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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

CLEVELAND: **The Burrows Brothers
Company, PUBLISHERS, MDCCCXCIX**

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The Imperial Press, Cleveland

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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.

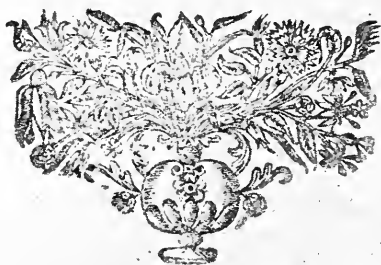
RELATION

DE CE QVI SEST PASSE'
DE PLUS REMARQVABLE
AVX MISSIONS DES PERES

de la Compagnie de IESV S.

EN LA
NOVVELLE FRANCE,
les années 1669. & 1670.

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



A PARIS,
Chez SEBAST. MABRE-CRAMOISY,
Imprimeur du Roy, rue 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, rue 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,

J'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 étrangères, & 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. Je 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 país, s'adoucir tous les iours, & s'affuietir 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 celui 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 échoua 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 país; & tous les habitans de Quebec, pour reconnoistre l'obligation que leur a la Colonie Françoisise 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. Je 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-obeïffant 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.

Extrait du Privilege du Roy.

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MABOVL.

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MABOUL.

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

AVANT-PROPOS.

O^N ne peut pas être 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 oïoit 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 couvroient tout le pais: [4] presentement vn Missionnaire ira seul, & sans escorte, depuis la premiere Bourgade des Iroquois, iusqu'à la dernière: & fera sans courre aucun danger, environ cent lieues 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-treatent de parolles, ou nous menacent, les plus sages du pais les en reprennent aussi tost, & les empeschent de nous nuire. Mais ce qui paroistra presqu'incroyable à ceux qui connoissent la fierté des Iroquois, c'est que cette année sembloit être 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 été faite, a obtenu de Dieu que les Iroquois ne s'en soient point ressentis iusqu'à 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 heureufe paix eft l'ouvrage du Roy tres-Chretien, il eft hors de doute qu'elle attirera fur fon augufte perfonne les benedictions du Ciel, qu'il a ouvert par ce moyen à vne infinité d'ames. Il luy eft certes bien glorieux d'avoir pour ainfi dire, mis IESVS CHRIST en poffeffion des promeffes de Dieu fon pere, qui s'eft engagé de luy donner pour heritage vn empire abfolu fur tous les peuples, & fur ceux mefme qui habitent les dernieres extremitez de la terre. Mais il n'eft pas moins avantageux aux Miffionnaires qui s'employent à cultiver cette Eglife. Nous n'ofons pas neantmoins nous flater de l'efperance d'une paix inalterable: [6] la brutalité & le peu de foy qu'on a fi fouvent reconnu dans nos Barbares, nous donnent fujet de tout craindre. L'antipathie naturelle qui femble eftre entre la nation Iroquoife, & quelques autres de celles qui nous font alliées, nous fait apprehender quelque rupture. Il eft difficile que les vieilles querelles foient tellement éteintes, qu'il n'en reffe toujourns 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 eftre fi fort parmy des peuples, qui mettent tout leur plaifir à fe brûler les vns les autres, & à fe fortifier des ruines de leurs voifins.

Ces raifons qui nous tiennent dans la crainte, & dans la defiance, portent en mefme temps ceux à qui [7] le Roy a confié le gouvernement de ce païs, à faire tout l'imaginable pour fe mettre en eftat de n'eftre pas furpris, & pour maintenir dans toutes ces nations; vne paix qui les comble de toute forte 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 ferviront d'un puiffant renfort pour tenir nos Barbares en leur devoir; & la frayeur qu'ils ont conçu des armes victorieufes d'un fi grand Monarque, fervira merveilleufement à raffeurer nos efprits. Sa Majesté eft tellement persuadée qu'il eft neceffaire d'entretenir fans cefse des troupes dans ce païs, pour dompter l'orgueil Iroquois, & les empêcher de rompre la paix, comme ils ont fait dés qu'ils ont crû estre les plus forts; qu'il a eu foin d'enuoyer depuis peu de [8] mois cent cinquante filles, afin que les Soldats s'établiffant dans la Nouvelle France, puiffent y avoir famille, cultiver des terres, & deffendre cette colonie. On verra par la fuitte de cette Relation, l'impreffion extraordinaire que ces grands foins ont fait fur l'esprit de tous ces peuples, & j'ose bien dire qu'on y trouvera des choses assez confiderables, pour edifier tout ensemble, & contenter ceux qui aiment à s'instruire de ce qui se paffe dans les païs estrangers.

Peut-estre fera ton curieux de fçavoir comme s'y est passé l'hyver: il y a esté extraordinaire en fa durée, & en la rigueur du froid, qui a defeiché la pluf-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 déjà 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 rencontrèrent 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

enfants 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 joindre les Iroquois. Les nations voisines se sentant obligées selon les coustumes du pais, de vanger l'iniure qu'on venoit de faire à leurs alliez font un party considerable, joignant 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 Capitaine 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 commettoit 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'Onnontio (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 ainfi donné les ordres par tout, & perfuadé aux Iroquois de prendre cette refolution, il fe met luy-mefme le premier en chemin pour l'executer: & il arriva heureufement à Montreal, en mefme temps que la derniere bande des Algonquins fuperieurs y parut au nombre de 80. ou 90. Canots: fur lefquels il y avoit plus de 400. perfonnes. Ils s'atendoient d'y trouver Monsieur le Gouverneur, à qui on en donna auffi toft 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 fur la fin de Juillet: d'abord Garakontie fe trouva en peine, de ne ſe [14] pas voir accompagné d'un autre Capitaine Iroquois, fur tout des Tſonnon-toüans, qui eſtoient les plus intereſſez dans cette affaire. Il ne laiffa pas neantmoins de paſſer outre: On affembla le Conſeil, où ſe firent trois affemblées generales. La premiere fut ſeulement pour ſ'entreſaluer, & ſe paſſa en compliments. On tint la ſeconde affemblée le lendemain pour les affaires, dans laquelle les Algonquins parlerent les premiers, par des prefens felon leur couſtume; & dirent premierement qu'ils avoient reſpecté les ordres d'Onnontio, touchant la paix; mais que les Iroquois Tſonnontoüans ne les imitoient pas, ayants defait preſque cent de leurs allies, dont la plupart avoient eſté faits eſclaves. En ſecond lieu qu'ils prioient Monsieur le Gouverneur de ſe reſſouvenir [15] qu'en pleine affemblée de toutes les Nations, il avoit proteſté qu'il puniroit ceux qui contreviendroient aux articles de la paix, qu'ainfi ils l'exhortoient de leur tenir fa 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 prefens 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 oferoient 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 Outaoüiak pour les leur rendre.

[16] Il répondit en second lieu, que la soumission qu'ils avoient eüe pour ses ordres à l'égard de la paix, estoit toute à leur avantage; puis qu'ils en tiroient 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 fuite un Capitaine Huron âgé près de 80. ans prenant la parole; Onnontio, 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 es 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 Outaoüiak, les Hurons & les Iroquois. Quel est le pere qui t'ait jamais égalé en multitude d'enfans? Oüy, tu es veritablement nostre pere, puisqu'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 fi dignement l'office. Tantoft reprenant les vns, & tantoft puniffant les autres, menaçant celuy-cy, exhortant celuy-là, à viure en paix avec fes freres. Mais il faut auoüer qu'en cela feul plus qu'en toute autre chofe, tu te montre noftre pere, lorfque tu nous procure vne vie bienheureufe & eternelle, lorfque par la paix que tu eftablis par tout, tu ouure le chemin aux hommes Apoftoliques qui vont pour inftruire tous les peuples, & leur apprendre à l'en remercier: & certes les Onneiout n'ont jamais mieus [18] reconnu que tu les traittois comme tes enfans, que quand t'étant contenté pour les punir, de garder quelque temps leurs prifonniers, tu les as renuoyé dans leur païs avec leur pere. O Annonkoüaiouton, (c'eft le Capitaine de ces Onneiout) iamais tu ne ferois retourné avec plus de gloire dans ton païs, apres vne victoire emportée fur les plus fiers de tes ennemis, que tu és retourné des prifons d'Onnontio en compagnie du Pere Bruyas, a la voix duquel fi tu as obeï avec docilité, jamais Conquerant n'a efté plus honoré que tu le feras. C'eft en cela mefme qu'Onnontio fe comporte comme vn pere charitable, procurant à fes enfans le plus grand de tous les biens. Courage donc Nations Iroquoifes, Outaouiaks, Hurons, Montagnez, [19] Algonquins, reconnoiffez Onnontio pour pere, fuiuez exactement fes ordres, obeïffez à fes commandemens: écoutez les aduïs qu'il vous donne pour affermir la paix entre vous, fi vous voulez eftre fortunez en ce monde & en l'autre.

Garagontié Capitaine d'Onnontague parla à fon tour, au nom de tous les Iroquois: & d'abord il protefta que les Tfonnontoüiens 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 Outaouiaks, mais feulement aux Ontoüagannha, qu'Onnontio jamais n'auoit pris fous fa protection; & qu'ainfi cette derniere Nation Iroquoife ne deuoit pas eſtre accusée d'auoir en cela rompu la paix.

Quant à la Foy, adjouſta t'il, qu'Onnontio deſire voir répanduë par tout, je la profefſe publiquement [20] parmy ceux de ma Nation; je n'adhère plus à aucune ſuperſtition, je renonce à la Polygamie, à la vanité des fonges, & à toutes fortes de pechez. C'eſt moy proprement qui obeïs à Onnontio, & non pas ces Outaouiaks, qui après tant d'années d'inſtruction ne font pas encore Chreſtiens.

De tout ce qui ſe dit & ſe paſſa dans ce conſeil, on iugea que les Algonquins auoient tort d'auoir recommencé la guerre par des actes d'hoſtilité; que les Iroquois eſtoient à blaſmer, de ce qu'ils n'auoient pas attendu que Monſieur le Gouverneur fiſt iuſtice ſur leurs plaintes, & de ce qu'ils auoient voulu eux meſmes s'en venger: qu'au reſte les Algonquins paroifſoient vouloir la paix avec plus de ſincerité que les Iroquois, puis qu'ils [21] auoient mis en liberté deux priſonniers dès l'an paſſé, & qu'ils les auoient renvoyé dans leur païs, que cette année meſme ils en renvoyent quatre autres, & aſſeurent qu'ils eſtoient preſts de rendre tous ceux qu'ils auoient chez eux, ſi Onnontio le leur ordonnoit. Au contraire l'Iroquois n'auoit renvoyé aucun captif, ny fait aucune demarche pour teſmoigner qu'il deſiroit de vivre en bonne intelligence; & ceux de Tſonnontoüan qui auoient le plus d'intereſt en cette querelle, ne s'eſtoient pas meſmes 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 conclusion fut que Monsieur le Gouverneur manderoit aux Tfonnontouïens qu'ils eussent à rendre les prisonniers Algonquins; qu'autrement il les considereroit [22] comme perturbateurs de la paix, & qu'ils les traitteroient 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.

C E brave Capitaine Iroquois, qui depuis feize ans s'est toujourns montré l'amy & le protecteur des François dans son païs, parla avec tant de feu & de zeles dans le Confeil, de l'amour qu'il avoit pour la Foy Chrestienne, & de l'ardeur qu'il reffentoit 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 trouvaît un prompt secours dans le sein de l'Eglise, pour se delivrer de l'esclavage des Demons; puis qu'enfin il avoit toujourns porté les interests & la gloire des François, avec un si grand zeles, ils devoient contribuer à la pompe & à la celebrite de son Baptesme.

Monseigneur le Gouverneur s'offrit d'estre le Parain, Mademoiselle Boutroüe fille de Monseigneur l'Intendant fut la Marraine. Monseigneur l'Evesque voulut bien luy-mesme [24] luy conferer de ses propres mains ce Sacrement, & en suite celui 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 folemnité. Le concours du monde qui y affifta ne pouvoit pas estre plus grand, & il eut le contentement d'avoir pour fpectateurs de fon Bapteme, une foulle de perfonnes ramaffées, prefque de toutes les Nations qui habitent la Nouvelle France; Hurons, Algonquins, O[u]taoüaks, Mahingans, Agnies, Onneiouts, Onnontaguez, Tfonnontouïens, & Etionnontates.

Pendant qu'on luy conferoit les ceremonies du Bapteme, il estoit fort attentif à l'explication qu'on luy en faisoit; & il écoutoit avec une fi grande preference d'esprit, [25] qu'au moindre mot il concevoit tout ce qu'on luy difoit: Il répondoit à toutes les interrogations qu'on a coustume de faire aux Catecumenes qu'on baptife, avec autant de fermeté & de bon fens, qu'on en pourroit attendre d'un homme fçavant; & entre autres chofes il dit eftant interrogé s'il vouloit estre baptifé, qu'il y avoit déjà trois mois entiers qu'il foûpiroit après cette grace.

Le nouveau baptifé remercia humblement Monfeigneur l'Evesque, de luy avoir ouvert par les deux Sacremens qu'il venoit de luy conférer, la porte de l'Eglife & du Paradis. En fuite ayant fait à IESVS-CHRIST de nouvelles proteftations 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 fon nom fur les Fonds du Bapteme. A fon entrée il se vit falüé par la décharge de tous les Canons du Fort, & de toute la Mousqueterie des Soldats qui étoient difpofez en haye pour le recevoir, & pour conclusion de la feste on luy presenta dequoy regaler plainement toutes les Nations affemblées 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; celui que nous avons connu jusqu'à present sous le nom de Garakontie. Il nous convie à son festin, pour nous afeurer, & prendre à tesmoins, [27] qu'il a embrassé la Foy Chrestienne, & qu'il n'est pas un enfant pour s'en dedire; il en fera profession solemnelle devant tous ceux de sa Nation, lors qu'il fera 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'acclamations de ioye, de remercimens & d'aplaudiffemens 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 INFÉRIEURS, OU MONTA-
GNAIS, VERS TADOUSSAC.

NOUS 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. Supérieur, le Pere Charles Albanel qui en a eu soin.

PREMIERE LETTRE.

JE suis infiniment obligé à V. R. de l'employ qu'elle m'a donné pendant ces huit derniers mois, que j'ay passé dans des continuelles & précieuses occasions de souffrir: ce n'est pas neantmoins la rigueur excessive des faisons, ny l'extreme fatigue des chemins, ny la necessité des viures qui m'a donné le plus de peine: Je 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 réduits nos pauvres Sauvages, avec qui j'ay esté obligé de demeurer sans pouvoir les [29] secourir dans de si estranges extremitez. Je 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 MON-
TAGNAIS, 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 perfonnes, tant Montagnais qu'Algonquins, Papinachois & Gafpefiens, de la Miffion de Sillery & de Tadouffac.

Nous partifmes de la ville de Quebec le 14. de Novembre, & nous arrivafmes le 20. du mefme mois au lieu que nos Sauvages avoient choifi pour le rendez-vous d'hyver; & qui [30] eft fitué proche de Tadouffac du côté du Midy. Ce fut le premier iour de nostre arrivée qu'il plût à Dieu de nous ravir Theodore Tekouërimat nostre hofte. Il faut avoüer que ce premier coup de la divine providence qui difpofe des chofes comme il luy plaift pour fa gloire, me fut extremement fenfible. Mais la pieté avec laquelle il eft mort ne fervit pas peu à me confoler d'une perte qui m'étoit fi confiderable, & i'ay reconnu par cet accident que Dieu avoit couftume de prendre des voyes qui nous paroiffent rudes & fâcheufes, pour nous détacher des chofes mefme les plus neceffaires, & pour nous obliger de confier à luy feul le foin de nostre vie & de nostre perfection.

Le Sauvage dont ie parle eftoit un homme qui avoit de grandes qualitez, & qui pouvoit rendre de grands [31] fervices à un Miffionnaire. Son rare efprit & fa prudence extraordinaire luy avoient acquis un tel credit fur tous ceux de fon païs, mefme fur les efrangers, qu'ils deferoient en toutes chofes à fes fentimens. Et comme il eftoit très courageux & un guerrier fort experimenté, il eftoit fuiuy generalement de toutes les Nations, quoy qu'il fut Montagnais. Mais il rehauffoit merveilleufement l'éclat de fes grandes qualitez par le faint vfage qu'il en faifoit:

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 fervir sa gloire & sa reputation à l'établissement de la Foy parmy les Sauvages: il avoit une estime & une amitié pour les François qui passe tout ce qu'on en peut dire: & on ne peut pas estre plus soumis qu'il [32] estoit aux ordres de Monsieur nôtre Gouverneur, & il a toujours esté le fidel executeur de ses volontez. Aussi estoit il particulièrement caressé de luy, & traité selon son merite. La Mission de Silbery, 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 toujours, 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 son visage, qui [33] marquoit l'inquietude que j'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 extrêmement 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'assura

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 foin reciproque. Si vous estiez maintenant en ma place, & que ie fuffe en la vostre, que penferiez-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 appris à bien viure, i'espere que vous m'aidez maintenant à bien mourir: vous sçavez que ce moment est le point décisif de mon eternité. Je 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 sixième iour ayant renouvelé avec vne ferueur incroyable tous les actes de vertu que les Chrestiens les plus parfaits ont accoustumé de faire à l'heure de la mort, & s'estant en fuite confessé pour la dernière fois, il me parut desirer quelque chose. Je 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 fouhaiterois 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 soumission 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 fainte 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 foûmiffion aux ordres de Dieu, qu'elle a fait paroître durant la maladie de son mary, & apres sa mort. Cette genereuse femme, nommée Sufanne, contre la coustume de la pluf-part des Sauvages, n'a iamais abandonné son mary, quelque grande que fust l'infection qui fortoit du corps du malade, qui paroiffoit plûtoft 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, & particulièrement entre le mary & la femme, il n'y a rien de secret, & ils sçavent tout l'un 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 feulement 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 fon Chapelet deux fois le iour, elle ieûnoit tout le Carefme: & encore hors ce temps là, deux fois la femaine, pour expier entierement les fautes de feu fon mary, & le retirer du Purgatoire. Les femmes de nos Chreftiens François pourront apprendre d'un exemple fi admirable de vertu & de fidelité, à avoir pour leurs maris vne veritable amitié; & à eftendre leur affection enuers eux au delà des bornes de la vie.

Le 28. iour de Novembre, la Chaloupe des François qui m'avoit conduit ici, arriva chargée de quinze ou vingt malades. Tous reffembloient pluftoit à des Monftres [39] qu'à des hommes; tant leurs corps eftoient hideux, décharnez & chargez de pourriture. Ce fut pour moy un objet de compaffion, & tout enfemble un exercice de charité. Je tafchay de leur rendre tous les fervices qu'il me fut poffible.

Le premier iour de Decembre, quatre Canots nous vinrent joindre, & accreurent le nombre des Fideles qui compofoient cette Eglife errantes par les forefts.

Le cinquième iour du mefme mois, quelques François defcendirent à l'Ifle Verte, qui n'eft pas éloignée de Tadouffac, & qui fe forme dans noftre grande Riviere de Saint Laurent: ils rencontrerent la Cabane pleine de perfonnes mourantes, & me vinrent prier de leur aller rendre toute l'affiftance qu'il me feroit poffible. J'avois bien de [40] la peine à quitter mon pofte, parce que le lieu où i'eftois pouvoit paffer pour un Hôpital de malades, où ma prefence eftoit à tous momens neceffaire.

Neantmoins le dixième iour de Decembre, ie me refolus d'aller vifiter ces pauvres gens qui mouroient dans cette Ifle abandonnée de tout fecours; 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;

confoler, & de leur administrer les Sacremens de l'Eglise. Je 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'onzième iour i'arrivay dans cette Isle; je n'y vis que des squelettes animés, & des corps tous [41] defigurez, qui avoient déjà passé quatre iours entiers sans avoir dequoy manger. Je commençay mes fonctions par la priere; & fur le soir ie preparay du Theriaque, & leur en donnay quelques prises. Cest un remede souverain contre cette forte 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 Janvier 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 fecourir les malades, d'exhorter les mourans, & d'enfevelir les morts. Si i'avois bien fçu profiter de cét employ, i'y aurois pû pratiquer de grands actes de vertu, & fur 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 eufmes beaucoup de peine à marcher en raquettes. Comme nous n'avions quasi point de vivres, nous nous trouvâmes bien-toft épuifez.

Le dixième iour du mesme mois nous rencontrâmes une Cabane de Sauvages, où nous arestafmes l'espace de deux femaines entieres, pour les instruire, pour les consoler dans leur misere, & pour leur adminiftrer les Sacrements.

Le vingt-cinquiéme nos Chaffeurs ayans rencontré d'autres Chaffeurs 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 Riviere.

Aprés que i'y fus heureusement arrivé, ie difpofay 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 fujet; Je diray à V. R. qu'ils m'ont puiffamment assisté par les assiduez 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 befoin; en les traitant, en les penfant durant leurs maladies, & en les enfeueliffant après leur mort, fans que la puanteur intolerable qui fortoit [45] de ces cadavres les peust empescher de leur rendre ces devoirs d'une charité vrayment chrestienne: iufques là, mefme 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-mefmes fur leurs efpauls, quoy que l'ordure coulast de toutes parts, fur leurs vestemens & fur leur cafaque. Ces grands courages doivent faire rougir de leur mollesse vne infinité de Chrestiens, qui ont mefme 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 laiffé d'avoir ses delices, & de l'onction. Il m'a fait confiderer 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 Miffionnaire, 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 fujet de croire que l'Eglise Triomphante en avoit profité.

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

Je 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 vifage couvert de puftules 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 extrêmement incommodez d'une fluxion. Pour comble de tous ces maux, i'avois une tres-grande difficulté de respirer. Je voüay une neuvaine à Saint François Xavier, & au mefme temps ie fus guery. Peut estre que Dieu a eu égard à la neceffité prefente de nos pauvres Sauvages, qui avoient befoin de mon affiftance. Je finis cette Lettre en me recommandant à vos faints Sacrifices, & fuis, mon R. P. Vofre tres-humble & tres-obeiffant ferviteur en N. S.

CHARLES ALBANEL.

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

COMME ie me difpofois le premier iour de May, à remonter à Quebec, après avoir paffé l'hyver dans nos forests avec nos Sauvages; ie receus ordre de V. R. de vifiter les Miffions qui font au Nord, de l'autre costé de la Riviere Saint Laurent, où ie me rendis le 12. iour du mefme mois.

Entre tous les objets dignes de compaffion que i'ay ay veu, ce qui m'a le plus touché, c'est la grande folitude & le peu de monde que i'ay trouvé dans cette belle & floriffante Miffion de Tadouffac, qu'on appelle la Miffion de Sainte Croix. Je 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 fon anciëne splendeur. Il y venoit ordinaiemêt tous les ans iufqu'à 1000. & 1200. perfonnes; & 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

cêt Sauvages. Elle a perdu plus de fix vingt per-
sonnes cêt hyver, qui tous, l'automne passé, furent
assez heureux que de se disposer à recevoir avec
patience le fleau dont Dieu les a affligés cette année :
car le Pere Gabriel Druillettes leur fut envoyé par
vne providence speciale de Dieu, pour les confesser
tous, & l'on a sçu que depuis cette visite la pluf-part
d'entre eux avoient vescu tres-chrestienement.
Comme il y a vingt ans que ie ferois 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 affligoit 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 appelée
Anne, s'opposèrent avec chaleur à cette detestable
impiété.

L'homme après qu'il les eut priez doucement de
desister, & qu'il eut reconnu qu'il ne pouvoit rien
gagner sur leur esprit, harangua fortement la Jeune-
fille 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 devons écouter
ces vieux rêveurs, 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, & espérez de luy vostre fanté: Mais au contraire ils nous ont appris qu'il falloit avoir recours à Dieu, qui est celuy qui nous gouverne, & qui seul peut nous protéger. Difons-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 Maître 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 frappez du mal, qui les porta à telle extremité de maladie, qu'apres avoir perdu le bon sens, ils s'étranglerent eux-mêmes. Alors tout ce qui estoit de Sauvages dans ce cartier-là, se divisa en deux bandes; Cet homme & cette femme se separerent 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 defolation que [53] la maladie a causé dans ce país, il est resté dans l'esprit des Sauvages que i'ay veu, deux choses dont ils sont fortement persuadés; 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 oppofée à cette Idolatrie, m'a adjouâté qu'elle avoit reçu une affiftance fenfible de Dieu; & me raconta qu'un iour lorfque toute la bande mourroit de faim, elle eut une forte inspiration de fe feparer du gros, & qu'elle propofa fon deffein à fon fils, âgé d'onze à douze ans, qui ne voulut point y confentir d'abord, [54] mais qui la fuivit à la fin. S'en eftant donc feparée, & fe trouvant avec fon fils à deux iournées des autres, dans un endroit où il n'y avoit qu'un pied de neige, elle luy dit, eftant toute mourante, & toute languiffante de faim; Mon fils, allez tuer quelque chofe pour nous donner à manger: luy eftant auffi abbattu que fa mere, luy difoit fouvent, ma mere, ie n'en puis plus, mourons icy: mais enfin il eut le courage de prendre fon efpée à la main, & de mettre fes raquettes à fes pieds. Sa mere cependant fe mit en priere pour l'heureux fucez de fa chaffe; & voila que prefqu'à la veuë de leur cabane, il rencontre deux Orignaux embarrassez dans un petit coin de pleine, où il y avoit fix ou fept pieds de neige, fi forte qu'ils ne pouvoient fe remuer. Cét enfant eut peur au [55] commencement, n'en ayant jamais tué jufqu'à lors; mais fe fentant pouffé par une force extraordinaire, il s'arresta & tua ces deux beftes dont ils fe font nourris pendant l'hyver. La mere de cet enfant ne fut pas pluftoft arrivée à Tadouffac, qu'elle presenta les peaux de ces Orignaux à l'Eglife, me difant, c'est Dieu qui me les a donnez, ie luy en faits un facrifice, comme d'une chofe qui eft à luy: mais eftant pauvre comme elle eftoit, ie luy en fis acheter les chofes dont elle avoit befoin, & luy dis que Dieu fe contentoit de fa bonne volonté.

Le dernier iour de May nous partifmes de Tadouffac

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 font 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 affemblez au nombre de cent cinquante personnes. Je 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 pilléz & fort mal-tra[i]tez. Que le Chef qui commandoit le Navire, les avoit affeurez que l'année prochaine il viendroit se poster dans cette Baye, & qu'on donnaît advis à tous leurs gens de s'y rendre, & de luy apporter leurs pelleteries; qu'il estoit le maïstre de la paix & de la guerre, & qu'il ameneroit avec luy quantité d'Iroquois pour les destruire, s'ils ne luy obeïffoient.

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 paroître 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 fuit 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 déjà cinq ans que nos Peres Miffionnaires eftant occupez ailleurs, n'avoient pû vifiter la Nation des Oumamiois, qui font au deffous des Papi-nachois le long de noftre fleuve de faint Laurent. Cela me fit prendre le deffein de demander deux François pour m'accompagner à Monsieur de faint Denis, fort zelé pour la gloire de Dieu, & autant affectionné pour le bien fpirituel des Sauvages, qu'il l'eft pour les interefts de Meffieurs de la Compagnie, au nom defquels il eft envoyé en ce païs là. Il m'acorda volontiers tout ce que ie defirois. Je pris encore avec moy deux Sauvages de Tadouffac, & vne Chaloupe, avec quoy i'entrepris mon voyage Le quinze de Juin, qui eftoit un Dimanche; Je partis au matin, après avoir dit la fainte Meffe, & 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, & fe faire encore plus inftruire qu'ils ne l'eftoient.

Le fe[i]zième iour du mefme mois, ie les confeffay, & les communiay tous: & fur le iour, je vis arriver douze Oumamiois qui me venoient chercher.

Le dix-feptième fut employé a confoler les pauvres abandonnez, qui errent toute l'année dans les forefts, & à inftruire ceux qui fe trouverent prefens.

Le dix-huitième ie partis avec douze Oumamiois, & me rendis à la Riviere Godebout, où ils s'eftoient affemblés au nombre de cent trente perfonnes, tant Oumamiois, que Oucheffigiriniouek.

Ces bons Sauvages qui avoient [60] fait deux cens lieuës pour venir fe faire inftruire, me receurent comme un Ange du Ciel. Ce font gens bien faits, dociles, paifibles, & d'un bon naturel. Ils ont l'efprit

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 Ouches-sigiriniouek.

bon, & aisé: au reste ils font fort iudicieux, & vivent tres innocemment. La Polygamie parmy eux passe pour vne chose infame: & ils ont aversion de ceux qu'ils nomment Sorciers, qui ont recours au Diable pour la guerison des malades. Il y a quelques années qu'ils tuerent un de ceux qui en faisoient profession. D'ailleurs ils font pauvres, beaucoup plus qu'on ne peut se 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 est leur grande maladie, qui les détruit. [61] Les Originaux s'aprochent de leur païs: Ils ont quelques Caribous & fort peu de Castors, avec quelques poissons, pour leur nourriture. Ils n'ont point encore l'usage des armes à feu: mais ils font fort adroits à tirer de l'arc. Quand ils peuvent auoir un filet pour pescher, ils se croient fort riches.

A mon arrivée les Capitaines me regalerent le mieux qu'il leur fut possible, & s'excuserent s'ils ne faisoient pas mieux, sur ce qu'il y avoit déjà vingt iours qu'ils m'atendoient; ce qui avoit consumé tous leurs viures. Apres quoy ie leur envoiay dequoy faire festin, & leur fis present d'une retz qui leur servit à faire bonne chere. Je ne parle point des benedictions qu'ils me donnerent, qui me marquoient beaucoup plus que toute autre chose, l'affection qu'ils ont pour leur salut eternel.

[62] Dés le lendemain au matin nous dressâmes une Chapelle, que nous couvrâmes de la voile de nostre Chaloupe; & tous les Sauvages vinrent cabaner auprès de nous. Je dis la sainte Messe, & leur fis alors la premiere instruction, après 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 fujet qui m'avoit porté à les venir voir de fi loin. Apres Midy, ie pris le nom de tous ceux qui y estoient; ie separay ceux qu'il falloit baptifer, de ceux qu'il falloit Confesser, Communier, & instruire: & ie leur fis encore une autre instruction.

Le vingtième du mesme mois ie baptifay vingt-un petits enfans.

Le vingt-unième je baptifay huit adultes.

Le vingt-trois & le vingt-quatrième j'en baptifay feize.

Ils estoient durant tout le iour [63] auprès de moy, pour fe 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 feize ans, me dit-il, que vous me baptifâtes à Tadouffac, & 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 foigneusement 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 s'ceuffent 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 sçauerois 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

confolante. Mon R. P. Vostre tres-humble & tres-obeïffant ferviteur en N. S.

CHARLES ALBANEL.

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

Ce jeune homme estant venu auprès 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'Extrême 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 faintement 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 merveil-leux dans ce ieune guerrier dont nous venons d'écrire la pieufe 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

le voyant fans Confesseur, appella sa sœur ainée qui la servoit, & luy dit: Ma sœur i'ay un grand regret de mourir fans 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 souffle 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 Madeleine, 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 pauvres 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'ëtretenant 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 laiffé; ſçavoir des peaux de Caſtor qui eſtoient deſtinées à leur achepter dequoy ſe couvrir, 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'exécution de ce pieux deſſein fut retardée juſqu'à la maladie d'Ignace, qui commença le vingtième Feurier par vne tres violente pleuriſie. Deux iours apres, tout abatu qu'il eſtoit, il voulut ſe tranſporter dans la Chapelle, ſoutenu de deux de ſes nepveux, pour y recevoir ſon Seigneur: en fuite dequoy eſtant remporté dans ſa Cabane, ie l'alay [71] voir bien-toſt apres: à peine me fus-ie aſſis auprès de luy, qu'il me dit; Mon Pere, j'ay un petit preſent à faire à la Sainte Vierge, ie vous prie de l'agreer pour elle; voila quelques caſtors qui appartenotent à mes enfans: Je les luy offre de bon cœur. Elle a ſi bon ſoin d'eux dans le Ciel, il eſt juſte qu'ils l'en reconnoiſſent ſur terre, du peu qu'ils y ont laiffé. Le pauvre homme voyant que ie l'acceptois, en témoigna un ſingulier contentement, auſſi bien que ſa femme: & ils m'en remercierent l'un & l'autre, comme ſi ie les euſſe fort obligez.

Ce petit preſent agreea 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 feigner, purger, & de luy faire donner quelques rafraichiffemens, 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

fon mal, il difoit tout bas à fa femme, hélas que de peines prend ce pauvre Pere; comme fi i'en devois guerir; non certes ie n'en guerriray pas.

Lors qu'on fçeut dans le Bourg le danger où il eftoit, ce ne furent que continuelles viſites de ſes amis, qui luy témoignoient eſtre tres affligés de la perte qu'ils feroient en fa perſonne: mais le malade me declara bien-toſt que cette compaſſion trop naturelle ne luy plaifoit gueres. Pere Echom, me dit-il, ie vous prie d'auertir les pleureurs, que [73] ie ne prens point de plaifir de voir ces viſages mornes & abatus devant moy. Non, non, ce n'eſt pas d'un Chreſtien qui ſouffre fon 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'affiſter de quelque bonne priere, & pour m'animer à mourir chreſtienne-ment. 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, après 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 après ma Meſſe de publier à tous les aſſiſtans ce que m'avoit recomman- dé le pauvre moribond: en fuite dequoy ces bonnes gens firent bien toſt ſa Cabane un lieu d'oraifon.

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

Je 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 après 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 gemiffemens. 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 chaffa 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 fortit auſſi toſt, [76] toute baignée de ſes larmes. Ce ſpectacle toucha ſi viement les aſſiſtans, qu'ils ne pûrent s'empêcher 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.

Je 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 fervir de paſſage à une meilleure vie. Et comme il me répondoit toujõurs qu'il n'aprehendoit rien: Sa femme craignant qu'il n'eũt 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] pais des Iroquois au milieu des tourmens, & fur le point d'estre brûlé à petit feu; & tu sçauras d'eux si j'ay iamais fait paroistre la moindre foibleffe pour toutes les cruantez qu'on exerçoit fur mon corps. Or si pour lors ie ne craignois point la mort, quoy que ie ne fuffe pas si bien instruit de la vie future, & que ie n'eusse pas l'affistance d'un Pere, & des Sacremens de l'Eglise; pourquoy presentement apprehenderois-ie de mourir! me voyant si puiffamment apuyé, & Dieu m'ayant donné une ferme esperance de revoir bien-toft 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 fainteté; & luy disoit, Gaoü-endité 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 pauvre 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 fur 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 fur 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 dernière 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'un 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 baïſoit le Crucifix qu'il tenoit en main, & luy disoit, hélas 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 coûté de sang! ah combien avez-vous souffert pour me mériter la vie éternelle: mais hélas! combien ay-ie eu de reconnaissance pour des bien-faits si signalez. Le brûle du desir d'aller au Ciel promptement pour vous en remercier durant toute vne éternité.

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 poitrine: & 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 pléniaire 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 aussitôt 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 dernière 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 baiffé 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 fuis 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 la Cabane avec la sainte Hostie, & les saintes Huiles, pour luy donner le Viatique & l'Extreme-Onction. Ce fut alors qu'on vit un épanouissement sur son visage, & vne ioye toute extraordinaire; & qu'après 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 auxquelles on appliquoit les Huiles sacrées.

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

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-agonny, 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'Evêque 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, après qu'on y auroit celebré la sainte Messe pour le deffunt.

Le lendemain vingt-deuxième [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'accompagnaist 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 solennelles de l'Eglise. Mais [85] fut tout, la presence de Monseigneur l'Evêque, & la devotion avec laquelle il prioit pour le defunt, ravit tellement ces pauvres gens, qu'ils ne sçavoient s'ils devoient plutôt pleurer de ioye pour l'honneur qu'on rendoit à un de leurs compatriotes; que de tristesse, pour sa mort.

Après 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 Vrfulines & Hospitalieres, afin que tout ce que vous estes de ferviteurs & de fervantes de Dieu, vous continuiez à secourir de vos prieres l'ame du pauvre defunt.

Deux iours après l'enterrement estant allé dans fa Cabanne pour la consoler, ie fus surpris de voir dans vne femme sauvage, tant de tendresse enuers son defunt mary, & comme un desir infatiable de l'affister 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'un mary defunt. Je ne doute nullement que si elle eût hérité de luy des trefors, 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 chrestienement, & 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 envers l'autre, qu'elle m'a affeuré 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 souvent esté assez mal traité par des personnes emportées iamais il ne s'en estoit reffenty, 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 particulièrement depuis trois ans, qu'il fut créé le Capitaine de sa Nation. Il feroit 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 particulièrement quand il y avoit des Iroquois, ou d'autres estrangers encore infideles. Nous avons fceu par les Lettres de nos Peres qui font aux Iroquois que des Ambassadeurs venus de leur país à Quebec, avoient affeuré 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 choissoit particulièrement 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, fans que jamais ils s'ennuyassent de l'entendre: au contraire l'impatience qu'ils avoient de sçavoir la fuite de ce qu'ils avoient commencé, leur faisoit fouhaitter 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, sollicita tous les Hurons de les imiter, & de donner à l'offrande, au lieu d'argent, de la pourcellaine qui est la monnoye de leur país.

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'Eglise que dans la Cabanne. Il sembloit à le voir, dit la femme, qu'il fît comme des gens, lesquels avant que d'entreprendre un long voyage, ont un empressement extraordinaire à se pourvoir de quantité de provisions, qui leur sont nécessaire sur le chemin.

Les neuf derniers iours de sa vie, la Cabanne estoit toujours pleine de monde, tât de Sauvages, que de François, qui venoient pour le consoler: & tous en retournoient grandement edifiez de la patience & de la douceur avec laquelle ils le voyoient [93] souffrir son mal, lequel estoit si violent, qu'il l'empeschoit mesme de respirer. Jamais on ne l'entendit se plaindre; iamais il ne refusa ny feignée, ny medecine, ny autres remedes, pour amers & pour difficiles qu'ils fussent; iamais il ne fit paroître aucun chagrin sur son visage, au contraire, on remarquoit en luy une égalité qui estoit inalterable.

Quelques Hurons en conservent encore à present une si douce memoire, qu'ils me disent de temps en temps, ô que ie meure comme Ignace! ô mon Pere, comment pourray-ie mourir de la mort de ce saint.

Vne bonne Chrestienne nommée Helene, me disoit aujourd'huy, j'ay veu en la personne d'Ignace la verité de ce que vous disiez il y a quelque temps, que l'on meurt [94] comme on a vescu. Ignace a toujours vescu dans les sentimens d'une pieté exemplaire envers Dieu, d'une charité ardante à l'égard de ses freres, & d'une extraordinaire bonté pour tout le monde: & c'est avec ces dispositions que nous l'avons veu mourir.

Ceux qui ont plus profité de sa mort, sont ses 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: Je 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 seruices que j'ay rendus à Dieu, & à mon prochain. Defabufez [95] vous à mes dépens, mes bons amis, n'aimez & ne recherchez rien en ce monde, que ce qui pourra vous réjouir à vostre mort. Ce peu de mots a fait vne telle impressiion fur 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 après qu'il eut expiré, pour me prier de prendre le mesme soin pour luy, & pour ses autres parens, que j'auois pris pour Ignace, qu'ils estoient bien resolus de l'imiter, & de correspondre à mes soins, autant qu'auoit fait celuy dont Dieu auoit disposé.

Sa charité pour le prochain a esté remarquable: lorsque les Hurons [96] n'auoient point de champs à femer leur bled d'Inde, ayant esté chassés par les Iroquois, de ceux qu'ils auoiēt 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 plutôt qu'il le pouuoit, il distribuoit ces terres aux pauures vefues, & aux familles les plus incapables de s'en procurer; & il ne s'en refervoit pour luy, qu'après 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, & particulièrement aux malades. Si quelques habitans François s'adreffoient à luy, pour achepter de son bled pour femer, il n'en vouloit iamais rien prendre, s'estimant [97] trop heureux d'avoir occasion en ce peu de chose, de reconnoître 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 empêcher 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 montraist iamais la moindre froideur à ces hostes importuns; [98] non pas mesme estant au lit de la mort; lors qu'un 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, fecoïa 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 font 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. Je n'ay perdu que quatre personnes en tout le temps qu'à duré cette contagion.

De ce petit nombre a esté Mathieu Atarannoïenta, lequel d'Efau que nous l'appellions autrefois, à cause de sa fierté, estoit devenu un Iacob durant sa maladie, qui a duré six mois, & qui luy causoit des incommoditez incroyables. Je 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 dépouillé 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'une pleurisie; en suite d'un astme qui le suffoquoit, & luy estoit la [100] respiration. Neantmoins parmy de si grands maux, ie n'ay iamais pû decourir 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 reprit foy 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.

Une nuit que i'estois couché dans sa Cabanne, pour l'affister; 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 faint!

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

Ie ne puis obmettre ce que fit Marie Gandigonhra, à la mort de ce ieune homme ; Elle & sa mere avoient eu toute la charge de ce pauvre 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 œuvre de charité vne belle couverture de ratine rouge, dont elle s'habilloit les bōnes festes : mais sa mere eût de la peine à y consentir. I'eus connoissance de cette petite dispute, & y voulus remédier en cette forte. Ie dis à la mere que ie ne voulois point que sa fille se privast de l'unique habillement honnestes qu'elle pouvoit auoir : mais qu'elle donnast plutôt un Collier de Pourcelaine, afin que l'on priaist Dieu pour l'ame du defunt ; & que sous main ie le leur rendrois, sans que pourtāt 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 paroître liberales & misericordieuses envers le pauvre trepassé, quoy qu'en effet nous n'eussions rien donné pour luy? Non, non, ma mere, il ne faut point vser de ces adresses ny des supercherries avec Dieu. Je suis d'avis que nous donnions tout de bon au Seigneur de nos vies, ce que nous auons de plus cher, afin qu'au plûtoft il ayt pitié de l'ame du pauvre 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 impressïon sur le cœur de nos Hurons, qu'ils ne craignent plus [104] maintenant la pauvreté pour les incommoditez qu'elle leur apporte; mais seulement à cause qu'elle leur osteroit le moyen de faire des prefens pour honorer la mort de leurs proches, & leur procurer des Prieres & des Messes. Il y en a mesme qui se laisseroient plûtoft 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 souvêt remarqué que des peaux qu'ils en raportent, ils en employent vne bonne partie à acheter 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 éprouve 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 heureufe Vierge, faite du chefne dans lequel il y a plusieurs années qu'on trouva vne Image miraculeufe de Nostre Dame de Foy, près de la ville de Dinan, au païs de Liege: & comme ceux qui envoioient cette statuë avoient témoigné qu'ils fouhaitoient qu'elle fust placée en quelque Chapelle où les Sauvages font ordinairement leurs exercices de pieté, afin qu'ils y puiffent 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'une lieuë & demie de Quebec, que Monseigneur nôtre Evesque avoit voulu qu'on dediaft 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 sainte Vierge, que la premiere Messe se dit en cette Chapelle, & tout ce qui y estoit de Sauvages luy offriront 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 agréé l'offrande de ces bonnes gens, & le desir qu'ils ont fait paroistre de la voir honorée en ce lieu. Et certes on auroit de la peine à croire combien en suite cette Chapelle fut fréquentée. Les Dimanches & les Festes il y vient de toutes parts tant de Pelerins, des habitations Françoises, qui font 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 fainte 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 jusques 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 reconnoître 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.

[III] CHAPITRE V.

DE LA MISSION DES MARTYRS DANS LE PAÏS D'AGNIÉ
OU DES IROQUOIS INFÉRIEURS.§. I. DE LA GUERRE DES AGNIÉS AVEC LA NATION
DES LOUPS.

LE Pere Iean Pierron qui a le foin de cette Miffion, a luy mefme écrit ce qui fuit :

Vne des chofes des plus confiderables que s'aye à efcrire, eft l'attaque de Gandaouiagué, qui eft l'une de nos meilleures Bourgades, & la plus avancée vers le païs ennemy. Le dix-huitième d'Aouft 1669. trois cens de la Nation des Loups, qui habitent le long de la Mer, vers Bafton dans la nouvelle Ang[1]eterre, fe prefenterent devant la Palliffade dès la pointe du iour, & commencerent à faire une fi furieufe décharge [112] de fuzils, que les balles perçant & les pieux & les cabannes, éveillerent bien-toft les hommes, les femmes & les enfans, qui eftoient alors quafi tous profondemēt endormis. Les hommes prirent auffi-toft le fuzil & la hache en main, & pendant qu'ils deffendoient la palliffade, les femmes eftoient les unes à faire des balles, & les autres à s'armer de coufteaux & d'armes deffenfives, s'il arrivoit quelque irruption.

Quatre Iroquois furent tuez d'abord dans la chaleur du combat, & deux bleffez, dont l'un mourut fort peu de temps apres. Le Bourg voifin allarmé prend la fuite 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.§I. 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, éloigné de quatre lieues de ces deux premiers Forts, que tout le païs estoit perdu, que Gandaouiagué estoit affiegé par une armée de Loups, que toute la ieunesse estoit déjà 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 huit 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'entendîmes que des cris lugubres, sur la mort des plus braves de ce Bourg: l'ennemy s'estoit déjà 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 trouvant 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 fuivoient 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 quête de l'ennemy, & decourir fans bruit le lieu où il s'estoit campé. Comme ces avancoueurs 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 affez près d'eux, ayant entendu du bruit, ne criaft felon leur coustume, *Koïé, Koïé*: (c'est le qui va la des Sauvages) cependant comme on ne répondit rien, & qu'il ne pût aussi rien decourir, 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 paroïssoit 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 marchaient dans un defilé, felon la coustume des Sauvages, douze d'entre-eux s'engagent fans 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 épouvantables 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 pourfuivit avec chaleur. Les ayant joints, ils livrerent un furieux affaut: d'abord les Loups firent vne vigoureuse résistance: 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'estoit 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 bleffer quantité de nos gens: & le combat affeurément 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 fauvé la nuit, & qu'il les avoit laissez maîtres 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 fuite 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 toujourns 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 rapportèrent que dix-neuf chevelures de cette defaite.

T'ay appris depuis peu, des Loups qui s'estoient trouvez à ce combat, qu'ils avoient perdu feulement 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 après. 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 dispofois à faire ma visite ordinaire dans le Bourg voisin; n'ayant pas iugé à propos de fuivre nos Sauvages dans l'incertitude [118] d'un evenement dangereux: mais aussi-tost que i'appris la victoire, ce fut environ trois heures après midy, ie partis moy seul pour aller trouver nos Guerriers, pour voir si ie ne pourrois pas en porter quelques-uns à reconnoître celuy de qui ils tenoient l'heureux succez de leurs armes. Je 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: Je leur témoignay la part que ie prenois à leur victoire; dequoy ils témoignèrent m'estre fort obligez; & chacun d'eux s'empressoit à me raconter toutes les particularitez d'une journée qui leur estoit si glorieuse. Mais comme mon principal deffein estoit de visiter les bleffez, 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; après 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 puffe pas faire si commodément dans nos Bourgs, à cause du [119] mauvais traitement que l'animosité de tout le monde leur preparoit.

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

Nous partifmes 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 baptifer, le voyant en danger de mourir: ainsi m'approchant de luy, au temps que nous passions un ruisseau, ie le baptifay. Il sembloit que ce pauvre enfant n'attendoit plus que cette grace pour partir de cette vie: [120] car il mourut bien-toft après 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 après, fut pour moy un surcroist de consolation, & de joye, qui passe tout ce que l'on en peut s'imaginer.

Après 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 feuls sur l'échafaut où ils venoient d'estre tourmentez, & où ils estoient encore environnez de toutes les chevelures de leurs compatriotes, qui fervoient 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 difoient les uns aux autres, [121] voy-tu comme il ayme nos ennemis? & d'autres qui adjoustoient, que ie devois 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 reffentiment 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 devons faire dans le Paradis qu'une belle famille, de veritables amis; parce qu'il n'y a qu'un Dieu, qui nous ayant 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 forte; 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 monstrier 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 aimaffe 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 fçavois pas si les Loups avoient pour moy les memes bontez.

L'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 impressiion 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 paroles propres, & de puissantes raisons, qui suppléerent à la honte qu'avoit l'interp[r]ete dont ie me ferois, 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,

fuire l'exemple de ces premiers, & que tous eurent esté difpofez au faint Baptesme, par les actes que ie leur fis faire, ie les baptifay.

Aprés vne telle confolation, qui eftoit 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. L'appris qu'une autre bande de guerriers venoit d'arriver à une Bourgade affez peu éloignée du lieu où i'estois, & qu'ils avoient une femme captive. Je m'y tranfportay auffi-toft, pour voir fi ie ne pourrois pas gagner cette ame à Dieu. Il arriva le plus heureufement du monde, qu'au milieu des cruantez qu'on exerçoit fur elle, i'eus tout le loisir de l'inftuire entierement de nos Myfteres, parce qu'elle m'écoutoit avec tant de plaifir & de joye, qu'il me fembloit voir fur fon vifage des marques certaines de fa Predeftination: & comme elle ne refpiroit que le Paradis; fon Baptesme fans doute luy en ouvrit le chemin; eftant morte auffi-toft qu'elle l'eut receu. Que la Providence de Dieu eft admirable fur fes Predeftinez, & qui auroit crû que cette femme deuft trouver fon falut dans fa captivité; & au milieu des feux de l'Iroquois, une gloire eternelle, qu'elle n'euft poffible iamais obtenuë fi elle euft toujours demeuré dans fon país.

Pendant toutes ces grandes occupations, il me vint une Lettre d'Onnontagué, où nos Peres me prioient de m'y [125] rendre au plutoft. Cette nouvelle m'obligea de retourner promptement fur mes pas à Agnié, & de vifiter tous les bleffez, dans les fix Bourgs qui eftoient de ma Miffion. Il faut advoier que Dieu fçait bien adoucir quand il luy plaift, les amertumes & les travaux des Miffionnaires. J'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 folitudes, 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 fouhaitois 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 trouvoy des enfans, qui n'attendoient plus que cét heureux moment pour aller au Ciel, & qui moururent presque tous apres y avoir esté difpofez par le Baptesme.

Ces guerres affoiblissent terriblement l'Agnieronon, & les victoires mesmes, [126] qui luy coustent toujourns du sang, ne contribuent pas peu à l'épuifer. 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 envoie tous les ans de France: de forte que fur les connoiffances 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 méprifoit auparavant: ce qui nous est merueilleusement avantageux pour leur conversion.

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

LA victoire de nos Agniés fur les Loups leur a esté plus glorieuse que profitable, à cause qu'ils font tres peu de monde en comparaifon de leurs ennemis, qui peuvent leur oppofer 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 laiffé de leur enfler le courage; & fans confiderer que leurs victoires mefmes les affoibliffent, & qu'ils perdoient beaucoup plus dans un feul de leurs guerriers, que leurs ennemis ne perdoient dans cinquante des leur, ils prirent refolution de fe vanger de l'affront qu'ils croyoient avoir receu des Loups: & les quatre Nations Inferieures s'estant iointes, comme intereffées dans cette commune caufe, on fit vne troupe de quatre cens guerriers: & on prit deffein d'attaquer un des Forts de l'ennemy, situé proche de Mannate, & de s'en faifir plûtoft par quelque stratageme, que par force ouverte. Leur deffein estoit concerté de la forte: vne bande de huit ou neuf ieunes guerriers devoit aller faire quelque meutre proche la Palliffade, ou Fort; afin qu'au bruit de ce massacre, l'ennemy fortift hors de la place, & que l'ayant attiré dans l'embuscade, ils pûffent fans peine se rendre maiftres du Fort, lors qu'il feroit dépourveu de fa garnifon.

Eftant donc arrivés à la veuë du Fort, ils difpoferent l'embuscade, & envoyerent [128] faire les premiers approches à la Palliffade: mais comme ils virent que perfonne ne fortoit, & que tout le monde se tenoit retranché dans le Fort; ils refolurent d'en venir à vne guerre ouverte, & d'ataquer la place de la mefme maniere, que les Loups avoient attaqué Gandaouïagué: mais certes ce fut avec beaucoup moins de fucez: car ayants rencontre vne Palliffade impenetrable à tous leurs coups, ils defesperent de la pouvoir forcer, & furent enfin obligez de se retirer avec bien de la confusion, fans avoir tué, ny bleffé aucun des ennemis, & deux dés leur ayant esté bleffez.

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 fans avoir reuffi dans leur entreprife; vne petite bande compofée feulement de cinq guerriers, arriua d'un autre quartier, toute glorieufe d'en avoir raporté vne chevelure & amené un prifonnier.

Je n'estois pas pour lors à Gandaouiagué pour le difpofer au Bapteme: mais vne de nos Chreftiennes nommée Marie Tfinoïentes, qui auoit déjà quelquefois fait l'office de Catechifte avec bien du [129] fucez, s'estant renduë au lieu où estoit ce captif, elle fut fort furprife de voir qu'il faisoit fa priere à Dieu, felon ce qu'il avoit appris parmy des Sauvages Chreftiens, instruits par ceux de nos Peres qui ont foin des Miffions Algonquines: Elle s'aprocha de luy, & l'instruisit de nos mysteres. Ce pauvre homme tout remply de confolation remercia cette genereufe Chreftienne 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 après: mais il mourut comme un predestiné, ayant esté baptisé un peu auparavant. Ce font comme les premices de cette Nation si nombreufe des Loups, où i'efpere qu'un iour Dieu donnera entrée à la foy, & que quelques enfans de ce païs, qui font allez au Ciel par un heureux Bapteme, y attireront fur 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 vifite des Bourgades qui font du reffort de ma Miffion; 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.

“ **A**S 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 estonnement 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: après 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 receüe, me combla de ioye; & me porta à me faire instruire du motif [131] qu'ils avoient eu de l'establi. On me dit que celuy qu'ils reconnoissoient tous comme le prophete du païs, avoit pris 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'establi. Je 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.

Je ne fçeus 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 forte 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 soutien & 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.

Je 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. Je 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 estoient des enfans, qui sont morts aussi-tost apres auoir receu le Baptesme. Car cōme nous nous desions 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.

DIEU souvent m'a conduit tout à propos pour le salut de quelques-uns, aufquels 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 pefche 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 perfonne. Mais comme ie m'en retournois pour aller passer la nuit sous quelques écorces que j'auois 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 trouuois infailliblement ce que i'estois venu chercher de si loin. Les feuls pas d'une perfonne que i'aperceus fraichement imprimez sur la neige, me porterent à m'abandonner à cette route inconnüe. Je 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 pauvres Sauvages furent ravis de me voir; ie vous assure 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 dōnay à un petit enfant, qui quitta aussi tost après 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. Je 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'une maniere merueilleuse, 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 paffant par le Bourg où i'estois, y coucha feulement vne nuit: Comme i'en fus aduerty, ie me tranfportay auffi toft dans la Cabanne où il estoit, fon mal me paroiffoit estre fans remede. Ie luy parlay fortement de fon falut, & ie fus assez heureux pour en estre écouté avec plaisir. Ie le difpofe, en luy faifant faire des prieres à Dieu, à en obtenir la grace du Baptesme, & d'une bonne mort, & l'ayant quitté pour vne affaire preffante, avec deffein de revenir dans un moment, pour achever fon instruction, & pour le baptifer, ie retournay auffi toft, & ne le trouuât plus, ie fus faifi d'une frayeur horrible, dans la crainte qu'il ne fust mort fans le Baptesme, par ma faute: mais i'apris qu'on l'auoit tranfporté dans un autre Bourg, éloigné de celui où il auoit paffé la nuit, d'environ deux lieuës & demie. Ie m'y rends en diligence, & par [136] le plus grand bon-heur du monde, ie le trouuay encor en vie. Mon nepveu, luy dit un de fes oncles, qui estoit de mes amis, voicy celui qui porte la parole de Dieu, qui te vient chercher fçachant 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 fuitte ie le baptifay avec vne ioye incroyable. Ce fut la veille de fa mort, & de fon bon-heur eternel.

I'en rencontray un autre en faifant mes viſites ordinaires, que la miſere auoit rendu auffi pâle & auffi defait qu'un mort. Ie le falüay, & l'encourageay à fouffrir fon 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. Dès 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 fervir de ceux qui invoquent les Demons dans leurs remedes, ie le baptisay, quoy que le danger de sa maladie ne parust pas encore si evident; 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, difoit-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*, difoit-il, toy qui es le Maistre de ma vie, ie te remercie d'avoir eu pitié de moy. Je 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 parole, & qui vont prescher la Foy par tout le monde, afin de m'instruire & de me baptiser: après 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. Je te remercie, IESVS, de t'estre souvenu de moy: ie me souviendray auffi de toy tant que ie viuray: Je 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'entraînent dans les enfers.

Ces prieres me donnoient de la devotion, & m'obligeoient à l'aller voir autant de fois qu'il le desiroit, 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] eternal. 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 fuite la plus fervente de nos Chrestiennes, afin qu'elle publiaft ce qu'il venoit de dire: & il luy donna le petit meuble qu'il avoit, crainte qu'on ne l'enteraft avec luy, selon la coustume du país. 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 vescu: 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.

Je le veillay jusqu'à deux heures apres minuit. Il rendit son ame à Dieu le 27. Janvier, & 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 vescu qu'un mois apres son baptesme; & il passa tout ce temps avec autant de pieté qu'eust pû faire un tres-fervent [140] Religieux pour se dispofer à la mort. Il fit auffi paroistre vne patience admirable dans des douleurs tres-violentes qu'il souffroit durant sa maladie. Il s'appelloit Tegannahkotiähsen; ie luy avois donné le nom de Jean au baptesme.

Ie le fis apporter dans nostre Chapelle apres sa mort, où ayant demeuré exposé quelque temps, nos Chrestiens le porterent en terre avec le plus de solemnité qu'il nous fust possible. On portoit vne Banniere qui marquoit l'innocence baptismale qu'il avoit portée dans le Ciel. I'allumay tout ce que j'avois de Cierges, pour luy faire comme vne Chapelle ardente. La foule du peuple y fut si grande, que nostre Chapelle ne pouvoit tous les contenir. Ie trouvay que c'estoit vne occasion favorable de prescher, mesme aux Infidelles qui s'y trouverent en grand nombre. Mes Freres, leur disois-je, vous pleurez, & vous estes accablez de tristesse à la mort de vos parens: mais nous autres Chrestiens, nous chantons & nous nous rejouïssons, lorsque quelques-uns des nostres meurent, [141] ainsi que vous voyez maintenant. Les ames bien-heureuses qui sont au Ciel, ont déia receu avec ioye celle de cet homme dont vous voyez là le corps: elle y est comblée d'une ioye qui ne finira iamais. Ces Cierges que vous voyez allumez, sont comme des estoilles du Ciel, où il est à present couronné de gloire; & cette belle estoffe dont ie l'ay couvert, n'est qu'une foible representation de la robe admirable & éclatante dont Dieu l'a revestu. Au reste, nous ne sommes 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 fera infallible, si vous écoutez sa parole, & si vous obeïffez à sa loy avec fidelité.

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

Peu de iours après 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'affocier à la compagnie de nos Chrestiens: mais quoy qu'elle eust esté fort instruite, toutesfois ie voulus differer encore son baptême, 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 après, ayans tous receu le saint Baptême. 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'une 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'une ancienne Chrestienne, qui avoit toujours conservé une rare innocence, au milieu du libertinage & de l'impieté de [143] ceux de son país. 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 Christifianisme, & 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'une 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 demeureroit ordinairement vne demie-heure, à chaque fois.

Depuis qu'elle eut conceu l'esperance d'une vie immortelle, elle n'eut plus d'attache pour celle-cy, quoy qu'il foit 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 toujours prefte de luy rendre quand il luy plaira, celle qu'il m'a donnée.

L'amour de la pureté que la Foy fit naître en fon ame, estoit fi admirable, qu'au moindre mot qu'elle entendoit qui pût bleffer cette vertu, Ne scavez-vous pas, difoit-elle aux plus libertins, que ie fuis Chrestienne, & que la Foy [145] m'est plus precieuse mille fois que la vie.

Elle s'estoit renduë la presence de Nostre Seigneur fi familiere, qu'elle continua de s'entretenir avec luy, iufqu'à ce qu'elle luy rendist son ame. Elle mourut apres avoir receu tous les Sacrements qu'on administre en cette extremité; & elle nous laiffa tout ensemble & le regret de sa perte, & la consolation 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'est pas croyable combien le voisinage des Hollandois nuit à la Foy, soit à cause de l'eau-de-vie qu'ils vendent à nos Sauvages, qui leur est vne source eternelle de debauches, soit parce qu'ils tâchent de leur donner de mauvaises impressions de nostre Religion. Il [146] est vray que depuis quelque temps ils font plus reservez en cette matiere, parce qu'ils ont souvent éprouvé que la fermeté & la capacité mesmes de nos Chrestiens leur ostoient toute esperance de pouvoir les ébranler. I'en rapporteray quelques exemples, qui feront voir tout ensemble & l'impieté de ces Heretiques, & la pieté de nos Chrestiens.

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'une bonne femme portoit par tout où elle alloit, une image de la sainte Vierge, pour ne perdre iamais de veüe 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[re]stiennes estoit de porter un Chapelet au col, pour faire une profession publique de leur Religion, ils tâcherent de les en détourner par des paroles artificieuses, & colorées d'une fausse apparence de pieté. N'est-ce pas idolatrer, leur disoient-ils, que de rendre à une 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.

Une de nos Chrestitiennes qui estoit presente, ne pût souffrir un discours si impie une iuste indignation luy fit prendre aussi tost la parole pour toutes les autres, & la porta à répondre aux Heretiques en ces termes. Certainement vous montrez ou que vous avez bien peu d'esprit, ou que vous croyez que nous sommes bien peu éclairées dans nostre foy. Pensez-vous que nous honorions 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 une creature. Nous n'ignorons pas que c'est luy seul qui a créé 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 worshipping 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.

feul que nous devons honorer 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'honorions en cette qualité. Si IESVS-CHRIST son Fils la luy mesme honorée, 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 réglé 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'oseroient plus s'exposer vne autre fois à la confusion qu'ils venoient de recevoir.

La mesme chose arriva à quelques autres Hollandois, qui s'efforcèrent de decréditer 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. Quand nous prions prosterner devant cette Croix, nous ne nous adressons pas à ce bois, ou à ce cuivre, comme à celui 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 font bien moins que nous, & qu'ils ne peuvent rien : mais nous portons ce Crucifix, parce qu'en le voyant nous nous reffouvenons 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 fuiet que nous l'aimons & l'adorons en cette Croix, comme nous l'adorons dans le Ciel.

Vne réponse si sage, & si pleine de piété, 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-je, 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 devons profaner? Vous enfin que le seul interest attire en ce país, & 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 país & 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, finon pour nous porter à les méprifer, & à n'eſtimer que le Ciel. C'eſt dans cette veüe qu'ils nous difent ſi ſouvent, que tous les biens de cette vie font 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 font plus aifes que quand nous allons à la Chapelle pour nous y faire inſtruire: ainſi comme ils nous donnent les biens du Ciel, fans 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 obeir, & 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 ferez tous damnez; car ie ſçay que [152] vous ne valez rien, & que vous ne tâchez qu'à nous corrompre. Sçachez donc qu'après voſtre mort, l'Enfer fera 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: comença de reciter son Chapelet, ce qu'elle fit avec vne grande devotion tout le temps que le Ministre prescha: en fuite dequoy, comme elle vit qu'on alloit par le Temple recueillir les charitez du peuple, elle y contribua comme les autres.

Vne conduite si fainte & 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 Vrfulines de Quebec luy avoit envoyée: mais elle protesta tousiours qu'elle ne s'en deferoit iamais, qu'avec 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'vniue creance & la veritable. Je n'ay point d'autre Religion que la tienne: écoute tousiours celuy qui t'enseigne. En fuite 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'auoient consacré à Dieu dans le Baptesme.

Marie Tsiatientes adjoûta, que quant on devoit luy couper les bras & les jambes, [155] on luy arracheroit plustost la vie, que la foy; elle donna bien-tost après 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 conuiez 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. L'ay fait, adjoûta-t'elle, assez de follies en cette matiere, avant mon baptesme: Je 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 souffert 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 verfer de l'eau de vie dans la bouche; mais elle tint les dents [156] si ferrées qu'il leur fut impossible de luy en fair avaller une feule goutte.

Ce n'est pas la feule 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'infultes ny de violences qui puissent ébranler leur fermeté.

Vn iour quelques-unes ayant esté invitées à un festin, où elles avoient tout fujet de croire que tout seroit dans l'ordre, & que l'on ne souffriroit rien qui pût bleffer 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 fanté d'une personne malade. Au mesme tēps Marie T'siaoüentes se leve, & dit tout haut, qui est vray Chrestien qu'il me suive, & qu'il forte 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 fujet 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 font 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, difent-elles ordinairement en ces occasiōs, que I. Christ & les premiers Chrestiens, n'ont pas esté mieus 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 déplaisit 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 refoudre d'observer celles qui bleffent l'une & l'autre.

Il n'est pas concevable combien le zele de ces bonnes Chrestiennes 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 reffouenant 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 veü 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 laiffay 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 fçais 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 iufques 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 fçais 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 iufqu'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

refufer. Ce discours me furprit, & me toucha également; de maniere que ie fus contraint de baptifer les deux plus jeunes de fes enfans, & de differer les autres, iufqu'au temps où ils feroient fuffifamment instruits.

Le premier de ces jeunes enfans, âgé de quatre ans, qui est celuy dont ie viens de parler, fut nommé Athanafe; & l'autre âgé feulement de deux ans, receut le nom d'André, & il fait defia paroître tant d'ardeur pour la Foy, que comme il ne peut pas encore parler, il fait fuppléer fa main au defaut de fa langue, allant luy-mefme prendre le bras de ceux qu'il voit manquer à faire le figne de la Croix, & le leur portant au front, il les oblige à s'acquiter de ce devoir. Je l'ay veu de mes yeux avec plaifir.

[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.

NOUS ne fommes pas au temps des Apoftres, & de l'Eglife naiffante, 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 Chriftianifme trouvoient des cœurs difpofez par les miracles à recevoir vne loy fi merueilleufe. Vn Sermon de faint Pierre fut fuivy de la conversion de trois mille hommes; & les discours des Apoftres auoient tant de force & de pouvoir fur les esprits, qu'il n'estoit rien de plus ordinaire, que de voir des gens convaincus & touches de ce qu'ils auoient

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 THERE-OF WHICH THEY GIVE, THROUGH THE QUITE EXTRAORDINARY CHANGE THAT HAS TAKEN PLACE IN THEIR DISPOSITIONS.

“**W**E 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 depouïller de tous leurs biens pour fuiure IESVS-CHRIST.

[162] Nous ne fommes plus dans le temps ny des grands miracles, ny des conversions si merueilleufes. La Foy s'infinuë doucement dans les efprits, fans les ébloüir. C'est-ce qui est caufe que des peuples auffi barbares & auffi groffiers que le font nos Sauvages, ne se rendent pas tout d'un coup aux veritez qu'on leur prefche ils n'y voient rien qui ne foit la profcription de tous leurs attachemens criminels, rien qui ne foit au deffus des fens & de la raifon: de maniere qu'ils ont bien de la peine à s'en laiffer convaincre, & à se foumettre aux loix du Christianifme.

Le plus grand miracle que puiffe faire un Miffionnaire en ce païs, c'est de ioindre au zele qu'il apporte d'Europe, vne douceur qui entre avec adrefse dans l'efprit de ces barbares, & vne patience qui ne se rebutte iamais de leur mauvaife humeur. Sans ces deux qualitez il ne luy est pas poffible, ny de faire aucun fruit dans ces Miffions, ny d'y perfeuerer mefme long temps. Il faut fçavoir ménager ces efprits, il faut attendre de Dieu feul le fruit de nos travaux, c'est à luy rendre [163] feconde la terre que nous cultivons, & que nous aroufons de nos fueurs & de nos larmes. Quand il luy plaift, il nous donne la confolation de voir que nos peines ne font pas inutiles; & il prend plaisir d'adoucir l'amertume de nos travaux par quelques miracle de fa grace.

Depuis huit mois i'ay baptifé feulement cinquante trois perfonnes, qui font prefque toutes allées au Ciel. Quant ie n'aurois contribué qu'au falut d'une feule ame, ie m'estimerois trop bien payé de toutes mes peines, puifque IESVS-CHRIST a donné fon fang 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.

Je n'ay baptifé que trois femmes adultes, apres les avoir long-temps éprouvées. J'efpere qu'elles feront de ferventes Chreftiennes. Peut eftre que les hommes refentiront dans quelque temps les mefmes impreffions de cette grace, qui ne peut fouffrir d'atache volontaire au peché: fans quoy nous ne conferons iamais le Baptesme aux adultes, de crainte qu'ils ne tombent dans l'apoftafie. Et bien que presentement il y en ayt un affez grand nombre qui demandent le Baptesme, & qui ont esté fuffifamment instruits [164] dans les myfteres de nostre Foy; Je differe cependant de leur accorder cette grace, iufqu'à ce que ie les voye hors du peril où ils font de s'engager tout de nouveau dans leurs debauches, & dans les fuperftitions du païs.

Je me fuis ferui de toutes les induftries que Dieu m'a infpiré 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 efprits. C'eft dans ce deffein que i'ay fait des peintures fpirituelles tres-devotes, qui ont puiffamment ferui à leur instruction. J'ay fait des Catechifmes deux fois le iour, avec tout le fuccez que l'on pouvoit attendre de ces pauvres Sauvages: & fouvent mefme i'eftois furpris des impreffions tout extraordinaires que la parolle de Dieu faifoit fur leurs ames.

J'ay attaqué l'yurognerie & la debauche, qui font comme les Divinitez de ce païs, parceque ces peuples y font furieufement attachez. J'ay combatu ces vices par la crainte du Jugement de Dieu, & tout enfemble par la terreur des armes [165] d'un grand Roy, dont le feul nom eft 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. Je leur ay representé cent fois, avec toute la force que Dieu m'inspiroit, les peines & les recompenses eternelles de l'autre vie. Je les ay souvent menacez que Dieu se lasserait enfin, de leur dureté, & que sa iustice estoit prestee de leur faire ressentir, mesme dès cette vie, les calamitez dont il a coustume de punir les peuples obstinez dans leur aueuglement, & dans leurs vices. Je 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 pàuves 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. Je louë 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 ménager leurs cœurs, pour triompher de leur dureté.

Je 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 desja profité de telle sorte, qu'ils écrivoient & lisoient assez bien: mais le peu de moyens que j'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 laissa 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 font point à la guerre: & ainsi j'espère 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 suppléer au defaut de leur memoire. Ce jeu parle efficacement par ses peintures, & instruit solidement par les emblemes, 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 chrestienement, & 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'emblèmes, qui representent tout ce qu'un 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'Eglise, avec les principaux pechez mortels; les pechez mesme veniels qui se commettent ordinairement y sont exprimez dans leur rang, avec des marques de l'horreur qu'on en doit avoir. Le peché originel y paroist dans vn ordre particulier, suivy de tous les maux qu'il a cauzez. I'y ay representé les quatre fins de l'hōme, la crainte de Dieu, les Indulgences, & toutes les œuvres de misericorde: La Grace y est dep[e]inte dās une Cartouche separée: La conscience dans une autre; la liberté que nous auons de nous sauuer ou de nous perdre; le petit nombre des Eleuz: en vn mot, tout ce qu'un Chrestien est obligé de sçavoir, s'y trouve exprimé par des emblèmes qui font le portrait de chacune de ces choses. [169] Tout y est si naturel, & si bien depeint, que les esprits les plus grossiers n'ont nulle peine de s'eslever à la connoissance des choses spirituelles, par des Images corporelles qu'ils en ont devant les yeux.

C'est ainsi que nos Sauvages apprennent en jouant, à se sauuer; & que j'ay tâché de ioindre ce qu'ils aymoient avec tant de passion, à ce qu'ils devoient aimer encore davantage, afin qu'ils ne trouvaient aucune peine à se faire instruire.

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

L'adresse & la methode de ce jeu se pourra voir au bas de la carte, où il sera imprimé. Je pretens le faire graver, afin d'en avoir plusieurs exemplaires, & de pouvoir rendre de la sorte nos mysteres 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 mefmes à qui ie ne pourray pas me faire entendre.

Il y a de nos Iroquois à qui ie ne l'ay [170] enfeigné que deux fois, & qui l'ont appris parfaitement; d'autres à qui ie l'ay monftré quatre fois feulement & qui s'y font rendus fi habiles, qu'ils m'ont obligé d'y joier avec eux. Nous paffames agreablement les Feftes de Pafques à ce jeu, également faint & profitable. Tous nos Sauvages ont une extrême paffion de l'apprendre, & d'y joier, foit par ce qu'ils y font paroître de la vivacité à concevoir aifément des chofes fi difficiles, foit à caufe qu'ils voient bien que ce jeu les instruit fans peine, de ce qu'ils doivent fçavoir pour fe fauver.

L'experience que i'ay de cette nouvelle methode, & l'approbation que plusieurs perfonnes tres-fages luy ont donnée, font que ie l'estime beaucoup. Peut-efre que les Miffionnaires de la France s'en pourroient fervir avec bien du fruit à l'égard des gens de la campagne; tant pour leur faire paffer faintement quelques heures des Dimanches & des Feftes, & agreablement tout enfemble, que pour leur enfeigner d'vne maniere également aifée & folide, toutes les vertus du Chriftianifme.

[171] Chaque cartouche & chaque emblême peuvent fournir de tres profitables difcours qu'on feroit au peuple: ainfi que ie le fais voir dans le petit Livre que i'en ay fait, & que i'aurois envoyé en France dés cette année, fans une maladie qui m'a empesché de le mettre en estat. I'efpere l'envoyer l'année prochaine; avec vn autre Ieu du monde, que i'ay inventé, pour détruire toutes les fuperftitions de nos Sauvages, & leur donner de tres-beaux fujets 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 Gandaotiagué; 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 parlaist, nos Agniés s'entretenoient de leurs fables, & de leurs superstitions. Ie me joignis à eux; & meslant adroitement à leurs menfonges, 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 conioncture de cette importance ie ne devois pas souffrir que qui que ce fust me fermaist 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? & fuis-ie venu icy pour t'obeïr? si ie t'avois traitté de la forte à Quebec, n'aurois-tu pas fuiet de t'en plaindre? mais en quoy ay-ie mal parlé pour me fermer ainsi la bouche? & si ie dis la verité, pourquoi ne veux-tu pas qu'on l'écoute?

Ce Capitaine fut fort surpris de ce que ie témoignoïis estre choqué d'une parolle, dont il se feroit 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. Je repris encore cette parole, & 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 approuver? C'est vostre coustume de dérober; dois-je 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; Penfiez-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 refoudre.

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 connoiffois pas. Cependant comme ie vis qu'on me preffoit fort de fortir, 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.

Après la ceremonie qui dura l'espace de cinq heures, ie m'en retournay au Bourg, fans attendre le reste de cette solennité, qui se devoit terminer par nos [175] Agniés; ils sceurent mon deplaisir, & ils creurent le devoir craindre, d'autant plus que quelque temps auparavant i'avois fait courir le bruit que ie voulois aller à Quebec. Tout ce qu'ils estoient d'Agniés blafmerent l'imprudence du Capitaine qui m'avoit choqué, & furent extrêmement fachez de l'affront qu'il m'avoit fait; & luy-mefme ayant bien-toft 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'affeure, 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 toujours 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 auprès d'Onnontio, car ce feroit 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-mefme, fi tant de vieillars & de ieunes gens qui t'aiment & t'honnorent fi fort, venoient à eſtre mal traitez à ton occaſion. Dis-moy donc, en quel eſtat eſt ton cœur, & quels font tes ſentimens.

Durant tout ce diſcours, ie me tenois fur 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 témoignoſ en avoir: & cependant tu m'as traité toy-mefme 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'euffe voulu donner quelque marque [177] de ton amitié, tu m'euffe écouté du moins avec patience: où tu y euffe pris plaifir, ce qui m'eufft eſté infiniment agreable. Et bien loin d'avoir pour moy cettè bonté, tu m'as commandé de me taire. De plus, pouvois-tu me faire un affront plus ſenſible que de me chaffer 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, & chaffé par ceux qui veulent paſſer pour eſtre de nos amis?

Ce reproche eſtoit un peu fort: mais Dieu s'en eſt fervy pour en tirer un bien que ie n'oſois eſperer. Ce Capitaine m'ayant écouté avec affez 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 fuite la parole, & me dit avec beaucoup de sincérité; mon frere, ie vois bien quel est le fond de cette querelle; C'est que nous ne fommes pas encore Chrestiens: mais si tu veux me confier le foin de cette grande affaire, ie t'en promets un fucez favorable. Voicy [178] la maniere dont il faut que tu t'y conduife. Premièrement, tu nous affembleras tous, & en fuite nous ayant offert trois brasses de Pourcelaine pour nos trois familles, fur chacun de ces prefens tu nous diras ce que tu as dans l'ame. Apres quoy laiffe-moy faire; ie me charge de tout le refte; & i'efpere que tout ira bien.

Ie luy témoignay qu'il ne pouvoit pas me faire un plus fenfible plaisir, qu'il estoit entré parfaitement dans le fond de mes penfées, & que ie fuivrois le bon confeil qu'il venoit de me donner. Nous nous quittafmes en fuite fort contents 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-même trouver les plus confiderables du païs, pour leur faire ouverture de ce grand deffein: mais comme il luy falloit passer un torrent qui pour lors n'estoit pas gayable, il differa d'y aller jufqu'au lendemain: mais il vint le même iour me [179] trouver pour m'affeurer qu'il penfoit fort ferieusement à executer ce qu'il m'avoit promis: Ie iugeay par la diligence qu'il venoit de faire, qu'il pourfuivroit l'affaire avec chaleur. Car un vieillard âgé comme luy de foixante cinq ans, n'avoit qu'à commander à fes neveux d'aller trouver les Anciens de fa part, fans se donner luy-même cette peine. Le lendemain il retourna au torrent, le paffe, &

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 confiderable dans les Bourgades des Agniés. On s'affemble dans ma cabanne. Je commençay alors à leur faire un discours le plus fort qu'il me fut possible, fur leurs fauffes Divinitez, fur leurs Sorciers, & fur toutes leurs superstitions. Mes freres, leur dis-ie, ie suis ravy de joye de vous voir icy tous affemblez. 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 infceu; ny mon ame, en vous celant mes pensées: ie veux vous découvrir tout le fond de mon cœur. Je n'ignore pas que vous n'ap-prehendez que ie ne retourne plus avec [180] vous, & que vous fouhaiteriez fort que i'y restasse, pour maintenir la paix que vous avez avec les François: Je 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 fanté, ny ma vie pour vous affeurer un bonheur eternel. I'ay quitté toutes mes commo-ditez que j'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 j'ay fait pour vous delivrer de l'Enfer, où vous vous precipitez par un aveuglement & une opini-astreté 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 foin que j'ay pris de vous assister dans vos maladies, & de vous faire tout le bien que j'ay pû: Apres m'estre privé moy-même 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 neceffaire pour en accommoder [181] ceux de vos freres qui estoient dans la neceffité; Je voy que ie n'ay pû rien gagner fur vos esprits, & que vous ne pouvez vous refoudre de consentir à vostre bonheur. C'est ce qui m'a donné la pensée de chercher quelque autre país, & 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 méprifez. Quoy les feuls Iroquois feront-ils eternellement malheureux? ne pourront-ils se refoudre d'ouvir les yeux à la verité? de quitter cette vie de beste, qui les deshonore, & de fuiure 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 mêmes sentimens, ny les mêmes inclinations, ny la même 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 forte de beste que vous avez veu en songe. De plus, vostre ame & la mienne ont des sentimens bien oppofez. Vous pensez que le Maistre de la vie est un Demon, que vous appelez Agreskoüé; & moy, ie dis que vostre Agreskoüé est un esclave, que Dieu qui est le Maistre de nos vies tient enchainé

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 menfonges. Si donc nos ames ont de si grandes oppositions, comment est-ce qu'il peut y avoir une paix folide & veritable entre l'ame des François, & l'ame des Agniés? Les François voyant que vous ne croyez pas ce qu'ils croient, 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 mêmes obligations d'estre fidele, & qu'il n'a point de loy qui l'empesche de rompre la paix, avec la même 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 toujours vivre de bonne intelligence avec nous, iufqu'à tant que vous serviez le même Maistre que nous servons: & que tant que vos esprits n'entre-ront pas dans tous les sentimens que nous avons de la vertu & du Ciel, nos cœurs ne peuvent estre unis.

Ainsi, mes freres, ^{pour} pour avoir une paix folide & inébranlable comme vous la fouhaitez, il faut que vous foyez 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 réjoui-ront de sçavoir que vous estes leurs freres, & par tout où ils vous trouueront ils vous feront mille amitez & mille careffes; [184] toute la France prendra part à vostre bon-heur; toute la terre le sçaura, & tout le Ciel en fera 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 fe fait Chrestien, un bonheur qui ne finira iamais.

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

Ie iettay en fuite une autre brasse de Pourcelaine, pour obliger les Iongleurs de ne plus invoquer les Demons pour la guerison de leurs malades: mais de se fervir 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. Après quoy i'entendis un second cry de joye, par lequel toute l'affemblée, & les Iongleurs mêmes, qui estoient presens, me témoignèrent qu'ils estoient disposés à faire sur ce sujet tout ce que ie voudrois.

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

Après 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 après on fit deux réponses à ce que i'avois dit, en deux différentes assemblées, qui se tinrent sur le même sujet. 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 Confeil 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 dernièrement 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 font 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 forte que ses pensées & ses desirs font maintenant les nostres, & que nous n'avons plus qu'un mesme esprit. En fuite il repeta avec une fidelité & un effort de memoire admirable tout ce que ie leur avois dit dans le Confeil: il adjousta à mon discours tant d'eloquence naturelle, & des embeliffemens 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 prefens 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 reierter ainsi ma voix, est-elle de si peu de consideration que tu luy doive

[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'enfeigner? Que penferont 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 adioufta fort obligeamment. Ne penfe pas, mon frere Agnié, que ie fois fâché de ce que tu as dit: au contraire, ie te remercie de méprifer ainfi ma voix, & de luy preferer celle d'un homme qui se facrifie pour ton falut, & qui t'apporte la voix de Dieu. Ce qu'il ta dit, & ce qu'il t'enfeigne, font des veritez importantes, à ton bon-heur; elles font entrées dans mō cœur: fi tu es sage, tu ne les negligeras pas; & fi tu veux estre éternellement heureux, tu fuiuras tout ce qu'elles te prescrivent.

[188] Ce que Garakontié difoit, 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 Iroquoifes, il se declaroit encore hautement pour la Foy de IESVS-CHRIST, & ne faifoit nulle difficulté de prier en public, & devant tout le monde. Il y a tout fuiet 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 fortis 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 commence-mens, au iour mesme que le Sauveur s'estoit incarné pour le falut des hommes.

Le lendemain nos Anciens s'estant assemblez un seconde fois, me rendirent une seconde réponse, qui me parut estre encore plus précise 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 dès 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 Maître 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 ſoumis à tout ce que tu voudras leur ordonner. Nous te témoignons que nous te parlons avec ſincérité; nous te déclarons 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 fera pas de noſtre conſentement. Si nous avons autant de pouvoir ſur les eſprits de nos jeunes gens, que des anciens en doivent avoir, nous pourrions t'aſſeurer que tes ordres y feroient univerſellement ſuivis de tout le monde. Au reſte, nous te recommandons nos malades, puisſque tu nous oſte tout ce que nous avons crû juſqu'à preſent pouvoir ſervir à leur fanté. Diſpoſe de ta Chapelle de telle forte 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.

Après ce discours, on me presenta autant de Pourcelaine que ie leur en avois donné. Je 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 feroit possible pour faire reüssir un dessein qui leur estoit si avantageux. Et après que ie les eus quittez, i'allay rendre graces à Dieu d'une faveur si signalée.

Quelques iours après, 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 Jongleurs dans leurs maladies, & qu'on ne souffroit plus aucune Danse que celle que i'approuvois; & que tous les Sauvages de ce pais se declaroient ouvertement pour la Foy. Les Anciens portoient la Jeunesse 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'espère 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

toit tout ce peuple converti, c'est que depuis ce grand changement, y ayant demeuré encore quatre mois parmy eux, iufqu'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 foit fait aucunes danfes que i'avois deffenduës: & comme il arriva qu'un homme qui n'estoit pas du païs, & qui s'estoit enyvré, eut invoqué l'Agrefkoié, on luy impofa filence, & on l'avertit qu'on n'invoquoit plus ce Demon parmi les Agniés. Ainfi ie puis dire que nous avons prefentement 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 envoyé de renfort deux Prestres, le Pere Thiery Befchefer, & 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 feconde Nation des Iroquois, tirant vers leur grand Lac, nommé Ontario.

Le Pere Bruyas qui a foin de cette Miffion en a écrit un Journal, dont ce qui fuit a esté extrait.

Le 14. Aouft 1669. Nouvelle arrive de Montreal que quelques François ont tué traiteufement des Onneiout au retour de leur chaffe, pour fe rendre maîtres des peaux de Castor & d'Orignac qu'ils avoient pris. On adjoûte que l'Onneiout mis en prifon par les François de Montreal, eft encore aux fers: & qu'un autre y a esté battu de telle maniere, qu'il en eft mort peu de temps apres, Toutes ces nouvelles vrayes ou fauffes ne laiffent pas d'irriter les efprits, & aifement le contrecoup en tombera icy fur nous.

[194] Le 16. on retourne de traite avec foixante barils d'eau de vie apportez de la nouvelle Hollande. Vn yvrogne rompt la porte de ma Chapelle, en me reprochant l'infolence de nos François. Vn autre frappe fi rudement mon compagnon, qu'il en porte les marques. De ces defordres qui font dans ce Bourg, ie prens occafion d'aller faire un tour vers noftre Lac, où il y a quelques pefcheurs, quoy que ie fois encore bien foible d'une fievre tierce, qui par la grace de Dieu ne m'a pas arrefté, 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 pesante croix que i'aye, est celle des yvrognes, i'ay besoin de toute ma petite vertu pour la supporter patiemment: cela rompt tout nos exercices, toutes nos instructions, & empesche que l'on ne puisse venir dans la Chapelle y faire les prieres soir & matin, chacun ne pensant qu'à fuir, & à se cacher pour éviter la violence de ces furieux.

Le 20. Vn Ambassadeur d'une certaine Nation des Loups, qui ont la paix avec les Iroquois, arrive icy avec vingt colliers, dont il fait ses presens pour arrester [195] les actes d'hostilité. Cela enfle bien le cœur à nos Onneiout, de se voir ainsi recherchez, quoy que tout fraichement ils eussent esté en guerre ce Printemps, contre cette Nation-là, nonobstant la paix faite avec eux. Ils en amenerent un homme captif.

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

Le 25. la difette d'affaifonnement, qui donne quelque goust 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'espée, lorsqu'il nage dans l'eau.

Le 26. de deux ieunes hommes, qui estoient allez en guerre à Andastogué, l'un y a esté pris & a esté brûlé: car ils sont si ardens à faire quelque meurtre dans le païs ennemy, que quelquefois mesme un seul homme ira faire un coup de proüesse, entrant de nuit dans une Bourgade ennemie, & y maffacrant un ou plusieurs de ceux qu'il y trouvera endormis, se sauvant après à la fuite, quoy qu'il soit poursuivy de trente & quarante [196] ennemis, qui se feront réveillés 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 meurtre. Les chevelures qu'ils en rapportent, qu'ils arrachent promptement de la teste de ceux qu'ils auront tué, font les marques affeurrées de leur victoire. Mais souvent aussi ils y font pris, & y font brûlez cruellement.

Le 28. le Pere Pierron arrive d'Agnié, pour me prendre en passant, pour nous rendre à Onnontagué, où nous arrivâmes le lendemain, 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 sixième iour de Septembre, ie retourne avec le Pere Pierron à Onneiout, qui passa outre dans sa Mission d'Agnié. J'apprens que les yvroignes durant mon absence ont si mal traité l'homme qui est avec moy, qu'il s'est veu obligé de fortir, & de demeurer à la campagne pour éviter leur insolence. Il faut que [197] nous soyons icy disposés à tout, à la mort autant qu'à une vie toujours 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 font à deux cent lieux d'icy. Il nous apprend que deux de ses camarades, avec un Onnontagué & un Tsonnontoüien, 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 rencontrés 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 Onnon-tagué, 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,

Voilà bien des femences de guerre, si Dieu n'y met ordre. Sagocchiendageté retourne de Montreal assez content: les Outaotiaks luy ont donné dix peaux de vaches sauvages bien enrichies de leurs peintures, pour affeurer 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 sixvingts, y compris cinquante Onnontagué, & dix Oio-gouien qui s'estoient ioints à eux. Si nos Onneiout estoient ramassez, ils pourroient mettre sur pied cent soixante hommes de guerre.

Le 21. il y a grand nombre de malades. Un enfant baptisé s'en va en Paradis, ioindre la troupe innocente de ceux qui y font déjà. C'est le vingtième depuis que ie suis à Onneiout. Que cela est consolant: ie suis affeuré 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 faintement [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. Sagocchien-dageté⁴ 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 fuivre fon enfant, me preffant de la baptifer, y ayant un an que ie l'instruits, & fon cœur eftant dit-elle, où eft fon fils.

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

Le 25. J'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. Je le confeffay avant qu'on l'emportast aux pefches, où Dieu l'a pris à foy. On m'a dit qu'estant proche de la mort, il ne difoit autre chose, sinon ie vais au Ciel; [200] il y a long-temps que ie fuis 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 fuis maintenant dans un Paradis terrestre. Le manque de boiffon me fait ioüir d'un grand repos, & donne à ceux qui font de bonne volonté la liberté entiere de venir prier Dieu. Le nombre de ceux qui se font instruire augmente tous les iours; fur tout depuis que i'ay commencé à faire le Catechisme. Si i'avois une Cloche, cela me foulageroit beaucoup, ie fuis contraint, pour y fuppleer, 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 Jeunesse 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 raffade, 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 fera 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; fur 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 fuscité une femme de ce Bourg pour les interrompre. Elle assure avoir veu le grand Dieu des Iroquois, Teharonhiaotiagon, 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, fera pris & brûlé par les Onneiout: On assure 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 possédée est cruë en tout ce qu'elle dit: tous les iours on s'affemble chez elle, ce ne font que danfes, chanteries & festins; ce qui détourne puiffamment 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 baptifée à Onnontagué par le Pere Millet.

Le 30. on commence à la brûler à petit feu, & l'on prolonge son suplice 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. Je le baptifay heureusement. Quelques Anciens vouloient m'empescher de luy procurer ce bonheur: mais ie leur ay dit, que c'estoit nôtre

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 Andastogué 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 Tsonnontoüien que d'Oiogoüien, font allez en guerre vers le païs des Outaoüiak, 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 font invoquez: mais enfin sa mere luy ayant persuadé [205] d'y avoir recours; les Sorciers du païs, ou pour mieux dire les Jongleurs éprouverent sur luy tous les secrets de leur Art; mais sans aucun effet: ce qui les obligea eux-mêmes d'abandonner le malade; que ie n'abandonnay pas, & que Dieu me fit la grace de gagner & de le disposer à mourir chrestienement.

Le 4. Garakontié Capitaine d'Onnontagué est venu icy, avec quarante six beaux colliers, pour affeurer l'Onneiout qu'il fera 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 Outaouïaks y feront 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 réduit 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 defordres, 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 foy.

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 Juin, un enfant mort apres son Baptesme, va iouïr de Dieu.

Le 17. vne pauvre femme vient d'expirer deux iours apres son Baptesme. Je [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 to-day, 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'extrémité, i'allois la visiter trois & quatre fois le iour, & la trouvois toujourns 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 ONNON-
TAGUÉ.

C'EST la troisième Nation des Iroquois.
On connoitra l'estat de cette Mission par
une 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 dernière Lettre de
l'informer de ce qui s'est passé de plus considerable
en cette Mission: Je luy obeiray autant qu'il me fera
possible, & que le peu de loisir que j'ay presentement
me le peut permettre.

Le lendemain du depart d'Ateriata qui vous a porté
mes premières 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 crus que Dieu demandoit de
moy que j'imitasse ce grand Saint, en criant comme
luy dans ces deserts & dans ces bois. Je continuay
ce mesme cry les iours suivans au soir & au matin,
principalement durant l'Advent. Je 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 eternal. Quelquefois ie leur criois,

CHAPTER VII.

OF THE MISSION OF SAINT JEAN BAPTISTE AT ONNON-
TAGUÉ.

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 Maître de nos vies. D'autres-fois, IESVS est le Maître, IESVS est le Maître de nos vies, venez l'adorer, venez à la priere. Ces cris, & d'autres semblables, selon que ie les iugeois plus propres à diffiper l'affoupissement de nos Sauvages en ce qui regarde leur salut, estoient suivis d'une 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 porcelaine, 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 préparé; & 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 porcelaine devant l'Autel de ma Chapelle, pour leur enseigner qu'il n'y avoit qu'un Dieu? ² Vne carte [210] de tout le monde, pour montrer qu'il avoit tout fait; ³ Vn petit miroir pour marquer qu'il connoissoit tout; ⁴ Quelques cordes de raffade, pour exprimer la liberalité dont il use à recompenser toutes les bonnes actions? & quelques instrumens de la Justice des hommes, pour leur exprimer celle que Dieu exerce dans les flammes de l'Enfer: Je tâchois sur tout de leur faire concevoir par l'excez des souffrances de IESVS-CHRIST combien la Justice 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 fuite ie leur monstrois 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 créé le monde, la deuxieme, ie les entretins des trois personnes de la tres sainte Trinité. La troisieme du Verbe [211] incarné, & des grandeurs de l'Homme-Dieu; La quatrieme, 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 rues, 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 particulièrement à decréditer dans leurs esprits leurs fausses Divinitez, sçavoir le Songe, l'Agrifkoüé; afin d'establi la verité sur la ruine du menfonge & 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 extraordinaire les avoit tous surpris, ie leur adjoutay 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'orenavant d'autres prieres dans leurs festins. Vn des Anciens leur dit que i'avois raifon; & depuis ce temps-là ils font 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 oppofay fortement, & i'affeuray que l'Agrifkoüé ne pouvoit rien de tout ce qu'il luy avoit demandé, que i'allois moy-mefme en prier le vray Dieu, qui est le createur de l'Vnivers; & de qui feul ils devoient efperer toutes chofes: apres quoy ie dis *Benedicite*, & les Graces en fuite, à la fin du repas, fans que perfonne ofaft m'interrompre; & le Capitaine qui avoit parlé d'Agrifkotüé vint le foir mefme à la priere,

Mais Dieu qui fçait ménager toutes [213] les occasions favorables à nostre falut, m'en fit naistre une auffi avantageufe que ie la pouvois fouhaiter pour l'instruction de nos Anciens & de nos Capitaines.

Garakontié me representa un iour en la prefence 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, fans que leurs peres y euffent part; qu'il falloit commencer par instruire les anciens, afin qu'ils pûffent par leurs paroles, & par leurs exemples, contribuer eux-mefmes à former les ieunes gens: & qu'ainfi il estoit à propos que ie priffe les Dimanches pour leur parler des myfteres de nostre Foy & des devoirs d'un Chrestien. Je luy témoignay que i'estois ravy de l'ouvèrture d'un fi beau deffein; 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

fouhaittois davantage estoit de travailler pour le salut de tout ce qu'ils estoient; qu'il y avoit déjà long-temps que ie concertois le deffein d'affemblem les Anciens, & leur parler; & que s'ils le vouloient bien, nous commencerions dès le Dimanche fuivant: & 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'exccuter fidellement.

Pour m'accommoder en quelque forte 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 porcelaine 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 deffous du collier de porcelaine i'avois mis la Bible sur un pulpitre couvert d'une belle étoffe rouge, au deffus duquel on voyoit l'Image de Nostre Seigneur, qui avoit à ses pieds tous les symboles des superstitions & des defordres dans ces païs; comme pour marquer qu'il les avoit vaincus.

[215] Tout le monde s'estant assemblé, Garakontié leur ayant déclaré 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 Maître 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 monsté 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 merueilleusement 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. Je leur marquois chaque chose par son symbole, afin de les instruire d'une 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 remerciafmes Dieu: & nos Anciens me témoignèrent qu'ils [217] m'estoient fort obligez du bon accueil que ie leur avois fait, & du foin que ie prenois de leur falut.

Garakontié estoit si ravy de joye, qu'il ne sçavoit en quels termes me témoigner la part qu'il prenoit au fucez d'une si grande affaire: & pour moy ie crûs que ie devois tout à l'heure-mefme 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. L'empruntay pour cet effet une Cloche qu'ils avoient eüe 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'affoupissement [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 fortes 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 Jongleurs 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 fuis 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 diverfes fois la porte de cette cabanne. Je m'en plaignis à quelques-uns des principaux de la Nation, qui m'y firent eux-mesmes entrer, & blâmerent ouvertement dans le Confeil, l'emportement & le peu de conduite de ceux qui m'avoient choqué: Mais comme ie témoignay [219] n'estre pas encore fatisfait de cette reparation, parce qu'apprehendant les fuittes de cette insulte, & qu'on ne se mit en poffeffion de me refufer l'entrée des Cabanes où i'allois vifiter les malades, pour tâcher de les porter à se rendre dignes du Paradis; Garakontié comme le Capitaine general de cette Nation, tint le Confeil, 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 chofes me paroiffoient estre dans une fort bonne difpofition pour celebrer avec pieté la Fefte de Noël qui s'approchoit; & pour paffer ce faint iour avec toute folemmité, i'ornay la Chapelle autant qu'il me fut poffible, & preparay un thrône à IESVS-CHRIST, afin qu'il y receut au moment de fa naiffance l'hommage de ces nouveaux fujets 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, & fonner la Cloche pour éveiller le monde par tout le Bourg, & l'inviter à venir à la Chapelle. La preffe 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, faluer & adorer I E S V S qui vient de naistre.

Sur le midy ie baptifay avec les ceremonies ordinaires de l'Eglise, trois petits enfans, & quelques autres les Feftes fuivantes, iufqu'au nombre de douze; que i'offris à Nofre Seigneur, comme autant de dépoüilles remportées fur le Demon, & autant de victimes innocentes qui fans doute luy eftoient fort agreables. Il me sembloit que ie n'estois pas parmy des Sauvages, & des Barbares, mais pluftoft parmy un païs de Chrestiens, tant ie remarquois de pieté & de devotion dans les eprits. Toutes les Confessions que i'avois entenduës devant & apres la Fefte de Noël; le faint Sacrement de l'Eucharistie que i'avois administré; les mariages que i'avois heureufement [221] renoué, la docilité avec laquelle nos fauvages m'écouteoient fur le fuiet mefme de leurs erreurs & de leurs superstitions, leur affiduité 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 refolus de declamer fortement contre la creance folle & superstitieuse qu'ils ont à leurs songes: Je 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-je dans un conseil [222] où j'avois assemblé les Anciens, vous n'ignorez pas que ce que vos songes vous ordonnent de faire, est souvent 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 prejudiciables au bien public. Ce n'est donc pas Dieu qui vous parle dans vos songes: mais plustost 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 eternal, si vous luy obeïssiez? 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? Un 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 fonge est une folie, si nous fongeons des choses extravagantes; & que c'est un crime, si les choses que nous fongeons sont criminelles.

A la fin ie leur fis un present d'un collier de porcelaine, pour les exhorter à ne plus donner foy à leurs fonges, mais plutôt 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 fonge.

Après vne longue conference qu'ils eurent ensemble sur ce fujet, 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 j'avois prescrites, & qu'on s'engageoit de ne plus obeïr au fonge; Que ie sçavois bien qu'ils ne parloient déjà plus d'Agrifkotué 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'orefnavant de festin d'impureté, qu'on n'y excéderoit plus au boire, ny au manger, que dans les jeux, dans les danfes, dans les affemblées publiques, à la pêche ny à la chaffe, il ne se parleroit plus de fonge: Que si tout le monde ne venoit pas encore prier Dieu comme ie le fouhaittois, que i'euffe un peu de patience, que bien-toft ils feroient tous Chrestiens, & pour me donner des affeurances de la verité de leurs promesses, il me fit present d'un collier de porcelaine, que ie receus, & que i'offris en fuite à Dieu, comme le gage de la conversion de nos Barbares.

Il n'est pas possible d'exprimer la ioye que i'ay reffentie d'une victoire si grande que la Foy venoit de remporter sur l'infidelité. Ce n'est pas que ie n'aye encore tout fuiet de craindre que ces choses n'ayent esté plus facilement resoluës qu'elles ne feront executées; soit parce qu'il n'y a pas de police icy comme en France, pour affuietir les particuliers aux resolutions d'un conseil; soit à cause que nos Sauvages ont bien de la peine à [226] oublier entièrement 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 fainte 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 Jongleurs, ie tâchay de les decréditer, 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 ofter la confiance & l'attachement que ces peuples ont pour leurs fortileges, i'établirais bien-toft avec la grace de Dieu le Christianisme sur les ruines de l'Idolatrie. Dieu m'avoit déjà fourni deux occasions où ie les avois entierement deconcertez, & decouvert leur mauvaife 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. Je 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 jeter 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. Je remarquay qu'en fuite 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. Après [228] que i'eus regardé quelque temps l'operation de ces habiles gës, 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 auffi-toft la parole me dirent qu'il estoit déjà forti de son oreille deux petits Demons, & qu'il n'en restoit plus qu'un, qui estoit plus opiniâstre que les autres. Cela est merveilleux, leur dis-je, & je ferois bien aise de voir fortir le troisième: continuez donc de le presser, car je veux estre spectateur d'une cure si prodigieuse. Il y a longtemps que j'ay la curiosité de voir fortir quelqu'un de ces demons immondes, qui tourmentent ainsi que vous dites, les malades du Canada; car Dieu mercy ils ne font point si méchans en France. Mais je vous assure que je feray si attentif à la sortie de ces Demons que vous dites avoir des corps & estre visibles, qu'il ne pourra échapper à ma veüe. Je ne sçay si ces imposteurs reconnurent que je me mocquois d'eux, & que je n'ignorois pas leurs tromperies, mais ils me parurent tellement deconcertez & interdits, qu'ils n'en purent iamais revenir: & [229] comme je 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-je, 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 fortir de ce malade celuy que tu dis y estre resté. Je 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 fuccant 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

crachoit aux yeux du malade, affeurant 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 prèdre 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 coniueroient d'aller prier Dieu dans la Chapelle pour la fanté du malade; quelques-uns mesme pour se défaire de moy, me promettoient de m'y suivre au plustost, & 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. Je 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

feize ans, s'estant égarée dans les bois, y avoit déjà 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 fortileges pour en apprendre des nouvelles. La premiere chose qu'ils font est de sauter, de danfer & s'agiter de telle forte qu'ils font bientôt tout en fueur. Apres cela ils battent du baston & de la tortuë; ils chantent, ils crient, ils consultant & interrogent leur Demon qui ne leur répond iamais: & apres avoir bien fué, apres s'estre bien tourmentez pour apprendre en quel estat pouvoit estre cette fille; ils disent hardiment qu'elle avoit esté tuée par trois Andaftoguez, 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 fuite 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 eues à consulter leur Demon, mangeoient de tres-bon appetit tout ce qu'on leur avoit préparé pour les regaler, comme on a de coutume de le faire en ces rencontres. Ils estoient pleins du fucez qu'avoient eu leurs iongleries, & de l'estime qu'on faisoit de leur habileté: mais ils furent bien surpris, lors qu'estant à peine fortis 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 bleffures: s'ils euffent [233] esperé pouvoir convaincre ces bonnes gens, que ce n'estoit qu'un fantôme, ils n'euffent pas épargné les menfonges pour foustenir leur credit, que cette imposture estoit capable de ruïner. Mais les parens ayant reconnu leur fille, changerent leur tristesse en joye, & les gemiffemens 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 Jongleurs: elle m'en découvrit encore plusieurs autres aufquelles 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.

Je me fervis avantageusement de toutes ces tromperies, dans le conseil que ie fis tenir contre les Jongleurs, 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 porcelaine, pour obliger les anciens d'apporter un prompt remede à ces defordes 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 forty 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 renouvelé la protestation solennelle qu'ils avoient faite de renoncer absolument aux songes, l'Agrikotié, & aux festins de debauchers; me dit qu'ils reconnoissoient de bonne foy qu'ils avoient esté jusqu'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 Jongleurs à se servir seulement des remedes naturels, ainsi que ie le souhaitois, sans y mêler aucune superstition. En suite, pour marque de leur engagement & de la parole qu'ils m'en donnoient; ils me firent un present de porcelaine. Je leur témoignay à quel point ie me sentoie obligé d'une réponse si favorable; & comme ie commençois de leur faire concevoir combien cette resolution leur estoit avantageuse; Garakontié m'interrompant: Nous sommes, me dit-il, dans la tristesse & dans l'abattement 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 conjectures assez foibles, i'allay promptement dire à nos anciens pour les rassurer, que ce n'estoit qu'une fausse allarme; Ils témoignèrent 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 fautive 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 perfonne du Pere Fremin, qui faillit à estre tué par un yvrogne à Tfonnontouïen, qui est un Bourg éloigné de celuy-cy de quelques iournées, & qui a long-temps porté au vifage les marques de la fureur de ce Sauvage.

C'est à quoy nous fommes 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 rault de ioye de pouvoir mener comme eux vne vie exposée à mille morts.

[237] Nos Onnontaguez ne font pas si emportez ny si brutaux dans leur yurognerie. La plupart, lors mesme qu'ils font en cét estat, ne nous font que des careffes; & 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 font 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

iettaft tout de nouveau dans leurs anciennes rêveries; qu'ils venoient à moy pour s'armer contre cét ennemy, & qu'ainfi ils me prioient de les inftruire fur la fauffeté de deux ou trois des vieilles idees, dans lesquelles ils avoient efté nourris: Comme par exemple que leur ame fe feparoit du [238] corps durant le fommeil; que le fonge eftoit l'arbitre de la bonne ou de la mauvaife fortune qu'ils avoient dans la guerre, ou à la chaffe; & pourquoy ayant eu un fonge qui leur marquoit qu'ils auroient du fuccez dans l'un ou dans l'autre de ces exercices, il ne leur avoit prefque jamais manqué: & au contraire ayant fouvent prié le vray Dieu pour un fuccez, ils avoient fouvent efté fruftez de leur attente: Je répondis à tout le mieux qu'il me fut poffible, & ils demurerent fi fatisfaits de mes réponfes, qu'ils m'affeurerent en m'en remerciant, que j'avois chaffé de leur efprit tous les nuages que le Demon y avoit répandus pour les perdre, & que j'y avois rendu la verité victorieufe du menfonge. Je leur fis entendre que c'eftoit à Dieu à qui toute la gloire en eftoit deuë, & que c'eftoit uniquement fon 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

CXXVI

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, V₈ being blank; sig. * in four, inserted between A₁ (the title-page) and A₂ (the first page of the "Avant-propos"); a-f in eights, g in four, g₄ 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.

