snowshoes on his feet. Meanwhile, his mother had recourse to prayer for a fortunate issue to his hunting; and lo! almost in sight of their cabin, he came upon two Moose impeded in a little corner of the plain, where there was six or seven feet of snow, so deep that they could not stir. That child was afraid at [55] first, having never killed anything before; but, feeling himself impelled by an extraordinary force, he took his stand, and killed those two animals, on which they subsisted during the winter. The mother of this child had no sooner arrived at Tadoussac than she presented the skins of these Moose to the Church, saying to me: "It is God who gave them to me; I make a sacrifice to him of them, as of a thing that belongs to him." But I made her, in view of her poverty, buy with them the things that she needed; and told her that God would be satisfied with her good intentions.

On the last day of May, we set out from Tadous-

pour aller aux Papinachois, qui en ſont éloignez d'environ trente lieuës, du coſté du Nord, le long de noſtre grande Riviere de S. Laurent.

[56] Le troiſiéme iour de Iuin, nous arriuâmes au lieu où ils eſtoient aſſemblez au nombre de cent cinquante perſonnes. Ie trouvay là un Sauvage, de la grande & celebre Baye du Nord, qui m'a dit qu'on avoit veu un vaiſſeau Francois dans ſon païs, & qu'il les avoit pillez & fort mal-tra[i]tez. Que le Chef qui commandoit le Navire, les avoit aſſeurez que l'année prochaine il viendroit ſe poſter dans cette Baye, & qu'on donnaſt advis à tous leurs gens de s'y rendre, & de luy apporter leurs pelleteries; qu'il eſtoit le maiſtre de la paix & de la guerre, & qu'il ameneroit avec luy quantité d'Iroquois pour les deſtruire, s'ils ne luy obeïſſoient.

Cette Miſſion des Papinachois eſt en tres bon eſtat, & la pieté y regne autant que iamais. Le Pere [57] Henry Nouuel y a fort travaillé il y a peu d'années, & les bonnes impreſſions qu'il leur a laiſſées, ſubſiſtent encore: de maniere que le petit nombre de ceux qui ont retenu deux femmes, contre les promeſſes qu'ils ont faites à Dieu, dans leur Bapteſme, n'a oſé paroiſtre icy. I'ay demeuré douze iours en ce lieu là pour les inſtruire & les confirmer dans leurs bonnes reſolutions, pour les Confeſſer & leur adminiſtrer le Sacrement de la ſainte Euchariſtie; & tous generallement m'ont fort contenté.

Iuſques icy ie n'ay entretenu V. R. que de malades & de morts, de famine & de peſte, de chemins difficiles & de ſouffrances. Ce qui ſuit la conſolera davantage: & comme ie luy ay fait part de noſtre affliction, il eſt juſte qu'elle participe à noſtre ioye.

sac to go to the Papinachois, who are about thirty leagues distant thence, toward the North, along our great River St. Lawrence.

[56] On the third day of June, we arrived at the place where they were assembled, to the number of a hundred and fifty persons. I found there a Savage of the great and celebrated North [i.e., Hudson] Bay, who told me a French vessel had been seen in his country, and that it had pillaged and grievously maltreated the people; that the Chief who commanded the Ship had assured them that in the following year he would come and take up his position in that Bay, and that word must be sent to all their people to repair thither, and bring him their peltries; that he was the master of peace and war, and that he would bring with him a large force of Iroquois to destroy them, if they did not obey him.

That Mission of the Papinachois is in a very good condition, and piety reigns there as much as ever. Father [57] Henry Nouvel worked hard there, a few years ago, and the good impressions that he left upon them still survive,—so that the small number of those who have kept two wives, contrary to the promises that they made to God at their Baptism, have not dared to make their appearance here. I remained twelve days at that place, to instruct them and confirm them in their good resolutions, to Confess them, and to administer the Sacrament of the holy Eucharist; and all, in general, gave me great satisfaction.

Up to this point I have discoursed to Your Reverence only concerning the sick and the dead, famine and pestilence, difficult roads and sufferings. That which follows will give you more consolation; and,

[58] Il y avoit déja cinq ans que nos Peres Miſſionnaires eſtant occupez ailleurs, n'avoient pû viſiter la Nation des Oumamiois, qui ſont au deſſous des Papinachois le long de noſtre fleuue de ſaint Laurent. Cela me fit prendre le deſſein de demander deux François pour m'acompagner à Monſieur de ſaint Denis, fort zelé pour la gloire de Dieu, & autant affectionné pour le bien ſpirituel des Sauvages, qu'il l'eſt pour les intereſts de Meſſieurs de la Compagnie, au nom deſquels il eſt envoié en ce païs là. Il m'acorda volontiers tout ce que ie deſirois. Ie pris encore avec moy deux Sauvages de Tadouſſac, & vne Chaloupe, avec quoy i'entrepris mon voyage Le quinziéme de Iuin, qui eſtoit un Dimanche; Ie partis au matin, aprés avoir dit la ſainte Meſſe, & i'ariuay [59] le matin à la Riviere Noire, où il y avoit des Sauvages, qui m'atendoient depuis un mois, pour faire leurs devotions, & ſe faire encore plus inſtruire qu'ils ne l'eſtoient.

Le ſe[i]ziéme iour du meſme mois, ie les confeſſay, & les communiay tous: & ſur le iour, je vis arriver douze Oumamiois qui me venoient chercher.

Le dix-ſeptiéme fut employé a conſoler les pauures abandonnez, qui errent toute l'année dans les foreſts, & à inſtruire ceux qui ſe trouverent preſens.

Le dix-huitiéme ie partis avec douze Oumamiois, & me rendis à la Riuiere Godebout, où ils s'eſtoient aſſemblés au nombre de cent trente perſonnes, tant Oumamiois, que Ouchefſigirinioueк.

Ces bons Sauvages qui auoient [60] fait deux cens lieuës pour venir ſe faire inſtruire, me receurent comme un Ange du Ciel. Ce ſont gens bien faits, dociles, paiſibles, & d'un bon naturel. Ils ont l'eſprit

as I have informed you of our affliction, it is just that you should participate in our joy.

[58] For five years past, our Missionary Fathers, being engaged elsewhere, had been unable to visit the Nation of the Oumamiois, who are below the Papinachois along our river saint Lawrence. This made me adopt the plan of asking Monsieur de saint Denis for two Frenchmen to accompany me, he being very zealous for the glory of God and as anxious for the spiritual welfare of the Savages as he is for the interests of Messieurs the members of the Company, in whose name he is sent to this country. He willingly granted me all that I desired. I also took with me two Savages from Tadoussac, and a Shallop, with which I undertook my journey. On the fifteenth of June, which was Sunday, I set out in the morning, after saying holy Mass; and I arrived [59] in the morning at the Black River, where there were Savages who had been waiting for me for a month, in order to perform their devotions and have themselves still further instructed than they were.

On the sixteenth day of the same month, I confessed them all and administered to them communion; and toward daybreak, I witnessed the arrival of twelve Oumamiois, who were coming to get me.

The seventeenth was employed in comforting the poor abandoned ones who wander the entire year in the forests, and in instructing those that chanced to be present.

On the eighteenth, I departed with twelve Oumamiois and repaired to the River Godebout, where they had gathered to the number of a hundred and thirty persons,—not only Oumamiois, but Ouchessigiriniouek.

bon, & aifé: au refte ils font fort iudicieux, & viuent tres innocemment. La Polygamie parmy eux paffe pour vne chofe infame: & ils ont averfion de ceux qu'ils nomment Sorciers, qui ont recours au Diable pour la guerifon des malades. Il y a quelques années qu'ils tuerent un de ceux qui en faifoient profeffion. D'ailleurs ils font pauvres, beaucoup plus qu'on ne peut fe l'imaginer. Ils vont tous couverts de peaux de Caribou, matachiées avec art, & enrichies de poil de porc-epis, ou de certaines plumes teintes de toutes fortes de couleurs. La faim eft leur grande maladie, qui les détruit. [61] Les Orignaux s'aprochent de leur païs: Ils ont quelques Caribous & fort peu de Caftors, avec quelques poiffons, pour leur nouriture. Ils n'ont point encore l'vfage des armes à feu: mais ils font fort adroits à tirer de l'arc. Quand ils peuvent auoir un filet pour pefcher, ils fe croient fort riches.

A mon arrivée les Capitaines me regalerent le mieux qu'il leur fut poffible, & s'excuferent s'ils ne faifoient pas mieux, fur ce qu'il y avoit déja vingt iours qu'ils m'atendoient; ce qui avoit confumé tous leurs viures. Apres quoy ie leur envoiay dequoy faire feftin, & leur fis prefent d'vne retz qui leur fervit à faire bonne chere. Ie ne parle point des benedictions qu'ils me donnerent, qui me marquoient beaucoup plus que toute autre chofe, l'affection qu'ils ont pour leur falut eternel.

[62] Dés le lendemain au matin nous dreffâmes une Chapelle, que nous couvrûmes de la voile de noftre Chaloupe; & tous les Sauvages vinrent cabaner auprés de nous. Ie dis la fainte Meffe, & leur fis alors la premiere inftruction, aprés leur avoir expliqué

These good Savages, who had [60] journeyed two hundred leagues to come and be instructed, received me as an Angel from Heaven. They are a comely people, docile, peaceful, and of a good disposition. They have a good and facile intelligence; and, besides, are very discreet, and live very innocently. Polygamy passes among them for an infamous thing; and they have an aversion for those whom they call Sorcerers, who have recourse to the Devil for the cure of the sick. Some years ago, they killed one of those who practiced that profession. They are, moreover, poor—much more so than one can imagine. They go all covered with Caribou skins, which are artistically ornamented and enriched with porcupine bristles, or with certain feathers, stained in all sorts of colors. Hunger is their great evil, and destroys them. [61] Moose come near their country, and they have some Caribous and a very few Beavers, with some fish, for their food. They do not yet use firearms, but are very skillful in shooting with the bow. When they have a string to fish with, they think themselves very rich.

Upon my arrival, the Captains regaled me as well as they could,—excusing themselves for not doing better, on the plea that they had been waiting for me twenty days already, a delay which had exhausted all their provisions. After this I sent them the means to prepare a feast, and presented them with a fishing-net, which enabled them to enjoy good cheer. I speak not of the blessings that they bestowed upon me, which indicated to me, more than aught else, the regard that they have for their eternal salvation.

[62] On the following morning we erected a Chapel,

le ſujet qui m'avoit porté à les venir voir de ſi loin. Apres Midy, ie pris le nom de tous ceux qui y eſtoient; ie ſeparay ceux qu'il falloit baptiſer, de ceux qu'il falloit Confeſſer, Communier, & inſtruire: & ie leur fis encore une autre inſtruction.

Le vingtiéme du meſme mois ie baptiſay vingt-un petits enfans.

Le vingt-uniéme je baptiſay huit adultes.

Le vingt-trois & le vingt-quatriéme j'en baptiſay ſeize.

Ils eſtoient durant tout le iour [63] auprés de moy, pour ſe faire inſtruire; & la nuit meſme ils ne me donnoient aucun repos.

Ie fus tout ſurpris à la veuë d'un bon homme, que je voulois inſtruire à ſe confeſſer. Il y a ſeize ans, me dit-il, que vous me baptiſâtes à Tadouſſac, & que vous m'appriſtes ce qu'il falloit croire, ce qu'il falloit faire, & ce qu'il falloit éviter, & ce qu'il falloit demander pour eſtre ſauvé. Depuis ce temps-là, i'ay executé ſoigneuſement ce que vous m'enſeignaſtes, & ie ne ſçache pas avoir rien oublié. Il inſtruiſoit ſes enfans, & ſa femme durant qu'elle vivoit, & avoit vn ſoin particulier à ce qu'ils ſceuſſent parfaitement leur creance. Il me parcourut toutes les actions de la iournée, & me dit, voila ce que ie fais chaque iour; voila ce que ie dis à Dieu; & c'eſtoient [64] d'excellentes prieres. Il eſt vray que j'eus de la confuſion d'entendre & de voir comme cét homme Sauvage vivoit dans vne parfaite innocence. Il m'adjouſta que la raiſon pourquoy il avoit tant ſouhaité de me voir, eſtoit pour Communier, & pour m'entendre parler de Dieu, & de l'autre vie.

Ie ne ſçaurois finir ma Lettre par une choſe plus

covering it with the sail from our Shallop; and all the Savages came and made their cabins near us. I said holy Mass, and then gave them the first instruction, after explaining to them the motive that had induced me to come so far to see them. In the Afternoon, I took the names of all those present, and separated those who asked for baptism from those to whom I had to administer Confession, Communion, and instruction; and I gave them another lesson.

On the twentieth of the same month, I baptized twenty-one little children.

On the twenty-first, I baptized eight adults.

On the twenty-third and the twenty-fourth, I baptized sixteen.

All day long they were [63] at my side, to receive instruction; and even at night they did not give me any rest.

I was quite surprised at seeing one good man whom I wished to instruct for confession. "It is sixteen years," said he to me, "since you baptized me at Tadoussac and taught me what it was necessary to believe, what I must do and what shun, and what I must ask for, in order to be saved. Since that time, I have carefully followed your instructions, and I do not know that I have forgotten anything." He taught his children, and his wife during her lifetime, and took particular care that they should know their belief perfectly. He ran over with me all his daily acts, and said to me, "That is what I do each day; that is what I say to God." And they were [64] excellent prayers. It is true that I felt some confusion at hearing and seeing how this Savage man was living in perfect innocence. He told me also that the reason why he had so much

conſolante. Mon R. P. Voſtre tres-humble & tres-obeïſſant ſerviteur en N. S.

CHARLES ALBANEL.

Ioignons à ces morts precieuſes de nos Chreſtiens dont il eſt parlé en ces deux Lettres, celle d'Iſkachirini Montagnais; il merite icy une place honorable.

Ce jeune homme eſtant venu auprés de Quebec dans la compagnie [65] des François qu'il aimoit beaucoup, duquel il eſtoit auſſi beaucoup aimé, y fut ſurpris de la petite verolle. Il penſa auſſi-toſt à la mort, & à la penitence; & fit appeller un de nos Peres. Le Pere ayant paſſé incontinent noſtre grande Riviere de Saint Laurent, pour l'aller aſſiſter, trouva qu'il avoit fait attacher ſon Crucifix dans un certain lieu, d'où il le pût voir; que tenant ſon Chapelet dans ſa main, il adreſſoit ſes prieres tantoſt à IESVS CHRIST, tantoſt à la tres ſainte Vierge, en qui il avoit une ſinguliere confiance. Il fit au Pere ſa Confeſſion generale, receut de ſa main le ſaint Viatique, & l'Extréme Onction; & mourut dans l'exercice des actes de vertu, & d'un ſaint colloque qu'il avoit avec Dieu. Le grand ſoin qu'il avoit eu dans les bois des Peres [66] Miſſionnaires, & des François, luy peut avoir merité la grace de mourir ſaintement dans la maiſon d'un François, qui n'a rien oublié pour le ſecourir dans ſa maladie.

Le ſoin de recourir au Sacrement de la penitence eſt admirable dans nos Sauvages. Il a eſté merveilleux dans ce ieune guerrier dont nous venons d'écrire la pieuſe mort: mais il ſemble ne l'avoir pas moins eſté dans vne femme Atikamegue, qui eſtant ſurpriſe dans les bois du meſme mal que ce ieune homme, &

wished to see me was, that he might receive Communion, and hear me speak of God and of the other life.

I know not how to finish my Letter with anything more consoling. My Reverend Father, Your very humble and very obedient servant in Our Lord,

CHARLES ALBANEL.

Let us add to those precious deaths of our Christians, of which mention has been made in these two Letters, that of Iskachirini, a Montagnais; he deserves an honorable place here.

This young man, coming to Quebec in company [65] with the French, whom he greatly loved and by whom he was likewise much beloved, was seized there with the smallpox. He immediately turned his thoughts to death and repentance, and had one of our Fathers summoned. The Father, crossing at once our great River Saint Lawrence, to go and assist him, found that he had caused his Crucifix to be put up in a certain place where he could see it; and that, holding his Rosary in his hand, he was addressing his prayers now to JESUS CHRIST, and now to the most blessed Virgin, in whom he had especial trust. He made his general Confession to the Father, received from his hand the holy Viaticum and Extreme Unction, and died in the exercise of virtue and in a holy colloquy which he held with God. The great care that he had, while in the woods, taken of the Missionary Fathers [66] and of the French may have won for him the grace of dying a holy death in the house of a Frenchman, who forgot nothing for his aid in his illness.

The care to have recourse to the Sacrament of

ſe voyant ſans Confeſſeur, appella ſa ſœur aiſnée qui la ſervoit, & luy dit; Ma ſœur i'ay un grand regret de mourir ſans Confeſſion, neantmoins i'eſpere de la bonté de Dieu qu'il me pardonnera mes fautes, puiſque i'en ſuis marrie. En verité le ſaint Eſprit ſoufle où il luy plaiſt, & fait ſes [67] graces à qui bon luy ſemble.

Tous les Sauvages Chreſtiens qui ſont morts cette année aux environs de Quebec, & du Cap de la Madelaine, ont fait voir comme la foy eſtoit fortement eſtablie dans leurs ames. Les Peres qui les ont aſſiſtez à la mort dans les Foreſts, avec des fatigues incroyables, en ſont revenus infiniment conſolez de leur avoir veu finir la vie dans des ſentimens ſi Chreſtiens, que ceux qu'ils ont fait paroiſtre. Quelques Catecumenes qui avoient differé leur Bapteſme, l'ont demandé avec inſtance. La mort de tant de Sauvages a touché ſenſiblement le cœur de Monſeigneur de Petrée nôtre Eveſque; qui leur ſert de protecteur, & de pere. Il a fait faire un ſervice ſolennel pour le repos de leurs ames: & comme il travaille de toutes ſes [68] forces à cultiver l'Egliſe des François, il n'oublie auſſi rien pour convertir les pauures Sauvages; & eſtendre ainſi les bornes de l'empire de IESVS-CHRIST, dans un païs ſi vaſte, & peuplé d'un ſi grand nombre de Barbares.

penance is admirable in our Savages. It was marvelous in this young warrior of whose pious death we have just written; but it seems to have been not less so in an Atikamegue woman, who, being overtaken in the woods by the same disease as this young man, and seeing herself without a Confessor, called her elder sister who waited upon her, and said to her: "My sister, I feel a great regret at dying without Confession, yet I hope from God's goodness that he will pardon my faults, since I am sorry for them." In truth, the holy Ghost breathes where he pleases, and confers his [67] grace on whomsoever he chooses.

All the Christian Savages that have died this year in the neighborhood of Quebec and of Cap de la Madelaine, have made evident how firmly the faith was rooted in their souls. The Fathers who, with incredible hardships, assisted them at death in the Forests, have returned thence infinitely consoled at having seen them end their lives in such Christian sentiments as those manifested by them. Some Catechumens who had postponed their Baptism asked for it with urgency. The death of so many Savages has keenly touched the heart of Monseigneur of Petræa, our Bishop, who serves as their protector and father. He caused the celebration of a solemn service for the repose of their souls; and as he labors with all his [68] strength in building up the Church of the French, so he forgets nothing that shall forward the conversion of the poor Savages, and thus extend the limits of the empire of JESUS CHRIST in a country which is so vast, and peopled by so large a number of Barbarians.

CHAPITRE IV.

DE LA MISSION HURONNE.

CETTE Miſſion a pris le nom de l'Annonciation de Noſtre-Dame, & eſt proche de la ville de Quebec.

On en a parlé aſſez amplement dans la Relation precedente, elle n'eſt compoſée que des reſtes des debris de l'ancienne Egliſe des Hurons; & neantmoins elle ramaſſe dans le petit nombre de Chreſtiens [69] qui la compoſent, toute la foy & toute la pieté de cette multitude ſi grande de fideles qui la rendoient autrefois ſi floriſſante. Ce que nous en allons rapporter eſt vne preuue de cét Eloge que nous venons d'en faire.

RECIT DE LA MORT TRES CHRESTIENNE D'IGNACE SAOUHENHOHI.

LE Pere Chaumonot qui a le ſoin de cette Miſſion depuis pluſieurs années, parle de la vie & de la mort de ce bon Chreſtien en ces termes:

Le Printemps paſſé ce vertueux homme s'ẽtretenant avec ſa femme de la belle mort de deux de leurs enfans, dont il a eſté parlé dans les Relations des années dernieres, il luy dit qu'il penſoit ſerieuſement aux moyens d'en obtenir de Dieu vne pareille, & qu'ayant eſté inſpiré de [70] s'adreſſer à la ſainte Vierge, afin d'impetrer cette grace par ſon interceſſion, il avoit pris reſolution de la faire heritiere

CHAPTER IV.

OF THE HURON MISSION.

THIS Mission has taken the name of l'Annonciation de Nostre-Dame, and is near the town of Quebec.

It has been spoken of at considerable length in the preceding Relation. It is composed only of what remains from the ruins of the old Huron Church; and yet it embraces, in the little number of Christians [69] forming it, all the faith and all the piety of that great multitude of faithful ones who formerly rendered it so flourishing. What we are about to relate concerning it is a verification of this Eulogy that we have just pronounced upon it.

ACCOUNT OF THE MOST CHRISTIAN DEATH OF IGNACE SAOUHENHOHI.

FATHER Chaumonot, who has had charge of this Mission for many years, speaks of the life and death of the above-named good Christian in these terms:

"Last Spring this virtuous man, talking with his wife about the beautiful death of two of their children, mention of which has been made in the Relations of late years, told her that he was seriously considering the means for obtaining a similar one from God; and that, being inspired to [70] appeal to the blessed Virgin, in order to obtain this grace by her intercession, he had resolved to make her heiress

de ce que leurs enfans avoient laiſſé; ſçavoir des peaux de Caſtor qui eſtoient deſtinées à leur achepter dequoy ſe couurir, s'ils euſſent veſcu plus long temps. La bonne femme fut ravie de cette propoſition, & déslors ils reſolurent d'un commun conſentement d'en faire un preſent à Noſtre-Dame: mais l'execution de ce pieux deſſein fut retardée iuſqu'à la maladie d'Ignace, qui commença le vingtiéme Feurier par vne tres violente pleuriſie. Deux iours apres, tout abatu qu'il eſtoit, il voulut ſe tranſporter dans la Chapelle, ſoûtenu de deux de ſes nepveux, pour y recevoir ſon Seigneur: en ſuite dequoy eſtant remporté dans ſa Cabane, ie l'alay [71] voir bien-toſt apres: à peine me fus-ie aſſis auprés de luy, qu'il me dit; Mon Pere, i'ay un petit preſent à faire à la Sainte Vierge, ie vous prie de l'agreer pour elle; voila quelques caſtors qui appartenoient à mes enfans: Ie les luy offre de bon cœur. Elle a ſi bon ſoin d'eux dans le Ciel, il eſt iuſte qu'ils l'en reconnoiſſent ſur terre, du peu qu'ils y ont laiſſé. Le pauure homme voyant que ie l'acceptois, en témoigna un ſingulier contentement, auſſi bien que ſa femme: & ils m'en remercierent l'vn & l'autre, comme ſi ie les euſſe fort obligez.

Ce petit preſent agrea tellement à Noſtre-Dame, qu'on ne ſçauroit s'imaginer combien grande fut l'aſſiſtance qu'elle rendit à ce bon homme pour le diſpoſer à bien mourir. Durant les neuf iours de ſa maladie [72] il ne témoigna iamais aucune apprehenſion de la mort; quoy qu'il ſçeut bien qu'il ne pouvoit l'éviter. Quand il voyoit les ſoins que ie prenois de le faire ſeigner, purger, & de luy faire donner quelques rafraichiſſemens, pour temperer l'ardeur de

to what their children had left,—namely, some Beaver-skins which had been set aside to buy for them the wherewithal to cover themselves, if they had lived longer. The good woman was delighted with this proposition, and they immediately resolved, by common consent, to make a present of these to Our Lady; but the execution of this pious design was retarded until the illness of Ignace, which began, on the twentieth of February, with a very violent pleurisy. Two days afterward, although he was much reduced, he determined to make his way to the Chapel, supported by two of his nephews, in order to receive his Lord there; after which, when he had been carried back into his Cabin, I went [71] to see him with very little delay. Scarcely had I taken my seat at his side, when he said to me: 'My Father, I have a little present to make to the Blessed Virgin; I beg you to accept it for her. There are some beaver-skins that belonged to my children: I offer them to her with all my heart. She takes such good care of the children in Heaven, that it is just that they should thank her for it on earth with the little that they have left here.' The poor man, seeing that I accepted it, manifested especial gratification thereat, as did his wife also; and they both thanked me, as if I had greatly obliged them.

"This little present was so acceptable to Our Lady that one cannot imagine how great was the assistance she rendered this good man, to prepare him for a pious death. During the nine days of his illness [72] he never showed any fear of death, although he well knew that he could not avoid it. When he saw the care that I took to have him bled and purged, and given some refreshment, to temper the severity

ſon mal, il diſoit tout bas à ſa femme, helas que de peines prend ce pauure Pere; comme ſi i'en devois guerir; non certes ie n'en guerriray pas.

Lors qu'on ſçeut dans le Bourg le danger où il eſtoit, ce ne furent que continuelles viſites de ſes amis, qui luy témoignoient eſtre tres affligés de la perte qu'ils feroient en ſa perſonne: mais le malade me declara bien-toſt que cette compaſſion trop naturelle ne luy plaiſoit gueres. Pere Echom, me dit-il, ie vous prie d'auertir les pleureurs, que [73] ie ne prens point de plaiſir de voir ces viſages mornes & abatus devant moy. Non, non, ce n'eſt pas d'un Chreſtien qui ſouffre ſon mal en patience, & qui l'offre continuellement au bon Dieu, qu'il faut avoir pitié: mais plûtoſt de ceux qui meurent hors de la vraye foy, ou ſans avoir receu les Sacrements: qu'on vienne à la bonne heure me viſiter tant qu'on voudra; mais que ce ſoit pour m'aſſiſter de quelque bonne priere, & pour m'animer à mourir chreſtiennement. De tous ceux qui me viennent voir, il n'y en a que deux qui me conſolent extremement par leurs viſites: car auſſi toſt qu'ils entrent dans ma Cabanne, aprés m'avoir ſalué & m'avoir exhorté à ſupporter mon mal avec patience; ie les vois reciter leur Chapelet, pour m'obtenir de la [74] ſainte Vierge vne puiſſante protection à cette derniere heure de ma vie: & ils ne me quittent point qu'ils ne l'ayent entierement achevé. Voila comme ie voudrois que fiſſent ceux qui me viendront deſormais viſiter.

Ie ne manquay pas le lendemain aprés ma Meſſe de publier à tous les aſſiſtans ce que m'avoit recommandé le pauure moribond: en ſuite dequoy ces bonnes gens firent bien toſt ſa Cabane un lieu d'oraiſon.

of his disease, he would say in a very low tone to his wife: 'Alas! what pains this poor Father is taking, as if I were to get well! No, indeed, I shall not get well.'

"When it became known in the Village in what danger he was, there was nothing but continual visits from his friends, who showed him that they were greatly afflicted at the loss they were going to suffer in his person. But the sick man soon declared to me that this too natural compassion was scarcely pleasing to him. 'Father Echom,' said he to me, 'I pray you notify the mourners that [73] I take no pleasure in seeing those sad and dejected countenances before me. No, no, it is not for a Christian who suffers his illness in patience, and continually offers himself to the good God, that one must feel pity; but rather for those who die out of the true faith, or without receiving the Sacraments. Let them come and visit me, by all means, as much as they wish; but let it be to help me with some good prayer, and to animate me to die like a Christian. Of all those who come to see me, there are only two who give me extreme consolation by their visits; for, as soon as they enter my Cabin, after saluting me and exhorting me to bear my affliction with patience, I see them recite their Rosaries, to obtain for me from the [74] blessed Virgin a powerful protection in this last hour of my life. And they do not leave me until they have entirely accomplished their object. It is thus that I wish those to conduct themselves who come to visit me henceforth.'

"On the next day, after my Mass, I failed not to make known to all those present the commission which the poor dying man had entrusted to me; after

Ie n'y entrois iamais que ie n'en trouvaſſe pluſieurs en priere, qui recitoient devotement leurs Chapelets, & qui changeoient ainſi les larmes qu'ils avoient donné d'abord à l'affliction de leur amy, en des ſaints exercices de devotion.

Sa fille âgée de douze ans, & ſon fils qui n'en avoit que trois ſeulement, [75] s'eſtant mis tous deux à genoux devant leur pere qui eſtoit alors dans l'agonie, pour luy demander ſa benediction, la receurent avec ce peu de paroles, qui furent comme le Teſtament de ce ſaint homme. Mes chers enfans, ſouvenez-vous que ie meurs Chreſtien, donnez-moy la conſolation aprés ma mort de vous voir vivre & mourir dans la meſme Foy. La fille ne pût entendre ces mots ſans fondre en larmes, & ſans éclater en de pitoyables gemiſſemens. Mais la mere ſe ſouvenant de la peine qu'avoit témoigné le malade, de ſe voir pleuré dans un eſtat où il s'eſtimoit ſi heureux, la chaſſa de la Cabane, diſant, va pleurer hors de ce lieu-cy: ne ſçais-tu pas que ces pleurs déplaiſent à ton pauvre pere. A ces mots l'enfant ſortit auſſi toſt, [76] toute baignée de ſes larmes. Ce ſpectacle toucha ſi viuement les aſſiſtans, qu'ils ne pûrent s'empeſcher d'en paroître attendris. Mais Ignace n'en fut pas plus émeu, que s'il n'eût point eſté ſon pere: tant eſtoit grande la paix de ſon cœur.

Ie l'exhortois de temps en temps à recevoir la mort avec une reſignatiõ parfaite aux ordres de Dieu, & luy diſois qu'il ne devoit nullement douter qu'elle ne luy deuſt ſervir de paſſage à une meilleure vie. Et comme il me répondoit toûjours qu'il n'apprehendoit rien: Sa femme craignant qu'il n'euſt quelque ſentiment de preſomption, luy dit, Ignace, prend

which those good people soon made his Cabin a place of prayer. I never went into it without finding several persons at prayer, devoutly reciting their Rosaries, and thus changing into holy exercises of devotion the tears which they at first bestowed on their friend's affliction.

"His daughter, who was twelve years old, and his son, who was only three, [75] both kneeling before their father, when he was in the death-agony, in order to ask his blessing, received it in these few words, which formed, so to speak, the Testament of that holy man: 'My dear children, remember that I die a Christian; and give me the consolation, after my death, of seeing you live and die in the same Faith.' The daughter could not hear these words without bursting into tears, and breaking forth into pitiful lamentations. But the mother, recalling the distress that the patient had shown at seeing himself wept over in a condition wherein he deemed himself so happy, drove her out of the Cabin, saying: 'Go and weep away from this place. Dost thou not know that this weeping is displeasing to thy poor father?' At these words the child went out immediately, [76] all bathed in tears. This spectacle touched so keenly those who were present, that they could not avoid showing that it affected them. But Ignace was no more moved by it than if he had not been her father, so great was the peace in his heart.

"I exhorted him from time to time to receive death with perfect resignation to God's decrees, telling him he should in no wise doubt that it would serve him as a passage to a better life. But, as he always answered me that he had no apprehension, his wife, fearing that he had some sentiment of pre-

garde qu'il n'y ait de la vanité à dire, je ne crains point la mort. A quoy il repliqua, interroge un peu ceux qui m'ont veu au [77] païs des Iroquois au milieu des tourmens, & ſur le point d'eſtre brûlé à petit feu; & tu ſçauras d'eux ſi j'ay iamais fait paroiſtre la moindre foibleſſe pour toutes les cruautez qu'on exerçoit ſur mon corps. Or ſi pour lors ie ne craignois point la mort, quoy que ie ne fuſſe pas ſi bien inſtruit de la vie future, & que ie n'euſſe pas l'aſſiſtance d'un Pere, & des Sacremens de l'Egliſe; pourquoy preſentement apprehenderois-ie de mourir! me voyant ſi puiſſamment apuyé, & Dieu m'ayant donné une ferme eſperance de revoir bien-toſt dans le Ciel mes enfans, qui ſont morts depuis peu, comme des Saints.

Il invoquoit ſouvent ſa fille qui eſtoit morte depuis deux ans en opinion de ſainteté; & luy diſoit, Gaoüendité ma fille, ſouviens toy [78] que tu m'as promis à l'heure de ta mort, que tu viendrois me ſecourir à la mienne, voicy l'heure qui s'approche, n'oublie pas ton pau[v]re pere.

Il avoit grande confiance à Saint Michel: il luy diſoit ſouvent, Grand Saint, c'eſt vous qui nous avez heureuſement conduit au lieu où nous demeurons à cette heure; nous ſommes ſur vos terres, regardez-moy comme un de vos ſujets, & comme tel deffendez moy des malins Eſprits. Quoy qu'il imploraſt ſouvent le ſecours de pluſieurs autres Saints; neantmoins ſa plus grande confiance eſtoit en la ſainte Famille de IESVS, de MARIE & de Saint IOSEPH: & il ne ceſſa de reciter leur Chapelet juſqu'à ce qu'il expira.

I'admiray ſur tous les excellens [79] actes de vertu, que faiſoit ce bon homme lors qu'il ſe voyoit proche

sumption, said to him, 'Ignace, take heed lest there be some vanity in saying, "I do not fear death."' To which he replied: 'Put a few questions to those who have seen me in the [77] country of the Iroquois,—in the midst of the torments, and on the point of being burned over a slow fire,—and thou shalt know from them whether I have ever shown the least weakness in the face of all the cruelties that were exercised on my body. Now if I did not fear death then,—although I was not so well instructed in the future life, and had not the help of a Father and of the Sacraments of the Church,—why should I fear to die now, when I see myself so powerfully sustained, and when God has given me a firm hope of soon seeing again, as Saints in Heaven, my children who died a short time ago?'

"He often invoked his daughter, who had died two years before with the reputation of sanctity, saying to her: 'Gaouendité, my daughter, remember [78] that thou didst promise me, at the time of thy death, that thou wouldst come and succor me at mine. That time is now at hand; do not forget thy poor father.'

"He had great confidence in Saint Michael, and would often say to him: 'Great Saint, it is you who have safely led us to the place where we now dwell. We are on your lands; regard me as one of your subjects, and, as such, protect me from the evil Spirits.' Although he often implored the aid of several other Saints, yet his greatest trust was in the holy Family of JESUS, MARY, and Saint JOSEPH; and, up to the moment of his death, he ceased not to tell his Beads to them.

"I admired above all the excellent [79] acts of

de ſa fin; & ie ne puis douter que ce ne fuſt un effet tout viſible de l'aſſiſtance toute extraordinaire que la ſainte Vierge luy donnoit à cette derniere heure. Tantoſt avec vne profonde humilité il demandoit pardon de ſes pechez: il offroit à la iuſtice divine pour effacer la peine qui luy eſtoit deuë, le mal qu'il ſouffroit: & tantoſt il vniſſoit ſes douleurs à celles du Sauveur mourant; il luy diſoit: Seroit-il raiſonnable, ô mon IESVS! que vous ſeul euſſiez ſouffert, & qu'vn pecheur tel que ie ſuis, n'endurât rien? Non certes, il faut que le criminel ſoit puny, puis qu'il a fait le mal. D'autres fois il baiſoit le Crucifix qu'il tenoit en main, & luy diſoit, helas Seigneur! ſans vous ie m'aurois iamais évité [80] les peines de l'Enfer: ſans vous ie n'aurois iamais eu aucune eſperance du Ciel. Ah combien vous ay-je couſté de ſang! ah combien avez-vous ſouffert pour me meriter la vie eternelle: mais helas! combien ay-ie eu de reconnoiſſance pour des bien-faits ſi ſignalez. Ie brûle du deſir d'aller au Ciel promptement pour vous en remercier durant toute vne eternité.

Dans l'accablement du mal où il eſtoit, comme il ne pouvoit plus porter à ſa bouche le Crucifix, il le tenoit collé ſur ſa poictrine: & n'ayant pas aſſez de force pour faire le ſigne de la Croix, comme on le fait d'ordinaire, il le faiſoit continuellement ſur ſon cœur. Dés que ie luy eu ſuggeré qu'il y avoit Indulgence pleniaire pour ceux qui à l'article de la mort invoquent, ou de [81] bouche, ou au moins de cœur, le ſacré nom de IESVS, il commença auſſi toſt à le prononcer; & il le faiſoit ſi ſouvent, que toutes les fois qu'il reſpiroit ce ſaint Nom ſortoit de ſa bouche: & on remarqua que ce fut la derniere action que fit ſon ame, au moment qu'elle ſortit de ſon corps.

virtue performed by this good man, when he saw himself near his end; and I cannot doubt that this was a very perceptible effect of the quite extraordinary aid rendered him by the blessed Virgin in this last hour. Now he would ask pardon for his sins, with profound humility, offering up to the divine justice the affliction he was then suffering, to offset the future punishment that was his due; and again he would unite his sufferings with those of the dying Savior, and say to him: 'Would it be reasonable, O my JESUS, that you alone should have suffered, and that a sinner like me should endure no pain? No, certainly; the criminal must suffer, since he has done wrong.' At other times, he would kiss the Crucifix that he held in hand, and say to it: 'Alas! Lord, without you I would never have escaped [80] the torments of Hell; without you I never would have had any hope of Heaven. Ah, how much blood I have cost you! Ah, how much you suffered, in order to earn for me the life eternal! But, alas! how much gratitude have I felt for such signal benefits? I burn with desire to go to Heaven at once, that I may thank you for this throughout all eternity.'

"In the extreme weakness which he suffered from his illness, as he could no longer carry the Crucifix to his lips, he held it clasped to his bosom; and, not having strength enough to make the sign of the Cross as it is ordinarily done, he made it continually on his heart. As soon as I suggested to him that there was plenary Indulgence for those who, at the point of death, invoke — either with [81] their lips, or at least in their hearts — the sacred name of JESUS, he began at once to pronounce it; and he

Comme il ſe ſentit baiſſé notablement, il dit à ſa femme, bon Dieu que le Pere me differe long-temps l'Extreme-Onction. Va luy dire, ie te prie, qu'il ſe haſte, car ie crains de n'avoir pas à temps ce Sacrement: eſt-ce qu'il penſe que m'eſtant confeſſé & communié, ie n'ay pas beſoin de ce ſecours, pour l'entiere abolition de mes crimes? Ah! que Dieu voit bien en moy d'autres pechez, que ceux dont ie me ſuis confeſſé. C'eſt ce qui me porte de [82] deſirer avec ardeur de recevoir ce dernier Sacrement, afin que par ſa vertu le reſte de mes fautes ſoit effacé. Comme il diſoit ces parolles, i'entray dans ſa Cabane avec la ſainte Hoſtie, & les ſaintes Huiles, pour luy donner le Viatique & l'Extreme-Onction. Ce fut alors qu'on vit un épanouïſſement ſur ſon viſage, & vne ioye toute extraordinaire; & qu'aprés avoir receu ſon Seigneur avec vne admirable pieté, il ſe diſpoſa luy-même à recevoir les ſaintes Onctions. Il forma auſſi de luy meſme les prieres par leſquelles il demandoit pardon à Dieu des fautes qu'il avoit commiſes dans chacune des parties du corps auſquelles on appliquoit les Huiles ſacrées.

Fort peu de temps aprés il tomba en agonie qui dura l'eſpace de deux heures, pendant laquelle il demeura [83] toûjours immobile, les mains iointes ſur la poitrine, ſans aucune violence; auſſi doucement qu'vne lampe, qui s'eſteint lors que l'huile luy manque: & enfin il ferma de luy meſme les yeux en rendant les derniers ſoûpirs.

La bonté de la ſainte Vierge qui avoit eu un ſoin ſi extraordinaire de l'aider à faire vne ſi belle mort, porta encore plus loin ſon aſſiſtance: car auſſi toſt que l'on eût porté à Quebec les nouvelles de ſon

did this so often that, every time he breathed, this holy Name issued from his lips. It was remarked that this was the last action his soul performed, at the moment of its leaving his body.

"As he felt himself very notably reduced, he said to his wife: 'Good God, how long the Father delays giving me Extreme Unction! Go, I pray thee, and tell him to make haste; for I fear I shall not have this Sacrament in time. Does he think that now, when I have confessed and received communion, I have no need of that aid for the entire remission of my crimes? Ah, how well God sees in me other sins than those that I have confessed! That is what makes me [82] ardently desire to receive this last Sacrament, in order that by its virtue the rest of my faults may be effaced.' While he was uttering these words, I entered his Cabin with the sacred Host and the holy Oils, to give him the Viaticum and Extreme Unction. It was then that there was seen a brightening of his countenance, and a quite extraordinary joy; and that, after receiving his Lord with an admirable piety, he himself made ready to receive the holy Unction. He also, of his own accord, uttered the prayers by which he asked pardon from God for the faults that he had committed in each part of his body to which the sacred Oil was applied.

"A very short time afterward, he fell into the death-agony, which continued for the space of two hours, during which he remained [83] constantly motionless, his hands clasped on his breast, without any violence—as gently as a lamp that goes out when the oil is exhausted. And at last he closed his eyes, of himself, as he breathed his last sighs.

"The kindness of the blessed Virgin, who had

trépas; elle inſpira à Monſeigneur l'Eveſque de luy faire un ſervice ſolennel dans la grande Egliſe Paroiſſiale. Auſſi toſt il donna ordre à un de nos Peres, de me mander que ie fiſſe apporter le corps à Quebec, pour l'y enterrer, aprés qu'on y auroit celebré la ſainte Meſſe pour le deffunt.

Le lendemain vingt-deuxiéme [84] de Fevrier Noſtre Seigneur modera la rigueur du froid qui avoit duré pluſieurs iours; mais iuſtement autant de temps qu'il en falloit pour apporter ce corps à Quebec, luy faire le ſervice, & l'enterrer. Puis le froid & le mauvais temps recommencerent tout de nouveau.

Ils n'y eut quaſi pas vn Habitant du Bourg des Hurons qui n'acompagnaſt le corps de leur bon Capitaine. Les hommes, les femmes & les enfans, tous voulurent luy rendre les derniers devoirs.

Mais lors qu'ils arriverent à Quebec, ils furent ſurpris de voir l'apareil avec lequel on fit le ſervice. Il y avoit quantité de torches allumées autour du corps; tout le Clergé aſſiſta à la grande Meſſe des morts, qu'on chanta avec les ceremonies les plus ſolemnelles de l'Egliſe. Mais [85] ſur tout, la preſence de Monſeigneur l'Eveſque, & la devotion avec laquelle il prioit pour le defunt, ravit tellement ces pauures gens, qu'ils ne ſçavoient s'ils devoient plûtoſt pleurer de ioye pour l'honneur qu'on rendoit à un de leurs compatriotes; que de triſteſſe, pour ſa mort.

Aprés qu'on eût mis le corps en terre, ſa femme qui avoit aſſiſté a toute la ceremonie, me tira à part, pour me mettre un grand collier de Pourcelaine de plus de quatre mille grains, avec vne peau d'Orignac tres bien peinte à leur façon, me diſant: Mon Pere,

taken such extraordinary pains to aid him in dying so beautiful a death, carried its aid still farther. For, as soon as the news of his decease had been carried to Quebec, it inspired Monseigneur the Bishop to hold for him a solemn service in the great Parish Church. He at once ordered one of our Fathers to commission me to have the body brought to Quebec, for burial there, after holy Mass should have been celebrated in that place for the deceased.

"On the following day, the twenty-second [84] of February, Our Lord moderated the severity of the cold, which had lasted for several days; but it was only for the exact length of time required for bringing this body to Quebec, performing the service, and burying it. Then the cold and stormy weather began anew.

"There was hardly an Inhabitant of the Huron Village, who did not accompany the body of their good Captain. Men, women, and children, all wished to render him the final respects.

"But, when they arrived at Quebec, they were surprised at seeing the solemnity with which the service was conducted. There were a great many lighted torches around the body, and all the Clergy took part in the high Mass for the dead, which was chanted with the most solemn ceremonies of the Church. But, [85] above all, the presence of Monseigneur the Bishop, and the devoutness with which he prayed for the deceased, so charmed those poor people that they knew not whether they ought rather to weep with joy at the honor rendered to one of their compatriots, or with sadness at his death.

"After the body had been laid in the ground, his wife, who had been present during all the ceremony,

ie n'ay iamais graces à Dieu, recherché des biens de la terre, mais ie vous advoüe que maintenant ie voudrois en avoir, pour les diſtribuer aux gens de bien, pour les engager à procurer au plus toſt par leurs prieres, l'entrée du Paradis [86] à mon mary. Ce Collier eſt pour la maiſon de Monſeigneur l'Eveſque, & pour la voſtre; & cette peau pour les Religieuſes Vrſulines & Hoſpitalieres, afin que tout ce que vous eſtes de ſerviteurs & de ſervantes de Dieu, vous continuiez à ſecourir de vos prieres l'ame du pauure defunt.

Deux iours aprés l'enterrement eſtant allé dans ſa Cabanne pour la conſoler, ie fus ſurpris de voir dans vne femme ſauvage, tant de tendreſſe enuers ſon defunt mary, & comme un deſir inſatiable de l'aſſiſter dans le beſoin qu'il pourroit auoir des ſuffrages des gens de bien. Elle avoit de reſte quelques hardes du defunt; des raquettes, vne belle ceinture, & un beau plat: elle me preſente ces choſes, me ſuppliant de les donner à quelque François que ie ſceuſſe eſtre homme de bien, [87] pour l'obliger par reconnoiſſance, à contribuer de ſes prieres à la deliurance de ſon cher mary, ſi peut-eſtre il eſtoit encore dans le Purgatoire. Ce bon cœur me toucha ſi fort, que i'eus de la peine à retenir mes larmes; & j'avois vne merueilleuſe conſolation de trouver parmy la Barbarie, tant de pieté enuers l'ame d'vn mary defunt. Ie ne doute nullement que ſi elle eût herité de luy des treſors, tels que les grands Seigneurs en laiſſent à leurs heritiers en mourant, elle ne les euſt pas moins diſtribuez pour le ſoulagement de ſon ame, qu'elle fit ce petit meuble qu'il luy avoit laiſſé.

Ils s'entraimoient chreſtiennement, & avec vne

drew me aside in order to put on me a great collar of more than four thousand beads of Porcelain, together with a Moose-skin, very well painted after their fashion,—saying to me: 'My Father, I have never, thank God, sought worldly goods; but I confess to you that now I would like to have some, in order to give them out to good people, that I may engage them to procure by their prayers, at the earliest moment, my husband's entrance into Paradise. [86] This Collar is for Monseigneur the Bishop's house and for yours, and this skin for the Ursuline and Hospital Nuns,—in order that all of you who are servants of God, both men and women, may continue to aid with your prayers the soul of the poor departed.'

"Two days after the burial, going into her Cabin to comfort her, I was surprised to see in a savage woman so much tenderness toward her deceased husband; and an insatiable desire, so to speak, to help him in the need that he might have of the suffrages of good people. She had remaining some of the dead man's clothes, his snowshoes, a beautiful belt, and a handsome dish. These things she presented to me with the request that I should give them to some Frenchman whom I knew to be a good man, [87] in order to oblige him, out of gratitude, to contribute his prayers to the deliverance of her dear husband, if perchance he were still in Purgatory. This good heart so deeply moved me that I had difficulty in restraining my tears; and I felt a marvelous consolation at finding amid Barbarism so great piety toward the soul of a departed husband. I have not the slightest doubt that, if she had inherited from him treasures such as great Lords leave to

telle deference l'un enuers l'autre, qu'elle m'a aſſeuré qu'en vingt ans, qu'ils avoient veſcu enſemble, iamais ils n'avoient [88] eu le moindre mécontentement l'un de l'autre. Elle avoit remarqué en luy vne ſi grande douceur pour tout le monde, qu'ayant ſouuent eſté aſſez mal traité par des perſonnes emportées iamais il ne s'en eſtoit reſſenty, quoy qu'il fuſt tres courageux, & intrepide dans le peril. Et il répondoit a ceux qui l'acuſoient de l'âcheté en ces rencontres, que la generoſité chreſtienne ne nous apprend pas à nous vanger autrement de nos ennemis, qu'en faiſant du bien à ceux de qui nous auons receu du mal.

Tous les Hurons & les François qui connoiſſoient ce bon Ignace, le regretent beaucoup à cauſe de ſes belles qualitez, qui éclatoient particulierement depuis trois ans, qu'il fut creé le Capitaine de ſa Nation. Il ſeroit difficile d'expliquer combien [89] il s'eſt dignement acquité de cette charge; tant en ce qui regardoit le culte divin, qu'en ce qui eſtoit de la Police. Il ne perdoit aucune occaſion de parler en faveur de la Foy dans toutes les aſſemblées qu'il convoquoit pour deliberer des affaires publiques. Ce qu'il faiſoit particulierement quand il y avoit des Iroquois, ou d'autres eſtrangers encore infideles. Nous avons ſceu par les Lettres de nos Peres qui ſont aux Iroquois que des Ambaſſadeurs venus de leur païs à Quebec, avoient aſſeuré à leur retour, qu'apres avoir entendu Ignace parler de la Foy Chreſtienne, ils eſtoient demeurez convaincus de la verité de noſtre Religion, & qu'ils ne pouvoient plus douter de ce que nous leur diſions.

Au reſte, il n'entretenoit pas ces [90] eſtrangers des veritez de l'Evangile indifferemment en tout

their heirs at death, she would have distributed them for the relief of his soul, not less than she did that little outfit that he had left her.

"They loved each other with Christian affection, and with such deference, the one toward the other, that she assured me that, in the twenty years they had lived together, they had never [88] had the least discontent with each other. She had remarked in him so great gentleness for every one that, although he had often been maltreated by quick-tempered persons, he had never resented it, although he was very courageous and intrepid in danger. And he would reply to those who accused him of cowardice on these occasions, that Christian generosity does not teach us to take vengeance on our enemies in any other way than by doing good to those from whom we have received injury.

"All the Hurons, and the French who knew this good Ignace, mourn him greatly because of his fine qualities, which had shone out particularly during the last three years, during which he had been Captain of his Nation. It would be difficult to explain how [89] worthily he acquitted himself of this trust, both in matters of divine worship and in those that had to do with Government. He lost no opportunity to speak on behalf of the Faith in all the assemblies that he convoked to deliberate on public affairs. And this he would especially do when there were Iroquois present, or other strangers who were still unbelievers. We have learned, through the Letters of our Fathers who are among the Iroquois, that some Ambassadors who came from their country to Quebec had, on their return, asserted that, after hearing Ignace speak on the Christian Faith, they

temps: mais il choiſiſſoit particulierement la nuit, lorſqu'ils eſtoient debarraſſez des affaires & des viſites; C'eſtoit en ce temps de repos que ce pieux Capitaine prenoit plaiſir de paſſer deux ou trois heures entieres de la nuit à leur expliquer nos myſteres, ſans que jamais ils s'ennuyaſſent de l'entendre: au contraire l'impatience qu'ils avoient de ſçavoir la ſuite de ce qu'ils avoient commencé, leur faiſoit ſouhaitter la nuit du lendemain pour entendre Ignace.

D'abord qu'il vid une Egliſe dans ſon Bourg, baſtie en l'honneur de la ſainte Vierge, il montra un deſir nonpareil de. faire contribuer ſes Compatriotes à ſa decoration: & pour leur en donner l'exemple, il [91] commença tout le premier à payer tres-exactement les dixmes de ce qu'il avoit recueilly: en quoy il fut ſuivy de tout le reſte des habitans du Bourg. Ce fut luy auſſi qui s'eſtant apperceu que les François tous les Dimanches, offroient un pain benît avec quelque peu d'argent, ſolicita tous les Hurons de les imiter, & de donner à l'offrande, au lieu d'argent, de la pourcellaine qui eſt la monnoye de leur païs.

Lors qu'un flambeau eſt ſur le point de s'eſteindre, il iette ordinairement une clarté plus lumineuſe; ainſi le bon Ignace, un mois auparavant qu'il tombaſt dans la maladie dont il eſt mort, donna des marques de ſa pieté tout à fait éclatantes. Comme il m'eût entendu dire une fois dans une exhortation qu'il falloit faire pendant la [92] ſanté le plus de bonnes œuvres que l'on pouvoit, parce que durant la maladie on a de la peine à penſer meſme à d'autres choſes qu'à ſon mal; il profita tellement de cét advis, que deſlors il commença à augmenter notablement ſes prieres, tant

had been convinced of the truth of our Religion, and could no longer entertain doubts in regard to what we told them.

"He did not, however, talk to these [90] strangers on the truths of the Gospel without discrimination, or at all times; but chose especially the night-time, when they were freed from business and visits. It was in this time of rest that that pious Captain took pleasure in passing two or three entire hours of the night in explaining our doctrines to them, without their ever growing tired of hearing him; on the contrary, the impatience they felt to know the sequel of what they had begun, made them wish for the next night, in order to hear Ignace.

"As soon as he saw a Church in his Village, built in honor of the blessed Virgin, he showed an unparalleled desire to have his Compatriots contribute to its decoration; and, in order to set them the example, he [91] began the very first to pay, with great exactness, the tithes of what he had earned. In this he was followed by all the rest of the inhabitants of the Village. It was he also who, perceiving that the French offered every Sunday a blessed loaf, with a little money, urged all the Hurons to imitate them, and to give as an offering, instead of money, porcelain, which is the currency of their country.

"When a torch is on the point of dying out, it ordinarily casts a more brilliant light; so the good Ignace, a month before he was taken with the illness of which he died, gave some altogether remarkable tokens of his piety. As he had once heard me say, in an exhortation, that one must, during his [92] health, perform as many good works as he can,—because, in time of sickness, one finds it hard even to

dans l'Eglife que dans fa Cabanne. Il fembloit à le voir, dit fa femme, qu'il fift comme des gens, lefquels avant que d'entreprendre un long voyage, ont un empreffement extraordinaire à fe pourvoir de quantité de provifions, qui leur font neceffaire fur le chemin.

Les neuf derniers iours de fa vie, fa Cabanne eftoit toûjours pleine de monde, tãt de Sauvages, que de François, qui venoient pour le confoler: & tous en retournoient grandement edifiez de la patience & de la douceur avec laquelle ils le voyoient [93] fouffrir fon mal, lequel eftoit fi violent, qu'il l'empefchoit mefme de refpirer. Iamais on ne l'entendit fe plaindre; iamais il ne refufa ny feignée, ny medecine, ny autres remedes, pour amers & pour difficiles qu'ils fuffent; iamais il ne fit paroiftre aucun chagrin fur fon vifage, au contraire, on remarquoit en luy une égalité qui eftoit inalterable.

Quelques Hurons en confervent encore à prefent une fi douce memoire, qu'ils me difent de temps en temps, ô que ie meure comme Ignace! ô mon Pere, comment pourray-ie mourir de la mort de ce faint.

Vne bonne Chreftienne nommée Helene, me difoit aujourd'huy, j'ay veu en la perfonne d'Ignace la verité de ce que vous difiez il y a quelque temps, que l'on meurt [94] comme on a vefcu. Ignace a toûjours vefcu dans les fentimens d'une pieté exemplaire envers Dieu, d'une charité ardante à l'égard de fes freres, & d'une extraordinaire bonté pour tout le monde: & c'eft avec ces difpofitions que nous l'avons veu mourir.

Ceux qui ont plus profité de fa mort, font fes parens: il les appella tous un peu avant que de perdre

think of other things than one's disease,—he profited by this advice to such an extent that from that hour he began to make a notable increase in his prayers, in the Church as well as in his Cabin. 'To look at him,' said his wife, 'it seemed as if he were doing as people do who, before undertaking a long journey, exercise an extraordinary diligence in providing themselves with a great store of provisions that are necessary for them on the way.'

"During the last nine days of his life, his Cabin was always full of people, Savages as well as Frenchmen, who came to comfort him; and all returned thence greatly edified at the patience and gentleness with which they saw him [93] endure his suffering, which was so violent that it even prevented him from breathing. Never was he heard to complain; never did he refuse either bleeding, or medicine, or any other remedies, however bitter or hard to endure they might be. Never did he show any fretfulness in his countenance; on the contrary, there was observed in him an even temper that was imperturbable.

"Some Hurons preserve, even now, so sweet a remembrance of him that they say to me from time to time: 'Oh, may I die like Ignace! Oh, my Father, how shall I be able to die the death of that saint?'

"A good Christian named Helene said to me today: 'I saw in the person of Ignace the truth of what you said some time ago,—namely, that one dies [94] as one has lived. Ignace has always lived in sentiments of exemplary piety toward God, of ardent charity in regard to his brothers, and of extraordinary goodness toward all the world; and it is in this disposition that we saw him die.'

"Those who profited most by his death are his

la parole, pour leur dire; C'eſt à cette heure, mes chers parens, que ie connois avoir mal employé mes affections, en aimant le bien de la terre: Ie ne vois rien maintenant d'aimable à ma mort, que le peu de bonnes œuures de ma vie paſſée. Rien ne me donne preſentement de la conſolation, que de certains petits ſervices que j'ay rendus à Dieu, & à mon prochain. Deſabuſez [95] vous à mes dépens, mes bons amis, n'aimez & ne recherchez rien en ce monde, que ce qui pourra vous réjouïr à voſtre mort. Ce peu de mots a fait vne telle impreſſion ſur l'eſprit de ces pauures Sauvages, qu'ils ne parlent quaſi d'autres choſes, que de mépriſer tous les biens de fortune, & de n'eſtimer que les bonnes actions qui nous peuuent adoucir les amertumes de la mort.

Le frere du defunt me vint trouver dans l'Egliſe, un peu aprés qu'il eut expiré, pour me prier de prendre le meſme ſoin pour luy, & pour ſes autres parens, que j'avois pris pour Ignace, qu'ils eſtoient bien reſolus de l'imiter, & de correſpondre à mes ſoins, autant qu'avoit fait celuy dont Dieu avoit diſpoſé.

Sa charité pour le prochain a eſté remarquable: lorſque les Hurons [96] n'avoient point de champs à ſemer leur bled d'Inde, ayant eſté chaſſez par les Iroquois, de ceux qu'ils auoiẽt defrichez à l'Iſle d'Orleans: quantité d'habitans François en offroient au bon Ignace; car ils l'aimoient. Il acceptoit volontiers leurs offres, avec beaucoup de civilité & de remercimens: mais le plûtoſt qu'il le pouvoit, il diſtribuoit ces terres aux pauures vefves, & aux familles les plus incapables de s'en procurer; & il ne s'en reſervoit pour luy, qu'apres que tout le monde

relatives, all of whom he called to him, a little before losing his speech, to say to them: 'Now it is, my dear relatives, that I am conscious of having used my affections ill in loving worldly good. I see nothing worth loving, now that I am dying, except the few good deeds of my past life. Nothing gives me any consolation at present, except certain little services that I have rendered to God and to my neighbor. Undeceive [95] yourselves at my expense, my good friends; love and seek for nothing in this world except what can give you joy at your death.' These few words made such an impression on the minds of those poor Savages, that they speak of almost nothing else than contempt for all the blessings of fortune, and esteem for only the good deeds that can sweeten for us the bitterness of death.

"The brother of the deceased came and sought me in the Church, a little after his death, in order to beg me to take the same pains in his behalf, and in behalf of his other relatives, as I had for Ignace,—saying that they were fully resolved to imitate the latter, and to respond to my efforts to the same extent as had he of whom God had made disposition.

"His charity toward his neighbor was remarkable. When the Hurons [96] had no fields for sowing their Indian corn, having been driven out by the Iroquois from those that they had cleared on the Island of Orleans, a great many Frenchmen offered some to the good Ignace; for they loved him. He, with much civility and many thanks, willingly accepted their offers; but distributed these lands, so far as he could, to poor widows and to the families least able to procure any for themselves,—reserving some for himself only after every one had been provided for.

en eſtoit pourveu. Lors qu'il revenoit de la chaſſe, il diſtribuoit quaſi tout ce qu'il en rapportoit à ceux qui en avoient beſoin, & particulierement aux malades. Si quelques habitans François s'adreſſoient à luy, pour achepter de ſon bled pour ſemer, il n'en vouloit iamais rien prendre, s'eſtimant [97] trop heureux d'auoir occaſion en ce peu de choſe, de reconnoiſtre l'amour que tous les François luy portoient.

Quand il arrivoit quelque querelle entre ceux de ſa Nation, il n'eſt pas croiable avec combien de zele il s'employoit à les accommoder, & à empeſcher le deſordre qui en pouvoit arriver.

Toutes les Feſtes & tous les Dimanches ſa Cabanne eſtoit pleine de François, qui eſtant venus de loin pour aſſiſter à la Meſſe, s'y alloient chauffer en attendant qu'on la commençaſt. Cela l'incommodoit tellement, que le plus ſouvent ny luy, ny ſa femme, ny ſes enfans, ne pouvoient s'aprocher du feu, qui eſtoit occupé par tant d'étrangers; ſans que pourtant il montraſt iamais la moindre froideur à ces hoſtes importuns; [98] non pas meſme eſtant au lit de la mort; lors qu'vn François eſtant venu pour ſe chauffer à l'ordinaire, & ne ſçachant pas l'eſtat de noſtre malade, il ſe mit deuant luy, & ſans y prendre garde, ſecoüa ſur luy toute la neige dont il eſtoit couvert; ſans que iamais Ignace en fit paroiſtre aucun mécontentement.

QUELQUES AUTRES REMARQUES TOUCHANT CETTE MISSION HURONE.

La petite verolle a depuis un an furieuſement deſolé cette colonie. Les Montagnais & les Algonquins en ſont quaſi tous morts. Nos Hurons

Whenever he returned from the chase, he distributed almost all that he brought back among those who had need of it, and especially among the sick. If some French settlers made application to him to buy some of his corn for planting, he would never take anything for it, esteeming himself [97] too happy to have an opportunity, in this small matter, to acknowledge the affection that all the French bore him.

"Whenever any quarrel arose among those of his Nation, it is incredible with what zeal he engaged in reconciling the disputants, and checking the disorder that might arise from the strife.

"On every Feast and Sunday, his Cabin was full of Frenchmen, who, coming from a distance to attend Mass, went there to warm themselves while waiting till the service should begin. This inconvenienced him so greatly that, most often, neither he nor his wife nor his children could get near the fire, there being so many strangers around it. And yet he never showed the least coldness to these annoying guests, [98] even when he was on his death-bed, and a Frenchman — coming in to warm himself, as usual, and not knowing our patient's condition — took his place before him, and, without giving any heed to the matter, shook upon him all the snow with which he was himself covered. Ignace never showed any displeasure at this."

SOME OTHER REMARKS TOUCHING THIS HURON MISSION.

"A YEAR ago, the smallpox terribly ravaged this colony; and the Montagnais and the Algonquins almost all died from it. Our Hurons, who

qui en ont eſté preſque tous atteints, attribuent leur gueriſon à Noſtre Dame de Foy, qui ayant daigné choiſir leur petite Egliſe, pour le lieu de ſa demeure, a bien [99] voulu les prendre auſſi tous à ſa protection. Ie n'ay perdu que quatre perſonnes en tout le temps qu'à duré cette contagion.

De ce petit nombre a eſté Mathieu Atarannoüenta, lequel d'Eſau que nous l'apellions autrefois, à cauſe de ſa fierté, eſtoit devenu un Iacob durant ſa maladie, qui a duré ſix mois, & qui luy cauſoit des incommoditez incroyables. Ie l'ay veu environ un mois tellement couvert de petite verolle, qu'il n'avoit aucune partie de ſon corps qui en fuſt exempte. Il a paſſé un autre mois dépoüillé de ſa peau. qui luy fut enlevée par la violence de ce mal: & il demeura ainſi tout en ſang, au milieu des grands froids, & preſque tout nud. Apres cela il fuſt attaqué d'vne pleuriſie; en ſuite d'un aſtme qui le ſuffoquoit, & luy oſtoit la [100] reſpiration. Neantmoins parmy de ſi grands maux, ie n'ay iamais pû découurir en luy aucune marque d'impatience: & luy eſtant échapé un iour de dire ces paroles; ô mon Dieu, que mes douleurs ſont de longue durée! Incontinent il ſe reprït ſoy meſme, en diſant, pardon, mon Seigneur, que viens-je de dire? n'y ayez point d'égard. Oüy, mon Dieu! ſi ce n'eſt pas aſſez de ſouffrir encore tout le Printemps prochain, pour l'expiation de mes pechez: prolongez mes douleurs autant qu'il vous plaira.

Vne nuit que i'eſtois couché dans ſa Cabanne, pour l'aſſiſter; ie l'entendois apoſtropher le Crucifix, en ces termes. O IESVS mon Sauveur, que de peines vous auez pris pour moy, vous qui eſtiez ſi ſaint!

were nearly all attacked by this disease, attribute their recovery to Our Lady of the Faith, who, having deigned to choose their little Church for the place of her abode, was [99] pleased also to take them all under her protection. I lost only four persons in all the time during which this contagion lasted.

"Of this little number was Mathieu Atarannouenta, who, from being an Esau,—as we used to call him formerly, because of his haughty bearing,—had become a Jacob during his illness, which continued six months, and caused him incredible sufferings. For about a month I saw him so completely covered with smallpox that he had no part of his body free from it. He passed another month bereft of his skin, which was taken from him by the violence of this disease, and he remained thus, all covered with blood and almost entirely naked, in the midst of intense cold. After that, he was attacked with a pleurisy; and then with an asthma, that suffocated him and made him unable to [100] breathe. Nevertheless, amid such great afflictions I was never able to detect in him any sign of impatience; and one day when there escaped from him these words, 'O my God, how long my sufferings last!'—immediately he checked himself, saying, 'Pardon, my Lord; what have I just said? Do not heed it. Yes, my God, if it is not enough to suffer all next Spring also, in expiation of my sins, then prolong my pains as long as it shall please you.'

"One night, when I had gone to bed in his Cabin, in order to aid him, I heard him address the Crucifix in these terms: 'O JESUS, my Savior, how much suffering did you take upon yourself for me, you

Faut-il donc que ie ſois ſi ſenſible aux [101] ſouffrances, moy qui ne ſuis q[u]'vn grand pecheur. Ce qu'il pronçoit avec tant de devotion, en baiſant ſon Crucifix, qu'il euſt attendry les cœurs les plus endurcis de ceux qui l'auroient veu.

Ie ne puis obmetre ce que fit Marie Gandigonhra, à la mort de ce ieune homme; Elle & ſa mere avoient eu toute la charge de ce pauure chreſtien, durant tout le cours de ſes maladies, ſans aucune eſperance de gain, ny ſans aucune obligation que celle que nous impoſe la charité du prochain: & cependant à cauſe ſeulement qu'il eſtoit mort dans leur Cabane, elles auoient de la peine à laiſſer enlever ſon corps hors de chez elles, pour luy donner la ſepulture, ſans luy offrir quelque choſe pour faire prier Dieu pour le repos de ſon ame. Cette bonne fille [102] deſtina à cette œuure de charité vne belle couverture de ratine rouge, dont elle s'habilloit les bõnes feſtes: mais ſa mere eût de la peine à y conſentir. I'eus connoiſſance de cette petite diſpute, & y voulus remedier en cette ſorte. Ie dis à la mere que ie ne voulois point que ſa fille ſe privaſt de l'vnique habillement honneſte qu'elle pouvoit auoir: mais qu'elle donnaſt plûtoſt un Collier de Pourcelaine, afin que l'on priaſt Dieu pour l'ame du defunt; & que ſous main ie le leur rendrois, ſans que pourtãt le defunt y perdiſt rien, pour lequel ie dirois, & ferois dire les Meſſes qu'il falloit. La mere fut ravie de ce petit accommodement; mais l'ayant propoſé à ſa fille, elle la renuoya bien loin. Comment, ma mere, luy dit-elle, n'aurions-nous point de honte au iour du iugement [103] de paſſer pour des hypocrites? Pourrions-nous ſouffrir le reproche que nous feroit noſtre

who were so holy! Ought I, then, to be so sensitive to [101] suffering,—I, who am only a great sinner?' He uttered these words so devoutly, kissing his Crucifix the while, that he would have softened the most hardened hearts in those who might have seen him.

"I cannot omit what Marie Gandigonhra did, at the death of this young man. She and her mother had had entire charge of this poor Christian during the whole course of his maladies,—without any hope of gain, and without any obligation other than that which charity toward our neighbor imposes upon us. And yet, simply because he had died in their Cabin, they could not bear to let his body be taken away from their home for burial, without offering for him something to secure prayers to God for the repose of his soul. That good girl [102] set aside for this deed of charity a fine red ratteen blanket, in which she was wont to attire herself on high feasts; but her mother would hardly consent to it. I gained a knowledge of this little dispute, and wished to settle it in this wise. I told the mother that I was unwilling her daughter should deprive herself of the only decent garment that she was able to have; but that she should rather give a Porcelain Collar, in order that prayers might be offered to God for the soul of the departed; and that I would give it back to them privately,—without, however, any loss as far as the deceased was concerned, for whom I would say and cause to be said the necessary Masses. The mother was delighted with this little arrangement; but, upon proposing it to her daughter, the latter spurned her indignantly. 'How, my mother?' said she; 'would we not be ashamed, on the day of judgment,

Iuge, d'avoir voulu paroiſtre liberales & miſericordieuſes envers le pauure trepaſſé, quoy qu'en effet nous n'euſſiõs rien donné pour luy? Non, non, ma mere, il ne faut point vſer de ces adreſſes ny des ſupercheries avec Dieu. Ie ſuis d'advis que nous donnions tout de bon au Seigneur de nos vies, ce que nous auons de plus cher, afin qu'au plûtoſt il ayt pitié de l'ame du pauure Mathieu. La mere ſe laiſſa vaincre par le zele de la fille, & la charité l'emporta par deſſus l'épargne qu'elle vouloit faire en cette occaſion.

Au reſte cette devotion envers les ames du Purgatoire fait vne telle impreſſion ſur le cœur de nos Hurons, qu'ils ne craignent plus [104] maintenant la pauureté pour les incommoditez qu'elle leur apporte; mais ſeulement à cauſe qu'elle leur oſteroit le moyen de faire des preſens pour honorer la mort de leurs proches, & leur procurer des Prieres & des Meſſes. Il y en a meſme qui ſe laiſſeroient plûtoſt mourir de faim, que d'engager ou de vendre certains meubles qu'ils ont deſtiné au ſoulagement de ceux de leur famille qui doivent mourir avant eux. Quand ils reviennent de la chaſſe, i'ay ſouvẽt remarqué que des peaux qu'ils en raportent, ils en employent vne bonne partie à achepter de la Pourcelaine qu'ils mettent en reſerve, pour l'apliquer à ces bonnes œuures.

Quelques perſonnes de pieté ont remarqué qu'il n'eſt guere de villes parmy les Chreſtiens, où il n'y ayt [105] quelque Egliſe ou Chapelle, dans laquelle le Fils de Dieu prend plaiſir d'honorer ſa ſainte Mere, par vne infinité de graces qu'il y accorde à ceux qui y viennent implorer le ſecours de cette grande Reyne. C'eſt ce qu'on éprouue preſentement à Quebec.

[103] to pass for hypocrites? Could we bear the reproach, which our Judge would make us, of having tried to seem liberal and compassionate toward the poor deceased, although in reality we had given nothing for him? No, no, mother, we must not use these tricks and frauds with God. I am of opinion that we should give the Lord of our lives the dearest thing we have, in all sincerity,—in order that he may, at the earliest moment, take pity on the soul of poor Mathieu.' The mother allowed herself to be overcome by her daughter's zeal, and charity gained the victory over the economy which she wished to practice on that occasion.

"As for others, this devotion for the souls in Purgatory makes such an impression on the hearts of our Hurons that they now no longer fear [104] poverty for the sufferings that it causes them, but simply because it would deprive them of the means of making presents, to honor the deaths of their relatives, and procure them Prayers and Masses. There are even some who would let themselves die from hunger, sooner than pawn or sell certain articles that they have set aside for the assistance of relatives who shall die before them. When they return from the chase, I have often noticed that, of the skins that they bring back, they use a good part in buying Porcelain, which they keep in reserve, in order to apply it to these good works.

"Some persons of piety have remarked that there are scarcely any towns, among Christians, where there is not [105] some Church or Chapel in which the Son of God takes pleasure in honoring his holy Mother by an infinite number of favors that he there grants to those who come thither to implore this

L'an paſſé on envoya à noſtre R^d^ Pere ſuperieur vne ſtatuë de la bien heureuſe Vierge, faite du cheſne dans lequel il y a pluſieurs années qu'on trouva vne Image miraculeuſe de Noſtre Dame de Foy, prés de la ville de Dinan, au païs de Liege: & comme ceux qui envoioient cette ſtatuë avoient témoigné qu'ils ſouhaitoient qu'elle fuſt placée en quelque Chapelle où les Sauvages font ordinairement leurs exercices de pieté, afin qu'ils y puiſſent honorer la Mere de Dieu, & luy [106] demander les graces neceſſaires pour la converſion de tout ces peuples de la Nouvelle France; Le R. Pere ſuperieur ne douta point que la Divine Providence ne luy euſt ménagé ce precieux don, pour vne petite Egliſe qu'on venoit d'achever dans vne Bourgade des Hurons, éloignée d'vne lieuë & demie de Quebec, que Monſeigneur nôtre Eveſque avoit voulu qu'on dediaſt à Noſtre-Dame, ſous le titre de l'Annonciation.

Cette Image de la ſainte Vierge fut ſolemnellement expoſé le iour de la Natiuité de la tres ſaïnte Vierge, que la premiere Meſſe ſe dit en cette Chapelle, & tout ce qui y eſtoit de Sauvages luy offrirent en meſme temps, & cette petite Egliſe, qu'ils luy avoient baſtie, & leurs cœurs pour un temple vivant de ſon Fils IESVS-CHRIST.

[107] Cette Mere de miſericorde nous a fait voir clairement qu'elle avoit agreé l'offrande de ces bonnes gens, & le deſir qu'ils ont fait paroiſtre de la voir honnorée en ce lieu. Et certes on auroit de la peine à croire combien en ſuite cette Chapelle fut frequentée. Les Dimanches & les Feſtes il y vient de toutes parts tant de Pelerins, des habitations Françoiſes, qui ſont meſme les plus éloignées, que

great Queen's aid. That is now being experienced at Quebec.

"Last year there was sent to our Reverend Father superior a statue of the most blessed Virgin, made from the oak in which, many years before, was found a miraculous Image of Our Lady of the Faith, near the town of Dinan, in the district of Liege. As those who sent this statue had manifested their desire that it should be placed in some Chapel where the Savages ordinarily perform their exercises of piety,—in order that they might there honor the Mother of God, and [106] ask from her the grace needful for the conversion of all those peoples of New France,—the Reverend Father superior doubted not that Divine Providence had procured him this precious gift for a little Church that had just been completed in a Village of the Hurons, a league and a half distant from Quebec, which Monseigneur our Bishop had desired that we should dedicate to Our Lady, under title of the Annunciation.

"This Image of the blessed Virgin was solemnly unveiled on the day of the Nativity of the most blessed Virgin,—when the first Mass was said in that Chapel, and all the Savages who were there offered her, at the same time, both that little Church which they had built for her, and their hearts as a living temple to her Son JESUS CHRIST.

[107] "That Mother of mercy made us see clearly that she had accepted the offering of those good people, and had approved the desire they manifested to see her honored in that place. And certainly one would hardly believe how that Chapel has been frequented since then. On Sundays and Feasts there come hither from all parts so many Pilgrims, even

ſouvent ils ne peuvent pas tous y entrer. Pluſieurs y font des neufaines entieres, & d'autres qui ne peuvent pas quitter pour un ſi long temps leur ménage, ſubſtitu[t]ent en leur place de bons Chreſtiens Hurons, pour rendre à la ſainte Vierge durant neuf iours, les reſpects qu'ils voudroient eux-meſmes luy preſenter.

Cette devotion envers la Vierge [108] ne ſe termine pas ſeulement à reciter en ſon honneur quelques prieres: elle paſſe iuſques aux effets. Il n'y a quaſi pas un des Habitans de cette coſte, pour pauvre qu'il ſoit, qui ne ſe ſoit efforcé de luy preſenter quelque choſe.

La Mere de miſericorde a trop de bonté pour ne pas reconnoiſtre la ferveur de ces bonnes gens, par des faveurs toutes extraordinaires. Comme le détail de ſes graces, & de la devotion de ces bonnes gens ſeroit trop long à faire, nous le reſerverons pour quelque autre occaſion.

Fin de la premiere partie.

from the French settlements that are farthest distant, that often they cannot all find entrance. Some observe there entire novenas; and others, who cannot leave their domestic affairs for so long a time, substitute in their places good Huron Christians, to pay to the blessed Virgin, during nine days, the respects which they themselves would like to render her.

"This devotion toward the Virgin [108] does not end merely in reciting some prayers in her honor; it goes even to actual deeds. There is hardly one of the Inhabitants of that region, however poor he may be, who has not exerted himself to present something to her.

"The Mother of mercy has too much kindness not to acknowledge the fervor of those good people, by favors that are quite extraordinary. As the account of her graces, and of the devotion of those good people, would be too long to give, we will reserve it for some other occasion."

End of the first part.

De la Miſſion des Martyrs
dans le Pais d'Agnié
ou des Iroquois
Inferieurs.

Of the Mission of the Martyrs in the Country of Agnié, or of the Lower Iroquois.

[111] CHAPITRE V.

DE LA MISSION DES MARTYRS DANS LE PAÏS D'AGNIÉ OU DES IROQUOIS INFERIEURS.

§. I. DE LA GUERRE DES AGNIÉS AVEC LA NATION DES LOUPS.

LE Pere Iean Pierron qui a le ſoin de cette Miſſion, a luy meſme écrit ce qui ſuit:

Vne des choſes des plus conſiderables que i'aye à eſcrire, eſt l'attaque de Gandaoüagué, qui eſt l'une de nos meilleures Bourgades, & la plus avancée vers le païs ennemy. Le dix-huitiéme d'Aouſt 1669. trois cens de la Nation des Loups, qui habitent le long de la Mer, vers Baſton dans la nouvelle Ang[l]eterre, ſe preſenterent devant la Palliſſade dés la pointe du iour, & commencerent à faire une ſi furieuſe décharge [112] de fuzils, que les balles perçant & les pieux & les cabannes, éveillerent bien-toſt les hommes, les femmes & les enfans, qui eſtoient alors quaſi tous profondemẽt endormis. Les hommes prirent auſſi-toſt le fuzil & la hache en main, & pendant qu'ils deffendoient la palliſſade, les femmes eſtoient les unes à faire des balles, & les autres à s'armer de couſteaux & d'armes deffenſives, s'il arrivoit quelque irruption.

Quatre Iroquois furent tuez d'abord dans la chaleur du combat, & deux bleſſez, dont l'un mourut fort peu de temps apres. Le Bourg voiſin allarmé prend la fuitte de toutes parts, & porte la nouvelle à

[111] CHAPTER V.

OF THE MISSION OF THE MARTYRS IN THE COUNTRY OF AGNIÉ, OR OF THE LOWER IROQUOIS.

§1. OF THE WAR OF THE AGNIÉS WITH THE NATION OF THE LOUPS.

FATHER Jean Pierron, who has charge of this Mission, has himself written what follows:

"One of the most important things I have to write is the attack on Gandaouagué, which is one of our best Villages, and situated nearest to the enemy's country. On the eighteenth of August, 1669, three hundred of the Nation of the Loups—who live along the Sea, toward Baston, in new England—presented themselves at daybreak before the Palisade, and began to make so furious a discharge [112] of musketry that the balls, piercing both the stockade and the cabins, soon awakened men, women, and children, almost all of whom were, at the time, sound asleep. The men at once took gun and hatchet in hand; and, while they defended the palisade, the women began, some to make bullets, and others to arm themselves with knives and defensive weapons, in view of an irruption.

"Four Iroquois were killed at the outset, in the heat of the combat; and two were wounded, one of whom died a very short time afterward. The neighboring Village, alarmed, took flight in all directions, and carried to Tionnontoguen, distant four leagues from those first two Forts, the news that the

Tionnontoguen, eſloigné de quatre lieuës de ces deux premiers Forts, que tout le païs eſtoit perdu, que Gandaoüagué eſtoit aſſiegé par une armée de Loups, que toute la ieuneſſe eſtoit déja par terre, & que peut eſtre Gandagaro, qui eſt le Fort voiſin, eſtoit à preſent à l'extremité.

Cette nouvelle s'eſtant répanduë par tout le païs, dés les huits heures du matin nos Guerriers ſans ſe troubler, s'habillent [113] promptement de tout ce qu'ils ont de plus precieux, ſelon la couſtume qu'ils obſervent en ces rencontres: & tous, ſans aucun autre chef; qui les commande que leur propre courage, donnent avec force ſur l'ennemy.

Ie fus des premiers à marcher, pour voir ſi parmy tout le carnage qui ſe faiſoit aux palliſſades du Bourg, & où tant d'ames infidelles ſe perdoient, ie ne pourrois pas en ſauver quelqu'une.

A noſtre arrivée nous n'entendiſmes que des cris lugubres, ſur la mort des plus braves de ce Bourg: l'ennemy s'eſtoit déja retiré apres deux heures environ de combat fort opinionaſtre de part & d'autre. Il n'y eût qu'un ſeul guerrier de la Nation des Loups qui demeura ſur la place; & ie vis qu'un Barbare, luy ayant coupé les mains & les pieds, l'écorcha, & enleva la chair de deſſus les os, pour en faire un deteſtable repas.

Tous nos guerriers eſtant arrivés, & ne trouvans plus l'ennemy, firent faire promptement des farines, pour le pourſuivre dans ſa retraite. Les proviſions eſtant preſtes, ils ſe mirent auſſi toſt en [114] Canot ſur noſtre riviere qui eſt fort rapide, & comme ils ſuivoient le courant de l'eau, ils faiſoient vne fort grande diligence: Mais la nuit les ayant ſurpris dans

whole country was lost, that Gandaouagué was besieged by an army of Loups, that all the young men had already fallen, and that perhaps Gandagaro, which is the neighboring Fort, was at present in desperate straits.

"When this news had spread through all the district, at eight o'clock in the morning our Warriors, without becoming disconcerted, dressed themselves [113] promptly in all the most precious things they had, according to the custom observed by them on these occasions; and all, without any other chief to command them than their own courage, advanced on the enemy with force.

"I was among the first to march, in order to see whether, amid all the carnage that was going on at the palisade of the Village, where so many infidel souls were being lost, I could not save some one of them.

"At our arrival, we heard only mournful outcries over the death of the bravest of this Village. The enemy had already retreated, after about two hours of very obstinate fighting on both sides. There was only a single warrior of the Nation of the Loups left on the place, and I saw that a Barbarian, having cut off his hands and feet, skinned him and separated the flesh from the bones, in order to make from it a detestable repast.

"All our warriors, arriving and finding the enemy no longer there, promptly had cornmeal prepared, that they might pursue him in his retreat. The provisions being ready, they immediately embarked in [114] Canoes on our river, which is very swift; and, as they followed the current of the stream, they made very good progress. But, night overtaking them on their march, they had some of their people

leur marche, ils firent avancer quelques-uns de leurs gens pour aller en queſte de l'ennemy, & découurir ſans bruit le lieu où il s'eſtoit campé. Comme ces avancoureurs y furent arrivez, ils voulurent pour en remarquer mieux la ſituation, s'en approcher de fort prez; mais ils ne le pûrent faire ſi doucement, que quelqu'un des Loups qui eſtoient poſtez aſſez prés d'eux, ayant entendu du bruit, ne criaſt ſelon leur couſtume, Koüé, Koüé: (c'eſt le qui va la des Sauvages) cependant comme on ne répondit rien, & qu'il ne pût auſſi rien découurir, il ne iugea pas à propos de donner l'alarme.

Les eſpions s'en eſtant retournez, ayans fait leur raport de l'eſtat où eſtoit l'ennemy, on prit reſolution, non pas de l'ataquer dans ſon reduit, où il paroiſſoit trop bien retranché, mais de luy dreſſer un embuſcade ſur la route qu'on croyoit qu'il devoit tenir.

[115] Pour executer ce deſſein, l'Iroquois prend un grand détour, va dreſſer ſon embuſcade dans un lieu eſcarpé & fort avantageux, d'où l'on commandoit tout le chemin qui mene aux Hollandois. Le matin les Loups decampent, & comme ils marchoient dans un defilé, ſelon la couſtume des Sauvages, douze d'entre-eux s'engagent ſans y penſer dans l'embuſcade. Vne greſle de balles dont ils ſe virent tout d'un coup accueillis, mit auſſi-toſt en fuite ceux que le hazard avoit eſpargné. Des cris épouventables s'éleverent auſſi-toſt de toutes parts dans la foreſt; & les Loups s'eſtant ralliez au meſme lieu où ils avoient campé, l'Iroquois les y pourſuivit avec chaleur. Les ayant joints, ils livrerent un furieux aſſaut: d'abord les Loups firent vne vigoureuſe reſiſtance: mais la

go forward to search for the enemy, and discover, without any noise, the place where he lay encamped. When these scouts had reached this spot, they wished, in order better to observe its situation, to approach very close to it; but they could not do this so quietly that one of the Loups, who were posted tolerably near them, did not hear a noise, and cry out, according to their custom, *Koué*, *Koué*—(the Savage equivalent of 'Who goes there?'). However, as there was no answer, and as he could discover nothing, he did not think best to give the alarm.

"When the spies had returned, and had made their report on the situation of the enemy, it was resolved not to attack him in his redout, where he seemed too strongly intrenched; but to lay an ambuscade for him, on the route that it was thought he must take.

[115] "To execute this plan, the Iroquois made a wide detour, and went to lay their ambuscade in a place that was precipitous—a very advantageous spot, from which all the road leading toward the Dutch was commanded. In the morning, the Loups broke camp; and, as they were marching in single file, according to the custom of the Savages, twelve of their number became involved unawares in the ambuscade. A shower of balls, with which they saw themselves all at once received, immediately put to flight those whom chance had spared. Frightful yells at once arose on all sides in the forest, and the Loups, having rallied on the same spot where they had encamped, were hotly pursued thither by the Iroquois,—who, upon overtaking them there, made a furious assault upon them. At first the Loups made a vigorous resistance; but, the cowardice of some of their number forcing them to yield to the

lâchete de quelques-uns d'entre eux les ayant obligez de ceder à la fureur des Iroquois, dix de toute la troupe s'enfoncerent dans la terre, pour ſe deffendre juſqu'à la mort. Ce nouveau retranchement fatigua horriblement nos Agniés: mais comme ils ſont gens infatigables & vaillans; ils ne perdirent ny [116] le courage, ny l'eſperance de les y forcer: & pour le faire avec moins de peril, ils ſe ſervirent d'un vieux arbre qu'ils trouverent là, & qu'ils porterent devant eux pour ſe couvrir: ce qu'ils pouvoient faire, ne montant qu'un à un au lieu où l'ennemy s'etoit fortifié. Neantmoins cette adreſſe leur fut inutile; car nonobſtant cette machine, les Loups ne laiſſerent pas de faire grand feu de toutes parts; de tuer & de bleſſer quantité de nos gens: & le combat aſſeurément leur auroit eſté encore beaucoup plus funeſte, ſi la nuit qui ſurvint ne l'eût terminé. Nos Sauvages avoient pris d'abord quatre femmes des ennemis, de vingt-quatre qui eſtoient venuës en cette expedition; & ſix hommes en fuite, dans la chaleur du combat.

Le lendemain matin comme ils revenoient à la charge, ils trouverent que l'ennemy s'eſtoit ſauvé la nuit, & qu'il les avoit laiſſez maiſtres du champ de bataille. Les victorieux, ſuivant la couſtume des Sauvages, couperent les teſtes de ceux des Loups qui eſtoient demeurez ſur la place, pour en enlever les chevelures: [117] & en ſuite ils prirent le ſoin d'enterrer ceux de leurs gens qui eſtoient morts dans la bataille.

On dit qu'il y eut pres de cent Guerriers du coſté des ennemis, qui perirent, ou par le fer dans la meſlée, ou dans l'eau en fuyant. I'ay toûjours eu peine à croire que le nombre en fuſt ſi grand, parce que les

fury of the Iroquois, ten from out the entire band intrenched themselves in the earth, in order to defend themselves to the last. This new intrenchment caused our Agniés terrible vexation; but, as they are a tireless and valiant people, they lost neither [116] courage nor the hope of dislodging them. And, in order to do it with less danger, they made use of an old tree that they found there, which they carried before them, to shield themselves,—which they could do, going up only one by one to the place where the enemy had fortified himself. Nevertheless, that manœuver was of no use to them,—for, in spite of this device, the Loups ceased not to keep up an active fire on them from all sides, and to kill and wound a great many of our people; and the combat would assuredly have been much more disastrous to them, had not night overtaken them, and put an end to it. Our Savages had, in the beginning, taken four women of the enemy, out of twenty-four who had come on this expedition; and afterward six men, in the heat of the combat.

"On the following morning, when they returned to the charge, they found that the enemy had taken flight in the night and had left them masters of the battle-field. The victors, following the custom of the Savages, cut off the heads of those of the Loups who had been left on the place, in order to remove the scalps from them; [117] and then they took care to bury those of their own people that had died in the battle.

"It was said that there were nearly a hundred Warriors, on the side of the enemy, that perished—by being either slain in the engagement, or drowned in the flight. Yet I found it difficult to believe that

Iroquois ne rapporterent que dix-neuf chevelures de cette defaite.

I'ay appris depuis peu, des Loups qui s'eſtoient trouvez à ce combat, qu'ils avoient perdu ſeulement cinquante hommes, & les Iroquois prés de quarante; tant de ceux que les Loups tuerent dans leur marche, avant le ſiege de leur Bourgade, que dans le ſiege, & dans le combat qui ſe donna quelques iours aprés. On tient neantmoins qu'ils n'en perdirent que treize ſur le champ de bataille.

Tandis que ces choſes ſe paſſoient, i'eſtois à Gandaoüagué, d'où ie me diſpoſois à faire ma viſite ordinaire dans le Bourg voiſin; n'ayant pas iugé à propos de ſuivre nos Sauvages dans l'incertitude [118] d'un evenement dangereux: mais auſſi-toſt que i'appris la victoire, ce fut environ trois heures aprés midy, ie partis moy ſeul pour aller trouver nos Guerriers, pour voir ſi ie ne pourrois pas en porter quelques-uns à reconnoiſtre celuy de qui ils tenoient l'heureux ſuccez de leurs armes. Ie fis une telle diligence, que i'arrivay encore avant la nuit au lieu où le combat s'eſtoit donné, & qui eſtoit eſloigné de noſtre Bourg de prés de huit lieuës: Ie leur témoignay la part que ie prenois à leur victoire; dequoy ils témoignerent m'eſtre fort obligez; & chacun d'eux s'empreſſoit à me raconter toutes les particularitez d'une iournée qui leur eſtoit ſi glorieuſe. Mais comme mon principal deſſein eſtoit de viſiter les bleſſez, pour tâcher de les rendre capables des veritez de noſtre Foy, par l'eſperance que ie leur donnerois d'une vie eternelle, & bien-heureuſe; ie les vis tous exactement; aprés quoy i'eux permiſſion de parler aux captifs, & ie tâchay de les inſtruire en ce lieu-là

their number was so great, because the Iroquois brought back only nineteen scalps from that defeat.

"A short time ago, I learned, from some Loups who had been in this combat, that they had lost only fifty men; and the Iroquois nearly forty, counting those that the Loups killed,—on their march before the siege of the Iroquois Village, in the siege, and in the fight that occurred some days later. Nevertheless the Iroquois hold that they lost only thirteen on the battle-field.

"While these things were taking place, I was at Gandaouagué, whence I was preparing to make my customary visit to the neighboring Village—not having thought it best to follow our Savages, in the uncertainty [118] of a dangerous issue. But as soon as I learned of the victory,—it was about three o'clock in the afternoon,—I set out alone to go to find our Warriors, to see if I could not induce some of them to acknowledge him from whom they obtained the fortunate success of their arms. I made such haste that I arrived, even before night, at the place where the fight had occurred, which was nearly eight leagues distant from our Village. I testified to them the interest I took in their victory, for which they showed themselves greatly obliged to me; and each one of them was eager to tell me all the particulars of a day that had been so glorious for them. But as my principal purpose was to visit the wounded, to try to render them capable of receiving the truths of our Faith, through the hope I should give them of an eternal and blessed life, I saw every one of them. After this, I had permission to speak to the captives, and I tried to instruct them on that very spot, for fear I would not be able to do

meſme; de peur que ie ne le puſſe pas faire ſi commodément dans nos Bourgs, à cause du [119] mauvais traittement que l'animoſité de tout le monde leur preparoit.

I'en trouvay deux qui m'entendirent aſſez volontiers; mais Dieu me favoriſa tellement le lendemain, que leur ayant parlé fort amplement de nos myſteres, ie remarquay qu'ils y prenoient plaiſir, & qu'ils n'eſtoient pas fort éloignez du Royaume de Dieu.

Nous partiſmes deux iours apres le combat, en compagnie d'un grand nombre, tant de ceux qui s'eſtoient trouvez au combat, que de ceux qui les eſtoient venus voir. Les victorieux portoient les chevelures bien peintes, au bout des baſtons faits pour ſouſtenir ces trophées: Les Eſclaves partagez en pluſieurs bandes, marchoient en chantant: & comme ie m'apperceus qu'une des femmes captives avoit un enfant malade, qu'elle portoit à la mamelle; ie crus que ie ferois bien de le baptiſer, le voyant en danger de mourir: ainſi m'approchant de luy, au temps que nous paſſions un ruiſſeau, ie le baptiſay. Il ſembloit que ce pauvre enfant n'attendoit plus que cette grace pour partir de cette vie: [120] car il mourut bien-toſt aprés pour vivre eternellement au Ciel.

Vous pouvez iuger ſi ie ne m'eſtimay pas bien recompenſé des fatigues de mon voyage, d'avoir eſté aſſez heureux que d'arracher au Demon une proye qu'il eſperoit d'enlever. Mais le Bapteſme que tous les priſonniers me demanderent peu de iours aprés, fut pour moy un ſurcroiſt de conſolation, & de joye, qui paſſe tout ce que l'on en peut s'imaginer.

Apres donc que i'eus laiſſé un peu amortir le feu de la colere & de l'animoſité des Iroquois, à l'égard

it so conveniently in our Villages, because of the [119] ill treatment being prepared for them by the animosity of each and all.

"I found two of them that heard me willingly enough; but God so favored me on the following day that, having spoken to them very fully about our mysteries, I observed that they took pleasure therein, and that they were not far removed from the Kingdom of God.

"We set out two days after the battle, in company with a great number, both of those that had been in the fight and of persons who had come to see them. The victors carried the scalps, finely painted, on the ends of poles made to bear these trophies. The Slaves, divided into several bands, sang as they marched; and, as I perceived that one of the captive women had a sick child, which she carried at her breast, I thought I would do well to baptize it, seeing it in danger of dying. Therefore approaching it, at a time when we were crossing a brook, I baptized it. This poor child seemed only to have been waiting for that grace, to depart this life; [120] for it died soon afterward, to live eternally in Heaven.

"You can judge whether I did not esteem myself well rewarded for the fatigues of my journey, in having been so fortunate as to snatch from the Demon a prey that he was hoping to carry off. But the Baptism which all the captives asked me for, a few days later, was to me a crowning consolation and joy, exceeding all that can be imagined concerning it.

"Accordingly, after I had allowed a little abatement to the fire and wrath of the hatred of the Iroquois toward these wretched persons, seeing that they had been left alone on the scaffold where they

de ces miſerables, voyant qu'on les avoit laiſſez ſeuls ſur l'échafaut où ils venoient d'eſtre tourmentez, & où ils eſtoient encore environnez de toutes les chevelures de leurs compatriotes, qui ſervoient comme de trophée à la gloire des victorieux, ie m'approchay d'eux, & les ayant faits deſcendre de l'échafaut, ie les menay dans une Cabanne voiſine, pour les y diſpoſer à une mort Chreſtienne. Comme ie leur parlois fortement de leur ſalut, i'entendois quelques-uns des Iroquois, qui ſe diſoient les uns aux autres, [121] voy-tu comme il ayme nos ennemis? & d'autres qui adjouſtoient, que ie devoïs laiſſer auſſi brûler dans l'enfer, des gens qui leur avoient fait tant de maux: mais il s'en trouva parmy eux qui advoüoient que ie faiſois bien de les inſtruire, & que la vengeance de l'homme ne devoit pas porter ſon reſſentiment juſqu'au delà des bornes de la vie de ſon ennemy.

Ie pris de là occaſion de dire a nos Agniés, que i'aimois leurs ennemis; mais du meſme amour que IESVS-CHRIST nous aime tous, parce que ayant une ame immortelle, & auſſi capable d'eſtre heureuſe dans le Ciel; il eſtoit du devoir d'un Chreſtien, de leur procurer à tous le meſme bonheur: qu'au reſte nous ne devions faire dans le Paradis qu'une belle famille, de veritables amis; parce qu'il n'y a qu'un Dieu, qui nous aymant tous d'un meſme amour, unit en luy tous nos cœurs; & que c'eſtoit ce qui m'obligeoit d'aimer leurs ennemis: mais que pour eux, outre cette obligation commune qui m'engageoit à aymer tous les hommes de cette ſorte; i'avois encore pour eux un amour tout particulier, parce [122] que IESVS-CHRIST qui eſt le Maiſtre de nos vies, m'avoit envoyé chez-eux, pour leur monſtrer le chemin

had just been tormented,—and where they were still surrounded with all their countrymen's scalps, which were serving as trophies to the glory of the victors,—I approached them; and, making them descend from the scaffold, led them into a neighboring Cabin, in order to prepare them there for a Christian death. While I was earnestly talking to them about their salvation, I heard some of the Iroquois saying to one another, [121] 'Seest thou how he loves our enemies?' and others adding that I ought to let people who had done them so many injuries burn in hell also. But there were some among them who acknowledged that I was doing well to instruct them; and that man in his vengeance ought not to carry his resentment beyond the limits of his enemy's life.

"Thereupon I embraced the opportunity to say to our Agniés that I loved their enemies—but with the same love wherewith JESUS CHRIST loves us all—because, as they had souls that were immortal, and so capable of being happy in Heaven, it was part of a Christian's duty to procure the same happiness for them all; that, besides, we were to form in Paradise only one beautiful family of true friends, because there is only one God—who, loving us all with the same love, unites in himself all our hearts; and for that reason I was under obligation to love their enemies. But, I added, as for them, besides that common obligation that bound me to love all men in that wise, I had also a very special love for them, because [122] JESUS CHRIST, who is the Master of our lives, had sent me into their country to show them the way to Heaven, and not into the country of the Loups, their enemies. I said in conclusion that it was just that I should love them more than the

du Ciel; & non pas chez les Loups leurs ennemis. Et qu'enfin il eſtoit juſte que ie les aimaſſe plus que les Loups, puiſque ie vivois de leurs biens, qu'ils me connoiſſoient, & qu'ils ſouffroient que ie demeuraſſe en paix au milieu d'eux: & que ie ne ſçavois pas ſi les Loups avoient pour moy les meſmes bontez.

I'eſtendis ce petit diſcours avec le plus de force que ie pû, & ie m'arreſtay particulierement ſur la deſcription de l'Enfer, dont ie leur repreſentay vivement les tourmens effroyables, pour leur donner quelque compaſſion de ces miſerables victimes, qu'ils alloient faire mourir dans les ſupplices. Mes paroles aidées de la grace, firent une telle impreſſion ſur ces Barbares, que tous me dirent que ie faiſois bien de les inſtruire.

Ie commençay donc de leur faire une inſtruction fort ample, de tout ce que ie iugeois neceſſaire pour les rendre capables de la Foy Chreſtienne: & ils m'écouterent avec un ſilence admirable. Il [123] eſt vray que ie receus vne aſſiſtance tout extraordinaire de Dieu, qui me fournit alors de parolles propres, & de puiſſantes raiſons, qui ſuppléerent à la honte qu'avoit l'interp[r]ete dont ie me ſervois, d'enſeigner devant le monde, ce qu'elle n'avoit pas encore bien appris.

Dés que l'inſtruction fut achevée, ie vis vne femme des captifs, qui de ſon propre mouvement, commença d'adreſſer vne longue priere à IESVS-CHRIST, pour luy demander ſon ſalut. En ſuite un des plus braves & des plus grands guerriers de cette Nation, qui dans le combat avoit tué de ſa propre main pluſieurs Iroquois, fit auſſi publiquement à Dieu ſa priere. Ie me ſervis heureuſement de la ferveur naiſſante de ces Neophytes: & apres avoir porté tous les autres à

Loups, since I was being maintained by them; since they were acquainted with me, and suffered me to live in peace in their midst; and since I did not know whether the Loups felt the same kindness toward me.

"I prolonged this little discourse with all the emphasis I was able, and dwelt particularly on the description of Hell, the frightful torments of which I depicted to them in lively colors, in order to inspire in them some compassion for those wretched victims whom they were about to put to death with torture. My words, aided by grace, made such an impression on these Barbarians that they all told me that I was doing well to instruct the prisoners.

"I accordingly began by giving them very full instruction in all that I deemed necessary to render them capable of receiving the Christian Faith; and they heard me in admirable silence. It [123] is true, I received an altogether extraordinary help from God, who furnished me then with fitting words and powerful arguments,—which made good the deficiencies caused by the shame that the interpreter whom I used felt at teaching in public what she had not yet well learned herself.

"As soon as the instruction was ended, I saw one of the captive women begin, of her own accord, to address a long prayer to JESUS CHRIST, for the purpose of asking from him her salvation. Then one of the bravest and greatest warriors of that Nation, who had, with his own hand, killed several Iroquois in the fight, also offered his prayer to God in public. I made a happy use of the new-born fervor of these Neophytes; and after I had induced them all to follow the example of those first ones, and had, by means of the ceremonies that I made them perform,

ſuivre l'exemple de ces premiers, & que tous eurent eſté diſpoſez au ſaint Bapteſme, par les actes que ie leur fis faire, ie les baptiſay.

Aprés vne telle conſolation, qui eſtoit capable d'adoucir toutes les peines & les fatigues de mon employ; le bon Dieu m'en donna vne autre qui me combla de [124] joye. I'appris qu'une autre bande de guerriers venoit d'arriver à une Bourgade aſſez peu éloignée du lieu où i'eſtois, & qu'ils avoient une femme captive. Ie m'y tranſportay auſſi-toſt, pour voir ſi ie ne pourrois pas gagner cette ame à Dieu. Il arriva le plus heureuſement du monde, qu'au milieu des cruautez qu'on exerçoit ſur elle, i'eus tout le loiſir de l'inſtruire entierement de nos Myſteres, parce qu'elle m'écoutoit avec tant de plaiſir & de joye, qu'il me ſembloit voir ſur ſon viſage des marques certaines de ſa Predeſtination: & comme elle ne reſpiroit que le Paradis; ſon Bapteſme ſans doute luy en ouvrit le chemin; eſtant morte auſſi-toſt qu'elle l'eut receu. Que la Providence de Dieu eſt admirable ſur ſes Predeſtinez, & qui auroit crû que cette femme deuſt trouver ſon ſalut dans ſa captivité; & au milieu des feux de l'Iroquois, une gloire eternelle, qu'elle n'euſt poſſible iamais obtenuë ſi elle euſt toûjours demeuré dans ſon païs.

Pendant toutes ces grandes occupations, il me vint une Lettre d'Onnontagué, où nos Peres me prioient de m'y [125] rendre au plutoſt. Cette nouvelle m'obligea de retourner promptement ſur mes pas à Agnié, & de viſiter tous les bleſſez, dans les ſix Bourgs qui eſtoient de ma Miſſion. Il faut advoüer que Dieu ſçait bien adoucir quand il luy plaiſt, les amertumes & les travaux des Miſſionnaires. I'avois fait en dix iours plus de cent lieuës; pour tâcher

prepared them all for holy Baptism, I baptized them.

"After such a consolation, which was capable of alleviating all the pains and fatigues of my occupation, the good God gave me another, which crowned me with [124] joy. I learned that another band of warriors had just arrived at a Village tolerably near the place where I was, and that they had a captive, a woman. I betook myself thither immediately, to see whether I could not win over this soul to God. It happened by the greatest good fortune in the world that, in the midst of the cruelties that were being inflicted on her, I had abundant leisure to instruct her fully in our Mysteries, because she listened to me with so much pleasure and joy that I seemed to see on her countenance sure signs of Predestination; and as she longed only for Paradise, her Baptism undoubtedly opened to her the way thither, her death occurring immediately after she had received it. How admirable is God's Providence toward his Predestined ones! Who would have believed that that woman was destined to find her salvation in her captivity; and, in the midst of the fires of the Iroquois, an eternal glory that she never could have obtained, had she always remained in her own country?

"During all these engrossing occupations, there came to me from Onnontagué a Letter, in which our Fathers besought me to [125] repair thither as soon as possible. This news obliged me to retrace my steps promptly to Agnié, and to visit all the wounded in the six Villages belonging to my Mission. One must needs confess that God well knows how to alleviate the bitterness and toil of the Missionaries, when he so chooses. In ten days I had accomplished more than a hundred leagues, that I might try, amid these

parmy ces foreſts & ces affreuſes ſolitudes, de rencontrer quelques ames que i euſſe pû gagner à Dieu: & comme ſi ſa bonté m'euſt voulu recompenſer de ce peu de peine que i'avois priſe, en me donnant ce que ie ſouhaitois le plus ardamment; Outre les Loups, & cette femme captive que i'eus le bien de baptiſer, ie conferay encore le meſme Sacrement à vingt-quatre perſonnes, trois iours avant que ie partiſſe pour me rendre à Onnontagué; parmy leſquels ie trouvay des enfans, qui n'attendoient plus que cét heureux moment pour aller au Ciel, & qui moururent preſque tous apres y avoir eſté diſpoſez par le Bapteſme.

Ces guerres affoibliſſent terriblement l'Agnieronnon, & ſes victoires meſmes, [126] qui luy couſtent toûjours du ſang, ne contribuent pas peu à l'épuiſer. Au contraire i'apprens que nos Colonies Françoiſes ſe fortifient tous les iours, par le grand nombre de familles qui s'eſtabliſſent, & par le ſecours qu'on envoye tous les ans de France: de ſorte que ſur les connoiſſances que i'ay des deux païs, ie puis dire avec verité, que cét ancien & redoutable ennemy n'eſt plus tant à craindre aux François, qu'il eſtoit: qu'au contraire il apprehende maintenant nos Armes, & n'a que du reſpect pour ceux qu'il mépriſoit auparavant: ce qui nous eſt merveilleuſement avantageux pour leur converſion.

§. II. ENTREPRISE DE QUATRE NATIONS IROQUOISES SUR UN FORT DES LOUPS LEURS ENNEMIS.

La victoire de nos Agniés ſur les Loups leur a eſté plus glorieuſe que profitable, à cauſe qu'ils ſont tres peu de monde en comparaiſon de leurs ennemis, qui peuvent leur oppoſer cinquante [127] hommes

forests and frightful solitudes, to meet some souls whom I might be able to win over to God; and — as if his goodness had chosen to reward me for what little suffering I had undergone, by giving me what I was most ardently desiring — besides the Loups and that captive woman whom I had the good fortune to baptize, I conferred the same Sacrament on twenty-four more persons, three days before setting out for Onnontagué. Among these last, I found children who were only waiting for that happy moment to go to Heaven, and who almost all died after being prepared therefor by Baptism.

"These wars weaken the Agnieronnon terribly; and even his victories, [126] which always cost him bloodshed, contribute not a little to exhaust him. On the contrary, I learn that our French Colonies are becoming stronger every day, by reason of the great number of families that are settling there, and the aid sent over every year from France. So, from the knowledge I have of the two countries, I can say with truth that that old and redoubtable enemy is no longer so greatly to be feared by our French people as he was; that, on the contrary, he now fears our Arms, and has only respect for those whom he despised before — which is a marvelous advantage for his conversion."

§II. ENTERPRISE OF FOUR IROQUOIS NATIONS AGAINST A FORT OF THE LOUPS, THEIR ENEMIES.

"THE victory of our Agniés over the Loups was more glorious than profitable, because they are very few in numbers, compared with their enemies, who can bring against them fifty [127] men to their one. Yet it did not fail to inspire them with

contre un. Cependant elle n'a pas laiſſé de leur enfler le courage; & ſans conſiderer que leurs victoires meſmes les affoibliſſent, & qu'ils perdoient beaucoup plus dans un ſeul de leurs guerriers, que leurs ennemis ne perdoient dans cinquante des leur, ils prirent reſolution de ſe vanger de l'affront qu'ils croyoient avoir receu des Loups: & les quatre Nations Inferieures s'eſtant iointes, comme intereſſées dans cette commune cauſe, on fit vne troupe de quatre cens guerriers: & on prit deſſein d'attaquer un des Forts de l'ennemy, ſitué proche de Mannate, & de s'en ſaiſir plûtoſt par quelque ſtratageme, que par force ouverte. Leur deſſein eſtoit concerté de la ſorte: vne bande de huit ou neuf ieunes guerriers devoit aller faire quelque meutre proche la Palliſſade, ou Fort; afin qu'au bruit de ce maſſacre, l'ennemy ſortiſt hors de la place, & que l'ayant attiré dans l'embuſcade, ils pûſſent ſans peine ſe rendre maiſtres du Fort, lors qu'il ſeroit dépourveu de ſa garniſon.

Eſtant donc arrivés à la veuë du Fort, ils diſpoſerent l'embuſcade, & envoyerent [128] faire les premiers approches à la Palliſſade: mais comme ils virent que perſonne ne ſortoit, & que tout le monde ſe tenoit retranché dans le Fort; ils reſolurent d'en venir à vne guerre ouverte, & d'ataquer la place de la meſme maniere, que les Loups avoient attaqué Gandaoüagué: mais certes ce fut avec beaucoup moins de ſuccez: car ayants rencontre vne Palliſſade impenetrable à tous leurs coups, ils deſeſperent de la pouvoir forcer, & furent enfin obligez de ſe retirer avec bien de la confuſion, ſans avoir tué, ny bleſſé aucun des ennemis, & deux dés leur ayant eſté bleſſez.

courage; and — without considering that even their victories weaken them, and that they lose much more in a single one of their warriors than their enemies do in fifty of theirs — they came to the resolution to avenge themselves for the affront which they thought they had received from the Loups. The four Lower Nations having joined forces, as being interested in this common cause, a troop of four hundred warriors was made up; and the plan was formed to attack one of the Forts of the enemy situated near Mannate, and to seize it rather by some stratagem than by open force. Their plan was concerted in this wise: a band of eight or nine young warriors was to go and make some murderous assault near the Palisade or Fort, in order that, at the noise of this massacre, the enemy might make a sortie from the place and be drawn into the ambuscade, and the other side be enabled to make themselves masters of the Fort without difficulty, when it should be stripped of its garrison.

"Accordingly, arriving in sight of the Fort, they laid the ambuscade, and sent [128] men to make the first approaches to the Palisade; but as they saw no one come out, and as every one kept himself intrenched in the Fort, they resolved to proceed to open war and to attack the place in the same manner that the Loups had attacked Gandaouagué. But, in truth, it was with much less success; for meeting with a Palisade impervious to all their blows, they despaired of being able to force it, and were at length obliged to retire in much confusion, without having killed or wounded a single one of the enemy, while two of their own number had been wounded.

"At the time when these four hundred men were coming back without having succeeded in their

Au temps que ces quatre cens hommes retournoient ſans avoir reuſſi dans leur entrepriſe; vne petite bande compoſée ſeulement de cinq guerriers, arriua d'un autre quartier, toute glorieuſe d'en avoir raporté vne chevelure & amené un priſonnier.

Ie n'eſtois pas pour lors à Gandaoüagué pour le diſpoſer au Bapteſme: mais vne de nos Chreſtiennes nommée Marie Tſinoüentes, qui auoit déja quelquefois fait l'office de Catechiſte avec bien du [129] ſuccez, s'eſtant renduë au lieu où eſtoit ce captif, elle fut fort ſurpriſe de voir qu'il faiſoit ſa priere à Dieu, ſelon ce qu'il avoit apris parmy des Sauvages Chreſtiens, inſtruits par ceux de nos Peres qui ont ſoin des Miſſions Algonquines: Elle s'aprocha de luy, & l'inſtruiſit de nos myſteres. Ce pauure homme tout remply de conſolation remercia cette genereuſe Chreſtienne de ce qu'elle luy rendoit cette charité, dans un païs ennemy, où il avoit crû ne pouvoir trouver autre choſe, qu'une cruelle mort. En effet il fut mis à mort quelques iours aprés: mais il mourut comme un predeſtiné, ayant eſté baptiſé un peu auparavant. Ce ſont comme les premices de cette Nation ſi nombreuſe des Loups, où i'eſpere qu'un iour Dieu donnera entrée à la foy, & que quelques enfans de ce païs, qui ſont allez au Ciel par un heureux Bapteſme, y attireront ſur leurs parens les benedictions du Ciel, & les lumieres de la Foy.

[130] §. III. DE L'ESTAT DU CHRISTIANISME PARMY LES AGNIÉS.

Comme ie faiſois un iour la viſite des Bourgades qui ſont du reſſort de ma Miſſion; ce que ie fais tous les huit iours, à moins que le mauvais temps

undertaking, a little band composed of only five warriors arrived from another direction, all boastful at having brought back a scalp and led home a prisoner.

"I was not, at that time, at Gandaouagué, to prepare him for Baptism; but one of our Christian women, named Marie Tsinouentes,—who had already sometimes performed the office of Catechist, with much [129] success,—repairing to the place where this prisoner was, was greatly surprised to see that he was offering his prayer to God, according to what he had learned among Christian Savages, who were instructed by those of our Fathers who have charge of the Algonquin Missions. She drew near him and instructed him in our mysteries; and that poor man, quite filled with consolation, thanked this generous Christian for showing him such charity in a hostile country, where he had thought that he could find nothing else than a cruel death. In fact, he was put to death some days afterward; but he died as one predestined, having been baptized a little while before. These are the first-fruits, so to speak, of that numerous Nation of the Loups, where I hope God will some day give entrance to the faith; and I also hope that some children of that country, who have gone to Heaven by means of a happy Baptism, will there secure for their relatives the blessings of Heaven and the light of the Faith."

[130] § III. OF THE STATE OF CHRISTIANITY AMONG THE AGNIÉS.

"As I was one day visiting the Villages that are within the province of my Mission,—a thing which I do every week, unless the bad weather makes it impossible for me,—I was strangely surprised at

ne me mette dans l'impoſſibilité de le faire: ie fus eſtrangement ſurpris de voir au milieu de la place d'un de ces Bourgs, vne grande Croix qu'on venoit d'y planter. D'abord ie me mis à genoux devant cette Croix, tant pour adorer mon Sauveur qui venoit prendre poſſeſſion de ce païs, que pour en donner de la veneration aux Habitans: aprés quoy ie demanday qui eſtoit celuy dont la pieté s'eſtoit portée à planter cette Croix. On me répondit que la choſe s'eſtoit faite par le conſentement de tous les Habitans, & qu'on l'avoit iugée de tres-grande importance pour l'vtilité publique.

Vne devotion tout enſemble & ſi nouvelle parmy ces peuples, & ſi generalement receuë, me combla de ioye; & me porta à me faire inſtruire du motif [131] qu'ils avoient eu de l'eſtablir. On me dit que celuy qu'ils reconnoiſſoient tous comme le prophete du païs, avoit apris en ſonge, qu'il falloit planter vne Croix au milieu du Bourg, parce qu'elle les protegeroit & les defendroit contre leurs ennemis, qui ne pourroient iamais les vaincre, tant qu'elle ſubſiſteroit. Que cette Croix eſtoit la maiſtreſſe de la vie. Vous pouvez penſer combien ce diſcours me ſurprit, & iuſqu'où alla mon raviſſement, de voir que l'ennemy meſme de la Foy eſtoit le premier à l'établir. Ie pris de là ſujet de les inſtruire du myſtere de la Croix, & de leur confirmer ce que leur prophete clairement leur avoit dit, qu'elle eſtoit adorable, & veritablement la ſource de la vie.

Ie ne ſçeus pour lors que penſer d'un ſonge ſi extraordinaire, auquel nos Sauvages, qui ſelon leur couſtume le prennent pour vne Divinité, avoient ſi promptement & ſi fidelement obey, ſinon que quoy

seeing, in the middle of the open space in one of these Villages, a large Cross that had just been erected there. I immediately knelt before this Cross, not only to adore my Savior who had just taken possession of this country, but to inspire in the Inhabitants veneration for the Cross; after which I asked who was the man whose piety had led him to erect it. They answered me that the thing had been done through the agreement of all the Inhabitants, and that it had been deemed of great importance for the public good.

"A devotion so new among those tribes, and at the same time so generally received, overwhelmed me with joy, and prompted me to inquire into the motive [131] which they had entertained in its establishment. I was told that he whom they all recognized as the prophet of the country had learned, in a dream, that a Cross must be planted in the middle of the Village, because it would protect them and defend them against their enemies, who would never be able to conquer them as long as it stood there; and that this Cross was the master of life. You can imagine how much this speech surprised me, and to what length my delight went at seeing that the very enemy of the Faith was the first to establish it. I thereupon took occasion to instruct them in the mystery of the Cross, and to confirm before them what their prophet had clearly told them,—that it was adorable, and truly the source of life.

"I knew not at that time what to think of so extraordinary a dream,—to which our Savages, regarding it, according to their custom, as a Divinity, had rendered such prompt and faithful obedience,—unless that, although it was the Demon himself who

que ce fuſt le Demon meſme qui euſt donné ce ſage conſeil au faux prophete de cette Bourgade, j'avois quelque ſorte de raiſon d'en eſperer un bon [132] ſuccez: par ce que ie voyois que le Royaume de Sathan s'alloit détruire par luy meſme. En effet ſi la Croix eſt adorée comme le ſouſtien & l'apuy du païs, il eſt ſans doute que le Chriſtianiſme y regnera bien toſt: ſi la prophetie ſe trouue fauſſe, j'auray ſujet de deſtruire le faux Dieu du païs, en decreditant le ſonge, pour y eſtablir la Foy du vray Dieu de toute la terre.

Ie louë ſa bonté infinie de l'ouverture qu'il nous donne pour entrer ſi aiſement dans le cœur de tous nos Sauvages, & de la facilité que nous en avons à leur inſpirer les parolles de la vie & du ſalut. Ie n'en ay trouvé que deux dans toutes nos Bourgades, qui ne m'ayent pas voulu écouter ſur ces matieres importantes: l'un deſquels eſt mort comme un reprouvé. En huit mois i'en ay baptiſay cinquante trois, dont la pluſ-part eſtoitent des enfans, qui ſont morts auſſi-toſt apres auoir receu le Bapteſme. Car cõme nous nous defions iuſtement de leur inconſtance naturelle, i'en ay peu baptiſé hors du danger de mort. La grande moiſſon qui commence à meurir, nous fournira [133] comme i'eſpere, dequoy travailler les deux annees ſuivantes. I'invite à vne recolte ſi abondante les ames genereuſes & pleines de zele.

§. IV. LES EFFETS D'UNE PROVIDENCE ADMIRABLE DE DIEU SUR LE SALUT DE QUELQUES SAUVAGES.

DIEV ſouvent m'a conduit tout à propos pour le ſalut de quelques-uns, auſquels il ne reſtoit de vie, qu'au tant qu'il en falloit pour les diſpoſer au Bapteſme.

had given this sage counsel to the false prophet of that Village, I had some reason to hope for a good [132] result therefrom; because I saw that the Kingdom of Satan was about to be destroyed even by himself. Indeed, if the Cross is worshiped as the stay and support of the country, it is beyond doubt that Christianity will soon reign there; but if the prophecy prove false, I shall have ground for destroying the false God of the country by discrediting dreams, in order to establish there the Faith of the true God of all the earth.

"I praise his infinite goodness for the opening he gives us for entering so easily into the hearts of all our Savages; and for the facility which we enjoy from him, in inspiring in them the words of life and of salvation. I have found only two persons, in all our Villages, who were unwilling to listen to me on these important matters, and one of them has died a reprobate. In eight months, I have baptized fifty-three persons, of whom the greater part were children who died immediately after receiving Baptism; for, as we justly distrust their natural inconstancy, I have baptized few who were not in danger of dying. The great harvest that is beginning to ripen will furnish us, [133] as I hope, a field for labor during the next two years. I invite souls generous and full of zeal to a harvest so abundant."

§ IV. THE EFFECTS OF AN ADMIRABLE PROVIDENCE OF GOD ON THE SALVATION OF SOME SAVAGES.

"GOD has often guided me quite opportunely for the salvation of some persons in whom there was left only so much life as was necessary to prepare them for Baptism.

Le ſecond de Novembre 1669. ayant iugé à propos d'aller viſiter mes Sauvages, qui eſtoient à la peſche à dix lieuës du Bourg où ie demeure, eſtant arrivé au lieu où ie les auois veu l'Eſté paſſé, ie fus fort ſurpris de n'y trouver perſonne. Mais comme ie m'en retournois pour aller paſſer la nuit ſous quelques écorces que j'avois remarquées en paſſant, ie fus inſpiré de ſuivre un petit ſentier que ie rencontray à l'écart, il me vint vne forte penſée, [134] que ie trouvois infailliblement ce que i'eſtois venu chercher de ſi loin. Les ſeuls pas d'une perſonne que i'aperceus fraichement imprimez ſur la neige, me porterent à m'abandonner à cette route inconnuë. Ie penetray donc tout ſeul dans ces vaſtes Foreſts: ce n'eſtoit pas neantmoins ſans quelque forte inquietude, à cauſe que la nuit n'eſtoit pas fort éloignée: enfin apres deux grandes lieuës de chemin i'arivay heureuſement le Soleil couché, au lieu où les Sauvages avoient dreſſé leurs Cabannes. Si tous ces pauures Sauvages furent ravis de me voir; ie vous aſſeure que ie le fus encore beaucoup plus, de les avoir trouvez: mais tout le bon accueil qu'ils me firent, en me regalant de quelques petits poiſſons, n'aporta pas tant d'adouciſſement aux fatigues de mon voyage, que le Bapteſme que ie dõnay à un petit enfant, qui quitta auſſi toſt aprés la terre pour aller au Ciel; & la penitence heureuſe d'un moribond, qui auoit veſcu depuis long temps dans le libertinage aſſez ordinaire à ces peuples. Ie crus auoir eſté aſſez bien recompenſé de mes peines, que d'avoir contribué au [135] ſalut de ces deux ames, qui auroient ſans doute eſté perduës pour toute eternité, ſi la providence de Dieu ne m'euſt conduit d'vne maniere merveilleuſe, où elles eſtoient.

"On the second of November, 1669, thinking it best to go to visit my Savages who were fishing, ten leagues away from the Village where I dwell, I was greatly surprised, on arriving at the place where I had seen them in the preceding Summer, not to find any one there. But as I was turning back to go and pass the night under some pieces of bark that I had noticed in passing, I was inspired to follow a little path upon which I chanced at one side,—conceiving a strong expectation [134] that I should infallibly find what I had come so far to seek. Merely the steps of some person, which I perceived freshly imprinted in the snow, induced me to abandon myself to this unknown route. I accordingly penetrated all alone into those vast Forests, but not without some strong anxiety, for night was not far distant. At length, after a journey of two long leagues, I safely arrived, at Sunset, at the place where the Savages had erected their Cabins. If all those poor Savages were delighted to see me, I assure you I was still much more so at having found them. But all the kind reception that they gave me, regaling me with some little fishes, did not afford so great alleviation to the fatigues of my journey as the Baptism that I gave a little child,—who immediately afterward left the earth, to go to Heaven,—and the fortunate repentance of a dying man who had, for a long time, lived the licentious life that is common with these peoples. I thought myself sufficiently rewarded for my pains, in having contributed to the [135] salvation of those two souls,—who, without doubt, would have been lost for all eternity, had not God's providence conducted me in a marvelous manner to the place where they were.

Vn guerrier qu'on rapportoit dangereuſement malade, en paſſant par le Bourg où i'eſtois, y coucha ſeulement vne nuit: Comme i'en fus aduerty, ie me tranſportay auſſi toſt dans la Cabanne où il eſtoit, ſon mal me paroiſſoit eſtre ſans remede. Ie luy parlay fortement de ſon ſalut, & ie fus aſſez heureux pour en eſtre écouté avec plaiſir. Ie le diſpoſe, en luy faiſant faire des prieres à Dieu, à en obtenir la grace du Bapteſme, & d'une bonne mort, & l'ayant quitté pour vne affaire preſſante, avec deſſein de revenir dans un moment, pour achever ſon inſtruction, & pour le baptiſer, ie retournay auſſi toſt, & ne le trouvãt plus, ie fus ſaiſi d'vne frayeur horrible, dans la crainte qu'il ne fuſt mort ſans le Bapteſme, par ma faute: mais i'apris qu'on l'avoit tranſporté dans un autre Bourg, eloigné de celuy où il avoit paſſé la nuit, d'environ deux lieuës & demie. Ie m'y rends en diligence, & par [136] le plus grand bon-heur du monde, ie le trouvay encor en vie. Mon nepveu, luy dit un de ſes oncles, qui eſtoit de mes amis, voicy celuy qui porte la parolle de Dieu, qui te vient chercher ſçachant le danger où tu es: & comme il veut te procurer un bon-heur eternel, écoute bien ce qu'il te dira, & ne manque pas de l'executer. Il témoigna qu'il m'écouteroit volontiers. Ie luy parlay donc de Dieu, & des grandes eſperances que nous donne la Foy Chreſtienne. Ie le fis prier avec moy, & en ſuitte ie le baptiſay avec vne ioye incroyable. Ce fut la veille de ſa mort, & de ſon bon-heur eternel.

I'en rencontray un autre en faiſant mes viſites ordinaires, que la miſere avoit rendu auſſi pâle & auſſi defait qu'un mort. Ie le ſalüay, & l'encourageay à ſouffrir ſon mal avec patience, n'ayant pas pour lors

"A warrior who was being carried home dangerously ill, on passing the Village where I was, slept there one night only. When I was informed of this, I repaired immediately to the Cabin where he was. His illness seemed to me beyond remedy. I spoke to him earnestly about his salvation, and was so fortunate as to be listened to with pleasure. Causing him to offer up prayers to God, I prepared him to obtain from him the grace of Baptism and of a good death; then leaving him, to attend to an urgent matter,—and purposing to return in a moment, in order to finish his instruction and baptize him,—I came back very soon, and, finding him no longer there, was seized with a horrible fright, in the fear lest he had died without Baptism, through fault of mine. But I learned that he had been conveyed to another Village, distant about two leagues and a half from that in which he had passed the night. I repaired thither in haste, and, by [136] the greatest good luck in the world, found him still alive. 'My nephew,' one of his uncles, who was a friend of mine, said to him, 'here is the man who bears the word of God; he has come to seek thee, knowing the danger thou art in; and, as he wishes to procure thee an eternal happiness, listen well to what he will tell thee, and fail not to put it in practice.' He declared that he would willingly listen to me; and I accordingly spoke to him of God, and the great hopes given us by the Christian Faith. I made him pray with me, and then baptized him with incredible joy. This was the eve of his death and of his eternal happiness.

"I met another man, while paying my ordinary visits, whom poverty had rendered as pale and emaciated as a corpse. I saluted him, and encouraged

le loiſir de l'entre[te]nir. Dés le lendemain matin ie l'alay voir pour luy parler de ſon ſalut, à quoy il prit tant de plaiſir, qu'il me pria de ne le point abandonner dans vne affaire ſi importante. Peu de iours apres ſe trouvant aſſez inſtruit, & fort touché, il m'enuoya un de [137] ſes parens pour me prier de le venir baptiſer. Quand ie le vis ſi reſolu de faire tout ce que ie luy avois dit; & ſur tout de ne point ſe iamais ſervir de ceux qui invoquent les Demons dans leurs remedes, ie le baptiſay, quoy que le danger de ſa maladie ne paruſt pas encore ſi euident; mais afin qu'il profitaſt du peu de temps qui luy reſtoit à viure. En effet plus ſon mal s'augmentoit, & plus il penſoit à l'autre vie, & avoit moins de peine à quitter cellecy. Si ie ne l'allois viſiter trois fois le iour, il m'envoyoit querer. Ca, mon frere, diſoit-il prions Dieu: & il avoit ſi fort à cœur l'exercice de la priere, que ſi ie luy donnois quelques petites douceurs, que i'avois couſtume de donner aux malades, il n'en vouloit point prendre, qu'il n'euſt rendu auparavant ce petit hommage à Noſtre Seigneur. Voicy ſes bons ſentimens, & ſes prieres ordinaires qu'il faiſoit pendant ſa maladie. IESVS, diſoit-il, toy qui es le Maiſtre de ma vie, ie te remercie d'avoir eu pitié de moy. Ie ſçais maintenant que tu m'as aimé: car ſi ie fuſſe mort à la guerre, où i'ay eſté ſi ſouvent, ie brûlerois à preſent [138] dans les feux d'enfer, qui ne s'eſteignent point. Tu as eu la bonté de me prolonger la vie, pour quelque temps, & de m'envoyer un de ceux qui portent ta parolle, & qui vont preſcher la Foy par tout le monde, afin de m'inſtruire & de me baptiſer: aprés quoy tu veux me faire quitter la terre pour me conduire au Ciel, où ie dois eſtre eternelle-

him to suffer his affliction with patience, having at that time no leisure to enter into discourse with him. On the next morning, I went to see him, in order to speak to him concerning his salvation,—wherein he took so much pleasure that he begged me not to leave him in so important a matter. A few days later, finding himself sufficiently instructed, and deeply moved, he sent one of [137] his relatives to me, to beg me to come and baptize him. When I saw him so resolved to do all that I had told him, and, above all, never to employ those who invoke the Demons in their remedies, I baptized him, although the danger of his disease did not yet appear so evident; but I did so, that he might profit by the little time there was left to him to live. In truth, the more his disease increased, the more he thought about the other life and the less difficulty he had in leaving this. If I did not go to visit him three times a day, he would send for me. 'Come, my brother,' he would say, 'let us pray to God;' and he had the exercise of prayer so much at heart that, if I gave him some little sweets that I was accustomed to give to the sick, he was unwilling to take any until he had first rendered this little homage to Our Lord. I give here his good sentiments and his customary prayers, which he was wont to offer during his illness. 'JESUS,' he would say, 'thou who art the Master of my life, I thank thee for having taken pity on me. I know now that thou didst love me; for, had I died in the war, where I have so often been, I would be burning at this moment [138] in the fires of hell, which are never extinguished. Thou hast had the goodness to prolong my life for some time, and to send me one of those who bear thy word and go all

ment heureux. Ie te remercie, IESVS, de t'eſtre ſouvenu de moy: ie me ſouviendray auſſi de toy tant que ie viuray: Ie t'offre de tout mon cœur ce que ie ſouffre: tu as ſouffert pour moy, parce que tu nous aimois: & moy ie ſouffre pour toy, parce que i'ay peché. Aye donc pitié de moy, oublie toy de mes pechez, & ne permets pas qu'ils m'entrainent dans les enfers.

Ces prieres me donnoient de la devotion, & m'obligeoient à l'aller voir autant de fois qu'il le deſireroit, auant que de mourir.

Il appella le peu de parens qu'il avoit, & leur dit, ie veux qu'on ſçache que ie ſuis Chreſtien. Ainſi qu'on écoute la voix de ce Pere qui m'a baptiſé, & qui m'ouvre le chemin du Ciel où eſt le bon-heur [139] eternel. Faites tout ce qu'il ordonnera pour mon enterrement; car ie veux eſtre enterré comme les Chreſtiens, & ſi vous m'aimez, vous ferez tous comme moy, & mourés tous Chreſtiens.

Il fit venir en ſuite la plus fervente de nos Chreſtiennes, afin qu'elle publiaſt ce qu'il venoit de dire: & il luy donna le petit meuble qu'il avoit, crainte qu'on ne l'enteraſt avec luy, ſelon la couſtume du païs. Il demanda dés-lors à eſtre tranſporté dans noſtre Chapelle, afin d'y mourir & d'y eſtre enterré. Pour ſa conſolation ie l'entretins dans cette eſperance, tant qu'il veſcut: mais ie ne pûs luy accorder qu'une partie de ce qu'il demandoit, il y fut enterré. A chaque viſite il me reiteroit ſouvent cette priere, diſant que puis qu'il eſtoit tout à Dieu, il ne pouvoit mieux mourir que dans la maiſon de Dieu.

Ie le veillay juſqu'à deux heures apres minuit. Il rendit ſon ame à Dieu le 27. Ianvier, & il eſtoit âgé

over the world to preach the Faith, in order that he might instruct and baptize me; after which thou wilt make me leave the earth, to conduct me to Heaven, where I am to be eternally happy. I thank thee, JESUS, for having remembered me; I will also remember thee as long as I live. With all my heart I offer thee my sufferings: thou didst suffer for me because thou lovedst us, and I, on my part, suffer for thee because I have sinned. Have pity on me, then; forget my sins, and suffer them not to drag me down to hell.'

"These prayers inspired me with devotion, and obliged me to go to see him as often as he wished, before he should die.

"He summoned the few relatives he had, and said to them: 'I wish it to be known that I am a Christian. Therefore let the voice of this Father be heard, who has baptized me, and who opens for me the road to Heaven, where there is eternal happiness. [139] Do all that he shall order for my burial; for I wish to be buried like the Christians. And if you love me, you will all do as I have done, and will all die Christians.'

"He then had the most fervent of our Christian women come to him, in order that she might publish what he had just said; and he gave her the few personal effects he had, for fear lest they might be buried with him, according to the custom of the country. He then asked to be carried into our Chapel, in order to die and be buried there. For his consolation, I kept him in this hope as long as he lived, but could grant him only a part of what he asked; he was buried there. This petition he often repeated to me at each visit,—saying that, since he

de trente huit ans, n'ayant vefcu qu'un mois apres fon baptefme; & il paffa tout ce temps avec autant de pieté qu'euft pû faire un tres-fervent [140] Religieux pour fe difpofer à la mort. Il fit auffi paroiftre vne patience admirable dans des douleurs tres-violentes qu'il fouffroit durant fa maladie. Il s'appelloit TegannahKoüahfen; ie luy avois donné le nom de Iean au baptefme.

Ie le fis apporter dans noftre Chapelle apres fa mort, où ayant demeuré expofé quelque temps, nos Chreftiens le porterent en terre avec le plus de folemnité qu'il nous fuft poffible. On portoit vne Banniere qui marquoit l'innocence baptifmale qu'il avoit portée dans le Ciel. I'allumay tout ce que i'avois de Cierges, pour luy faire comme vne Chapelle ardente. La foulle du peuple y fut fi grande, que noftre Chapelle ne pouvoit tous les contenir. Ie trouvay que c'eftoit vne occafion favorable de prefcher, mefme aux Infidelles qui s'y trouverent en grand nombre. Mes Freres, leur difois-je, vous pleurez, & vous eftes accablez de trifteffe à la mort de vos parens: mais nous autres Chreftiens, nous chantons & nous nous rejouïffons, lorfque quelques-uns des noftres meurent, [141] ainfi que vous voyez maintenant. Les ames bien-heureufes qui font au Ciel, ont déia receu avec ioye celle de cet homme dont vous voyez là le corps: elle y eft comblée d'vne ioye qui ne finira iamais. Ces Cierges que vous voyez allumez, font comme des eftoilles du Ciel, où il eft à prefent couronné de gloire; & cette belle eftoffe dont ie l'ay couvert, n'eft qu'vne foible reprefentation de la robe admirable & éclatante dont Dieu l'a reveftu. Au refte, nous ne fommes venus icy, & nous n'avons quitté nos

was wholly God's, he could not die better than in the house of God.

"I watched with him until two hours after midnight. He gave up his soul to God on the 27th of January, at the age of thirty-eight years, having lived only a month after his baptism, all of which time he passed with as much piety as could have been shown by a very fervent [140] Religious in preparation for death. He also showed an admirable patience, in very violent pains suffered by him during his illness. He was called Tegannahkouahsen; I had given him the name of Jean at baptism.

"I had him carried into our Chapel after his death; and, after remaining exposed there for some time, our Christians bore him to the grave with all the solemnity that was possible for us. A Banner was borne, as emblem of the baptismal innocence that he had carried to Heaven. I lighted all the Candles I had, to make for him, a sort of *Chapelle ardente*. The crowd of people there was so great that our Chapel could not hold them all. I found that it was a favorable opportunity to preach, even to the Infidels who were present in great numbers. 'My Brothers,' I said to them, 'you weep, and you are overcome with grief at the death of your relatives; but as for us Christians, we sing and rejoice, just as you see us doing now, when any of our people die. [141] The blessed souls that are in Heaven, have already received with joy that of this man, whose body you see there. It is crowned with a joy that will never cease. These Candles which you see lighted are as stars of Heaven, where he is now crowned with glory; and this fine stuff with which I have covered him, is only a feeble represen-

parens, nos biens & la douceur de noſtre patrie, que pour vous procurer à tous le meſme bon-heur que ie vous promets de la part de Dieu, & qui vous ſera infaillible, ſi vous écoutez ſa parolle, & ſi vous obeïſſez à ſa loy avec fidelité.

Apres ce petit diſcours, le Convoy marcha, & nous le ſuivions en chantant des Pſeaumes, iuſqu'au lieu où ce corps devoit eſtre enterré.

Peu de iours aprés un petit enfant de ſes proches parens fut baptiſé, & s'alla ioindre avec luy dans le Ciel.

[142] Dieu ſe ſervit de cette heureuſe mort, pour toucher ſi fortement ſa mere, qu'elle vint publiquement me preſſer de l'aſſocier à la compagnie de nos Chreſtiens: mais quoy qu'elle euſt eſté fort inſtruite, toutesfois ie voulus differer encore ſon bapteſme, ne pouvant à mon advis apporter trop de precaution pour accorder cette faveur, qui eſt d'autant plus eſtimée, qu'elle couſte plus à obtenir.

Dans la meſme Cabanne, ſix perſonnes, tant adultes qu'enfans, moururent fort peu de temps aprés, ayans tous receu le ſaint Bapteſme. Heureuſe Cabanne d'avoir eſté le ſejour de tant de predeſtinez, vous meritez d'eſtre cent fois plus priſée, que tous les Palais des Grands.

Ie finiray par le recit d'vne mort qui ne fut pas moins precieuſe devant Dieu. Il eſt vray qu'elle me fut aſſez ſenſible, parce que ie perdois le plus ferme appuy de cette Egliſe naiſſante. C'eſtoit d'vne ancienne Chreſtienne, qui avoit toûjours conſervé vne rare innocence, au milieu du libertinage & de l'impieté de [143] ceux de ſon païs. Son plus grand vice, eſtoit de ſe mettre quelque fois en colere contre

tation of the admirable and shining robe with which God has clothed him. Moreover, we have come hither and have left our relatives, our property, and the comfort of our native land, only to procure for you all the same happiness,—which I promise you in God's name, and which will infallibly be yours if you listen to his word and obey his law with faithfulness.'

"After this little discourse, the funeral Procession set forth; and we followed it, singing Psalms, to the place where the body was to be interred.

"A few days afterward, a little child, one of his near relatives, was baptized, and went to join him in Heaven.

[142] "God made use of this blessed death to touch the man's mother—so powerfully, that she came publicly to urge me to associate her with the company of our Christians. But, although she had been well instructed, I nevertheless wished to defer her baptism still longer, as it was my opinion that I could not use too much precaution in granting this favor,—which is the more esteemed, the more it costs to obtain it.

"In the same Cabin six persons, adults as well as children, died very soon afterward, having all received holy Baptism. Happy Cabin, to have been the abode of so many predestined ones! You deserve to be a hundred times more prized than all the Palaces of the Great.

"I will finish with the account of a death that was not less precious before God. It is true, it was the cause of much grief to me, because I lost the firmest support of this new-born Church. It was the death of an old Christian woman, who had always preserved

ceux qui parloient mal de noſtre Foy. Son zele eſtoit ſi grand pour l'augmenter, qu'elle preſchoit par tout où elle rencontroit des auditeurs: mais elle eſtoit plus admirable lorſqu'elle s'acquittoit de cet employ dans la Chapelle, & qu'elle y expliquoit les tableaux qu'on y expoſoit pour ce ſuiet. Elle me venoit quelquefois trouver avec neuf ou dix ieunes filles, qu'elle avoit gagnées à la Foy. Tiens, mon frere, me diſoit-elle, voilà de braves enfans que ie t'amene, enſeigne leur bien les principes du Chriſtianiſme, & acheve ce que i'ay commencé. Elle commençoit & finiſſoit ordinairement ſes entretiens, par leur repreſenter fortement qu'il n'y avoit rien au monde de plus important que la Foy, & le ſervice de Dieu. Auſſi eſtant malade à la mort, c'eſtoit preſque l'unique ſentiment qu'elle imprimoit à ſes deux filles; & elle le faiſoit avec tant de zele & d'onction, que ſes paroles penetroient leur cœur, & les rempliſſoient d'vne conſolation ſi ſenſible, que ſurvenant [144] quelquefois lorſqu'ils eſtoient dans ce ſaint entretien, ie trouvois la mere & les filles toutes baignées de larmes.

Quoy qu'elle fut ſi fort incommodée, qu'à peine pouvoit-elle ſortir de ſa cabanne; toutefois elle ne manquoit iamais de venir tendre ſes petits devoirs à Noſtre Seigneur, au ſoir & au matin, dans la Chapelle; quelque vive douleur qu'elle reſſentiſt, & quelque mauvais temps qu'il pût faire: & elle y demeuroit ordinairement vne demie-heure, à chaque fois.

Depuis qu'elle eut conceu l'eſperance d'vne vie immortelle, elle n'eut plus d'attache pour celle-cy, quoy qu'il ſoit naturel aux Sauvages d'eſtablir leur felicité dans ſa conſervation. Dieu eſt le Maiſtre de

a rare innocence in the midst of the licentiousness and impiety of [143] the people of her country. Her greatest vice was, that she sometimes became angry with those who spoke ill of our Faith. Her zeal was so great for its extension that she used to preach wherever she found auditors; but she was more worthy of admiration when she discharged this function in the Chapel, and explained the pictures there that were shown for this purpose. She sometimes came to find me, with nine or ten young girls that she had won over to the Faith. 'Here, my brother,' she would say to me, 'here are some fine children whom I bring to thee; teach them well the principles of Christianity, and finish what I have begun.' She commonly began and ended her talks by representing, with great earnestness, to her hearers that there was nothing in the world of greater importance than the Faith and the service of God. So when she was sick unto death, this was almost the only sentiment that she impressed on her two daughters,—doing it with so much zeal and unction that her words penetrated their hearts; and filled them with such tender consolation that, coming upon them [144] sometimes when they were engaged in this holy intercourse, I used to find mother and daughters all bathed in tears.

"Although she was so seriously indisposed that she could hardly leave her cabin, yet she never failed to come, morning and evening, to pay her little respects to Our Lord in the Chapel, however intense the pain that she felt, and however bad the weather might be; and she commonly remained there half an hour each time.

"Since she had conceived the hope of an immortal life, she felt no longer any attachment for this one,

nos vies, difoit-elle, ie fuis toufiours prefte de luy rendre quand il luy plaira, celle qu'il m'a donnée.

L'amour de la pureté que la Foy fit naiftre en fon ame, eftoit fi admirable, qu'au moindre mot qu'elle entendoit qui pût bleffer cette vertu, Ne fcavez-vous pas, difoit-elle aux plus libertins, que ie fuis Chreftienne, & que la Foy [145] m'eft plus precieufe mille fois que la vie.

Elle s'eftoit renduë la prefence de Noftre Seigneur fi familiere, qu'elle continua de s'entretenir avec luy, iufqu'à ce qu'elle luy rendift fon ame. Elle mourut apres avoir receu tous les Sacrements qu'on adminiftre en cette extremité; & elle nous laiffa tout enfemble & le regret de fa perte, & la confolation du bon-heur dont ie croy qu'elle iouït dans le Ciel.

§. V. DU ZELE ADMIRABLE QUE NOS CHRESTIENNES ONT MONTRÉ DANS LA DEFFENSE DE LEUR FOY, PAR LES DISPUTES CONTRE LES HOLLANDOIS, & DE LEUR FERVEUR EN D'AUTRES RENCONTRES.

Il n'eft pas croyable combien le voifinage des Hollandois nuit à la Foy, foit à caufe de l'eau-de-vie qu'ils vendent à nos Sauvages, qui leur eft vne fource eternelle de debauches, foit parce qu'ils tâchent de leur donner de mauvaifes impreffions de noftre Religion. Il [146] eft vray que depuis quelque temps ils font plus refervez en cette matiere, parce qu'ils ont fouvent éprouvé que la fermeté & la capacité mefmes de nos Chreftiens leur oftoient toute efperance de pouvoir les ébranler. I'en rapporteray quelques exemples, qui feront voir tout enfemble & l'impieté de ces Heretiques, & la pieté de nos Chreftiens.

although it is natural for the Savages to base their happiness on its preservation. 'God is the Master of our lives,' she would say; 'I am always ready to give back to him, when he pleases, that which he has given me.'

"The love of purity which the Faith caused to spring up in her soul was so admirable that, at the least word that she heard which could wound this virtue, she would say to the more licentious ones: 'Do you not know that I am a Christian, and that the Faith [145] is a thousand times more precious to me than life?'

"She had rendered Our Lord's presence so familiar to her that she continued to talk with him up to the moment of rendering up her soul. She died after receiving all the Sacraments that are administered in case of extremity, leaving with us at the same time regret at her loss, and consolation at the happiness which I believe she is enjoying in Heaven."

§V. OF THE ADMIRABLE ZEAL WHICH OUR CHRISTIAN WOMEN SHOWED IN THE DEFENSE OF THEIR FAITH, BY DISPUTES WITH THE DUTCH, AND OF THEIR FERVOR ON OTHER OCCASIONS.

"It is beyond belief how much the neighborhood of the Dutch injures the Faith,—both on account of the brandy that they sell to our Savages, which is to the latter an unending source of debauchery, and because they try to give them bad impressions of our Religion. It [146] is true that for some time the Dutch have been more guarded in this matter, because they have often found by experience that the firmness and ability even of our Christians took

Vn iour que ces ennemis de la Foy s'apperceurent qu'vne bonne femme portoit par tout où elle alloit, vne image de la ſainte Vierge, pour ne perdre iamais de veuë celle en qui elle avoit apres IESVS-CHRIST, toute ſon eſperance; ils firent tout l'imaginable pour la deſtourner de cette ſainte pratique: & comme ils virent en meſme temps que la pieuſe couſtume de nos Ch[r]eſtiennes eſtoit de porter un Chapelet au col, pour faire vne profeſſion publique de leur Religion, ils tâcherent de les en détourner par des paroles artificieuſes, & colorées d'vne fauſſe apparance de pieté. N'eſt-ce pas idolatrer, leur diſoient-ils, que de rendre à vne creature l'honneur, qui n'eſt deu qu'à Dieu ſeul: [147] & que vous eſtes mal-heureuſes d'eſtre tombées entre les mains de gens, qui au lieu de vous retirer de l'idolatrie, vous y engagent tout de nouveau? En quel lieu de l'Eſcriture ont-ils veu que Dieu nous ordonne de le prier ſur quelque petits morceaux de bois, tels que vous les portez ſur vous? Ces choſes ſont des ouvrages de l'eſprit humain, & non des loix du Seigneur.

Vne de nos Chreſtiennes qui eſtoit preſente, ne pût ſouffrir un diſcours ſi impie vne iuſte indignation luy fit prendre auſſi toſt la parolle pour toutes les autres, & la porta à répondre aux Heretiques en ces termes. Certainement vous montrez ou que vous auez bien peu d'eſprit, ou que vous croyez que nous ſommes bien peu éclairées dans noſtre foy. Penſez-vous que nous honnorions la ſainte Vierge comme la Maiſtreſſe de nos vies? Vous vous trompez: nous ſçavons trop bien le culte que nous devons à Dieu, pour le rendre à vne creature. Nous n'ignorons pas que c'eſt luy ſeul qui a creé toutes choſes; & qu'ainſi c'eſt luy

from their opponents all hope of being able to shake them. I will relate some examples of this, which will show at the same time the impiety of those Heretics and the piety of our Christians.

"One day when those enemies of the Faith perceived that a good woman wore, wherever she went, an image of the blessed Virgin, that she might never lose sight of her in whom, next to JESUS CHRIST, she reposed all her hope, they did everything imaginable to make her discontinue this holy practice. And when they saw, at the same time, that it was the pious custom of our Christian women to wear a Rosary at the neck, in order to make a public profession of their Religion, they tried, by words that were guileful and colored with a false appearance of piety, to turn them from this practice. 'Is it not worshiping idols,' they asked them, 'to render to a created being the honor that is due to God alone? [147] And are you not unfortunate in having fallen into the hands of people who, instead of reclaiming you from idolatry, engage you in it anew? In what passage of Scripture did they see that God orders us to pray to him over some little pieces of wood, such as you wear upon you? These things are works of the human mind, and not laws of the Lord.'

"One of our Christian women who was present could not suffer such an impious discourse; a righteous indignation made her immediately take the word, on behalf of all the rest, and prompted her to answer the Heretics in these terms: 'You certainly show either that you have very little sense, or that you believe us to be very little enlightened in our faith. Do you imagine that we honor the blessed Virgin as the Mistress of our lives? You are deceived.

ſeul que nous devons honnorer comme [148] noſtre ſouverain Seigneur: Mais comme il a voulu ſe faire homme, pour nous ſauver, & qu'il a choiſi Marie pour eſtre ſa Mere, n'eſt il pas raiſonnable que nous l'honnorions en cette qualité. Si IESVS-CHRIST ſon Fils la luy meſme honnorée, ſi les Anges & les Saints luy rendent leurs reſpects dans le Ciel; pourquoy ne luy rendrons-nous pas nos devoirs ſur la terre? Au reſte ce Chapelet que nous portons, nous ſert pour luy rendre tous les iours un nombre reglé de nos hommages. Son image que nous avons ſi ſouvent devant les yeux, la repreſente elle meſme à noſtre eſprit, & renouvelle dans nos cœurs l'amour, la confiance & le reſpect que nous devons avoir pour la Mere de noſtre Sauveur.

Ceſt ainſi que le zele de cette bonne Chreſtienne triompha de la malice de ces Heretiques, qui n'oſerent plus s'expoſer vne autre fois à la confuſion qu'ils venoient de recevoir.

La meſme choſe arriva à quelques autres Hollandois, qui s'efforcerent de decrediter dans l'eſprit de nos bonnes Sauvages, l'uſage qu'elles avoient de [149] porter un Crucifix à leur col. Vous eſtes bien ſimples, leur diſoient-ils, de croire qu'il faille honorer du bois & de l'airain: comme ſi c'eſtoient les maiſtres de nos vies. A quoy vne des plus zelées de nos Chreſtiennes répondit en ces termes. Quãd nous prions proſternez devãt cette Croix, nous ne nous adreſsõs pas à ce bois, ou à ce cuivre, comme à celuy qui nous a fait ce que nous ſommes: car nous ſçavons trop bien que Dieu qui eſt l'auteur de nos vies, eſt un pur eſprit, qui ne ſe peut voir des yeux du corps, que nous ne verrons comme il eſt, que dans le Ciel.

We know too well the worship that we owe to God, to bestow it on a creature. We are not ignorant that it is he alone who has made all things; and that therefore it is he alone whom we ought to honor as [148] our sovereign Lord. But as he was willing to make himself man for our salvation, and as he chose Mary to be his Mother, is it not reasonable that we should honor her in that capacity? If JESUS CHRIST, her Son, has himself honored her, if the Angels and the Saints pay her their respects in Heaven, why shall not we render her our homage on earth? As for the rest of your reproaches, this Rosary that we wear aids us in paying to her every day a fixed number of our acts of devotion. Her image, which we have so often before our eyes, recalls her herself to our minds, and renews in our hearts the love, the confidence, and the respect that we ought to have for our Savior's Mother.'

"It is thus that the zeal of that good Christian woman triumphed over the malice of those Heretics, who dared not expose themselves a second time to the confusion which they had just experienced.

"The same thing happened to some other Dutchmen who endeavored to discredit, in the minds of our good Savage women, the custom that they had of [149] wearing a Crucifix at the neck. 'You are very simple-minded,' they said to them, 'to believe it necessary to pay honor to wood and brass, as if they were the masters of our lives.' To this one of the most zealous of our Christian women made answer as follows: 'When we pray, prostrated before this Cross, we do not address ourselves to this piece of wood or copper, as to him who has made us what we are; for we know too well that God, who is the

Nous n'ignorons pas que le bois & le cuivre ſont bien moins que nous, & qu'ils ne peuvent rien: mais nous portons ce Crucifix, parce qu'en le voyant nous nous reſſouvenons que IESVS-CHRIST a eſté attaché à vne Croix, & qu'il y eſt mort pour nous donner la vie, & nous meriter le Paradis: c'eſt pour ce ſuiet que nous l'aimons & l'adorons en cette Croix, comme nous l'adorons dans le Ciel.

Vne réponſe ſi ſage, & ſi pleine de pieté, toucha quelques-vns de ces Heretiques, [150] & ferma la bouche aux autres, & ils furent tous contraints par la force de la verité, de leur dire qu'elles avoient raiſon d en agir ainſi, & qu'elles eſtoient fort bien inſtruites.

Nos Chreſtiennes neantmoins ne ſe contenterent pas d'avoir ainſi vaincu les ennemis de noſtre Foy; mais pour les empeſcher de leur tenir vne autre fois de tels diſcours, la plus fervente d'entre-elles, nommée Marie, les entreprit hautement, & leur dit avec vne force digne de ſon zele; vous nous preſſez de ne pas écouter la voix de ceux qui nous portent la parole de Dieu. Eſt-ce vous que nous écouterons? Vous dis-ie, qui ne nous avez iamais enſeigné qu'à mal faire? Vous qui ne cherchez que nos Caſtors & non pas le ſalut de nos ames? Vous qui nous chaſſez meſme du lieu de vos prieres, lorſque nous y voulons entrer, comme ſi nous le devions profaner? Vous enfin que le ſeul intereſt attire en ce païs, & non le zele de la Foy? Les Peres qui nous inſtruiſent n'eſtant venus ches nous que pour nous enſeigner la verité, & le chemin du Ciel, n'ont quitté [151] leur païs & leurs amis, que pour travailler au ſalut de nos ames: c'eſt ce qu'ils cherchent vniquement: ils ne

author of our lives, is a pure spirit who cannot be seen with the eyes of the body, and whom we shall not see as he is except in Heaven. We are not ignorant that wood and copper are far inferior to ourselves, and that they have no power; but we wear this Crucifix because, at sight of it, we are reminded that JESUS CHRIST was fastened to a Cross, and that he died there, to give us life and earn Paradise for us. That is why we love and adore him on this Cross, as we adore him in Heaven.'

"An answer so wise and full of piety touched some of those Heretics, [150] and closed the mouths of the others; and they were all constrained, by the force of truth, to tell the women that they were right to act thus, and that they were very well instructed.

"Our Christian women, however, did not content themselves with having thus vanquished the enemies of our Faith; but, in order to prevent them from uttering such words to them a second time, the most fervent among them, named Marie, took them boldly in hand, and said to them, with an energy worthy of her zeal: 'You urge us not to listen to the voice of those that bear the word of God. Is it you that we shall listen to—you, I say, who have never taught us anything but wrong-doing? You, who seek only our Beavers, and not the salvation of our souls? You, who even drive us away from the place of your prayers, when we wish to enter there, as if we would profane it? You, in fine, whom interest alone attracts to this country, and not zeal for the Faith? The Fathers who instruct us, having come to our country only to teach us the truth and the way to Heaven, have left [151] their country and their friends only to work for the salvation of our souls;

nous parlent iamais ny de Caſtor, ny de Pourcelaine, ny de tout ce que nous eſtimons le plus, ſinon pour nous porter à les mépriſer, & à n'eſtimer que le Ciel. C'eſt dans cette veüe qu'ils nous diſent ſi ſouvent, que tous les biens de cette vie ſont peu ſtables, qu'il les faudra quitter à la mort, & qu'il faut deſirer vniquement vne vie eternelle, & les biens du Paradis que nous ne perdrons iamais. Ils nous traitent meſme avec reſpect, & iamais ils ne ſont plus aiſes que quand nous allons à la Chapelle pour nous y faire inſtruire: ainſi comme ils nous donnent les biens du Ciel, ſans nous demander ceux de la terre; il eſt claire que nous devons leur donner toute creance, plûtoſt qu'à vous. Nous ſommes tous reſolus de leur obeïr, & de croire tout ce qu'ils nous diront; parce qu'ils ne nous diront rien qui ne ſoit pour le ſalut de nos ames; & que nous voulons eſtre bien-heureux avec eux dans le Ciel. Pour vous autres, vous ſerez tous damnez; car ie ſçay que [152] vous ne valez rien, & que vous ne tâchez qu'à nous corrompre. Sçachez donc qu'apres voſtre mort, l'Enfer ſera voſtre partage, comme il eſt l'eternelle demeure des méchans que vous imitez.

Ces Heretiques ſurpris de la fermeté de cette femme, ſe contenterent de luy dire, que s'ils faiſoient des fautes, ils en demandoient pardon à Dieu. Oüy mais, adjouſta cette Chreſtienne, vous ne vous confeſſez pas: & c'eſt neantmoins le ſeul remede qui efface les pechez.

Dans le temps de cette diſpute, comme la Cloche eût ſonné pour aller au Preſche cette femme y entra avec les Heretiques qu'elle venoit de vaincre, & s'eſtant placée au milieu de l'aſſemblée, elle ſe mit

that is what they seek solely, never speaking to us of Beaver or Porcelain, or anything that we value most highly, except to persuade us to despise these things and to value Heaven alone. It is with this view that they tell us so often that all the good things of this life are of little stability, and that we shall be forced to give them up at death; and that we must desire solely an eternal life and the blessings of Paradise, which we shall never lose. They even treat us with respect, and are never more pleased than when we go to Chapel to receive instruction. Therefore, as they give us the good things of Heaven, without asking us for those of earth, it is clear that we are bound to give our entire trust to them, rather than to you. We are all resolved to obey them, and to believe all that they shall tell us; because they will tell us nothing that is not for the salvation of our souls, and because we wish to be blessed with them in Heaven. As for you people, you will all be damned; for I know that [152] you are worthless, and that you try only to corrupt us. Know then that, after your death, Hell will be your lot, as it is the eternal abode of the wicked men whom you imitate.'

"The Heretics, surprised at that woman's firmness, contented themselves with telling her that, if they committed faults, they were wont to ask pardon of God. 'Yes, but you do not practice confession,' added this Christian woman; 'and that is, after all, the only remedy that wipes out sins.'

"During this debate, as the Bell had rung for Divine worship, the woman went to it with the Heretics whom she had just worsted; and taking her place in the midst of the assembly, she knelt down

auſſi toſt à genoux, à la veuë de tout le monde: commença de reciter ſon Chapelet, ce qu'elle fit avec vne grande devotion tout le temps que le Miniſtre preſcha: en ſuite dequoy, comme elle vit qu'on alloit par le Temple recueillir les charitez du peuple, elle y contribua comme les autres.

Vne conduite ſi ſainte & ſi genereuſe ravit tellement les Hollandois, que les [153] uns la prioient de leur enſeigner la maniere dont elle prioit Dieu: d'autres la prioient inſtamment de leur vendre la petite ſtatuë de Noſtre-Dame qu'elle avoit, & que la Mere Superieure des Vrſulines de Quebec luy avoit envoyée: mais elle proteſta touſiours qu'elle ne s'en deferoit iamais, qu'auec la vie: & comme on la preſſoit de dire comment elle honoroit la Sainte Vierge; Voicy, répondit-elle, ce que ie luy dis: Marie, qui es Vierge, tu as IESVS-CHRIST pour Fils: ainſi exhorte-le de nous accorder ce que nous luy demandons. Remarquez, adjoûta-t'elle, que par là ie ne dis pas qu'elle ſoit Dieu; mais ſeulement qu'elle prie Dieu pour nous, afin qu'il nous faſſe la grace de bien mourir. Or Dieu ne luy refuſera rien, parce que c'eſt ſa Mere, & une Mere qu'il aime ſeule, plus que tous les hommes enſemble. Ainſi Marie s'adreſſe à ſon Fils IESVS-CHRIST, & luy dit, mon Fils, ie veux faire du bien à ceux qui implorent mon aſſiſtance: c'eſt pourquoy ie vous prie de me donner ce que ie vous demande pour eux. Alors le Fils dit, ma Mere, [154] diſpoſez de mes graces en faveur de qui vous le voudrez: tout eſt à vous.

Comme elle eut dit ces choſes, à ces Heretiques: une femme Hollandoiſe, qui l'avoit écoutée, la mena dans ſa maiſon, & luy dit, continuë comme tu fais,

at once, in sight of all the people, and began to recite her Rosary, which she continued with great devotion all the time while the Minister preached. After this, as she saw some one going through the Temple collecting the people's alms, she contributed thereto like the others.

"A demeanor thus holy and noble-minded so charmed the Dutch that [153] some begged her to teach them her way of praying to God; and others besought her earnestly to sell them the little statue of Our Lady that she had, which the Mother Superior of the Ursulines of Quebec had sent her; but she always protested that she would never part with it, except with her life. When she was urged to tell how she honored the Blessed Virgin, she answered: 'This is what I say to her: "Mary, thou who art a Virgin, thou hast JESUS CHRIST as a Son; therefore exhort him to grant us what we ask of him." Observe,' added she, 'that by this I do not say that she is God, but only ask her to pray to God for us, in order that he may grant us the grace of a good death. Now God will not refuse her anything, because she is his Mother, and a Mother whom alone he loves more than all the people taken together. And so Mary addresses her Son JESUS CHRIST, and says to him: "My Son, I wish to do a kindness to those who are imploring my aid; that is why I pray you to grant me what I ask you for in their behalf." Then the Son says: "My Mother, [154] dispose of my favors for the benefit of whomsoever you shall desire; all is yours."'

"When she had said these things to those Heretics, a Dutch woman, who had listened to her, led her into her house and said to her: 'Continue, as

à bien deffendre la foy Catholique: c'eſt l'vnique creance & la veritable. Ie n'ay point d'autre Religion que la tienne: écoute touſiours celuy qui t'enſeigne. En ſuite elle luy montra des Images, des Crucifix & des Chapellets qu'elle auoit. C'eſt pour te faire voir, luy dit elle, que ie prie comme toy, & que ie croy ce que tu crois. Apres ce petit entretien, qui combla de joye cette bonne Sauvage, la Hollandoiſe la regala de quelques fruits.

Il eſt arrivé pluſieurs fois que quelques-uns ayant menacé nos Chreſtiennes, que leur zele dans la foy leur pourroit bien couſter la vie; elles répondoient toutes avec une generoſité égale à celle des Martyrs; Que la vie ne leur eſtoit plus rien depuis qu'elles l'avoient conſacrée à Dieu dans le Bapteſme.

Marie Tſiaoüentes adjoûta, que quant on devroit luy couper les bras & les jambes, [155] on luy arracheroit pluſtoſt la vie, que la foy; elle donna bien-toſt aprés des preuves d'une ſi genereuſe reſolution.

Quatre determinez reſolurent de l'enyvrer. On l'invite pour cet effet à un feſtin qui ſe faiſoit dans le Bourg, & où l'on devoit boire de l'eau de vie: elle y va, ſans rien ſçavoir du mauvais deſſein qu'on avoit concerté. Tous les conviez eſtans aſſis à terre ſur des nattes, à leur ordinaire, on commence à boire. Son tour vint: elle refuſa de prendre de l'eau de vie. I'ay fait, adjoûta-t'elle, aſſez de follies en cette matiere, avant mon bapteſme: Ie ſuis reſoluë d'eſtre plus ſage, que je ne l'ay eſté ſur ce point. On la preſſe: elle refuſe conſtamment de le faire. On la menace de la maltraiter: elle dit qu'elle ne craint rien au monde que le peché. Des menaces on en vient aux effets: elle ſoûtient toutes les inſultes avec

you are doing, to defend the Catholic faith well; it is the only and the true belief. I have no other Religion than thine. Always listen to him who teaches thee.' Then she showed her some Images, Crucifixes, and Rosaries that she had. 'It is to let thee see,' said she to her, 'that I pray as thou dost, and that I believe what thou believest.' After this little talk, which filled that good Savage woman with joy, the Dutch woman regaled her with some fruits.

"It several times happened that, when some people had threatened our Christian women, saying that their zeal in the faith might well cost them their lives, they would all answer, with a noble spirit equal to that of the Martyrs, that life was no longer anything to them, since they had consecrated it to God in their Baptism.

"Marie Tsiaouentes added that, even if one were to cut off her arms and legs, [155] he would wrest her life from her sooner than the faith. Soon afterward, she gave proofs of such a high-spirited resolution.

"Four determined men resolved to make her drunk. To this end she was invited to a feast which was given in the Village, at which brandy was to be drunk. She went, without knowing anything about the evil design that had been concerted. When all the guests had taken their seats upon mats on the ground, in their usual manner, the drinking began. Her turn came, and she refused to take any brandy. 'I had,' she added, 'committed enough follies in this matter before my baptism. I am resolved to be more discreet than I have been in this respect.' They pressed her, but she steadfastly refused to do it. On being threatened with ill treatment, she said

vn courage invincible: enfin ces quatre débauchez la prennent, l'un par les bras, l'autre par la teſte, & le troiſiéme par le milieu du corps, pendant que le dernier tâche de luy verſer de l'eau de vie dans la bouche; mais elle tint les dents [156] ſi ſerrées qu'il leur fut impoſſible de luy en fair avaller une ſeule goute.

Ce n'eſt pas la ſeule occaſion où cette genereuſe Chreſtienne a donné des preuves de ſon courage; & ſon exemple a tellement animé toutes les autres, qu'il n'eſt point d'inſultes ny de violences qui puiſſent ébranler leur fermeté.

Vn iour quelques-unes ayant eſté invitées à un feſtin, où elles avoient tout ſujet de croire que tout ſeroit dans l'ordre, & que l'on ne ſouffriroit rien qui pût bleſſer l'innocence & la pureté du Chrïſtianiſme; parce que ce feſtin ſe faiſoit chez une Chreſtienne deſia avancée en âge. Mais elles furent bien ſurpriſes d'entendre que le Sorcier qui préſidoit à ce feſtin, declara d'abord qu'il eſtoit ordonné pour retablir la ſanté d'une perſonne malade. Au meſme tẽps Marie Tſiaoüentes ſe leve, & dit tout haut, qui eſt vray Chreſtien qu'il me ſuive, & qu'il ſorte avec moy: Pour ceux qui ne le ſont que de nom, ils peuvent demeurer à ce feſtin ſuperſtitieux. Elle fut ſuivie de quatre ou cinq des conviées. Vne reſolution ſi ferme & ſi extraordinaire en ce païs, donna de l'étonnement [157] & de l'admiration à toute la compagnie, qui ne pouvoit aſſez s'étonner comme des femmes avoient oſé faire une choſe qui paſſe chez ces Peuples pour une faute capable de diffamer celuy qui y tombe; c'eſt pour ce ſujet qu'on les traite comme des perſonnes qui n'ont ny jugement ny

she feared nothing in the world but sin. From threats they proceeded to deeds. She bore all their insults with an invincible courage. Finally those four dissolute men seized her, one by the arms, another by the head, and the third around the waist, while the last tried to pour some brandy into her mouth; but she kept her teeth [156] so tightly closed that it was impossible for them to make her swallow a single drop of it.

"That is not the only occasion on which this noble-spirited Christian has given proofs of her courage; and her example has so animated all the others that there are no insults or acts of violence that can shake their firmness.

"One day some of them were invited to a feast, where they had every reason to believe that all would be orderly, and nothing allowed that could wound the innocence and purity of Christianity; for the feast was held at the house of a Christian woman already advanced in years. But they were much surprised to hear the Sorcerer who presided at this feast declare, at the opening, that it was ordered for restoring health to a sick person. At the same time, Marie Tsiaouentes arose, and said aloud: 'Whoever is a true Christian, let him follow me, and go out with me. As for those who are such only in name, they can remain at this superstitious feast.' She was followed by four or five of the female guests. A resoluteness so firm, and so unusual in this country, caused astonishment [157] and admiration in all the company,—who could not sufficiently wonder how women had dared to do a thing which passes, among these Peoples, for a fault that is sufficient to make infamous the one who commits it. It is on this

honneſteté dans leur conduite, & qui ne ſçavent pas vivre: On dit qu'elles ne doivent pas s'étonner ſi elles ſont pour la plus part, ou pauvres, ou captives, ou abandonnées de tout le monde: mais ces bonnes Chreſtiennes n'oppoſent à tous ces reproches qu'une patience & une fermeté qui ſurprend tous ceux qui tâchent en vain de les ébranler.

On nous a appris, diſent-elles ordinairement en ces occaſiõs, que I. Chriſt & les premiers Chreſtiens, n'ont pas eſté mieux traitez que nous; il ne nous peut rien arriver de ſi faſcheux, que nous ne ſoyons preſtes de le recevoir de la main de Dieu, il nous ſuffit que noſtre pauvreté ne luy déplaiſt pas, & qu'elle ne nous empeſchera pas d'eſtre bonnes Chreſtiennes: cela ſeul nous la rend agreable. Nous n'attendons pas de ceux qui nous inſtruiſent, & [158] qu'ils nous donnent les richeſſes de la terre; nous nous contentons qu'ils travaillent à nous mettre en poſſeſſion de celles du Ciel. Pour ce qui eſt des Couſtumes de noſtre païs, nous ne refuſons pas de nous accommoder à celles qui ſont conformes à la raiſon, & à la Loy de Dieu: mais nous ne pouvons nous reſoudre d'obſerver celles qui bleſſent l'une & l'autre.

Il n'eſt pas concevable combien le zele de ces bonnes Chreſtïennes m'a donné de conſolation, & combien il m'a animé à les ayder, au peril meſme de ma vie.

Il ſemble meſme que les meres inſpirent cette grandeur d'Ame à leurs petits enfans. Vn d'entr'eux recemment baptiſé tenant un iour un Crucifix en la main, & ſe reſſouvenant des inſultes & des outrages que ſa mere recevoit ordinairement pour la Foy

score that they are treated as persons having neither judgment nor honesty in their conduct, and not knowing how to order their lives. It is said that they must not be surprised if they become, for the most part, either poor, or captives, or are abandoned by every one; but those good Christian women offer to all these reproaches only a patience and firmness that surprise all who try, in vain, to make them waver.

"'We have been told,' they usually say on these occasions, 'that Jesus Christ and the first Christians were not better treated than we. Nothing can happen to us so grievous that we are not ready to receive it from God's hand; it suffices for us that our poverty is not displeasing to him, and that it does not hinder us from being good Christians; that fact alone makes it agreeable to us. We do not expect from those who instruct us, [158] that they will also give us earthly riches; we are content that they labor to put us in possession of those of Heaven. As far as the Customs of our country are concerned, we do not refuse to adapt ourselves to those that are in conformity with reason and the Law of God; but we cannot make up our minds to observe those that violate both.'

"It is inconceivable how much consolation the zeal of these good Christian women has given me, and how much it has animated me to aid them, even at the peril of my life.

"It even seems that the mothers inspire this greatness of Soul in their little children. One of the latter, recently baptized, holding a Crucifix in his hand one day, and remembering the insults and outrages that his mother was accustomed to receive for the Christian Faith, said to our Lord: 'O Jesus,

Chreſtienne, diſoit à noſtre Seigneur: O Ieſus, toy qui eſt le maiſtre de nos vies, tu as bien ſouffert; car on t'a cloüé à une Croix, on t'a couronné d'épines, & enfin on t'a fait cruellement mourir; la meſme choſe qui ta cauſé la mort, eſt ce qui cauſe à ma mere [159] de ſi grans déplaiſirs. Cette bonne mere eſtoit dans un coin de la cabanne, d'où ſans eſtre veuë de l'enfant, elle entendoit avec une joye incroyable le pieux entretien qu'il avoit avec ſon Dieu; & ce fut elle-meſme qui me le rapporta peu de jours apres.

Ie ne baptiſay qu'à Paſque dernier cette femme Chreſtienne; & comme ie faiſois difficulté d'accorder la meſme grace à ſes enfans; elle, & ſa mere qui eſtoit preſente, m'en firent des prieres ſi preſſantes, que ie me laiſſay vaincre à leur pieté. Tu voy, me diſoient-elles, nos enfans, que nous aimons comme nous meſmes, & à qui nous ne voulons pas moins de bien qu'à nous, tu ſçais les dangers de mort où nous ſommes tous les iours à cauſe de l'ennemi qui nous tuë par tout où il nous rencontre, & qui peut eſtre viendra bien-toſt nous aſſieger iuſques dans noſtre Bourg: tu fais cependant de la difficulté de baptiſer ces petits innocens: ſçache que s'il arrive qu'ils meurent ſans bapteſme, tu en répondras devant Dieu, & que nous nous éleverons alors contre toy pour te le reprocher: parle, qu'eſt-ce [160] qui t'empeſche de leur faire le meſme bien qu'à nous? tu ſçais qu'ils le meritent mieux que nous; car nous avons peché; & eux n'ont point encore aſſez de raiſon pour eſtre capables d'offenſer Dieu. Si tu nous as aimé iuſqu'à nous procurer un ſi grand bien, tu dois aimer encore plus ces innocens, & ne le leur pas

thou who art the master of our lives, thou hast, indeed, suffered; for thou wast nailed to a Cross, crowned with thorns, and at last cruelly put to death. The same thing that caused thy death, is what causes my mother [159] such great afflictions.' That good mother was in a corner of the cabin, where, without being seen by the child, she heard with an incredible joy the pious intercourse that he had with his God; and it was she herself who reported it to me a few days after.

"It was only last Easter that I baptized this Christian woman; and as I showed some reluctance to grant the same favor to her children, she and her mother, who was present, petitioned me so urgently to do so, that I allowed myself to be overcome by their piety. 'Thou seest our children,' said they to me, 'whom we love as ourselves, and to whom we wish well no less than to ourselves. Thou knowest the mortal dangers we are in every day because of the enemy, who kills us wherever he chances upon us, and who will perhaps soon come to lay siege to us here in our Village; and yet thou raisest objections to the baptizing of these little innocents. Know that, if it come to pass that they die without baptism, thou shalt answer for it before God, and we will rise up against thee to reproach thee with it. Speak, what is it [160] that prevents thee from conferring on them the same blessing as on us? Thou knowest they deserve it more than we; for we have sinned, while they have not yet sufficient reason to be able to offend God. If thou didst love us enough to procure us so great a good, thou shouldst love these innocent ones still more, and not refuse it to them.' This speech alike surprised and touched

refuſer. Ce diſcours me ſurprit, & me toucha également; de maniere que ie fus contraint de baptiſer les deux plus jeunes de ſes enfans, & de differer les autres, iuſqu'au temps où ils ſeroient ſuffiſamment inſtruits.

Le premier de ces jeunes enfans, âgé de quatre ans, qui eſt celuy dont ie viens de parler, fut nommé Athanaſe; & l'autre âgé ſeulement de deux ans, receut le nom d'André, & il fait deſia paroiſtre tant d'ardeur pour la Foy, que comme il ne peut pas encore parler, il fait ſuppléer ſa main au defaut de ſa langue, allant luy-meſme prendre le bras de ceux qu'il voit manquer à faire le ſigne de la Croix, & le leur portant au front, il les oblige à s'acquiter de ce devoir. Ie l'ay veu de mes yeux avec plaiſir.

[161] §. VI. DU NOMBRE DES AGNIÉS BAPTISEZ, DES MOYENS DONT ON SE SERT POUR LEUR CONVERSION, & DES GRANDES ESPERANCES QU'ILS EN DONNENT PAR LE CHANGEMENT TOUT EXTRAORDINAIRE QUI S'EST FAIT DANS LEURS ESPRITS.

NOVS ne ſommes pas au temps des Apoſtres, & de l'Egliſe naiſſante, lors que pour établir la foy de IESVS-CHRIST dans l'eſprit des peuples, Dieu operoit des prodiges dans toute la nature, & que les graces du Chriſtianiſme trouvoient des cœurs diſpoſez par les miracles à recevoir vne loy ſi merveilleuſe. Vn Sermon de ſaint Pierre fut ſuivy de la converſion de trois mille hommes; & les diſcours des Apoſtres auoient tant de force & de pouvoir ſur les eſprits, qu'il n'eſtoit rien de plus ordinaire, que de voir des gens convaincus & touchez de ce qu'ils avoient

me, so that I was constrained to baptize the youngest two of her children; and to defer the others until such time as they should be sufficiently instructed.

"The first of these young children, aged four, who is the one of whom I have just spoken, was named Athanase. The other, aged two only, received the name of André; and he already shows so great ardor for the Faith that, as he cannot yet talk, he makes his hand supply the defect of his tongue. He himself goes and takes the arm of any one who, as he sees, fails to make the sign of the Cross; he raises it to that person's forehead, and compels him to acquit himself of this duty. I have, with pleasure, seen this with my own eyes."

[161] §VI. OF THE NUMBER OF THE AGNIÉS BAPTIZED, OF THE MEANS THAT ARE USED FOR THEIR CONVERSION, AND OF THE GREAT HOPES THEREOF WHICH THEY GIVE, THROUGH THE QUITE EXTRAORDINARY CHANGE THAT HAS TAKEN PLACE IN THEIR DISPOSITIONS.

"WE are not in the time of the Apostles and of the nascent Church, when, in order to establish the faith of JESUS CHRIST in the minds of the people, God wrought prodigies in all nature; and when the graces of Christianity found hearts disposed by means of the miracles to receive so marvelous a law. A Sermon by saint Peter was followed by the conversion of three thousand people; and the discourses of the Apostles had so much force and power over men's minds, that there was nothing more usual than to see people, convinced and touched by what they had heard, strip themselves of all their possessions, in order to follow JESUS CHRIST.

entendu, ſe depoüiller de tous leurs biens pour ſuiure IESVS-CHRIST.

[162] Nous ne ſommes plus dans le temps ny des grands miracles, ny des converſions ſi merveilleuſes. La Foy s'inſinuë doucement dans les eſprits, ſans les ébloüir. C'eſt-ce qui eſt cauſe que des peuples auſſi barbares & auſſi groſſiers que le ſont nos Sauvages, ne ſe rendent pas tout d'un coup aux veritez qu'on leur preſche ils n'y voient rien qui ne ſoit la proſcription de tous leurs attachemens criminels, rien qui ne ſoit au deſſus des ſens & de la raiſon: de maniere qu'ils ont bien de la peine à s'en laiſſer convaincre, & à ſe ſoûmettre aux loix du Chriſtianiſme.

Le plus grand miracle que puiſſe faire un Miſſionnaire en ce païs, c'eſt de ioindre au zele qu'il apporte d'Europe, vne douceur qui entre avec adreſſe dans l'eſprit de ces barbares, & vne patience qui ne ſe rebutte iamais de leur mauvaiſe humeur. Sans ces deux qualitez il ne luy eſt pas poſſible, ny de faire aucun fruit dans ces Miſſions, ny d'y perſeuerer meſme long temps. Il faut ſçavoir ménager ces eſprits, il faut attendre de Dieu ſeul le fruit de nos travaux, c'eſt à luy rendre [163] feconde la terre que nous cultivons, & que nous arouſons de nos ſueurs & de nos larmes. Quand il luy plaiſt, il nous donne la conſolation de voir que nos peines ne ſont pas inutiles; & il prend plaiſir d'adoucir l'amertume de nos travaux par quelques miracle de ſa grace.

Depuis huit mois i'ay baptiſé ſeulement cinquante trois perſonnes, qui ſont preſque toutes allées au Ciel. Quant ie n'aurois contribué qu'au ſalut d'vne ſeule ame, ie m'eſtimerois trop bien payé de toutes mes peines, puiſque IESVS-CHRIST a donné ſon ſang pour elle.

[162] "We are no longer in the time either of the great miracles, or of such marvelous conversions. The Faith insinuates itself gently into the mind, without dazzling it. That is the reason that peoples as barbarous and gross as our Savages do not surrender themselves at once to the truths that are preached to them. They see therein nothing that is not the proscription of all their criminal attachments, nothing that is not above the senses and reason; so that they experience much difficulty in suffering themselves to be convinced, and in submitting to the laws of Christianity.

"The greatest miracle that a Missionary can perform in this country is to join to the zeal that he brings from Europe a gentleness which adroitly makes its way into the minds of these barbarians, and a patience that is never rebuffed by their ill humor. Without these two qualities, it is impossible for him either to produce any fruit in these Missions, or even to persevere here a long time. We must know how to manage these dispositions, and must look to God alone for the fruit of our labors; it is for him to render [163] the soil fertile, which we cultivate and water with our sweat and with our tears. When it pleases him to do so, he gives us the consolation of seeing that our pains are not useless; and he takes pleasure in sweetening the bitterness of our labors by some miracles of his grace.

"In the last eight months I have baptized only fifty-three persons, who have nearly all gone to Heaven. Although I should have contributed to the salvation of only a single soul, I would esteem myself too well paid for all my pains, since JESUS CHRIST gave his blood for that soul.

Ie n'ay baptiſé que trois femmes adultes, apres les avoir long-temps éprouvées. I'eſpere qu'elles feront de ferventes Chreſtiennes. Peut eſtre que les hommes reſentiront dans quelque temps les meſmes impreſſions de cette grace, qui ne peut ſouffrir d'atache volontaire au peché: ſans quoy nous ne conferons iamais le Bapteſme aux adultes, de crainte qu'ils ne tombent dans l'apoſtaſie. Et bien que preſentement il y en ayt un aſſez grand nombre qui demandent le Bapteſme, & qui ont eſté ſuffiſamment inſtruits [164] dans les myſteres de noſtre Foy; Ie differe cependant de leur accorder cette grace, iuſqu'à ce que ie les voye hors du peril où ils ſont de s'engager tout de nouveau dans leurs debauches, & dans les ſuperſtitions du païs.

Ie me ſuis ſerui de toutes les induſtries que Dieu m'a inſpiré pour les obliger de renoncer à leurs mauvaiſes habitudes: car pour convertir ces peuples, il faut commencer par toucher leurs cœurs, avant que de pouvoir convaincre leurs eſprits. C'eſt dans ce deſſein que i'ay fait des peintures ſpirituelles tres-devotes, qui ont puiſſamment ſerui à leur inſtruction. I'ay fait des Catechiſmes deux fois le iour, avec tout le ſuccez que l'on pouvoit attendre de ces pauvres Sauvages: & ſouvent meſme i'eſtois ſurpris des impreſſions tout extraordinaires que la parolle de Dieu faiſoit ſur leurs ames.

I'ay attaqué l'yurognerie & la debauche, qui ſont comme les Divinitez de ce païs, parceque ces peuples y ſont furieuſement attachez. I'ay combatu ces vices par la crainte du Iugement de Dieu, & tout enſemble par la terreur des armes [165] d'un grand Roy, dont le ſeul nom eſt capable de les tenir dans leur devoir.

"I have baptized only three adult women, after giving them a long probation, and I hope that they will be fervent Christians. Perhaps, after some time, the men will feel the same impressions of that grace which cannot suffer voluntary attachment to sin; otherwise we shall never confer Baptism upon grown men, for fear lest they fall into apostasy. And although, at present, there are a tolerably large number who are asking for Baptism, and who have been sufficiently instructed [164] in the mysteries of our Faith, yet I postpone granting them this grace until I see them out of the danger in which they now are, of engaging anew in their debaucheries and in the superstitions of the country.

"I have made use of all the ingenuity with which God has inspired me, to oblige them to renounce their bad habits; for in order to convert these peoples, one must begin by touching their hearts, before he can convince their minds. It is with this design that I have made some paintings, spiritual and very devout in their nature, which have been of powerful aid in their instruction. I have given instruction in the Catechism twice a day, with all the success that could be expected from these poor Savages; and I was even often surprised at the quite extraordinary impressions that the word of God made on their souls.

"I have attacked drunkenness and debauchery,—which are, as it were, the Divinities of this country, because these peoples are madly attached to them. These vices I have combated by the fear of God's Judgment,—and, at the same time, by the dread of the arms [165] of a great King, whose name alone is able to hold them to their allegiance. With all imaginable gentleness, and in familiar intercourse, I have

I'ay tâché de les gagner par toute la douceur, & toute la familiarité imaginable. Ie leur ay repreſenté cent fois, avec toute la force que Dieu m'inſpiroit, les peines & les recompenſes eternelles de l'autre vie. Ie les ay ſouvent menacez que Dieu ſe laſſeroit enfin, de leur dureté, & que ſa iuſtice eſtoit preſte de leur faire reſſentir, meſme dés cette vie, les calamitez dont il a couſtume de punir les peuples obſtinez dans leur aueuglement, & dans leurs vices. Ie leur ay fait craindre que s'ils ne ſe convertiſſoient bien-toſt, Dieu leur ſuſciteroit quelque puiſſant ennemy pour les exterminer. Enfin i'ay employé la douceur & la force, les menaces & les prieres, les travaux & les larmes, pour baſtir cette nouvelle Egliſe, & pour convertir ces pauures Sauvages. Il ne reſte plus qu'à verſer mon ſang pour leur ſalut, ce que ie ſouhaite de tous les deſirs de mon cœur.

Mais apres tout, ie ne remarque pas encore en eux ces grands changemens que le ſaint Eſprit opere en ceux des [166] Payens qu'il veut mettre au nombre des Fideles. Ie loüe Dieu de ce qu'il me fait voir que la converſion des hommes eſt ſon ouvrage; & que nous n'y devons rien pretendre, que le bon-heur de le ſervir avec fidelité. Il y a d'heureux momens qui ne ſont connus qu'à luy ſeul, dont dépend le ſalut des hommes. C'eſt à luy à mênager leurs cœurs, pour triompher de leur dureté.

Ie ſuis bien aiſe de remarquer icy un moyen que i'ay reconnu eſtre fort vtile & fort efficace pour convertir ces Barbares.

D'abord j'avois iugé que pour établir ſolidement le Chriſtianiſme parmy ces peuples, il eſtoit neceſſaire d'y employer la lecture & l'eſcriture, qui ſont deux

tried to win them over. I have represented to them a hundred times, with all the force with which God inspired me, the eternal punishments and rewards of the other life. I have often threatened them, saying that God would finally be weary of their obduracy; and that his justice was ready to make them feel, even in this life, the calamities wherewith he is wont to punish those peoples that are obstinate in their blindness and their vices. I made them fear that, if they did not become converted soon, God would raise up some powerful enemy to exterminate them. In short, I have used mildness and force, threats and prayers, labors and tears, to build up this new Church and convert these poor Savages. It remains only to shed my blood for their salvation,—which, with all the desires of my heart, I long to do.

"But, after all, I do not yet remark in them those great changes that the holy Ghost works in such of the [166] Pagans as he chooses to place in the number of the Faithful. I praise God for making me see that man's conversion is his work; and that we are to lay claim to nothing therein but the happiness of serving him faithfully. There are fortunate moments, known to him alone, whereon depends the salvation of men. It is for him to prepare their hearts, in order to triumph over their obduracy.

"I am very glad to note here a means that I have found to be very useful and effective in the conversion of these Barbarians.

"At first I had thought that, in order to establish Christianity on a solid basis among these peoples, it was necessary to make use of reading and writing, which are two things wherein the Savages are utterly ignorant. I had accordingly applied myself, for the

choſes dont les Sauvages n'ont aucune connoiſſance; ie m'eſtois donc appliqué l'eſpace d'un mois, à enſeigner l'un & l'autre, aux petits enfans de nos Iroquois, & quelques uns avoient deſia profité de telle ſorte, qu'ils écrivoient & liſoient aſſez bien: mais le peu de moyens que i'ay de fournir aux petites recompenſes qu'il faut donner à ces enfans pour les attacher [167] à cét employ, & le peu de temps qui me reſtoit pour les devoirs eſſentiels de ma Miſſion, m'ont enfin obligé de penſer à quelque autre induſtrie, qui ne fut pas moins efficace, & qui me laiſſaſt plus de temps pour m'employer aux obligations de mon miniſtere.

Dieu m'en inſpira vne quelques iours apres, qui eſt beaucoup plus facile, & qui fait un grand fruit parmy ces peuples.

C'eſt un jeu, pour prendre nos Sauvages, par ce qu'ils ayment le plus; car le jeu fait toute leur occupation, lors qu'ils ne ſont point à la guerre: & ainſi i'eſpere leur faire rencontrer leur ſalut, dans la choſe meſme qui contribuoit ſouvent à leur perte.

Mon deſſein eſt de détruire par ce moyen l'étrange ignorance où ils vivent pour tout ce qui regarde leur ſalut, & de ſupléer au defaut de leur memoire. Ce jeu parle efficacement par ſes peintures, & inſtruit ſolidement par les embleſmes, dont il eſt remply. Ceux qui veulent s'y diuertir, n'ont qu'à le voir, pour apprendre tout ce qu'ils doivent faire [168] afin de vivre chreſtiennement, & pour retenir tout ce qu'ils auront appris, ſans le pouvoir iamais oublier.

Il n'eſt rien de plus aiſé que d'apprendre ce jeu. Il eſt compoſé d'emblêmes, qui repreſentent tout ce qu'vn Chreſtien doit ſçavoir. On y voit les ſept Sacremens, tous depeints, les trois Vertus Theolo-

space of a month, to the teaching of both of these to the little children of our Iroquois; and some had already profited to such an extent that they wrote and read fairly well. But the small means that I have for furnishing rewards for the little ones,—which must be given to these children, in order to hold them [167] to this pursuit,—and the little time that remained to me for the essential duties of my Mission, at last obliged me to think of some other expedient, which should be not less efficacious, and which should leave me more time for occupying myself in the duties of my ministry.

"God inspired me with one, some days later, which is much easier, and produces great results among these peoples.

"It is a game, in order to catch our Savages by means of what they most love,—for gaming constitutes their whole occupation, when they are not at war; and thus I hope to make them find their salvation in the very thing that used often to contribute to their destruction.

"My design is, by this means, to do away with the strange ignorance in which they live touching all that concerns their salvation, and to make good their defects of memory. This game speaks to good effect through its paintings, and gives sound instruction through the emblems with which it is filled. Those who wish to divert themselves with it have only to see it, to learn all that they have to do [168] in order to live Christian lives; and to remember all that they have learned, without ever being able to forget it.

"There is nothing easier than learning this game. It is composed of emblems which represent all that a

gales, tous les Commandemens de Dieu, & de l'Eglife, avec les principaux pechez mortels; les pechez mefme veniels qui fe commettent ordinairement y font exprimez dans leur rang, avec des marques de l'horreur qu'on en doit avoir. Le peché originel y paroift dans vn ordre particulier, fuivy de tous les maux qu'il a caufez. I'y ay reprefenté les quatre fins de l'hõme, la crainte de Dieu, les Indulgences, & toutes les œuvres de mifericorde: La Grace y eft dep[e]inte dãs une Cartouche feparée: La confcience dans une autre; la liberté que nous auons de nous fauver ou de nous perdre; le petit nombre des Eleuz: en vn mot, tout ce qu'un Chreftien eft obligé de fçavoir, s'y trouve exprimé par des emblêmes qui font le portrait de chacune de ces chofes. [169] Tout y eft fi naturel, & fi bien depeint, que les efprits les plus groffiers n'ont nulle peine de s'eflever à la connoiffance des chofes fpirituelles, par des Images corporelles qu'ils en ont devant les yeux.

C'eft ainfi que nos Sauvages apprennent en joüant, à fe fauver; & que i'ay tâché de ioindre ce qu'ils aymoient avec tant de paffion, à ce qu'ils devoient aimer encore davantage, afin qu'ils ne trouvaffent aucune peine à fe faire inftruire.

Ce jeu s'appelle du Point au Point, c'eft à dire du point de la naiffance au point de l'Eternité. Nos Iroquois le nomment, Le chemin pour arriver au lieu où l'on vit toûjours, foit dans le Paradis, foit dans l'Enfer.

L'adreffe & la methode de ce jeu fe pourra voir au bas de la carte, où il fera imprimé. Ie pretens le faire graver, afin d'en avoir plufieurs exemplaires, & de pouvoir rendre de la forte nos myfteres intel-

Christian has to know. The seven Sacraments are all seen depicted there, the three Theological Virtues, all the Commandments of God and of the Church, together with the principal mortal sins; even the venial sins that are commonly committed are there expressed in their order, with marks of the horror that ought to be felt for them. Original sin, followed by all the ills that it has caused, appears there in a particular order. I have represented there the four ends of man, the fear of God, the Indulgences, and all the works of mercy. Grace is depicted there in a separate Cartouch, conscience in another; the freedom that we have to obtain salvation or destruction, the small number of the Elect,—in a word, all that a Christian is obliged to know is found expressed there by emblems which portray each of these things. [169] All is so natural there, and so well depicted, that the coarsest minds have no difficulty in rising to the knowledge of things spiritual, by means of the material Images of these, which they have before their eyes.

"It is thus that our Savages learn by playing to effect their salvation; and that I have tried to join what they loved so passionately to that which they ought to love still more, in order that they might find no difficulty in getting themselves instructed.

"This game is called, 'from Point to Point,'—that is to say, from the point of birth to the point of Eternity. Our Iroquois name it, 'The way to arrive at the place where one lives forever, whether in Paradise or in Hell.'

"Directions for playing this game will be given at the bottom of the card on which it will be printed. I intend to have it engraved, that I may have many

ligibles à ceux meſmes à qui ie ne pourray pas me faire entendre.

Il y a de nos Iroquois à qui ie ne l'ay [170] enſeigné que deux fois, & qui l'ont appris parfaitement; d'autres à qui ie l'ay monſtré quatre fois ſeulement & qui s'y ſont rendus ſi habiles, qu'ils m'ont obligé d'y joüer avec eux. Nous paſſames agreablement les Feſtes de Paſques à ce jeu, également ſaint & profitable. Tous nos Sauvages ont une extréme paſſion de l'apprendre, & d'y joüer, ſoit par ce qu'ils y font paroiſtre de la vivacité à concevoir aiſément des choſes ſi difficiles, ſoit à cauſe qu'ils voient bien que ce jeu les inſtruit ſans peine, de ce qu'ils doivent ſçavoir pour ſe ſauver.

L'experience que i'ay de cette nouvelle methode, & l'approbation que pluſieurs perſonnes tres-ſages luy ont donnée, font que ie l'eſtime beaucoup. Peut-eſtre que les Miſſionnaires de la France s'en pourroient ſervir avec bien du fruit à l'égard des gens de la campagne; tant pour leur faire paſſer ſaintement quelques heures des Dimanches & des Feſtes, & agreablement tout enſemble, que pour leur enſeigner d'vne maniere également aiſée & ſolide, toutes les vertus du Chriſtianiſme.

[171] Chaque cartouche & chaque emblême peuvent fournir de tres profitables diſcours qu'on feroit au peuple: ainſi que ie le fais voir dans le petit Livre que i'en ay fait, & que i'aurois envoyé en France dés cette année, ſans une maladie qui m'a empeſché de le mettre en eſtat. I'eſpere l'envoyer l'année prochaine; avec vn autre Ieu du monde, que i'ay inventé, pour détruire toutes les ſuperſtitions de nos Sauvages, & leur donner de tres-beaux ſujets d'entre-

copies of it, and be enabled, by this means, to render our mysteries intelligible even to those by whom I cannot make myself understood.

"There are some of our Iroquois to whom I have [170] taught it only twice, and who have learned it perfectly; and others to whom I have shown it only four times, who have made themselves so skillful in it that they have obliged me to play it with them. We passed the Easter Holidays agreeably with this game, which is equally holy and profitable. All our Savages have an extreme passion for learning it and playing it,—either because they display in it quickness in easily understanding things that are so difficult; or because they see clearly that this game instructs them, without difficulty, in what they must know in order to be saved.

"The experience that I have had with this new method, and the approval that several very wise persons have given it, make me esteem it highly. Perhaps the Missionaries of France could use it with excellent results among the country people,—both in order to make them pass, in a holy as well as agreeable manner, some hours of Sundays and Holy days; and also to teach them, in a manner equally easy and sound, all the virtues of Christianity.

[171] "Each cartouch and each emblem can furnish very profitable talks that might be given to the people,—as I show in the little Book that I have written thereon,—which I would have sent to France this year, had it not been for an illness which prevented me from putting it in proper shape. I hope to send it next year with another Game,—a worldly one,—that I have invented for destroying all the superstitions of our Savages, and giving them some

tien, qui les degouteront du plaiſir qu'ils prennent à s'entretenir de leurs fables.

Nos anciens m'ayant invité à leur ceremonie des morts, qui ſe devoit faire à Gandaoüagué; ie m'y en allay à deſſein de les gratifier. L'aſſemblée eſtoit compoſée des Onnontagué, de quelques Onneiouts, & de tous les plus conſiderables d'Agnié. Les uns eſtoient ſeparez des autres ſelon la couſtume. En attendant que l'Onnontagué parlaſt, nos Agniés s'entretenoient de leurs fables, & de leurs ſuperſtitions. Ie me joignis à eux; & meſlant adroitement à leurs menſonges, quelques diſcours de la verité; [172] ie leur fis voir clairement combien leurs ſuperſtitions eſtoient ridicules. Vn Capitaine de mes amis ayant de la peine à ſouffrir cette eſpece d'inſulte, me voulut impoſer ſilence: mais ie crûs qu'en matiere de Religion, & dans une conionćture de cette importance ie ne devois pas ſouffrir que qui que ce fuſt me fermaſt la bouche: & d'ailleurs comme ie n'ignorois pas l'autorité que j'avois parmy ce peuple, ie dis à ce Capitaine avec aſſez de fermeté; Sçais-tu bien que tu me fais un affront le plus ſenſible que ie puiſſe recevoir iamais? mais qui es-tu, pour me commander de me taire? & ſuis-ie venu icy pour t'obeïr? ſi ie t'avois traitté de la ſorte à Quebec, n'aurois-tu pas ſuiet de t'en plaindre? mais en quoy ay-ie mal parlé pour me fermer ainſi la bouche? & ſi ie dis la verité, pourquoy ne veux-tu pas qu'on l'écoute?

Ce Capitaine fut fort ſurpris de ce que ie témoignois eſtre choqué d'vne parolle, dont il ſe ſervoit aſſez ordinairement, meſme à l'égard de ſes amis: & il ne me répondit autre choſe, ſinon que c'eſtoit leur couſtume en ces occaſions de [173] s'entretenir de

excellent themes for conversation, which shall make them lose all the pleasure they now take in entertaining one another with their fables.

"Our elders having invited me to their ceremony for the dead, which was to take place at Gandaouagué, I repaired thither on purpose to gratify them. The assembly was composed of the Onnontagué, of some Onneiouts, and of all the more important men of Agnié. Each tribe was separated from the others, according to their custom. While waiting for the Onnontagué to speak, our Agniés were telling one another their fables and superstitions. I joined them and, mingling adroitly some words of truth among their lies, [172] I made them see clearly how ridiculous their superstitions were. A Captain who was a friend of mine, finding it hard to brook this sort of insult, wished to impose silence on me; but I believed that in a matter of Religion and in a crisis of such importance, I ought not to suffer any one to close my mouth. As, furthermore, I was not ignorant of the authority I had among these people, I said to this Captain, with considerable firmness: 'Art thou well aware that thou offerest me the keenest affront that I can ever receive? But who art thou, to bid me be silent, and did I come here to obey thee? If I had treated thee in this way at Quebec, wouldst thou not have reason to complain of it? But wherein have I spoken amiss, to close my mouth in this manner? And if I told the truth, wherefore art thou unwilling that it should be heard?'

"The Captain was greatly surprised at my showing that I was offended by a word that he was wont to use very often, even to his friends; and he made me no answer, except that it was their custom

leurs fables. Ie repris encore cette parolle, & luy dis avec toute la force qui me fut inſpirée, c'eſt voſtre couſtume de vous enyurer: de bonne foy, cette couſtume eſt-elle bonne? & la dois-je approuuer? C'eſt voſtre couſtume de dérober; dois-ie dire que vous faites bien? C'eſt voſtre couſtume de vous abandonner à toutes ſortes de debauches, de violer toutes les loix de la raiſon, & de viure comme des beſtes; Penſez-vous qu'il n'eſt pas de mon devoir de vous reprendre de tous ces vices, & de tâcher de vous en donner de l'horreur? & cependant vous m'impoſez ſilence, lorſque ie veux vous en parler. Cela eſt-il raiſonnable? Si ces couſtumes eſtoient ſaintes & honneſtes; on auroit du reſpect pour elles, & ie ferois tout l'imaginable pour vous obliger de les retenir. Mais de vous voir paſſer toute voſtre vie dans des crimes ſi execrables, c'eſt à quoy ie ne puis me reſoudre.

Le meſme Capitaine me donna encore vne autre occaſion de luy parler un peu fortement, en me diſant aſſez bruſquement, que i'euſſe à me retirer de leur compagnie; [174] parce qu'ils alloient chanter ſelon leur couſtume. Il eſt vray que ie n'entendois rien à leur chant, & que ie ne voulois pas meſme y contribuer: mais neantmoins comme ie n'eſtois pas homme à troubler leur muſique, ie crûs qu'il avoit tort de me faire ainſi retirer: & comme d'ailleurs il ne faut rien pardonner à ces ſortes de gens, lors qu'ils font des fautes, qu'ils doivent eux-meſmes iuger eſtre telles, ie leur dis que ie ne troublerois pas la feſte en demeurant paiſible au lieu où i'eſtois; qu'au reſte il n'eſtoit pas de la bien-ſeance que ie quitaſſe le cercle des hommes, pour me mettre en celuy des

on these occasions to [173] tell their fables to one another. I again took the word and said, with all the force that was inspired in me: 'It is your custom to get drunk; in good faith, is that a good custom, and am I to approve it? It is your custom to steal; am I to say that you do well? It is your custom to abandon yourselves to all sorts of debauchery, to violate all the laws of reason, and to live like brutes; think you it is not a part of my duty to reprimand you for all these vices, and try to give you an abhorrence for them? And yet you bid me be silent when I wish to speak to you about them. Is that reasonable? If these customs were holy and virtuous, they would be respected, and I would do everything imaginable to oblige you to retain them. But to see you pass all your lives in such execrable crimes, that is what I cannot make up my mind to do.'

"The same Captain gave me still another occasion to speak to him a little severely, when he told me rather rudely that I must withdraw from their company, [174] because they were going to sing, according to their custom. It is true, I did not understand a word of their song, and did not wish even to countenance it; but, nevertheless, as I was not one to disturb their music, I thought he was wrong to make me retire in that manner. As, furthermore, one must not pardon any offense in this kind of people, when they commit faults which they themselves ought to reckon as such, I told them that I would not disturb the feast by remaining quiet in the place where I was; and that, besides, it was not becoming for me to leave the men's circle to join the women's, or to go among other persons whom I did not know. However, as I saw they were very urgent that I

femmes, ou parmy d'autres perſonnes que ie ne connoiſſois pas. Cependant comme ie vis qu'on me preſſoit fort de ſortir, ie le fis, de crainte de les choquer, & me retiray au cartier des Onnontagué, au Capitaine deſquels ie témoignay mon mécontentement, qu'il iugea eſtre tres-raiſonnable.

Apres la ceremonie qui dura l'eſpace de cinq heures, ie m'en retournay au Bourg, ſans attendre le reſte de cette ſolennité, qui ſe devoit terminer par nos [175] Agniés; ils ſceurent mon deplaiſir, & ils creurent le devoir craindre, dautant plus que quelque temps auparavant i'avois fait courir le bruit que ie voulois aller à Quebec. Tout ce qu'ils eſtoient d'Agniés blaſmerent l'imprudence du Capitaine qui m'avoit choqué, & furent extrémement fachez de l'affront qu'il m'avoit fait; & luy-meſme ayant bientoſt reconnu ſa faute, il ne tarda guere à me venir voir pour m'en faire des excuſes.

Mon frere, me dit-il, ie ne veux pas croire, bien que tout le monde l'aſſeure, que tu aye l'eſprit irrité & le cœur plein d'amertume à mon égard, puiſque tu ne peus ignorer l'amour que i'ay pour toy, & l'eſtime que i'ay touſiours faite de ton merite. Iuſqu'à cette heure nous n'avons eu tous deux qu'un cœur, & qu'une ame; & nous nous ſommes traitez iuſqu'à preſent comme les deux meilleurs amis du monde. Alors me mettant la main ſur le cœur; dis-moy donc franchement, m'adioûta-t-il, en quelle diſpoſition eſt ton ame? au reſte ne me deguiſe rien. On dit que tu vas à Quebec, & que tu ne [176] veux plus venir demeurer avec nous. Quoy qu'il en ſoit, ie te cõjure de ne nous point attirer de mauvaiſes affaires aupres d'Onnontio, car ce ſeroit une confuſion pour

should withdraw, I did so, for fear of offending them, and retired to the quarters of the Onnontagué,—to the Captain of whom I declared my displeasure, which he considered very reasonable.

"After the ceremony, which lasted five hours, I returned to the Village without waiting for the rest of that solemnity, which was to be concluded by our [175] Agniés. They knew my displeasure, and believed there was ground for fearing it,—the more so that, some time before, I had caused the report to be spread abroad that I intended to go to Quebec. The whole body of Agniés blamed the imprudence of the Captain who had offended me, and were extremely sorry for the affront that he had offered me. He himself, too, having soon recognized his fault, came to see me with very little delay, to offer me excuses for it.

"'My brother,' said he to me, 'I am unwilling to believe, although every one asserts it, that thou art irritated in mind, and full of bitterness of heart, because of my action; for thou canst not but know the love I bear thee, and the high opinion I have always had of thy worth. Up to this time, we two have had only one heart and one soul, and we have treated each other hitherto like the two best friends in the world.' Then, putting his hand on my heart, 'Tell me, then, frankly,' he added, 'in what disposition is thy soul? As to other matters, hide nothing from me. They say that thou art going to Quebec, and that thou [176] wilt not come to live with us any more. However that may be, I conjure thee not to get us into trouble with Onnontio; for it would be a cause of confusion for thyself, if so many old men and young men, who love and honor thee so greatly,

toy-meſme, ſi tant de vieillars & de ieunes gens qui t'aiment & t'honnorent ſi fort, venoient à eſtre mal traitez à ton occaſion. Dis-moy donc, en quel eſtat eſt ton cœur, & quels ſont tes ſentimens.

Durant tout ce diſcours, ie me tenois ſur un grand ſerieux, contre mon ordinaire, & voyant qu'il attendoit ma réponſe avec impatience, ie luy parlay en ces termes. On t'a dit que i'avois l'eſprit irrité, & le cœur plein d'amertume. Cela eſt veritable; & tu ſçais bien que c'eſt toy qui en es la cauſe. Si i'ay aſſiſté aux ceremonies de ton païs; ce n'a eſté que pour te complaire, & pour ſatisfaire au deſir que tu me témoignois en avoir: & cependant tu m'as traité toy-meſme avec la derniere indignité. Tu as bien osé m'impoſer ſilence, lorſque ie parlois de la Foy, qui eſt la choſe du monde que tu n'ignore pas que i'ay le plus à cœur. Si tu m'euſſe voulu donner quelque marque [177] de ton amitié, tu m'euſſe écouté du moins avec patience: où tu y euſſe pris plaiſir, ce qui m'euſt eſté infiniment agreable. Et bien loin d'avoir pour moy cette bonté, tu m'as commandé de me taire. De plus, pouvois-tu me faire un affront plus ſenſible que de me chaſſer honteuſement de la compagnie de ceux que ie ſuis venu chercher de ſi loin, & chez qui ie me ſuis étably, pour tâcher de les obliger à ſe rendre eternellement heureux. N'as-tu pas eu de la confuſion, de me voir ſi bien receu des Onnontagué que ie ne connois point, & chaſſé par ceux qui veulent paſſer pour eſtre de nos amis?

Ce reproche eſtoit un peu fort: mais Dieu s'en eſt ſervy pour en tirer un bien que ie n'oſois eſperer. Ce Capitaine m'ayant écouté avec aſſez de patience,

came to be ill-treated on thy account. Tell me, then, in what state is thy heart, and what are thy sentiments?'

"During all this speech I maintained great seriousness of demeanor, contrary to my custom, and seeing that he awaited my answer with impatience, I spoke to him as follows: 'They told thee I was irritated in mind, and full of bitterness of heart. That is true, and thou knowest well that it is thou who art the cause thereof. If I have been present at the ceremonies of thy country, it has been only to please thee, and to satisfy thy manifest desire therefor; and yet thou thyself hast treated me with the last indignity. Thou hast, forsooth, dared to impose silence on me, when I was speaking of the Faith, which is the one thing in the world that, as thou knowest, I have most at heart. If thou hadst wished to give me some mark [177] of thy friendship, thou wouldst have listened to me, at least with patience; or wouldst have taken pleasure therein, which would have been infinitely agreeable to me. Well, then, far from showing me this kindness, thou didst command me to be silent. Moreover, couldst thou have offered me a graver affront than to drive me ignominiously out of the company of those whom I came so far to seek, and with whom I have taken up my abode, to try to make them win eternal happiness for themselves? Wast thou not ashamed to see me so well received by the Onnontagué, whom I did not know, and driven out by those who try to pass for friends of ours?'

"This reproach was a little severe; but God made use of it to obtain therefrom a good result that I dared not hope for. This Captain, after hearing me

prit en ſuite la parole, & me dit avec beaucoup de ſincerité; mon frere, ie vois bien quel eſt le fond de cette querelle; C'eſt que nous ne ſommes pas encore Chreſtiens: mais ſi tu veux me confier le ſoin de cette grande affaire, ie t'en promets un ſuccez favorable. Voicy [178] la maniere dont il faut que tu t'y conduiſe. Premierement, tu nous aſſembleras tous, & en ſuite nous ayant offert trois braſſes de Pourcelaine pour nos trois familles, ſur chacun de ces preſens tu nous diras ce que tu as dans l'ame. Apres quoy laiſſe-moy faire; ie me charge de tout le reſte; & i'eſpere que tout ira bien.

Ie luy témoignay qu'il ne pouvoit pas me faire un plus ſenſible plaiſir, qu'il eſtoit entré parfaitement dans le fond de mes penſées, & que ie ſuivrois le bon conſeil qu'il venoit de me donner. Nous nous quittaſmes en ſuite fort contens l'un de l'autre.

Ce Capitaine qui avoit une fort grande autorité parmy les Sauvages, & qui eſtoit capable de ménager adroitement une grande affaire, embraſſa celle-cy avec tant d'ardeur, qu'il va luy-méme trouver les plus conſiderables du païs, pour leur faire ouverture de ce grand deſſein: mais comme il luy falloit paſſer un torrent qui pour lors n'eſtoit pas gayable, il differa d'y aller juſqu'au lendemain: mais il vint le méme iour me [179] trouver pour m'aſſeurer qu'il penſoit fort ſerieuſement à executer ce qu'il m'avoit promis: Ie iugeay par la diligence qu'il venoit de faire, qu'il pourſuivroit l'affaire avec chaleur. Car un vieillard âgé comme luy de ſoixante cinq ans, n'avoit qu'à commander à ſes neveux d'aller trouver les Anciens de ſa part, ſans ſe donner luy-méme cette peine. Le lendemain il retourna au torrent, le paſſe, &

quite patiently, took the word then and said to me, with much sincerity: 'My brother, I see clearly what is, at bottom, the reason of this quarrel: it is that we are not yet Christians. But if thou wilt entrust the care of this important matter to me, I promise thee a favorable issue thereof. This [178] is the way thou must play thy part in it. First, thou wilt gather us all together; and then, offering us three brasses of Porcelain for our three families, with each one of these presents thou wilt say what thou hast on thy mind. After that let me manage it; I take charge of all the rest, and hope that all will go well.'

"I assured him that he could not give me a keener pleasure, that he had entered perfectly into my inmost thoughts, and that I would follow the good advice he had just given me. Then we parted, highly pleased with each other.

"This Captain, who had very great authority among the Savages and was capable of conducting a great affair with address, embraced this with so much ardor that he himself went in quest of the most important men of the country, in order to broach this great project to them. As, however, he had to cross a torrent which, at that time, it was impossible to ford, he postponed his journey until the next day; but he came to see me on the same day, [179] to assure me that he thought very seriously of carrying out what he had promised me. I judged by the diligence he had just shown that he would pursue the affair with ardor. For an old man — sixty years of age, as he was — had only to order his nephews to bring the Elders for him, without taking that trouble himself. On the next day, he returned to the torrent, crossed it, and brought back all the more

m'ameine tout ce qu'il y avoit de plus conſiderable dans les Bourgades des Agniés. On s'aſſemble dans ma cabanne. Ie commençay alors à leur faire un diſcours le plus fort qu'il me fut poſſible, ſur leurs fauſſes Divinitez, ſur leurs Sorciers, & ſur toutes leurs ſuperſtitions. Mes freres, leur dis-ie, ie ſuis ravy de joye de vous voir icy tous aſſemblez. On vous a rapporté que ie m'en allois à Quebec, & il eſt vray: mais ie ne veux pas vous dérober mon corps, en me retirant à voſtre inſceu; ny mon ame, en vous celant mes penſées: ie veux vous découvrir tout le fond de mon cœur. Ie n'ignore pas que vous n'apprehendiez que ie ne retourne plus avec [180] vous, & que vous ſouhaiteriez fort que i'y reſtaſſe, pour maintenir la paix que vous avez avec les François: Ie ne ſuis venu ici que pour y mourir: vous ſçavez que depuis trois ans que nous vivons enſemble, hors des troubles de la guerre, ie n'ay épargné ny mes peines, ny ma ſanté, ny ma vie pour vous aſſeurer un bonheur eternel. I'ay quitté toutes mes commoditez que i'avois en France, pour vous enrichir des biens du Ciel; & Iesvs qui eſt le Seigneur de nos vies, m'ayant inſpiré de vous inſtruire, & de vous rendre dignes du Paradis. I'ay ſacrifié toutes choſes pour vous procurer ce grand bien. Vous ſçavez tout ce que i'ay fait pour vous delivrer de l'Enfer, où vous vous precipitiez par un aveuglement & une opiniaſtreté invincibles. Apres tant de travaux, tant de courſes & tant de fatigues, dans le deſſein de vous inſtruire du moyen d'eſtre eternellement heureux. Apres tant de ſoin que i'ay pris de vous aſſiſter dans vos maladies, & de vous faire tout le bien que i'ay pû: Apres m'eſtre privé moy-méme de ce qui

considerable men in the Villages of the Agniés. I then began to deliver them a speech, which I made as emphatic as I could, upon their false Divinities, their Sorcerers, and all their superstitions. 'My brothers,' I said to them, 'I am filled with joy to see you all assembled here. You have received word that I was going away to Quebec, and it is true. But I will not deprive you of my bodily presence by departing without your knowledge, or of my spiritual by concealing my thoughts from you; I will open my heart to you without reserve. I am not unaware that you fear lest I shall not return to [180] you again, and that you greatly desire to have me remain here, to maintain the peace that you enjoy with the French. I have come hither only to die here; and you know that, in the three years while we have lived together away from the disturbances of war, I have spared neither my exertions, my health, nor my life to assure you an eternal happiness. I left all my comforts that I had in France, to enrich you with the good things of Heaven; and JESUS, who is the Lord of our lives, having inspired me to instruct you and render you worthy of Paradise, I sacrificed everything to procure you this great good. You know all that I have done to deliver you from Hell, into which you were rushing with an invincible blindness and obstinacy. After so many labors, so many journeys and fatigues, on purpose to instruct you how to become eternally happy; after so much care as I have taken to help you in your illnesses, and to do you all the good in my power; after depriving myself of what I needed, in order to aid therewith [181] those of your brothers who were in want,—I see that I have been unable to make any

m'eſtoit neceſſaire pour en accommoder [181] ceux de vos freres qui eſtoient dans la neceſſité; Ie voy que ie n'ay pû rien gagner ſur vos eſprits, & que vous ne pouvez vous reſoudre de conſentir à voſtre bonheur. C'eſt ce qui m'a donné la penſée de chercher quelque autre païs, & des peuples plus dociles, qui feront comme i'eſpere, plus d'eſtat & plus de profit de mes paroles, & qui recevront la Foy que vous refuſez depuis tant de temps. Vous avez veu les Loups vos ennemis ſe faire inſtruire, & qu'ils trouvoient chez vous un bonheur que vous mépriſez. Quoy les ſeuls Iroquois ſeront-ils eternellement malheureux? ne pourront-ils ſe reſoudre d'ouurir les yeux à la verité? de quitter cette vie de beſte, qui les deshonore, & de ſuiure les lumieres de la raiſon. Vous ſouhaitez que ie demeure icy avec vous, afin de maintenir la paix, & vous m'apportez ſouvent pour m'y obliger, que vous ne faites plus qu'un corps & une ame avec le Gouverneur des François, & avec moy. Avez-vous raiſon de parler ainſi? vous qui n'avez ny les mémes ſentimens, ny les mémes inclinations, ny la méme conduite que [182] nous. Comment eſt-ce que mon ame pourroit eſtre la voſtre? moy, qui ſuis perſuadé que la mienne eſt un pur eſprit immortel, & ſemblable au Maiſtre de vos vies: & vous, qui croyez que la voſtre eſt, ou un ours, ou un loup, ou un ſerpent, ou un poiſſon, ou un oyſeau, ou quelque autre ſorte de beſte que vous avez veu en ſonge. De plus, voſtre ame & la mienne ont des ſentimens bien oppoſez. Vous penſez que le Maiſtre de la vie eſt un Demon, que vous appellez AgreſKoüé; & moy, ie dis que voſtre AgreſKoüé eſt un eſclave, que Dieu qui eſt le Maiſtre de nos vies tient enchaîné

impression on your minds, and that you cannot resolve to consent to your own happiness. That is what has given me the thought of seeking some other country, and people who are more docile,—who will, as I hope, make more account of my words and gain greater profit from them, and who will receive the Faith that you have so long been refusing. You have seen how the Loups, your enemies, had themselves instructed, and found, in your country, a happiness which you despise. What! shall the Iroquois alone be eternally wretched? Will they not be able to make up their minds to open their eyes to the truth, to leave this beastly life that dishonors them, and to follow the light of reason? You wish me to remain here with you, in order to maintain the peace; and, to oblige me to do so, you often allege to me that you are now one, in body and in soul, with the Governor of the French and with me. Have you any reason to say this,—you, who have neither the same sentiments, the same inclinations, nor the same behavior as [182] we? How is it that my soul could be yours, when I am convinced that mine is a pure spirit, immortal, and like to the Master of your lives; while you believe that yours is either a bear, a wolf, a serpent, a fish, a bird, or some other kind of animal that you have seen in a dream? Moreover, your soul and mine have very opposite sentiments. You think that the Master of life is a Demon, whom you call Agreskoué, and I, for my part, say that your Agreskoué is a slave whom God, who is the Master of our lives, keeps chained in Hell as a proud and wicked spirit. You believe in an infinite number of fables, as so many truths, and I regard them as so many lies. If, then,

dans l'Enfer, comme un eſprit ſuperbe & méchant. Vous croyez une infinité de fables, comme autant de veritez, & ie les regarde comme autant de menſonges. Si donc nos ames ont de ſi grandes oppoſitions, comment eſt-ce qu'il peut y avoir une paix ſolide & veritable entre l'ame des François, & l'ame des Agniés? Les François voyant que vous ne croyez pas ce qu'ils croyent, auront tout ſujet de ſe défier de vous, & de penſer que l'Agnié eſt un trompeur & un perfide, [183] puiſqu'il ne croit pas avoir les mémes obligations d'eſtre fidele, & qu'il n'a point de loy qui l'empeſche de rompre la paix, avec la méme infidelité qu'ils la rompoient autrefois. Si vous n'avez point de Foy pour Dieu, qui eſt le Maiſtre de nos vies, comment en aurez vous pour les hommes? Soyez donc perſuadez que nous ne croirons iamais que vous voulez toûjours vivre de bonne intelligence avec nous, iuſqu'à tant que vous ſerviez le méme Maiſtre que nous ſervons: & que tant que vos eſprits n'entreront pas dans tous les ſentimens que nous avons de la vertu & du Ciel, nos cœurs ne peuuent eſtre unis.

Ainſi, mes freres, pour avoir une paix ſolide & inébranlable comme vous la ſouhaitez, il faut que vous ſoyez comme moy, & que vous croyez ce que ie croy, & pour lors Onnontio dira; c'eſt maintenant que ie croy que l'Agnié eſt ſincere & fidele, & que ie l'aime comme un de mes enfans: tous les François ſe réjoüiront de ſçavoir que vous eſtes leurs freres, & par tout où ils vous trouueront ils vous feront mille amitiez & mille careſſes; [184] toute la France prendra part à voſtre bon-heur; toute la terre le ſçaura, & tout le Ciel en ſera comblé de joye: Dieu meſme, oüy, ce grand Maiſtre de nos vies, qui a ſon Palais

our souls have such greatly opposite qualities, how can there be any firm and true peace between the soul of the French and the soul of the Agniés? The French, seeing that you do not believe what they believe, will have every reason to mistrust you, and to think that the Agnié is a deceiver and a perfidious person, [183] since he believes himself freed from the obligations that bind the French, and since he has no law that prevents him from breaking the peace with the same lack of faith with which he broke it before. If you have no Faith in God, who is the Master of our lives, how will you have any in men? Therefore be assured that we shall never believe, until you serve the same Master that we serve, that you still wish to live on good terms with us; and that, as long as your minds do not embrace all the sentiments that we hold concerning virtue and Heaven, our hearts cannot be united.

"'So, my brothers, in order to have a firm and immovable peace, as you wish, you must be like me, and believe what I believe; and then Onnontio will say: "Now it is that I believe the Agnié to be sincere and faithful; and now do I love him as one of my children." All the French will rejoice to know that you are their brothers, and wherever they meet with you, they will bestow on you a thousand acts of friendship and a thousand endearments. [184] All France will be interested in your good fortune, all the world will know about it, and all Heaven will be filled with joy thereat. God himself — yea, that great Master of our lives, who has his Palace in Heaven — will not fail to prepare for the Agnié, if he becomes a Christian, a happiness that will never end.'

"After this speech, I threw down a great brasse

dans le Ciel, ne manquera pas de preparer à l'Agnié, s'il ſe fait Chreſtien, un bonheur qui ne finira iamais.

Apres ce diſcours, ie ietté une grande braſſe de Pourcelaine, diſant, Agnié, mon frere, s'il eſt vray que tu veüille m'écouter, voila ma voix, qui t'avértit & te prie tout enſemble de renoncer à l'AgreſKoüé, & de ne iamais plus parler de luy, d'adorer le vray Dieu, & de ſuiure la Loy. Cette premiere parole fut receüe avec vn grand cry d'applaudiſſement, & il me ſembla que ces Sauvages eſtoient touchez de mon diſcours.

Ie iettay en ſuite une autre braſſe de Pourcelaine, pour obliger les Iongleurs de ne plus invoquer les Demons pour la gueriſon de leurs malades: mais de ſe ſervir des remedes naturels, dont ie leur avois ſouvent montré la force & la vertu. Ie m'étendis fort ſur ce poinct, parce que c'eſt une des ſuperſtitions à laquelle [185] ils donnent plus de creance. Apres quoy i'entendis un ſecond cry de joye, par lequel toute l'aſſemblée, & les Iongleurs mêmes, qui eſtoient preſens, me témoignerent qu'ils eſtoient diſpoſez à faire ſur ce ſujet tout ce que ie voudrois.

Le dernier preſent que ie fis pour exterminer la ſuperſtition des Danſes, fut receu avec la méme acclamation.

Apres quoy on me dit en deux mots, que l'on me feroit réponſe dans un conſeil. Ce fut ainſi que ſe paſſa cette premiere entreveuë, qui nous donna de grandes eſperances de la converſion de ce peuple.

Quelques iours apres on fit deux réponſes à ce que i'avois dit, en deux differentes aſſemblées, qui ſe tinrent ſur le meſme ſuiet. La premiere fut en la preſence de tous les Onnontagué, qui retournoient

of Porcelain, saying: 'Agnié, my brother, if it is true that thou wilt listen to me, there is my voice, which warns thee and begs thee, all in one, to renounce Agreskoué and never to speak of him again; to adore the true God, and to observe the Law.' This first speech was received with a great cry of applause, and it seemed to me that those Savages were moved by my discourse.

"Then I threw down another brasse of Porcelain, to oblige the Jugglers to cease invoking the Demons for the cure of their sick, and to make use of natural remedies, whose power and virtue I had often shown them. I dilated with emphasis on this point, because it is one of the superstitions to which [185] they give most credence. Thereupon, I heard a second cry of joy,—with which all the assembly, and even the Jugglers who were present, testified to me their disposition to do all in this matter that I should wish.

"The last present that I made, to do away with the superstition of Dances, was received with the same acclamation.

"After this I was told, in a few words, that an answer would be given me in a council. Thus passed off that first interview, which gave us great hopes of this people's conversion.

"Some days later, two answers were given to what I had said, in two different assemblies that were held on the same subject. The first was in the presence of all the Onnontagué, who were returning from the Dutch Colony, whither they had gone to trade. I was sent for, accordingly, by the Elders, to hear what reply they had to give me, and to see it confirmed more solemnly in the presence of their new guests.

de la Colonie des Holandois, où ils eſtoient allez en traite. On me vint donc querir, de la part des Anciens, pour écouter ce qu'on avoit à me répondre, & pour le voir confirmer plus ſolennellement, en preſence de leurs nouveaux hoſtes.

[186] Dés que ie fus entré dans la Cabanne où le Conſeil ſe tenoit, on me preſenta un gros morceau de viande, pour me regaler & me bien diſpoſer à cette grande action. Ie le partageay auſſi-toſt entre mes voiſins. Apres quoy l'Iroquois qui eſtoit le plus conſiderable & le plus habile de tout le païs, s'eſtant levé pour parler, s'adreſſa en ces termes au brave GaraKontié, qui venoit de leur parler.

Mon frere, luy dit-il, tu nous dis dernierement des merveilles, & tu vis quel applaudiſſement nous donnaſmes à ton diſcours. Aujourd'huy ie ſuis obligé de te dire que nous ne t'écoutons plus; & que ce ne ſont point tes paroles qui nous ont touché. Voicy un François (dit-il en me montrant) qui a changé luy ſeul noſtre cœur & noſtre ame; de ſorte que ſes penſées & ſes deſirs ſont maintenant les noſtres, & que nous n'avons plus qu'un meſme eſprit. En ſuite il repeta avec une fidelité & un effort de memoire admirable tout ce que ie leur avois dit dans le Conſeil: il adjouſta à mon diſcours tant d'eloquence naturelle, & des embeliſſemens ſi agreables pour refuter [187] les meſmes erreurs que i'avois condamnez, que i'en eſtois charmé. Apres quoy il fit en peu de mots les preſens qu'ils avoit à faire.

GaraKontie Capitaine des Onnontagué ſe levant à ſon tour, luy répondit en ces termes: Mon frere, tu me iette dans la confuſion de reieter ainſi ma voix, eſt-elle de ſi peu de conſideration que tu luy doiue

[186] "As soon as I entered the Cabin where the Council was being held, some one presented me with a great piece of meat,—to regale me, and make me favorably disposed to that great procedure. I immediately shared it among those nearest me. After this, the Iroquois who was the most important and the ablest of all the country, rising to speak, addressed in the following terms the valiant Garakontié, who had just spoken to them:

"'My brother,' he said to him, 'thou didst lately tell us some marvels, and didst see what applause we gave thy speech. To-day I am obliged to tell thee that we listen to thee no longer, and that it is not thy words that have touched us. Here is a Frenchman' (said he, pointing to me), 'who has, himself alone, changed our heart and our soul, so that his thoughts and desires are now ours, and we henceforth have only one mind.' Then he repeated, with an admirable accuracy and exercise of memory, all that I had said to them in the Council. He added to my speech so much native eloquence and so many pleasant embellishments, for the refutation [187] of the same errors as I had condemned, that I was charmed. After this he offered, with a few words, the presents that he had to give.

"Garakontie, Captain of the Onnontagué, rising in his turn, answered the other in these words: 'My brother, thou throwest me into confusion by rejecting my voice in this manner. Is it of so little importance that thou oughtest to prefer to it that of this Frenchman who has come to teach thee? What will my Onnontagué think when I report to them the contempt in which thou holdest their speech?' But, all at once, changing the tone of his voice, he

preferer celle de ce François qui eſt venu t'enſeigner? Que penſeront mes Onnontagué, lorſque ie leur feray raport du mépris que tu fais de leur parole? Mais tout d'un coup, changeant le ton de ſa voix, il adiouſta fort obligeament. Ne penſe pas, mon frere Agnié, que ie ſois fâché de ce que tu as dit: au contraire, ie te remercie de mépriſer ainſi ma voix, & de luy preferer celle d'un homme qui ſe ſacrifie pour ton ſalut, & qui t'aporte la voix de Dieu. Ce qu'il ta dit, & ce qu'il t'enſeigne, ſont des veritez importantes, à ton bon-heur; elles ſont entrées dans mõ cœur: ſi tu es ſage, tu ne les negligeras pas; & ſi tu veux eſtre eternellement heureux, tu ſuiuras tout ce qu'elles te preſcrivent.

[188] Ce que GaraKontié diſoit, auoit d'autant plus de poids qu'outre la grande autorité & la reputation d'un excellent eſprit qu'il s'eſt acquiſe parmy toutes les Nations Iroquoiſes, il ſe declaroit encore hautement pour la Foy de IESVS-CHRIST, & ne faiſoit nulle difficulté de prier en public, & devant tout le monde. Il y a tout ſuiet d'eſperer, qu'eſtant zelé autant qu'il eſt, il ne contribuera pas peu à l'avancement de la Religion Chreſtienne dans tout le païs.

Ie ſortis de l'aſſemblée comblé d'une joye qui ne ſe peut pas expliquer: & comme c'eſtoit le iour de l'Annonciation que ce Conſeil ſe tenoit, ie tiray de là un fort bon augure de la converſion de ces Infideles, de laquelle ie voyois naiſtre de ſi beaux commencemens, au iour meſme que le Sauveur s'eſtoit incarné pour le ſalut des hommes.

Le lendemain nos Anciens s'eſtant aſſemblez un ſeconde fois, me rendirent une ſeconde réponſe, qui me parut eſtre encore plus preciſe que la premiere;

added very kindly: 'Think not, my brother Agnié, that I am angry at what thou hast said; on the contrary, I thank thee for thus despising my voice and preferring to it that of a man who sacrifices himself for thy salvation, and brings thee the voice of God. What he has told thee, and what he teaches thee, are important truths for thy welfare; they have entered my own heart. If thou art wise, thou wilt not neglect them; and if thou wouldst be eternally happy, thou wilt follow all that they prescribe.'

[188] "What Garakontié said had all the more weight from the fact that, besides the great authority and the reputation for an excellent intelligence that he has acquired for himself among all the Iroquois Nations, he was also wont to declare himself boldly for the Faith of JESUS CHRIST, and did not hesitate to pray in public, and before all the people. There is every reason to hope that, being so zealous as he is, he will contribute not a little to the advancement of the Christian Religion throughout the country.

"I went forth from the assembly, filled with a joy that cannot be explained; and as it was on the day of the Annunciation that this Council was held, I drew therefrom a very good augury for the conversion of these Infidels,—a conversion of which I saw so propitious beginnings take birth on the very day when the Savior had become incarnate for the salvation of mankind.

"On the following day, our Elders, assembling a second time, gave me a second reply, which seemed to me to be still more precise than the first; and the same Captain of whom I have spoken before addressed me as follows: 'My [189] brother, it is an

& le meſme Capitaine dont i'ay parlé cy-devant me parla en ces termes. Mon [189] frere, c'eſt une affaire d'importance que nous traitons preſentement, Tu nous demande des choſes qu'il nous eſt bien rude de t'accorder; car enfin n'eſt-il pas bien fâcheux de rompre tout d'un coup avec des habitudes où nous avons eſté nourris; de quitter abſolument des choſes dont nous ſommes en poſſeſſion dés le commencement du monde: Comme neantmoins nous ſommes reſolus de te contenter en toutes choſes, & de te faire voir le grand deſir que nous avons de t'écouter, Nous te faiſons le Maiſtre abſolu de nos corps & de nos ames; il n'eſt point d'obſtacle que nous ne ſurmontions, pour nous rendre dignes du bonheur que tu nous veux procurer. Ainſi nous te ſupplions de nous inſtruire, & de croire que tu trouveras en nous des eſprits ſoûmis à tout ce que tu voudras leur ordonner. Nous te témoignons que nous te parlons avec ſincerité; nous te declarons que nous croyons ce que tu crois, que nous condamnons ce que tu condamne, & que nous renonçons à tout ce que tu nous as averty de quitter. Au reſte s'il arrive que quelque eſprit mal [190] fait invoque l'Agreſkoüé, ou contrevienne à ce que nous te promettons de garder, ſçache que ce ne ſera pas de noſtre conſentement. Si nous avions autant de pouvoir ſur les eſprits de nos jeunes gens, que des anciens en doivent avoir, nous pourrions t'aſſeurer que tes ordres y ſeroient univerſellement ſuivis de tout le monde. Au reſte, nous te recommandons nos malades, puiſque tu nous oſte tout ce que nous avons crû iuſqu'à preſent pouvoir ſervir à leur ſanté. Diſpoſe de ta Chapelle de telle ſorte que nous y puiſſions tous aller pour recevoir tes

affair of importance that we are now discussing. Thou askest things of us which it is very hard for us to grant thee. For, in short, is it not very difficult to break all at once with the habits in which we have been brought up, to abandon absolutely things of which we have been in possession since the beginning of the world? Nevertheless, as we are resolved to please thee in all things, and to show thee the great desire we have to listen to thee, we make thee the absolute Master of our bodies and of our souls. There is no obstacle that we will not surmount, to render ourselves worthy of the happiness that thou desirest to procure for us. So we implore thee to instruct us, and to believe that thou wilt find in us spirits submissive to all that thou shalt choose to demand from them. We assure thee that we speak to thee with sincerity; we declare to thee that we believe what thou believest, that we condemn what thou condemnest, and that we renounce all that thou hast warned us to abandon. As for the rest, if it happen that some evil spirit [190] causes Agreskoué to be invoked, or violate what we promise thee to observe, know that it will not be with our consent. If we had as much power over the minds of our young people as elders ought to have, we could assure thee that thy orders herein would be universally followed by every one. Furthermore, we commend our sick ones to thee, since thou takest from us all that we have hitherto thought could contribute to their health. Arrange thy Chapel in such manner that we can all go there to receive thy teachings, which we know to be the explanation of God's will.'

"After this speech, I was presented with as much Porcelain as I had given them. I declared to all the

inſtructions; que nous ſçavons eſtre l'explication des volontez de Dieu.

Apres ce diſcours, on me preſenta autant de Pourcelaine que ie leur en avois donné. Ie témoignay à toute l'aſſemblée combien ie leur eſtois obligé de la reſolution qu'ils venoient de prendre, & que ie leur ferois tout ce qui me ſeroit poſſible pour faire reüſſir un deſſein qui leur eſtoit ſi avantageux. Et apres que ie les eus quittez, i'allay rendre graces à Dieu d'une faveur ſi ſignalée.

Quelques iours apres, ie vis que les [191] Sorciers de ce Bourg iettoient au feu leurs tortuës, & les autres inſtrumens de leur meſtier; que les femmes n'appelloient plus les Iongleurs dans leurs maladies, & qu'on ne ſouffroit plus aucune Danſe que celle que i'approuvois; & que tous les Sauvages de ce païs ſe declaroient ouvertement pour la Foy. Les Ancïens portoient la Ieuneſſe à ſe faire inſtruire, à ſe ſervir de la priere, & à faire une profeſſion publique de la Religion Chreſtienne: & pour les animer par leur exemple à ſe procurer un ſi grand bien; ils venoient en foule à la Chapelle, & ſe rendoient aſſidument à la priere. Il n'eſt pas poſſible de deſirer une plus grande diſpoſition à la Foy, que celle qui paroiſt dans nos Sauvages; & quoy que leur inconſtance naturelle partage encore mon cœur, entre la crainte & la joye; i'eſpere neantmoins que Dieu aura la bonté d'achever l'ouvrage qu'il a commencé.

Si les choſes continuent dans l'eſtat où ie les ay laiſſées, en partant pour aller faire un voyage à Quebec; il y aura chez les Agniés dequoy occuper pluſieurs fervens [192] Miſſionnaires. Ce qui me donne encore de plus fortes eſperances de voir bien

assembly that I was greatly obliged to them for the resolution which they had just adopted, and that I would do everything in my power to insure the success of a project so advantageous to them. And, after I had left them, I went to return thanks to God for so signal a favor.

"Some days later, I saw that the [191] Sorcerers of this Village were throwing into the fire their tortoise-drums,[3] and the other instruments of their calling; that the women did not summon the Jugglers any more in their illnesses; that no Dance was any longer allowed except that which I approved; and that all the Savages of this country declared themselves openly for the Faith. The Elders prompted the Youth to come for instruction, to have recourse to prayer, and to make a public profession of the Christian Religion; and, in order to incite these by their example to procure for themselves so great a good, the Elders came in a crowd to the Chapel, and assiduously attended prayers. It is not possible to desire a greater inclination for the Faith than that which appears in our Savages; and although their natural inconstancy still divides my heart between fear and joy, I yet hope that God will have the goodness to finish the work that he has begun.

"If things continue in the state in which I left them on setting out to go on a journey to Quebec, there will be work enough among the Agniés to occupy several fervent [192] Missionaries. A thing that gives me still stronger hope of soon seeing all this people converted is, that since this great change,—although I remained among them four months longer, until my journey to Quebec,—I do not think that in all that time either a single one of

toſt tout ce peuple converti, c'eſt que depuis ce grand changement, y ayant demeuré encore quatre mois parmy eux, iuſqu'à mon voyage de Quebec; ie ne croy pas, ny qu'aucun d'eux ayt invoqué le Demon durant tout ce temps, ny qu'il s'y ſoit fait aucunes danſes que i'avois deffenduës: & comme il arriva qu'vn homme qui n'eſtoit pas du païs, & qui s'eſtoit enyvré, eut invoqué l'AgreſKoüé, on luy impoſa ſilence, & on l'avertit qu'on n'invoquoit plus ce Demon parmi les Agniés. Ainſi ie puis dire que nous avons preſentement dans cette Province, un champ bien vaſte qui eſt ouvert à l'Evangile, & qui demande, pour en retirer tous les fruits dont il donne de ſi belles eſperances, & le zele de pluſieurs fervens Miſſionnaires, & les prieres de ceux qui ne peuvent pas le venir cultiver.

On y a envoié de renfort deux Preſtres, le Pere Thiery Beſchefer, & le Pere Louys Nicolas.

them has invoked the Demon, or any dances have been held which I had forbidden. When it happened that a man who did not belong to the country, or who had become intoxicated, invoked Agreskoué, he was ordered to be silent, and was informed that that Demon was no longer invoked among the Agniés. So I can say that we have at present in this Province a field vast indeed,—which is open to the Gospel, and demands, in order to obtain from it all the fruits of which it gives such pleasing prospects, both the zeal of several fervent Missionaries, and the prayers of those who cannot come to cultivate it."

There have been sent thither, as a reinforcement, two Priests,—Father Thiery Beschefer and Father Louys Nicolas.

[193] CHAPITRE VI

DE LA MISSION DE S. FRANCOIS XAVIER À ONNEIOUT.

C'EST la ſeconde Nation des Iroquois, tirant vers leur grand Lac, nommé Ontario.

Le Pere Bruyas qui a ſoin de cette Miſſion en a écrit un Iournal, dont ce qui ſuit a eſté extrait.

Le 14. Aouſt 1669. Nouvelle arrive de Montreal que quelques François ont tué traiteuſement des Onneiout au retour de leur chaſſe, pour ſe rendre maiſtres des peaux de Caſtor & d'Orignac qu'ils avoient pris. On adjoûte que l'Onneiout mis en priſon par les François de Montreal, eſt encore aux fers: & qu'un autre y a eſté battu de telle maniere, qu'il en eſt mort peu de temps apres, Toutes ces nouvelles vrayes ou fauſſes ne laiſſent pas d'irriter les eſprits, & aiſement le contrecoup en tombera icy ſur nous.

[194] Le 16. on retourne de traite avec ſoixante barils d'eau de vie apportez de la nouvelle Hollande. Vn yvrogne rompt la porte de ma Chapelle, en me reprochant l'inſolence de nos François. Vn autre frappe ſi rudement mon compagnon, qu'il en porte les marques. De ces deſordres qui ſont dans ce Bourg, ie prens occaſion d'aller faire un tour vers noſtre Lac, où il y a quelques peſcheurs, quoy que ie ſois encore bien foible d'une fievre tierce, qui par la grace de Dieu ne m'a pas arreſté, ny empeſché d'agir pour l'inſtruction de mon petit troupeau. La

[193] CHAPTER VI.

OF THE MISSION OF ST. FRANCOIS XAVIER AT ONNEIOUT.

THIS is the second Nation of the Iroquois as you go toward their great Lake called Ontario.

Father Bruyas, who has charge of this Mission, has written a Journal about it, from which the following is taken.

"August 14, 1669. News arrives from Montreal that some Frenchmen have treacherously killed some Onneiouts, upon their return from the chase, in order to get possession of the Beaver- and Moose-skins that they had taken. It is added that the Onneiout who was imprisoned by the French of Montreal is still in irons; and that another one has been flogged there in such a manner that he died a short time afterward, from the effect of the punishment. All these tidings, true or false, fail not to irritate the feelings, and the consequences will probably fall upon us here.

[194] "The 16th. People return from trading, with sixty kegs of brandy brought from new Holland. A drunken man breaks in the door of my Chapel, reproaching me for the insolence of our Frenchmen. Another strikes my companion, with such violence that he bears the marks of it. Owing to the disorders that are prevailing in this Village, I take occasion to go on a trip toward our Lake, where there are some fishermen,—although I am still very weak from a tertian fever which, by the grace of God, has not stopped or hindered me from working for the

plus pefante croix que i'aye, eft celle des yvrognes, i'ay befoin de toute ma petite vertu pour la fupporter patiemment: cela rompt tout nos exercices, toutes nos inftructions, & empefche que l'on ne puiffe venir dans la Chapelle y faire les prieres foir & matin, chacun ne penfant qu'à fuir, & à fe cacher pour éviter la violence de ces furieux.

Le 20. Vn Ambaffadeur d'une certaine Nation des Loups, qui ont la païx avec les Iroquois, arrive icy avec vingt colliers, dont il fait fes prefens pour arrefter [195] les actes d'hoftilité. Cela enfle bien le cœur à nos Onneiout, de fe voir ainfi recherchez, quoy que tout fraichement ils euffent efté en guerre ce Printemps, contre cette Nation-là, nonobftant la paix faite avec eux. Ils en amenerent un homme captif.

Le 23. l'Ambaffadeur s'enfuit, épouventé par les yvrognes.

Le 25. la difette d'affaifonnement, qui donne quelque gouft a leur farine de bled de Turquie boüillie dans l'eau, oblige une grande partie du Bourg d'aller chercher du poiffon à dix lieuës d'icy; où ils dardent le Saulmon à coups d'efpée, lorfqu'il nage dans l'eau.

Le 26. de deux ieunes hommes, qui eftoient allez en guerre à Andaftogué, l'un y a efté pris & a efté brûlé: car ils font fi ardens à faire quelque meurtre dans le païs ennemy, que quelquefois mefme un feul homme ira faire un coup de proüeffe, entrant de nuit dans une Bourgade ennemie, & y maffacrant un ou plufieurs de ceux qu'il y trouvera endormis, fe fauvant aprés à la fuite, quoy qu'il foit pourfuivy de trente & quarante [196] ennemis, qui fe feront réveillez au

instruction of my little flock. The heaviest cross that I have is that of the drunkards; and I have need of all my little virtue to bear it patiently. It breaks up all our exercises, and all our teaching; and prevents the people from coming to Chapel to say their prayers, morning and evening,—each one thinking only of running away and hiding, in order to avoid the violence of those furious men.

"The 20th. An Ambassador from a certain Nation of the Loups who are at peace with the Iroquois, arrives here with twenty collars, with which he makes his presents, for the purpose of arresting [195] the acts of hostility. This greatly elates our Onneiouts' spirits, to see themselves thus sought after,—although quite recently, this Spring, they had been at war with that Nation, notwithstanding the peace made with them. They had led one of their men home a prisoner.

"The 23rd. The Ambassador takes flight, frightened by the drunkards.

"The 25th. The scarcity of seasoning, for giving some taste to their Turkish wheat boiled in water, obliges a large part of the Village to go in quest of fish, at a place ten leagues from here,—where, with their javelins, they pierce the Salmon as it swims in the water.

"The 26th. Of two young men who had gone to Andastogué with hostile intent, one has been captured there and burned; for they are so eager to commit some murder in the enemy's country that sometimes even a single man will go and execute a stroke of prowess,—entering a hostile Village at night, and murdering one or several of those whom he finds asleep there; making his escape afterward

bruit du meutre. Les chevelures qu'ils en rapportent, qu'ils arrachent promptement de la teſte de ceux qu'ils auront tué, ſont les marques aſſeurées de leur victoire. Mais ſouvent auſſi ils y ſont pris, & y ſont brûlez cruellement.

Le 28. le Pere Pierron arrive d'Agnié, pour me prendre en paſſant, pour nous rendre à Onnontagué, où nous arrivâmes le lendemin, tous les Miſſionnaires des Nations Iroquoiſes s'y eſtant rendus en meſme temps. Quelle joye de nous revoir & de nous embraſſer, & de conferer par enſemble des moyens d'avancer le ſalut des ames, & la gloire de Dieu en nos Miſſions. Cette aſſemblée nous eſtoit neceſſaire, & à moy particulierement.

Le ſixiéme iour de Septembre, ie retourne avec le Pere Pierron à Onneiout, qui paſſa outre dans ſa Miſſion d'Agnié. I'apprens que les yvrognes durant mon abſence ont ſi mal traitté l'homme qui eſt avec moy, qu'il s'eſt veu obligé de ſortir, & de demeurer à la campagne pour éviter leur inſolence. Il faut que [197] nous ſoyons icy diſpoſez à tout, à la mort autant qu'à une vie toûiours perſecutée: mais c'eſt une grande conſolation que ce ſoit pour l'amour de Dieu, & le ſalut des ames.

Le 8. vn Onneiout retourne des Ontoüagannha qui ſont à deux cent lieuës d'icy. Il nous apprend que deux de ſes camarades, avec un Onnontagué & un Tſonnontoüen, ont eſté faits priſonniers par quelques guerriers de la Nation des Nés-percez. Ces quatre Iroquois retournoient de leur petite-guerre, où ils avoient pris deux ennemis; mais ayant eſté rencontrez par ſoixante Outaoüaks, ils furent vaincus dans leur victoire, & eux-meſmes furent pris captifs.

by flight, although he may be pursued by thirty or forty [196] of the enemy, who have awakened at the noise of the assault. The scalps which they bring back, and which they quickly snatch from the heads of those they have killed, are the sure signs of their victory. But often, too, they are captured in these assaults and cruelly burned.

"The 28th. Father Pierron arrives from Agnié, to take me in passing, that we may repair to Onnontagué, where we arrive on the following day,—all the Missionaries of the Iroquois Nations having gathered there at the same time. What joy for us to see one another again, to embrace, and confer together on the means of advancing the salvation of souls and the glory of God in our Missions! This meeting was necessary for us, and especially so for me.

"The sixth day of September. I return with Father Pierron to Onneiout, he going on to his Mission at Agnié. I learn that during my absence the drunkards so maltreated the man who is with me, that he found himself obliged to leave and take up his abode in the fields, in order to avoid their insolence. We here are obliged [197] to be ready for anything,—for death, as well as for a life of constant persecution; but it is a great consolation that it is for the love of God and the saving of souls.

"The 8th. An Onneiout returns from the Ontouagannha, who are two hundred leagues from here. He informs us that two of his comrades, together with an Onnontagué and a Tsonnontouen, were taken prisoners by some warriors of the Nation of the Nés-percez. These four Iroquois were returning from their skirmishing, in which they had taken two of the enemy; but being met by sixty Outaouaks,

Voila bien des ſemences de guerre, ſi Dieu n'y met ordre. Sagocchiendageté retourne de Montreal aſſez content: les Outaoüaks luy ont donné dix peaux de vaches ſauvages bien enrichies de leurs peintures, pour aſſeurer les Anciens qu'au Printemps ils ſe trouveront à Montreal, pour y planter l'arbre de paix, afin d'arreſter tous ces actes d'hoſtilité.

Le 9. une bande de huit guerriers part [198] vers Andaſtogué: une autre bande de cinq les avoit devancez il y a quinze iours.

Le 10. i'ay trouvé un enfant mort, qui heureuſement avoit eſté baptiſé. Le ſalut de cette petite ame adoucit toutes mes amertumes, & me fait oublier tout le mal que m'ont fait les yvrognes.

Le 20. nos guerriers partent au nombre de ſix-vingts, y compris cinquante Onnontagué, & dix Oiogoüen qui s'eſtoient ioints à eux. Si nos Onneiout eſtoient ramaſſez, ils pourroient mettre ſur pied cent ſoixãte hommes de guerre.

Le 21. il y a grand nombre de malades. Vn enfant baptiſé s'en va en Paradis, ioindre la troupe innocente de ceux qui y ſont déja. C'eſt le vingtiéme depuis que ie ſuis à Onneiout. Que cela eſt conſolant: ie ſuis aſſeuré d'avoir autant de protecteurs aupres de Dieu.

Le ſecond iour d'Octobre, un Onneiout yvre tuë un de ſes camarades à Agnié.

Le 3. ie croy que Dieu a receu en ſon Paradis une femme âgée de trente ans, qui vient d'expirer, ayant receu ſaintement [199] le Bapteſme depuis quatorze iours.

Le 6. un enfant baptiſé s'envole au Ciel. La

they were vanquished in their victory, and were themselves taken captive. Here are seeds, indeed, of war if God do not restore harmony. Sagocchiendageté[4] returns from Montreal fairly well pleased. The Outaouaks gave him ten wild-cows' skins, well adorned with their paintings, as assurance to the Elders that they would repair to Montreal in the Spring, to plant the tree of peace there, in order to put a stop to all these acts of hostility.

"The 9th. A band of eight warriors sets out [198] toward Andastogué, another band of five having preceded them two weeks ago.

"The 10th. I found a child dead, who had fortunately been baptized. The salvation of this little soul sweetens all my bitterness, and makes me forget all the injury that the drunken men did me.

"The 20th. Our warriors depart, to the number of six-score,—including fifty Onnontagué and ten Oiogouen, who had joined them. If our Onneiout were gathered together, they could put into the field a hundred and sixty warriors.

"The 21st. There are a great many sick people. A child that has been baptized goes to Paradise, to join the innocent band of those already there; it is the twentieth since my coming to Onneiout. How consoling that is! I am sure of having so many protectors with God.

"The second day of October. A drunken Onneiout kills one of his comrades at Agnié.

"The 3rd. I believe that God has received into his Paradise a woman aged thirty years, who has just died, and who piously received [199] Baptism a fortnight ago.

"The 6th. A child that has been baptized takes

mere veut ſuivre ſon enfant, me preſſant de la baptiſer, y ayant un an que ie l'inſtruits, & ſon cœur eſtant dit-elle, où eſt ſon fils.

Le 11. voila encore un petit Ange qui s'en va au Ciel. Il y a une providence de Dieu particuliere ſur ces petits innocens. Comme i'ouvrois ce matin la porte de ma Chapelle, deux femmes s'y eſtant rencontrées paſſant chemin, l'une a demandé à l'autre en quel eſtat eſtoit le malade de ſa Cabanne: il va mourir, luy a-t'elle répondu: i'ay appris que c'eſtoit un enfant, i'y ſuis allay, & i'ay trouvé ce petit innocent qui ſembloit m'attendre pour recevoir le ſaint Bapteſme, apres lequel il eſt mort.

Le 25. I'apprens la mort d'un ancien Chreſtien, baptiſé il y a plus de vingt ans dans le païs des Hurons. Il eſtoit icy depuis environ dix ans, toûjours malade. Ie le confeſſay avant qu'on l'emportaſt aux peſches, où Dieu l'a pris à ſoy. On m'a dit qu'eſtant proche de la mort, il ne diſoit autre choſe, ſinon ie vais au Ciel; [200] il y a long-temps que ie ſuis Chreſtien; & qu'il fit lever le toict de la Cabanne au deſſus du lieu où il eſtoit couché, afin de donner paſſage à ſon ame vers le Ciel.

Le 20. Novembre. Il me ſemble que je ſuis maintenant dans un Paradis terreſtre. Le manque de boiſſon me fait ioüir d'un grand repos, & donne à ceux qui ſont de bonne volonté la liberté entiere de venir prier Dieu. Le nombre de ceux qui ſe font inſtruire augmente tous les iours; ſur tout depuis que i'ay commencé à faire le Catechiſme. Si i'avois une Cloche, cela me ſoulageroit beaucoup, ie ſuis contraint, pour y ſuppleer, d'aller faire le cry par les ruës de ce Bourg.

flight to Heaven. The mother wishes to follow her child, and urges me to baptize her, as she has been under my instruction for the past year; and as her heart is, she says, where her son is.

"The 11th. Another little Angel gone to Heaven. There is a special providence of God over these little innocents. When I opened my Chapel-door this morning, two women met there by chance, as they were passing; and one asked the other how the sick one in her Cabin was. 'He is going to die,' was the reply. I learned that it was a child and repaired to the place, where I found that little innocent apparently waiting for me, in order to receive holy Baptism,—after which he died.

"The 25th. I learn of the death of an old Christian who was baptized more than twenty years ago in the country of the Hurons. He had been here for about the last ten years, always ill. I confessed him before he was taken away to the fisheries, where God took him to himself. I have been told that, when he was near to death, he repeated only these words: 'I am going to Heaven; [200] for a long time I have been a Christian;' and that he had the Cabin-roof removed, over the place where he was lying, in order to give his soul passage Heavenward.

"November 20. It seems to me that I am now in an earthly Paradise. The lack of drink makes me enjoy a great rest, and gives those that are well inclined entire freedom to come and pray to God. The number of those who are receiving instruction increases every day, especially since I have begun to ask the Catechism. If I had a Bell, it would help me greatly, as I am obliged, for want of one, to go through the streets of this Village and call the people.

Vn Onneiout yvre a tué un Agnié. S'ils ne s'épargnent pas entre eux, que ne devrions-nous pas craindre, ſi Dieu n'eſtoit noſtre deffenſe?

Le 5. Decembre. I'ay baptiſé un enfant d'une Chreſtienne: c'eſt la fille de Felicité, qui continuë de bien faire.

Toute la Ieuneſſe va à la chaſſe du Cerf du coſté d'Andaſtogué. Cependant [201] les femmes qui reſtent ſe rendent aſſiduës au Catechiſme; où ie les interroge ſouvent, ſans qu'elles ayent honte de répondre. Il m'en couſte quelque choſe; mais cela n'eſt pas mal employé. Qui ſçait repeter le Dimanche tout ce qui s'eſt dit pendant la ſemaine, a pour recompenſe une corde de raſſade, ou deux petits tuyaux de verre, ou deux bagues de leton.

Le 20. I'ay baptiſé un enfant qui ſe meurt.

La neige commence à tomber. Il a fait juſqu'à maintenant un temps doux comme en Automne.

Le 25. iour de Noël, i'ay baptiſé une femme mariée avec les ceremonies ordinaires. C'eſt le premier bapteſme ſolemnel que i'ay fait icy. I'eſpere qu'elle ſera une bonne Chreſtienne; il y a deux ans qu'elle m'en a donné des preuves ſi fortes, que ie n'ay pû differer plus long-temps ſon bapteſme; ſur tout depuis la mort de ſon enfant. I'ay eſté obligé de preſcher quaſi tout le long du iour, à cauſe du grand concours des Sauvages dans noſtre Chapelle: où il m'a fallu contenter [202] la devotion de quelques-uns, & la curioſité des autres.

Le 28. I'ay donné le Bapteſme à un enfant, dont la mere eſt fort aſſiduë à la priere.

Le premier iour de Ianvier 1670. Pour bonne Eſtrenne, un petit d'un an eſt allé au Ciel.

"A drunken Onneiout has killed an Agnié. If they spare not one another, what would not we have to fear, if God were not our defense?

"December 5. I have baptized a Christian woman's child: it is the daughter of Felicité, who continues to do well.

"All the Youth go in the direction of Andastogué, to hunt the Stag. Meanwhile [201] the women who remain betake themselves assiduously to the Catechism,—in which I question them often, without their being ashamed to answer. It costs me something, but that is not ill spent. The one who can repeat, on Sunday, all that has been taught during the week, has for reward a string of colored glass beads, or two little glass tubes, or two brass rings.

"The 20th. I baptized a dying infant.

"The snow is beginning to fall. Until now the weather has been as mild as in Autumn.

"The 25th, Christmas day. I baptized a married woman with the ordinary ceremonies. It is the first solemn baptism I have administered here. I hope that she will be a good Christian: two years ago she gave me such strong proofs of it that I have been unable to defer her baptism longer, especially since the death of her child. I was obliged to preach almost all day long, on account of the great throng of Savages in our Chapel, where I was forced to satisfy [202] the devotion of some and the curiosity of others.

"The 28th. I gave Baptism to a child whose mother is very assiduous in prayer.

"The first day of January, 1670. For a good New-Year's gift, a little babe, a year old, went to Heaven.

"The 10th. The Demon, seeing the fruit of our

Le 10. le Demon voyant le fruit de nos inſtructions, a ſuſcité une femme de ce Bourg pour les interrompre. Elle aſſeure avoir veu le grand Dieu des Iroquois, Teharonhiaoüagon, qui luy a revelé, dit-elle, que les Andaſtogué viendront aſſieger ce Bourg au Printemps; qu'un des plus conſiderables de leurs ennemis, nommé Hochitagete, ſera pris & brûlé par les Onneiout: On aſſeure avoir oüy la voix de cet Andaſtogué, qui du fond d'une chaudiere iettoit des plaintes ſemblables aux cris de ceux qui ſont brûlez. Cette folle ou poſſedée eſt cruë en tout ce qu'elle dit: tous les iours on s'aſſemble chez elle, ce ne ſont que danſes, chanteries & feſtins; ce qui détourne puiſſamment nos prieres.

Le 27. deux Anciens d'Onnontagué [203] apportent la nouvelle du retour de leurs guerriers, avec neuf captifs d'Andaſtogué ſurpris à la chaſſe. On en a donné deux à Onneiout; un ieune homme de vingt ans, & une femme. Ce[t]te femme-cy a eſté baptiſée à Onnontagué par le Pere Millet.

Le 30. on commence à la brûler à petit feu, & l'on prolonge ſon ſupplice l'eſpace de deux iours & de deux nuits; parce que celuy pour qui elle a eſté donnée, a eſté brûlé à Andaſtogué pendant autant de temps.

Le premier iour de Fevrier ayant trouvé l'occaſion d'inſtruire ce pauvre ieune homme captif, ie le fis tout publiquement, en preſence des Anciens & de beaucoup de monde, qui m'écoutoient volontiers; mais plus qu'aucun, celuy qui eſtoit condamné à eſtre brûlé. Ie le baptiſay heureuſement. Quelques Anciens vouloient m'empeſcher de luy procurer ce bonheur: mais ie leur ay dit, que c'eſtoit noſtre

instructions, has incited a woman of this Village to interrupt them. She affirms that she has seen the great God of the Iroquois, Teharonhiaouagon,[5]—who has revealed to her, she says, that the Adastogué will come to besiege this Village in the Spring, and that one of the most powerful of their enemies, named Hochitagete, will be captured and burned by the Onneiout. It is asserted that the voice of that Andastogué was heard; from the bottom of a kettle he uttered wailing cries, like the cries of those who are being burned. This woman—mad or possessed—is believed in all that she says. Every day there is a gathering at her house, where there is nothing but dancing, singing, and feasting,—a powerful deterrent to our prayers.

"The 27th. Two Elders from Onnontagué [203] bring the news of the return of their warriors, with nine Andastogué captives that were surprised while hunting. Two of them were given to Onneiout,—a young man of twenty, and a woman. This woman was baptized at Onnontagué by Father Millet.

"The 30th. They begin to burn her over a slow fire, and prolong her torture for the space of two days and two nights,—because he for whom she was given was burned at Andastogué for that length of time.

"The first day of February. Having found an opportunity to instruct that poor young man who was taken prisoner, I did so with entire publicity, in presence of the Elders and many people, who listened to me willingly,—but, more so than any one else, the one who was condemned to be burned. I succeeded in baptizing him. Some Elders wished to prevent me from procuring him this happiness; but I told them that it was our custom to pray to God with

couſtume de prier Dieu avec ceux que l'on faiſoit mourir, & qu'ils devoient ſe contenter de le faire ſouffrir en cette vie. L'eſperance du Paradis [204] eſt une douce conſolation à ces pau[v]res miſerables.

Le lendemain matin i'y retournay, & ie le trouvay tres-bien diſpoſé pour le Ciel; On âcheva de le brûler, & ie luy vis rendre ſon ame à Dieu. On m'a dit qu'il me reclamoit le ſoir precedent, au milieu des flammes, mais on luy refuſa cette conſolation que i'aurois pû luy donner.

Le 4. ie baptiſay il n'y a que deux iours une ieune fille de ſix à ſept ans, qui aujourd'huy eſt allée au Ciel.

Le 5. quatorze guerriers vont chercher leurs ennemis de la Nation des Loups, qui font leur chaſſe vers Montreal. I'apprens en meſme temps que ſix cents, tant de Tſonnontoüen que d'Oiogoüen, ſont allez en guerre vers le païs des OutaoüaK, où le Pere Alloües doit hiverner.

Le 3. iour de Mars. I'ay baptiſé un ieune homme de vingt cinq ans, a l'extremité. Au commencement de ſa maladie il avoit refuſé tous les remedes ſuperſtitieux, où les Demons ſont invoquez: mais enfin ſa mere luy ayant perſuadé [205] d'y avoir recours; les Sorciers du païs, ou pour mieux dire les Iongleurs éprouverent ſur luy tous les ſecrets de leur Art; mais ſans aucun effet: ce qui les obligea eux-meſmes d'abandonner le malade; que ie n'abandonnay pas, & que Dieu me fit la grace de gagner & de le diſpoſer à mourir chreſtiennement.

Le 4. GaraKontié Capitaine d'Onnontagué eſt venu icy, avec quarante ſix beaux colliers, pour aſſeurer l'Onneiout qu'il ſera touſiours uny avec luy.

those who were put to death, and that they must content themselves with making him suffer in this life. The hope of Paradise [204] is a sweet consolation to these poor wretches.

"On the following morning, I went back there and found him very well prepared for Heaven. They finished burning him, and I saw him render up his soul to God. I was told that he called for me on the previous evening, in the midst of the flames; but he was refused the consolation that I might have been able to give him.

"The 4th. Only two days ago, I baptized a young girl, between six and seven years old, who to-day went to Heaven.

"The 5th. Fourteen warriors go to seek their enemies, of the Nation of the Loups, who are hunting in the direction of Montreal. I learn at the same time that six hundred men, both Tsonnontouen and Oiogouen, have gone on the war-path toward the country of the Outaouak, where Father Alloues is to spend the winter.

"The 3rd day of March. I baptized a young man of twenty-five, who was critically ill. In the beginning of his sickness, he had refused all the superstitious remedies in which the Demons are invoked. But at length his mother persuaded him [205] to have recourse to them; and the Sorcerers of the country — or, rather, the Jugglers — tried all the secrets of their Art on him, but without any effect. They were accordingly obliged to abandon the sick man, whom I did not forsake, and whom God graciously suffered me to win over, and prepare for a Christian death.

"The 4th. Garakontié, Captain of Onnontagué,

Il a parlé avantageuſement de la Foy, & a exhorté nos Anciens à venir à la priere à ſon exemple. Il a auſſi fait un preſent pour les inviter à allumer le feu de paix à Montreal, au temps que les Outaoüaks y ſeront deſcendus.

Le 16. vn petit enfant eſt allé aujourd'huy au Ciel croiſtre le nombre des Predeſtinez.

Le 3. d'Avril. Nos traitteurs retournerent avec quarante barils d'eau de vie. C'eſt pour troubler noſtre devotion les Feſtes prochaines de Paſque.

Le 4. vn yvrogne met le feu à une Cabane, tout y fut brûlé en moins d'un [206] quart d'heure: & ſi le vent euſt donné d'un autre coſté, la moitié du Bourg auroit eſté reduit en cendres. Quand nos Sauvages ont receu quelque tort d'un autre, ils s'enyvrent à demy, & font impunément tout ce que la paſſion leur ſuggere. Toute la ſatisfaction qu'on en reçoit, ce ſont deux mots; il eſtoit yvre, il avoit perdu la raiſon.

Voyant tous ces deſordres, i'ay eſté paſſer les Feſtes de Paſque avec le Pere Millet à Onnontagué.

Le 20. ie trouve à mon retour vne vieille Chreſtienne que Dieu avoit appellé à ſoy.

Le premier iour du mois du May, ie donne le Bapteſme à un enfant, qui s'envola incontinent en Paradis, trois autres le ſuivirent de prez.

Le 26. i'ay paſſé les Feſtes de la Pentecoſte à Onnontagué où le Pere de Carheil s'eſtoit auſſi rendu de ſa Miſſion Doiogoüen.

Le 6 iour de Iuin, un enfant mort apres ſon Bapteſme, va iouïr de Dieu.

Le 17. vne pauure femme vient d'expirer deux iours apres ſon Bapteſme. Ie [207] n'en ay pû rien

has come here with forty-six fine collars, to assure the Onneiout that he will always be at one with him. He spoke in favor of the Faith, and exhorted our Elders to attend prayers, after his example. He also gave them a present, as an invitation to light the fire of peace at Montreal, at the time when the Outaouaks come down there.

"The 16th. A little child went to Heaven today, to swell the number of the Predestined.

"The 3rd of April. Our traders returned with forty kegs of brandy. That is to disturb our devotions during the coming Easter Holy days.

"The 4th. A drunken man set fire to a Cabin, and everything in it was burned in less than a [206] quarter of an hour. If the wind had been in another direction, half of the Village would have been reduced to ashes. When our Savages have received an injury from any one, they get half drunk and do with impunity all that passion suggests to them. All the satisfaction one receives from them is embraced in two words: 'He was drunk; he had lost his reason.'

"Seeing all these disorders, I went and passed the Easter Holy days with Father Millet, at Onnontagué.

"The 20th. I found on my return that God had called to himself an old Christian woman.

"The first day of the month of May. I gave Baptism to a child, who straightway took flight to Paradise; three others followed it closely.

"The 26th. I passed the Whitsuntide Feast-days at Onnontagué, whither Father de Carheil had also gone from his Mission at Oiogouen.

"The 6th day of June. A child, dying after its Baptism, goes to enjoy God.

tirer qu'à l'extremité, i'allois la viſiter trois & quatre fois le iour, & la trouvois toûjours indiſpoſée au ſaint Bapteſme. Enfin heureuſement ie trouvay le moment que Noſtre Seigneur luy voulut faire miſericorde. La patience & la longanimité ſont bien neceſſaires à un Miſſionnaire, & la confiance aux merites de IESVS-CHRIST.

"The 17th. A poor woman has just died, two days after her Baptism. I [207] could not gain any response from her until near the end; I went to visit her three or four times a day, and found her unfavorably inclined toward holy Baptism. At last, I happily found the moment when it was Our Lord's will to show her mercy. Patience, long-suffering, and confidence in the merits of JESUS CHRIST are very necessary for a Missionary."

CHAPITRE VII

DE LA MISSION DE SAINT IEAN BAPTISTE À ONNONTAGUÉ.

C'EST la troiſiéme Nation des Iroquois.

On connoiſtra l'eſtat de cette Miſſion par vne Lettre du Pere Millet qui en a eu le ſoin, enuoiée au R. P. le Mercier Superieur general des Miſſions de la Nouvelle France.

[208] MON R. PERE,

Pax Chriſti.

V. R. m'a commandé dans ſa derniere Lettre de l'informer de ce qui s'eſt paſſé de plus conſiderable en cette Miſſion: Ie luy obeïray autant qu'il me ſera poſſible, & que le peu de loiſir que i'ay preſentement me le peut permetre.

Le lendemain du depart d'Ateriata qui vous a porté mes premieres Lettres, ie commençay de faire le cry ordinaire le matin, par lequel on avertit le peuple de venir à la Chapelle; & comme ie ſuis dans la Miſſion de ſaint Iean Baptiſte, ie crûs que Dieu demandoit de moy que i'imitaſſe ce grand Saint, en criant comme luy dans ces deſerts & dans ces bois. Ie continuay ce meſme cry les iours ſuivans au ſoir & au matin, principalement durant l'Advent. Ie criois tantoſt au feu, au feu d'enfer, qui ne s'eſteint iamais: tantoſt au Ciel, au Ciel, ou on trouve toutes ſortes de biens, avec un bon-heur eternel. Quelquefois ie leur criois,

CHAPTER VII.

OF THE MISSION OF SAINT JEAN BAPTISTE AT ONNONTAGUÉ.

THIS is the third Nation of the Iroquois.

The state of this Mission will be learned from a Letter sent by Father Millet, who has had charge of it, to the Reverend Father le Mercier, Superior-general of the Missions of New France.

[208] MY REVEREND FATHER,
Pax Christi.

Your Reverence commanded me, in your last Letter, to inform you of the more notable occurrences in this Mission. I will obey you, as far as it shall be possible, and as the little leisure that I have at present will permit.

On the day after the departure of Ateriata, who carried you my first Letters, I began in the morning to give the ordinary cry by which the people are summoned to Chapel; and as I am in the Mission of saint Jean Baptiste, I thought that God demanded of me an imitation of that great Saint by crying in these deserts and forests, after his example. I kept up this same cry, morning and evening, during the following days, principally during Advent. Sometimes I called out, "Fire! fire! ever-burning hell-fire!" At other times, "To Heaven! to Heaven! where are found all kinds of blessings, with eternal happiness." Sometimes I called out to them, "There

il n'y a qu'un Dieu, il n'y a qu'un [209] Dieu, qui eſt le Maiſtre de nos vies. D'autres-fois, IESVS eſt le Maiſtre, IESVS eſt le Maiſtre de nos vies, venez l'adorer, venez à la priere. Ces cris, & d'autres ſemblables, ſelon que ie les iugeois plus propres à diſſiper l'aſſoupiſſement de nos Sauvages en ce qui regarde leur ſalut, eſtoient ſuivis d'vne petite inſtruction que ie tâchois de leur rendre ſenſible, & tout enſemble facile à retenir.

Durant vne ſemaine ie leur mettois devant les yeux diverſes cordes de pourcelaine, pour marquer le nombre & la diverſité des choſes que ie leur enſeignois. Et pendant la ſemaine ſuivante i'etendois vne corde, & i'y attachois divers colliers de fil, dont les Sauvages lient & enchaînent les captifs qui ſont pris en guerre, pour les conduire ainſi au feu qui leur eſt preparé; & par ce ſymbole ie leur repreſentois les chaînes cruelles des pechez, dont le Demon les chargeoit pour les entrainer dans les feux d'enfer. D'autres fois ie ſuſpendois à la meſme corde un beau collier de pourcelaine devant l'Autel de ma Chapelle, pour leur enſeigner qu'il n'y avoit qu'un Dieu? [2] Vne carte [210] de tout le mõde, pour montrer qu'il avoit tout fait; [3] Vn petit miroir pour marquer qu'il connoiſſoit tout; [4] Quelques cordes de raſſade, pour exprimer la liberalité dont il uſe à recompenſer toutes les bonnes actions? & quelques inſtrumens de la Iuſtice des hommes, pour leur exprimer celle que Dieu exerce dans les flammes de l Enfer: Ie tâchois ſur tout de leur faire concevoir par l'excez des ſouffrances de IESVS-CHRIST combien la Iuſtice de Dieu eſt terrible, & quelles peines doit attendre un pecheur pour le chaſtiment de ſes crimes, puiſque le

is only one God, there is only one [209] God, who is the Master of our lives!" And again, "JESUS is the Master, JESUS is the Master of our lives; come and worship him, come to prayers!" These cries, and others like them,—according as I judged them most suitable for dispelling the drowsiness of our Savages in what pertains to their salvation,—were followed by a little lesson, which I tried to make appeal to them and at the same time to render easy of retention.

For a week, I put before their eyes various strings of porcelain beads, to mark the number and variety of the things I taught them. And during the following week I stretched a cord, and attached to it various collars, made of twine, with which the Savages fasten and chain the captives taken in war, to conduct them thus to the fire which is prepared for them. By this symbol I represented to them the cruel chains of sin wherewith the Demon loaded them, to drag them into the fires of hell. At other times I hung to the same cord a handsome porcelain collar, before my Chapel Altar, to teach them that there was only one God; (2) a map [210] of the whole world, to show that he had made all things; (3) a little mirror, to signify that he knew all things; (4) some strings of glass beads, to express the liberality with which he rewards all good actions; also some instruments of human Justice, to express to them that which God exercises in the flames of Hell. I tried, above all, to make them conceive, by the excess of JESUS CHRIST'S sufferings, how terrible God's Justice is; and what torments must await a sinner, for the punishment of his crimes, since the Son of God had suffered so great pains for the

Fils de Dieu en avoit ſouffert de ſi grandes pour l'expiation des noſtres. En ſuite ie leur montrois que le Sauveur & le Maiſtre de nos ames ne pouvoit pas nous donner des marques plus éclatantes de ſon amour, qu'en ſe chargeant de nos peines, & en nous achetant de tout ſon ſang un bonheur eternel.

I employay la premiere ſemaine de l'Advent à leur parler de la maniere dont Dieu a creé le monde, la deuxiéme, ie les entretins des trois perſonnes de la tres ſainte Trinité. La troiſiéme du Verbe [211] incarné, & des grandeurs de l'Homme-Dieu; La quatriéme, de ſa naiſſance; & pour leur rendre ſenſibles ces myſteres ineffables, ie les leur repreſentois ſous des ſymboles differens, que ie portois meſme quelque fois dans les ruës, pour les leur rendre familiers; & que les enfans interpretoient le Dimanche ſuivant à tous ceux qui ſe trouvoient à l'inſtruction.

En meſme temps que ie tâche de faire connoiſtre le vray Dieu à nos Sauvages, ie m'étudie particulierement à decrediter dans leurs eſprits leurs fauſſes Divinitez, ſçavoir le Songe, l'Agriſkoüé; afin d'eſtablir la verité ſur la ruïne du menſonge & des fables, & comme ie crus que ie devois moy-meſme travailler à détruire cette couſtume deteſtable, m'eſtant trouvé un iour à un feſtin où i'avois eſté convié, ie me levay au commencement, & dis d'une voix haute le *Benedicite*, dans le langage du païs; & comme ie vis qu'un action ſi extraordinaïre les avoit tous ſurpris, ie leur adjoûtay que dans les feſtins qu'on faiſoit en France, la couſtume eſtoit que les Preſtres [212] qui s'y trouvent commençaſſent par ces ſortes de prieres: & pour me mettre en poſſeſſion d'une ſi ſainte couſtume qui les empeſchoit d'invoquer le Demon, ainſi qu'ils font

expiation of ours. Then I showed them that the Savior, the Master of our souls, could not have given us more striking proofs of his love, than by taking upon himself the burden of our sins, and purchasing for us, with all his blood, an eternal happiness.

The first week of Advent I employed in talking to them on the way in which God created the world; during the second, I told them about the three persons of the most holy Trinity; in the third, about the incarnate Word [211] and the grandeur of the Man-God; and during the fourth, about his birth. Also, in order to render these ineffable mysteries sensible to them, I represented them under different symbols — which I sometimes even carried in the streets, to make them familiar to the people; and which the children would interpret, on the following Sunday, to all those who were present at the lesson.

At the same time that I try to give our Savages a knowledge of the true God, I study especially to discredit in their minds their false Divinities,— namely Dreams, and Agriskoué,— in order to establish the truth on the ruins of falsehood and fables. Thinking that I ought myself to labor at the destruction of that detestable custom, being one day at a feast to which I had been invited, I rose when it began, and, in a loud voice, pronounced the *Benedicite* in the language of the country; and seeing that such an unusual proceeding had surprised them all, I added that at the banquets held in France the custom was for the Priests [212] in attendance to begin with this kind of prayer. In order, also, to gain possession of so sacred a custom,— which should prevent their invoking the Demon, as they do at all their feasts,— at the conclusion of this one at which I was present

dans tous leurs feſtins, celuy où i'eſtois eſtant finy, ie dis les Graces, & les priay de ne point faire d'oreſnavant d'autres prieres dans leurs feſtins. Vn des Anciens leur dit que i'avois raiſon; & depuis ce temps-là ils ſont convaincus que de m'inviter au feſtin, c'eſt m'inviter à faire la priere.

Il arriva un iour qu'un de leurs Capitaines m'ayant voulu prevenir, commença d'invoquer ce Demon: mais ie m'y oppoſay fortement, & i'aſſeuray que l'Agriſkoüé ne pouvoit rien de tout ce qu'il luy avoit demandé, que i'allois moy-meſme en prier le vray Dieu, qui eſt le createur de l'Vnivers; & de qui ſeul ils devoient eſperer toutes choſes: apres quoy ie dis *Benedicite*, & les Graces en ſuite, à la fin du repas, ſans que perſonne oſaſt m'interrompre; & le Capitaine qui avoit parlé d'Agriſkoüé vint le ſoir meſme à la priere,

Mais Dieu qui ſçait ménager toutes [213] les occaſions favorables à noſtre ſalut, m'en fit naiſtre une auſſi avantageuſe que ie la pouvois ſouhaiter pour l'inſtruction de nos Anciens & de nos Capitaines.

Garakontié me repreſenta un iour en la preſence de quelques autres dont il eſtoit accompagné, qu'il n'eſtoit pas iuſte que ie donnaſſe tout mon temps & tous mes ſoins à l'inſtruction des enfans, ſans que leurs peres y euſſent part; qu'il falloit commencer par inſtruire les anciens, afin qu'ils pûſſent par leurs paroles, & par leurs exemples, contribuer eux-meſmes à former les ieunes gens: & qu'ainſi il eſtoit à propos que ie priſſe les Dimanches pour leur parler des myſteres de noſtre Foy & des devoirs d'un Chreſtien. Ie luy témoignay que i'eſtois ravy de l'ouvérture d'un ſi beau deſſein; que la choſe du monde que ie

I said Grace, and begged them in the future not to offer any other prayers at their feasts. One of the Elders told them that I was right; and ever since that time they have understood that to invite me to a feast was to invite me to make the prayer.

It happened one day that one of their Captains, intending to anticipate me, began to invoke that Demon of theirs. But I made strenuous opposition to this, and declared that Agriskoué could do nothing of all that he had asked from him; and that I myself was going to pray therefor to the true God, who is the creator of the Universe, and from whom alone they must look for all things. Thereupon, I said the *Benedicite;* and afterward, at the close of the repast, I said Grace, without any one's daring to interrupt me. And the Captain who had spoken of Agriskoué even came in the evening to prayers.

But God, who knows how to manage all [213] opportunities favorable to our salvation, caused one to present itself to me,— one as advantageous as I could have desired for the instruction of our Elders and our Captains.

Garakontié represented to me, in the presence of some others by whom he was accompanied, that it was not just for me to give all my time and all my care to the children's instruction, without their fathers, having a share of it. He told me that I ought to begin by teaching the elders, in order that they might, by their words and examples, themselves contribute to the education of the young people; and that, accordingly, it was fitting for me to take Sundays for speaking to them on the mysteries of our Faith and the duties of a Christian. I assured him that I was delighted at the proposal of so excellent

ſouhaittois davantage eſtoit de travailler pour le ſalut de tout ce qu'ils eſtoient; qu'il y avoit déja long-temps que ie concertois le deſſein d'aſſembler les Anciens, & leur parler; & que s'ils le vouloient bien, nous commencerions dés le Dimanche ſuivant: & comme il eſtoit important de [214] les gagner, ie priay GaraKontié de les inviter à un feſtin que ie leur voulois faire ce iour-là, ce qu'il me promit d'executer fidellement.

Pour m'accommoder en quelque ſorte à la couſtume des Sauvages, qui chantent en preparant leur feſtin; le matin du Dimanche aſſigné ie chantay en diſpoſant celuy que ie leur allois faire, les miſericordes de Dieu, la venuë du Sauveur au monde, & la victoire qu'il a emportée ſur les Demons: & pour fraper leur imagination par quelque eſpece d'appareil, i'attachay un beau grand collier de pourcelaine au milieu de la Cabanne, & ie l'accompagnay d'un coſté d'une carte du Monde, & de l'autre de l'Image de Saint Louïs Roy de France; ie plaçay dans un autre endroit les portraits du Roy & de Monſieur le Dauphin. Au deſſous du collier de pourcelaine i'avois mis la Bible ſur un pulpitre couvert d'une belle étoffe rouge, au deſſus duquel on voyoit l'Image de Noſtre Seigneur, qui avoit à ſes pieds tous les ſymboles des ſuperſtitions & des deſordres dans ces païs; comme pour marquer qu'il les avoit vaincus.

[215] Tout le monde s'eſtant aſſemblé, GaraKontié leur ayant declaré l'occaſion & le ſujet du feſtin, ie leur fis quelques complimens, avec les preſens ordinaires, & apres avoir fait publiquement une priere au milieu de la Cabanne; ie leur fis connoiſtre que ce collier que i'avois là ſuſpendu, eſtoit pour leur

a plan; that the one thing in the world I most desired was to work for the salvation of their entire number; that already, for a long time, I had been forming the plan to call the Elders together, to speak to them; and that, if they were willing, we would begin on the following Sunday. As, furthermore, it was important to [214] win them, I begged Garakontié to invite them to a feast that I wished to give them on that day,—a commission which he promised me to execute faithfully.

To adapt myself in some sort to the custom of the Savages, who sing while preparing their feasts, on the morning of the Sunday assigned, while preparing that which I was going to give them, I sang the mercies of God, the coming of the Savior into the world, and the victory that he gained over the Demons. And, in order to strike their imaginations by some kind of formal display, I hung up a fine large porcelain collar in the middle of the Cabin, placing on one side of it a map of the World, and on the other the Image of Saint Louis, King of France. In another place, I put the portraits of the King and Monsieur the Dauphin. Beneath the porcelain collar I had put the Bible, on a desk covered with a handsome red cloth, below which was to be seen the Image of Our Lord,—who had at his feet all the symbols of the superstitions and dissoluteness of these countries, as if to indicate that he had overcome them.

[215] When all had assembled, and Garakontié had announced to them the occasion and purpose of the feast, I made them some compliments, with the ordinary presents. Then, after offering a prayer publicly in the middle of the Cabin, I let them know that the collar which I had hung there was meant to

marquer qu'il n'y avoit qu'un Dieu qui eſtoit le Souverain Maiſtre de nos vies, le createur du Ciel & de la terre, le Dieu de la guerre & de la paix, de la chaſſe & de la peſche; que c'eſtoit une verité que toutes les creatures nous preſchoient; & que les Demons avoient tâché par toute la terre d'obſcurer, pour ſe faire adorer en la place du vray Dieu. Mais que pour ſe faire mieux connoiſtre aux hommes, il s'eſtoit rendu viſible & s'eſtoit fait homme comme eux, pour les inſtruire du deſſein qu'il avoit de les ſauver, qu'il avoit pris le nom de IESVS, qu'il leur avoit monſtré par ſes miracles qu'il eſtoit vrayment Tout-Puiſſant, & le Fils de Dieu, rendant la veuë aux aveugles, gueriſſant les maladies de toutes ſortes, reſuſcitant les morts par une ſeule de ſes [216] paroles, & apres avoir enſeigné aux hommes le chemin du Ciel, il y eſtoit monté à la veuë de cinq cens perſonnes, pour les y recevoir: que nous conſervions les Eſcritures ſaintes où ſes exemples & ſa doctrine nous eſtoient merveilleuſement exprimées; que toutes les Nations de la terre l'avoient receuë avec reſpect, & que c'eſtoit ce que nous venions leur enſeigner: Que nos Roys adoroient ce meſme Dieu, ſuivoient ſa loy, embraſſoient ſa doctrine, obſervoient ſes commandemens. En ſuite ie les leur expliquay en détail, & ie les exhortay à rendre leur païs floriſſant & paiſible par la conformité de Religion qu'ils auroient avec les François; & à ſe rendre eux-meſmes heureux en renonçant à toutes leurs ſuperſtitions, & aux pechez que Dieu a deffendu, ſous des peines ſi terribles. Ie leur marquois chaque choſe par ſon ſymbole, afin de les inſtruire d'vne maniere plus ſenſible; & enfin ie terminay ce diſcours par la priere & par la Benediction

signify to them that there was only one God, who was the Sovereign Master of our lives, the creator of Heaven and earth, the God of war and of peace, of the chase and of fishing; that this was a truth which all creatures preached to us, and which the Demons had tried to obscure throughout all the world, in order to have themselves worshiped in place of the true God. I added that, for the purpose of making himself better known to men, he had rendered himself visible and had made himself a man like them, to instruct them in the plan he had for saving them. I told them that he had taken the name of JESUS, and had shown them by his miracles that he was truly All-Powerful and the Son of God,—restoring sight to the blind, healing diseases of all kinds, and raising the dead by a single one of his [216] words; and that, after teaching men the way to Heaven, he had ascended thither in the sight of five hundred persons, in order to receive them there. That we preserved the holy Scriptures, wherein were miraculously written for us his examples and his doctrine; that all the Nations of the earth had received him with respect; and that this was what we were coming to teach them. That our Kings worshiped this same God, followed his law, embraced his doctrine, and observed his commandments. These I then explained to them in detail, and exhorted them to render their country flourishing and peaceful by making their Religion conform to that of the French; and to render themselves happy by renouncing all their superstitions, and the sins which God has forbidden under such terrible penalties. I designated each thing to them by its symbol, in order to instruct them in a way that would most

que ie donnay au feſtin; apres lequel nous remerciaſmes Dieu: & nos Anciens me témoignerent qu'ils [217] m'eſtoient fort obligez du bon accueil que ie leur avois fait, & du ſoin que ie prenois de leur ſalut.

Garakontié eſtoit ſi ravy de joye, qu'il ne ſçavoit en quels termes me témoigner la part qu'il prenoit au ſuccez d'une ſi grande affaire: & pour moy ie crûs que ie devois tout à l'heure-meſme remercier Dieu d'une faveur ſi ſignalée, & le ſupplier de nous continuer ſes graces, pour achever ce qu'il avoit ſi heureuſement commencé.

Cinq ou ſix iours devant Noël, noſtre Chapelle n'eſtant pas aſſez vaſte pour recevoir le monde qui venoit en foule aux inſtructions, ie fus obligé de les partager en deux bandes, & faire deux Catechiſmes le meſme iour. I'empruntay pour cet effet une Cloche qu'ils avoient euë il y a treize ou quatorze ans, de ceux de nos Peres qui eſtoient en cette Miſſion lorſque la guerre s'y r'alluma. Cette Cloche me ſervoit pour aſſembler les Anciens; comme ie me ſervois d'une plus petite, pour appeller les enfans.

Ie remarquay que nos Sauvages s'eſtoient un peu reueillez de l'aſſoupiſſement [218] où ils eſtoient, par le bruit des Cloches, des cris, & des Catechiſmes: on entendoit perpetuellement les petits enfans chanter dans les ruës & dans les cabannes, ce qu'ils m'avoient entendu dire aux Catechiſmes: par tout où on alloit, on entendoit ces parolles: Il n'y à qu'un Dieu, qui eſt le Maiſtre de nos vies; On trouve dans le Ciel toutes ſortes de biens, & un bon-heur qui ne finit iamais; & dans l'Enfer, des feux & des tourmens eternels.

I'avois eu quelques iours auparavant un demeſlé avec quelques Sorciers ou Iongleurs du païs, que

sensibly affect them. Finally I closed this speech with prayer and the Blessing that I pronounced over the feast; after which, we rendered thanks to God, and our Elders testified to me the [217] great obligations they were under to me for the kind reception that I had given them, and for the care I took for their salvation.

Garakontié was so carried away with delight that he knew not in what terms to show me the interest he took in so important an affair; and as for myself, I believed that I ought, without the least delay, to thank God for so signal a favor, and to implore him to continue to show us the signs of his grace, in order to finish what he had so propitiously begun.

Five or six days before Christmas, as our Chapel was not large enough to receive the people who came in crowds to the instructions, I was obliged to divide them into two bands, and hold two Catechisms on the same day. For this purpose I borrowed a Bell—which they had received, thirteen or fourteen years before, from those of our Fathers who were in this Mission when war again broke out here. This Bell served me for calling the Elders together, as I used a smaller one for summoning the children.

I noticed that our Savages were somewhat aroused from the drowsiness [218] in which they were sunk, by the sound of the Bells, the cries, and the Catechisms. The little children were constantly heard singing, in the streets and in the cabins, what they had heard me say at Catechism. Wherever one went were heard these words: "There is only one God, who is the Master of our lives. In Heaven are found all sorts of good things, and a happiness that never ends; and, in Hell, everlasting fires and torments."

i'avois rencontré dans la cabanne d'un malade, pour lequel ie me ſuis donné bien de la peine, mais que ie n'ay iamais pû gagner à Dieu. Quelques anciens avoient pris le parti de ces Iongleurs, & m'avoient fait fermer par deux diverſes fois la porte de cette cabanne. Ie m'en plaignis à quelques-uns des principaux de la Nation, qui m'y firent eux-meſmes entrer, & blâmerent ouvertement dans le Conſeil, l'emportement & le peu de conduite de ceux qui m'avoient choqué: Mais comme ie témoignay [219] n'eſtre pas encore ſatisfait de cette reparation, parce qu'apprehendant les ſuittes de cette inſulte, & qu'on ne ſe mit en poſſeſſion de me refuſer l'entrée des Cabanes où i'allois viſiter les malades, pour tâcher de les porter à ſe rendre dignes du Paradis; Garakontié comme le Capitaine general de cette Nation, tint le Conſeil, où m'ayant appellé il me fit preſent de deux colliers, l'un pour m'appaiſer, & l'autre pour me prier de ne pas faire mes plaintes à Onnontio, dont le mécontentement ne pourroit eſtre que funeſte.

Toutes choſes me paroiſſoient eſtre dans une fort bonne diſpoſition pour celebrer avec pieté la Feſte de Noël qui s'approchoit; & pour paſſer ce ſaint iour avec toute ſolemnité, i'ornay la Chapelle autant qu'il me fut poſſible, & preparay un thrône à IESVS-CHRIST, afin qu'il y receut au moment de ſa naiſſance l'hommage de ces nouveaux ſujets qui devoient y venir l'adorer. Sur le minuit nos Chreſtiens & nos Chreſtiennes luy rendirent leurs devoirs, tandis que i'allay chanter quelques Motets en leur [220] langue, & ſonner la Cloche pour éveiller le monde par tout le Bourg, & l'inviter à venir à la Chapelle. La preſſe fut grande tout le matin, & les Anciens s'y

Some days before, I had had a strife with some Sorcerers or Jugglers of the country, whom I had met in the cabin of a sick man for whom I had taken a good deal of trouble, but whom I had never been able to win to God. Some elders had taken the part of these Jugglers, and had caused the door of that cabin to be shut in my face on two separate occasions. I complained of it to some of the chief men of the Nation, who themselves procured my admission to the cabin, and openly censured, in the Council, the rashness and ill behavior of those who had offended me. But as I declared myself [219] not yet satisfied with this reparation,—because I apprehended the consequences of this insult, lest others should claim the right to refuse me admission to the Cabins, where I went to visit the sick, that I might try to prevail on them to render themselves worthy of Paradise,—Garakontié, as the Captain-general of this Nation, called the Council; and, inviting me to it, made me a present of two collars,—one to appease me, and the other to beg me not to make my complaints to Onnontio, whose displeasure could only be harmful.

All things appeared to me to be in a very good condition for a pious celebration of the Christmas Festival, which was approaching. In order to pass this holy day with all solemnity, I adorned the Chapel as well as I could; and prepared a throne for JESUS CHRIST, in order that he might, at the moment of his birth, receive there the homage of these new subjects, who were to worship him in that place. Toward midnight, our Christians of both sexes paid him their devotion, while I proceeded to sing some Motets in their [220] language, and ring

rendirent comme en corps, pour honorer par leurs reſpects & par leurs hommages le Fils de Dieu. Nous venons, me dit un d'entre eux, à la porte de la Chapelle, ſaluer & adorer IESVS qui vient de naiſtre.

Sur le midy ie baptiſay avec les ceremonies ordinaires de l'Egliſe, trois petits enfans, & quelques autres les Feſtes ſuivantes, iuſqu'au nombre de douze; que i'offris à Noſtre Seigneur, comme autant de dépoüilles remportées ſur le Demon, & autant de victimes innocentes qui ſans doute luy eſtoient fort agreables. Il me ſembloit que ie n'eſtois pas parmy des Sauvages, & des Barbares, mais plutoſt parmy un païs de Chreſtiens, tant ie remarquois de pieté & de devotion dans les eſprits. Toutes les Confeſſions que i'avois entenduës devant & apres la Feſte de Noël; le ſaint Sacrement de l'Euchariſtie que i'avoïs adminiſtré; les mariages que i'avois heureuſement [221] renoué, la docilité avec laquelle nos ſauvages m'écoutoient ſur le ſuiet meſme de leurs erreurs & de leurs ſuperſtitions, leur aſſiduité aux prieres & aux inſtructions, la charité & le zele de quelques-uns, qui les portoit à ſe transporter dans les Cabanes de la campagne pour exhorter les malades à prier Dieu; tout cet air & ces actions de pieté me faiſoient voir comme l'image de la ferveur & de la devotion des premiers Chreſtiens.

Mais afin d'affermir encore davantage le bien qu'il avoit plû à Dieu de commencer en ce païs, pour en bannir entierement tout le commerce qu'on y a avec le Demon; ie reſolus de declamer fortement contre la creance folle & ſuperſtitieuſe qu'ils ont à leurs ſonges: Ie leur montray que ce n'eſtoit pas le vray Dieu, createur du Ciel & de la terre qui leur parloit

the Bell, to awaken the people all through the Village and invite them to come to Chapel. The throng was great all the morning, and the Elders attended in a body, to honor the Son of God by their respects and homage. "We come," said one among them to me at the Chapel-door, "to salute and worship JESUS, who has just been born."

Toward noon, I baptized three little children, with the usual ceremonies of the Church; and some others during the following Holidays, up to the number of twelve,—whom I offered to Our Lord as so many spoils won from the Demon, and so many innocent victims who, without doubt, were very agreeable to him. It seemed to me that I was not among Savages and Barbarians, but rather in the midst of a country of Christians,—so much piety and devotion did I remark in the people. All the Confessions that I had heard before and after the Christmas Festival, the holy Sacrament of the Eucharist which I had administered, and the marriages that I had happily [221] performed anew; the docility with which our savages listened to me, even on the subject of their errors and superstitions; their assiduity in attending prayers and lessons; the charity and zeal of some, which prompted them to go into the outlying Cabins to exhort the sick to pray to God,—all these acts and this air of piety made me see the image, so to speak, of the fervor and devotion of the first Christians.

But—in order to put on a still firmer basis the good which God had been pleased to begin in this country—for the purpose of banishing from it entirely all the commerce that is therein held with the Demon, I resolved to declaim strongly against the foolish and superstitious belief that they have in

dans le ſommeil, mais que c'eſtoient les Demons d'Enfer, des tyrans & des ennemis de leur ſalut, qui vouloient ſe faire obeïr, comme s'ils eſtoient leurs legitimes Seigneurs.

Mes freres, leur dis-ie dans un conſeil [222] où i'avois aſſemblé les Anciens, vous n'ignorez pas que ce que vos ſonges vous ordonnent de faire, eſt ſouuent tres-impie & tres-abominable; eſt-il rien de plus execrable que tous vos feſtins d'impureté, & ceux qui ont pour loy de tout manger, & où il ſe commet des excez qui vous cauſent ſouvent des maladies? peuvent-ils ſe faire par les ordres d'un bon Genie? Il eſt clair que l'auteur de tant de crimes ne peut eſtre que tres-méchant. Il ne faut que ſçavoir ce que c'eſt que Dieu, pour iuger qu'il nous deffend des choſes ſi mauvaiſes, & ſi contraires à la raiſon & ſi preiudiciables au bien public. Ce n'eſt donc pas Dieu qui vous parle dans vos ſonges: mais plutoſt quelque Demon d'Enfer? qui vous ſeduit & ſi cela eſt, pourquoy eſtes vous aſſez aveugles que de luy obeïr? eſt-ce le Demon qui vous a faits? eſt-ce luy qui eſt le Maiſtre de vos vies? eſt-ce luy qui vous deſtine un bonheur eternel, ſi vous luy obeïſſez? n'eſt-ce pas le vray Dieu qui a toutes ces qualitez? & pourquoy donc aimez vous mieux vous perdre en vous ſoûmettant au premier, que vous [223] ſauver en obeïſſant au ſecond? Si un enfant ſongeoit dans ſon ſommeil qu'il doit tuer ſon pere & ſa mere; me diriez-vous que Dieu qui vous a creez ſeroit l'auteur de ce ſonge? ne l'auriez-vous pas en horreur? Vn pere voudroit-il tuer ſon enfant? & une mere voudroit-elle bien l'étouffer, lorſqu'elle le met au monde? quoy qu'elle l'euſt ſongé. Il eſt donc viſible que

their dreams. I showed them that it was not the true God, creator of Heaven and earth, who spoke to them in sleep; but that it was the Demons of Hell,—tyrants, and enemies to their salvation, who wished to make themselves obeyed as if they were their legitimate Lords.

"My brothers," said I to them in a council [222] where I had assembled the Elders, "you are not ignorant that what your dreams order you to do is often very impious and very abominable. Is there anything more execrable than all your indecent feasts, and those where the rule of eating everything is followed, where excesses are committed which often cause you fits of sickness? Can these be held by the orders of a good Spirit? It is clear that the author of so many crimes must be very wicked. It needs only to know what God is, to judge that he forbids our doing things so evil, so contrary to reason, and so prejudicial to the public good. It is not God, then, who speaks to you in your dreams, but rather some Demon of Hell who seduces you; and if that is so, why are you so blind as to obey him? Is it the Demon who made you? Is it he who is the Master of your lives? Is it he who destines you for eternal happiness if you obey him? Is it not the true God who has all these qualities? And why, then, do you choose to destroy yourselves by submitting to the former, rather than [223] save yourselves by obeying the latter? If a child dreamed in his sleep that he must kill his father and mother, would you tell me that God, who has created you, was the author of that dream? Would you not hold him in horror? Would a father wish to kill his child, and would a mother consent to stifle him when she brings him into the

d'obeïr à ſon ſonge eſt une folie, ſi nous ſongeons des choſes extravagantes; & que c'eſt un crime, ſi les choſes que nous ſongeons ſont criminelles.

A la fin ie leur fis un preſent d'un collier de pourcelaine, pour les exhorter à ne plus donner foy à leurs ſonges, mais plûtoſt à les regarder comme les ennemis de leur ſalut; & à ne plus obeïr qu'à Dieu ſeul, s'ils vouloient eſtre eternellement heureux.

Ie me retiray en fuite dans ma Chapelle, aſſez incertain de la réponſe qu'ils me feroient: car ceux meſmes des anciens qui eſtoient les plus portez pour la priere, & pour la pieté, avoient apprehendé l'evenement de ce conſeil. Mais ie le iugeois abſolument neceſſaire, tant pour [224] l'établiſſement du Chriſtianiſme, que pour obliger quelques anciens qui me demandoient le Bapteſme, de ſe declarer ouvertement pour le party de la Foy: car ils ſe deliuroient par ce moyen d'une infinité d'occaſions dangereuſes, où ils ſe trouvoient engagez dans l'exercice de leur charge, qui les oblige de procurer l'execution des choſes qui ſont ordonnées par le ſonge.

Apres vne longue conference qu'ils eurent enſemble ſur ce ſujet, ils me firent appeller: & GaraKontié parlant au nom de tous les autres, me dit que tout le monde recevoit ma voix, qu'on eſtoit perſuadé de la verité de mes paroles, qu'on renonçoit aux ſuperſtitions que i'avois preſcrites, & qu'on s'engageoit de ne plus obeïr au ſonge; Que ie ſçavois bien qu'ils ne parloient déja plus d'AgriſKoüé dans les feſtins; que lorſque ie m'y trouvois, c'eſtoit moy qui faiſois la priere, & qu'en mon abſence ils prioient Dieu comme moy: & qu'ils ne luy demandoient pas ſeulement les biens de la terre, mais beaucoup plus la grace d'eſtre

world, because she had dreamed of doing it? It is clear, then, that to obey one's dream is a folly, if we dream extravagant things; and that it is a crime, if the things we dream are criminal."

In closing I made them a present of a porcelain collar, in exhortation not to repose faith any longer in their dreams, but rather to regard them as the enemies of their salvation; and no longer to obey any but God alone, if they wished to be eternally happy.

I then withdrew into my Chapel, rather uncertain as to the reply they would make me; for even those of the elders who were best disposed toward prayer and piety, had apprehended the result of this council. But I deemed it absolutely necessary, both for [224] the establishment of Christianity, and to oblige some elders, who were asking me for Baptism, to declare themselves openly on the side of the Faith; for, by this means, they freed themselves from a great many dangerous occasions in which they found themselves involved, in the discharge of their office, which obliges them to procure the execution of the things ordered by dreams.

After a long conference which they held together on this subject, they had me summoned; and Garakontié, speaking in the name of all the others, told me that they all received my voice, that they were persuaded of the truth of my words, renounced the superstitions that I had ordered them to renounce, and pledged themselves to obey dreams no longer. He added that I well knew they had already ceased to speak of Agriskoué at feasts; that, whenever I was present, it was I who offered the prayer, and that in my absence they prayed to God just as I did,—not

bien-heureux dans le Ciel; qu'il n'y [225] auroit plus d'oreſnavant de feſtin d'impureté, qu'on n'y excederoit plus au boire, ny au manger, que dans les jeux, dans les danſes, dans les aſſemblées publiques, à la pêche ny à la chaſſe, il ne ſe parleroit plus de ſonge: Que ſi tout le monde ne venoit pas encore prier Dieu comme ie le ſouhaittois, que i'euſſe un peu de patience, que bien-toſt ils ſeroient tous Chreſtiens, & pour me donner des aſſeurances de la verité de leurs promeſſes, il me fit preſent d'un collier de pourcelaine, que ie receus, & que i'offris en ſuite à Dieu, comme le gage de la converſion de nos Barbares.

Il n'eſt pas poſſible d'exprimer la ioye que i'ay reſſentie d'une victoire ſi grande que la Foy venoit de remporter ſur l'infidelité. Ce n'eſt pas que ie n'aye encore tout ſuiet de craindre que ces choſes n'ayent eſté plus facilement reſoluës qu'elles ne ſeront executées; ſoit parce qu'il n'y a pas de police icy comme en France, pour aſſuietir les particuliers aux reſolutions d'un conſeil; ſoit à cauſe que nos Sauvages ont bien de la peine à [226] oublier entierement leurs anciennes couſtumes, & comme ils ſont ordinairement inconſtans, & infideles à leurs promeſſes, i'ay beſoin de toutes les prieres des perſonnes ſaintes & zelées pour le ſalut des ames, afin de leur obtenir de Dieu la fermeté neceſſaire pour ne pas retomber dans leurs anciennes habitudes.

Le ſuccez de cette ſainte entrepriſe ayant auſſi ſurpaſſé toutes mes eſperances, ie crus que ie ne devois point perdre de temps, & qu'il falloit me ſervir de la bonne diſpoſition où eſtoient tous les eſprits. Ie commençay donc de me declarer ouvertement contre les Iongleurs, ie tâchay de les decrediter, en

asking him merely for the good things of earth, but much more for the grace of being blessed in Heaven. He assured me that there [225] would thenceforth be no more impure feasts, and no more excess in eating or drinking; and that in the games, dances, and public assemblies, in fishing and in hunting, there would be no further talk of dreams,—adding that, if every one did not yet come to pray to God, as I wished, I must have a little patience, and soon they would all be Christians. To give me assurances of the sincerity of their promises, he made me a present of a porcelain collar, which I received, and then offered to God as the pledge of the conversion of our Barbarians.

It is impossible to express the joy that I felt at so great a victory as the Faith had just won over infidelity. It is not that I have not still every reason to fear lest these things have been more easily resolved upon than they will be executed,—both because there is no government here, as there is in France, to make private individuals obey the resolutions of a council; and because our Savages experience much difficulty in [226] forgetting entirely their ancient customs. As, moreover, they are commonly inconstant and faithless in their promises, I need all the prayers of holy and zealous persons for the salvation of souls, in order to obtain for them from God the firmness necessary to keep them from falling back into their old habits.

The success of this holy undertaking having thus surpassed all my hopes, I thought that I ought not to lose any time, and that I must make use of the good disposition existing in all minds. I accordingly began to declare myself openly against the Jugglers;

toutes rencontres, & ie crus que ſi ie pouvois leur oſter la confiance & l'attachement que ces peuples ont pour leurs ſortileges, i'établirois bien-toſt avec la grace de Dieu le Chriſtianiſme ſur les ruïnes de l'Idolatrie. Dieu m'avoit déja fourni deux occaſions où ie les avois entierement deconcertez, & decouvert leur mauvaiſe foy.

Voicy ce qui ſe paſſa dans la premiere. Vn iour m'eſtant rencontré dans une [227] Cabanne, ou dix ou douze de ces Sorciers eſtoient aſſemblez autour d'un homme qui n'avoit qu'un mal fort leger à l'oreille, ils me firent d'abord force civilitez, & me firent approcher, bien qu'ils m'euſſent voulu voir fort éloigné d'eux. Ie regarday quelque temps ſans rien dire, ce qu'ils faiſoient, bien que leurs ceremonies ridicules & extravagantes m'indignaſſent beaucoup. Ils prenoient dans leur bouche une certaine eau myſterieuſe, & la ſouffloient avec de grands efforts, ſur les joües & ſur les temples du malade: & celuy qui eſtoit comme le chef de cette bande, leur ordonnoit de jetter encore cette eau ſur les cheveux & ſur la teſte, & meſme ſur la natte où ce pauvre homme eſtoit couché. Il falloit que tout fuſt arroſé pour chaſſer le Demon de la maladie qui eſtoit dans l'oreille de ce Sauvage. Ie remarquay qu'en ſuite ils beurent tous de cette meſme liqueur, & qu'ils prenoient la medecine qui devoit guerir le malade. Toutes ces ſottiſes me faiſoient gemir ſur l'aveuglement de ces pauvres Idolatres, qui ſe laiſſent ainſi ſeduire par le Demon. Aprés [228] que i'eus regardé quelque temps l'operation de ces habiles gẽs, ie m'approchay du malade pour luy demander où eſtoit ſon mal, & en quel eſtat il ſe trouvoit. Les

I tried to bring them into disrepute on all occasions; and I believed that, if I could deprive them of that confidence in and attachment to their sorcery which these tribes entertain, I would soon, by the grace of God, establish Christianity on the ruins of Idolatry. God had already furnished me two occasions on which I had utterly disconcerted them, and exposed their bad faith.

Here is what occurred at the first one. One day, when I had chanced to enter a [227] Cabin where ten or twelve of these Sorcerers were gathered around a man who had only a very slight earache, they straightway offered me a thousand civilities, and made me draw near, although they would have liked to see me at a great distance from them. For some time I looked on at what they were doing, without saying anything, although their ridiculous and extravagant ceremonies made me very indignant. They took into their mouths a certain mysterious water, and blew it with violence over the sick man's cheeks and temples; and he who acted as chief of this band ordered them to throw some of this water also on the hair and head of this poor man, and even on the mat where he was lying. It was necessary that everything should be sprinkled, to drive away the Demon of the disease in this Savage's ear. I noticed that they then all drank of this same liquor, and that they took the medicine that was to cure the sick man. All these stupidities made me groan at the blindness of those poor Idolaters, who let themselves be thus seduced by the Demon. After [228] I had watched the operation of these clever people for some time, I approached the sick man to ask him where his ailment was, and how he felt. The Jugglers, taking the

Iongleurs prenant auſſi-toſt la parole me dirent qu'il eſtoit déja ſorti de ſon oreille deux petits Demons, & qu'il n'en reſtoit plus qu'un, qui eſtoit plus opiniaſtré que les autres. Cela eſt merveilleux, leur dis-ie, & ie ſerois bien aiſe de voir ſortir le troiſiéme: continuez donc de le preſſer, car ie veux eſtre ſpectateur d'une cure ſi prodigieuſe. Il y a longtemps que i'ay la curioſité de voir ſortir quelqu'un de ces demons immondes, qui tourmentent ainſi que vous dites, les malades du Canada; car Dieu mercy ils ne ſont point ſi méchans en France. Mais ie vous aſſeure que ie ſeray ſi attentif à la ſortie de ces Demons que vous dites avoir des corps & eſtre viſibles, qu'il ne pourra échapper à ma veuë. Ie ne ſçay ſi ces impoſteurs reconnurent que ie me mocquois d'eux, & que ie n'ignorois pas leurs tromperies, mais ils me parurent tellement deconcertez & interdits, qu'ils n'en purent iamais revenir: & [229] comme ie les preſſois d'achever cette merveilleuſe operation, qui devoit donner la fuite au Diable; ils me dirent, montrant quelques petits ſacs où eſtoient des drogues, que c'eſtoit là ce qui chaſſoit les Demons des corps malades. He bien, dis-ie, à celuy qui eſtoit comme le Maiſtre Iongleur, c'eſt toy qui te vantes d'eſtre l'exterminateur des grands & des petits Demons; qui t'empeſche preſentement en ces rencontres de faire ſortir de ce malade celuy que tu dis y eſtre reſté. Ie ſçavois bien que leur adreſſe ordinaire eſtoit qu'ils avoient dans leur bouche ou une petite pierre, ou un morceau de fer, ou quelque piece de cuir; ou un petis os, & qu'en ſuccant fortement la partie du corps où le mal eſtoit, ils diſoient en avoir tiré heureuſement ce qu'ils avoient en leur bouche, & qu'ils

word immediately, said that two little Demons had already come out of his ear, and now only one was left, who was more obstinate than the others. "That is wonderful," I said to them, "and I would be very glad to see the third one come out; so go on urging him, for I wish to be a spectator of so prodigious a cure. For a long time, I have been curious to see the exit of one of those unclean spirits that, as you say, torment the sick people of Canada; for, thank God, they are not so mischievous in France. But I assure you that I shall be so watchful for the exit of these Demons, which you say have bodies and are visible, that this one will be unable to escape my scrutiny." I know not whether those impostors saw that I was making fun of them, and that I was not ignorant of their tricks, but they appeared to me so disconcerted and confused that they could not recover themselves; and [229] when I urged them to finish that marvelous operation which was to put the Devil to flight, they said to me, showing some little bags in which were drugs, that therein was what expelled the Demons from sick bodies. "Well then," said I to him who acted as Master-Juggler, "thou art he who vauntest thyself as the exterminator of Demons, large and small; who is preventing thee in the present instance from causing to come out of this sick man the one that thou sayest is still left in him?" I well knew that it was their usual trick to have in their mouths either a little stone, or a bit of iron or leather, or a little bone; and that, sucking hard at the part of the body where the ailment was, they would say that they had successfully extracted that which they had in the mouth,—which they spit out before the eyes of the sick man, declaring that this

crachoient aux yeux du malade, aſſeurant que c'eſtoit un veritable Demon qui eſtoit cauſe de ſa douleur: ainſi ie les avertis que i'eſtois bien informée de leurs fourberies & qu'il eſtoit difficile de me tromper, & que ie n'eſtois pas homme à prẽdre du fer ou du cuir pour un Demon. [230] Ce fut alors que ie vis des gens bien embarraſſez. Les uns m'avertiſſoient qu'il eſtoit temps d'aller faire la priere; les autres me coniuroient d'aller prier Dieu dans la Chapelle pour la ſanté du malade; quelques-uns meſme pour ſe défaire de moy, me promettoient de m'y ſuivre au plutoſt, & de ſe faire Chreſtiens. Mais ie n'eus garde de les quitter que ie ne les euſſe obligez d'avoüer eux-meſmes qu'ils eſtoient impoſteurs: & pour leur en donner toute la confuſion, ie perſiſtay à leur demander qu'ils me fiſſent voir ce troiſiéme Demon qui eſtoit reſté dans le corps de ce malade; & qu'apres qu'ils m'auroient donné cette ſatisfaction, ie les laiſſerois en repos. Mais ce fut en vain que ie les preſſay, ils n'en voulurent rien faire, & ils furent enfin forcez de m'avoüer que ce troiſiéme Demon n'y eſtoit plus, & que le malade ſe portoit bien, avant meſme qu'ils l'euſſent guery: & ce qui me parut encore plus ridicule, c'eſt que ce pauvre homme fut aſſez bon que de croire qu'il avoit eſté guery du mal qu'il n'avoit iamais eu; & de me dire en ſe levant de deſſus ſa natte, qu'il [231] eſtoit guery. Ie racontay en ſuite cette hiſtoire à quelques-uns de nos Sauvages, & ie leur fis voir manifeſtement l'erreur & l'enchantement où ils eſtoient, d'avoir tant de confiance à d'auſſi grands impoſteurs qu'eſtoient leurs Medecins.

L'autre occaſion que Dieu me fournit de decrediter le Songe, fut celle-cy. Vne fille âgée de quinze ou

was a veritable Demon, which was the cause of his pain. So I warned them that I was well aware of their wiles, and that it was hard to deceive me, and that I was not one to take iron or leather for a Demon. [230] Then it was that I saw some very embarrassed people. Some informed me that it was time to go and hold prayers; others begged me go and pray to God in the Chapel for the health of the sick man; and some even, in order to get rid of me, promised me that they would follow me immediately and become Christians. But I took care not to leave them until I should have forced them to confess, in person, that they were impostors; and in order to cause them all possible confusion thereby, I persisted in asking them to let me see that third Demon that was left in this sick man's body,—saying that, after they had given me that satisfaction, I would leave them in quiet. It was in vain, however, that I pressed them; they would do nothing of the kind; and they were at length forced to confess to me that this third Demon was no longer there; and—even before they had cured him—that the sick man was well. And what seemed to me still more ridiculous is, that this poor man was simple enough to believe that he had been cured of an ailment which he had never had; and to say to me, as he rose from his mat, that he [231] was cured. I told this story afterward to some of our Savages, and made them see clearly the error and bewitchment they were in, to have so much confidence in such thorough impostors as their Medicine-men.

The other opportunity that God furnished me, for bringing Dreams into disrepute, was the following. A girl of fifteen or sixteen years of age having gone

ſeize ans, s'eſtant égarée dans les bois, y avoit dé-ja paſſé deux nuits, ſes parens en eſtoient fort en peine. On fit venir les Iongleurs pour ſçavoir ce qu'elle eſtoit devenuë. Ces habiles Devins commencerent à faire leurs ſortileges pour en apprendre des nouvelles. La premiere choſe qu'ils font eſt de ſauter, de danſer & s'agiter de telle ſorte qu'ils ſont bientoſt tout en ſueur. Apres cela ils battent du baſton & de la tortuë; ils chantent, ils crient, ils conſultent & interrogent leur Demon qui ne leur répond iamais: & apres avoir bien ſué, apres s'eſtre bien tourmentez pour apprendre en quel eſtat pouvoit eſtre cette fille; ils diſent hardiment qu'elle avoit eſté tuée par trois Andaſtoguez, qui luy avoient [232] enlevé la chevelure, d'une grandeur égale à un petit cercle qu'ils tracerent de leurs doigts ſur une écorce, aux yeux des aſſiſtans; & qu'elle eſtoit expirée iuſtement au lever du Soleil. Apres une prophetie auſſi exacte & auſſi bien marquée comme celle-là, nos Sauvages euſſent fait ſcrupule de douter de la mort de cette fille: c'eſt pourquoy la Cabanne de ſes parens & tout le Bourg en ſuite fut remply de pleurs & de gemiſſemens: tout le monde eſtoit en deuil, hors les Iongleurs, qui pour ſe dédommager des peines extraordinaires qu'ils avoient euës à conſulter leur Demon, mangeoient de tres-bon appetit tout ce qu'on leur avoit preparé pour les regaler, comme on a de couſtume de le faire en ces rencontres. Ils eſtoient pleins du ſuccez qu'avoient eu leurs iongleries, & de l'eſtime qu'on faiſoit de leur habileté: mais ils furent bien ſurpris, lors qu'eſtant à peine ſortis de la Cabanne où on les avoit ſi bien traitez, ils y virent entrer la fille qu'ils avoient fait morte ſi conſtamment, ſans

astray in the woods, and passed two nights there, her relatives were in great anxiety on her account. The Jugglers were called, in order to learn what had become of her. These clever Diviners began to put their sorcery in operation, to learn some news of her. The first thing they do is to leap, dance, and shake their limbs, with such energy that they are soon all in a perspiration. After that they beat with stick and tortoise-drum; they sing, they shout; and they consult and question their Demon, who never answers them. After they had perspired well and tormented themselves, to learn in what condition that girl might be, they boldly declared that she had been killed by three Andastoguez, who had [232] scalped her,—cutting the scalp of the size of a small circle which they traced with their fingers on a piece of bark, before the eyes of the bystanders; and that she had died precisely at Sunrise. After so exact and well-defined an oracle as this, our Savages would have been scrupulous to doubt the death of that girl. Accordingly, her relatives' Cabin, and then all the Village, became filled with weeping and lamentations. Every one was in mourning except the Jugglers,—who, to compensate themselves for the extraordinary exertions they had put forth in consulting their Demon, ate with a very good appetite all that had been prepared for regaling them, as is customarily done on these occasions. They were puffed up with the success that had attended their incantations, and with the esteem in which their skill was held. But they were much surprised when, having barely left the Cabin where they had been so well treated, they saw enter it the girl whom they had so positively declared to be dead,—without her having

qu'elle euſt rencontré d'Andaſtoguez, ny receu des bleſſures: s'ils euſſent [233] eſperé pouvoir convaincre ces bonnes gens, que ce n'eſtoit qu'un fantôme, ils n'euſſent pas épargné les menſonges pour ſouſtenir leur credit, que cette impoſture eſtoit capable de ruïner. Mais les parens ayant reconnu leur fille, changerent leur triſteſſe en joye, & les gemiſſemens de tout le Bourg en des acclamations publiques.

Cette hiſtoire me fut rapportée par la mere meſme de cette fille qui s'eſtoit égarée: & comme elle avoit reconnu en cette occaſion la fourberie de ces Iongleurs: elle m'en découvrit encore pluſieurs autres auſquelles cét accident luy avoit fait faire reflexion. Elle me dit que ces habiles Medecins ordonnoient quelquefois à un malade de ſe faire un bon feſtin qui le gueriroit, pourveu qu'ils fuſſent bien regalez; & qu'il arrivoit cependant aſſez ſouvent que le lendemain il mouroit.

Ie me ſervis avantageuſement de toutes ces tromperies, dans le conſeil que ie fis tenir contre les Iongleurs, quelques iours apres la promeſſe ſolennelle que nos Sauvages m'avoient faite de renoncer [234] à toutes ces ſuperſtitions. Ce fut là que ie découvris toutes leurs fourbes & toutes leurs impoſtures, le peu d'intelligence qu'ils avoient dans la Medecine, l'inutilité de leurs remedes ſuperſtitieux, & pour la concluſion du diſcours ie fis un preſent de pourcelaine, pour obliger les anciens d'apporter un prompt remede à ces deſordes qui ruinoient leur païs, par la mort de leurs enfans & de leurs nepveux, & qui leur faiſoient en meſme temps perdre le bon-heur de la vie eternelle.

Quelque temps apres que ie fus ſorty du conſeil,

met with any Andastoguez, or received any wounds. If they had [233] had any hope of being able to convince those simple people that it was only a phantom, they would have spared no lies to sustain their credit, which this imposture was capable of ruining; but the parents, recognizing their daughter, changed their grief into joy, and the lamentations of all the Village into public acclamations.

This story was related to me by the lost girl's mother herself; and as she had, on that occasion, recognized the trickery of these Jugglers, she disclosed to me several other instances of it, on which this event had caused her to reflect. She told me that these clever Medicine-men sometimes ordered a sick man to prepare himself a good feast, which would cure him, provided they were well regaled; and that, nevertheless, it happened often that he would die on the next day.

I made advantageous use of all these deceptions in the council that I caused to be held against the Jugglers, some days after the solemn promise made me by our Savages to renounce [234] all these superstitions. It was there that I exposed all their knavish tricks and all their impostures, the little intelligence they had in Medicine, and the worthlessness of their superstitious remedies; and, to conclude my speech, I made a present of porcelain, to oblige the elders to apply a prompt remedy to these disorders which were ruining their country, by the death of their children and nephews, and at the same time were making them lose the happiness of the life eternal.

Some time after I had left the council, in order to leave it at liberty to deliberate on my demands, I was recalled, and Garakontié, speaking in the name of all

pour luy laiſſer la liberté de deliberer ſur mes demandes, on me rappela, & Garakontié qui parloit au nom de tous les autres, apres m'avoir renouvellé la proteſtation ſolennelle qu'ils avoient faite de renoncer abſolument aux ſonges, l'AgriſKoüé, & aux feſtins de debauchers; me dit qu'ils reconnoiſſoient de bonne foy qu'ils avoient eſté iuſqu'à preſent dans l'erreur, qu'ils m'eſtoient fort obligez de ce que ie les avois detrompez, qu'ils entroient dans tous mes ſentimens, & qu'ils eſtoient reſolus [235] de porter les Iongleurs à ſe ſervir ſeulement des remedes naturels, ainſi que ie le ſouhaitois, ſans y méler aucune ſuperſtition. En ſuite, pour marque de leur engagement & de la parolle qu'ils m'en donnoient; ils me firent un preſent de pourcelaine. Ie leur témoignay à quel point ie me ſentois obligé d'une réponſe ſi favorable; & comme ie commençois de leur faire concevoir combien cette reſolution leur eſtoit avantageuſe; Garakontié m'interompant: Nous ſommes, me dit-il, dans la triſteſſe & dans l'abatement pour vne fâcheuſe nouvelle que nous venons de recevoir; qui porte que le Pere Garnier vient d'eſtre aſſaſſiné. D'abord ie fus frappé d'eſtonnement pour vne ſi triſte nouvelle; & pour m'éclaircir de ce qui en eſtoit, ie voulus parler moy-meſme à celuy qui l'avoit apportée: mais comme ie reconnus qu'il n'en avoit que des conieƈtures aſſez foibles, i'allay promptement dire à nos anciens pour les raſſurer, que ce n'eſtoit qu'vne fauſſe allarme; Ils témoignerent m'eſtre tout à fait obligez du ſoin que ie prenois de l'inquietude & du chagrin [236] qu'un accident ſi funeſte leur avoit cauſé: en effet on ſçeut peu de temps apres que cette nouvelle eſtoit fauſe à l'égard du Pere Garnier; mais qu'il s'en

the others,—after renewing to me the solemn protestation that they had made to renounce absolutely dreams, Agriskoué, and feasts of debauchery,—told me that they recognized, in good faith, that they had been hitherto in error, and they were greatly obliged to me for having undeceived them; that they shared all my sentiments, and were resolved [235] to induce the Jugglers to use only natural remedies, just as I wished, without joining therewith any superstition. Then, as a token of their pledge, and of the promise that they gave me in the matter, they made me a present of porcelain. I testified to them how greatly obliged I felt at a reply so favorable; and as I was beginning to give them some conception of the benefit this resolution was to them, Garakontié interrupted me, and said: "We are in sadness and dejection on account of sorrowful news that we have just received, to the effect that Father Garnier has just been assassinated." At first, I was struck with surprise at so sad a piece of news, and wished to speak in person with the bearer of it, in order to inform myself of the real facts in the case; but when I found that he had only conjectures, which were weak, I went promptly to tell our elders, for their reassurance, that it was only a false alarm. They testified their great obligation to me for the care I was taking to relieve the anxiety and sorrow [236] which so calamitous an accident had caused them. In fact, it was learned, a short time afterward, that this news was false in regard to Father Garnier, but had lacked little of being true in respect to Father Fremin,—who was almost killed by a drunken man at Tsonnontouen, a Village some days' journey distant from this one; for a long time he

eſtoit peu fallu qu'elle n'euſt eſté veritable dans la perſonne du Pere Fremin, qui faillit à eſtre tué par un yvrogne à Tſonnontoüen, qui eſt un Bourg éloigné de celuy-cy de quelques iournées, & qui a long-temps porté au viſage les marques de la fureur de ce Sauvage.

C'eſt à quoy nous ſommes tous les iours expoſez en ce païs de Barbares, qui ſe portent ſouvent à de ſemblables excez, dans leurs debauches: mais i'oſe dire que c'eſt en cela meſme que noſtre condition nous paroiſt fort heureuſe, puis qu'elle nous engage à porter durant toute noſtre vie un eſtat de victimes toutes preſtes d'eſtre ſacrifiées pour l'amour de celuy qui s'eſt luy meſme immolé pour noſtre ſalut. C'eſt dans de ſemblables perils que les Apoſtres & les Chreſtiens de l'Egliſe naiſſante ſe trouvoient tous les iours; & c'eſt ce qui nous rauit de ioye de pouvoir mener comme eux vne vie expoſée à mille morts.

[237] Nos Onnontaguez ne ſont pas ſi emportez ny ſi brutaux dans leur yurognerie. La pluſpart, lors meſme qu'ils ſont en cét eſtat, ne nous font que des careſſes; & ſi quelques-uns font des plaintes, c'eſt pour me reprocher que ie ne les aime pas aſſez.

Aprés que i'eus fait quelques prieres dans la Chapelle, pour remercier Dieu du ſuccez tout extraordinaire qu'il avoit donné à noſtre deſſein; Ie me retiray dans ma cabanne, où ie trouvay encore pluſieurs anciens, qui me prierent d'achever ce que j'avois ſi heureuſement commencé, & de les affermir dans la reſolution où ils eſtoient de renoncer à toutes leurs ſuperſtitions: que ie ſçavois bien que des erreurs dans leſquelles on a veilly ſont tres-difficiles à quitter; qu'ils apprehendoient que le Demon ne les

carried on his face the marks of this Savage's fury.

That is what we are exposed to every day in this country of Barbarians, who often go to similar excesses in their debauches; but I venture to say that it is in that very respect that our condition seems to us a blessed one,—since it compels us during all our lives to bear the lot of victims, wholly prepared to be sacrificed for the love of him who voluntarily sacrificed himself for our salvation. It was in like perils that the Apostles and Christians of the nascent Church were placed every day; and we are overcome with joy at being able, like them, to lead a life exposed to a thousand deaths.

[237] Our Onnontaguez are not so hot-headed or so brutal in their drunkenness. The greater part, even when they are in that condition, bestow on us only caresses; and if some make complaints, it is to reproach me with not loving them enough.

After I had offered up some prayers in the Chapel, to thank God for the quite extraordinary success he had given our plan, I withdrew into my cabin, where I found several more elders,—who begged me to complete what I had so happily begun, and to strengthen them in the resolution which they held to renounce all their superstitions. I well knew, they said, that errors in which one has grown old are very hard to abandon; that they feared the Demon would cast them anew into their old dreams; that they came to me to arm themselves against that enemy. Therefore, they begged me to instruct them in the falsity of two or three of the old ideas wherein they had been nurtured,—as, for example, that their souls became separated from their [238] bodies during sleep; that dreams were the arbiters of the good

iettaſt tout de nouveau dans leurs anciennes réveries; qu'ils venoient à moy pour s'armer contre cét ennemy, & qu'ainſi ils me prioient de les inſtruire ſur la fauſſeté de deux ou trois des vieilles idees, dans leſquelles ils avoient eſté nourris: Comme par exemple que leur ame ſe ſeparoit du [238] corps durant le ſommeil; que le ſonge eſtoit l'arbitre de la bonne ou de la mauvaiſe fortune qu'ils avoient dans la guerre, ou à la chaſſe; & pourquoy ayant eu un ſonge qui leur marquoit qu'ils auroient du ſuccez dans l'vn ou dans l'autre de ces exercices, il ne leur avoit preſque iamais manqué: & au contraire ayant ſouvent prié le vray Dieu pour un ſuccez, ils avoient ſouvent eſté fruſtrez de leur attente: Ie répondis à tout le mieux qu'il me fut poſſible, & ils demeurerent ſi ſatisfaits de mes réponſes, qu'ils m'aſſeurerent en m'en remerciant, que i'avois chaſſé de leur eſprit tous les nuages que le Demon y avoit répandus pour les perdre, & que i'y avois rendu la verité victorieuſe du menſonge. Ie leur fis entendre que c'eſtoit à Dieu à qui toute la gloire en eſtoit deuë, & que c'eſtoit uniquement ſon ouvrage.

or the bad fortune that they had in war or in hunting. They also asked me why, after having a dream to the effect that they would be successful in one or the other of those occupations, it had scarcely ever proved false; while, on the contrary, after often praying to the true God for some success, they had frequently been disappointed in their expectation. I answered every question as well as I could; and they were left so well satisfied with my replies that, in thanking me, they assured me that I had dispelled from their minds all the clouds with which the Demon had overspread them for their perdition, and that I had made the truth victorious there over falsehood. I made them understand that it was to God that all the glory for this was due, and that it was solely his work.

BIBLIOGRAPHICAL DATA: VOL. LIII

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In reprinting the *Relation* of 1669–70 (Paris, 1671), we follow a copy of the original Cramoisy edition in the Lenox Library. It is prefaced by an undated letter from François le Mercier to the provincial in France. There is no printed "Permission" in the volume; but the "Privilege" of the *Relation* of 1665–66 (Paris, 1667), granted to the elder Sebastien Cramoisy, is used; and the dates have been changed to read, rather ambiguously, "les années 1669. & 16670." This annual is no. 135 of Harrisse's *Notes*.

The Barlow copy, which was purchased in 1890 by, and is now in, the Lenox Library, differs from that library's other copy in having pp. 161–176 of Part II. printed in the following disorder: pp. 161, 166, 167, 164, 165, 162, 163, 168, 169, 174, 175, 172, 173, 170, 171, and 176. The explanation of this peculiarity in the paging is found in the fact that, after the outer form of the sheet (a common sheet of octavo) was printed correctly, the sheet was turned in such manner that the whole inner form was printed in reverse,—p. 161 being backed by 166 instead of 162; 176 by 171, instead of 175; and so on. In other words, the peculiarity is the result of carelessness in laying the sheets, preparatory to making the inner impression—not to incorrect arrangement in laying on form.

Collation: Title, with verso blank, 1 leaf; Le Mercier's prefatory epistle, pp. (7); "Privilege," p. (1); "Avant-propos," pp. 3–8; text of Part I. (Chaps. i.–iv.), pp. 9–108; half-title to Part II., on p. 109; p. 110 blank; text of Part II. (Chaps. v.–ix.), pp. 111–318; one blank leaf; half-title "Relation des Missions avx Ovtaovaks," with verso blank, 1 leaf; text (Chaps. x.–xii.) by Dablon, Marquette, and Allouez, pp. 3–102. Signatures: A–V in eights, V_8 being blank; sig. * in four, inserted between A_1 (the title-page) and A_2 (the first page of the "Avant-propos"); a–f in eights, g in four, g_4 being blank. Page 79 of the second series of paging is mispaged 57, and sig. aij is misprinted a.

A partial English translation of the "Relation des Missions avx Ovtaovaks" is printed in William R. Smith's *History of Wisconsin* (1854), vol. iii., pt. ii. pp. 51–75.

Copies have been sold or priced as follows: Squier (1876), no. 1961, sold for $10.75; Dufossé, no. 2176, priced at 200 francs; O'Callaghan (1882), no. 1245, with last leaf injured, sold for $20, and had cost him $15; and Barlow (1890), no. 1321, bought by Lenox Library for $11. It is represented in the following libraries: Lenox, two forms; New York State Library; Harvard; Brown (private); Ayer (private); Laval University (Quebec); Library of Parliament (Ottawa); and Bibliothèque Nationale (Paris).

NOTES TO VOL. LIII

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

1 (p. 27).—The Récollet missionaries (vol. ii., *note* 41, and vol. iv.), it will be remembered, were not allowed by Richelieu to return to Canada in 1632; and it was not until 1669 that they obtained permission to resume their missionary labors there. In that year, they sent several priests for this work; but the vessel which carried these men was shipwrecked, and their project had to be given up. In 1670, however, Talon (vol. xlix., *note* 14) took with him to Canada a party of Récollets, headed by Father Germain Allart. Frontenac's instructions, signed by the king and Colbert, advise the new governor to protect both the Sulpitians at Montreal, and the Récollets at Quebec,—"it being necessary to support these two Ecclesiastical bodies in order to counterbalance the authority the Jesuit fathers might assume to the prejudice of that of his Majesty" (*N. Y. Colon. Docs.*, vol. ix., pp. 88, 95). Rochemonteix thinks (*Jésuites*, t. iii., p. 88) that Talon wished to bring the Récollets to Canada to aid him in opposing Laval and the Jesuits. A memorial to the king, dated 1684 (Margry's *Découvertes des Français*, t. i., pp. 18–33), claims that the people of Canada desired and needed the return of the Récollets "for the freedom of their consciences." Faillon (*Colon. Fran.*, t. iii., pp. 198–201) regards the king's action in sending these priests to Canada as an evidence of his zeal for religion, and his desire for the spiritual good of the colony. He granted the Récollets sent thither a pension of 1,200 livres a year, and forbade them to solicit alms.—Cf. Le Clercq's *Establ. of Faith* (Shea's ed.), vol. ii., pp. 67–72; Parkman's *Old Régime*, pp. 335, 353; Sulte's *Canad.-Fran.*, t. iv., pp. 104–107.

2 (p. 49).—Concerning the Ontouagannha, see vol. xlvii., *note* 9.

3 (p. 237).—For a description of these drums, see vol. xx., *note* 3.

4 (p. 247).—Regarding this chief, see vol. xli., *note* 2.

5 (p. 253).—The myths regarding this divinity, and their interpretation, are noticed in vol. viii., *note* 36; and vol. x., *note* 12.