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THE JESUIT RELATIONS
AND
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VOL. XLIV



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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. XLIV
IROQUOIS, LOWER CANADA: 1656-1658

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PREFACE TO VOL. XLIV

XCVI. Vol. XLIII. contained Chaps. i.—xvi. of the *Relation* of 1656—57; the remainder of the document is presented in this volume. The writer continues his account of the manner in which the gospel has been preached to the various Iroquois tribes. Chaumonot proceeds from the Cayugas to the Senecas, the westernmost of the Five Nations. Their chief is converted, and is also cured of a dangerous illness. One of the Seneca villages is composed of the Hurons who had, upon the ruin of their own country, surrendered to the Iroquois; and Chaumonot finds them still faithful to the Christian religion. He then goes to the Oneidas, accompanied by some Onondaga chiefs. They receive his preaching with favor; but he has time only to baptize a few children and old persons.

At Onondaga, over two hundred persons have already been baptized, “among whom are five of the most notable personages of that nation.” The chiefs themselves become zealous preachers of the gospel, and exhort their young men to obey the Fathers’ precepts. The women prove, as usual, the most willing and faithful converts; and even the children beg their mothers to take them to the chapel. The woman who was the first Onondaga convert, and who so hospitably entertained the Fathers on their first visit thither, dies a professed Christian; and

many of her relatives are converted by her example. Upon the death of a Huron captive, her infant is buried alive with her corpse, notwithstanding the efforts of the Fathers to prevent this cruel act. Another little one, "still at the breast, who had never before spoken, repeated intelligibly the words, 'Jesus, have pity on me,'" after the Father. Three congregations have been formed at Onondaga, "among three different Nations,—the Hurons, the neutral Nation, and the Iroquois." In every cabin there are some praying Indians; and almost every person in the tribe, whether an Iroquois or a captive, has received some Christian instruction. A dictionary of the Iroquois language has been prepared for the use of the new missionaries who, it is hoped, will be sent to this field. The savages are still more inclined to accept the faith by the courage of the Fathers, and the piety of the Frenchmen who have come with them. The location of the mission is advantageous, and enables the Jesuits to reach with ease the neighboring tribes. The Jesuits not only maintain the Frenchmen of their company, but also give alms to many Huron slaves, their former disciples in religion. They hear of many Algonkin nations to the west, who as yet have no acquaintance with Europeans; the Fathers long to convert these heathen, and appeal for aid to carry on that enterprise.

A letter from Le Mercier to the French provincial (dated June 6, 1656) is published in this *Relation*, because received in France too late for the preceding one. He writes on the eve of departure for the new Iroquois mission; he looks forward to hardships, persecution, and even martyrdom, but is full of

devotion and zeal for the work, seeing the hand and guidance of God in every step of the way. The Fathers who are in Quebec and Montreal are eager to join this expedition, especially those who had labored in the Huron mission. The enterprise is undertaken not only to convert souls, but to pacify the fierce and jealous Iroquois, and thus secure a stable peace for New France; those tribes are also the doorway to many others, which are destitute of the true faith.

The final chapter gives the "latest news of what has occurred in New France." Part of this is joyful tidings, for it narrates the conversion of more than four hundred savages through the labors of Father Ménard; but by the same mail comes a letter from Ragueneau (dated Aug. 9, 1657, "on the road from Kebec to Onontaghe"), which gives reason for sadness and anxiety. The Onondagas of his escort are arrogant and unkind; they abandon some of the Frenchmen on the way, and compel those who go with them to leave behind most of their baggage. A week after leaving Montreal, these treacherous savages make an atrocious attack upon the Hurons whom they have lured or forced away from Quebec; they murder several, and seize as slaves the women and children, whom they despoil of all their goods and clothing. Ragueneau's heart is pierced with sorrow at this melancholy scene; he consoles the poor captives as best he can, and offers a large amount of porcelain to their oppressors, to purchase for them kind treatment and assurance of safety. He is told, that very night, that the Iroquois are planning to murder all the Frenchmen in the company; but nothing further comes of this. An extract

from another letter, apparently written by Ménard, recounts the sufferings and persecutions endured by the missionaries to the Iroquois, and urgently appeals for aid to maintain their enterprise.

XCVII. The *Journal des Jésuites* is continued during 1658 by Jean de Quen, superior of the Canadian missions, with occasional gaps which are filled by Druillettes, Chaumonot, and Le Moyne.

Mohawk envoys come to Quebec January 31, to obtain the surrender to them of the Hurons. The proceedings of the council are narrated at length. D'Ailleboust sternly rebukes the Mohawks for their treachery, and demands reparation for injuries committed by their tribe in previous raids upon the French settlements. Two traders are fined by the Council (March 23), "each 500 livres, for selling goods at a higher price than the tariff." Abbé de Queylus denounces the sale of brandy to the savages as a mortal sin. A contract of association between Couillard and the Hospital nuns is set aside, on the ground that the nuns are "persons who are not qualified to engage in the trade." On April 1, the habitants of Cap Rouge are "summoned before Monsieur the Governor, to answer for having refused to provide the blessed bread for the parish church of Quebec;" they accept his proposal, that hereafter they "pay a few écus every year to the church, for supplying the blessed bread." On the twenty-third, all the Frenchmen of the Onondaga settlement arrive at Quebec: the mission is broken up. A month later, Le Moyne returns from the Mohawk country, with envoys from that tribe, who seek the release of the hostages held by the French; this is granted by D'Ailleboust. A few weeks later, an

Iroquois band carry away as prisoners three Frenchmen from Montreal; one of these is Adrien Joliet, a brother of the explorer.

This year, the first ship from France arrives July 11; it brings the new governor, D'Argenson, and a Jesuit, Claude Allouez. On the twenty-eighth, the governor dines with the Jesuits; "he was received by the youths of the country with a little drama in French, Huron, and Algonquin, in our Garden, in the sight of all the people of Quebec." A few days later, the Huron and Algonkin allies pay their respects to the new ruler, and promise obedience to his commands. On the next day, he gives these Indians "a feast of 7 Kettles," and distributes many presents to them, chiefly weapons and ammunition. Various raids by the Iroquois occur during the summer; in September several of these enemies are captured by the French at Three Rivers, and brought to Quebec as hostages. Garakontié, the Onondaga chief, brings back Joliet and another French prisoner, and asks the Jesuits to return with him. They promise to do so when affairs between the French and Iroquois are settled. D'Argenson continues the vigorous policy of his predecessor; he retains most of the Iroquois prisoners, and sends back a few to tell their tribesmen of their detention at Quebec.

This autumn, six Jesuits sail for France. Jeanne Mance, of the Montreal colony, also goes; an effort is made thereupon, to secure the establishment of nuns from the Quebec order at the Montreal hospital.

In November, seven Frenchmen are captured by Mohawks; but envoys from that tribe, meeting them on the way, bring back these men to Three Rivers. They then proceed to Quebec, where they still talk

of peace, and promise to bring hither, next spring, an Oneida who had murdered a Frenchman. D'Argenson promises to send Le Moynes to them in the spring, and releases some of their prisoners, but detains others as hostages.

XCVIII. The *Relation* of 1657-58 is given entire in this volume. It is prefaced by a brief note in which the Paris editor implies the loss (as in previous years) of some of the documents sent him from New France; and mentions the persecutions freshly begun against the Jesuits,—referring to the disastrous ending of their Onondaga mission.

The *Relation* begins with a clear-sighted analysis of the motives and actions of the Iroquois with regard to that mission. A letter from Ragueneau to the provincial describes the forced retreat of the missionaries, who have returned “laden with some spoils wrested from the powers of Hell.” These are “more than five hundred children, and many adults, most of whom died after Baptism.” They have also “restored Faith and renewed piety” among the poor Huron captives. Irritated at the imprisonment of some of their warriors by D'Ailleboust, the Onondagas plot the destruction of the French among them. The latter make their escape, and return to Quebec, arriving there April 23, 1658. The Iroquois are harassing the French settlements, which not only are feeble, but have not dared to attack the enemy, fearing savage vengeance upon the French at Onondaga. The latter, upon reaching Quebec, learn from escaped Huron captives that all the kindness shown to the French by the Onondagas was merely a pretense by those perfidious savages to lure first the French, and afterward the Hurons, into their power,

that they might massacre the former and enslave the latter.

Another letter from Ragueneau, addressed to Le Jeune, gives the particulars of the daring retreat made by the Onondaga colony. Upon learning of the plots against them, they construct boats in which to escape. A great feast is made for their savage hosts; when these, gorged to repletion, are overcome by sleep, the French stealthily depart (March 20), and set out upon their long and dangerous voyage to Quebec. In the rapids of the St. Lawrence, they are almost engulfed, and three men are drowned. After many perils and hardships, they reach Montreal, April 3.

From various letters received, the editor compiles a "journal of what occurred between the French and the Savages." This account begins with an historical sketch of the mission at Onondaga, from its inception in 1655; then follows a resumé of the alternate raids and embassies of the Iroquois, and the dealings of the French with them—mainly a repetition of what has already been narrated thereon in the *Relations* and *Journal des Jésuites*. The writer describes various matters in detail—among them the proceedings of a council held early in January, 1658, with Mohawk envoys to Quebec. They bring letters from Le Moyne, who is wintering in their country. He writes that the Mohawks have sent all their young warriors on hostile expeditions against the Algonkin and Montagnais tribes north of the St. Lawrence; he also relates the sad fate of the Hurons who were carried away from Quebec, who are now reduced to abject slavery by their captors. About this time, secret councils are held in all the Iroquois

tribes, where death is decreed for all the Frenchmen in their country. A friendly chief persuades them to delay the execution of this scheme until their young men return from war; and then he reveals the plot to the Fathers, who accordingly depart in secret for Quebec, as has been already related. Le Moyne quits the Mohawk country, and goes to the Dutch settlements, expecting to go on a Dutch vessel to Quebec; but in May he returns to Montreal with other Mohawk deputies. In June, a band of Oneidas capture and burn to death three Frenchmen. The new governor, D'Argenson, arrives in July. The day after his arrival, when he is about to sit down to dinner, an alarm is given of an Iroquois attack, and he is obliged to sally forth at once with the soldiers. Soon afterward, he conducts a scouting expedition to Lake St. Pierre, but the enemy elude him. As opportunity allows, the Iroquois continue to harass the French settlers; but the governor shows energy and courage in dealing with them.

A chapter of this *Relation* is devoted to an account (mainly by Druillettes) of the great Western region recently explored by Radisson and Groseilliers, with the tribes dwelling therein, and mention of "different routes from Canadas to the North Sea"—information which is derived partly from those two adventurers, partly from Indians who have also traveled westward. Six routes to Hudson Bay (the "North Sea") are here described. Then follows an account of fourteen different tribes dwelling in the region of the great lakes. Most of these are sedentary, and very populous; and they offer a vast field for missionary labors,—all the more urgent, since the hostility of the Iroquois has either limited

or closed the missions thus far conducted in the more eastern regions.

The virtuous life and pious death of a young Huron girl, the first of that tribe who had become a nun, are described by the Mother Superior of the Quebec hospital. A chapter (apparently written by Le Jeune) is devoted to differences in physical and mental constitution, in dress, and in various customs, between the French and the savages.

In the concluding chapter are given, as usual, some items of "news brought by the latest vessel." The retreat of the French from Onondaga was effected so skillfully and silently that the superstitious Iroquois, unable to explain it, regard them as demons, and fear them accordingly. D'Argenson keeps numerous Iroquois hostages in confinement, and refuses to release them unless children from the leading families in those tribes shall be brought to Quebec to be educated and Christianized in the seminaries there. Last, and best of all, the upper Algonkins promise to send down to Quebec a large and valuable shipment of furs, and ask for Jesuits to instruct them in the faith. During the past year, about nine hundred savages have been baptized.

R. G. T.

MADISON, Wis., April, 1899.

XCVI (concluded)

RELATION OF 1656-57

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1658

In Volume XLIII., we presented the first sixteen chapters of this *Relation*, and herewith give the remainder of the document.

[166] CHAPITRE XVII.

DE LA PUBLICATION DE LA FOY AUX IROQUOIS SON-
NONTOUAEHRONNONS.

LE pays de Sonnontoïan beaucoup plus fertile & plus peuplé que les autres Prouinces des Iroquois, contient deux gros bourgs & quantité de bourgades, outre le Bourg des Hurons, appelé de Sainct Michel, qui s'y est refugié, pour euter le malheur commun de leur Nation. Ils y gardent leurs coustumes & leurs façons particulieres, & viuent separément des Iroquois, se contentant d'estre vnis de cœur & d'amitié avec eux. N'ayant pas vn nombre suffisant d'ouuriers pour cultiuer vne vigne si spacieuse, nous nous contentons de leur prescher l'Euangile, quand ils nous apportent leurs presens de ceremonie, & d'alliance, ou quand nous leur portons les nostres. Car aussi-tost que le Pere Chaumont vn peu apres nostre arriuée en ce pays, eut adopté les Oiogoenhronnons [167] pour enfans d'Onnontio, il alla à Sonnontoïan pour adopter ces peuples pour freres, & les faire nos freres en effet par le moyen de la Foy, à laquelle il les vouloit dispofer.

Ayant affemblé tous les Anciens de Gandagan principal bourg de Sonnontoïan, & fait les presens d'alliance à l'ordinaire: Il commença d'expliquer avec vn ton feruent & esleué les veritez principales de l'Euangile, qu'il fcela des trois plus beaux presens qu'il auoit referuez pour cela. Et pour les presser

[166] CHAPTER XVII.

OF THE PREACHING OF THE FAITH TO THE SONNON-
TOUAEHRONNON IROQUOIS.

THE country of Sonnontouan, which is much more fertile and more populous than the other Iroquois Provinces, contains two large villages and a number of small ones, besides the Huron Village called Saint Michel, whose inhabitants sought refuge there to escape the general destruction of their Nation.¹ They retain their own customs and peculiar usages, and live apart from the Iroquois, satisfied to be united with them in good feeling and friendship. As we have not a sufficient number of laborers wherewith to cultivate so extensive a vineyard, we content ourselves with preaching the Gospel to them, when they bring us their presents on ceremonious occasions and in token of alliance, or when we carry ours to them. For, as soon as Father Chaumont, shortly after our arrival in this country, had adopted the Oiogoehronnons [167] as the children of Onnontio, he went to Sonnontouan to adopt those people as his brothers, and to make them really our brothers by means of the Faith, to which he strove to incline them.

Having assembled all the Elders of Gandagan, the principal village of Sonnontouan,² and having bestowed the presents that are usually given as tokens of alliance, he commenced in a fervent and loud

dauantage, moy-mefme, dit-il, ie me donne avec ces prefens pour garand des veritez que ie vous prefche, & fi ma vie que ie vous confacre, ne vous semble pas affez confiderable, ie vous offre celle de tant de François qui m'ont fuiui iufqu'à Gannentaa, pour eftre les témoins de la Foy que ie vous prefche. Ne vous fieriez-vous pas à ces prefens viuans, & à ces braues courages? Et feriez-vous bien affez fimples pour croire qu'une fi lefte troupe eust quitté fon pays natal le plus beau & le plus agreable du monde, & fouffert tant de fatigues, [168] pour porter fi loin vn menfonge? L'euement fit voir que ces Barbares furent touchez par le discours du Pere: Car apres auoir bien deliberé, ils firent refponce qu'ils croioient volontiers, & embrassoient la Foy qu'on auoit la bonte de leur presenter; & prierent avec instance le Pere de s'habituer chez eux, pour les mieux instruire de nos myfteres. Il y en eut vn touché plus viuement que les autres, qui ne voulut pas laiffer partir le Pere, qu'il ne s'en fust fait instruire & baptifer, & qu'il n'eust procuré le mefme bon heur à fa femme. Dieu benit les trauaux de ce Pere des mefmes fucez dans les autres Bourgs.

Annonkenritaoui, qui est le Chef de ces peuples, a voulu les furpasser tous en ferueur, & a esté vn des premiers Chrestiens. Vn chancre qui luy mangeoit la cuiffe l'ayant alitté, le Pere, quoy qu'indisposé, le fut voir, & le conuertit à la Foy, dont il fera fans doute vn grand appuy dans fon pays, puis que Dieu semble ne l'auoir gueri que pour ce deffein d'un mal, que tout le monde croioit incurable.

[169] Entre plusieurs Hurons qui ont là conferué leur Foy dans la captiuité, ce Pere y fit rencontre

tone to explain the principal truths of the Gospel, which he sealed with the three finest presents of all, which he had reserved for this purpose. As a further inducement, he said: "I give myself with these presents as a warranty of the truths that I preach to you; and if my life, which I devote to you, do not seem sufficient for you, I offer you those of so many French who have followed me to Gannentaa, to bear witness to the Faith that I preach to you. Will you not trust those living presents, and such bravery and courage? And will you be simple enough to think that so clever a band of men would have left their native country,—the finest and most agreeable in the world,—and endured such fatigue, [168] in order to bring a falsehood so far?" The event showed that those Barbarians were touched by the Father's discourse. After having maturely deliberated, they replied that they willingly believed and embraced the Faith which we had been kind enough to bring to them, and they earnestly begged the Father to reside with them, in order the better to instruct them in our mysteries. One was more deeply touched than the others; he would not allow the Father to depart before he had been instructed and baptized, and had obtained the same happiness for his wife. God rewards the labors of that Father with the same success in the other Villages.

Annonkenritaoui, who is the Chief of these peoples, was inclined to surpass all in fervor, and was one of the first Christians. A canker that was eating away his thigh compelled him to take to his bed. The Father, although ill himself, went to see him, and converted him to the Faith. He will, doubtless, be a great prop to it in his own country, for God

d'une femme qui avoit conserué toute la ferueur d'une bonne Chrestienne, de laquelle il apprit que les Hurons de l'Isle d'Orleans continuoient dans l'exercice de nostre Religion avec autant de zele que iamais, & qu'un d'eux appellé Iacques Otfaouens avoit estonné par sa constance les Iroquois qui le brusloient, n'obmettant rien de ses prieres ordinaires, & inuoquant incessamment le nom de IESVS dans ses tourmens.

Les Hurons de Sainct Michel ne témoignèrent pas moins de pieté, estant ravis d'aide de reuoir un de leurs chers Pasteurs, & chacun demandant d'abord ou l'absolution pour foy, ou le Baptêmes pour ses enfans. Les vieillards mesme qui auoient mesprisé la lumiere de l'Euangile pendant que leur pays estoit florissant, la recherchoient alors soigneusement, demandant instamment le Baptême: Tant il est vray que l'affliction donne de l'entendement, & que l'aduersité ouure les yeux de ceux que la [170] prosperité auoit aueuglez. Cependant quelques doux que fussent ces fruiets de l'Euangile, le Pere fut obligé de s'enfeurer bien-toist, des affaires plus pressantes l'appellant ailleurs.

Il eut une belle occasion en chemin de se mocquer de la superstition des Infidelles, son guide luy ayant presenté un morceau de bois pour ietter sur deux pierres rondes qu'on rencontre en chemin enuironnées des marques de la superstition de ces pauvres peuples; qui iettent en passant un petit baston sur ces pierres en façon d'hommage, & y adioustent ces paroles Kouë askennon eskatongot, c'est à dire, tien, voilà pour payer mon passage, afin que l'auance en feureté.

seems to have cured him, solely with that design, of a disease which every one considered incurable.

[169] Among the many Hurons who have preserved their Faith in captivity, the Father met a woman who had retained all the fervor of a good Christian. He learned from her that the Hurons from the Island of Orleans continued to practice our Religion as zealously as ever, and that one of them, called Jacques Otsiaouens, had by his constancy astonished the Iroquois who were burning him, omitting not a single one of his usual prayers, and continually invoking the name of JESUS in his tortures.

The Hurons of Saint Michel manifested no less devotion and were delighted to see once more one of their beloved Pastors. Every one at first asked either for absolution for himself, or Baptism for his children. Even the old people, who had despised the light of the Gospel while their country was flourishing, now anxiously sought it, and earnestly asked for Baptism. So true is it that affliction gives understanding, and that adversity opens the eyes of those whom [170] prosperity had blinded. Nevertheless, however sweet those fruits of the Gospel may have been, the Father was soon obliged to deprive himself of them, because more pressing affairs called him elsewhere.

He had a fine opportunity, on the way, of ridiculing the superstition of the Infidels. His guide offered him a piece of wood, to throw upon two round stones which, surrounded by evidences of the superstition of these poor people, are encountered upon the road. It is the custom, in passing, to throw a small stick on the stones by way of homage, and add these words: *Kouë askennon eskatongot*,—that is to say,

Je ne peux omettre la mort de Daud le Moyne, qui doit sembler précieuse aux yeux des gens de bien, comme nous croyons qu'elle l'a été aux yeux de Dieu. C'étoit un jeune-homme de Diepe âgé d'environ vingt ans, que son zèle avoit mis à la fuite du Père dans cette Mission, après s'y être disposé par une confession générale. Un flux de [171] sang qui fit languir long temps son corps, ne put attérir un moment sa dévotion, & il mourut sur le bord du Lac de Tiohero avec une douceur & une résignation de Prédestiné, bénissant Dieu de ce qu'il mouroit sur les terres des Iroquois, & dans l'employ du zèle pour l'augmentation de la Foy. Cette mort n'étoit-elle pas une belle récompense d'une vie employée au salut des Ames, & un effet illustre de la protection de la Sainte Vierge, à laquelle ce jeune homme avoit une dévotion très-particulière?

“ Here is something to pay my passage, that I may proceed in safety.”

I cannot omit to mention the death of David le Moyne, which must appear precious in the eyes of good people, as we believe it did in the eyes of God. He was a young man of Diepe, about twenty years of age, whose zeal had led him to follow the Father to this Mission, after he had prepared for it by a general confession. A bloody flux, [171] which caused his body to waste away for a long time, could not for a moment cool the ardor of his devotion; and he died on the shore of Lake Tiohero, with the gentleness and the resignation of one of the Elect, blessing God that he died in the land of the Iroquois, and in the exercise of his zeal for the advancement of the Faith. Was not that death a glorious reward for a life spent in procuring the salvation of Souls; and a remarkable effect of the protection of the Blessed Virgin, for whom the young man had always had a most particular devotion?

CHAPITRE XVIII.

DE LA PUBLICATION DE LA FOY AUX IROQUOIS ON-
NEIOUTHRONNONS.

ON se preparoit à partir pour le voyage d'On-
neiout, lors qu'on receut nouvelle qu'il n'y
faifoit pas feur, & qu'on y tramoit la mort
des François. Ce bruit estoit fondé sur ce qu'un
guerrier reuenu récemment des Trois Riuieres, où
il auoit tué quelques Hurons par [172] trahison,
receuant des siens reproche de cette action, & quel-
ques-vns luy ayant dit qu'il eust autant valu tuer les
François, puis que l'union estoit si estroitte entre le
François & le Huron, qu'ils ne faisoient qu'une
mesme chose: ce Braue respondit, que s'il ne tenoit
qu'à cela il trouueroit bien le moyen d'en tuer, & que
les Ambassadeurs François ne luy pouroient échapper.

Nous ne laiffafmes pas de passer outre, apres en auoir
deliberé avec les Anciens d'Onnontaghé, qui deuoient
auoir part à l'Ambassade. Les Peres Chaumont &
Menart accompagnez de deux François, furent ceux
qui entreprirent ce voyage.

Leur premier giste fut dans vne forest, où le Capi-
taine harangua toute la bande à l'ordinaire. Ah mes
freres, disoit-il, que vous estes las! que de peine de
marcher sur la neige, sur la glace & dans l'eau!
Mais, courage, ne nous plaignons pas de ce trauail,
puis que nous l'entreprenons pour vne si belle cause.
Demons qui habitez ces forests, gardez-vous de nuire

CHAPTER XVIII.

OF THE PREACHING OF THE FAITH TO THE ONNEIOUT-
HRONNON IROQUOIS.

WE were preparing to start on the journey to Onneiout, when we received word that it was not safe to go there, and that plots were being laid to kill the French. The following was the foundation of this rumor. A warrior, but recently returned from Three Rivers where he had treacherously killed some Hurons, [172] was reproached with that deed by his people. Some said that he might as well have killed the French, because the Frenchman and the Huron were so closely allied that they were but one and the same; thereupon, the Brave replied that, if that were all, he would soon find means to kill some, and that the French Ambassadors could not escape him.

Nevertheless, we proceeded on our way, after deliberating on the matter with the Elders of Onnontaghé who were to form part of the Embassy. Fathers Chaumont and Menart, accompanied by two Frenchmen, were those who undertook the journey.

Their first halting-place was in a forest, where the Captain harangued his band as usual. "Ah, my brothers," he said, "how weary you are! What trouble to walk over the snow, over the ice, and through the water! But courage; let us not complain of the work, since we have undertaken it in so good a cause. Ye Demons who dwell in these

à aucun de ceux qui compoſent cette Ambaffade. Et vous Arbres [173] chargez d'années, & que la vieilleſſe doit bien-toſt ietter par terre, ſuſpendez voſtre cheute, & n'envelopez pas dans voſtre ruïne ceux qui vont empêcher la ruïne des Prouinces & des Nations. Il fit auſſi vne harangue de complimens aux femmes qui portoient les prouiſions du voyage, loüant leur courage & leur conſtance.

A leur arriuée au Bourg apres les harangues & les complimens de part & d'autre, on les fit entrer dans les cabanes qui leur auoient eſté deſtinées; où on leur dit d'abord, que l'Onnonhouaroya, qui eſt vne eſpece de Carnuaal parmy ces peuples, empêſchoit qu'on ne peuſt leur preſenter quelque choſe à manger, & qu'on taſcheroit d'abreger cette ceremonie en leur faueur: ce qu'on fit bien-toſt apres, les Anciens ayant obtenu qu'on la remiſt à vn autre temps.

Le premier iour ſe paſſa à receuoir les viſites des anciens Chreſtiens Hurons, & les ciuilités des Onneiouthronnonns, qui repetoient ſouuent ce compliment aux François. O mes Peres que vous [174] auez pris de peine de venir voir vos enfans! Ils firent & receurent ce meſme iour diuers petits preſens de peu d'importance, & qui ne ſe faiſoient qu'entre des particuliers.

Le iour ſuiuant eſtant deſtiné aux preſents ſolenels, le Pere qui portoit la parole, en eſtala vingt, adiouſtant l'explication à chacun, ſur tout aux trois plus beaux, dont l'vn ſe faiſoit pour adopter les Onneiouthronnonns pour enfans d'Onnontio, & les deux autres pour les inſtruire de la Foy. Ce fut à lors que le Pere leur expliqua nos myſteres, les exhortant à reconnoiſtre la belle lumiere de l'Euangile

forests, be careful not to harm those who compose this Embassy. And ye Trees [173] that are laden with years, and that will soon be cast down to the earth by old age, delay your fall, and involve not in your ruin those who go to prevent the ruin of the Provinces and of the Nations." He also addressed a commendatory harangue to the women who carried the provisions for the journey, praising their courage and perseverance.

On their arrival at the Village, after harangues and compliments on both sides, they were taken into the cabins assigned to them. There they were told at first that, because of the Onnonhouaroia, which is a kind of Carnival among those peoples, they could not be offered anything to eat, and that an effort would be made to shorten the ceremony on their account. This was done soon afterward, the Elders obtaining its postponement to another time.

The first day was passed in receiving the visits of the old Huron Christians and the civilities of the Onneiouthronnons, who frequently repeated this compliment to the French: "O my Fathers, what [174] trouble you have taken to come and see your children!" On the same day, they gave and received various small presents of slight importance, such as were only exchanged between individuals.

On the following day, which was set apart for the solemn presents, the Father, who was the spokesman, spread out twenty, giving an explanation of each one, especially of the three finest. One of them was given to adopt the Onneiouthronnons as the children of Onnontio; and the two others, to instruct them in the Faith. Thereupon, the Father explained our mysteries to them, exhorting them to recognize the

qui venoit les éclairer: ce qu'il fit au long, fans estre interrompu; ceux qui parlent dans ces Affemblées, ayant droit de dire tout ce qu'il leur plaist, fans qu'aucun ait droit de les interrompre. Cette semence fut si heureusement receuë, qu'on auoit lieu d'en esperer vne heureufe recolte, si les Anciens d'Onnon-taghé, qui craignoient encore quelque surprife, n'eussent trop pressé le depart des Peres.

Il ayma-mieux toutesfois leur laisser [175] prendre le deuant, que de manquer à baptifer deux vieillards qu'il auoit déjà disposez à recevoir ce Sacrement, qu'il conféra à plusieurs petits enfans avec eux, apres auoir bien payé son escot à son hostesse, en l'instruisant & [en] la confessant.

bright light of the Gospel, that came to enlighten them. This he did at length, without being interrupted; for they who speak in those Assemblies have the right to say all that they please, and no one has the right to interrupt them. This seed was so favorably received that there was reason to hope for a good harvest, had not the Elders of Onnontaghé, who were still fearing some surprise, hastened the Fathers' departure.

He preferred however to let them [175] precede him, rather than not baptize two old men whom he had already prepared for that Sacrament. He administered it at the same time to several little children, after having amply paid his reckoning to his hostess by instructing and confessing her.



CHAPITRE XIX.

DE LA PUBLICATION DE LA FOY AUX IROQUOIS ONNON-
TAGEHRONNONS.

IL fuffiroit, pour faire entendre au Lecteur quels font les progrez de l'Euangile dans cette Nation, chez laquelle est nostre principale Miffion des Iroquois, de dire qu'on y fait l'Office diuin, qu'on y adminiftre les Sacremens, qu'on y pratique les vertus Chrestiennes avec autant de modestie, autant de foin, & autant de ferueur, que dans les Prouinces les plus Catholiques & les plus deuotes de l'Europe. Plus de deux cents baptifez en peu de temps, entre lesquels il y en a cinq des plus confiderables [176] de cette nation, font les pierres-viues qui compofent les premiers fondemens de cette Eglife: en forte que ces peuples font maintenant si éloignez d'auoir honte de l'Euangile, ou de la perfecuter, qu'ils font tous gloire de la fuiure, ou de la defirer; & si l'un ou l'autre des deux Peres emploiez à cette Miffion demande entrant dans les cabannes, qui font les Chrestiens, on luy refpond qu'il n'y a plus parmy eux que des Chrestiens, depuis que les anciens font deuenus Predicateurs de la Loy Chrestienne; tant l'exemple des premiers des Prouinces & des villes; a de pouuoir fur les esprits, & fur la conduite des peuples.

Pleuft à Dieu que tous ceux qui ont autorité parmi les peuples, éclairez de la lumiere de la Foy, depuis plusieurs fiecles, euffent le mefme zele pour porter à la vertu par leurs exemples, par leurs actions, & par leurs

CHAPTER XIX.

OF THE PREACHING OF THE FAITH TO THE ONNON-
TAGEHRONNON IROQUOIS.

TO enable the Reader to understand the progress that the Gospel has made in this Nation, in whose country our principal Mission among the Iroquois is situated, it is sufficient to say that divine Service is celebrated there; that the Sacraments are administered; that the Christian virtues are practiced there with as much modesty, attention, and fervor as in the most Catholic and most devout Provinces of Europe. Over two hundred persons baptized within a short space of time, among whom are five of the most notable personages [176] of that nation, are the living stones that constitute the first foundation of this Church. These peoples are now so far from being ashamed of the Gospel, or from persecuting it, that they all glory in following or desiring it; and, when one of the two Fathers who labor in this Mission asks, on entering a cabin, who are the Christians, the answer he receives is that there are no longer any but Christians among them, since the elders have become Preachers of the Christian Law. Such is the influence exerted by the example of the leaders of Provinces and cities over the minds and conduct of the people.

Would to God that all who have authority among the nations illumined by the light of the Faith for several centuries, had the same zeal to lead to

discours, ceux au dessus desquels la puissance de Dieu les a éluez! Voici comme s'acquitta de ce deuoir vn des principaux Iroquois dans vne nombreuse assemblée, l'exhortant [177] en ces termes à la pieté.

Courage, mes neveux, courage: croyons tous, qu'il n'y ait pas vn Infidele parmy nous: & puis qu'il ne faut que quitter le peché pour estre bon Chrestien, il faut cesser, ieunes hommes, de vous demarier; il ne faut plus, ieunes femmes, fausser la foy à vos maris. Qu'on n'entende plus parmy nous parler de larcins, plus de meurtres, plus de sacrileges. Ah que nostre bonheur seroit grand, si nous auions banni de nostre pays tous ces vices, qui nous ont consommé si grand nombre de guerriers, & qui nous ont fait vne plus cruelle guerre que tous nos autres ennemis! Croyons donc mes neveux, mais croyons tout de bon, puis qu'il n'y a que la Foy, qui puisse nous faire heureux en cette vie & en l'autre. Ce genereux Chrestien fut escouté avec vne attention merueilleuse, en forte que son discours ne fut interrompu que par des acclamations, par lesquelles ses auditeurs temoignoient leur approbation vniuerselle.

Les femmes ayant beaucoup d'autorité parmi ces peuples, leur vertu [178] y fait d'autant plus de fruit qu'autre-part, & leur exemple en trouent d'autant plus d'imitateurs. La sainte mort de Madeleine Tiotonharafon, precedée de la profession de Foy qu'elle auoit esté faire à Kebec, en a esté vne heureuse preuve: puis qu'ayant méprisé dans sa maladie les discours de ceux qui luy vouloient persuader de quitter nostre Religion pour guerir, & ayant conserué iusqu'au dernier soupir cette Foy, à laquelle on attribuoit sa mort, son fils, sa mere, ses oncles, & ses tantes conuerties

virtue by their examples, deeds, and words those over whom the power of God has placed them. Observe how one of the leading Iroquois acquitted himself of that duty at a numerous gathering, whom he exhorted [177] to piety in the following words:

“Courage, my nephews, courage! Let us all believe; let there not be a single Infidel among us. And, since all that is needed to be a good Christian is to give up sin, you, young men, must cease to divorce yourselves; and you, young women, must no longer be unfaithful to your husbands. Let us hear no longer of larceny, of murder, or of sacrilege among us. Ah, how great would our happiness be, if we had banished from our country all those vices that have destroyed so many warriors, and have waged a more cruel war against us than all our other enemies! Let us therefore believe, my nephews, but let us believe in earnest; for Faith alone can make us happy in this life and in the next.” That noble Christian was listened to with marvelous attention, and his discourse was interrupted only by acclamations, by which his auditors manifested their full approval.

The women have great authority among these peoples; their virtue [178] produces greater fruit, and their example finds more imitators, than elsewhere. The saintly death of Madeleine Tiotonharason, preceded by her profession of Faith, which she went to make at Kebec, was a happy proof of this. During her illness, she refused to listen to the discourses of those who tried to induce her to abandon our Religion, in order to be cured; and she retained to her last breath that Faith, to which her death was attributed. In consequence, her mother, her uncles and aunts,—who were converted shortly

vn peu deuant leur decez, dans vne extreme vieillesse, & plusieurs autres de ses proches ont fuiui son exemple mourans peu de temps apres elle, avec le mesme zele pour la Foy, les mesmes tendresses pour le ciel, & le mesme mépris de la mort & de la superstition.

L'empreffement, les cris, & les larmes avec lesquelles les petits enfans obligent leurs meres de les mener ou de les porter à la Chapelle, pour y faire leurs prieres, nous font assez voir que le Royaume des cieux est pour les enfans, & que Dieu tire sa gloire de ces petites [179] creatures, aussi bien que de ceux qui sont dans des âges plus auancez.

Il n'y à personne qui ne doie estre touché de ce que mande vn des deux Peres qui trauaillent à Onnon-taghé. Voicy les termes de sa Lettre. La bonne Chrestienne Huronne dont ie vous mandé hier la mort, ayant laissé au berceau vn enfant de trois ou quatre mois, que nous auions baptisé dans nostre Chapelle; nous n'auons peu empescher qu'on ne l'enterrast tout vif avec le corps mort de sa mere, par vn motif de compassion trop ordinaire à nos Sauuages, qui aiment mieux faire mourir tout d'vn coup vn enfant à la mammelle, que de luy laisser traifner vne vie languissante & miserable apres la mort de sa mere, qui feule luy doit seruir de nourrice. On a eu plus de compassion de l'enfant d'vne autre Chrestienne captiue, morte depuis quelque temps: car on l'a nourri depuis, en forte neantmoins qu'il est tombé en chart[r]e, ayant trop tost esté priué du lait de sa mere. Ce pauvre petit predestiné donne tous les marques possibles de ioye quand il me voit: on [180] diroit à luy voir ioindre les mains, quand on l'exhorte à prier Dieu, qu'il dit de cœur les prieres qu'il ne

before their deaths, in extreme old age,—and several of her other relatives, followed her example, dying a short time after her in the same zeal for the Faith, the same love for heaven, and the same contempt for death and for superstition.

The eagerness, the cries, and the tears with which the little children beg their mothers to take or carry them to the Chapel, that they may say their prayers there, show us sufficiently that the Kingdom of heaven is for children, and that God derives his glory from those little [179] creatures, as well as from those who are more advanced in years.

There is no one who would not be touched by the information sent us by one of the two Fathers who labor at Onnontaghé. Here are the words of his Letter: “ The good Christian Huron woman of whose death I informed you yesterday left in the cradle a child three or four months old, whom we had baptized in our Chapel. In spite of our efforts, he was buried alive with the dead body of his mother, through a motive of compassion which is only too common among our Savages: they prefer to put an infant at the breast to death at once, rather than allow it to drag on a languishing and miserable life after the death of its mother, who alone can nurse it. They had more pity on the child of another Christian captive, who died some time ago. He has been fed since then, but has been attacked with consumption of the bowels, having been deprived too soon of his mother’s milk. This poor little predestined child betrays every possible manifestation of joy whenever he sees me; one [180] would say, on seeing him clasp his hands when he is exhorted to pray to God, that he says in his heart the prayers that his lips cannot

peut encore dire de bouche: luy voyāt vn iour donner vne espece de consentement des yeux & des levres, pendant que ie l'exhortois à prendre le chemin du ciel, pour y fuiure fa mere; ie me persuadé facilement qu'il auoit quelque chose pardeffus la portée de son âge, & que comme il pouuoit conceuoir ce que ie luy difois, il pouroit aussi reconnoistre & inuoyer son Sauueur: Ce fut pourquoy ie luy dis, Charles, prions Dieu ensemble, repetez avec moy ces paroles; IESVS ayez pitié de moy, & me faites aller au ciel. Mais que ie fus rauy d'oüir cet innocent encore à la mamelle, qui n'auoit iamais parlé auparauant, repeter intelligiblement ces mots, *IESVS ayez pitié de moy*, & acheuer le reste en beguayant du mieux qu'il pouuoit. Que cet enfant moribond me sembloit heureux, quand ie le comparois avec tant d'autres enfans nais dans la foie, dont les premieres paroles font fouuent les blasphemés, & les mots infames qu'ils ont [181] ouy de la bouche de leurs parens ou de leurs domestiques!

Ceux qui ont veu dans les Relations des années passées, qu'elle estoit la ferueur de la Congregation, erigée pour les Hurons de l'Isle-d'Orleans, admiroient ce fruit de plusieurs années de travaux: mais personne n'eust osé esperer que le semblable se peust faire en peu de temps parmi les Iroquois. Dieu a commencé d'operer cette merueille, nous donnant de la facilité à establir trois Congregations, entre lesquelles nous voyons naistre la saincte emulation que nous y souhaittions, les faisant des trois Nations differentes, des Hurons, de la Nation neutre, & des Iroquois. Ceux qui y ont esté admis qui font tous des plus anciens & de probité connuë, firent paroistre

yet utter. I observed him one day expressing a sort of content with his eyes and his lips, while I exhorted him to take the road to heaven, that he might follow his mother thither. I easily became convinced that there was something in him beyond the usual capacity of his age; and that, as he could understand what I said to him, he might also acknowledge and invoke his Savior. Therefore, I said to him: 'Charles, let us pray to God together; repeat these words with me: "JESUS, have pity on me, and make me go to heaven."' But how delighted I was to hear that innocent babe, still at the breast, who had never spoken before, repeat intelligibly the words, *JESUS, have pity on me*, and complete the remainder by lisping it as well as he could! How happy that dying child seemed to me, when I compared him with so many children born in silk, whose first utterances are often blasphemies and infamous words, which they have [181] heard from the mouths of their parents or their servants!"

Those who have seen in the Relations of the past years what fervor existed in the Congregation established for the Hurons of the Island of Orleans, admired that result of the labors of several years; but no one could have ventured to hope that the same could be done in a short time among the Iroquois. God began to work this marvel by enabling us to establish three Congregations — among three different Nations, the Hurons, the neutral Nation, and the Iroquois; and we observe in them the birth of that holy emulation which we wished to obtain when organizing them. Those who have been admitted to it, who are all among the oldest and of known probity, manifested their fervor on Palm

leur ferueur dès le iour des Rameaux de l'année 1657. qui fut celuy de leur premiere Assemblée; se trouuant tous dans la Chapelle vne heure auant le iour, & y recitant publiquement le Chapellet deuant qu'on commençast la Meffe.

Enfin pour iuger des heureux progres [182] de la Foy dans la nouvelle Eglise d'Onnontaghé, il ne faut que sçauoir qu'il n'y a dans Onnontaghé aucune famille qui ne nous reçoie avec ioye, & ne se plaife à nous oïr parler de nos mysteres: Qu'aucun des Anciens ne s'oppose ouuertement à la Foy. Qu'il n'y à aucun esclau pauvre ou estranger qui ne se fasse instruire: Qu'il y a fort peu d'enfans dans le bourg qui ne sçachent le Catechisme: Que les calomnies n'ont pas empesché que la plus part de ceux qui sont morts n'ayent profité de nos soins mourât dans le Christianisme: Que dans vne grande mortalité qui a esté dans le pays depuis que nous y sommes, d'un grand nombre d'enfans qui en ont esté enleuez, il n'en est mort que deux sans Baptesme: Que nous auons le bon-heur d'auoir mis dans le ciel, depuis que nous sommes icy des Ames de plus de douze fortes de Nations: Enfin qu'il n'y a point de cabane dont on ne vienne tous les iours prier à la Chapelle, & qu'il n'y a presque perfonne qui n'ait quelque connoissance des articles de nostre Foy, & quelque disposition au Baptesme.

[183] Ces fruitcs de l'Euangile qui surpassent tout ce qu'on en peut exprimer, n'auroient peut-estre pas esté moindres parmy les autres Nations Iroquoises, si nous eussions pû nous transporter en mesme temps en diuers lieux, ou si nous eussions eu le secours de bons ouuriers Euangeliques que nous espérons.

Sunday of the year 1657, which was the day of their first Meeting; they all assembled in the Chapel an hour before daylight, and publicly recited the Rosary before Mass began.

Finally, to judge of the successful progress [182] of the Faith in the new Church at Onnontaghé, it is sufficient to know that there is not a single family in Onnontaghé which does not welcome us with joy, and is not pleased to hear us speak of our mysteries; that not one of the Elders openly opposes the Faith; that there is not a poor slave or stranger who does not receive instruction; that there are very few children in the village who do not know the Catechism; that, in spite of calumnies, the majority of those who departed this life were benefited by our care, and died in the Christian faith; that, while a great mortality has prevailed in the country since we have been here, in which very many children were carried off, two only died without Baptism; that we have the happiness of having sent to heaven since we have been here the Souls of men, of more than twelve different Nations. In fine, there is not a cabin without one or more inmates who come every day to pray in the Chapel; and there is hardly a single person who has not some knowledge of the articles of our Faith, and some inclination toward Baptism.

[183] These fruits of the Gospel, which surpass all that can be said of them, would perhaps not have been less among the other Iroquois Nations, if we had been able to transport ourselves at the same time to various places, or if we had had the assistance of the good Gospel laborers whom we hope for.

CHAPITRE XX.

DES NOUVELLES ESPERANCES DU PROGREG DE LA FOY
DANS LES MISSIONS DE LA NOUVELLE-FRANCE

VNE recolte si abondante faite en si peu de temps, par vn si petit nombre d'ouuriers, suffiroit pour donner lieu d'en esperer vne beaucoup plus grande, les dispositions de la Foy estant déjà dans les esprits de tous ces peuples, & le nombre de ceux qui y trauailleront deuant croistre dans peu de temps, ainsi que nous l'esperons; leur ayant déjà préparé vn Dictionnaire Iroquois pour leur rendre la langue plus facile.

[184] Il n'y a rien qui gagne & rauiffe dauantage en admiration les Sauuages, que le zele, qui a fait quitter à vn bon nombre de François les commoditez & les douceurs de la France, pour embrasser leurs miseres, & s'abandonner à leur merci. Le peu de crainte que nous témoignons leur entendant dire: c'est moy qui ay massacré vne telle Robbe-noire, c'est moy qui ay bruslé cette autre, leur fait prendre vne idée auantageuse des veritez que nous annonçons, & qui nous font ainsi mépriser les dangers de la mort & des supplices.

Il y a fort peu de nos Sauuages qui aillent à Kebec qui n'en reuiennent avec plus d'estime & d'affection pour nos mysteres, & avec vn desir de se faire instruire, & d'embrasser la Foy, experimentant à ce qu'ils difent des sentimens tout contraires quand ils

CHAPTER XX.

OF THE FRESH HOPES FOR THE PROGRESS OF THE FAITH
IN THE MISSIONS OF NEW FRANCE.

SO abundant a harvest, gathered in so short a time by so small a number of laborers, would suffice to lead us to hope for a still more abundant one, because the minds of all those peoples are already disposed toward the Faith. Moreover, the number of those who work there is shortly to be increased, as we hope; and we have already prepared for them an Iroquois Dictionary, to facilitate their learning the language.

[184] There is nothing that wins the Savages or excites their admiration more than the zeal which has caused a good many French to abandon the conveniences and comforts of France, to undergo the hardships of their own existence, and to abandon themselves to their mercy. The little fear that we manifest when we hear them say, "It is I who killed such a black Gown," "It is I who burned that other," gives them a favorable impression of the truths that we preach and that cause us so to despise the dangers of death and of torture.

Very few of our Savages come back from Kebec without greater esteem and affection for our mysteries, and without a desire to be instructed and to embrace the Faith; they say that they experience quite different feelings when they return from the Dutch settlements. But, without going so far, the

reuiennent des habitations des Hollandois. Mais fans aller si loin: la pieté qui regne ici parmi les François, qui nous y ont accompagné, a donné de la pieté & de l'inclination pour la Foy à plusieurs Iroquois, qui nous l'ont depuis auoüé: en forte [185] qu'une bonne Chrestienne disoit il y a peu de temps: quel contentement deuous-nous esperer dans le ciel de la veüe de Dieu & des Bien-heureux, puis que nous ressentons tant de ioye, voyant la pieté des François!

Nostre situation au centre de ces Nations est fort aduantageuse pour la conuersion des Sauuages, tant à cause des Missions qui se peuuent facilement faire de là dans les Prouinces voisines, qu'à cause du grand abord de passans, qui rendent incessamment ce lieu fort peuplé. Ceux qui n'ont pas encore la hardiesse de se declarer Chrestiens chez eux, y viennent faire leur apprentissage des vertus & des deuoirs d'un Chrestien, ils ne manquent pas de moyens pour le bien faire; puis qu'on y fait tous les iours le Catechisme commun à tout le monde, les prieres, les ceremonies de l'Eglise, les Instructions publiques; & on y presche les Festes en Iroquois.

Il y a de bons Hurons qui viennent en ce lieu de trente & de quarante lieuës loing pour se renouveler, & reprendre leur ancien esprit de ferueur, tant par [186] les instructions qu'ils y reçoient, que par l'exemple des François & des Iroquois conuertis. Il y en a mesme qui s'y arrestent le plus long-temps qu'ils peuuent, pour auoir part à nos aumosnes spirituelles & corporelles; du nombre desquels sont de pauures esclaves, dont la Foy a esté bien éprouuée par les miseres qu'ils ont souffertes; qui esperent que la liberalité & la charité des François fera assez

piety that prevails among the French who have accompanied us hither has inspired devotion and inclination toward the Faith in many Iroquois. They have since admitted it to us; [185] and a good Christian woman said recently: "What satisfaction must we not hope to enjoy in heaven at the sight of God and the Blessed, if we feel such joy in seeing the piety of the French!"

Our situation in the center of these Nations is a most advantageous one with respect to the conversion of the Savages,—both because the Missions can easily be extended thence into the neighboring Provinces, and because a great number of travelers constantly make this place very populous. Those who have not yet had the courage to declare themselves Christians at their homes come here to serve their apprenticeship in the virtues and duties of a Christian. They are certain to find opportunities for doing it properly; Catechism is taught here every day to all in common; the prayers are recited; the ceremonies of the Church are solemnized; public Instructions are given; and, on Feast-days, sermons are preached in Iroquois.

There are good Hurons who come here from a distance of thirty or forty leagues, to be regenerated and to resume their former spirit of fervor,—both through [186] the instructions that they receive, and through the examples of the French and of the converted Iroquois. Some even remain as long as they can, to share in our spiritual and material alms. Among the latter are many poor slaves, whose Faith has been sorely tried by the misery that they have endured, and who hope that the liberality and charity of the French will be strong enough to burst the

forte pour rompre les liens de leur esclavage. Nous les assistons le mieux qu'il nous est possible, en attendant qu'on leur procure ce bon heur; en forte qu'avec l'entretien d'un bon nombre de François, qui nous ont accompagné dans ce pays, nous foulageons la misere de tous ces pauvres miserables, tenant pour ainsi dire table ouverte aux Sauvages. Nous auons tout fuiet de reconnoître que c'est la seule liberalité de Dieu, qui nous donne le moyen de faire paroître la nostre, & attirer les Sauvages à la Foy par ces aumosnes, puis que nous n'auons apporté aucunes subsistances dans ce pays, où nous ne possedons pas encore vn poulice [187] de terre qui soit en estat de nous nourrir. Si nous pouuions nous habituer dans le pays des Sonnontouachronnons, qui nous en sollicitent, & y vser de la mesme liberalité, nous auriõs tout fuiet d'esperer que tous les Sauvages, non seulement de cette Nation, mais aussi de toutes les autres contrées circonuoisines donneroient bien-toft les mains aux veritez de l'Euangile, la voyant publiée avec cet éclat. Nous irions par ce moyen establir la Croix de IESVS-CHRIST en d'autres pays au delà de ceux des Iroquois, & parmy des Nations; qui semblent nous tendre les bras, & nous inuiter à leur aller aussi rompre & distribuer le pain de vie.

Car nos Iroquois ont découuert au delà de la Nation du Chat, d'autres Nations nombreuses, qui parlent la langue Algonquine. Il y a plus de trente bourgs qui n'ont iamais eu connoissance des Europeans, & qui ne se feruent encore que de haches & de cousteaux de pierre, & des autres choses dont vsoient les Sauvages auant leur commerce avec les François. Puis que [188] les Iroquois leur vont

bonds of their slavery. We assist them to the best of our ability, until such time as we can procure them that happiness. Thus, in addition to the maintenance of a large number of French who have accompanied us to this country, we relieve the wants of all these poor wretches,—keeping, as it were, open house for the Savages. We have every reason to acknowledge that it is solely the liberality of God which enables us to manifest our own, and to attract the Savages to the Faith by those alms; for we have brought no means of subsistence with us to this country, and do not yet possess an inch [187] of soil therein capable of supporting us. If we could settle in the land of the Sonnontouaehronnons, who urge us to do so, and could display the same liberality, we would have every reason to hope that all the Savages, not only of that Nation but also of all the surrounding countries, would soon submit to the truths of the Gospel, when they should see it published with such éclat. Thus, we would be enabled to go and establish the Cross of JESUS CHRIST in other countries beyond those of the Iroquois, and among Nations who seem to hold out their arms to us, and to invite us to go and break and distribute the bread of life to them.

For our Iroquois have discovered, beyond the Cat Nation, other and numerous Nations who speak the Algonquin language. There are more than thirty villages whose inhabitants have never had any knowledge of Europeans; they still use only stone hatchets and knives, and the other things that these Savages used before they began to trade with the French. Since [188] the Iroquois carry fire and war thither, why should not we carry to them the fire

porter le feu & la guerre, pourquoy n'irions nous pas leur porter le feu & la paix que IESVS-CHRIST a apporté au monde? Nous esperons le secours necessaire pour ces entreprises, pour lesquelles nous serions heureux de pouoir resprendre nostre sang iusqu'à la derniere goutte, & vser nostre vie iusqu'au dernier soupir. Nous auons lieu d'esperer que la France ne manquera pas de nous fournir les moyens d'executer ces desseins, & de nous ayder à accomplir de si glorieuses expeditions; puis qu'on doit attendre d'un Royaume tres-Christien, tout le zele possible pour l'accroissement de la Foy & de la Chrestienté.

and the peace that JESUS CHRIST has brought into the world? We hope for the assistance needed for these undertakings, for which we would gladly shed our blood to the last drop, and spend our lives to the last breath. We have reason to hope that France will not fail to supply us with the means necessary for carrying out these designs, and to aid us in accomplishing such glorious expeditions; for we may expect, from a most Christian Kingdom, all possible zeal for the spread of the Faith and of Christianity.

[189] CHAPITRE XXI.

LETTRE ESCRITE AU R.P. LOUYS CELLOT PROUINCIAL
DE LA COMPAGNIE DE IESVS DE LA PROUINCE
DE FRANCE, PAR LE P. FRANÇOIS LE
MERCIER DE LA MESME COMPAGNIE.

LA faincte curiosité du Lecteur aura beaucoup de satisfaction voyant vne Lettre qui ne pût estre imprimée l'année passée, parce qu'elle fut receuë trop tard, auffi bien que les Memoires dont les premiers Chapitres de cette Relation ont esté tirez. Le Pere qui estoit alors superieur de ces Missions escriuit cette Lettre de Montreal, y passant pour aller aux pays des Iroquois.

MON R. P.

Pax Christi,

Après auoir dresseé tous nos vœux au Ciel pour implorer son ayde, nous auons recours à vostre R. pour luy demander sa faincte benediction, auant que de nous embarquer dans la plus dangereuse, [190] mais auffi la plus glorieuse de toutes les entreprises qu'on puisse faire en ce païs. Nous sommes sur les termes de nostre depart pour aller ramasser le reste du sang du Fils de Dieu parmi des peuples, où nous auons eu le bon-heur de verser le nostre; & leur porter le flambeau de la Foy; quoy qu'ils n'ayent eu iusqu'à present autre dessein que de l'esteindre: c'est pour nous aller establir chez les Iroquois: ie crois tous dire en

[189] CHAPTER XXI.

LETTER WRITTEN TO REVEREND FATHER LOUYS CELLOT, PROVINCIAL OF THE SOCIETY OF JESUS IN THE PROVINCE OF FRANCE, BY FATHER FRANÇOIS LE MERCIER OF THE SAME SOCIETY.

THE Reader's pious curiosity will feel much satisfaction at seeing a Letter that could not be printed last year, because it was received too late, as also were the Memoirs from which the first Chapters of this Relation have been compiled. The Father, who was then superior of those Missions, wrote this Letter from Montreal, through which he passed on his way to the country of the Iroquois.

MY REVEREND FATHER,
Pax Christi.

After addressing all our vows to Heaven to implore its aid, we have recourse to your Reverence to ask your holy blessing, before embarking on the most dangerous [190] and likewise the most glorious enterprise that can be undertaken in this country. We are on the eve of our departure to go and collect what remains of the blood of the Son of God among those peoples, where we have had the happiness of shedding our own and of carrying the light of the Faith to them, although their sole design hitherto has been to extinguish it; that is, we go to establish ourselves among the Iroquois. I think that, in mentioning those Barbarians, I say all that can be said;

nommant ces Barbares, & leur nom seul monstre assez le danger que nous courons, & la gloire qui reuiet à Dieu de l'exécution de ce dessein.

Nous n'ignorons pas que ce sont des Sauvages, qui nous ont mangés avec delices, & beu avec plaisir le sang des Peres de nostre Compagnie, qu'ils en ont encore les mains & les leures teintes, & que les feux dont ils ont rostis leurs membres, ne sont pas tout à fait esteins: nous n'auons pas oublié les embrasemens qu'ils ont allumez dans nos maisons, & la cruauté qu'ils ont exercée sur nos corps, qui en portent encore les marques: Nous sçauons que toute leur [191] politique consiste à sçauoir bien tramer vne trahison, & en courir tous les desseins; que les Nerons & les Diocletians ne se sont pas tant declarez contre les Chrestiens, que ces sanguinaires contre nous; que la Foy seroit à present receuë parmy plusieurs Nations Infideles, s'ils n'eussent pas surpassé en rage & en fureur les plus grands perfecuteurs de IESVS-CHRIST: Nous n'auons encore pû fecher nos larmes, qui baignent nos yeux depuis six ans, quand nous les iettons sur l'estat florissant, ou estoit l'Eglise Huronne auant que ces Tyrans en eussent fappé les fondemens, faisant des Martyrs de ses Pasteurs, & des Saints de la pluspart de ses membres, & n'en laissant que des restes bien pitoyables, qui se sont refugiez sous l'aisle des François, qui est l'vnique azile qui leur est resté dans leur mal-heur: Nous voyons que depuis ce premier debris ils ont tousiours auancé leurs conquestes, & se sont rendus si redoutables dans ce pais, que tout plie sous leurs armes: Ils ont encore la force en main, & peut-estre la trahison au cœur, & nos alliez [192] sont affoiblis & diminuez de telle forte,

for their name alone shows the risk which we run and the glory which will accrue to God from the execution of that design.

We are not ignorant of the fact that these Savages have eaten us with relish and have drunk with pleasure the blood of the Fathers of our Society; that their hands and their lips are still wet with it, and that the fires in which they roasted their limbs are not yet quite extinguished. We have not forgotten the conflagrations that they have kindled to consume our houses, and the cruelty that they have practiced on our bodies, which still bear its marks. We know that their whole [191] policy consists in knowing well how to plot treachery, and to conceal all their plans for it; that no Nero or Diocletian ever declared himself so strongly against the Christians as these bloodthirsty Savages have done against us; and that the Faith would at the present moment be received among many Infidel Nations, had they not surpassed in rage and fury the greatest persecutors of JESUS CHRIST. We have not yet been able to dry the tears in which, for six years, our eyes have been bathed when we cast them upon the flourishing condition of the Huron Church before those Oppressors had sapped its foundations,—making Martyrs of its Pastors, and Saints of most of its members; and leaving but a very pitiful remnant, who have sought refuge under the wing of the French, the only asylum left them in their misfortune. We see that, ever since that first havoc, they have always pushed on their conquests, and have made themselves so redoubtable in this country that everything gives way before their arms. They still have strength in their hands, and perhaps treachery in their hearts; and our allies

qu'à peine en reste-t'il assez pour conferuer les noms de quantité de nations tres nombreuses, & tres considerables. Nonobstant tout cela, nous croyons estre tellement conuaincus de la volonté de Dieu, qui a fait autre-fois ses plus illustres Apostres, de ses plus grands persecuteurs, que nous ne doutons point qu'il n'ouure à present la porte à ses Predicateurs, pour aller planter la foy iufques dās le fein de ses ennemis, triompher de leur barbarie, & changer ces Loups, & ces Tygres, en Agneaux, pour prendre leur place dans le bercail de IESVS-CHRIST.

Ce n'est pas sans fondement que nous conceuons de si belles esperances, les traits de la prouidence Diuine, & les ressorts de sa conduite, qui a fçeu si bien conduire les affaires iufqu'au point où elles font, nous font auoüër qu'on ne peut sans vne extreme lâcheté, manquer aux attentes que Dieu nous fait naistre du costé que nous pensions le moins. Si nous n'auions pas remarqué le doit diuin, dans le commencement, [193] & dans la fuite de cette entreprise, nostre zele nous feroit suspect, & nous pourrions craindre d'agir avec plus de ferueur que de prudence, puis que toutes les apparences humaines semblent combattre nostre resolution. Mais Dieu opere si manifestement dans toute cette affaire, qu'on ne peut douter qu'elle ne soit vn ouurage de sa main, dont l'execution & la gloire luy appartient vniquement. Car quelle puissance autre que la sienne auroit obligé ces peuples enleuz de leurs victoires, non seulement de nous venir rechercher d'une paix dont ils sembloient n'auoir aucun besoin, mais aussi de se mettre sans armes entre nos mains, & de se ietter à nos genoux pour nous coniuurer de les agréer pour nos

[192] are so weakened and so reduced in numbers, that barely enough remain to preserve the names of many very populous and very important nations. Notwithstanding all that, we consider ourselves so convinced of the will of God—who, of old, turned his greatest persecutors into his most illustrious Apostles—that we have no doubt that, at the present time, he opens the door to his Preachers, that they might go and plant the faith in the very heart of his enemies, triumph over their barbarity, change those Wolves and Tigers into Lambs, and bring them into the fold of JESUS CHRIST.

It is not without reason that we conceive such bright hopes. The manifestations of Divine providence and the means employed by its guidance, which has so well directed matters to the point at which they have now arrived, compel us to admit that we cannot, without extreme cowardice, disappoint the expectations that God has caused to arise for us where we least expected them. Had we not observed the finger of God at the outset [193] and in the course of this undertaking, we would have mistrusted our own zeal, and have feared that we were acting with more fervor than prudence; for all human appearances seem to contend against our resolution. But God acts so manifestly, in the whole of this matter, that no one can doubt that it is a work of his hand, the execution and the glory whereof belong solely to him. For what power other than his could force these peoples, inflated with pride on account of their victories, not only to come and seek a peace with us of which they seemed to have no need, but also to place themselves unarmed in our hands, and throw themselves at our feet,—begging us to accept

amis, lors que nous estions si foibles que nous ne pouuions plus les auoir pour ennemis? Il ne tenoit qu'à eux de continuer à massacrer le reste de la Colonie Françoisse, ne trouuant presque point de resistance, ny du costé des François, ny du costé des Sauuages nos Confederez, & neantmoins depuis plus de trois ans, ils nous [194] enuoyent sans cesse des presens & des ambassades pour entrer dans nos esprits & nous solliciter à la paix. Les anciens & les ieunes, les femmes & les enfans se mettent à nostre discretion: ils entrent dans nos forts, agissent confidemment avec nous, & n'épargnent rien pour nous ouurir leur cœur, & nous y faire lire que toutes les poursuites qu'ils font, font autant sinceres que pressantes.

Ils ne se contentent pas de venir chez nous; mais ils nous inuitent depuis long temps d'aller chez eux, & nous font offre de la plus belle terre qu'ils ayent, & qui soit en ce Nouveau monde. Ce n'est ny la necessité de la traitte, ny l'esperance de nostre protection qui les oblige à tout cela, puis qu'ils ont eu iufqu'à present, & ont encore du costé des Hollandois l'un & l'autre bien plus auantageusement qu'ils ne le peuuent esperer des François; mais c'est vn coup de Dieu, qui sans doute a presté l'oreille au sang des Martyrs, qui estant la semence des Chrestiens, en fait germer maintenant sur ces terres, qui en sont arrosées. Car outre que ces plus grands ennemis de la [195] Foy ont fait des presens pour declarer qu'ils vouloient l'embrasser, outre qu'ils ont demandé des Predicateurs pour estre instruits, & qu'ils ont fait profession publique en plein Conseil d'estre Croyans; les Peres de nostre Compagnie qui ont passé cet hyuer chez eux, ont remarqué tant de belles dispositions

them as our friends, when we were so weak that we could no longer withstand them as enemies? They had but to continue, to massacre the remainder of the French Colony, for they met with hardly any resistance either from the French or from the Savages, our Confederates; and, nevertheless, for over three years, they [194] incessantly sent presents and embassies to ingratiate themselves with us, and to solicit us to make peace. Old and young, women and children, place themselves at our mercy; they enter our forts; they act confidently with us, and spare no effort to open their hearts to us, and to make us read therein that all their solicitations are as sincere as they are pressing.

They are not content with coming to us, but for a long time they invite us to go to them, and offer us the finest land that they have, and that is to be found in this New world. Neither the necessities of trade nor the hopes of our protection induce them to do all that; for they have hitherto had and still enjoy both those things with the Dutch, much more advantageously than they can ever hope to do with the French. But it is the act of God; he has, doubtless, lent an ear to the blood of the Martyrs, which is the seed of Christians, and which now causes them to spring up in this land that was watered by it. For, not only have those greatest enemies of the [195] Faith given presents to declare that they wish to embrace it; not only have they asked for Preachers to instruct them, and publicly professed in open Council that they were Believers; but the Fathers of our Society who have passed the last winter with them have also observed so many good dispositions for the planting of a new Church among them,—not

pour y planter vne nouvelle Eglise, non feulement par les choses miraculeuses qui s'y font passées, comme Vostre R. verra dans le Journal, mais aussi par les premisses nombreuses qui en ont esté déjà consacrées au ciel, que c'est avec toute assurance que nous partons pour aller faire rettenir le nom de IESVS-CHRIST dans ces terres, où le Diable a toujours esté le maistre depuis le commencement du monde.

Si ces peuples font tant les empressez pour nous auoir en leur pays, nous n'auons pas moins de passion de quitter le nostre pour aller chez eux; & c'est vne autre marque de la volonté de Dieu, qui dispose toutes choses si à propos, que ie me vois également & agreablement importuné de deux costez bien differents; d'une part des Iroquois qui pressent; de l'autre [196] de nos Peres & Freres qui font instance pour estre de la partie. Le desir des premiers & le zele des autres m'oblige à les contenter tous, & quoy que ceux-là n'ayēt iusqu'à present fait paroistre que de la cruauté, ceux-cy n'ont pour eux que de la tendresse qui leur fait mépriser leur vie, & la prodiguer genereusement pour le salut de ceux qui ont si fouuent tasché de leur donner la mort. Je ne doute pas que Dieu qui gouerne luy mesme son ouurage & inspire cet esprit de ferueur aux Peres de nostre Compagnie qui font en ces contrées, ne le fasse aussi en nos Maisons de France, & n'en porte plusieurs à venir prendre part à de si belles Conquestes, quoy qu'avec des trauaux incroyables, & de tres grands dangers, ou plustost de belles esperances de mourir dans le liët d'honneur. Je m'imagine bien qu'on se iette aux pieds de Vostre R. comme ie vois qu'on embrasse icy les miens pour obtenir la plus grande

only from the miraculous things that have happened there, as Your Reverence will see in the Journal, but also from the numerous first-fruits already consecrated to heaven,—that we depart, with all confidence, to cause the name of JESUS CHRIST to resound in those lands where the Devil has always been master from the beginning of the world.

If those peoples are so anxious to have us in their country, we feel no less eagerness to leave ours, and to go among them. And this is another proof of the will of God, who disposes all things so opportunely that I find myself equally and agreeably importuned from two very different directions,—on one side, by the Iroquois, who urge us; on the other, [196] by our Fathers and Brethren, who eagerly ask to be allowed to join the party. The desire of the former and the zeal of the latter compel me to satisfy them all; and, although the former have hitherto manifested nothing but cruelty, the latter feel only an affection for them, which makes them hold life cheap, and lavish it generously, for the salvation of those who have so often sought to put them to death. I have no doubt that God—who himself governs his work, and who inspires that fervor in the Fathers of our Society who are in these countries—will do likewise in our Houses in France; and will induce many to come and have a share in Conquests so brilliant, although accompanied by incredible labors and very great dangers,—or, rather, by lofty hopes of dying on the field of battle. I can readily imagine that they will cast themselves at the feet of Your Reverence, as I see them here embracing mine, in order to obtain the greatest favor that a member of the society of JESUS can expect to obtain; for he can never hope

grace que puisse esperer vn veritable membre de la compagnie de IESVS, qui n'aura iamais plus d'honneur que de se confommer, pour porter dans la barbarie le nom de son chef & le [197] faire adorer par des Iroquois.

C'est encore vn trait de la prouidence diuine de nous donner maintenant bon nombre de nos Peres qui n'ont pas seulement le courage de s'exposer à tout mais aussi la capacité d'instruire ces Barbares dont la langue aussi bien que de plusieurs autres Nations plus eloignées n'est pas beaucoup differente de celle des Hurons: & c'est ce qui r'anime leur ferueur & donne le courage à des vieillards caffee de glorieux trauaux, de vouloir aller parmi ces peuples vfer le reste de leurs iours avec le mesme zele qu'ils faisoient paroistre il y a quinze ou vingt ans, quand ils trauailloient dans les Missions Huronnes. Il n'est pas iusqu'à ceux de dehors qui ne ressentent en eux des étincelles de cette ardeur, & qui ne s'offrent à mettre la main à vn si bel ourage: & qui voudroit les croire, ou la Nouvelle France seroit presque toute Iroquoise, ou nous n'aurions plus de François que parmy les Iroquois: tant est grand le preiugé qu'on a de la sincerité de ces peuples, qui fait qu'apres auoir bien imploré l'assistance du S. Esprit, & deliberé sur toutes les circonstances [198] de cette paix, il n'y a personne qui puisse raisonnement douter que ce ne soit tout de bon qu'ils font tant d'instance pour l'obtenir.

Il est vray que la pierre d'achoppement qui pouroit arrester nostre dessein, nous vient de la part des Iroquois d'en-bas nommez Anniengehronnons, chez qui nous n'allons pas nous habiter, & qui peuuent

for a greater honor than that of sacrificing himself to carry into barbarism the name of his leader, and [197] to cause him to be adored by the Iroquois.

Divine providence also manifests itself by giving us at this moment a goodly number of our Fathers, who not only have the courage to expose themselves to everything, but also possess the capacity of teaching those Barbarians,—whose language, as well as that of many other Nations still more remote, is not very different from that of the Hurons. It is this that revives their fervor and gives to old men, broken down after glorious labors, the courage to desire to go among those peoples, and to spend the remainder of their lives, with the same zeal that they manifested fifteen or twenty years ago when they labored in the Huron Missions. Even those who do not belong to our body feel in their hearts some sparks of the same ardor, and offer to lend a hand to so grand a work. Were one to believe them, either New France would be almost entirely Iroquois, or we would no longer have any French except among the Iroquois,—so greatly are they convinced of the sincerity of those nations. That is why, after having well implored the assistance of the Holy Ghost and deliberated upon all the circumstances [198] of that peace, there is not a single person who can reasonably doubt that they are earnest in so persistently seeking to obtain it.

It is true that the stumbling-block which might hinder our design lies with the lower Iroquois, called *Anniengehronnons*,³ with whom we do not go to dwell. They may presume that, if we unite ourselves so closely with the four Upper Nations, it will be to place ourselves in a position to fear them no

perfumer que si nous nous lions si estroitement avec les quatre Nations Superieures, ce fera pour nous mettre en estat de ne les plus craindre: mais quand ils s'opposeroient à nostre establissement nous aimons bien mieux les auoir seuls pour ennemis que les quatre Nations ensemble, qui feroient irritées par le refus que nous leur ferions de nostre amitié, & nous feroient ressentir de funestes effets du depot qu'ils auroient de se voir decheus de leurs iustes pretensions, & trompez si manifestement apres de si solemnelles promesses tant de fois reiterées icy & chez eux, d'aller nous establir en leur pays: En sorte qu'un refus ou un delay feroit fuiuy de la ruine totale de cette nouvelle France, laquelle ayant esté reduite aux abois [199] par vne seule Nation, ne pourroit long-temps soustenir l'effort des cinq ensemble, si elles conspiroient contre elle. Le bien de la paix que nous commençons à gouster est si doux & si necessaire pour la publication de la Foy, que quand il y auroit beaucoup de danger, nous nous immolerions volontiers comme des victimes publiques pour coniuurer l'orage qui fondroit infailliblement sur nos François, & pour detourner les miseres qui accompagneroient vne guerre plus dangereuse que celles d'aparauant. Mais quand nous n'aurions pas toutes les assurances morales que Dieu a touché les cœurs des Iroquois, nous nous croirions suffisamment obligez à d'exposer iusques à la derniere goutte de nos sueurs & de nostre sang, voyant qu'en peu de temps qu'on a esté chez eux, on en a desia mis quantité dans le ciel & dans l'Eglise; qu'on y a presché l'Euangile à cinq ou six peuples differents qui s'y trouuent; que plusieurs sçauent déjà les principaux mysteres de

longer. But, even if they should oppose our establishment, we far prefer to have them alone for enemies than the four Nations together; these would become irritated if we refused them our friendship, and — seeing themselves disappointed in their just expectations, and so manifestly deceived after such solemn promises, so frequently reiterated both here and in their country, to go and settle in their land — they would make us experience the baleful effects of that vexation. Thus, a refusal or delay would be followed by the total ruin of this new France, which, after being reduced to extremities [199] by a single Nation, could not long withstand the efforts of the five together, if they conspired against her. The blessing of peace, which we are beginning to enjoy, is so sweet and so necessary for the publication of the Faith that, even if there were great danger, we would willingly immolate ourselves, as public victims, to avert the storm which would inevitably burst upon our French, and to ward off the misfortunes which would accompany a war more dangerous than those that preceded it. But, even if we had not all those moral assurances that God has touched the hearts of the Iroquois, we should consider ourselves sufficiently compelled to devote our sweat and our blood to the last drop. For we see that, during the short time while we have been with them, we have already placed a number of them in heaven and in the Church; that we have preached the Gospel to five or six different nations who are there; that many already know the principal mysteries of our Religion; that their great complaint is that we cannot be everywhere to teach them; and, finally, that it is not to them alone [200] that the Faith will be preached,

nostre Religion; que leur grande plainte est qu'on ne peut estre par tout pour les enseigner; & enfin que ce n'est pas seulement [200] à eux que la Foy se va publier, mais qu'ils font l'entrée & comme le passage pour aller porter la Foy à quantité d'autres Nations qui n'ont iamais eu la connoissance de IESVS-CHRIST, ny de ses Apostres.

Voila l'estat des affaires & les effets de tant de prieres, de mortifications, de ieûnes, d'aumosnes & de bonnes œuures qui se font dans les deux Frances, & qui ont fait eclore vn si beau dessein: mais l'entreprise en estant epineuse & l'execution tres-difficile, nous coniuurons ces saintes Ames de continuer leur ferueur, afin que Dieu continuë ses benedictions sur ce pays. Et pour mon particulier ie prie Vostre R. & tous nos Peres & Freres de sa Prouince de leuer les mains au ciel, pendant que nous allons declarer la guerre à l'Infidelité & liurer le combat au Diable iufque dans le cœur de ses terres. Je suis avec tout le respect & la soumission possible

De Vostre R.

*Le tres humble & tres-obeyssant
serui[t]eur en N. S*

FRANCOIS LE MERCIER
de la Compagnie de Iesus.

*A Mon[t]real ce
6. Iuin 1656.*

but that they are the entrance and, as it were, the passage through which the Faith will be taken to many other Nations who have never had any knowledge of JESUS CHRIST or of his Apostles.

Such is the state of affairs; and such are the effects of so many prayers, mortifications, fasts, alms, and good works, which have been performed in both Frances, and have caused so great a design to be conceived. But, as the undertaking is arduous and difficult of execution, we beg those pious Souls to continue their fervor, so that God may continue to pour his blessings on this country. And, for my part, I beg Your Reverence and all our Fathers and Brethren of your Province to lift your hands to heaven, while we go to declare war against Infidelity, and to fight the Devil in the very heart of his country. I am, with all possible respect and submission,

Your Reverence's

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

*From Montreal, this
6th of June, 1656.*

FRANCOIS LE MERCIER,
of the Society of Jesus.

[201] CHAPITRE XXII.

DERNIERES NOUVELLES DE CE QUI S'EST PASSÉ EN LA
NOUVELLE FRANCE.

IE ne puis differer de faire part de nostre ioye au Lecteur, luy apprenant l'heureuse nouvelle que nous auons receuë par le vaisseau arriué le dernier, lors qu'on traualloit à l'impression du dernier cahier de cette Relation. C'est la conuersion de plus de quatre cens Barbares, pour laquelle Dieu s'est ferui du zele du P. Menard Religieux tres-feruent de nostre Compagnie. Mais comme il n'est point de ioye fans meslange: nous auons receu par la mesme voie vne Lettre qui ne nous donne pas peu d'affliction, nous apprenant la perfidie des Sonnotoueronons, ainsi que vous verrez lisant avec douleur cette mesme Lettre, dont ie n'ay pas creu deuoir differer l'impression à l'année prochaine.

[202] *Du chemin de Kebec à Onontaghé*
ce 9. d'Aouût 1657.

MON R. P.

Pax Christi,

Ie puis dire avec verité, *propter verba labiorum tuorum ego custodiui vias duras.* Depuis nostre depart de Montreal le 26. Iuillet, en compagnie de quinze ou feize Sonnotoerronons, de trente Onnontagheronons, & d'environ cinquâte Chrestiens Hurons tant hommes que femmes & enfans; Le chemin d'Onontaghé a

[201] CHAPTER XXII.

LATEST NEWS OF WHAT HAS OCCURRED IN NEW
FRANCE.

I CANNOT refrain from sharing our joy with the Reader, by telling him the happy news that we have received by the latest ship, while the last sheet of this Relation was being printed. It is the conversion of more than four hundred Barbarians, for which God has made use of the zeal of Father Menard, a very fervent Religious of our Society. But, as there is no bliss without alloy, we have received by the same ship a Letter which causes us no slight affliction; for it informs us of the treachery of the Sonnontoueronons, as you will see with sorrow by reading this same Letter the printing of which I did not deem expedient to defer to next year.

[202] *On the road from Kebec to Onontaghé,
this 9th of August, 1657.*

MY REVEREND FATHER,
Pax Christi.

I can truly say, *Propter verba labiorum tuorum ego custodivi vias duras.* Since our departure from Montreal on the 26th of July, in company with fifteen or sixteen Sonnontoueronons, thirty Onontagheronons, and about fifty Christian Hurons,—men, women, and children,—the road to Onontaghé has

esté semé de croix bien fascheuses pour nous: mais l'obeyffance m'y ayant engagé, i'ay éprouué que IESVS-CHRIST est en la Croix, & qu'il la rend aymable à ceux qui la veulent rechercher. Je conçeus que ie deuois auoir beaucoup de peines en ce voyage par le peu d'affection que ie remarquay d'abord en nos Onontagheronnons pour l'embarquement tant de nos François que des paquets, dont nous fufmes obligez de quitter la plus grande partie à cinq lieuës au deffus de Montreal. I'eus de la peine à trouuer qui voulust [203] m'embarquer moy-mefme, & ie me vis contraint de me ietter dans vn dernier canot abandonné sur le riuage, avec nostre Frere Louis le Boefme, deux François & deux Sauuages, qu'il me fut difficile de gagner: Pour toutes prouisions ie ne pris qu'vn petit sac de farine. Chaque iour i'ay eu de nouvelles difficultez, voyant ou quelques-vns de nos François degradez en chemin, ou des paquets laissez: à quoy il falloit que ie pourueuffe; & n'eust esté nos bons Chrestiens Hurons, qui estoient mon refuge, ie ne trouuois par tout que des froideurs. Nous craignons la rencontre de cent Agnierronnons, qu'on difoit nous attendre à l'entrée du grand Lac des Iroquois, pour se rendre les Maîtres de nos Chrestiens Hurons, & les faire captifs. Je les auois dispozez à tout ce qui pouuoit arriuer de ce costé-là: tous s'estoient confessez, & leur cœur y estoit préparé. Les voyes de Dieu sont adorables, quoy qu'elles nous soient inconnuës. Le malheur de nos Hurons est arriué de la part de nos Onontagheronnons mesmes, aufquels ils s'estoient [204] confiez, & qui leur auoient promis vne fidelité si inuiolable par tant de pourparlers de paix, tant d'ambassades de part & d'autre, & par tant de presents si solemnels.

been sown with crosses that have been very grievous for us. But, as obedience had led me to enter upon it, I found that JESUS CHRIST is on the Cross, and that he makes it agreeable to those who choose to seek it. I foresaw that we were to have a great deal of trouble on that journey, from the reluctance that I remarked, at the outset, on the part of our Onontagherronnons respecting the embarkation both of our French and of the packages, the greater portion of which we were compelled to abandon five leagues above Montreal. I had difficulty in finding some one who would [203] take me on board; and I was compelled to embark in a last canoe, abandoned on the beach, with our Brother Louis le Boesme, two Frenchmen, and two Savages, whom I found it difficult to win over. For all my provisions, I took but a small sack of flour. Every day I experienced fresh difficulties; I found either some of our French stranded on the way, or packages left behind. I had to attend to all this, and, except among our good Christian Hurons, who were my refuge, I met with nothing but a cold reception everywhere. We were afraid of encountering a hundred Agnierronnons, who were said to be waiting for us at the entrance to the great Lake of the Iroquois, to make themselves Masters of our Christian Hurons, and to take them captive. I had prepared them for everything that could happen to them on that score; all had confessed, and their hearts were ready. The ways of God are adorable, although they are hidden from us. The misfortune that befell our Hurons came from the very Onontagherronnons to whom they had [204] confided themselves, and who had promised them such inviolable fidelity in so many parleys for peace,

Le troisième iour de ce mois fur les quatre à cinq heures du soir, nos canots estant arriuez à vne Isle où nous deuions nous arrester, vn Capitaine qui venoit dans le dernier canot, commença le premier Acte de cette Tragedie, fendant d'un coup de hache le derriere de la teste à vne Huronne, parce qu'elle auoit refusé constamment de consentir à son impudicité, en ayant esté sollicitée pendant quatre iours. La nouvelle en estant venuë où nous estions, les Onnontagheronnons se mirent sous les armes, comme s'ils eussent eu volonté de se battre contre les Sonnontouerronnons, pour vanger cet assassinat. Ce Capitaine lascif des Onnontagheronnons fait ranger les Hurons au milieu de ses gens, hommes, femmes & enfants, allant de part & d'autre, comme pour appaiser les esprits. L'allos & ie venois aussi tantost aux vns, tantost aux autres; ayant [205] aduertit nos François de ne point s'engager en toute cette affaire; mais de demeurer paisibles. Ce Capitaine & moy nous auions des desseins bien differents: ie taschois de calmer l'orage, & ce mal-heureux l'excitoit, & y dispoit malicieusement toutes choses, iusqu'à ce qu'enfin le foudre qui auoit causé ce tonnerre, sortit de la nuë où il estoit caché, & tomba sur ces pauvres victimes innocentes qu'on massacra à la veüe des femmes & des enfants: il y eut sept Chrestiens affommez à coups de haches & de cousteaux: les femmes & les enfants furent faits captifs, & on les despoilla de tout leur butin, des Robes de castor, peaux d'Orignac Matachiées, colliers de Pourcelaine, & des aumosnes qu'on leur auoit fait à Kebec: Mes yeux furent contraints de voir ce spectacle d'horreur, & mon cœur en estoit transpercé. Ce fut alors que ie vis combien la Foy a de fortes consolations au milieu des douleurs

in so many embassies from both sides, and by so many and such solemn presents.

On the third day of this month, between four and five o'clock in the evening, our canoes reached an Island where we were to stop. A Captain who was in the last canoe began the first Act of that Tragedy, by splitting from behind, with his hatchet, the head of a Huron woman, because she had persistently refused to consent to his lewdness after having been solicited to it for four days. When the news reached the spot where we were, the Onnontagheronnons stood to their arms, as if they intended to fight the Sonnontouerronnons and avenge that murder. That lascivious Captain of the Onnontagheronnons ranged the Hurons—men, women, and children—amid his people, going from one side to the other as if to calm their minds. I also came and went,—now to one party, now to the other,—after [205] warning our French not to interfere in the matter, but to remain quiet. That Captain and I had very different designs; I endeavored to allay the storm, while that wretch excited it, and maliciously disposed everything for it. But finally the lightning that had caused the thunder shot forth from the cloud in which it lay hidden, and fell on those poor innocent victims, who were massacred before the eyes of the women and children. Seven Christians were killed with hatchets and knives; the women and children were made captives, and were despoiled of all their goods, their beaver Robes, their Ornamented Moose-skins, their collars of Porcelain beads, and the presents that had been given them at Kebec. My eyes were compelled to gaze on this spectacle of horror, and my heart was pierced by it. Then I saw what consolation Faith

les plus ameres. Il n'y eut aucunes de ces pauvres captives qui ne receust avec amour les aduis que ie leur donnois, les faisant refouvenir [206] que Dieu n'auoit pas promis aux Chrestiens les loyes pour cette vie, mais pour l'eternité, & que souffrans en patience les miseres sur terre, nous ferons heureux dans le ciel. Elles offroient à Dieu leurs peines & leurs craintes, le benissant de ce qu'on ne pouuoit pas leur oster la Foy, ny l'esperance qu'elles auoient de mourir. La nuit estant venuë i'assemblay en vn Conseil public les Onnontagheronnons & les Sonntonotieronnons pour leur parler sur ce qui estoit arriué: ie leur declaray hautement que les coups qui estoient tombez sur la teste de nos Hurons, auoient fendu mon cœur, & que ie ne pouuois retenir mes larmes dans vn tel obiet de pitié; qu'vn pere & vne mere ne pouuoient voir leurs enfans massacrez, & reduits en captiuité, sans souffrir dans leurs souffrances; que ie voulois bien qu'ils sceussent que i'auois vn cœur de Pere & des tendresses de mere pour ces pauvres Chrestiens Hurons, que ie conduisois depuis vingt ans, qui auoient de l'amour pour moy, & pour lesquels ie conferuerois vne amitié inuiolable iusqu'à la mort. [207] Oüy, leur disois-ie, tuez-moy, bruslez-moy, & qu'ils vivent, si par ma mort ie les puis resusciter: mais puis que ces souhaits ne peuuent pas auoir d'effect, i'ay trois paroles à vous porter.

La premiere, que vous arrestiés vôte fureur & vostre hache, & que vous ne continuiés pas vostre cruauté sur ceux qui sont restés. C'est desia trop de sang innocent respādu; Dieu qui l'a veu, en tirera vengeance, si vous l'irrités dauantage.

La deuxiême, afin que vous traitiez fauorablement ces pauvres femmes & ces enfans captifs, ne les

gives, in the midst of the bitterest sorrows. There was not one of those poor captive women who did not receive with affection the advice that I gave them,—reminding them [206] that God had not promised to Christians joy in this life, but in eternity; and that, by patiently enduring unhappiness on earth, we shall be happy in heaven. They offered their sorrows and fears to God, blessing him because neither their Faith nor their hope in death could be taken from them. When night came, I assembled the Onnontagheronnons and the Sonnontouerronnons in a public Council, to speak to them about what had happened. I told them openly that the blows that had fallen on the heads of the Hurons had rent my heart, and that I could not restrain my tears at so pitiful a sight; that a father and a mother could not see their children massacred and reduced to slavery without sharing their sufferings. I added that I wished them distinctly to know that I had the heart of a Father and the tenderness of a mother for those poor Christian Hurons, whom I had had under my charge for twenty years, who loved me, and for whom I retained a friendship that could be severed by death alone. [207] “Yes,” I said to them, “kill me, burn me, and let them live, if by my death I can bring them back to life. But, since such wishes are vain, I have three words to carry to you:

“The first is, that you stay your fury and your hatchets, and that you do not continue to vent your cruelty on those who remain. Already too much innocent blood has been shed. God, who has witnessed it, will take vengeance for it if you irritate him any more.

“The second, that you treat kindly those poor

confiderant plus comme vne nation differente de la vostre, mais comme vn mesme peuple avec vous.

La troisiéme, afin que nous continuions nostre voyage, comme si rien n'estoit arriué. L'employay pour cela six milles grains de Porcelaine. Ils me firent responce qu'ils y auroient esgard.

Mais ce Capitaine mal-heureux & perfide eut bien le front de me dire publiquement, que Monsieur le Gouverneur, le P. Mercier & le P. Chaumonot leur auoient donné commiffion de faire ce coup de cruauté: ie luy repartis hautement, [208] que cela estoit faux, & que ces trahifons estoient éloignées de nostre esprit, autant que le ciel de la terre: fur quoy il n'eut point de replique, sinon que ie ne sçauois pas tout ce qu'il sçauoit.

On nous auoit donné secretement aduis que cette nuit là mesme, on deuoit acheuer sur nous le dernier acte de la tragedie: toutes choses y sembloient disposées, & nous y estions préparés: mais il a pleu à Dieu se contenter iusqu'à present, de nostre volonté; ce fera quand il luy plaira: mais nous voyons de tous costés des tempestes qui se preparent, & des orages qui semblent ne deuoir fondre que sur nous. Trop heureux que nos vies soient consommées au seruice de Dieu, & que nous mourions pour sa gloire: car à la vie & à la mort, nous sommes tous à luy.

Je recommande aux prieres de tous nos bons amis cette Eglise captiue, & cette Eglise souffrante, avec les Pasteurs & le troupeau.

M. R. P.

De V. R.

Le tres-humble & obeyffant
seruiteur en N. S.

Paul Ragueneau de la Comp, de IESVS.

captive women and children, and consider them not as a nation different from yours, but as being the same people with you.

“The third, that we continue our journey as if nothing had happened.” I used for this six thousand Porcelain beads. They replied that they would pay heed to what I said.

But that wretched and treacherous Captain had the effrontery to tell me publicly that Monsieur the Governor, Father Mercier, and Father Chaumonot had empowered them to perform that act of cruelty. I loudly replied to him [208] that it was a falsehood, and that such treacheries were as far from our minds as heaven from earth. He had no answer to make except that I did not know all that he knew.

We were secretly informed that on that very night they would finish the last act of the tragedy on our own persons. Everything seemed to be prepared for it, and we were ready; but God has so far been pleased to be content with our willingness. It will come when it pleases him; but we see on all sides tempests gathering and storms that seem as if they would burst only upon us, who are but too happy to spend our lives in the service of God and to die for his glory; for in life and death we belong altogether to him.

I commend to the prayers of all our good friends this captive and suffering Church, with the Pastors and the flock.

My Reverend Father,
Your Reverence's

Very humble and obedient
servant in Our Lord,
Paul Ragueneau, of the Society of JESUS.

[209] EXTRAICT D'VNE AUTRE LETTRE ENUOYÉE PAR
LA MESME VOYE.

JE louë Dieu de ce que V. R. continuë encore dans le foin de nos affaires; mais ie fuis vn peu surpris de ce que vous nous parlez neantmoins d'vn autre air qu'à l'ordinaire. Où est le temps que vous nous escriuiez que nous n'auions rien à craindre, & que Dieu vous enuoyoit dequoy nous fecourir en ce bout du monde? D'où vient que maintenant vous vous plaignez de nos dépenses excessiues? Nous fommes en vn país où les frais font bien plus grands qu'aux Hurons, où nous ne deuons attendre aucun foulagement de ces contrées, parmy des traistres & des fourbes qui font en possession de nous mal-traitter depuis long-temps. C'est vn ramas de captifs amenez de tous costez, qui apres tout font capables d'estre faits enfans de Dieu. I'en ay baptisé pour ma part plus de quatre cens depuis vn an. Nous marchons, la teste [210] leuée au milieu des dangers, au trauers des iniures, des huées, des calomnies, des haches & des couteaux avec lesquels on nous pourfuit assez fouuent pour nous mettre à mort. Nous sommes presque tous les iours à la veille d'estre massacrez. *Quasi morientes, & ecce viuimus.* Et vous nous dites que vous ne sçauriez plus soustenir cette Mission. I'ayme mieux, mon Reuerend Pere, me tenir aux dernieres parolles de vostre Lettre, qui dit qu'apres tout si nous faisons bien de nostre costé, Dieu fera du sien ce qu'il faut. Oüy affeurément il nous fecourra, si nous cherchons sa gloire, si nous exposons nos vies pour l'application de son sang sur ces pauures Ames abandonnées. C'est ce que font icy

[209] EXTRACT FROM ANOTHER LETTER SENT BY THE
SAME SHIP.

PRaise God that Your Reverence still continues in charge of our affairs; but I am somewhat surprised that you should nevertheless speak to us in a different tone than usual. Where is the time when you wrote to us that we had nothing to fear, and that God sent you what was needed to succor us in this extremity of the world? How comes it that you now complain of our excessive expenditure? We are in a country where the expense is much greater than in that of the Hurons; where we can expect no aid from these countries; among treacherous and perfidious people, who have been in the habit of ill-treating us for a long time. Here is a gathering of captives, brought from all parts, who, after all, are capable of being made children of God. I have baptized for my share over four hundred in the past year. We walk with heads [210] erect amid dangers, insults, hootings, calumnies, hatchets, and knives, with which they very often pursue us, with intentions of putting us to death. We are almost daily on the point of being massacred: *Quasi morientes, et ecce vivimus*. And you write to us that you can no longer maintain this Mission. I prefer, my Reverend Father, to abide by the last words of your Letter, which tell us that, after all, if we do well on our side, God will on his part do what is necessary. Yes, assuredly he will succor us if we seek his glory, and if we expose our lives in applying his blood to these poor abandoned Souls. That is what all our Fathers are doing here, with incredible pains and labor. If God, who has brought us into this

tous nos Peres avec des peines & des travaux incroyables. Si Dieu qui nous a amené en cette Barbarie, nous y fait égorger, qu'il soit beny à iamais, c'est IESVS-CHRIST, c'est son Euangile, c'est le falut de ces pauvres Ames qui nous tient & qui nous arreste presque au milieu des flames. Nos yeux sont accoustumez à voir brusler & [211] manger les hommes. Priés Dieu qu'il face des Chrestiens de ces Antropophages & qu'il nous fortifie de plus en plus; & nous le prions de toucher les cœurs de ceux qui l'ayment, afin qu'ils vous aydent à nous secourir.

FIN.

Barbarism, should cause us to be killed, be he praised forever. It is JESUS CHRIST, it is his Gospel, it is the salvation of these poor Souls, that keep us here and stop us almost in the midst of the flames. Our eyes are accustomed to see men burned and [211] eaten. Pray God that he may make Christians of these Cannibals, and that he may strengthen us more and more; and we shall pray him to touch the hearts of those who love him, in order that they may help you to succor us.

END.

XCVII

JOURNAL DES PP. JÉSUITES

en l'année 1658

SOURCE: We follow the original MS., in the library of Laval University, Quebec.

Journal des Pères Jésuites, en l'année
1658.

1658 IANUIER.

1 LE p ptiart fut voir Mr L'abbè. ledit
abbè ne rendit aucun visite.

pont pris.

26 la riuiere fut prise de glace de part
en part deuant quebec

31 Arriua de Montreal La rose avec trois
agnieronons qui portoient des lettres du P le
Moine, et venoient querir leurs prisoniers.

FEBURIER

4 les 3 Iroquois ambassadeurs firent leur
presens au fort en presence de M le Gouu. des
PP et des habitans. 7 pour Onontio. 2 pour
les sauuages. tous ne tendoient qu'a deliurer
les prisoniers.

12 on assembla ledits ambassadeurs. Mr
le gouuerneur Les tança rudement, Leur
declarant qu'ils choisissent la guerre ou le paix
conformement a ce que le pere le Moine
leur auoit dit au païs et escrit au dit sieur
Gouurn. sans leur dire s'il les renuoiroit ou
non.

Les Agnieronons se voyants sans aucune
esperance de retour & voyant que le Conseil

Journal of the Jesuit Fathers, in the year
1658.

1658, JANUARY.

1. FATHER pijart went to see Monsieur The abbé. The abbé did not return any visit.

26. The river was closed by the ice, in front of quebec, from bank to bank.

Bridge formed.

31. La rose arrived from Montreal with three agnieronons, who bore letters from Father le Moine, and came for their prisoners.

FEBRUARY.

4. The 3 Iroquois ambassadors delivered their presents at the fort, in the presence of Monsieur the Governor, of the Fathers, and of the habitans. There were 7 for Onontio, and 2 for the savages. The object of all of them was only the surrender of the prisoners.

12. The same ambassadors were called together. Monsieur the governor sternly rebuked Them; he told Them to choose war or peace, in accordance with what father le Moine had told them in their own country, and had written to the sieur Governor; and he did not let them know whether he would send them back or not.

When the Agnieronons saw that there was no hope of returning, and that the Council

se dissipoit d'Algo. & hurons firent present de deux colliers pour dire 1° Je t assure derechef que ie ne cognois point le meurtrier que i ay appris a Montreal que c estoit le oio-geronon, avec L oiotchronon 2° si tu voulois que deux ou trois de nous allassions assurer nos anciens de l estat de nos affaires tu Verras au printemps Ondesonk et le meurtrier pour te faire satisfaction par auance i essuie le sang dont la terre est Couuerte.

La harangue d'Onōtio fut en ces termes.

harangue d'onontio.

Je pense q3 tu me tiens pour vn enfant, si ie te parle, tu fais semblât de m'escouter, tu t'Imagines q3 tu me tueras quād tu voudras, tout cōme tu fais a vn captif. tu me traictes cōe on traicte vn chien, on luy donne des coups de baston, il crie & s'enfuit, Si on luy presente vn peu de pain il flatte ceux qui l'ont battu; tu tues les frācois, il crie, on m a tué, tu Iettes vn collier en te mocquant, & dis tay toy nous sōmes amys. Sache q3 les frācois n'oublie pas ta perfidie continuelle, il s'en vangera, il ne souffrira plus q3 tu les mesprises. Il n y a qu'vn mot. fay satisfaction, ou nōme le meurtrier; Je ne parleray plus; tu n'es pas hōme, tu ne gardes iamais ta parolle: Je scay bien q3 ton armee est en campagne, toy mesme l'as dict a l'onōtaeronon qui est a mōtreal, et a tes freres qui sont aux 3. Riu. & cependant tu penses

of Algonquains and hurons was about to disperse, they gave a present of two collars to say, 1st: "I assure thee once more that I know not the murderer; that I learned at Montreal that it was the oiogeronon with The oiotchronon." 2nd: "If thou wilt permit two or three of us to go and inform our elders of the state of our affairs, thou shalt See in the spring Ondesonk and the murderer come to give thee satisfaction. I wipe away in advance the blood with which the ground is Covered." 4

Onontio's harangue was in these terms:

"I think that thou considerest me a child. If I speak to thee, thou feignest to listen to me. Thou Imaginest that thou wilt kill me whenever thou likest, as thou dost with a captive. Thou treatest me as one treats a dog; when it is beaten with a stick, it howls and runs away; If it be given a piece of bread, it fawns upon those who have beaten it. Thou killest the frenchman; he cries out: 'I have been killed.' Thou Throwest a collar mockingly, and sayest: 'Be silent; we are friends.' Know that the frenchman never forgets thy continual treachery. He will take revenge for it; he will no longer suffer thee to despise him. There is but one word; make reparation, or name the murderer. I will say no more. Thou art not a man; thou never keep-est thy word. I know very well that thy army is in the field. Thou thyself didst say so to the onontaerronon who is at montreal, and to thy brothers who are at 3 Rivers. And yet thou seekest to beguile me with a collar.

*Onontio's
harangue.*

m'amuser avec vn collier. Le sang de mes freres crie bien fort Si ie ne suis bientost appaisé, ie donneray satisfaction a leurs ames. C'est OndesonK q3 ie voulois veoir, il ne paroît pas, son escriture q3 tu portes, est si vieille q3 ie ne la cognois plus. . . . Tu demâdes qu'on rende les haches, chaudieres a tes gens; as tu rapporté ce q3 tu pillois dans les maisons frâcoises il y a 2. ans &c. Il ny a qu'vn mot fais la guerre ou le Paix, & ne sois plus traistre; Le frâcois ne craint rien quand il a resoleu la guerre.

Tu demandes a l'Algōquain & au huron ce qu'il a dans le cœur; ton frere l'Onōtaeronon a trahy le huron qui s'estoit donne a luy & toy tu venois & viens casser la teste a l'Algōquain; l'vn & l'autre souffre que ie t'aye conserué la vie, c'est qu'ilz m'obiesent; Le collier q3 tu leur as donné leur faisant ceste demande, leur debuoit seruir pour t'estrâgler, s'ilz ne me respectoint.

15. Lesdictz Agneerr. estans prestz a partir receurent 3. presentz d'Onōtio 1^o cest pour la dernier fois q3 ie te parle, tes fourbes et ta perfidie meritoint q3 ie te chassasse, & marchasse sur tes presentz; Va dire a tes Anciens q3 tes gens vienent, & q3 les fers q3 tu leur veois au pieds, sont pour leur tascher de donner de l'esprit, & non pas pour les faire mourir; puisq3 i'en fais autant a mes

The blood of my brothers cries out very loud. If I be not soon appeased, I will give satisfaction to their souls. It is Ondesonk whom I wished to see; he does not appear. His writing that thou bearest is so old that I no longer recognize it. . . . Thou askest that the hatchets and kettles be restored to thy people; hast thou brought back the things that thou didst pillage in the french houses 2 years ago?" etc. "There is but one word: make war or Peace, and be no longer treacherous. The frenchman fears nothing when he is resolved on war.

"Thou askest the Algonquain and the huron what each has in his heart. Thy brother the Onontaeronon betrayed the huron, who had given himself to him; and, as to thee, thou didst and dost now come to break the head of the Algonquain. Both one and the other suffer me to save thy life; it is because they obey me. The collar that thou gavest them in making that request would have been used by them to strangle thee, did they not respect me."

15. The same Agneerronons, when ready to depart, received 3 presents from Onontio. 1st: "I speak to thee for the last time. Thy treachery and perfidy deserve that I should drive thee away, and trample on thy gifts. Go and tell thy Elders that thy people are coming, and that the purpose of the irons which thou sawest on their feet is to give them sense, and not to make them die; for I do as much to my true brothers, the Algonquains and

vrais freres les Algōq. & hurons; Lors q3 quelque fois ilz sont folz.

2. dis a tes anciens, q3 ie veux cognoistre les meurtriers de Mōtreal qu'ilz ouurent les yeux et les oreilles, regardantz vers Mōtreal, tout y est encore couuert de sang qui crie vne pleine satisfaction; contre ceux qui ont troublé toute la terre.

3. Ie veux veoir Ondessonk mesme en persone, ses frères le veulent veoir &c. Eux ont respōdu qu'aussitost q3 l'on pourroit faire des canotz, il viendrait

19 fut marie M Villerè. assista aux nopces P. Vimon parla a Mr l'abbè; ledit sieur vint voir le p Mercier malade.

MARS.

3 4 5 On fit l oraison des 40 heures les trois Iours en nostre Chappelle on exposa le s^t Sacrement a 4 et demie du matin on le serra a 7 heures du soir dimanche on chanta la grande messe il y eut sermon, catechisme vespres en suite & salut a 5 heures. lundy grand Messe en musiq3 cōe dimanche Et salut a 5. heures du soir Mardy grand'Messe salut a 4 heures qui termina Les 40 heures. le concours du peuple fut assez grand et la deuotion.

*Eglise du petit
cap...*

13 Mr le gouverneur alla avec Mr Vignard visiter la cote de beauprè pour voir si on traualloit aux reduits. Mr Vignard deleguè par Mr Labbè benit la place de l'eglise du

hurons, When they are sometimes foolish.”

2nd: “Tell thy elders that I wish to know the Montreal murderers. Let them open their eyes and their ears, and look toward Montreal; everything there is still covered with blood, which cries out for full satisfaction against those who have disturbed the whole earth.”

3rd: “I wish to see Ondessonk himself, in person; his brothers wish to see him,” etc. They replied that he would come as soon as canoes could be made.

19. Monsieur Villerè^s was married. Father Vimont attended the wedding and spoke to Monsieur the abbé. The same sieur came to see father Mercier, who was ill.

MARCH.

3, 4, 5. The 40 hours' devotion was held on these three Days, in our Chapel. The blessed Sacrament was exposed at half past 4 o'clock in the morning, and was put back into the tabernacle at 7 o'clock in the evening. On sunday, high mass was chanted, at which a sermon was preached; then there was catechism, followed by vespers and benediction at 5 o'clock. On monday, high Mass with music as on sunday, With benediction at 5 o'clock in the afternoon. On Tuesday, high Mass, and benediction at 4 o'clock, which concluded The 40 hours. There was a large gathering of people, who showed much devotion.

13. Monsieur the governor went with Monsieur Vignard to visit the cote de beauprè,

Church at the petit cap.

petit cap. le Mr le gouverneur y mit La premiere pierre.

23 vn samedy furent condamez par MM du Conseil lamote et Tieri Chacun a 500fl damende pour auoir vendu au dela du tarif.

*prosne outré de
L. Kaylus.*

31 Mr l abbè dit a son prosne que cestoit pechè mortel de vendre de l eau de vie aux sauuages parcequ ils n'en demandent que pour s'enyrurer. Il auoit dit auparauant que ce n'estoit pas pechè mortel.

contradiction

societé cassée.

31. fut condannè par Mr Chartier le sieur lespinay avec ses associes scauoir les Meres hospitaliers & le contract de societè fut casse a raison qu il estoit fait entre des personnes Incapables de traitter, telles que sont les Religieuses. L histoire de ceste societè est Longue.

AURIL

1 les habitans du cap rouge pour auoir refusè de faire le pain benit a la paroisse de quebec furent appellés deuant Mr le Gouverneur, qui leur conseilla apres auoir Oüi toutes leurs raisons de s accorder au plus tost avec les Marguilliers de la paroisse pour payer quelq3 escus chaque annee comme vne Reconnoissance a la paroisse pour faire le pain benit. a quoy ils s accorderent tous.

18 Teudy St nous fismes le salut a 5 heures & vn quart a la sortie des tenebres de la paroisse. Nous chantasmes le Miserere en

to see whether they were working on the redouts. Monsieur Vignard, who was delegated by Monsieur The abbé, blessed the site of the church at the petit cap; and Monsieur the governor laid Its first stone.

23, saturday. Lamote and Tieri were condemned by the Gentlemen of the Council to pay a fine of 500 livres Each, for having sold goods at a higher price than the tariff.

31. Monsieur the abbé said in his sermon that it was a mortal sin to sell brandy to the savages, because they ask for it only in order to become intoxicated. He had previously said that it was not a mortal sin.

31. Monsieur Chartier condemned the sieur lespinay, with his associates,—to wit, the hospital Mothers,—and the contract of partnership was set aside, because it was entered into by persons who, like the Nuns, are Not qualified to engage in the trade. The history of this partnership is a Long one.

*Violent sermon of
The abbé Kaylus.*

Contradiction.

*Partnership set
aside.*

APRIL.

1. The habitans of cap rouge were summoned before Monsieur the Governor, to answer for having refused to provide the blessed bread for the parish church of quebec. After Hearing all their arguments, he advised them to come to an understanding, as soon as possible, with the Churchwardens of the parish, to pay a few écus every year as an Acknowledgment to the parish church, for supplying the blessed bread; they all agreed to this.

18, Holy Thursday. We celebrated the

faux bourdon puis le Vexilla regis aussy en faux bourdon au bout duquel le P Claude piiart qui estoit en surplis deuant le st Sacrement adiouta. Respice quæsumus et ainsy finit.

l abbé malade.

19 Le fus visiter Mr L abbé malade le P Vimont fut priè de dire la messe a la paroisse le Iour de pasque. le p piiart le Visita le samedy 20.

Pasques.

*Lit. du nom de
Iesus a la fin de
La messe.*

21 le p Vimont fut priè de dire la messe a la paroisse. le mesme Iour fut affiche a la porte de nostre Eglise vn mandat du dit sieur Abbé, qui portoit que tous prestres seculiers & Reguliers Religieux et Religieuses eussent a dire a la fin de la messe iusques a la S^t Iean les litanies du nom de Iesus pour les neces- sites du país.

Mission rompüe.

23 La mission d onontage fut rompue. tous nos pp ff. & francois qui y estoient arri- uerent a quebec sur les 5 heures du soir.

MAY

PP. alba. du peron.

13. Le P Albanel partit avec le P du peron n f Nicolas Charton Et guillaume boiuin & charles panie pour tadoussac

*P. Le Moyne de
retour.*

20 Nous aprismes nouvelle a quebec par les guerriers alguonquins que le Pere simon le moine estoit arrièè aux trois Riuieres avec 3 Agnieronons dont il y en auoit vn ancien. les dits guerriers ont apportes la cheuelure d vn agnieronon qu'ils ont tuez

21 arriua sur le midy le p le Moine avec

benediction at a quarter past 5 o'clock, at the conclusion of the *tenebræ* in the parish church. We sang the *Miserere* in *faux-bourdon*, then the *Vexilla regis*, also in *faux-bourdon*; after which Father Claude pijart, who was in his surplice before the blessed Sacrament, added *Respice quæsumus*, and thus ended the ceremony.

19. I went to visit Monsieur The abbé, who was ill. Father Vimont was requested to say mass in the parish church on easter Sunday. Father pijart Visited him on saturday, the 20th.

The abbé ill.

21. Father Vimont was requested to say mass in the parish church. On the same Day, there was posted on the door of our Church a mandate from the sieur Abbé, to the effect that all the priests, both secular and Regular, and the Religious of both sexes, were to recite after mass until the feast of St. John the litany of the name of Jesus, for the needs of the country.

Easter.

*Litany of the name of
Jesus at the end
of mass.*

23. The mission of onontage was broken up. All our fathers, brethren, and frenchmen who were there arrived at quebec, about 5 o'clock in the evening.

Mission broken up.

MAY.

13. Father Albanel started with Father du peron, our brother Nicolas Charton, guillaume boivin, and charles panie, for tadoussac.

*Fathers albanel, du
peron.*

20. We received news at quebec by the algonquin warriors that Father simon le moine had arrived at three Rivers with 3 Agnieronons, one of whom was an elder.

*Return of Father
Le Moyne.*

trois agnieronons qui le ramenoient & 6 hurons de montreal qui s'estoient defilez de l armee de 200, qui debuoiert aller a tadousac

22 Le dict P. Le Moyne rapporte la voix des Agneerronons qui le 19. Auril en pñce des hollandois les plus considerables de manatte, luy firent 7. P^{ntz} 1^o Ie t'essuye la sueur du front, & les boües de tes souliers.

2. Ie te donne 3. de mes gens, vn de chasq3 nation, pour te remener. mon frere tiendra ma place, cõe toy celle d'onontio, qui ne nous vient pas veoir.

3^o Tu cherches querelle, & ne dis pas q3 c'est moy: Ie t'ay remené Marguery et Tu as dict a l'onōtagherronon, qu'il me tuast.

4^o Ie n'ay rien de tortu en ma pensee, ie veux estre ton Frere: nous gens de conseil te disons, prens garde a ce q3 tu as fait.

5. Que les Algōquains qui sont cause qu'on retient nos nepueux, les laissent aller.

6. Tu ne me mettras pas aux fers, si vne autre fois on te tüe, qu'en peus ie mais?

7. fais cõe le hollandois qui ne se meslent pas des guerres des Loups, &c.

8. vous autres hollandois soyes tesmoings, q3 ie dis au Frâçois, qu'il cõmence le 1^{er}.

Onontio respond

1. Pour graisser les pieds des conducteurs du P. ondesonk. 3. capotz.

2. Ie deslie tes nepueues.

Those warriors brought the scalp of an agnieronon, whom they had killed.

21. About noon, father le Moine came with three agnieronons, who brought him back, and 6 hurons of montreal; these had left the army of 200 who were to go to tadoussac.⁶

22. Father Le Moyne brings back the voice of the Agneerronons, who, on the 19th of April, in the presence of the most notable among the dutch of manatte, gave him 7 Presents. 1st: "I wipe away the sweat from thy brow, and the mud from thy shoes."

2nd: "I give thee 3 of my people, one of each nation, to take thee back. My brother will take my place as thou takest that of onontio, who comes not to see us."

3rd: "Thou seekest a quarrel; and say not that it is I. I brought Marguery back to thee,⁷ and Thou didst tell the onontagherronon to kill me."

4th: "I have nothing crooked in my thoughts. I wish to be thy Brother. We who are men of wisdom say to thee, 'Take heed of what thou hast done.'"

5th: "That the Algonquains, on whose account our nephews are being detained, may let them go."

6th: "Thou shalt not put me in irons. If on another occasion thou be killed, how can I help it?"

7th: "Do like the dutchman, who interferes not in the wars of the Wolves," etc.

8th: "Ye dutch, be witnesses that I tell the Frenchman that he commences the 1st."

3. I'oste la peur aux anciens, qui craignent de venir a nous.

4. Les Algōq. & hurons nous obeissent parfaitem^t, c'est moy qui auoit esté tué a mōtreal, c'est moy qui ay mis aux fers tes nepueux, & non pas ny le huron, ny l'Algōq.

5. Tu es le 1^{er}. a m'agacer, iamais ie n'ay cōmancé la guerre; Lorsq³ d'vne main tu me rendois feu Marguery & Normāuille, de l'autre tu tuois mon frere l'Algōquain.

6. I'oste les brossailles du chemin q³ tiendront les anciens.

7. Ceux de tes nepueux qui demeureront icy, conserueront le feu q³ tu t'y es allumé autrefois.

8. Ie ne parle pas, ta voix est encor perdue avec tes presentz, lorsq³ les anciens viendront icy, ie parleray.

Après la conseil vn des 3. Ambassadeurs diuise vn collier par la moitié, avec l'vne il dict, C'est l'oneistchronon qui t'a tué, c'est vn estourdy il en faict autant quelquefois a moy mesme, qui suis son Pere. avec l'autre, il remercie de ce q³ ses nepueux sont desliés.

25 Les dits Iroquois s'en retournerent dans leur païs.

*galerie du fort se
rompt dur. un
conseil.*

le 22 durant qu'on tenoit Conseil sur la galerie du fort ou se trouuerent Mr le gouverneur les PP. Supr, Mercier Chaumonot Gabriel. Alguonquins Et hurons et Iroquois Ladictte Galerie se rompit par le milieu tout

Onontio replies,—

1st: "To grease the feet of the conductors of Father ondesonk"—3 coats.

2nd: "I unbind thy nephews."

3rd: "I dispel the fear of the elders, who are afraid to come to us."

4th: "The Algonquains and hurons obey us perfectly. It is I who was killed at montreal, it is I who put thy nephews in irons, and it was neither the huron nor the Algonquain."

5th: "Thou art the 1st to irritate me; never have I commenced war. When with one hand thou gavest me back the late Marguery and Normanville, with the other thou didst kill my brother, the Algonquain."

6th: "I remove the brushwood from the road that the elders will take."

7th: "Those of thy nephews who shall remain here will keep up the fire that thou didst formerly kindle here for thyself."

8th: "I speak not; thy voice is still lost with thy presents. When the elders shall come here, I will speak."

After the council, one of the 3 Ambassadors divided a collar in two. With one half he said: "It is the oneioutchronon who has killed thee; he is thoughtless, and sometimes does the same to me, who am his Father."⁸ With the other, he gave thanks that his nephews had been unfettered.

25. The Iroquois returned to their country.

On the 22nd, while the Council was being held on the gallery of the fort, at which were present Monsieur the governor, the Fathers

The gallery of the fort breaks during a council.

le monde tomba sans estre blessè a la reserue de deux ou trois.

IUIN

15 partirent pour la guerre contre L'iroquois 23 hurons dans trois Canots a l'iroquoise.

17 Le bac de montreal arriua a quebec qui porta pour nouvelle que trois francois leudy dernier 13. du susdit mois furent pris par vn Canot de 6 Iroquois a 5 heures du matin a la premiere riuere. Ils s appellent Adrien Ioliet fouquet Christophle.

20 Iour du S^t Sacrement Mr. L abbè porta chez nous en procession le st Sacrement Deux de nos pp le receurent a 200 pas hors de leglise avec 4 enfans en surplis deux tenoient des basins pleins de fleurs dont ils ionchoient le Chemin deux autres portoient lencens pour en fournir aux pp qui encensoient, Le Conduisirent de ceste sorte iusques au balustre Et le reconduisirent Iusque a l eglise de la paroisse.

IUILLET

*Mr d'argenson
arrive.*

Vn p. et 2. ff

11 a 2 heures apres midi motiilla l'ancre deuant quebec le 1^e Vaisseau qui nous donna Mr d'Argenson Gouverneur le pere Claude aloez et deux de Nos ff

13 fut tüee vne femme Montagnaise par les Iroquois dans le champ de Mr de repentigni. deux autres femmes algonquines furent blessees et 2 petite fill[e]s s echapperent.

Superior, Mercier, Chaumonot, and Gabriel, the Algonquins, hurons, and Iroquois, The Gallery broke in the middle. All who were on it fell, but without injury, except to two or three.

JUNE.

15. 23 hurons set out for war against The iroquois in three Canoes, in the iroquois fashion.

17. The montreal boat arrived at quebec, and brought news that last Thursday, the 13th of the above month, three frenchmen were captured by a Canoe carrying 6 Iroquois, at 5 o'clock in the morning, at the first river. Their names are: Adrien Joliet,⁹ fouquet, and Christophle.

20, The Feast of the Blessed Sacrament. Monsieur The abbé carried the blessed Sacrament in procession to our house. Two of our fathers received him, at a distance of 200 paces from the church, with 4 boys in surplices. Two held basins full of flowers, which they scattered over the Road; two others carried incense, to supply the fathers who incensed. They Conducted Him in that fashion to the altar-rail, And then back again To the parish church.

JULY.

11. At 2 o'clock in the afternoon, the 1st Ship anchored before quebec, bringing us Monsieur d'Argenson the Governor, father Claude aloez,¹⁰ and two of Our brethren.

*Monsieur
d'argenson arrives.*

*A father and 2
brethren.*

13. A Montagnais woman was killed by

Nous aprismes ce mesme Iour par lettres de Montreal apportees par des hurons que les Iroquois y auoient esté Vaillament repoussez.

*reception du
gouverneur.*

28 Mr le gouverneur nous fit l'honneur avec Mr L abbè queylus de disner chez nous. Ou il fut receu par la Jeunesse du pais d'un petit drame en francois huron et Alguonquin dans nostre Iardin a la Veue de tout le peuple de quebec. ledit sieur gouverneur tesmoigna estre content de ceste reception.

AOUST

1 Les sauuages Alg. & Hurons allerent saluer Mr le gouverneur au fort. Les Alguonquins luy firent deux presens vn de 10 Castors. l'autre autant le 1^{er} signifioit La coniouissance de son arriuee apres tant de dangers le 2 pour Luy dire qu'ils le recognoissoient pour leur Capitaine, escouter la voix et suiure les ordres. Les Hurons firent aussy 2 presens le 1^r d vn Collier de 3000 grains de porcelaine & le second de 100 grains enfilez qui signifioient le mesme que Ceux des Alguonquins. Mr le gouur. tesmoigne qu'il estoit bien aise de les voir & qu'il leur parleroit en son temps.

2 Mr le gouverneur fit vn festin de 7 Chaudieres a tous les sauuages.

3 Il respondit a leur presens par trois presens aux Alguonquins et 3 aux hurons qui signifioient la mesme chose a l'vn & a

the Iroquois in Monsieur de repentigni's field; two other Alguonquin women were wounded, and 2 little girls escaped.

On the same Day we learned by letters from Montreal, brought by some hurons, that the Iroquois had been Valiantly repulsed there.

28. Monsieur the governor did us the honor, with Monsieur The abbé queylus, of coming to dine at our house. There he was received by the Youths of the country with a little drama in french, huron, and Alguonquin, in our Garden, in the Sight of all the people of quebec.¹¹ The sieur governor expressed himself as pleased with that reception.

*Reception of the
governor.*

AUGUST.

1. The Alguonquin and Huron savages went to pay their respects to Monsieur the governor at the fort. The Alguonquins gave him two presents, one of 10 Beaver-skins, the other of as many. The 1st was A token of congratulation on his arrival after so many dangers; the 2nd, to tell Him that they acknowledged him as their Captain—that they would listen to his voice and obey his orders. The Hurons also gave 2 presents; the 1st was a Collar of 3,000 porcelain beads, and the second of 100 beads strung together. They had the same meaning as Those of the Alguonquins. Monsieur the governor said that he was much pleased to see them, and that he would speak to them in due time.

2. Monsieur the governor gave a feast of 7 Kettles to all the savages.

3. He replied to their presents by three

l'autre. 1 Je vous essuie les larmes de ce que vos gens ont esté tuez. 12^{ll} de poudre et 30^{ll} de plom. a l alguonquin. aux Hurons 12 Espees. 2 Je vous donne vn breuusage pour remettre la voix quand il faudra exhorter la Jeunesse au combat 12 Espees. aux hurons 200 fers de fleches. 3 Je vous exhorte a la foy a faire ce qu'on vous enseigne sur tout a fuir la poligamie et l yurognerie que je ne veux pas proteger. 2 fusils & aux Hurons 12 haches.

6 arriua a quebec le vaisseau de Tadourneau.

8 arriua de tadousac le P Albanel

*Patente de grand
vicaire pour Les
Ies.*

Nous fismes signifier Nostre patente de grand vicaire a Mr L abbè.

13 Monta a 3 Riuieres et a Montreal Mr le gouuer. dans trois chaloupes Et quelques canots francois et sauuages.

P. Lyonne

Arriua la 3^e vaisseau a quebec, qui nous donna le P. Lionne.

15 arriua a 5 heures du matin la barque de la nouvelle hollande avec lettres du ministre pour le p. le Moine

21 partit de quebec Mr L abbè de queylus pour Montreal avec Mr d alliboust Et sa fême en Comp. de 60 personnes dans trois Chaloupes.

La nuict les Iroquois parurent au cap rouge, qui prirent Jean hayot qui par finesse se sauua de leurs mains.

presents to the Alguonquins and 3 to the hurons, which had the same meaning for both. 1st: "I wipe away the tears that you shed because your people have been killed,"—12 livres' weight of powder and 30 of lead to the alguonquins; and to the Hurons 12 Swords. 2nd: "I give you a beverage to restore your voice when you have to exhort the Young men to battle,"—12 Swords; and, to the hurons 200 iron arrow-heads. 3rd: "I exhort you to believe, and to do what you are taught; above all, to avoid polygamy and drunkenness, which I will not tolerate,"—2 guns; and, to the Hurons, 12 hatchets.

6. Tadourneau's ship arrived at quebec.

8. Father Albanel arrived from tadousac.

We caused Our patent of vicar-general to be communicated to Monsieur The abbé.

13. Monsieur the governor went up to 3 Rivers and to Montreal, with three shallops And some french and savage canoes.

The 3rd ship arrived at quebec, bringing us Father Lionne.

15. At 5 o'clock in the morning, the bark from new holland arrived, with letters from the minister for father le Moine.

21. Monsieur The abbé de queylus, with Monsieur d'alliboust And his wife, started from quebec for Montreal, in Company with 60 persons, in three Shallops.

At night, the Iroquois made their appearance at cap rouge; they captured Jean hayot who succeeded, by cunning, in escaping from their hands.

Patent of vicar-general for The Jesuits.

Father Lyonne.

30 vn huron allant au bois fut pris par 4. Iroquois dans le sapiniere en deca de nostre moulin.

SEPTEMBRE

*anniez pris par
adresse*

4 Vne chaloupe des trois Riuieres amena a quebec 7 agnieronons pris par finesse par les francois aux trois Riuieres.

*six Ies. vont en
france*

6 a 4 heures de releuée partit le vaisseau du Gagneur avec 6 des nostres scauir les PP de la place du peron, fremin, Richar & n ff nicolas fauconier & louis le boheme.

7. Atog8atk8ann dict La Grande cueilliere chef des 7 Annieyer'onons pris aux 3 Riu. fait en préce d'Onnontio, des hurons et des Algonquins ces p^{nes}

1°. Je viens porter ma teste aux pieds d'Onnontio dans la confiance que ce qu'A-chiendase a dit de sa part a toutes nos nations Iroquoises est vray scauir est que les faux bruits ne pourroient iamais alterer les pensées de paix entre Luy et nous.

2° Voila pour dissiper Les deffiances que nous pourrions auoir les vns des autres

3 ie Viens voir si nos gens que Vous avez mis aux fers sont encore en Vie

4 l'accomode l'esprit des hurons a ce que doresnauant ils ne fassent plus courir de faux bruits de part ny d'autre.

Onnontio Respond

1° Apres auoir inuité tes Anciens au conseil tant de fois, ils ne paroissent point.

30. A huron, who was going for wood, was captured by 4 Iroquois in the fir grove on this side of our mill.

SEPTEMBER.

4. A shallop from three Rivers brought to quebec 7 agnieronons, who had been caught by stratagem by the french at three Rivers. *Anniez captured by stratagem.*

6. At 4 o'clock in the afternoon, the ship of le Gagneur started with 6 of ours—namely, Fathers de la place, du peron, fremin, Richar, and our brethren nicolas fauconier and louis le boheme. *Six Jesuits go to france.*

7. Atogwatkwann,¹² called La Grande cueil- liere [“ The Large spoon ”], chief of the 7 Annieyer'onons captured at 3 Rivers, gave, in the presence of Onnontio, the hurons, and the Algonquins, these gifts,—

1st: “ I come to lay my head at the feet of Onnontio, in full confidence that what Achien- dase said on his behalf to all our Iroquois nations is true—namely, that false rumors could never alter the thoughts of peace between Him and us.”

2nd: “ This is to dispel The distrust that we might feel toward each other.”

3rd: “ I Come to see if our people whom You have put in irons are still Alive.”

4th: “ I clear the minds of the hurons, that in future they may not circulate false rumors, either on one side or on the other.”

Onnontio Replies,—

1st: “ Although I have so often invited thy Elders to the council, still they do not appear;

mais en leur place tu nous viens casser des testes. que meriterois tu autre chose que le feu, si nous estions aussi cruels et Vindictifs que toy? Au contraire nous te donnons la vie et aux tiens et Voulons que deux de v^{re} bande aillent en donner aduis dans le país et dire aux Anciens que les autres vivent tant les derniers retenus que les premiers, et que Les françois hurons et Algonquins qui sont inseparables l'ont ainsy resolu.

2° Tu as promis d'arracher la hache des mains de toutes les nations Iroquoises, faits le donc a La bonne heure, car nous françois, Algonquins et hurons voulons La paix ou avec toutes ou avec pas vne, et pour montrer que tu l'as fait ramene nous des Captifs de toutes les nations sc. françois, Algonq. et huron.

3° Le lieu du conseil sera les 3. R. ou Les Ambassadeurs viendront teste leuée en faisant les harangues ordinaires, et personne ne viendra en cachette et dans Les broussailles autrement si on l'attrappe il sera condamné au feu.

*p. le moyne
Mr Suart.*

16 a 6 heures du matin arriua le bacq de Montreal qui nous donna le P le Moine et Mr Suart, avec beaucoup de Nouvelles bonnes et mauuaises. Garaconke chef des Onontager. Venu a Montreal avec presens. &c ramenez deux françois pris aux 3 Riui. 11 Onontageronons faits prisoniers a Montreal 2

but, in place of them, thou comest to break our heads. What else shouldst thou deserve but fire, were we as cruel and as Vindictive as thou? On the contrary, we grant life to thee and to thy people, and we Wish that two of your band should go and give information of it in your country, and tell the Elders that the others live—those who were last as well as those who were first captured; and that The french, the hurons, and the algonquins, who are inseparable, have so decided.”

2nd: “Thou hast promised to snatch the hatchet from the hands of all the Iroquois nations. Then do so at once; for we french, Algonquins, and hurons desire peace, either with all or with none. And, to show that thou hast done so, bring us back the Captives of all the nations, namely, french, Algonquins, and hurons.”

3rd: “The place of the council shall be at 3 Rivers, whither The Ambassadors shall come with heads erect to deliver the usual harangues, and no one shall come secretly and through The brushwood; otherwise, if he be caught, he shall be condemned to the fire.”

16. At 6 o'clock in the morning, the boat from Montreal arrived, bringing us Father le Moine and Monsieur Suart, with abundant News, both good and bad. Garaconké, chief of the Onontageronons, had Come to Montreal with presents, etc.; two frenchmen, taken prisoners at 3 Rivers, had been brought back; 11 Onontageronons had been taken prisoners at Montreal; 2 Onontageronons had been

*Father le moyne;
Monsieur Suart.*

*2 hospres vont a
Montreal —*

Onontager tüz: le huron appelle le Roy de Suede sauuè. 9 Canots d'stašak chargez de pelteries arriuez a Montreal. &c. vide infrà A 19 a 7 heures du soir s'embarquerent La mere agnes st paul et La Mere Marie Renee de la natiuitè, hospitalieres de quebec pour monter a Montreal avec le p Chaumonot, qui estoit Enuoyè de Mr le gouverneur pour y traitter les affaires des Onontagerons.

*cing Iroq. pris.
3 tuez*

25 a 9. heures du soir arriua La chaloupe des trois Riuieres qui amena Cinq Iroquois Oneištcherons, pris prisoniers vn peu au dessus des 3 Riuieres par les francois par finesse: trois autres furent tüz dans le combat & vn sixiesme fut relaché qui fut enuoyè en embassade en son païs avec des presens pour dire ce qui se passoit.

31^o. Augusti

*Iolyet et Christofle
revenus des
Iroquois.*

A voicy les presents que nostre hoste Harakontie nous vint pendre sur la perche a Montreal, en nous ramenant deux de nos François Iolyet, & Chretofle, pris aux Trois-riuieres par ceux d'onnejšt.

Après t'auoir essayé tes larmes; ouuert le gozier; & essayé le sang.

1. ie viens nettoyer les endroits, ou il y a eü du sang respandu.

2. ie te donne vn breuuage pour appaiser ton cœur.

3. i'essuye la honte, que ceux d'Onnejšt m'ont ietté sur le visage.

4. ie le fais encore vne autre fois.

killed; the huron called "le Roy de Suede" had escaped; 9 Canoes of Outawak, loaded with furs, had arrived at Montreal, etc. *Vide infra* A.¹³

19. At 7 o'clock in the evening, mother agnes st. paul and Mother Marie Renee de la nativité, hospital nuns of quebec,¹⁴ embarked to proceed to Montreal with father Chaumont, who was Sent by Monsieur the governor to manage there the affairs of the Onontagerons. *2 hospital nuns go to Montreal.*

25. At 9 o'clock in the evening, The shallop arrived from three Rivers, bringing Five Oneioutcheronon Iroquois who had, by strata-gem, been taken prisoners by the french, a short distance above 3 Rivers. Three others were killed in the fight, and a sixth was allowed to go; he was sent on an embassy to his own country, with presents, to tell what was happening.¹⁵ *Five Iroquois taken prisoners; 3 killed.*

A. Here are the presents that our guest Harakontie hung up for us on the pole at Montreal, in bringing back to us two of our Frenchmen, Jolyet and Chretofle, who had been captured at Three rivers by those of onneiout. *August 31st.*
Jolyet and Christofle return from the Iroquois.

"After having wiped away thy tears, opened thy throat, and washed away the blood,"—

1st: "I come to clean the places where blood has been spilled."

2nd: "I give thee a beverage to calm thy heart."

3rd: "I wipe away the shame that those of Onneiout have cast upon my face."

5. i'enseuelis les trois cōpagnons d'Achienne, qui se noyerent avec luy, lors qu'ils descendirent à Kebeq.
6. ie iette du Sable sur toutes les fosses, ou il y à eu du Sang respandu.
7. ie desire que tu me die vn bon mot.
8. ie replante à Montreal, l'arbre desia planté, pour les affaires.
9. le Soleil s'y est eclypsé, ie l'y r'attache:
10. ie r'allume le feu de ton conseil.
11. i'y estens la natte de ceux, qui y parleront d'affaires.
12. ie nettoye toute la riuere, en ostant les pierres qui y sont.
13. ie te prie de receuoir icy mes nepueux, comme des chasseurs.
14. vn lien qui nous estreindra fortem^t avec nos 4. Nations.
15. reuiens en mon paÿs, pour m'y apprendre à prier Dieu, cõe tu faisois.
16. Je t'asseure que ta maison de Gannentáa est encore sur pied.
17. Les Agnieronnons t'ont desia assureé d'auoir tancè ceux d'onnejst.
18. Je romps les fers de mon Nepueu Atiohonchiot, qui est ton hoste depuis 9 moys.
19. Je t'assure que ie me suis plaint a Agnienge, du meurtre fait icy.
20. Je regrette que mon nom à seruy à ceux d'Onnejst, pour prendre trois françois aux Trois riu.

4th: "I do the same once more."

5th: "I bury the three companions of Achiendase, who were drowned with him while they were going down to Kebeq."¹⁶

6th: "I throw Sand on all the graves where Blood has been spilled."

7th: "I desire that thou shouldst say a kind word to me."

8th: "I replant at Montreal the tree already planted for the transaction of affairs."

9th: "The Sun has become eclipsed there; I reattach it."

10th: "I rekindle thy council fire."

11th: "I spread the mat for those who will there speak of affairs."

12th: "I clear out the whole river, removing the rocks that are in it."

13th: "I beg thee to receive my nephews here as hunters."

14th: "A tie that shall bind you tightly with our 4 Nations."

15th: "Return to my country, and teach me to pray to God, as thou didst."

16th: "I assure thee that thy house at Gannentáa is still standing."

17th: "The Agnieronnons have already assured thee that they have rebuked those of onneiout."

18th: "I break the fetters of my Nephew Atiohonchiot, who has been thy guest for 9 months."

19th: "I assure thee that I complained at Agnienge of the murder committed here."

20th: "I regret that my name has served

21. Ne pense pas que ie ressente la mort de deux de mes nepueux, que tu viens de tuer.

22. Je mets des pierres sur leur fosse, à ce qu'il n'en soit plus parlé.

23. Laisse moy passer, quand ie viendray tïer l'Algonquin.

24. Cherchons vn expedient, pour que ie tïe l'Algonquin.

25. Je te ramene tes deux Nepueux; cõe i'ay desia fait autre fois.

26. Je t'aduertis que deux cens de mes nepueux vont en guerre contre ceux du Feu.

*présents des robes
Noires.*

Le P. le moyne luy fit trois presents, le soir du mesme iour, au nom des Robes-noires. secretò

1. Nous ne sommes pas sorty de ton päys, inimico ãjo: nous eussions pu rauager ton village.

2. Ce qui nous determina à ce far, à esté le meurtre de Montreal impuny; & les bandes de guerriers qui partoient tous les iours, pour Kebeq, dont les François nous croyoient estre la cause.

3. les robes-noires sont prests de retourner en ton päys, lors que les affaires seront bien appaisées de tous costez.

OCTOBRE

hospres

3 sur les 9 heures du soir retourna de Montreal a quebec le P. Chaumonot qui nous aprit que les 2 hospitalieres y estoient arriuees heureusement.

those from Onneiout to capture three frenchmen at Three rivers."

21st: "Think not that I feel any resentment for the death of two of my nephews, whom thou hast just killed."

22nd: "I place stones on their grave, so that no more may be said about it."

23rd: "Let me pass, when I shall come to kill the Algonquin."

24th: "Let us seek an expedient, that I may kill the Algonquin."

25th: "I bring thee back thy two Nephews, as I have already done formerly."

26th: "I inform thee that two hundred of my nephews are going to war against the nation of Fire."

Father le moyne gave him three presents, on the evening of the same day, in the name of the black Gowns. *Secretò.*

*Presents of the
Black gowns.*

1st: "We did not leave thy country *inimico animo*; we could have ravaged thy village.

2nd: "What decided us to do so was, that the murder at Montreal remained unpunished, and that bands of warriors started every day for Kebeq, of which the French believed us to be the cause.

3rd: "The black gowns are ready to return to thy country when matters shall be thoroughly settled on all sides."

OCTOBER.

3. About 9 o'clock at night, Father Chau-
monot returned from Montreal to quebec, and

Hospital nuns.

*Mlle Mense va en
france*

14 Partirent les Vaisseaux des Cap^{es}. Remon et tadourneau, ou estoit Me Mance.

15 fit profession le sœur marie Marguerite de st Jean bapt. Bourdon.

28 Sep.

Le 28 septembre Le P. Chaumonnot fit les p^{nts} a Montreal d'ordre de Monsieur Le Gouverneur a 2 Onnontageronnons, qu'on renuoia en leur päis dont l'un s'appelle A,enhia, et L'autre Otchiondi huron adopté par Jean Bap^{te} Achioñagras

1° pour pleurer Les deux hurons Captifs d'Onnontage tüés par Les françois, Lorsqu'ils les Voulurent retenir prisonniers: disant que s'ils eussent voulu attendre Gara'kontie ils n'auroient pas esté maltraictés

2° pour ioindre sa voix a celle de Gannonchiase, afin de remercier Gara'kontie d'auoir ramené ses nepueux et d'auoir fait de si beaux p^{nts}

3° pour signifier aux Anciens d'Onnontage, que s'ils veulent rauoir Les Peres (comme ils disent) qu'ils nous amenant des petites filles a mettre chez Les Meres Vrsulines.

4°. que Le Lieu du conseil sera Les 3 Riuieres.

On fait vn cinquiesme p^{nt} a Sokenda'ti huron Captif d'Onneist, qu'on renuoia au päis pour dire aux Anciens que Gandsta're, Te gannonchiogen, Agonnon'rentonnon, Agan-

informed us that the 2 hospital nuns had arrived there safely.

14. The Ships of Captains Remon and tadourneau sailed; on board one of them was *Mademoiselle Mense goes to france.*
Mademoiselle Mance.

15. Sister marie Marguerite de st. Jean baptiste Bourdon made her profession.

On the 28th of september, Father Chau-monnot gave presents at Montreal, by order of Monsieur The Governor, to 2 Onnontage-ronnons, who were sent back to their own country. One was named A,enhia; and The other, Otchiondi, was a huron adopted by Jean Baptiste Achionnagras.

September 28.

1st: To weep for The two huron Captives of Onnontage killed by The french When they Tried to detain them as prisoners, saying that, if they had been willing to wait for Gara'kontie, they would not have been ill-treated.

2nd: To unite his voice to that of Gannon-chiase, in order to thank Gara'kontie for having brought back his nephews, and for having given such fine presents.

3rd: To inform the Elders of Onnontage that, if they wish to get The Fathers back again (as they say they do), they must bring us little girls to be placed with The Ursuline Mothers.

4th: That The Place of the council will be at 3 Rivers.

A fifth present was given to Sokenda'ti, a huron Captive of Onneiout; he was sent back to that country, to tell the Elders that

*Octobre
Iroq. pris*

nen'raiesa, et Garhagonha pris aux 3 R viuent
20 trois Agnieronons allans en guerre a
tadousac briserent leur canots au dessous de
la maison de Cousture ils furent contraints
de sy refugier, on en donna aduis a Mr le
gouuerneur qui les fit venir au fort La nuict.
On les mit avec autres prisoniers.

Bastion au cap R.

28 sur le soir parurent deuant le bastion
du cap rouge 7. Iroquois qui demanderent la
paix a nopce. et des nouvelles de leur gens
prisoniers a Kebec. Ils luy dirent qu'ils
l'auroient tuès sils l'auoient voulu. Ils pri-
rent 4 ou 5 minots de pois dans la Grange de
Mr Gautier puis s'en retournerent dans leur
canots de l'autre bord à leur gens. . . .

*3. forts:
Sillery, S. xavi.
cap rouge.*

29 Mr le gouuerneur fut a Sillery & au
fort st Xauier & au cap rouge accompagné de
25 francois & deux pp. pour voir si on decou-
uuroit quelque chose.

NOUEMBRE

*onze prison. Iroq.
echapez.*

8 Nous aprismes de Montreal par vn canot
arriuè de la a Quebec, que les onze priso-
niers d'onontage s'estoient echappes tous de
leur prison par la fenestre apres auoir rompu
deux barreaux de fer le 19 Octobre 1658.

*4. francois pris par
les Iroq.*

10 nous aprismes des trois Riuieres par vn
canot arriuè a quebec a 7 heures du matin :
que le 5 de ce mois douze Iroquois Agniero-
nons auoient pris 4 francois prisoniers, faisant
du foin de l'autre bord de la Riuiere vis a vis

Gandouta're, Te gannonchiogen, Agonnon'rentonnon, Agannen'raiesa, and Garhagonha, who were captured at 3 Rivers, are alive.¹⁷

20. Three Agnieronnons, who were going to war at Tadousac, broke their canoes below Cousture's house, and were compelled to take refuge there. Word was sent to Monsieur the governor, who had them brought to The fort at night. They were put with the other prisoners.

*October.
Iroquois captured.*

28. In the evening, there appeared before the bastion at cap rouge 7 Iroquois, who asked nopce for peace, and for news of their people who were prisoners in Kebec. They told him that they could have killed him had they wished to do so. They took 4 or 5 minots of peas in Monsieur Gautier's Barn, and then returned in their canoes to their people on the other side. . . .

*Bastion at cap
Rouge.*

29. Monsieur the governor went to Sillery, to fort st. Xavier, and to cap rouge, accompanied by 25 frenchmen and two fathers, to see if anything could be discovered.

*3 forts :
Sillery, St. xavier,
and cap rouge.*

NOVEMBER.

8. We learned from Montreal, by a canoe that arrived at Quebec from there, that the eleven prisoners of onontage had all escaped from their prison through the window, after breaking two iron bars, on the 19th of October, 1658.

*Eleven Iroquois
prisoners escaped.*

10. We learned from three Rivers, by a canoe that arrived at quebec at 7 o'clock in the morning, that, on the 5th of this month,

*4 frenchmen
captured by the
Iroquois.*

quatre autres.

des trois Riuieres. Puis quatre autres fran-
cois vers le lac St pierre, qui retournoient de
la chasse. les dits Iroquois en renuoient vn
des 8. prisonniers aux trois Riuieres pour ad-
uertir le Capitaine de leur prise, et de luy faire
scauoir qu'ils menent les autres a Agnie pour
ne les ramener qu'au printemps avec les
anciens du païs pour traiter de paix.

11 Prit l'habit aux Vrsulines Marie dodier
sœur Conuerse.

*7. prisonniers fran.
ramenez par Les I.*

20 Arriuerent six Agnieronons ambassa-
deurs avec le P le Moine qui estoit aux 3.
Riuieres a quebec et avec eux Vn Hollandois
de la Nouvelle Hollande pour les asseurer
que les francois ne leur feroient pas de mal.
leur dessein est de retirer leur gens prisonniers.
et de faire la paix avec tous (a ce qu'ils
disent) Alguonquins, Et hurons Ils ont ra-
mené nos 7. francois prisonniers depuis 15
Iours et les ont laissez en passant par les trois
Riuieres.

D'abord on les conduisit au fort, où Onnon-
tio leur fait 2. petits presents chacun d'une
grande brasse de pourc. Le premier pour
leur dessiller les yeux, et L'autre pour Leur
nettoier Le gosier.

Ils respondirent tout sur le champ avec 3.
petits pr^{nts} chacun d'une brasse. Le pre-
mier pour essuier le sang, Le second pour
essuier les Larmes, Le 3^{me}. pour deboucher le
gosier.

twelve Agnieronon Iroquois had taken prisoners 4 frenchmen, who were making hay on the other side of the River opposite three Rivers; also, four other frenchmen toward lake St. pierre, who were on their return from hunting. The same Iroquois sent one of the 8 prisoners back to three Rivers to inform the Captain of their capture; and to tell them that they were taking the others to Agnie, to bring them back only in the spring, with the elders of the country, to treat for peace.

Four others.

11. Marie dodier took the habit as a Lay sister at the Ursulines'.

20. Six Agnieronon ambassadors arrived at quebec with Father le Moine, who was at 3 Rivers; and with them A Dutchman from New Holland, to assure them that the french would do them no harm. Their object is to obtain the release of their people who are prisoners, and to make peace, (so they say) with all Alguonquins And hurons. They brought back our 7 frenchmen, who have been taken prisoners within the past 15 Days, and left them as they passed by three Rivers.¹⁸

*7 french prisoners
brought back by
The Iroquois.*

In the first place, they were taken to the fort, where Onnontio gave them 2 small presents, each of a great brasse of porcelain beads. The first was to open their eyes, and The second to clear Their throats.

They replied at once with 3 small presents, each of a brasse. The first, to wash away blood; The second, to wipe away Tears; The 3rd, to clear the throat.

They asked to speak on the following day;

Ils demanderent a parler le lendemain on leur respondit, qu'on les vouloit laisser reposer Le Lendemain, mais qu'apres Le Lendemain on Les escouteroit, ils s'y accorderent.

P^{nts} des Iroquois Te Garihogen &c.

*deputez des 3.
nations, des ours, des
Loups, de La tortüe..*

22 1° Onnontio tu nous as enuoïé dire, que tu nous voulois parler, nous auons escoute ta voix, toutes nos 3 nations sc. des Ours, des Loups et de la tortue, nvf ont enuoyé c'est de leur part que ie parle.

2° Ie ne sçais ce que c'est d'en chaisner Les hommes, ie te prie Onnontio de ietter tes fers et tes menottes.

3°. l'ay ramené tes 7. Nepueux, qu'on emmenoit en mon päis.

4°. Ie remets le soleil, pour esclairer le fond de nos pensées.

*présents des
Savages.*

5°. Ie te remercie de ce que tu me fais reuoir mes nepueux.

6 Ie suis femme et porte sur ma queue le cheueux les hurons et Algonquins.

7 nous sommes 7 nations alliées le sonnonterronnon L'oiogßen, L'onnotager, Le françois de Gannentaà, L'onnei8t, L'Anniege, Le Mahingan et l'holandois ne te retires pas de n^{re} alliance.

8 Tous nos alliés m'ont depute, pour venir querir ta pensée.

9 Ie raccommode La riuere, nous et nos enfants y pourrons doresnauant nauiger en paix.

they were told in answer that we wished to let them rest on The Morrow; but that, on The Day after, we would listen to Them. To this they agreed.

Presents of the Iroquois, Te Garihogen and others,—

22. 1st: “ Onnontio, thou hast sent word to us that thou wishest to speak to us. We have listened to thy voice; all our 3 nations—namely, of the Bears, of the Wolves, and of the turtle—have sent us. It is on their behalf that I speak.”

Envoys of the 3 nations,—of the bears, of the Wolves, and of The turtle.

2nd: “ I know not what it is to chain men. I beg thee, Onnontio, to cast away thy irons and thy fetters.”

3rd: “ I have brought back thy 7 Nephews, who were being taken to my country.”

4th: “ I replace the sun, to enlighten the depths of our thoughts.”

5th: “ I thank thee that thou makest me see my nephews again.”

Presents of the Savages.

6th: “ I am a woman, and carry the hurons and Algonquins upon my braid of hair.”

7th: “ We are 7 allied nations,—The sonnontwerronnon, The oiogwen, The onnontageronnon, The frenchman of Gannentaà, The onneiout, The Anniege, The Mahingan, and the dutchman. Withdraw not from our alliance.”

8th: “ All our allies have deputed me to come and get thy opinion.”

9th: “ Again I put The river in order; we and our children will hereafter be able to navigate it in peace.”

10 Otsindiaxon sc. le Cap^{ne}. de la nouvelle holande est compaignon de mon ambassade.

11 Onnontio et moy depuis 5 ans que nous auons La paix nous nous tenons par le bras.

12 Il arriue d'ordinaire des troubles parmy Les alliés de differentes nations

L'onnei8t mon enfant a causé les differens que nous auons vû a demesler, mais il a rendu Les 3 françoises qu'il auoit pris aux 3 Riuieres.

Le printemps vous reuerrez celuy qu'il nous auoit mis entre Les mains pour vous ramener, il est a La nouvelle holande.

13 Quant aux 5 Onnei8t que Vous tenés es fers ie ne dis pas que vous me les rendies, ie Vous prie seulem^t. de les dechaisner.

14 Je remets a Vous de chercher Les moyens d'establiir vne bonne paix.

15 L'assigne mon païs d'Anniege pour le lieu du conseil ou i assembleray toutes nos nations. ie te prie Onnontio de bien parler a ce que ie ne sois point honteux de reporter ta Voix

16 Je te prie de nous donner des canots pour nous en retourner et quelques fusils pour tuer des bestes pour nous nourrir sur les chemins.

Remerciement d'Onnontio a ces 16 p^{nts}.

*Presens des
francoiz.*

25 1^o il donna 6 capots et vne piece d'estoffe de 2 ausnes aux Ambassadeurs.

2 il remercia pour les 4 premieres p^{nts}.

10th: "Otsindiakhon, namely, the Captain of new holland, is my companion in this embassy."

11th: "Onnontio and myself, during the 5 years in which we have had peace, have held each other by the arm."

12th: "Usually troubles arise among The allies of various nations.

"The onneiout, my child, has been the cause of the difficulties that we have had to settle; but he has given up The 3 frenchmen whom he had taken at 3 Rivers.

"In the spring, you will see again him whom they had placed into Our hands that we might bring him back to you; he is in new holland."

13th: "As to the 5 Onneiouts whom You keep in irons, I do not tell you to give them up to me; I only beg You to unchain them."

14th: "I leave You to seek The means of establishing a firm peace."

15th: "I appoint my country of Anniege as the place of the council, at which I shall gather all our nations. I beg thee, Onnontio, to speak well, so that I may not be ashamed to carry back thy Voice."

16th: "I request thee to give us some canoes in which we may return, and some guns with which we may kill animals for food on the way."

Onnontio's thanks for those 16 presents.

25. 1st: He gave 6 coats and a piece of stuff 2 ells in length to the Ambassadors.

2nd: With a handsome collar, he thanked

*Presents of the
french.*

particulièrement de ce qu'ils auoient ramené nos 7 françois, d'un beau collier.

3 il remercia d'un autre collier pour Les 4 autres p^{nts} notamment pour celui qui disoit qu'ils nous regardoient encore comme leur alliés.

4 il remercia des 4 autres suiuaus avec un collier, s'arrestant sur ce qu'il auoit pris Le hollandois pour son Aduocat enuers nous.

5 il remercie des 4 derniers avec un autre collier, Leur racontant cõe Les Onneist s'estoient trop hastés de venir icy bas deuant qu'on sceut La ventie de Gara'kontie qui auoit ramené Les 2 françois a Montreal (cela est faux

Presents d'Onnontio a porter dans le pais des Iroquois.

*presens, qu'on
enuoie au loin.*

1 Onnontio parle au nom des françois, hurons, et Algonquins il est venu de france pour procurer La paix par toutes ces contrées a ce que L'entrée soit libre aux Predicateurs de L'euangile.

2 puisque Vous me remettés Les moyens de la paix, n'en voicy un que ie trouue le P. ondesonk ira en v^{re} país pour traicter de la paix avec toutes Vos nations.

3 L'Algonquin ira ce printemps en ambassade chez Vous, il n'a rien pour le p^{nt} a donner aux Ambassadeurs qu'il enuoieroit.

4 Je suis marry que v^{re} ieunesse n'est plus obeissante, ie Vous rendrois tous Vos nepueux,

them for the first 4 presents, especially because they had brought back our 7 frenchmen.

3rd: With another collar he gave thanks for The 4 other presents, especially for that which said that they still looked upon us as their allies.

4th: He gave thanks for the next 4 presents with a collar, dwelling on the fact that he had taken The dutchman as his Advocate with us.

5th: He gave thanks for the 4 last presents with another collar, explaining to Them how The Onneiouts had been too hasty in coming down here before there was news of The coming of Gara'kontie, who had brought back The 2 frenchmen to Montreal. (This is incorrect.)

Onnontio's presents to be carried into the country of the Iroquois.

1st: "Onnontio speaks in the name of the french, the hurons, and the Algonquins. He has come from france to procure peace throughout all these countries, so that the Preachers of The gospel may have free access to them."

2nd: "Since You leave to me The means of securing peace, here is one that I find. Father ondesonk will go to your country to negotiate peace with all Your nations."

3rd: "The Algonquin will go next spring on an embassy to Your country. At present, he has nothing to give to the Ambassadors whom he would send."

4th: "I am sorry that your young men are not more obedient. I would give You back all Your nephews; but the little faithfulness

*Presents that are
sent away.*

mais leur peu de fidelité me contraint de retenir 4 de vos gens pour assurer La Vie du Pere qui va avec Vous.

5 Je ne veux pas La paix pour deux ou trois ans, ie La veux eternelle, le moyen de l'auoir eternelle est de mesler n^{re} país avec le v^{re} Venez donc habiter parmy nous et nous avec vous & au moins amenez nous des filles quand vous viendrés requerir Vos Nepueux.

6 I'essuie Le sang respandu aux 3 Riuieres et a Montreal. Arquebuse

7 I'oste Les fers aux Onnei8t et en renuoie vn d'iceux avec Vous a ce que Garontag8ann sçache que ie suis meilleur Pere qu'il n'est enfant.

8 Je detourne la bouche de Vos armes a feu du corps des hommes et la tourne du costé des bestes. Arquebuse

9 Ayez soin du P ondesonk. du plomb et de la poudre

10 On assemblera toutes Les nations pour escouter ma Voix de la bouche d Ondesonk.

Après ces p^{nts} Te Garihogen fit les 2 suiuaunts

1 Ie iette au fonds de la terre tous les reproches mutuels &c qu'on n'en parle plus.

2 Je prie Onnontio d auoir soin des 4. ostages qu'il retient.

26 Vne partie des Agnieronons et les prisoniers relachez partirent pour leur país.

that they show compels me to keep 4 of your people here, to assure The Life of the Father who goes with You."

5th: "I do not wish peace for two or three years only, I desire an eternal peace; and the way to make it eternal is to unite our country with yours. Come, therefore, and dwell among us, and we will dwell with you; and, at least, bring us girls when you come to get Your Nephews."

6th: "I wipe away The blood shed at 3 Rivers and at Montreal." An Arquebus.

7th: "I remove The irons from the Onneiouts, and send back one of them with You, that Garontagwann may know that I am a better Father than he is a child."

8th: "I turn away the muzzles of Your firearms from the bodies of men, and turn them toward animals." An Arquebus.

9th: "Take care of Father ondesonk." Some lead and powder.

10th: "All The nations shall be gathered together, to hear my Voice from the mouth of Ondesonk."

After these presents, Te Garihogen gave the 2 following,—

1st: "I cast into the depths of the earth all mutual reproaches," etc. "Let us speak no more of them."

2nd: "I beg Onnontio to take care of the 4 hostages whom he detains."

26. A portion of the Agnieronons, and the released prisoners, started for their own country.

DECEMBRE

Noel.

La messe de minuit fut dite a la paroisse avec grande solemnité sans beaucoup de froid dans l'eglise, quoy que la saison fut extremem^t froide.

DECEMBER.

Midnight mass was celebrated in the parish church with great solemnity. It was not very cold in the church, although the season was an extremely severe one.

Christmas.

XCVIII

RELATION OF 1657-58

PARIS: SEBASTIEN CRAMOISY, 1659

SOURCE: We follow a copy of the original (H. 112), in
Lenox Library.

RELATION

DE CE QUI S'EST PASSE'

DE PLUS REMARQUABLE

AVX MISSIONS DES PP.

de la Compagnie de IESVS

EN

LA NOUVELLE FRANCE,

és années 1657. & 1658.



A PARIS,

Chez SEBASTIEN CRAMOISY, Im-
primeur du Roy & de la Reine.

M. DC. LIX.

AVEC PRIVILEGE DV ROY.

RELATION

OF WHAT OCCURRED

MOST REMARKABLE

IN THE MISSIONS OF THE FATHERS

of the Society of JESUS

IN

NEW FRANCE,

in the years 1657 and 1658.

PARIS,

SEBASTIEN CRAMOISY, Printer to
the King and Queen.

M. DC. LIX.

BY ROYAL LICENSE.

Avant-Propos.

CEVX qui s'intereffent dans la conuerfion des Sauvages de la Nouvelle France, feront bien-aifes de lire, en cette Relation, quelques Chapitres, tirez des lettres, & des memoires, qu'on a enuoyez cette année; mais non pas en fi grand nombre que nous attendions. Les chemins font fi longs, & fi incertains, fur la mer, & fur la terre, que c'est quafi vn petit miracle, quand rien ne s'égare, & ne fe perd, des chofes qui nous font adreffées. Le peu qu'on a receu, fait voir que le Demon preuoit quelque grand bien dans ces contrées pour la gloire du Fils de Dieu, puisqu'il continuë fes perfecutions, & fes tempeftes de tous costez. Aufsi-toft que nous auons eu les armes en la main, c'est à dire la connoiffance des Langues pour le combattre, & pour faire connoiftre IESVS-CHRIST: aufsi-toft les Demons fe font oppofez. Ils ont fuscité d'horribles calomnies contre nous: on nous a pris pour des Impofteurs, pour des Sorciers, pour des Magiciens, pour des Gens qui faisoient geler, & mourir les bleds; qui empoifonnoient les riuieres, qui caufoient les maladies, & qui tuoient les hommes. On nous a en fuite maffacrez, on nous a bruslez, grilliez, roftis, & mangez tout vifs. On a fait le mefme traitement aux Neophytes, qui auoient receu IESVS-CHRIST. Cette fureur continuë tous les iours contre nous: mais quoy? venit hora, vt omnis qui interficit vos, arbitretur obsequium fe præftare Deo: L'heure, & le temps est venu, qu'on croit rendre vn bon feruice à Dieu, de nous persecuter. Non

Preface.

THOSE who take an interest in the conversion of the Savages of New France will be glad to read, in this Relation, some Chapters gleaned from the letters and memoirs which have been sent us this year, although not in such numbers as we expected. The journeys, by sea and land, are so long and uncertain, that it is a little miracle when none of the missives addressed to us go astray and are lost. What scanty intelligence we have received shows us that the Evil One foresees, in those countries, some great advantage for the glory of the Son of God, since he continues his persecutions and his storms on all sides. No sooner have we arms in our hands—that is, an acquaintance with the Languages—for combating him and spreading a knowledge of JESUS CHRIST, than we are confronted by the Demons. They have started dreadful calumnies against us; we have been taken for Impostors, Sorcerers, Magicians, and for Men who make the grain crops freeze and die, who poison the rivers, cause diseases, and kill the people. Then we were murdered, burned, broiled, roasted, and eaten alive. The same treatment was shown to the Neophytes who had received JESUS CHRIST. This rage against us continues daily; but what of that? Venit hora ut omnis qui interficit vos arbitretur obsequium se præstare Deo—“The hour and the time are come when men think that they render a good service to God by persecuting us.” Non est discipulus super magistrum, nec servus super dominum suum: sufficit discipulo ut sit sicut magister

est discipulus super magistrum, nec servus super dominum suum: sufficit discipulo, ut sit sicut magister eius, & servus sicut dominus eius. *Le disciple n'est pas plus grand que son maître, ny le valet que son seigneur. Ce nous est une grande gloire, de porter les livrées de nostre Chef, & de nostre Capitaine: mais entrons en discours.*

ejus, et servo sicut dominus ejus — “*The disciple is not above the master, nor the servant above his lord.*” *It is a great glory for us to wear the livery of our Chief and Captain. But let us begin our narrative.*

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[1] Relation de ce qui s'est passé en la Mission des Peres de la Compagnie de IESVS aux païs de la Nouvelle France, depuis l'Esté de l'année 1657. iusques à l'Esté de l'année 1658.

CHAPITRE I.

DU RETOUR DE NOS PERES & DE NOS FRANÇOIS DU PAÏS DES ONNONTAGUERONNONS.

ENCORE qu'il soit vray que les Iroquois soient subtils, adroits, & de grands fourbes; ie ne scaurois neantmoins me persuader qu'ils ayent tant d'esprit [2] & tant de conduite, & qu'ils soient si grands politiques, que pour perdre les François, les Hurons, les Algonquins, & leurs Alliez, ils se soient seruis des ruses & des intrigues qu'on leur impute.

Ils ont pressé plusieurs années avec des instances incroyables, avec des témoignages, d'une affection tres-particuliere, & mesme avec des menaces de rupture & de guerre, si on méprisoit leur amitié, & si on rebutoit leur demande: ils ont, dis-ie, pressé & prié que pour marque de paix & d'alliance avec eux, un bon nombre de François montast en leur païs, les vns pour les instruire, & les autres pour les protéger contre leurs ennemis.

Les Agneronnons voulant trauerfer ce dessein, ils se font battus les vns contre les autres, iusques à fouiller la terre de sang & de meurtre. Quelques-vns croyent

[1] Relation of what occurred in the Mission of the Fathers of the Society of JESUS in the country of New France, from the Summer of the year 1657 to the Summer of the year 1658.

CHAPTER I.

OF THE RETURN OF OUR FATHERS AND OUR FRENCHMEN FROM THE COUNTRY OF THE ONNONTAGUERONNONS.

TRUE though it be that the Iroquois are subtle, adroit, and arrant knaves, yet I cannot persuade myself that they possess so much intelligence [2] and address, and are such great politicians, as to employ, for the sake of destroying the French, Hurons, Algonquins, and their Allies, the subterfuges and intrigues imputed to them.

For several years they solicited with incredible urgency, with marks of very special affection,—and even with threats of rupture and war if their friendship were slighted, and their request rejected,—they urged, I say, and begged that, as a sign of peace and alliance with them, a goodly number of Frenchmen should go up to their country — some to instruct them, and others to protect them against their enemies.

As the Agneronnons were bent on thwarting this design, the two sides fought with each other until the ground was stained with blood and murder. Some believe that all this was a mere feint to mask their game the better; but, it seems to me, the game

que tout cela se faisoit par feinte, pour mieux cacher leur ieu: mais il me semble que le ieu n'est gueres agreable, où il y va du sang & de la vie; ie doute fort que la politique Iroquoise puisse aller [3] iufques là, & que des Barbares qui ont peu de dependance les vns des autres, puissent cacher si long-temps leurs intrigues.

Ie croy pluftoft que les Iroquois Onnontagueronnons demandoient des François avec sincerité, mais les vns avec des veuës bien differentes des autres. Les Anciens se voyant engagez dans de grandes guerres contre quantité de Nations qu'ils auoient prouoquées, demandoient des Hurons, comme des gens qui pouuoient groffir leurs troupes; ils fouhaitoient des François pour tirer d'eux des armes à feu, & pour raccommoder celles qui se romperoient. De plus. Comme les Agneronnons les traitoient quelquesfois assez mal, lors qu'ils paffoient par leurs Bourgades pour aller trafiquer avec les Hollandois; ils vouloient fortir de cette dependance, en ourrant le commerce avec les François. Ce n'est pas tout, les armes eftant iournalieres, ils demandoient que nos François fiffent vn grand Fort en leur pais, pour leur feruir de retraite, ou du moins à leurs femmes & à leurs enfans, en cas [4] que leurs ennemis les prefaffent de trop près. Voilà les veuës des politiques Iroquois. Le commun peuple ne penetroit pas si auant: la curiosité de voir des étrangers venus de si loing, l'esperance d'en retirer quelque petit emolument leur donnoit enuie de les voir: mais les Hurons Chrestiens & captifs parmy ces peuples, & ceux qui approuuoient leur vie, & les discours qu'ils tenoient quelquefois de nostre creance, ne respiroient rien tant au monde que la venuë des Predicateurs de

is hardly a pleasant one in which bloodshed and human lives are involved, and I greatly doubt whether Iroquois policy can go [3] so far, and whether Barbarians, who have little dependence on one another, can so long conceal their intrigues.

I rather believe that the Onnontagueronnon Iroquois were sincere in asking for Frenchmen, but their views in doing so were widely different. The Elders, finding themselves involved in great wars against many Nations whom they had provoked, asked for some Hurons, as for men who could swell their forces; while they desired some of the French for the sake of obtaining firearms from them, and having them mend such as should be broken. Furthermore, as the Agneronnons sometimes treated them rather roughly when they passed through their Villages to go and trade with the Dutch, they wished to free themselves from this dependence by opening commerce with the French. And that is not all. As they were constantly at war, they asked our Frenchmen to build a large Fort in their country, to serve as a retreat for themselves, or at least for their wives and children, in case [4] their enemies should press them too hard. Such were the views of the Iroquois politicians. The common people did not penetrate so far; curiosity to see strangers from such a distance, and the hope of realizing some little personal gain from them, inspired a desire for their coming. But the Christian Hurons captive among these people, and those who approved their lives and the discourses which they sometimes held on our faith, longed for nothing in the world so much as for the coming of the Preachers of the Gospel, who had caused them to be born again in Jesus Christ.

l'Euangile, qui les auoient engendrez à Iefus-Christ.

Mais si-toft que les Capitaines & les Anciens se font veus maîtres de leurs ennemis, ayant dompté toutes les Nations qu'ils auoient attaquées; si-toft qu'ils ont creu que rien ne pouuoit plus refifter à leurs armes, le reffouenir des torts qu'ils pretendent auoir autrefois receus des Hurons, la gloire de triompher des Europeans, auffi-bien que des Americains, leur a fait prendre la refolution de se venger des vns, & de perdre les autres; si bien qu'à mefme temps qu'ils virent la nation de Chat [5] qu'ils redoutoient, fubiuguée par leurs armes, & par les forces des Sonnon-toueronns leurs Alliez, ils auroient fait main-baffe fur tous les François d'Onnontagué, n'estoit qu'ils pretendoient se feruir d'eux, comme d'une amorce pour attirer quelques Hurons, & les maffacrer comme ils ont fait. Et si dés lors la confideration de quelques vns de leurs gens qui estoient demeurez à Kebec, ne les eust arreftez, le chemin d'Onnontagué eust feruy de tombeau aux François, auffi-bien qu'aux Hurons, comme il se verra cy-aprés. Depuis ce temps-là, nos Gens ayant découuert leur conffpiration, & reconnu que leur mort estoit concluë, penferent à leur retraite, dont il fera parlé dans la lettre fuiuante.

[6] LETTRE DU PERE PAUL RAGUENEAU, AU REUEREND PERE IACQUES RENAULT PROUINCIAL DE LA COMPAGNIE DE IESUS EN LA PROUINCE DE FRANCE.

Pax Christi.

MON R. PERE,

La prefente eft pour informer V. R. que nous voilà de retour de la Miffion des Iroquois, chargez de

But—as soon as the Captains and Elders saw themselves masters of their enemies, having subdued all the Nations whom they had attacked; as soon as they believed that nothing could further withstand their arms—the remembrance of the wrongs which they claimed to have suffered from the Hurons in times past, and the glory of triumphing over Europeans as well as Americans, made them resolve to wreak vengeance on the latter, and to destroy the former. Consequently, as soon as they saw the Cat nation, [5] of whom they stood in fear, subdued by their arms and by the forces of the Sonnontoueronns, their Allies, they would have laid violent hands on all the French at Onnontagué, had they not intended to use them as a bait to attract some of the Hurons, whom they purposed to murder, as they have done. And if, at that time, regard for some of their own number who had remained at Kebec had not stayed their hands, the road from Onnontagué would have served as a tomb for the French as well as for the Hurons, as will be shown hereafter. From that time our People, having discovered their conspiracy and recognized that their own death was resolved upon, took thought about making their retreat, as will be related in the following letter.

[6] LETTER FROM FATHER PAUL RAGUENEAU TO REVEREND FATHER JACQUES RENAULT, PROVINCIAL OF THE SOCIETY OF JESUS IN THE PROVINCE OF FRANCE.

Pax Christi.

MY REVEREND FATHER,
This is to inform Your Reverence that we have returned from the Iroquois Mission laden with some

quelques dépouilles remportées sur l'Enfer. Nous portons entre nos mains plus de cinq cens enfans, & quantité d'adultes, pour la plupart morts après le Baptesme. Nous auons rétably la Foy & la pieté dans les cœurs d'une pauvre Eglise captiue, dont nous auions ietté les premiers fondemens au païs des Hurons. Nous auons publié l'Euangile à toutes les nations Iroquoises; de sorte que deormais elles feront sans excuse, & Dieu fera pleinement iustificié sur elles au grand iour du Iugement.

Le Diable enragé de nous voir faire [7] une si belle moisson, & iouir si pleinement des fruits de nostre entreprife, s'est feruy de l'inconstance des Iroquois, pour nous chasser du centre de ses Estats: car ces Barbares, sans autre fuiet que pour fuiure leur humeur volage, ont repris la guerre contre les François, dont les premiers coups ont esté déchargez sur nos bons Chrestiens Hurons, qui montoient avec nous à Onnontagué, sur la fin de l'Esté dernier, & qui furent cruellement massacrez entre nos bras, & dans nostre sein, par la plus insigne trahison qui se puisse imaginer. Ils firent en fuite leurs pauvres femmes captiues, & mesme en bruslerent quelques-unes à petit feu, avec leurs enfans de trois & quatre ans.

Cette sanglante execution a esté fuiuie du meurtre de trois François à Montreal, par les Onneiotchronons, qui enleuerent leurs cheuelures, & les porterent comme en triomphe dans leurs bourgades, pour marque de guerre declarée.

Ce coup d'hostilité barbare ayant obligé M^r Dailleboust, commandant [8] pour lors en ce païs, de faire arrester & mettre aux fers à Montreal, aux trois Riuieres & à Quebec, une douzaine d'Iroquois, qui

spoils wrested from the powers of Hell. We bear in our hands more than five hundred children, and many adults, most of whom died after Baptism. We have restored Faith and piety in the hearts of a poor captive Church, whose first foundations we had laid in the country of the Hurons. We have proclaimed the Gospel to all the Iroquois nations, so that henceforth they will be inexcusable, and God will be fully justified in his conduct toward them on the great Judgment-day.

The Devil, enraged at seeing us reap [7] so fair a harvest, and enjoy so fully the fruits of our undertaking, made use of the Iroquois' fickleness to expel us from the heart of his Estates. For those Barbarians, without other cause than their own restless humor, resumed war against the French. They also inflicted the first blow on our good Huron Christians who, toward the end of last Summer, were going with us up to Onnontagué, and who, by the most flagrant treachery imaginable, were cruelly murdered in our very arms and bosom. Their poor wives were then made prisoners; and some were even burnt at slow fires, together with their children three and four years of age.

This bloody execution was followed by the murder of three Frenchmen at Montreal, by the Onneitochronnons, who took their scalps and bore them in triumph into their villages, in sign of a declaration of war.

This stroke of barbarous cruelty compelled Monsieur Dailleboust, then in command [8] over this country, to order to be arrested and put in irons, at Montreal, three Rivers, and Quebec, a dozen Iroquois — partly Onnontagueronnons, but mostly Agni-

pour lors s'y estoient rencontrez, partie Onnontagueronnons, & la plupart Agnierononnons. L'une & l'autre nation Iroquoise fut irritée de cette detention de leurs gens, pretendant qu'elle estoit inique: & pour s'en venger cruellement, ils conuoquerent vn conseil secret, où ils formerent le dessein d'une guerre implacable contre les François: toutesfois ils iugerent à propos de diffimuler pour quelque temps, iusques à ce que par le renuoy du Pere Simon le Moyne, qui estoit pour lors à Agnigué, ils eussent obtenu la deliurance de leurs Gens, qui estoient aux fers; faisant leur compte qu'incontinent après ils déchargeroient les premiers coups de leur fureur sur nous autres François qui estions à Onnontagué, au nombre de cinquante à soixante, engagez au cœur de leur païs, comme dans une prison, d'où ils croyoient qu'il nous estoit impossible de fortir.

Ils eurent mesme la veuë dans ce [9] Conseil, qu'en nos personnes ils auroient de precieux ostages, soit pour retirer par échange ceux de leurs Gens qui estoient dans nos prisons, soit pour obtenir tout ce qu'il leur plairoit, lors qu'à la veuë de nos habitations Françaises ils nous feroient sentir les effets de leur cruauté: & sans doute que ces spectacles pleins d'horreur, & que les cris lugubres de quarante & cinquante François innocens auroient touché de compassion, & auroient mis en peine le Gouverneur & les habitans de quelque place que ce fust.

Nous ne scauions ces mal-heureux desseins des Iroquois que dans le secret: mais nous voyions ouuertement leurs esprits preparez à la guerre; & des le mois de Feurier diuerfes bandes se mettoient en campagne pour cét effet, 200. Agnierononnons d'une

eronnons—who chanced to be in those places at the time. Both of these Iroquois nations became irritated at this detention of their men, claiming that it was unjust; and, in order to take cruel vengeance, they convoked a secret council, in which they formed a plan of implacable warfare against the French. Nevertheless, they deemed it expedient to dissimulate for some time, until, by sending back Father Simon le Moyne, who was then at Agniegué, they should have gained the release of their own Men, who were in irons. They counted on venting immediately after this, the chief force of their fury upon us Frenchmen who were at Onnontagué, to the number of fifty or sixty,—imprisoned, as it were, in the very heart of their country, whence they believed it impossible for us to escape.

They even held the view, at this [9] Council, that in our persons they would hold precious hostages, whether for recovering by exchange those of their own Number who were in our prisons, or for obtaining anything that they might desire when, in plain view of our French settlements, they should make us feel the effects of their cruelty. Undoubtedly, sights like these and so fraught with horror, together with the doleful cries of forty or fifty innocent Frenchmen, would have touched with compassion and placed in a difficult position the Governor and the inhabitants of any place whatever.

We knew only in secret these wretched schemes of the Iroquois, but saw openly their minds prepared for war. As early as the month of February, various companies took the field for this purpose—200 Agnieronnons on one hand, and 40 Onneiotchronnons on another, while some troops from Onnontagué had

part, 40. Onneiotchronnons d'une autre, & quelques troupes d'Onnontagué auoient desia pris le deuant, pendant que le gros de l'armée s'amafferoit.

Nous ne pouuions pas esperer, humainement parlant, pouuoir tirer de ces dangers qui nous enuironnoient [10] de toutes parts, vne cinquantaine de François qui nous auoient confié leurs vies, & dont nous nous sentions responfables deuant Dieu & deuant les hommes. Ce qui nous mettoit plus en peine, n'estoit pas tant les feux dans lesquels vne partie de nos François deuoient estre iettez, comme la captiuité malheureuse à laquelle plusieurs d'entre-eux estoient destinez par les Iroquois, & où le salut de leurs ames estoit bien plus à plaindre, que la perte de leurs corps. C'est ce que la plupart apprehendoient plus viuement, qui se voyant desia comme captifs, fouhaitoient les coups de hache, ou mesme les feux, plustost que cette captiuité. Ils estoient mesme resolus, pour n'en venir à ce malheur extreme, de tenter tout, & de s'enfuir chacun de son costé dans les bois, ou bien pour y perir de faim & de miseres, ou tascher de se rendre à quelqu'une des habitations Françoises.

Dans ces desseins si precipitez nos Peres & moy, & vn gentilhomme nommé Monsieur du Puys, qui commandoit tous nos François, avec vne [11] garnison de dix Soldats, (dont neuf estoient desia d'eux-mesmes resolus de nous abandonner) nous iugeafmes qu'il valoit mieux se retirer de compagnie, ou pour s'entr'animer les vns les autres à la mort, ou mesme pour la vendre plus cher.

Pour cela il falloit partir sans qu'on en eust aucun vent: car le moindre soupçon qu'eussent eu les Iroquois de nostre retraite, eust hasté sur nous le mal-

already started out in advance, pending the muster of the main army.

Humanly speaking, we could not hope to extricate, from the dangers surrounding us [10] on every side, some fifty Frenchmen who had entrusted their lives to us, and for whom we felt ourselves responsible before God and men. What caused us still greater anxiety was not so much the fires into which a part of our Frenchmen were to be thrown, as the miserable captivity for which a number of them were destined by the Iroquois, and in which the loss of their souls was more to be lamented than that of their bodies; and this was cause for greater apprehension to the majority, who, regarding themselves as prisoners already, preferred a hatchet-stroke, or even death by fire to such a bondage. They were even determined, in order to avoid that final misfortune, to exhaust every effort and to flee to the woods, each man for himself—either to perish there from hunger and destitution, or to attempt to reach one of the French settlements.

In the midst of these rash plans, our Fathers, myself, and a gentleman named Monsieur du Puys, who commanded all our Frenchmen as well as a [11] garrison of ten Soldiers (nine of whom had already, of their own motion, determined to forsake us), deemed it more advisable to retreat in company, in order either to encourage one another to die, or even to sell our lives more dearly.

To this end, we needed to take our departure without conveying any suspicion of our movements; for the slightest suspicion entertained by the Iroquois of our retreat would have precipitated the disaster we wished to avoid. But how hope to effect our

heur que nous voulions fuir. Mais comment espérer de pouvoir partir sans estre découverts, estant au centre du païs, & tousiours obfédez de quantité de ses barbares, qui ne délogoient point d'auprès de nostre maison, pour espier nostre contenance en cette conioncture? Il est vray qu'ils ne pensoient pas que nous eussions iamais eu le courage d'entreprendre ce coup, sçachans bien que nous n'auions ny canots, ny matelots, & que nous ignorions les chemins bordez de precipices, où vne douzaine d'Iroquois nous pouvoient défaire aisément: outre que la saison estoit insupportable dans la froideur des eaux [12] glacées, où toutefois il falloit traifner les canots, se iettant à l'eau, & y demeurant les heures entieres, quelquefois iufques au col; & iamais nous n'auions entrepris de telles expeditions, sans auoir des Sauuages pour nous conduire.

Nonobstant ces obstacles qui leur paroissoient, aussi bien qu'à nous, insurmontables. Dieu qui tient entre ses mains tous les momens de nos vies, nous inspira si heureusement tout ce qu'il falloit faire, qu'estant partis le 20. iour de Mars de nostre maison de sainte Marie, proche d'Onnontagué, sur les onze heures de nuit, sa diuine Prouidence nous conduisant comme par vn miracle continuel, au milieu de tous les dangers imaginables, nous arriuasmes à Quebec le 23. du mois d'Auril, ayant passé par Montreal, & par les trois Riuieres, auant qu'aucun canot eust pû y estre mis à l'eau, la riuere n'y ayant pas esté libre pour la nauigation que le iour mesme que nous y parusmes.

Toutes les habitations Françoises nous regardoient comme des personnes [13] venuës de l'autre monde, & ne pouuoient assez admirer la bonté de Dieu, qui

withdrawal undiscovered, situated as we were in the heart of the country and constantly beset by many of its barbarians, who, in order to watch our bearing at this juncture, were always quartered near our house? It is true, they did not think that we would ever have the courage to undertake this move, well knowing that we had neither canoes nor boatmen, and that we were unfamiliar with the route, which was bordered with precipitous bluffs, where a dozen Iroquois could have easily defeated us. Moreover, the season was unendurable, in the frigid temperature of the icy water, [12] through which, nevertheless, the canoes must be dragged, ourselves immersed sometimes up to the neck, and remaining so for whole hours; and we had never undertaken such expeditions without Savages to guide us.

Despite these obstacles,—which, to them as well as to us, appeared insurmountable,—God, who holds every moment of our lives in his hands, inspired us so happily with all that we needed to do, that, leaving our house of sainte Marie, near Onnontagué, toward eleven o'clock on the night of March 20th, we were guided by his divine Providence, as by a constant miracle, amid all imaginable dangers, and arrived at Quebec on the 23rd of the month of April. We had stopped at Montreal and at three Rivers before the launching of a single canoe had been possible there, the river being closed to navigation until the very day of our appearance.

All the French settlements regarded us as persons [13] come from the other world; and could not sufficiently marvel at the goodness of God who had, on the one hand, miraculously delivered us from such evident peril, and, on the other, freed from

d'un costé nous auoit miraculeusement deliurez d'un si euident peril, & d'autre part auoit tiré de peine tous les François de Montreal, des trois Riuieres, & de Quebec, qui se sentoient quasi obligez de supporter des Iroquois des choses insupportables, & ne pas reprimer les excés de leurs insolences, de peur que le contre-coup n'en retombast sur nous, qui estions en proye & à la discretion de l'ennemy commun.

Et certainement il estoit bien temps d'arriuer; car nous apprismes à Montreal, que deux-cent Agnieronnens venus en guerre, estoient proche de là: & mesme par les chemins nous en auions apperceu les pistes, & veu des feux de quelques bandes détachées, qui nous eussent fait un mauuais party, si nous n'eussions hasté nostre marche.

Quelques-autres troupes ennemies parurent aussi aux trois Riuieres, & y firent prisonniers trois ieunes hommes qui ne faisoient que d'en fortir pour [14] aller au traual, sans que l'on peust leur donner aucun secours, quoy que les Iroquois les entraïnassent à la veüe de tous ceux du bourg.

A Quebec. Le mesme ennemy s'est fait voir dans les campagnes voisines: il a tué du monde quasi dans nos portes, il s'est ietté sur de pauues femmes Algonquines, qui y furent surprises en plein midy; les vnes tuées sur la place, & les autres emmenées captiues, que toutesfois l'on recouura; nos François, les Hurons, & les Algonquins ayant pourfuiuy l'ennemy, & luy ayant couppé chemin: mais les meurtriers s'échapperent, disparoissant au moment qu'ils paroissent lors qu'ils se sentoient les plus foibles. Ce sont des renards en leurs approches, ils attaquent en lions, & disparoissent en oiseaux faifans leur retraite.

uneasiness all the French of Montreal, three Rivers, and Quebec. The latter were feeling almost obliged to bear, at the hands of the Iroquois, things that were unbearable, and had to restrain themselves from checking their excesses of insolence, for fear lest retaliation should fall upon us who were a prey to, and at the mercy of, the common enemy.

And, indeed, we reached our journey's end betimes; for we learned at Montreal that two hundred Agnieronnons, who had come with hostile intent, were near there; and even on the way we had perceived traces of them, and seen the fires of several scattered bands,—who would have given us a rough reception, had we not hastened our progress.

Some other hostile parties also appeared at three Rivers, taking prisoners three young men who had just left the place to [14] go to their work; nor could any attempt at rescuing them be made, though the Iroquois dragged them off in plain sight of all the people of the village.

At Quebec, the same enemy made his appearance in the neighboring fields, killing people almost at our very doors. He pounced upon poor Algonquin women, taking them by surprise in broad noonday, killing some of them on the spot, and leading the rest away captive,—who, however, were afterward recovered. Our Frenchmen, the Hurons, and the Algonquins pursued the enemy, and intercepted him; but the murderers made their escape, disappearing as soon as they had shown themselves and had perceived their inferior strength. They are foxes in their methods of approach, they attack like lions, and, in retreating, they disappear like birds.

We felt under still greater obligations to thank

Nous nous reconnufmes encore plus obligez à remercier Dieu d'une protection fi particuliere fur nous, lors qu'estant arriuez à Quebec, nous auons appris de diuers endroits, tant de quelques Hurons venus d'Anniegué, où ils estoient captifs, que de quelques-autres [15] venus d'Onnontagué; que le dessein des Onnontagueronnons auoit esté de massacrer tous nos François, dès lors qu'ils arriuerent en leur país l'année 1656. mais que l'execution en auoit esté differée iufques à l'année fuiuante, après que les Hurons y auroient esté attirez par nostre moyen, fur lesquels l'on deuoit exercer la mesme cruauté: en forte que tout le bon accueil que l'on auoit fait à nos Peres & à nos François depuis leur arriué à Onnontagué, n'auoit esté qu'une fuite de ce dessein perfide, & vne fourbe des Anciens & des Capitaines Iroquois, qui conduisoient secretement cette trahison, dans l'esperance qu'ils auoient, que si nous estions satisfaits de leur procedé, les Hurons restez à Quebec, croiroient qu'il n'y auoit rien à craindre pour eux à Onnontagué, & que pour lors y montant fur cette creance, l'on feroit les femmes & les enfans captifs, & l'on massacreroit les hommes. C'est ce qui fut executé cruellement fur nos bons Chrestiens Hurons, qui montoient avec nous à Onnontagué, le troisiéme iour [16] d'Aouft de l'année derniere 1657.

Que si pour lors nous ne fusmes pas enuoloppez dans ce cruel massacre, ce fut vne prouidence de Dieu, en ce qu'il y auoit cinquante Onnontagueronnons qui estoient descendus à Quebec, pour y aller querir le reste des Hurons qui n'auoient pas voulu monter avec nous, ayant pressenty le malheur qui nous arriua. Ces cinquante Onnontagueronnons

God for such signal protection when, upon our arrival at Quebec, we learned from different sources — both from certain Hurons who had come from Anniegué, where they had been in captivity, and from others [15] arrived from Onnontagué — that the design of the Onnontagueronnons had been to massacre all our Frenchmen immediately upon their arrival at Onnontagué, in the year 1656; but that its execution had been deferred until the following year, when the Hurons should have been drawn thither by our means; and that upon them they were to exercise the same cruelty. Consequently, all the kind reception accorded our Fathers and our Frenchmen, from the time they reached Onnontagué, had been merely a result of this perfidious scheme, and a trick of the Iroquois Elders and Captains. They were secretly conducting their treachery in the hope that, if we were satisfied with their course of action, the Hurons remaining at Quebec would believe that there was nothing for them to fear at Onnontagué; and then, going up thither in this belief, their wives and children would be made prisoners and they themselves murdered. On the third day of August of last year, 1657, this design was cruelly executed upon our good Huron Christians [16], who were going up with us to Onnontagué.

That we were not at that time included in this cruel slaughter was owing to a Divine providence, by which fifty Onnontagueronnons had gone down to Quebec in quest of the remaining Hurons — who, through a presentiment of the disaster that befell us, had been unwilling to go up with us. These fifty Onnontagueronnons saved our lives without intending to do so, inasmuch as their fellow-countrymen

nous fauuerent la vie fans y penfer, pource que leurs compatriotes vouloient attendre leur retour, auant que d'exercer en nostre endroit ce dernier acte d'hostilité. Cette mefme Prouidence qui veilloit amoureuſement fur nous, ne permit pas que ces cinquante Onnontagueronnons retournaſſent en leur païs, auant que la nouvelle y fuſt arriuée, des Iroquois que l'on arreſta & qu'on mit au fers à Montreal, aux trois Riuieres, & à Quebec, l'année paſſée 1657. Ce qui ſuſpendit tous leurs mauuais deſſeins fur nous; Dieu cependant nous les ayant fait connoiſtre, & nous ayant donné le courage, les forces & les moyens pour [17] nous retirer heureuſement de la captiuité où nous eſtions, au milieu de ce peuple barbare & ennemy.

Ce n'eſt pas d'aujourd'huy que les deſſeins de Dieu font adorables fur ſes élus, & qu'il trouue ſa gloire par des voies toutes oppoſées aux noſtres, dont les reſſorts ne paroiftront que dans l'éternité. Car outre les victimes de nos Peres, qui eſtoient toutes preſtes d'eſtre immolées, & à qui Dieu n'a pas voulu mettre le feu, quoy que l'Iroquois en euſt deſia préparé le buſcher; les ſentimens des Chreſtiennes Huronnes furent vraiment Chreſtiens à la mort de leurs maris & de leurs peres, dont le ſang reiailliffoit fur elles, auſſi-bien que fur nous.

Grand Dieu, ſ'ecrioit l'vne, mélez mon ſang avec celui de mon mary: qu'on m'arrache aujourd'huy la vie; iamais l'on ne me pourra arracher la foy que i'ay au cœur.

Mon Dieu, difoit vne autre, ie croy fermement que vous eſtes le Tout-puiſſant, quoy que ie voie vos ſeruiteurs maſſacrez par vos ennemis: [18] vous n'avez pas promis que noſtre foy nous exempteroit de la

decided to await their return before exercising upon us that final act of hostility. This same Providence which lovingly watched over us did not suffer those fifty Onnontagueronnons to return to their own country before the news arrived there of the arrest and imprisonment, last year, 1657, of certain Iroquois at Montreal, three Rivers, and Quebec. This intelligence interrupted all their evil designs against us. In the meantime, God had made us acquainted with their intentions, and had given us the courage, the strength, and the means to [17] make a successful escape from the bondage to which we were subjected in the midst of this barbarous and hostile people.

It is not merely at the present day that God's designs toward his elect are adorable, and that he finds his glory by ways which are wholly opposed to our own, whose motive principles will appear only in eternity. For, besides our Fathers who were all ready to be sacrificed as victims, but whom it was not God's will to consign to the flames,—although the Iroquois had already prepared their funeral pile,—the sentiments of the Converted Huron women were truly Christian at the death of their husbands and fathers, whose blood gushed forth upon them as well as upon us.

“Great God,” exclaimed one, “mingle my blood with my husband's, and let them take my life to-day; never will they be able to take away the faith which I have in my heart.”

“My God,” cried another, “I firmly believe that you are the All-powerful, though I see your servants slaughtered by your enemies. [18] You did not promise that our faith should exempt us from death;

mort: nos eſperances ſont pour vne autre vie: il faut mourir en terre, pour viure dans le Ciel.

Comme on maſſacroit vne de ces femmes fortes, nommée Dorothee, à coups de haches & de couſteaux, à l'entrée du bourg d'Onnontagué; voiant les larmes d'une petite fille de huit ans, qui auoit eſté au ſeminaire des Vrfulines, elle luy dit: Ma fille, ne pleures pas ny ma mort, ny la tienne; nous irons aujourdhuy de compagnie au Ciel: Dieu y aura pitié de nous à toute eternité: les Iroquois ne pourront pas nous raurir ce grand bien. Puis en mourant elle s'écria: IESVS, aiez pitié de moy. Et la fille fut tuée ſur l'heure meſme à coups de couſteaux, prononçant les meſmes paroles que ſa mere auoit dites: IESVS, aiez pitié de moy.

Deux autres eſtant brûlées à petit feu, s'écrioient au milieu des flammes, qu'elles mouroient Chreſtiennes, & qu'elles ſ'eſtimoient heureuſes que Dieu les viſt dans leurs tourmens, [19] & qu'il connuſt leur cœur. Oüy, difoit l'une; ſi nos corps eſtoient immortels, les Iroquois rendroient nos peines immortelles: puifque nos ames ne peuuent pas mourir, eſt-ce choſe incroyable que Dieu, qui n'eſt rien que bonté, doie les recompenſer à toute eternité?

Ces meres embraffoient leurs enfans qu'on auoit iettez dans ces flammes, & l'excés de toutes ces cruautéz barbares ne pût iamais les ſeparer: tant il eſt vray que la foy & l'amour de Dieu ſont plus forts que le feu & la mort.

C'eſt dans le Ciel, où nous verrons plus pleinement, les reſſorts adorables & aimables de la prouidence de Dieu, ſur ceux qu'il a choiſis au milieu de cette barbarie pour en faire des Saints. Nos Eglifes

our hopes are for another life, and we must die on earth in order to live in Heaven."

As one of these stout-hearted women, named Doro-thée, was being butchered with hatchets and knives at the entrance to the village of Onnontagué, seeing the tears of a little girl eight years old who had been at the Ursuline seminary, she said to her: "My daughter, weep not for my death, or for thy own; we shall to-day go to Heaven together, where God will have pity on us for all eternity. The Iroquois cannot rob us of this great blessing." Then she cried out, as she died, "JESUS, take pity on me!" And her daughter met her death by the knife immediately afterward, uttering the same words that her mother had used: "JESUS, take pity on me!"

Two others, on being burned at a slow fire, cried out from amid the flames that they were dying as Christians, and that they deemed themselves happy that God saw them in their torments [19] and knew their hearts. "Yes," said one, "if our bodies were immortal, the Iroquois would render our sufferings immortal. As our souls cannot die, is it an incredible thing that God, who is nothing but goodness, should reward them for all eternity?"

These mothers embraced their children who had been cast into the flames, and the excess of all this barbarous cruelty could never separate them,—so true is it that the faith and the love of God are stronger than fire and death.

In Heaven we shall see more fully the adorable and lovable activities of God's providence over those whom he has chosen in the heart of that barbarous country, to make Saints of them. Our Churches are truly in distress, and the Devil is ravaging them; but

font vraiment souffrantes, & le Diable y fait ses rauages: mais Dieu en tirera sa gloire en dépit de l'Enfer. C'est à nous de faire ce que nous pourrons: c'est à luy seul de faire ce qu'il luy plaira. De V. R.

*Le tres-humble & obeïssant
seruiteur en N. S.*

De Quebec ce 21.
d'Aoust 1658.

PAVL RAGVENEAV.

God will gain his glory from them in spite of Hell. It is our part to do what shall lie in our power; it is his alone to do whatever he shall choose. Your Reverence's

Quebec, this 21st
of August, 1658.

*Very humble and obedient
servant in Our Lord,*
PAUL RAGUENEAU.

[20] CHAPITRE II.

DE L'INDUSTRIE & DU COURAGE DE NOS FRANCOIS
DANS LEUR RETRAITE D'ONNONTAGUÉ.

LE Pere Iean De Brebeuf, le Pere Gabriel Lalle-
mant, le Pere Ifaac Iogues, & les autres, pour
la pluspart, qui ont esté brûlez & mangez par
les Iroquois, pouuoient assez facilement échapper des
mains & de la dent de ces anthropophages; mais le
Sacrement de Penitence qu'ils vouloient adminiftrer à
quelques Neophytes deuant leur mort, & le Baptesme
qu'ils vouloient conferer à quelques Catechumenes,
leur firent preferer les feux & la rage des Iroquois, à
la douceur de la vie. C'estoit fait de tous nos Peres,
& de tous nos Freres d'Onnontagué, s'ils se fussent
trouuez en vn pareil rencontre: mais voiant que leur
mort feroit inutile à vne pauvre Eglise captiue qu'ils
abandonnoient, & que leur esclauage ne les auroit
pas [21] foulagez, dautant que ces barbares les de-
uoient lier & garotter, & les mener à Kebec, pour
retirer en contre-échange leurs compatriotes, que nos
François retiennent dans les fers. Voiant, dis-ie,
que leur mort, & leur captiuité feroit plus nuisible
que profitable à la Colpnie Françoisie, ils prirent
refolution de se fauuer, & de trauailler à la con-
feruation des François, qui s'alloient perdre en se
diuifant, & en se separant les vns des autres.

La refolution prise, il falloit trouuer les moiens de
l'executer. Il est plus aisé de donner des preceptes,

[20] CHAPTER II.

OF OUR FRENCHMEN'S DEXTERITY AND COURAGE IN
THEIR RETREAT FROM ONNONTAGUÉ.

FATHERS Jean De Brebeuf, Gabriel Lallemand, Isaac Jogues, and most of the others who have been burned and eaten by the Iroquois, could have escaped easily enough from the hands and teeth of those cannibals; but their desire to administer the Sacrament of Penance to some Neophytes before the death of the latter, and to confer Baptism upon some Catechumens, made them prefer the fires and rage of the Iroquois to the sweetness of life. The fate of all our Fathers and all our Brethren at Onnontagué would have been sealed, had they found themselves similarly situated; but, seeing that their death would be of no service to a poor captive Church which they were forsaking, and that their bondage would not afford it any [21] relief, inasmuch as these barbarians were sure to bind them with cords and take them to Kebec in order to obtain in exchange their own countrymen whom our French were holding in irons,—seeing, I say, that their death and captivity would work more harm than profit to the French Colony, they determined to make their escape, and to exert themselves to save the Frenchmen, who were on the point of throwing their lives away by dividing and separating from one another.

The resolution taken, it was necessary to find the means to execute it. It is easier to give precepts

que de les garder. Nos François n'eurent pas de peine à se refoudre de conferuer leurs vies, & d'euitter leur mort: les glaces, les vents, en vn mot, l'impossibilité de partir les arresterent iusques à la veille du iour destiné à leur massacre: pas vn ne doutoit qu'il ne fallust faire retraite, & au pluftost. Voions maintenant comme ils s'y prirent: la Lettre fuiuante nous le découurira.

[22] LETTRE DU PERE PAUL RAGUENEAU AU PERE
 PROCUREUR DES MISSIONS DE LA COMPAGNIE
 DE IESUS EN LA NOUUELLE FRANCE.

Pax Christi,

MON R. PERE,
 V. R. fera bien-aïse d'apprendre les particularitez de nostre départ de sainte Marie des Iroquois, pour ioindre ses actions de graces à celles que nous deuons à la Bonté diuine, qui nous a retirez avec bien des merueilles d'vn lieu, où son amour ne nous auoit pas conduit fans quelques prodiges. Nous deuions perir en montant, la mort nous attendoit à nostre arriuée; nostre départ a tousiours passé pour impossible; & neantmoins *ecce viuimus*, nous sommes pleins de vie, & nous auons eu le bon-heur de mettre en possession de la vie eternelle quantité de ceux qui se preparoient à boire nostre sang, & ietter nos corps tout viuans dans leurs feux.

La resolution estant prise de quitter ces terres, où Dieu auoit pris par nostre [23] moien, le petit nombre de ses élus, les difficultez paroïssent insurmontables dans l'execution, pour laquelle toutes choses nous manquoïët.

than to follow them. Our Frenchmen found no difficulty in resolving to save their lives and escape death; but the ice, the winds—the impossibility, in short, of starting—delayed them until the eve of the day fixed upon for their massacre. Not one of them doubted the necessity of retreat, and that at the earliest moment. Let us see now how they set about it: the following Letter will inform us.

[22] LETTER FROM FATHER PAUL RAGUENEAU TO
THE FATHER PROCUROR FOR THE MISSIONS OF
THE SOCIETY OF JESUS IN NEW FRANCE.

Pax Christi.

MY REVEREND FATHER,
Your Reverence will be glad to learn the particulars of our departure from sainte Marie among the Iroquois, in order to join your thanksgivings to those which we owe to the divine Goodness for bringing us out, in a truly marvelous manner, from a place whither his love had not conducted us without miracles. We nearly perished on our way up; death awaited us upon our arrival; our departure was always considered impossible; and yet *ecce vivimus*,—we are alive, and have had the good fortune to place in possession of eternal life many of those who were preparing to drink our blood, and to cast our living bodies into their fires.

The resolution being formed to abandon those regions where God, by our [23] means, had gathered the little number of his elect, the difficulties of its execution, for which we were lacking in all things, appeared insurmountable.

To supply the want of canoes, we had secretly

Pour fuppleer au defaut des canots, nous auions fait, en cachette, deux batteaux, d'une nouvelle & excellente ftructure, pour paffer les rapides; ces batteaux ne tiroient que fort peu d'eau, & portoient beaucoup de charge, quatorze ou quinze hommes chacun, & la valeur de quinze à feize cent liures pefant. Nous auions de plus quatre canots à l'Algonquine, & quatre à l'Iroquoife, qui deuoient compofer notre petite flotte de cinquante trois François.

Mais la difficulté eftoit de faire l'embarquement fans efre apperceus des Iroquois, qui nous obfedoient continuellement. Le tranfport des batteaux, des canots, & de tout l'équipage ne pouuoit pas fe faire fans vn grand bruit: & neantmoins, fans le fecret, il n'y auoit rien à efpérer, qu'un maffacre general de tous tant que nous eftions, au moment que l'on fe fuft apperceu que nous euflions eu la [24] moindre penfée de nous retirer.

Pour cela, nous inuitafmes tous les Sauuages qui eftoient proche de nous, à vn feftin folemnel, où nous employafmes toute notre industrie, & n'épargnafmes ny le fon des tambours, ny les inftrumens de musique, pour les endormir par vn charme innocent.

Celuy qui prefidoit à la ceremonie, iouïa fon ieu avec tant d'adrefse & de bon-heur, qu'un chacun vouloit contribuer à la ioïe publique: c'eftoit à qui ietteroit des cris plus perçans, tantoft de guerre, tantoft d'allegrefse: les Sauuages par complaifance chantoient & danfoient à la François, & les François à la Sauuage. Pour les animer de plus en plus à ce beau ieu, on diftribua des prefens à ceux qui iouïoient mieux leur personnage, & qui menoient plus

constructed two boats of a new and excellent model for shooting the rapids. These boats drew but very little water, and carried a heavy load,—fourteen or fifteen men, and fifteen or sixteen hundred livres in weight. We had also four canoes of the Algonquin pattern, and four of the Iroquois, which were to complete our little fleet for fifty-three Frenchmen.

But the difficulty was to embark unperceived by the Iroquois, who constantly beset us. The conveyance of the boats, canoes, and all the equipment, could not be accomplished without much noise; and yet, without secrecy, there was nothing to hope for but a general massacre of our whole company, at the moment when it should be perceived that we had the [24] least thought of taking our departure.

Therefore, we invited all the Savages in our neighborhood to a grand feast, where we exerted our utmost skill and spared neither the drums nor the musical instruments, in order to lull them to sleep by an innocent charm.

He who presided at the ceremony played his part with such skill and success that each one was bent on contributing to the public joy. They vied with one another in uttering piercing yells, now of war, now of glee; while, out of complaisance, the Savages sang and danced in the French manner, and the French in that of the Savages. To encourage them more and more in this fine game, presents were distributed to those who best played their parts, and who made the most noise for drowning that made outside by two-score of our men in transporting all our outfit. When the lading of the boats was entirely completed, the feast came to an end at the appointed time; the guests withdrew, and, sleep having soon

de bruit, pour étouffer celuy qu'une quarantaine de nos gens faisoient au dehors, dans le transport de tout nostre équipage. Tout l'embarquement estant fait, le festin se finit à point nommé, les conuiez se retirerent, & le sommeil les aiant bien-tost abattus, nous [25] fortifmes de nostre maison par vne porte de derriere, & nous ambarquafmes à petit bruit, sans dire Adieu à nos Sauvages, qui faisoient les fins, & qui pensoient nous amuser iusques au temps de nostre massacre, de belles apparences, & par des témoignages de bonne volonté.

Nostre petit Lac, sur laquelle nous voguions en silence dans les tenebres de la nuit, se geloit à mesure que nous auacions, & nous faisoit craindre d'estre arrestez dans les glaces, après auoir euité les feux de l'Iroquois. Dieu nous en deliura pourtant, & après auoir auancé la nuit & tout le iour suiuant par des precipices & par des cheutes d'eau effroiables; enfin nous nous rendifmes le soir dans le grand Lac Ontario, à vingt lieuës du lieu de nostre depart.

Cette premiere iournée estoit la plus dangereuse; car si les Iroquois eussent apperceu nostre sortie, ils nous eussent coupé chemin; & n'eussent-ils esté que dix ou douze, il leur estoit facile de nous mettre en desordre, la riuere estant tres-étroite, & [26] terminée, après dix lieuës de chemin, d'un precipice affreux, où nous fusmes obligez de mettre pied à terre, & porter l'espace de quatre heures nostre bagage & nos canots, par des chemins perdus, & couuerts d'une Forest épaisse qui eust feruy de Fort à l'ennemy, & d'où à chaque pas il eust pû nous affommer, & tirer sur nous sans estre apperceu.

La protection de Dieu nous accompagna visiblement

overcome them, we [25] left our house by a rear door and embarked with little noise, without saying Farewell to our Savages. They were playing a shrewd part, and thought to beguile us with fair appearances and attestations of good will until the time fixed upon for our slaughter.

Our little Lake, over which we paddled silently in the darkness of the night, froze as we advanced, and we feared that we should be stopped in the ice after escaping the fires of the Iroquois. From this disaster, however, God delivered us; and, after proceeding all night and the whole of the following day, past water-falls and frightful rapids, we at length reached Lake Ontario in the evening, twenty leagues from our starting-point.

That first day's journey was the most dangerous; for, had the Iroquois perceived our departure, they would have intercepted us; and, had they been only ten or twelve in number, it would have been easy for them to throw us into confusion — the river being very narrow, and being also [26] obstructed, at the end of ten leagues, by a fearful precipice. Here we were forced to land, and, for four hours, carry our baggage and canoes through a wilderness covered with dense Woods, which would have served the enemy as a Fort where they could have killed us at every step and fired upon us unperceived.

God's protection manifestly accompanied us during all the rest of the journey. We passed through perils that made us shudder after escaping them, and at night, after spending the whole day in the water and amid blocks of ice, we had no lodging except upon the snow.

Ten days after our departure, we found Lake

dans tout le reste du chemin, y marchant dans des perils qui nous faisoient horreur après les auoir eutez, & n'ayant point la nuit d'autre gifte que fur la neige, après auoir passé les iournées entieres dans les eaux & parmy les glaces.

Dix iour après nostre départ, nous trouuafmes le Lac Ontario, sur lequel nous vogueions, encore gelé en son emboucheure: il fallut prendre la hache en main pour fendre la glace, & se faire passage: mais ce fut pour entrer deux iours après dans vne cheute d'eau, où toute nostre petite flotte se vit quasi abismée. Car nous estant engagez dans vn grand fault, sans le [27] connoistre, nous nous trouuafmes au milieu de ses brifans, qui par le rencontre de quantité de gros rochers, éleuoient des montagnes d'eau, & nous iettoient dans autant de precipices, que nous donnions de coups d'auirons. Nos batteaux qui à peine auoient demy-pied de bord, se trouuerent bien-toft chargez d'eau, & tous nos gens dans vne telle confusion, que leur cris meslez avec le bruit du torrent nous faisoient voir l'image d'vn triste naufrage. Il falloit pourtant pouffer outre, la violence du courant nous emportant malgré nous dans de grandes cheutes, & par des chemins où iamais on n'auoit passé. La crainte redoubla à la veuë d'vn de nos canots englouty dans vn brifant, qui barroit tout le rapide, & qui estoit neantmoins la route que tous les autres deuoient tenir. Trois François y furent noiez, vn quatrième aiant échappé heureusement, s'estant tenu attaché au canot, & aiant esté secouru au bas du fault, lors qu'il estoit sur le point de lascher prise, les forces luy manquant quasi avec la vie. [28] Ceux qui furent noiez auoient communié ce iour-là, &

Ontario, over which we were voyaging, still frozen at its mouth; hence we were compelled to take hatchet in hand to cleave the ice and make a passage—which, however, led us two days later into a waterfall, where all our little fleet was nearly swallowed up. For, having entered unawares a rapid of considerable extent, [27] we found ourselves in the midst of its billows, which, meeting with many large rocks, raised mountains of water, and hurled us into an abyss at every stroke of our paddles. Our boats, the sides of which were barely half a foot high, soon shipped a great quantity of water; while our men were so thrown into confusion that their cries, mingling with the roar of the torrent, filled us with visions of direful shipwreck. Yet we were forced to go on, the violence of the current bearing us along, in spite of ourselves, through extensive rapids and by ways never navigated before. Our fears redoubled at seeing one of our canoes swallowed up by a breaker which extended across the entire width of the rapids, and which, nevertheless, afforded the only route by which all the rest were to go. Three Frenchmen were drowned here, a fourth luckily escaping by clinging to the canoe, and being rescued at the foot of the falls, when he was on the point of relinquishing his hold, strength and life nearly failing him at the same time. [28] Those who were drowned had received communion on that very day, and had piously prepared for death, without knowing that it was so near; but God, who knows his elect, had lovingly made them ready for it. It is a consolation for us to be able to say, *Pater, quos tradidisti mihi, non perdidisti ex iis quemquam*; for those three drowned men, being in Heaven, are not lost

s'estoient faintement dispoſez à la mort, ſans ſçauoir qu'elle fuſt ſi proche. Mais Dieu qui connoiſt ſes élus, les y auoit amoureuſement preparez. Ce nous eſt vne conſolation de pouuoir dire, *Pater, quos tradiſti mihi, non perdiſti ex iis quemquam.* Car ces trois noiez eſtant au Ciel, ne font perdus qu'heureuſement, aiant trouué Dieu & leur ſalut dans leur perte.

Le 3. d'Auril nous abordâmes à Montreal au commencement de la nuit: les glaces n'estoient parties que le iour meſme, & elles nous euſſent arreſté, ſi nous fuſſions arriuez pluſtoſt. Nous nous viſmes obligez de ſeiourner au meſme lieu quatorze iours, les Riuieres qui eſtoient plus bas n'eſtant pas encore déprifés.

Le 17. d'Auril nous nous rendiſmes aux trois Riuieres, d'où les glaces n'estoient parties que le iour precedent. nous y paſſâmes la Feſte de Paſques.

Le Mardy nous arriuaſmes heureuſement à Quebec; vn iour pluſtoſt nous n'euffions pas pû aborder, tout [29] n'y eſtoit qu'un pont de glace depuis la coſte de Lauſon, d'où on auoit encore trauerſé la Riuiere à pied ſec le iour de Paſques.

Vraiment l'Ange de Dieu nous conduiſoit dans nos démarches, & dans nos demeures, comme il conduiſoit autrefois ſon peuple bien-aimé au fortir de la captiuité d'Egypte, du milieu des Nations barbares. Louiez Dieu avec nous de ce qu'il nous a deliurez d'une ſeruitude bien plus dangereuſe, après auoir beny nos trauaux par le ſalut de quantité d'ames, qui iouiſſent maintenant du repos eternel.

except in a happy sense of the word, since they found God and their salvation in losing their lives.

At nightfall, on the 3rd of April, we landed at Montreal, whence the ice had disappeared only on that very day; it would have blocked our way had we arrived earlier. We found ourselves obliged to tarry there fourteen days, the Rivers farther down being not yet open.

On the 17th of April, we repaired to three Rivers, where the ice had cleared away only on the preceding day. Here we spent the Easter Festival.

We arrived safely at Quebec on Tuesday. A day earlier, we would have been unable to land, there [29] being nothing but one bridge of ice from *coste de Lauson*, whence the River had been crossed dry-shod as late as Easter.

Verily, the Angel of God guided us in our travels and watched over us in our sojourns, as he guided his well-beloved people of old out from the midst of barbarous Nations, when they went forth from the captivity of Egypt. Praise God with us for having delivered us from a much more dangerous bondage, after blessing our labors with the salvation of many souls which are now enjoying eternal rest.

CHAPITRE III.

JOURNAL DE CE QUI S'EST PASSÉ ENTRE LES FRANÇOIS & LES SAUAGES.

OUTRE les deux Lettres couchées aux deux Chapitres precedens, nous en auons receu quelques autres, & quelques memoires, qui composeront ce Journal.

[30] Le mot Onnonta, qui signifie vne montagne, en langue Iroquoise, a donné nom à la Bourgade appellée Onnontagé, ou comme d'autres la nomment, Onnontagué, pour ce que elle est sur vne montagne, & les peuples qui l'habitent, s'appellent en fuite Onnontaronnons, ou bien Onnontagueronnons. Ces peuples ayant long-temps & instamment demandé, qu'on enuoyast quelques Peres de nostre Compagnie en leur país. Enfin l'année 1655. le Pere Ioseph Chaumonot & le Pere Claude Dablon leurs furent accordez. Ils les embarquerent le 19. de Septembre, & les rendirent à Onnontagué le 5. Nouembre de la mesme année 1655.

1656. L'année fuiuante 1656. ces deux bons Peres se voyant écoutez avec applaudissement, & avec bienueillance, le Pere Dablon quitta Onnontagué le second iour de Mars, pour venir demander du secours à Kebec, où il arriua au commencement d'Auril, & en partit le 17. de May, en compagnie de trois Peres & de deux Freres de nostre Compagnie, & de bon nombre [31] de François, qui tirerent tous vers ce nouveau país,

CHAPTER III.

JOURNAL OF WHAT OCCURRED BETWEEN THE FRENCH
AND THE SAVAGES.

BESIDES the two Letters contained in the two foregoing Chapters, we have received some others and some memoirs, which shall compose this Journal.

[30] From the word *Onnonta*, which in the Iroquois tongue means "a mountain," is derived the name of the Village called *Onnontaé*, or, as others name it, *Onnontagué*, because it is situated on a mountain; and the people dwelling there are consequently called *Onnontaeronnons* or *Onnontagueronnons*. These people having long and urgently requested that some Fathers of our Society be sent to their country, finally, in the year 1655, Fathers Joseph Chaumonot and Claude Dablon were granted them. The Savages took them away by canoe on the 19th of September, and landed them at *Onnontagué* on the 5th of November of the same year, 1655.

In the following year, 1656, as these two good Fathers saw that they were listened to with applause and good will, Father Dablon left *Onnontagué* on the second day of March, to come to *Kebec* for assistance. He arrived here at the beginning of April, and took his departure on the 17th of May, in company with three Fathers and two Brethren of our Society, and with a goodly number [31] of Frenchmen, who all turned their faces toward this new

où ils se rendirent le 11. iour de Iuillet de la mesme année 1656.

1657. L'an 1657. la moisson paroissant belle dans toutes les Bourgades des Iroquois superieurs, le commun peuple écoutant les bonnes nouvelles de l'Euangile avec simplicité, & les Anciens avec vne feinte bien cachée; le Pere Paul Ragueneau, le Pere François Du Peron, quelques François, & plusieurs Hurons partirent de Montreal le 26 de Iuillet, pour aller secourir leurs freres & leurs compatriotes.

Le 3. iour du mois d'Aouft de la mesme année 1657. la perfidie des Iroquois commença à se découvrir, par le massacre qu'ils firent des pauures Hurons qu'ils menoient en leur païs, après mille protestations de bienueillance, après mille sermens à leur mode, qu'ils les traiteroient comme leurs freres. Et si quantité d'Iroquois ne fussent demeurez parmy les François auprès de Kebec, pour tafcher d'emmener avec eux le reste des Hurons, qui se deffians de ces traistres, ne s'estoient [32] pas voulu embarquer avec les autres; c'estoit fait dès lors & des Peres, & des François qui montoient avec eux; & bien-toft après, tous ceux qui demeuroient sur les riués du Lac Ganantaa, proche d'Onnontagué, auroient couru la mesme fortune: mais la crainte que les François ne se vengeassent sur leurs compatriotes, arresta leur dessein, dont nos Peres eurent secretement connoissance, incontinent après leur arriuée dans le païs. Vn Capitaine mesme qui sçauoit le secret des Anciens, aiant pris quelque gouft aux Predications de l'Euangile, & se voiant fort malade, demande le Baptesme, l'ayant receu après vne suffisante instruction, il découvrit les mauuais desseins de ses compatriotes à celuy

country, where they arrived on the 11th day of July of the same year, 1656.

In the year 1657,—as there was promise of a fine harvest in all the Villages of the upper Iroquois, and as the common people hearkened to the good news of the Gospel with simplicity, and the Elders with a cunning dissimulation,—Fathers Paul Ragueneau and François Du Peron, some Frenchmen, and several Hurons started from Montreal on the 26th of July, to go and help their brethren and compatriots. 1657.

On the 3rd day of August of the same year, 1657, the Iroquois' perfidy began to show itself through the massacre of the poor Hurons whom they were conducting to their country, after having made a thousand avowals of good will and a thousand oaths,—such as they are wont to make,—that they would treat them as brothers. And, had not a number of Iroquois remained with the French at Kebec to try to carry off with them the rest of the Hurons,—who, distrusting these treacherous rogues, had been [32] unwilling to embark with the others,—the fate of the Fathers and of the Frenchmen who went up with them would even then have been sealed; and, soon afterward, the same lot would have befallen all those who dwelt on the shores of Lake Gannantaa, near Onnontagué. But the fear lest the French should take vengeance on their countrymen stayed their project. Our Fathers received secret information of it immediately after their arrival in the country. A Captain, in fact, who knew the Elders' secret, and who had conceived some fondness for the Preaching of the Gospel, upon falling seriously ill asked for Baptism. Having received it after sufficient instruction, he revealed to him who conferred it the wicked

qui [le] luy conféra, & peu de temps après il s'en alla au Ciel.

Le 9. du mesme mois d'Aouft, vingt Iroquois Agneronnons aborderent à Quebec: c'estoit à qui entraifneroit en son païs, les restes de la pauure Nation Huronne: les Iroquois d'en-haut & d'embas, les attiroient avec les plus belles promesses [33] du monde, & ils n'auoient tous que des intentions de les perdre.

Le 11. parut la barque de Monsieur Bourdon, lequel estant descendu sur le grand Fleuve du costé du Nord, vogua iusques au 55. degré, où il rencontra vn grand banc de glaces, qui le fit remonter, aiant perdu deux Hurons, qu'il auoit pris pour guides. Les Eskimaux Sauvages du Nord, les massacrerent, & blefferent vn François de trois coups de fleches, & d'vn coup de cousteau.

Le 21. quelques Hurons s'estant ioints avec les Agneronnons, dont nous venons de parler, s'embarquerent à Kebec, pour aller demeurer en leur païs, ignorant la captiuité qui les attendoit.

Le 26. Le Pere le Moine les fuiuit, avec quelques autres Hurons, remenant vn ieune Iroquois Agneronnon, qui estoit passé en France, & que nous auions renuoié à Kebec, où on le rappelloit.

Le 3. de Septembre, les Onnontagueronnons, qui estoient demeurez à l'entour des habitations Françaises, [34] enuoierent deux de leurs Gens vers les Hurons de Kebec, pour les presser de prendre Onnontagué pour leur patrie, leur donnant mille assurances, qu'ils feroient les tres-bien venus. C'estoit, comme i'ay dit, à qui auroit le debris de ce pauure peuple. Or iaçoit qu'ils ne sceuffent pas ce qui estoit arriué à

designs of his compatriots, and soon afterward went to Heaven.

On the 9th of the same month of August, twenty Agneronnon Iroquois landed at Quebec; and there was emulation as to which party should carry off to its own country the remnants of the poor Huron Nation. Both the upper and the lower Iroquois were inviting them, with the fairest promises [33] in the world, while the sole intention of them all was to destroy these people.

On the 11th appeared Monsieur Bourdon's bark. It had sailed down the great River toward the North, and proceeded as far as the 55th degree, where it met a great field of ice, which made it turn back, after losing two Hurons, who had been taken as guides. The Eskimaux, Savages of the North, had slain them, and had injured a Frenchman with three arrow-shots and a knife-cut.

On the 21st, some Hurons, joining the Agneronnons of whom we have just spoken, embarked at Kebec to go and dwell in the country of the latter, not knowing that captivity awaited them.

On the 26th, Father le Moine followed them with some other Hurons, taking home a young Agneronnon Iroquois who had gone to France, and had been sent back by us to Kebec, whither he had been recalled.

On the 3rd of September, the Onnontagueronnons, who had lingered around the French settlements, [34] sent two of their Men to the Hurons of Kebec, to urge their adoption of Onnontagué as their country, giving them a thousand assurances that they would be very welcome. There was, as I said, a rivalry as to who should obtain the remnant of this poor nation. Now, although they did not know

leurs freres, ils tafcherent neantmoins de faire trouver bon à ces Deputez, de remettre la partie iufques au Printemps fuiuant. Ce fut vn coup de Dieu: car ce dilaiement obligea plufieurs Iroquois de paffer l'Hyuer auprès des François, pour attendre les Hurons; ce qui empescha les Onnontagueronnons de mettre à mort, ou de fe faifir de nos Gens, qui estoient en leur païs. Dieu leur vouloit donner, par cette prouidence fi particuliere, le moien de fe faouer.

Le 9. du mefme mois de Septembre. Nos Peres d'Onnontagué enuoierent deux canots, pour donner nouvelle à Kebec, du massacre des pauvres Hurons Chrestiens, mis à mort par vne trahifon inouïe de ces Barbares, comme nous l'auons marqué [35] cy-deffus au 3. d'Aouft de l'an 1657. Ils deuoient auffi rendre des Lettres, qui expliquoient l'estat du païs, & qui découuroient la mauuaife volonté des principaux de ces peuples vers les François. Nous en mifmes quelque chose à la fin de la Relation de l'an paffé. Les Onneïotchronons aiant eu le vent de l'enuoy de ces deux canots, les deuancerent à deffein, comme on a fceu depuis, de massacrer ceux qui les conduifoient, & de ietter leurs Lettres au feu: mais nos Gens aiant euité leurs embufches & leurs pourfuites, arriuerent enfin à Kebec

Le 6. d'Octobre, non fans l'étonnement de nos François. Je vous laiffe à penfer, fi les pauvres Hurons, qui n'auoient pas voulu fuiure les Onnontagueronnons, beniffoient Dieu, de se voir deliurez des pattes de ces loups. A peine y auoit-il vn mois, que ces mal-heureux les auoient voulu trahir. S'il faut auoir de l'esprit pour estre fourbe, ces peuples n'en manquent pas.

what had happened to their brethren, they nevertheless tried to induce these Deputies to postpone the expedition until the following Spring. This was a stroke of Divine providence; for that postponement compelled several Iroquois to spend the Winter near the French, in order to wait for the Hurons—which prevented the Onnontagueronnons from putting to death or seizing our People who were in their country. Through this so special providence, it was God's will to give them the means of escape.

On the 9th of the same month of September, our Fathers at Onnontagué despatched two canoes to bear to Kebec the tidings of the massacre of the poor Christian Hurons, who had been put to death with unheard-of treachery by these Barbarians, as we have noted [35] above under date of August 3, 1657. They were also to deliver Letters explaining the condition of the country, and disclosing the evil intentions of this people's chief men toward the French. Some of this matter we appended to last year's Relation. The Onneiotchronnons, getting wind of the despatch of these two canoes, got ahead of them, intending, as has since been learned, to slay the messengers, and to throw their Letters into the fire; but our Men eluded their ambuscades and pursuit, and finally arrived at Kebec,—

On the 6th of October, not without astonishment on the part of our French people. I leave you to infer whether the poor Hurons, who had been unwilling to follow the Onnontagueronnons, blessed God at seeing themselves saved from those wolves' clutches. Scarcely a month before, those wretches had tried to betray them. If it needs intelligence to be a knave, these people are not wanting therein.

Le 16. Vne chaloupe porta nouvelle [36] à Kébec, que deux François auoient esté pillés au Cap à l'arbre par des Iroquois. Ces Barbares, sous ombre qu'ils auoient de nos Gens en leur païs, commettoient quantité d'infolences, pillant des maifons, tuant les bestiaux des metairies Françoises. Les habitans s'en estant plains fort fouuent. Enfin

Le 21. du mesme mois, Monsieur Dailleboust, qui commandoit pour lors, fit assembler les principaux, pour voir quel remede on pourroit apporter à ces defordres. Il fut arresté, 1. Qu'il ne falloit point commencer les premiers à irriter les Iroquois, mais qu'on pourroit sans difficulté, *vim vi repellere*, repouffer par la force leurs insultes. 2. Qu'on deuoit toujours traiter comme amis les Hurons & les Algonquins nos Alliez. 3. Qu'il falloit empescher que les Iroquois, soit d'en-haut ou d'embas, ne leur fissent aucun tort à la veuë de nos habitations.

Le mesme iour, il fit assembler les Algonquins, & les Hurons, qui luy demanderent, comme ils se comporteroient [37] enuers les Iroquois: il repartit. Qu'ils les pouoient attaquer, & les combattre hors la veuë des habitations Françoises. Que nous les protegerions dans cette étenduë, & que nous ne romperions iamais la paix, s'ils ne faisoient les premiers quelque acte d'hostilité.

Le 25. du mesme mois d'Octobre. Quelques Iroquois Onneïotchronnon, voisins d'Onnontaguë, tuèrent trois François à Montreal, à coups de fusil; arracherent à deux la peau de la teste, & l'emporterent en triomphe en leur païs. A l'occasion de ces meurtres, Monsieur de Maisonneufue fit arrester, & mettre aux fers vn Sauuage Onnontagueronnon, qui

On the 16th, a shallop brought word [36] to Kebec, that two Frenchmen had been plundered at Cap à l'arbre by the Iroquois. These Barbarians, feeling secure in that they held some of our People in their country, were committing many acts of insolence, pillaging houses and killing the cattle on the French farms. The settlers having very often complained of this, finally,—

On the 21st of the same month, Monsieur Dailleboust, who was then in command, called the chief men together to see what remedy could be applied to these disorders. It was decided, 1st, that we must not take the initiative in irritating the Iroquois, but that we could without difficulty *vim vi repellere*,—repulse their wanton assaults with force; 2nd, that we were always to treat as friends the Hurons and Algonquins, our Allies; and, 3rd, that we must prevent the Iroquois, whether upper or lower, from doing them any injury in sight of our settlements.

He assembled on the same day the Algonquins and Hurons, who asked him how they should conduct themselves [37] toward the Iroquois. He replied that they might attack them and fight with them out of sight of the French settlements; but that we would protect them only within those limits, and would never violate the peace, unless they first committed some hostile act.

On the 25th of the same month, October, some Onneiotchronnon Iroquois, neighbors of the Onnon-tagueronnons, shot and killed three Frenchmen at Montreal, taking the scalps of two of them and bearing them in triumph to their own country. Upon the occurrence of these murders, Monsieur de Maisonneuve caused to be arrested and put in irons an

depuis quelque temps chaffoit en l'Isle de Montreal, & se retiroit le plus fouuent avec les François.

Le 29. Trois Onneiotchronnonns se presentent au Fort de Montreal, demandent à parler à Monsieur de Maisonneufue Gouverneur. Ils protestent qu'ils sont innocens, & qu'ils sont tres-marris de l'attentat commis sur ses Gens. L'vn deux tire sept presens, [38] compofez de neuf colliers de porcelaine, avec ces paroles: *l'effuie le sang répandu sur la natte, ou sur la terre, où ie suis. l'ouure ta bouche, afin de bien parler. le calme ton esprit irrité par ce mauuais coup. le couvre la terre souillée de sang, & i'enferme dans l'oubly cette meschante action. le te fay sçauoir, que c'est l'Oïogue-ronnon qui t'a tué. le te donne vn breuuage, pour te guerir. le raffermis le May ebranlé, après duquel se doivent tenir les Conseils des Iroquois & des François.* Monsieur de Maisonneufue receut les presens, n'ayant pas encore assez de lumiere sur la déloiauté de ces perfides, qui paroiffoient fort innocens. Il les inuita neantmoins de demeurer quelque temps auprès de nos François, pour reconnoistre de plus près leurs démarches. Mais comme ils se sentoient coupables, & qu'ils estoient camarades (à ce qu'on croit) de ceux qui auoient massacré nos Gens, voiant d'ailleurs vn Sauvage Onnontagueronnon aux fers, ils s'enfuirent la nuit à la fourdine.

Le 1. iour de Nouembre. Le canot que Monsieur de Maisonneufue auoit [39] enuoié à Monsieur Daillebouft, pour luy donner aduis de ces meurtres, parut à Kebec, aiant passé par les trois Riuieres. A mesme temps Monsieur Daillebouft commande, qu'on arreste en toutes les habitations des François, tous les Iroquois qui s'y presenteroient, de quelque

Onnontagueronnon Savage, who had for some time been hunting on the Island of Montreal and who most frequently sought shelter among the French.

On the 29th, three Onneiotchronnons present themselves at the Fort of Montreal, asking to speak with Monsieur de Maisonneuve, the Governor. They protest their innocence, and their deep regret at the outrage committed upon our People; while one of them produces seven presents, [38] composed of nine porcelain collars. These he offers in the following words: *I wipe away the blood shed upon the mat or upon the ground where I stand. I open thy mouth, that thou mayst speak well. I calm thy mind, irritated by this evil deed. I cover the earth, stained with blood; and I shut up that wicked deed in forgetfulness. I inform thee that it was the Oigueronnon who slew thee. I give thee a drink, to make thee well. I make firm again the May-tree that has been shaken, around which are to be held the Councils of the Iroquois and the French.* Monsieur de Maisonneuve received the presents, not yet having sufficient light upon the treachery of those rogues, who appeared very innocent. He invited them, however, for the sake of observing their movements more closely, to make their abode for some time near our French. But, as they were conscious of guilt, and were accomplices (as is believed) of those who had slain our Men,—and as, moreover, they saw an Onnontagueronnon Savage in irons,—they stealthily took flight by night.

On the 1st day of November, the canoe sent by Monsieur de Maisonneuve [39] to Monsieur Dailleboust, to carry him word of these murders, appeared at Kebec after stopping at three Rivers. At the same time, Monsieur Dailleboust ordered the arrest,

endroit qu'ils pûssent estre. On auoit desia commencé d'arrester douze Agneronnons aux trois Riuieres, dont vne partie fut enuoïée à Kebec.

Le 3. du mesme mois. Quelques Algonquins estant allez chasser, & faire la petite guerre vers les Isles de Richelieu, tuèrent vn Sauvage Onnontagueronnon, qu'ils rencontrerent, & en apporterent la cheuelure à Kebec. Son compagnon s'estant échappé, se retira à Montreal, où il fut mis aux fers.

Le 5. Monsieur Daillebouft affembla les François & les Sauvages nos Alliez, pour leur declarer le dessein qu'il auoit, d'enuoier deux Agneronnons de ceux qu'on luy auoit enuoiez des trois Riuieres, pour informer Ondefonk, c'est à dire, le Pere Le Moine, [40] qui estoit au bourg d'Anié, ou, comme d'autres l'appellent, Aniegué, pour l'informer qu'on auoit tué trois François à Montreal, & qu'en fuite on auoit retenu quelques Iroquois Agneronnons en nos habitations. Voicy sommairement les paroles, qui deuoient estre portées aux Anciens du païs. 1. Qu'on a tué trois François à Montreal; les meurtriers estoient trente, quoy qu'il n'en parust pas tant. 2. Que les parens des defunts se vouloient venger sur les Agneronnons, qui vinrent aux trois Riuieres, bien-tost après que la nouvelle de ce massacre y fut apportée. 3. Qu'on s'est opposé à cette vengeance de la part d'Onontio, c'est à dire, du Gouverneur des François. 4. Qu'on les a arresterz seulement, sans leur faire aucun mal. 5. Qu'on est resolu de les retenir, pendant le voiage de ceux qu'on enuoie de sa part, pour se plaindre aux Anciens du païs de cet attentat, & pour sçauoir s'il n'a point esté commis par leur ieunesse. 6. Qu'on les assure, que ceux qu'on a

throughout the French settlements, of all the Iroquois that should present themselves, from whatever quarter they might come. A beginning had already been made with the seizure, at three Rivers, of twelve Agneronnons, a part of whom were sent to Kebec.

On the 3rd of the same month, some Algonquins, going to the Richelieu Islands to hunt, and to carry on a petty warfare, killed an Onnontagueronnon Savage whom they met, and brought his scalp to Kebec. His companion escaped and took refuge at Montreal, where he was put in irons.

On the 5th, Monsieur Dailleboust assembled the French and our Savage Allies, to announce to them his plan of despatching two of the Agneronnons that had been sent to us from three Rivers, to inform Ondesonk—that is, Father Le Moine, [40] who was at the village of Anié, or, as others call it, Aniegué—to inform him, I say, that three Frenchmen had been killed at Montreal, and that, following upon this, some Agneronnon Iroquois had been detained in our settlements. The following is a summary of the message that was to be carried to the Elders of the country: 1. Three Frenchmen have been killed at Montreal, the murderers being thirty in number, although so many did not show themselves. 2. The relatives of the deceased wished to take vengeance on the Agneronnons who came to three Rivers soon after the news of this murder reached that place. 3. Opposition to this mode of vengeance was offered by Onontio—that is, the Governor of the French. 4. The men were simply arrested, no harm being done them. 5. We are resolved to hold them during the journey of those whom we send to complain of this outrage to the Elders of the country, and to learn

retenus, feront bien traitez; [41] & afin qu'on n'en doute point, Onontio écrit tous ces articles à Ondefonk, & les a nettement expliqués aux Agneronnons, qu'on a mis en liberté, pour aller traiter cet affaire.

Le 7. du mesme mois de Novembre. Deux Agneronnons partirent de Kebec, & en prirent vn troisiéme aux trois Riuieres, pour s'en aller porter ces paroles en leur païs. On leur donna force lettres de diuers endroits, pour donner au Pere Le Moine, dont vne partie deuoient estre enuoyée à nos Peres & à nos François d'Onnontagué, par l'entremise des Agneronnons, qui vont souuent en ce païs-là.

Enuiron ce mesme temps, ou vn peu deuant, Monsieur de Maisonneufue renuoia aussi vn prisonnier Onnontagueronnon en son païs, pour rendre des lettres à nos Peres, qui les informoient de tout ce qui se passoit parmy les François. Il donna charge à ce Barbare, de dire à peu près aux Anciens d'Onnontagué, ce qu'on mandoit à ceux d'Aniegué; mais il y eust de l'infidelité des deux costez.

Il est vray que les Agneronnons [42] rendirent fidellement les lettres à Ondefonk, pource qu'ils craignoient qu'on ne fist du mal à leurs Gens detenus par les François. Mais pour les lettres qui s'adreffoient à nos François d'Onnontagué, l'Agneronnon qui les portoit, les ietta dans la riuere, ou les presenta, comme il est croiable, aux Anciens du païs; mais ces bonnes gens, qui se vouloient défaire des Predicateurs de l'Euangile, & de ceux qui les affistoient, les ietterent dans le feu.

L'Onnontagueronnon enuoié par Monsieur de Maisonneufue fit encore pis: car il dit aux principaux de sa Nation, que les François s'estoient liez principale-

whether it was not committed by their young men. 6. Assurance is given that those who are held in custody will be well treated; [41] and, that there may be no doubt of this, Onontio writes all these articles to Ondesonk, and has explained them clearly to the Agneronnons who are released in order to go and negotiate this matter.

On the 7th of the same month, November, two Agneronnons started from Kebec, and were joined by a third one at three Rivers, to go and carry this message to their country. They were given many letters from different sources to be delivered to Father Le Moine; a part of these were to be sent to our Fathers and our Frenchmen at Onnontagué through the medium of the Agneronnons, who often go to that country.

At about this time, or a little before, Monsieur de Maisonneuve also sent an Onnontagueronnon prisoner to his own country, to convey to our Fathers letters informing them of all that was occurring among the French. He charged this Barbarian to deliver to the Elders of Onnontagué very nearly the same message that had been entrusted to the men from Aniegué; but there was bad faith in both instances.

It is true that the Agneronnons [42] delivered the letters faithfully to Ondesonk, because they feared some harm might be done to their Fellows in the custody of the French. But, as for the letters addressed to our Frenchmen at Onnontagué, the Agneronnon who bore them threw them into the river; or, as is probable, gave them to the Elders of the country, and those good people, who wished to get rid of the Preachers of the Gospel and of their assistants, threw the letters into the fire.

ment avec les Algonquins, pour leur faire la guerre, & qu'ils auoient tué son camarade. C'estoit vn Algonquin qui l'auoit mis à mort, allant en guerre, comme nous l'auons marqué au 3. de Nouembre. Il n'en falloit pas dauantage pour animer ces furieux, qui auoient defia conclud la mort de quelques-vns, & la captiuité des autres. Ils voulurent neantmoins agir de concert avec les Agneronnons, [43] qui ne pouuoient non plus que les autres, gouster la detention de leurs Gens, la croiant tres-iniuste.

Nos pauures François estoient cependant bien étonnez, de n'apprendre aucune nouvelle affeurée ny de Kebec, ny des trois Riuieres, ny de Montreal. Ces Barbares leur auoient entierement interdit ce commerce: si bien que les ordres de Monsieur Dailleboust ne furent point rendus à Monsieur Du Puis, qui commandoit les Soldats, ny aucune lettre à qui que ce fust des François.

Le 17. du mois de Nouembre de la mesme année 1657. Parut à Kebec vne chaloupe pleine de Sauuages, qui apporta nouvelle, que plus de foixante canots chargez de pelteries, estoient abordez aux trois Riuieres. Ils venoient de la Nation des poiffons blancs, & d'autres peuples encore plus éloignez du grand Fleuue, dont quelques-vns n'auoient iamais veu ny François, ny Europeans. Ils estoient enuiron trois ou quatre personnes en chaque canot, tous gens bien-faits, & de belle taille.

The Onnontagueronnon sent by Monsieur de Maisonneuve did still worse; for he told the chief men of his Nation that the French had principally allied themselves with the Algonquins, in order to make war upon them, and that they had killed his companion. It was an Algonquin going to war who killed the latter, as we noted under date of November 3. Nothing more was needed to excite those madmen, who had already determined upon the death of some and the captivity of the others. Yet they wished to act in concert with the Agneronnons, [43] who could not, any more than the others, relish the detention of their Men, thinking it very unjust.

Our poor Frenchmen were meanwhile much surprised not to receive any authentic tidings from either Kebec, three Rivers, or Montreal. Those Barbarians had cut them off from all such communication, so that Monsieur Dailleboust's orders were not delivered to Monsieur Du Puis, who commanded the Soldiers; nor was any letter transmitted to a single one of the Frenchmen.

On the 17th of November of the same year, 1657, there appeared at Kebec a shallop full of Savages, who brought word that more than sixty canoes, laden with furs, had arrived at three Rivers. They came from the Nation of the poissons blancs, and from other tribes still farther distant from the great River; some of these men had never seen either Frenchmen or Europeans. There were about three or four persons in each canoe, all of fine appearance and tall stature.

[44] CHAPITRE IV.

CONTINUATION DU JOURNAL.

IE ne fçay pas en quel temps les trois Agneronnons enuoiez par Monfieurs Daillebouft, arriuèrent au bourg d'Anniegué. Je ne fçay non plus ny le iour, ny le mois de l'arriuée de l'Onnontagueronnon delegué par Monfieur de Maifonneufue à Onnontagué: mais ie fçay bien que

Le 3. de Ianuier de cette année 1658. trois Agneronnons, differens des trois qu'on auoit renuoiez, apporterent à Kebec des lettres du Pere Ondefonk, c'est à dire, du Pere Le Moine, dont voicy l'abbregé.

Premierement. Les trois Agneronnons, dit-il, qui vous vont voir, portent trois prefens à Onontio, c'est à dire, à Monfieur le Gouverneur, qui fignifient ces trois paroles, qu'ils vous déduiront eux-mefmes. Ce font les Anciens qui parlent par leur bouche, & qui vous difent: 1. Nous auons eſté [45] tuez en la perſonne des François, que nous venons enterrer. 2. Ondefonk eſt viuant; il eſt chez nous auffi libre qu'il feroit chez vous. 3. Nous venons requerir nos neuueux detenus entre vos mains.

Secondement. Le Pere adioûte, que deux cent Agneronnons eſtoient partis pour s'en aller, en chafant, vers Tadouffac, & qu'au Printemps ils deuoient faire des canots vis à vis de ce quartier-là, fur l'autre riuie du grand Fleuee, qui a bien dix lieuës de largeur en cet endroit, pour ſurprendre en fuite tous les

[44] CHAPTER IV.

CONTINUATION OF THE JOURNAL.

I KNOW not when the three Agneronnons sent by Monsieur Dailleboust reached the village of Anniegué, neither do I know the day or the month of the arrival of the Onnontageronnon despatched by Monsieur de Maisonneuve to Onnontagué; but I know well that,—

On the 3rd of January of this year, 1658, three Agneronnons—not the three that had been sent home—brought to Kebec from Father Ondesonk—that is, from Father Le Moine—a letter of which I give a summary.

First, he said: “The three Agneronnons visiting you bear to Onontio—that is, to Monsieur the Governor—three presents symbolizing the three following articles, which they themselves will state to you. The Elders speak through their mouths and say: 1. ‘We have been [45] killed in the persons of the French, whom we come to bury.’ 2. ‘Ondesonk is alive, and is as free in our country as he would be in yours.’ 3. ‘We come to ask for our nephews now in your hands.’”

Secondly, the Father added that two hundred Agneronnons had started on a hunting expedition toward Tadoussac; that in the Spring they were to make some canoes opposite that place, on the other bank of the great River, which is fully ten leagues wide there; and that then it was their purpose to

Montaignets & les Algonquins, qui retournent ordinairement de leur grande chasse en ce temps-là. Les deux principaux Capitaines de cette troupe se nomment Aouigaté & Anguieout.

En troisiéme lieu, vne autre bande de 400. Soldats est aussi partie pour s'aller joindre aux Iroquois d'en-haut, & pour faire avec eux vn gros d'environ 1200. hommes, afin d'entrer dans le païs des Outaouak, & tirer vengeance de la mort de trente de leurs Gens, qui furent tuez en guerre, il y a environ [46] vn an, dans ces contrées fort éloignées des Iroquois. Teharihoguen est General de cette petite armée.

En quatriéme lieu. Il dit que les trois Ambassadeurs ne font que de ieunes gens, qui deuoient aller en guerre avec les autres; mais qu'on les a détachés de leur gros, & qu'on les a enuoies à Kebec, pour retirer les prisonniers des mains des François: & qu'il n'y a plus dans les bourgs de l'Agneronnon que des vieillards, toute la ieunesse estant partie dès le mois de Ianuier pour la guerre; si bien que si leurs ennemis paroissent, qu'ils détruiroient tout leur païs.

En cinquiéme lieu. Il déplore la calamité des pauvres Hurons, qui s'estant confiés à ces perfides, les ont suivis dans leur païs, où ils sont traités comme des esclaves. Le mary est séparé de sa femme, les enfans de leurs peres & meres; en vn mot, ils seruent de bestes de charge à ces Barbares. C'est vn aduis aux Hurons qui restent, & qui demeurent encore parmy les François, pour ne se pas fier aisément aux Iroquois, s'ils ne veulent perdre [47] le corps & l'ame. Voilà sommairement le contenu des lettres, que le Pere Le Moine escriuit à nos Peres de Kebec.

surprise all the Montagnais and the Algonquins, who ordinarily return at that season from their great hunting excursions. The two chief Captains of that party were called Aouigaté and Anguieout.

In the third place, another band of 400 Soldiers had also set out to join the upper Iroquois and form with them a body of about 1200 men, for the purpose of invading the country of the Outaouak and wreaking vengeance for the death of thirty of their own People, who were killed in war about [46] a year ago, in those regions far distant from the Iroquois. Teharihoguen was General of that little army.

In the fourth place, he said that the three Ambassadors were only young men who were to have gone to war with the others; but that they had been detailed from the main body and sent to Kebec, to recover the prisoners from the hands of the French; that there were only old men left in the Agneronnon villages, all the young men having gone to war in January; and that, consequently, if their enemies appeared, they would destroy their whole country.

In the fifth place, he deplored the calamity that had befallen the poor Hurons, who had placed confidence in those traitors and had followed them into their country, where they were treated as slaves. The husband was separated from the wife, and the children from their parents; in short, they were serving those Barbarians as beasts of burden. It was a warning to the Hurons who remained and who still dwelt among the French, not to trust themselves lightly to the Iroquois, unless they wished to lose [47] body and soul. Such, in brief, were the contents of the letter written by Father Le Moine to our Fathers at Kebec. Let us now come to what was

Venons maintenant à ce qui se fit publiquement, en fuite de la venuë de ces Ambassadeurs, dont le plus âgé n'auoit pas plus de trente ans, les deux autres paroïssient quasi des enfans.

Le 1. iour de Feurier. Monsieur Daillebouft affembla les François, & puis après les Sauuages, pour leur communiquer les nouvelles apportées par ces trois Iroquois, à qui on donna audience

Le 4. iour du mesme mois. Le plus âgé des trois tira neuf colliers de porcelaine assez beaux. Il en presenta sept à Onontio; & deux aux Sauuages nos Alliez, avec ces paroles. 1. Ondefonk est en vie, il se porte bien, il loge dans nos cabanes. 2. Les Iroquois & les Hollandois sont liez d'une chaîne de fer, leur amitié ne se peut rompre; voilà pour faire entrer Onontio dans ce lien. 3. Nous ne sçauons pas qui a tué les François à Montreal: c'est bien le Sonnotoueronnon, ou l'Onnontagueronnon, [48] ou l'Onneïotchronnon; mais nous ne sçauons pas lequel des trois: nous sçauons seulement que ce n'est pas l'Agneronnon. 4. Je me réioüis fort de voir mes freres en vie, voilà pour en témoigner ma ioie & mon contentement. 5. Et pour marque que ie les voudrois bien voir en mon païs, ie vous fay ce present. Au fixième present il dit: Ce collier seruira de marteau, pour rompre leurs fers, & pour les mettre en liberté. 7. Et cet autre fournira les besoins necessaires pour leur retour. 8. Pour toy, Algonquin & Huron, ce que i'offre te fera sçauoir que mon cœur est tousiours en bonne affiette: dis-nous en quelle posture est le tien? 9. Voicy vn obstacle, pour empescher que tu ne me blesse en la maison d'Onontio: cache ta hache & ton couteau, si tu en as, car tu luy ferois honte en

said in public after the arrival of these Ambassadors, the oldest of whom was not over thirty years of age, while the other two appeared almost like boys.

On the 1st day of February, Monsieur Dailleboust assembled the French, and afterward the Savages, to communicate to them the tidings brought by these three Iroquois. Audience was given to these,—

On the 4th day of the same month. The eldest of the three produced nine porcelain collars of considerable beauty, of which he presented seven to Onontio and two to the Savages, our Allies, with these words: 1. "Ondesonk is alive and well; he lodges in our cabins." 2. "The Iroquois and the Dutch are united by a chain of iron, and their friendship cannot be broken; this is to make Onontio enter that union." 3. "We know not who killed the Frenchmen at Montreal. It must have been the Sonnontoueronnon or the Onnontagueronnon [48] or the Onneiotchronnon, but we know not which of the three; we only know that it was not the Agneronnon." 4. "I rejoice greatly to see my brothers alive; this is to testify my joy and satisfaction." 5. "As a proof that I would much like to see them in my country, I make you this present." At the sixth present he said: "This collar will serve as a hammer to break their irons and set them free." 7. "And this other will furnish the things needful for their return." 8. "As for thee, Algonquin and Huron, what I offer thee will show thee that my heart is still in the right place. Tell us in what attitude is thine own." 9. "Here is an obstacle to prevent thee from wounding me in Onontio's house. Hide thy hatchet and knife, if thou hast any; for thou wouldst put him to shame by hurting me."

me bleffant. Ce petit abbrege de la harangue d'un Barbare fait voir que l'esprit ne leur manque pas, mais bien l'education, & la connoissance du vray Dieu.

Le 5. de Feurier. Monsieur Daillebouft [49] tint vne affemblée de François, & en l'Isle il fit venir les Hurons & les Algonquins, & dans ces deux affemblées fut arresté, ce qu'on devoit répondre à ces trois Ambassadeurs, ou Messagers. Monsieur Dail[le]bouft fit écrire la réponse, & la donna à son interprete, qui la rapporta publiquement, comme ie vay dire.

Le 12. du mesme mois, les François, les Algonquins, & les Hurons, s'estant rendus dans vne grande Salle, les trois Agneronnons s'y trouuerent; le Truchement François leur parla à peu près en ces termes, s'accommodant au genie & aux coustumes du pais.

C'est chose étonnante que, toy Agneronnon, tu ne m'estimes qu'un enfant. Si ie te parle, tu fais semblant de m'écouter. Tu me traites comme si i'estois ton captif, t'imaginant que tu me tueras, quand tu voudras. Tu ne me mets pas au nombre des hommes: tu me prens pour un chien. Quand on frappe un chien, il crie, il s'enfuit, & si on luy presente à manger, il reuint, & flatte celuy qui l'a frappé [50] Toy Agneronnon, tu me tuës; moy qui suis François, ie crie, on m'a tué, & tu me iette un collier de porcelaine, comme en me flattant, & en te mocquant. Tay-toy, me dis-tu, nous sommes bons amis. Sçaches que le François entend bien la guerre: il tirera raison de ta perfidie, qui dure depuis si long-temps. Il ne souffrira plus que tu le méprifes. Il n'y a qu'un mot qui serue. Fay satisfaction, ou dis qui a fait le meurtre. Ie ne répondray plus à tes paroles. Tu

This short summary of a Barbarian's harangue makes evident that they are not lacking in intelligence, but rather in education, and in a knowledge of the true God.

On the 5th of February, Monsieur Dailleboust [49] held an assembly of Frenchmen; and, upon the Island, he called together the Hurons and Algonquins. In these two assemblies it was decided what answer should be made to the three Ambassadors or Messengers. Monsieur Dailleboust had the reply written, and gave it to his interpreter, who delivered it in public, as I am about to relate.

On the 12th of the same month, the French, Algonquins, and Hurons having assembled in a great Hall, the three Agneronnons entered, and the French Interpreter addressed them nearly as follows, adapting himself to the peculiarities and customs of the country:

“ It is a strange thing that thou, Agneronnon, considerest me only a child. If I speak to thee, thou pretendest to hear me. Thou treatest me as if I were thy captive, imagining that thou wilt kill me when thou choosest. Thou dost not rate me with men, but takest me for a dog. When a dog is beaten, he howls and runs away; but if he be given something to eat, he comes back and fawns on him who beat him. [50] Thou, Agneronnon, killest me; and I, the Frenchman, cry out, ‘ I am killed; ’ and thou mockingly throwest me a porcelain collar, as if to soothe me. ‘ Be still, ’ thou sayest to me; ‘ we are good friends. ’ Know that the Frenchman thoroughly understands war, and will exact satisfaction for thy perfidy, which has continued so long; he will no longer suffer thee to despise him. There is only one word that fits the case; render satisfaction, or tell

n'agis pas en homme: tu ne gardes aucune de tes promesses. Le fçay bien que ton armée est en campagne: tu l'as dit, passant à Montreal, à l'Onno[n]tagueronnon: tu l'as dit à tes compatriotes, qui sont detenus aux Trois Riuieres. Et cependant tu crois m'amuser avec vn collier de porcelaine. Le sang de mes freres crie bien haut: si bien-tost ie ne suis appaisé, ie donneray satisfaction à leurs ames. D'où vient qu'Ondefonk ne paroist point icy: c'est luy que ie demandois, & non pas son écriture, qui est desfa si vieille, que ie ne la connois plus? Tu es si effronté, [51] que tu oses bien redemander quelques haches, & quelques haillons qu'on a pris à quelques-uns de tes Gens. As-tu rapporté ce que tes compatriotes ont pillé? ce que vous avez volé depuis deux ans dans les maisons Françoises? Quittes tes trahisons: faisons la guerre, si tu ne veux la paix: le François ne sçait que c'est de craindre, quand vne fois il est resolu à la guerre.

Tu demandes à l'Algonquin & au Huron, ce qu'ils ont dans le cœur. Ton frere l'Onnontagueronnon à tué les Hurons, & tu venois pour massacrer les Algonquins, & tu leur demandes ce qu'ils ont dans le cœur? Ils souffrent que ie te conferue la vie, pource qu'ils m'obeissent; & n'estoit qu'ils me respectent, le collier dont tu leur as fait present, auroit seruy de licol pour t'étrangler. Vn Capitaine Algonquin aïoûta ce peu de paroles. Tu dis que tu n'as pas oüy parler de la mort des François: penfes-tu que nous soions si enfans de croire, que tu n'as pas veu leurs chevelures, que tes Gens ont porté dans leur païs? Vous [52] ne faites qu'une cabane de cinq feux, tous tant que vous estes, & tu n'aurois pas

who committed the murder. I will not answer thy speech at greater length. Thou dost not act like a man; thou keepest none of thy promises. I am well aware that thy army has taken the field; thou saidst as much to the Onnontagueronnon, upon calling at Montreal, and also to thy countrymen in custody at Three Rivers. And yet thou thinkest to beguile me with a collar of porcelain. The blood of my brethren cries out very loud; and, if I be not soon appeased, I will render satisfaction to their souls. How is it that Ondesonk does not appear here? I asked for him and not for his writing, which is already so old that I no longer recognize it. Thou hast the effrontery actually [51] to dare ask the restoration of some hatchets and rags taken from certain of thy People. Hast thou brought back the plunder taken by thy countrymen, the things stolen during the last two years from French houses? Drop thy treachery, and let us make war if thou wilt not have peace. The Frenchman knows not what it is to fear, when once he is determined upon war.

“Thou askest the Algonquin and the Huron what they have in their hearts. Thy brother, the Onnontagueronnon, has slain the Hurons, and thou camest to murder the Algonquins; dost thou ask them what they have in their hearts? They suffer me to save thy life, because they obey me; but were it not that they respect me, the collar that thou gavest them as a present would serve them as a halter wherewith to strangle thee.” An Algonquin Captain added these few words: “Thou sayest that thou hast not heard of the Frenchmen’s death. Thinkest thou we are such children as to believe that thou didst not see their scalps, which thy People carried to their

regardé ces trophées? Ondefonk t'a fait voir ton neuveu, qu'Onontio & moy t'auons renuoié: en as-tu dit vn feul mot de reconnoiffance? *Il parle du ieune Iroquois pris en guerre par vn Algonquin, qui le donna à Monsieur de Lauſon Gouverneur du païs, lequel l'enuoia en France, où ayant demeuré quelque temps, il repaſſa à Kebec l'an 1657. & de là fut reconduit en ſon païs par le Pere le Moine, comme nous auons dit cy-deſſus.*

L'Algonquin pourſuiuit ſon diſcours. Au reſte, mon frere, (dit-il à l'Agneronnon) ne t'étonnes point de voir tes Gens aux fers: Onontio qui eſt noſtre Pere, nous y fait bien mettre, quand nous nous ſommes enyurez.

Pour concluſion. L'Agneronnon voiant que le Conſeil ſe diſſipoit, & qu'on ne parloit point de le renuoié en ſon païs, fit encore deux preſens. Au premier, il dit. Je ne connois point le meurtrier des François. J'ay appris, paſſant à Montreal, que c'eſtoit l'Onneïotchronnon, ou l'Oïogueronnon: [53] mais ſi tu voulois, Onontio, que deux ou trois de nous autres allaſſions porter nouvelle à nos Anciens, de l'eſtat de nos affaires, tu verrois au Printemps Ondefonk, & les meurtriers. Au ſecond preſent. En attendant (fit-il) la pleine & entiere ſatiſfaction pour ces meurtres, i'eſſuie, par auance, le ſang des morts répandu ſur la terre. Changeons de propos.

Pendant qu'on faifoit ces aſſemblées à Kebec, & qu'on tenoit ces Conſeils, les Agneronnons en tinrent vn fort ſecret, au mois de Feurier, où vn petit nombre des principaux & des Anciens de toutes les Nations ſe trouuerent, dans lequel il fut reſolu, qu'auffi-toſt qu'on auroit retiré les Agneronnons & les Onnontagueronnons, qui eſtoient entre les mains

country? Your [52] people constitute but a single cabin, with five fires; and yet hast thou not seen those trophies? Ondesonk presented to thee thy nephew, whom Onontio and I sent back to thee; hast thou uttered a single word of gratitude for that?" *He referred to the young Iroquois captured in war by an Algonquin, who gave him to Monsieur de Lauson, Governor of the country. The latter sent him to France, where he remained for some time. Then he returned to Kebec in the year 1657, and thence was taken back to his own country by Father le Moine, as we related above.*

The Algonquin continued his speech. "Furthermore, my brother" (said he to the Agneronnon), "be not astonished at seeing thy Countrymen in irons. Onontio, who is our Father, often treats us so when we are drunk."

In conclusion, the Agneronnon, seeing that the Council was adjourning, and that no one spoke of sending him back to his own country, presented two more gifts. With the first he said: "I do not know the murderer of the Frenchmen. When I called at Montreal, I learned that it was the Onneiotchronnon or the Oiogueronnon; [53] but if, Onontio, thou wilt let two or three of us go and carry word to our Elders of the state of our affairs, thou shalt see in the Spring Ondesonk and the murderers." With the second present, "Pending full and entire satisfaction" (said he) "for these murders, I wipe up in advance the dead men's blood that has been shed on the ground." Let us change the subject.

While these assemblies were being called and Councils held at Kebec, the Agneronnons, in the month of February, held a very secret one, attended

des François, on feroit main-baffe fur ceux qui estoient proche d'Onnontagué; & que si Onontio ne relafchoit point ces prifonniers, on tuëroit vne partie des robes noires, & des François, & on mettroit l'autre dans les liens, pour en faire échange avec leurs compatriotes mis aux fers [54] dans les prifons Françoises.

On m'a affeuré, que deuant l'affemblée de ce Confeil general des Nations Iroquoifes, il s'en estoit tenu vn particulier dans Onnontagué, où la mort de nos Peres & de nos François auoit esté concluë; & l'exécution s'en deuoit bien-toft faire, si vn Capitaine, grand amy de nos Peres, ne l'eust arrestée par adrefse, difant, qu'il ne falloit pas se precipiter; qu'on nous égorgeroit bien, quand on voudroit; que nous ne pouuions pas échapper; qu'il falloit attendre le retour de la ieunefse, qui estoit allée en guerre, pour faire le coup avec plus d'affurance, & avec moins de danger & de perte.

Quelles estoient, ie vous prie, les pensées de nos pauvres Peres, à qui ces nouvelles se difoient en fecret? A quoy se pouuoient refoudre cinquante-trois François, se voiant enuironnez d'ennemis de tous costez, apprenant tous les iours, que diuerfes bandes, & diuerfes troupes descendoient vers les François, pour les massacrer, auffi bien que nos Sauvages.

[55] On m'a dit auffi (ie ne fçay s'il est vray, pource que ie n'ay pas receu tous les memoires que i'attendois.) Que nos Peres firent des prefens aux Anciens d'Onnontagué, pour empescher ces entreprifes; mais ils répondirent, qu'ils ne pouuoient pas retenir leur ieunefse.

by a small number of the chiefs and Elders of all the Nations. It was determined there that, as soon as the Agneronnons and Onnontagueronnons in the custody of the French should be recovered, violent hands should be laid on the men near Onnontagué; and that, if Onontio did not release those prisoners, a part of the black gowns and of the Frenchmen should be killed, and the rest placed in confinement, to be exchanged for their countrymen who had been put in irons [54] in the French prisons.

I have been informed that, before this general Council of the Iroquois Nations convened, a special one had been held in Onnontagué, where the death of our Fathers and of our Frenchmen was determined upon. The execution of this decree was to have followed soon, had not a Captain, who was a great friend of our Fathers, adroitly stayed proceedings, saying that they must not be hasty; our throats could easily be cut whenever they chose; we could not escape; and, in order to strike the blow with more safety and less danger of loss, they must await the return of the young men who had gone to war.

What, I pray you, were the thoughts of our poor Fathers, to whom this news was told in private? What resolution could be adopted by fifty-three Frenchmen, upon seeing themselves surrounded by enemies on all sides, and learning every day that various bands and companies were on their way down to our French people, bent on massacring them as well as our Savages?

[55] I have also been told (I do not know whether it is true, because I have not received all the memoirs I expected) that our Fathers, in order to arrest these undertakings, made presents to the Elders of

On dit encore, que les meurtriers des trois François de Montreal, estant interrogez, pourquoy ils auoient attaquez les François, puisque la paix estoit faite avec eux? répondirent en se moquant. Les François tiennent entre leurs bras les Hurons & les Algonquins, il ne faut donc pas s'étonner, si en voulant frapper les vns, les coups tombent quelquefois sur les autres.

Enfin nos François ont recours à Dieu. La crainte des feux & de l'esclavage les pensa diuifer, mais *incidit illis consilium bonum*: ils s'vnirent tous ensemble, & prirent vn bon conseil. Si bien que

Le 20. de Mars, ils abandonnerent leur maison, comme nous auons dit au Chapitre second, & fortirent de ce [56] pauvre & miserable país fecoüant la pouffiere de leurs pieds, & disant avec les Anges: *curauimus Babylonem, & non est sanata, derelinquamus eam.*

Le 25. Le Pere Ondefonk s'estant transporté des Bourgades Iroquoises en la Nouvelle Hollande, m'écriuit vne Lettre, qui m'a esté apportée de Dieppe, & renduë à Paris, au mois de Nouembre de cette année 1658. I'en ay tiré ce qui suit. Nos François d'Onnontagué ne sçauent bonnement, si nous auons la paix, ou la guerre: car la derniere bande de nos meilleurs Chrestiens Hurons, qui montoient volontairement avec eux, pour s'aller habituer au país des Onnontagueronnons, où ils esperoient du secours pour leur Christianisme, furent tous massacrez cruellement au milieu du chemin, par les Barbares conducteurs, & ce à la face de leurs freres les François, qui ne s'attendoient pas peut-estre à meilleur marché.

Pour moy, on me croit mort à Kebec. Les proba-

Onnontagué; but the latter replied that they could not restrain their young men.

It is also said that the murderers of the three Montreal Frenchmen, on being asked why they had attacked the French after making peace with them, mockingly answered: "The French hold the Hurons and Algonquins in their arms; so it is not to be wondered at if, when we wish to strike those of one Nation, the blows sometimes fall upon the others."

At length our Frenchmen had recourse to God. Fear of the stake and of bondage almost caused a division of their forces; but *incidit illis consilium bonum*,—they all united and adopted a wise plan of action, in pursuance of which—

On the 20th of March, they forsook their house, as we have related in the second Chapter, and departed from that [56] poor and wretched country, shaking the dust from their feet and saying, with the Angels: *Curavimus Babylonem, et non est sanata; derelinquamus eam.*

On the 25th, Father Ondesonk, having repaired from the Iroquois Villages to New Holland, wrote me a Letter which was brought to me from Dieppe, reaching Paris in the month of November of this year, 1658. From it I have extracted the following: "Our French at Onnontagué do not well know whether we are at peace or at war; for the latest company of our best Huron Christians, who voluntarily went up with them to make their abode in the country of the Onnontagueronnons where they hoped their Christian religion would receive additional strength, were all cruelly massacred midway by the Barbarians conducting them,—and that before the faces of their brethren, the French, who perhaps expected to fare no better themselves.

bilitez qu'ils en ont, ne font pas petites. Depuis mon arriuée à [57] Agniegué, il y a tantost cinq mois, il s'est fait à Montreal vn maffacre de trois de leurs principaux habitans, les cheuelures de deux furent enleuez, & la teste du troisiéme. On a veu à Kebec, & aux trois Riuieres, des bandes des guerriers Iroquois, qui marchoiert, difoiert-ils, contre l'Algonquin. Dans ce doute Monsieur Daillebouft iugea, qu'il estoit du mieux d'en mettre vn bon nombre aux fers, qui y font encore depuis cinq ou six mois.

Cette detention ma penfé causer la mort, & me voicy aujourd'huy avec les Hollandois, à la veille de me ietter dans vne barque, qu'ils équippent pour Kebec. De fait on me donne auis de tous pleins d'endroits, que l'Agneronnon ne m'a veu qu'à regret dans son païs, où i'affistois nos Hurons Chrestiens, depuis l'emprisonnement de ses gens.

Au reste nos pauvres Algonquins, & d'enhaut & d'embas, couert aujourd'huy rifque d'estre tous détruits, si Dieu n'y met la main: car l'Iroquois ioué de son reste. Il a quitté son païs [58] pour l'aller exterminer: vne partie est en campagne depuis deux mois, & ne doit estre de retour qu'à l'Automne prochain. Son deffein est d'enleuer la grande Bourgade des Hurons, & des Algonquins, où le defunt P. Garreau montoit, pour y faire vne belle Miffion. L'autre bande partit dés mon arriuée en leur païs, à deffein d'aller renuerfer tout ce qu'elle rencontrera soit au Sagné, soit à Tadouffac.

Est-il possible qu'une petite poignée de mutins, mette si long-temps vne barriere fatale à la propagation du saint Euangile? & qu'ils fappent la subsistance

“ As for me, I am believed at Kebec to be dead; and the probabilities supporting that conjecture are not inconsiderable. Since my arrival at [57] Agniegué, nearly five months ago, a murder has been committed at Montreal, of three of its principal citizens; the scalps of two and the head of the third were carried off. There have been seen, at Kebec and at three Rivers, bands of Iroquois warriors, proceeding, as they said, against the Algonquins. In this suspicious state of things, Monsieur Dailleboust deemed it best to put a considerable number of them in irons, where they have remained for five or six months.

“ This detention nearly caused my death, and here I am to-day with the Dutch, on the eve of consigning myself to a bark which they are fitting out for Kebec. Indeed, I am informed from all sides that the Agneronnon felt nothing but regret at my presence in his country, where, after the imprisonment of his countrymen, I was rendering assistance to our Christian Hurons.

“ Furthermore, our poor Algonquins, both upper and lower, are to-day running the risk of total destruction, unless God interpose. For the Iroquois is playing his last stake, having left his country [58] in order to go and exterminate them. A part of them have been in the field for two months, and are not expected to return until next Autumn. Their purpose is to sweep away the large Village of Hurons and Algonquins, whither the late Father Garreau was going, to plant a fine Mission. The remainder left upon my arrival in their country, planning to put to rout all whom they might encounter, whether on the Sagné or at Tadoussac.

de Canadas? I'espere que Dieu & nos SS. Anges y mettront la main. V. R. voit assez, *quid factō demum sit opus, sed opus est, mi Pater, festinato.*

De la Nouvelle Hollande *Totus in Domino Iesu.*
le 25. Mars 1658. SIMON LE MOINE.

On voit bien en effet ce qu'il faudroit faire, mais ceux qui ont la bonne volonté, n'ont pas tousiours la puissance, & ceux qui ont le pouuoir, n'ont pas tousiours le vouloir. C'est en Dieu qu'il faut établir nostre esperance. [59] Rentrons au chemin que nous auons quitté.

Le 3. d'Auril. Nos Peres & nos François après mille dangers, arriuerent enfin à Montreal, où les glaces s'ouurirent pour leur donner passage. Ils furent contraints d'y feiourner enuiron quatorze iours, à cause que le bas de la riuiera n'estoit pas encore libre. Comme le païs des Iroquois est plus au Sud, que celuy des Algonquins, ils auoient trouué les lacs & les riuieres bien moins glacées. Montreal les receut avec vne grande charité.

Le 17. d'Auril. ils parurent aux Trois Riuieres. On les regardoit comme des Gens échappez du feu, & de l'eau, & des glaces. Ils furent aussi obligez d'y faire quelque petit feiour, pour les mesmes difficultez du passage, la Riuiera se débouchant plus-tard aux endroits qui font plus au Nord.

Le 23. du mesme mois d'Auril. Ils mirent pied à terre à Kebec, où ie m'affeure que chacun raconta plus d'une fois ses auantures. Laiffons-les entretenir leurs amis, & reprenons [60] nostre Iournal.

Nous auons veu cy-dessus, au 12. de Feurier de cette année 1658. comme les Ambassadeurs d'Aniegué

“ Is it possible that a little handful of unruly men so long oppose a fatal barrier to the propagation of the holy Gospel, and undermine the foundations of Canadas? I hope that God and our Holy Angels will intervene. Your Reverence sees well enough, *quid facto demum sit opus; sed opus est, mi Pater, festinato.*

“ New Holland,
March 25, 1658.”

“ *Totus in Domino Jesu,*
“ SIMON LE MOINE.”

One does indeed see clearly what ought to be done; but those who have the good will have not always the power, and those who have the power have not always the will. We must place our hope in God. [59] Let us return to the path we have left.

On the 3rd of April, our Fathers and our Frenchmen, after a thousand dangers, finally reached Montreal, where the ice opened to give them passage. They were compelled to tarry there about fourteen days, because the lower river was not yet clear. As the country of the Iroquois is farther to the South than that of the Algonquins, they had found its lakes and rivers much less obstructed with ice. Montreal received them with great kindness.

On the 17th of April, they appeared at Three Rivers, where they were looked upon as People escaped from fire, water, and ice. There, too, they were obliged to make a short stay, owing to the same difficulties of passage, the River opening later in places farther Northward.

On the 23rd of the same month, April, they landed at Kebec, where, I am sure, each related his adventures more than once. Leaving them to entertain their friends, let us resume [60] our Journal.

We saw above, under date of February 12 of this

promirent qu'on verroit au Printemps Ondefonk. En effet, il aborda à Montreal, sur la fin du mois de May. Les Agneronnons, qui le conduisoient, aiant affeuré Monsieur de Maifonneufue, que ses compatriotes n'auoient point rompu la paix avec les François, il relafcha à leur priere, & à celle du Pere, deux Agneronnons, qu'il auoit arreftez depuis peu. Paffant aux Trois Riuieres, le Gouverneur de la place les fit embarquer dans vne chaloupe, avec cinq Agneronnons, qu'ils amenoient à Kebec à Monsieur Daillebouft.

Auffi-toft on conuoqua vne affemblée de François & de Sauuages nos Alliez, pour entendre ces nouveaux Meffagers ou Ambaffadeurs. Ceux qui s'y trouuerent, s'estant gliffez en bon nombre, de la Sale du Chafteau, ou du Fort, dans vne gallerie qui regarde sur le grand Fleuue; cette gallerie eftant bien caduque, ne fe trouua pas [61] affez forte pour fouftenir tant de monde, fi bien qu'elle rompit, & tous les François, & les Sauuages, les libres & les captifs, se trouuerent pefle-mefle hors du Fort, fans auoir paffé par la porte: perfonne, Dieu mercy, ne fut notablement endommagé. Chacun eftant rentré, les harangues & les prefens se firent à l'ordinaire. Je n'en ay point fceu le detail, les memoires ne font pas venus iufques à moy. On m'a feulement dit, que la conclufion de ce Confeil fut, que ceux qui auoient amené le Pere le Moine, nommé par les Sauuages Ondefonk, s'en retourneroient en leurs païs avec des prefens, & avec quelques prifonniers, pour inuiter les Anciens à venir voir Onontio, afin de conclure vne paix generale, & vniuerfelle entre toutes les Nations. Qu'en attendant cela, on retiendroit

year, 1658, how the Ambassadors from Aniegué promised that the French should see Ondesonk in the Spring; and he did, indeed, land at Montreal toward the end of the month of May. When the Agneronnons conducting him assured Monsieur de Maisonneuve that their countrymen had not broken the peace with the French, he released, upon their petition and that of the Father, two Agneronnons whom he had recently arrested. Upon their arrival at Three Rivers, the Governor of the place put them into a shallop with five Agneronnons, and they were conveyed to Kebec, to Monsieur Dailleboust.

Straightway an assembly of French and of our Savage Allies was convoked, to hear these new Messengers or Ambassadors. Those who were present having, in large numbers, slipped from the Hall of the Castle or Fort into a gallery overlooking the great River, this gallery, which was badly decayed, proved not [61] strong enough to support so many people. Consequently it broke down, and all the French and Savages, the free and the captive, landed pell-mell outside the Fort, without having gone out by the door; but, thank God, no one was seriously injured. When all had reëntered, the harangues were delivered and presents offered in the usual manner. I have not learned the details, the account not having reached me. I was merely informed that, as a result of this Council, those who had brought Father le Moine — called Ondesonk by the Savages — returned to their own country with presents and some prisoners, to invite the Elders to visit Onontio for the purpose of concluding a general peace embracing all the Nations. Pending that event, it was decided to retain still a part of the Agneronnons, treating

toujours vne partie des Agneronnons, & qu'on les traiteroit bien. Ils partirent de Kebec au mois de Iuin, ie ne sçay pas le iour precisément.

En ce mesme temps. Le Pere le Moine, qui auoit demeuré à Montreal, [62] deuant que d'aller au païs des Agneronnons, y remonta, à la priere de deux bons & honnestes Ecclesiastiques qui y demeurent, & à l'instance des habitans, à ce qu'on m'a rapporté.

Dans le mesme mois de Iuin, vne bande d'Onneï-otchronnons partis de leur païs, deuant que nos Peres & nos François fussent fortis du Lac de Gannantaa voisin d'Onnontagué, prirent trois François aux Trois Riuieres, qu'ils entraînerent avec eux en l'Isle de Montreal, où voulant surprendre quelques-vns de nos Gens, l'un d'eux fut tué: ce qui les irrita si fort, qu'ils bruslerēt sur la place vn des trois François, qu'ils tenoient captifs, emmenāt les deux autres vers leur païs, où l'on dit qu'ils les ont fait mourir à petit feu.

Le 11. de Iuillet. Arriua à Kebec Monsieur le Vicomte d'Argençon, enuoïé par sa Maïesté, & par Messieurs de la Compagnie de la Nouvelle France, pour gouverner le païs. Aussi-tost que son nauire eut mouillé l'ancre, Monsieur Daillebouft, qui tenoit sa place en attendant sa venuë, [63] l'alla saluer dans son abord, pendant que les habitans de Kebec estoient en armes sur le quay. Monsieur Daillebouft estant forty, se met à la teste des habitans, & Monsieur le Gouverneur, après auoir enuoïé son Secretaire pour faire ses complimens, mit pied à terre avec ses gens. Ils montent tous en bel ordre au Chasteau. On luy presente les clefs à la porte. Le canon ioïant de tous costez, & dans le Fort, & sur les nauires, faisoit rouler son tonnerre sur les eaux, & dans les grandes

them well. The departure from Kebec was in the month of June; I do not know the exact day.

At this same time Father le Moine, who had paused at Montreal [62] before proceeding to the Agneronnons' country, returned thither at the solicitation of two good and worthy Ecclesiastics dwelling there, and at the urgent request, as I am told, of the inhabitants.

In the same month of June, a band of Onneiotchronnons, who had set out from their country before our Fathers and our Frenchmen had left Lake Ganantaa near Onnontagué, captured three Frenchmen at Three Rivers and carried them off with them to the Island of Montreal. Here, while they were bent on taking some of our People by surprise, one of their own number was killed; which so angered them that they burned on the spot one of the three Frenchmen whom they held captive, carrying off the other two to their own country, where they are said to have been put to death at a slow fire.

On the 11th of July, there arrived at Kebec Monsieur the Vicomte d'Argençon, sent by his Majesty and Messieurs the members of the Company of New France to govern the country. As soon as his ship had dropped anchor, Monsieur Dailleboust, who had been filling his place until his arrival, [63] went to salute him as he landed, while the citizens of Kebec stood at arms upon the quay. Monsieur Dailleboust came out and put himself at their head; and Monsieur the Governor, after sending his Secretary to present his compliments, landed with his attendants. They all ascended in fine order to the Castle, at the door of which the keys were presented to him. The cannon, saluting on all sides, both in the Fort and

forests du païs. Aiant pris possession du Fort, il rend visite à nostre Seigneur en l'Eglise de la Paroisse, puis en nostre Chapelle, & en fuite il se transporte à l'Hospital, & de là aux Vrfulines. Voilà vne belle journée, voions la suiuate.

Le lendemain, qui estoit le 12. du mesme mois de Iuillet, comme il lauoit ses mains pour se mettre en table, on crie aux armes, on dit que les Iroquois tuënt quelques personnes, en vn lieu si peu éloigné, qu'on entendoit les voix des attaquans, & des attaqués des maisons voisines. Monsieur [64] le Gouverneur quitte la compagnie & le dîner, leue en vn moment 220. hommes, sans compter les Hurons & les Algonquins, qui se mirent de la partie. Il donne la chasse à ces coureurs, qui, pour se fauuer, abandonnerent deux enfans Algonquins, qu'ils emmenoiënt, après auoir laissé pour mortes trois pauvres femmes Algonquines, dont l'vne fut veritablement tuée sur la place, l'autre mourut quelque temps après de ses bleffures, & la troisiéme en est rechappée.

Le 13. Monsieur le Gouverneur partit à la pointe du iour, avec 250. hommes: mais après six heures de marche, ils ne trouuerent que la piste des Iroquois, qui s'estoient retirez; si bien que Monsieur le Gouverneur fut contraint de ramener ses gens, avec resolution de marcher en bon ordre, à toutes les nouvelles certaines qu'il aura des ennemis.

Le 28. Monsieur le Gouverneur aiant fait l'honneur à nos Peres, de visiter leur College, qui à la verité n'est pas si peuplé que celuy de Paris. Aussi Rome n'estoit pas si grande, ny [65] si triomphante sous Romulus, que sous Jules Cesar. Mais enfin, pour petit qu'il soit, les écoliers ne laisserent pas de

on the ships, sent their thunder rolling over the waters and through the vast forests of the country. After taking possession of the Fort, he paid a visit to our Lord in the Parish Church and afterward in our Chapel, repairing then to the Hospital, and thence to the Ursulines'. A fine day's events! Let us see the following.

On the next day, which was the 12th of the same month, July, while he was washing his hands before sitting down at table, the cry arose, "To arms!" and a report came that the Iroquois were killing some people, at a spot so near by that the cries of both the attacking party and the attacked were heard from the neighboring houses. Monsieur [64] the Governor left the company and the dinner, instantly raised 220 men,—without counting the Hurons and Algonquins who joined the party,—and gave chase to these skirmishers. The latter, in order to make their escape, dropped two Algonquin children whom they were carrying away, after leaving as dead three poor Algonquin women; one of these had indeed been killed on the spot, the second died of her wounds some time afterward, while the third recovered.

On the 13th, Monsieur the Governor started forth at daybreak with 250 men; but after a six hours' march they found only the Iroquois' trail, who themselves had retreated. Hence, Monsieur the Governor was forced to lead his men back, determined to march out in good order at the first certain information he should receive of the enemy's approach.

On the 28th, Monsieur the Governor honored our Fathers by visiting their College, which in truth is not so largely attended as the one in Paris. So Rome was not as large or [65] as triumphant under

le recevoir en trois langues: ce qui luy agreea si fort, comme aussi vne grande troupe de François, & de Sauvages, qui se trouuerent en ce rencontre.

Le 1. du mois d'Aouſt. Les Sauvages allerent faluër Monsieur le Gouverneur, & luy firent leurs prefens, pour marque de leur ioie, & de l'esperance qu'ils ont d'estre deliurez, par son moien, des maux que leur font leurs ennemis. Monsieur le Vicomte leur fit compliment, & leur donna en fuite vn festin à la mode du païs.

Quelque temps après, sur l'aduis qu'il receut, que deux Iroquois étoient venus aux Trois Riuieres, faire quelque proposition au Sieur de la Poterie, & croiant, avec fuit, que c'étoient des auant-coueurs de quelque armée, qui venoient épier l'estat, la garde, & la contenance des habitans de ce lieu: il partit avec 150. François, & 100. Sauvages, monta iufques aux Trois Riuieres: mais voiant qu'il ne [66] paroiffoit rien, après auoir éſtably Gouverneur particulier de cette place M^r de la Poterie, il donne iufques aux Isles du Lac de S. Pierre, fait quelque feiour dans l'ancienne place du Fort de Richelieu, & le vent ne luy permettant pas de monter la riuiere, pour aller iufques à Montreal, il retourne à Kebec avec toute fa milice.

Le 14. du meſme mois. Vne vingtaine d'Agneronnons eſtant vis à vis du Fort des Trois Riuieres, à l'autre bord du grand Fleuve, ſçachant bien que Monsieur le Gouverneur y eſtoit arriué, descendirent la nuit vers Kebec, & après auoir rodé à la fourdine à l'entour de nos habitations, pour prendre quelque pauvre Huron, ou quelque Algonquin, se ietterent sur deux François au Cap Rouge; l'vn eſtoit fils d'vn

Romulus as under Julius Cæsar. But, after all, small though the school was, the pupils did not fail to receive him in three languages,—which pleased him greatly, as also a large company of French and Savages who were present on this occasion.

On the 1st of the month of August, the Savages went to salute Monsieur the Governor, and presented him with their gifts, as a sign of their joy and of the hope which they entertained of being delivered, by his means, from the ills inflicted upon them by their enemies. Monsieur the Vicomte paid them his compliments, and then gave them a feast, after the custom of the country.

Some time afterward,—receiving information that two Iroquois had come to Three Rivers to make some proposition to Sieur de la Poterie; and believing, with reason, that they were advance-scouts of some army, and were coming to spy out the condition of this place, its defense, and the attitude of its inhabitants,—he started out with 150 Frenchmen and 100 Savages, and went up as far as Three Rivers. But not finding [66] anything in sight, after settling Monsieur de la Poterie as special Governor over that place, he pushed on as far as the Islands of Lake St. Pierre, halted for some time on the old site of Fort Richelieu, and, the wind not permitting him to ascend the river to visit Montreal, returned to Kebec with all his militia.¹⁹

On the 14th of the same month, a score of Agneronnons who were opposite the Fort of Three Rivers, on the other side of the great River, and who were well aware that Monsieur the Governor had arrived there, went down in the night toward Kebec, and, after prowling stealthily about our settlements to

habitant nommé Haiot, & l'autre estoit feruiteur de Monsieur Bourdon: ils les pillerent, & les depoüillèrent, sans leur faire autre mal, pource qu'ils se fauuerent de leurs mains par adresse.

Sur la fin d'Aouft, ces vingt chasseurs d'hommes & de bestes remonterent [67] en secret aux Trois Riuieres. Vn François en aiant apperceu quelques-uns, qui cherchoient leur proie à pas de larrons, coucha l'un deux en iouë; mais vn ieune Iroquois le preuint, & luy tira vn coup de fusil dans le bras: comme il n'estoit pas loin du bourg, il se faua. Ces Barbares ne croiant pas qu'il fust blessé, se diuiserent en deux bandes; dix se cachèrent dans l'épaisseur des bois, & les dix autres furent si temeraires, que de se venir presenter aux François, disant qu'ils venoient à la semonce d'Onontio, pour traiter d'une bonne paix generale.

Nous venons de remarquer cy-dessus, au mois de Iuin, que les Ambassadeurs Agneronnons, qui nous auoient rendu le Pere Ondefonk, auoient eu ordre de retourner en leur païs, & de dire à leurs Anciens, qu'on ne relascheroit point leurs prisonniers, qu'ils ne vinssent eux-mesmes, pour traiter d'une paix generale entre toutes les Nations. Or soit que ces Ambassadeurs eussent rencontré en chemin ces vingt chasseurs ou guerriers, ou [68] que veritablement ils eussent fait leur rapport au païs, & que là-dessus ces vingt hommes se soient mis en chemin, pour venir traiter avec les François: il est certain qu'ils firent tous leurs efforts, pour prendre à la dérobee, tous les Hurons & tous les Algonquins, & peut-estre tous les François, qu'ils auroient pû attraper. Et comme ils se voioient en trop grand nombre, pour faire croire

capture some poor Huron or some Algonquin, pounced upon two Frenchmen at Cap Rouge. One was the son of a settler named Haiot, and the other was a servant of Monsieur Bourdon. They were robbed and stripped, but received no farther injury, as they adroitly escaped from the enemy's hands.

Toward the end of August, these twenty hunters of men and beasts went up again [67] by stealth to Three Rivers. A Frenchman who saw some of them stealing like thieves upon their prey, aimed at one of the band, but was balked of his purpose by a young Iroquois who shot him in the arm. As he was not far from the village, he made his escape. These Barbarians, not thinking that he was wounded, divided into two bands; ten remained hiding in the dense woods, while the remaining ten were so bold as to go and present themselves before the French, saying that they came upon Onontio's invitation to discuss a permanent and general treaty of peace.

We have just noted above, under date of the month of June, that the Agneronnon Ambassadors who had restored Father Ondesonk to us had received orders to return to their own country, and to tell their Elders that their prisoners would not be released until they themselves came to arrange for a general treaty of peace between all the Nations. Now, whether those Ambassadors had met on the way these twenty hunters or warriors, or [68] had actually made their report to the country, whereupon these twenty men had started out to come and treat with the French, it is certain that the twenty made every effort to capture by stealth all the Hurons, all the Algonquins, and perhaps all the French, whom they could catch. And, as they found their number too

qu'ils venoient comme des Ambassadeurs, ils se diuiferent, & ne parurent que dix. Mais ils tomberent dans la fosse, qu'ils preparoient aux autres. Ils nous vouloient tromper, & ils furent trompez eux-mesmes: car celuy qui commandoit aux Trois Riuieres, les fit prendre par adresse, & en enuoia sept à Monsieur le Gouverneur à Kebec.

Ces pauvres miserables penferent estre massacrez à leur abord par les Algonquins, mesme entre les mains des François, quoy qu'ils fussent plus de cinquante hommes bien armez, pour les conduire depuis le bord de la riuere, iusques à vne tour, qui n'en est pas bien éloignée. Monsieur [69] le Gouverneur n'ayant pas encore découuert sa pensée aux Algonquins, ils creurent qu'il vouloit deliurer ces prisonniers. C'est ce qui les fit entrer en furie contre eux, se fouenant des perfidies, des trahisons & des meurtres commis sur leurs pauvres compatriotes. Je croy qu'ils sont maintenant bien contens du procedé de Monsieur le Gouverneur, voiant qu'il prend à cœur les interests de la Foy de la Religion, & des Sauvages Chrestiens, & de tous nos Alliez.

Au reste, le Capitaine de cette bande d'Agneronnons se nomme en sa langue Atogoïaekoïan, & en Algonquin, Michtaemikoïan, c'est à dire, la grande cuillier. Si c'est celuy qui parut à Kebec, l'an 1645. pour traiter de paix avec Monsieur le Cheualier de Montmagny, c'est vn grand homme bien-fait, hardy, vaillant, fourbe, eloquent, railleur: ce sont les belles qualitez, qu'on remarqua en luy dès ce temps-là. Voilà en quel estat estoit le país, le 6. de Sept. de cette année 1658. que le premier vaisseau leua l'ancre, pour retourner en France.

large to make people believe that they came as Ambassadors, they divided, and only ten presented themselves. But they fell into the pit which they were digging for others, and, wishing to deceive us, were themselves deceived; for he who was in command at Three Rivers adroitly effected their capture, and sent seven of them to Monsieur the Governor at Kebec.

These poor wretches barely escaped being murdered by the Algonquins upon landing, even under guard of the French, who were more than fifty strong, and well armed for conducting them from the river bank to a tower not far distant. Monsieur [69] the Governor not having yet made known his purpose to the Algonquins, they believed that he wished to free these prisoners. Hence they became infuriated against them, remembering the acts of perfidy, treachery, and murder committed upon their poor fellow-countrymen. I believe that they are now well satisfied with Monsieur the Governor's course of action, seeing that he has at heart the interests of the Faith, of Religion, of the Christian Savages, and of all our Allies.

The Captain of this band of Agneronnons — to give further particulars — is called in his own tongue Atogouaekouan, and in the Algonquin, Michtaemikouan, or “the large spoon.” If he is the same one who came to Kebec in 1645, to treat for peace with Monsieur the Chevalier de Montmagny, he is a tall, well-formed man, daring, valiant, deceitful, eloquent, and given to raillery. Such were the fine qualities observed in him even at that time. This, then, was the condition of the country on the 6th of September of this year, 1658, when the first vessel weighed anchor to return to France.

[70] CHAPITRE V.

DIUERS CHEMINS DU CANADAS À LA MER DU NORD.
 LES NOMS DE PLUSIEURS NATIONS NOUUEL-
 LEMENT DÉCOUERTES.

PROPTER *verba labiorum tuorum ego custodiui vias duras.* S. Paul se pouuoit bien approprier ce passage: car en verité les paroles de Iefus-Chrift l'ont ietté dans des chemins bien rudes & bien fâcheux. Auffi-toft qu'il a commencé de prefcher l'Euangile, d'établir l'Eglife, de procurer le falut des hommes, il n'a trouué par tout que des croix, dans la Iudée, dans la Grece, dans l'Italie: il n'a trouué que des calomnies, des perfecutions, des perils & des dangers, fur mer & fur terre, des Iuifs & des Gentils: *periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in ciuitate, periculis in folitudine, periculis in mari, periculis in falſis fratribus.* [71] Voilà comme les Apoftres ont prefché la foy en l'Asie, & en l'Europe, & comme il la faut prefcher en l'Amerique.

Nos Peres ont tafché de fuiure ces traces, felon leur petite portée. Ils meurent fur la mer, on les tué fur la terre, on les bruſle, on les mange, on les calomnie, on les perfecute par tout. *Quaſi morientes, & ecce viuimus.* Comme des gens qu'on fait mourir tous les iours, & qui font encore viuans. On leur ferme la porte d'un coſté, ils entrent par vne autre. Ils ſe iettent dans le fleuee du Sagné, le ſurmontent

[70] CHAPTER V.

DIFFERENT ROUTES FROM CANADAS TO THE NORTH
SEA. THE NAMES OF MANY RECENTLY-
DISCOVERED NATIONS.

PROPTER *verba labiorum tuorum ego custodivi vias duras*. St. Paul could well appropriate this passage to himself; for verily the words of Jesus Christ consigned him to paths that were indeed rough and toilsome. As soon as he began to preach the Gospel, plant the Church, and win salvation for mankind, he found only crosses everywhere,—in Judea, in Greece, in Italy. He met with naught but calumny and persecution, perils and dangers, on land and sea, from Jews and Gentiles—*periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus*. [71] In such wise did the Apostles preach the faith in Asia and in Europe, and so must it be preached in America.

Our Fathers have tried to follow in these footsteps, so far as lay in their slender power; they perish at sea, are killed on land, are burned, eaten, slandered, and persecuted everywhere,—*quasi morientes, et ecce vivimus*,—like men who are put to death every day, and yet live. When one door is closed to them, they enter by another. They entrust themselves to the river Sagné, ascend it despite its swift current, penetrate the gloom of the thickest forests, and go every-

malgré sa rapidité: ils penetrent dans les tenebres des plus épaiſſes foreſts, vont par tout chercher de pauvres peuples abandonnez. Les ennemis tuent les oüailles & les pasteurs. Ils fuiuent les peuples nommez les Poiffons blancs, dans leurs païs: on les met à mort. Ils montent au païs des Outaoüiak: on les maffacre. Ils vont aux Nipifiriniens, & aux Hurons, & à la Nation Neutre: on les prend en chemin, on les brule. On les bannit des Hurons, [72] des Nipifiriniens, & des autres peuples circonuoifins: ils fe iettent dans le païs des Iroquois, ils publient les grandeurs de Dieu, ils preſchent Ieſus-Chriſt. On conſpire contre eux, & contre les François: où iront-ils? que feront-ils? La porte eſt quaſi par tout fermée à l'Euangile. Tout n'eſt pas encore perdu, la Miſſion de Tadouſſac, des Porcs-épics, des Poiffons blancs, & des peuples qui les frequentent: la Miſſion des Abnaquiois, des Hurons, & des Algonquins qui font reſtez, ſubſiſte encore: & s'il plaiſt à Dieu de ietter ſes yeux ſur les Nations nouvellement découuertes, dont vn Pere, grand Miſſionnaire, m'a enuoïé les noms, la moiffon fera plus grande, & la Miſſion plus ſainte que iamais. Mais écoutons-le parler.

Je vous enuoie, dit-il, quelques memoires, que i'ay tirez, partie de deux François, qui ont penetré bien-auant dans le païs, partie de pluſieurs Sauvages, qui ſont témoins oculaires des choſes que ie vay dire, leſquelles pourront ſeruir, pour drefſer vne Carte generale de ces contrées. Vous [73] verrez dans le craion que i'enuoie, où i'ay poſé Tadouſſac, les Trois Riuieres, le Lac des Nipifiriniens, & le Grand Sault: & ſi ie ne les ay pas bien placez, vous corrigerez, s'il vous plaiſt, mon griffonnage, dans lequel vous

where in search of poor forsaken tribes. The enemy slays the sheep and the shepherds. They follow the people called the Poissons blancs into their country, and are put to death. They go up to the land of the Outaouak, and are murdered. They visit the Nipisiriniens, the Hurons, and the Neutral Nation, and are captured on the way and burned. Banished from among the Hurons, [72] the Nipisiriniens, and other neighboring tribes, they effect an entrance into the country of the Iroquois, proclaiming the greatness of God and preaching Jesus Christ. The people conspire against them and against the French. Whither shall they go? What shall they do? Nearly everywhere the door is closed to the Gospel. But all is not yet lost; the Tadoussac Mission and those to the Porcupines, the Poissons blancs, and the tribes that associate with them, still remain; as do also the Missions to the Abnaquois, and to the remnants of the Hurons and Algonquins. And, if it shall please God to cast his eyes upon the recently-discovered Nations whose names have been sent me by a Father who is a great Missionary, the harvest will be richer and the Mission more holy than ever. But let us hear him speak.

“I send you,” says he, “some memoranda which I have obtained, partly from two Frenchmen who have made their way far inland, and partly from several Savages who are eye-witnesses to the things which I am about to describe, and which will be of service in draughting a general Map of those regions. You [73] will see, in the sketch that I send, where I have placed Tadoussac, Three Rivers, the Lake of the Nipisiriniens, and the Great Sault; and, if I have not located them correctly, you will, if you please, rectify

verrez auffi les nouveaux chemins, pour aller à la mer du Nord par Tadouffac, par les Trois Riuieres, & par les Nipifiriniens, avec la distance des lieux, felon les iournées que les Sauuages ont faites, que ie mets à quinze lieuës par iour, en defcendant, à caufe de la rapidité des eaux, & à fept ou huit lieuës en montant. I'ay tracé ces chemins, fuiuant le Rhun de vent, que les Sauuages ont marqué eux-mefmes, toufiours entre le Nord-Oueft, & l'Oueft, ou l'Oueft quart de Sur-Oueft, fort peu droit au Nord.

Vous verrez de plus les noms des principales Nations, que i'ay marquées dans la Topographie que ie vous enuoie, les defignant par vne feule cabane. Toutes ces Nations font fixes, & bien peuplées, & parlent toutes ou franc Algonquin, ou franc [74] Montagnais, ou franc Abnaquiois: quelques-vns font vn melange de ces trois langues, qui ont beaucoup de rapport entre elles: fi bien que toutes ces Miffions fe peuuent appeller les Miffions Algonquines, pource que celuy qui fçaura la langue Algonquine, les entendra bien-toft, & facilement. Dieu m'a donné vne paffable connoiffance de ces trois langues. Difons deux mots de ces chemins, & de ces Nations.

CHEMINS À LA MER DU NORD.

LE premier chemin à la mer du Nord, partant de Tadouffac, tire quasi au Nord. En voicy la route. Il faut monter par le fleuue du Sagné, qui se dégorge dans le grand fleuue de S. Laurens à Tadouffac, & voguer iufques au lac nommé Piouakouami, diftant de Tadouffac, en droite ligne, enuiron quarante lieuës. Les Sauuages emploient cinq iour-

my scrawl. In it you will also see the new routes for going to the North sea, by way of Tadoussac, by way of Three Rivers, and by way of the Nipisiriens, with the distances between places estimated according to the number of days taken by the Savages to make the journeys; I reckoned fifteen leagues a day going down stream,—owing to the swiftness of the current,—and seven or eight leagues going up. I have traced these routes, following the Rhumb-line marked by the Savages themselves, always in a direction between Northwest and West, or West by South; very seldom due North.

“ You will also see the names of the principal Nations, which I have noted on the Map that I send you, designating each by a single cabin. All these Nations are stationary and very populous, and all speak either pure Algonquin, or pure [74] Montagnais, or pure Abnaquiois. Some confuse these three languages, which much resemble one another, so that these Missions as a whole may be called the Algonquin Missions; for any one who learns the Algonquin language will soon readily understand them all. God has given me a tolerable acquaintance with these three tongues. Let us say a few words about these routes and these Nations.”

ROUTES TO THE NORTH SEA.

“ **T**HE first route to the North sea, starting from Tadoussac, runs nearly Northward; its course is as follows: One must ascend the Sagné river, which empties into the great river St. Lawrence at Tadoussac, and paddle up to the lake called Piouakouami, distant from Tadoussac about forty

nées à monter par ce chemin, à cause des courans, & des faults qu'ils rencontrent; & ils ne font que deux grandes iournées, [75] à descendre, fauorifez par la rapidité des eaux.

Du lac Piouakouami il faut aller à vn autre lac nommé Outakouami, distant du premier, au dire des Sauvages, comme de Kebec à Montreal, c'est à dire foixante lieuës, qu'ils font en dix iours en montant, & en cinq iours en descendant.

Du lac Outakouami iufques à la mer, ie coniecture, à les ouïr parler, qu'il y a enuiron foixante lieuës. Ils font ce chemin en cinq iours en descendant vn peu par vne grande Baie, ou ance, qui est vis à vis de ce lac, fous la ligne du Nord.

À costé gauche du lac Outakouami, tirant à l'Oueft, vne riuere venant des terres, ou des forests, dont ce païs est tout couuert, se vient décharger dans ce lac. Les Sauvages difent, qu'en montant par cette riuere, on rencontre le fleue Metaberoutin, que nous appellons les Trois Riuieres, enuiron trois iournées plus auant qu'vn lac, qu'ils nomment Ouapichiouanon; & de là on va trouuer la Baie des peuples nommez les Kilistinons, [76] qui font fur la mer du Nord.

Le fecond chemin pour aller à cette mer, est par les Trois Riuieres, tirant au Nord-Oueft. On va des Trois Riuieres au lac appellé Ouapichiouanon, éloigné d'enuiron cent-cinquante lieuës de l'emboucheure des Trois Riuieres, dans le fleue S. Laurens. Les Sauvages en descendant font ce chemin en sept iours.

De ce lac on va droit à la riuere des Ouakouingouechiouek. Les Sauvages ont fait ce chemin, au

leagues in a straight line. The Savages take five days to go up by this route, because of the currents and falls which they encounter; but they need only two long days' journey [75] for the descent, being aided by the swiftness of the current.

“ From lake Piouakouami one must proceed to another lake named Outakouami; the distance between the two, according to the Savages' account, is the same as that between Kebec and Montreal, that is, sixty leagues, which they accomplish in ten days going up and in five coming down.

“ The distance from lake Outakouami to the sea is, as I infer from their reports, about sixty leagues. They take five days for this journey, which is slightly descending, by way of a large Bay or inlet which is on the same meridian as this lake, toward the North.

“ On the left side of lake Outakouami, as you go toward the West, a river, flowing from the inland region, or rather from the forests with which this country is completely covered, empties into this lake. The Savages say that, on ascending this stream, one comes to the river Metaberoutin, which we call the Three Rivers, about three days' journey beyond a lake called by them Ouapichiouanon; and thence one proceeds to the Bay of the people named Kilistinons, [76] who are on the North sea.

“ The second route to this sea is by way of the Three Rivers, going toward the Northwest. One goes from Three Rivers to the lake called Ouapichiouanon, about a hundred and fifty leagues from where the Three Rivers empty into the St. Lawrence. Coming down, the Savages make this journey in seven days.

Printemps passé, en trois iours: il est bien neantmoins de quarante lieuës; mais comme il va vn petit en descendant, on auance dauantage, comme aussi le retardement est plus grand, quand on y monte.

De la riuere des Oukouingouechiouek, ie compte enuiron foixante, ou foixante & dix lieuës, iusques en la Baie des Kilistinons, nommez Nisibourounik, & cela se fait en quatre iours. Vn Sauuage Kilistinon est venu en traite, ou en marchandise, à la fudite riuere des Oukouingouechiouek, il a passé l'Hyuer avec ces peuples, [77] ausquels il a donné parole de retourner au Printemps, avec bon nombre de ses gens: c'est luy qui afeure, qu'il n'y a que pour quatre iours de chemin.

Troisième chemin. Les Nipifiriniens fortant de leur lac nommé Nipifin, d'où ils ont tiré leur nom de Nipifiriniens, trouuent la mer du Nord après quinze iours de chemin; c'est à dire, que leur lac en est peut-estre éloigné de cent cinquante lieuës.

Quatrième chemin. Les Achirigouans, qui habitent sur vne riuere, qui se va ietter dans la Mer Douce des Hurons, vont en peu de iournées trafiquer avec les Kilistinons Ataouaboufkatouk, qui font sur la mer. Nous verrons plus-bas, qu'il y a de plusieurs fortes de Kilistinons.

Cinquième chemin. Les Algonquins superieurs trouuent la mer en sept iournées de chemin, se rendant en trois iours au lac nommé Alimibeg, & de là ils descendent dans quatre autres iournées, dans la Baie des Kilistinons, qui borde la mer.

Voicy encore vn nouveau chemin [78] du pais des Hurons aux Trois Riuieres, fortant du lac nommé Temagami, c'est à dire eau profonde, que ie croy

“ From this lake one proceeds in a straight line to the river of the Ouakouingouechiouek. Last Spring the Savages covered this distance in three days, although it is fully forty leagues; but, as the route is slightly descending, progress is the more rapid, whereas, on the upward journey it is considerably retarded.

“ From the river of the Oukouingouechiouek to the Bay of the Kilistinons called Nisibourounik, I estimate the distance at about sixty or seventy leagues, and it is accomplished in four days. A Kilistinon Savage, coming to the above-mentioned river of the Oukouingouechiouek to trade or barter goods, passed the Winter with these peoples, [77] and promised them to return in the Spring with many of his countrymen. He asserts that it is only a four days' journey.

“ Third route. The Nipisiriniens, starting from their lake, — which is called Nipisin, and whence they have taken their name of Nipisiriniens, — reach the North sea in fifteen days; that is, their lake is distant therefrom perhaps a hundred and fifty leagues.

“ Fourth route. The Achirigouans, who live on a river emptying into the Fresh-water Sea of the Hurons, go in a few days to trade with the Ataoubouskatouk Kilistinons, who are on the sea-shore. We shall see below that there are several clans of Kilistinons.

“ Fifth route. The upper Algonquins reach the sea in seven days, going in three days to the lake called Alimibeg, and thence descending in four more days to the Bay of the Kilistinons, which is on the coast.

“ There is a new way still, [78] from the country

estre la mer Douce des Hurons, & la source du grand fleuve S. Laurens, aiant fait quelque chemin sur ce grand fleuve, on traaverse environ quinze lieues, par des petits ruisseaux, jusques au lac nommé Ouassifanik, d'où sort un fleuve, qui conduit aux Trois Rivières. C'est par ce chemin que vingt-cinq canots Nipisiriniens arriuerent, il y a environ deux ans, chargez d'hommes, de femmes, & d'enfans, & de pelleteries. Ils nous dirent, qu'ils auoient trouué par tout, de l'orignac, ou des castors, ou des poissons, dont ils faisoient leur nourriture. Ils nous affeuroient qu'il seroit facile à nos François, partant des Trois Rivières, de se rendre dans un mois à la mer Douce des Hurons. Voilà des routes plus difficiles à tenir, que le grand chemin de Paris à Orleans. Marquons maintenant les noms des Nations nouvellement découuertes.

[79] NOMS DE PLUSIEURS NATIONS DÉCOUVERTES
DEPUIS PEU.

LE Pere Gabriel Dreuilletes, de qui nous auons tiré la plus grande partie de ce qui est contenu dans ce Chapitre, à fait porter le nom de Saint Michel au premier Bourg, dont il fait mention. Ceux qui l'habitent, se nomment en Algonquin, les Oupouteouatamik. On compte dans ce Bourg environ sept cent hommes, c'est à dire trois mille ames, d'autant que pour un homme, il se trouue pour le moins trois ou quatre autres personnes, sçauoir est, les femmes & les enfans. Ils ont pour voisins les Kiskacoueiak, & les Negaouichiriniouek. On trouue en ce Bourg environ cent hommes de la Nation du

of the Hurons to Three Rivers, starting from the lake called Temagami,—that is, ‘deep water,’—which I think is the Fresh-water sea of the Hurons, and the source of the great St. Lawrence river. After proceeding some distance on this great river, one goes across country about fifteen leagues, passing some small streams, to the lake called Ouassisanik, whence flows a river which takes one to Three Rivers. By this route, about two years ago, twenty-five Nipisirinien canoes arrived, laden with men, women, children, and furs. They told us that they had everywhere found moose, or beavers, or fish, which had furnished them with food; and assured us it would be easy for our Frenchmen, starting from Three Rivers, to reach the Fresh-water sea of the Hurons in a month. The above routes are more difficult to travel than the highroad from Paris to Orleans.²⁰ Let us now note the names of the recently-discovered Nations.”

[79] NAMES OF MANY RECENTLY-DISCOVERED NATIONS.

“FATHER Gabriel Dreuillettes, from whom we have obtained the greater part of what is contained in this Chapter, conferred the name of Saint Michel upon the first Village which he mentions. Its inhabitants are called, in Algonquin, Oupouteouatamik. In this Village there are computed to be about seven hundred men; that is to say, three thousand souls, since to one man there are at least three or four other persons, namely, women and children. They have for neighbors the Kiskacoueiak and the Negaouichiriniouek. There are in this Village about a hundred men of the Tobacco

Petun, qui s'y font retirez, fuïant la cruauté des Iroquois.

La feconde Nation est des Noukek, des Ouinipegouek, & des Malouminek. Ces peuples font fort peu éloignez du Bourg de Saint Michel, ou des Oupouteouatamik. Ils recueillent [80] fans femer, vn certain feigle, qui vient naturellement dans leurs prairies, qu'on tient estre meilleur que le bled d'Inde. C'est icy, où enuiron deux cent Algonquins, qui demeueroient sur les riués du grand Lac, ou de la mer Douce des Hurons, du costé du Nord, se font refugiez.

La troisiéme Nation est éloignée d'enuiron trois iournées par eau, du Bourg S. Michel, tirant dans les terres. Elle est composée des Makoutenfak, & des Outitchakouk. Les deux François, qui ont voié en ces contrées-là, disent que ces peuples font de tres-douce humeur.

La quatriéme Nation a vn Bourg de mille hommes, éloigné de trois iournées du Bourg de S. Michel: ce font quatre ou cinq mille ames.

La cinquiéme Nation, qui se nomme des Aliniouek, est plus nombreuse: on y compte bien 2000. hommes, & foixante Bourgs: ce font enuiron cent mille ames. Elle est à sept iournées de S. Michel, vers l'Ouest.

La sixiéme Nation, dont les peuples s'appellent les Oumamik, est distante [81] de foixante lieuës, ou enuiron, de S. Michel. Elle a bien huit mille hommes, ce font plus de vingt quatre mille ames.

La septiéme, qu'on nomme les Poulak, c'est à dire, les Guerriers, contient trente Bourgades, qui font à l'Ouest, quart de Nord-Ouest, de S. Michel.

La huitiéme est au Nord-Ouest, à dix iournées de

Nation, who took refuge there to escape the cruelty of the Iroquois.

“ The second Nation is composed of the Noukek, Ouinepegouek, and Malouminek. These people are but a very short distance from the Village of Saint Michel, or from the Oupouteouatamik. They reap, [80] without sowing it, a kind of rye which grows wild in their meadows, and is considered superior to Indian corn. About two hundred Algonquins, who used to dwell on the Northern shores of the great Lake or the Fresh-water sea of the Hurons, have taken refuge in this place.

“ The third Nation is distant about three days' journey inland, by water, from the Village of St. Michel. It is composed of the Makoutensak and Outitchakouk. The two Frenchmen who have made the journey to those regions say that these people are of a very gentle disposition.

“ The fourth Nation has a Village of a thousand men, distant three days' journey from the Village of St. Michel, its total population being four or five thousand souls.

“ The fifth Nation, called the Aliniouek, is larger; it is computed at fully 20,000 men and sixty Villages, making about a hundred thousand souls in all. It is seven days' journey Westward from St. Michel.

“ The sixth Nation, whose people are called Oumamik, is distant [81] sixty leagues, or thereabout, from St. Michel. It has fully eight thousand men, or more than twenty-four thousand souls.

“ The seventh, called the Poulak, or 'Warriors,' contains thirty Villages, situated West by North from St. Michel.

“ The eighth lies to the Northwest, ten days' jour-

S. Michel. Elle a bien 40. Bourgades, habitées par les Na[d]ouechiouek & par les Mantouek.

La neufuième au de là des Nadouechiouek, à trente-cinq lieuës ou enuiron du lac Alimibeg, se nomme la Nation des Affnipoualak, c'est à dire, les Guerriers de pierre.

La dixième Nation est des Kilifstinons, qui compofent quatre Nations, ou quatre peuples. Les premiers se nomment les Kilifstinons Alimibegouek: les seconds, les Kilifstinons de la Baie Ataouaboufca-touek: les troisièmes, les Kilifstinons des Nipifiriniens, pource que les Nipifiriniens ont découuert leur païs, où ils vont en traite, c'est à dire en marchandife. Ils [82] ne font qu'enuiron fix cent hommes, c'est à dire deux mille cinq cent ames, qui ne font pas beaucoup fedentaires. Leur naturel est fort accoftable.

Les quatrièmes se nomment Kilifstinons Nifibou-rounik.

La quatorzième Nation a trente Bourgades, habitées par les Atfiftagherronnons. Ils font au Sud-Oueft quart de Sud, à fix ou fept iournées de S. Michel. Les Onnontageronnons leur ont déclaré la guerre depuis peu.

Le Pere adioûte, qu'il a appris d'un Capitaine Nipifirinien, qu'en un feul endroit il auoit veu deux mille Algonquins cultiuans la terre, & que les autres Bourgades de la mefme contrée estoient encore plus peuplées. Le mefme Capitaine affeuroit, que du costé du Sud, & du Sudeft, il y auoit plus de trente Nations, toutes fedentaires: toutes parlans la langue Abnaquioife, & toutes plus peuplées, que n'estoient iadis les Hurons, dont le nombre montoit à trente,

ney from St. Michel, and has fully 40 Villages, inhabited by the Nadouechiouek and Mantouek.

“ The ninth, situated beyond the Nadouechiouek, thirty-five leagues or thereabout from lake Alimibeg, is called the Nation of the Assinipoualak, or ‘ Warriors of the rock.’

“ The tenth Nation is that of the Kilistinons, who comprise four Nations or tribes. Those of the first are called the Alimibegouek Kilistinons; of the second, the Kilistinons of Ataouabouscatouek Bay; of the third, the Kilistinons of the Nipisiriniens, because the Nipisiriniens discovered their country, whither they resort to trade or barter goods. They [82] comprise only about six hundred men, that is, two thousand five hundred souls, and are not very stationary. They are of a very approachable disposition.

“ The people of the fourth tribe are called Nisibourounik Kilistinons.

“ The fourteenth Nation has thirty Villages, inhabited by the Atsistagherronnons, and is six or seven days’ journey Southwest by South from St. Michel. The Onnontagueronnons have recently declared war against them.”²¹

The Father speaks also of learning from a Nipisirinien Captain that he had seen at one place two thousand Algonquins tilling the soil; and that the other Villages of the same country were still more populous. This Captain asserted that toward the South and Southeast there were more than thirty Nations, all stationary, all speaking the Abnaquiois tongue, and all more populous than were the Hurons of old, who numbered as many as thirty or thirty-five thousand souls within the limits of seventeen leagues.

ou trente-cinq mille ames, en dix-sept lieuës de païs.

[83] Je ne parle point, dit le Pere, des Nations connuës de longue main. En effet il ne dit mot des Kichéspiriiniouek, des Kinonchepiiririk, des Ounountcharounongak, des Mataouchkairinik, des Ouaouechkairiniouek, des Amikouek, des Atchougek, des Ouafaouanik, des Ouraouakmikoug, des OukisKimanitouk, des Maskafinik, des Nikikouek, des Michefaking, des Pagoutik, ce font les peuples du grand Sault; des Kichkankoueiak. Toutes ces Nations, dont plusieurs ont esté mal-traitées des Iroquois, se feruent de la langue Algonquine.

Voilà vn beau champ de bataille pour ceux qui voudront entrer en lice, & combattre pour Iesus-Christ. Je sçay bien que ces peuples ne font pas attraians, comme ceux qui ont des Empires, & des Republiques, des Princes, & des Rois; comme ceux qui font couverts de foie, & de brocatelle; qui font courtois, & bien polis: mais il me semble, que Iesus-Christ n'a pas beaucoup presché à ces Gens-là, & que la foy, la vertu, [84] la fainteté, n'habitent pas si familiarierement dans les Palais, que dans des maisons de chaume & de paille, & en vn mot, dans des cabanes.

Je sçay bien que la porte est maintenant fermée à quantité de Nations: que les armes Iroquoises troublent toutes les nouvelles Eglises des Sauvages: que la guerre caufe vne si grande confusion par tout, qu'on ne se connoist quasi plus. Mais ie sçay bien aussi, que dans le premier âge de l'Eglise, on iugeoit quelquefois le Christianisme abattu, & puis quelque temps après, il se releuoit, & paroissoit plus florissant que iamais. *Fructum referent in patientia.* On se haste de ramasser promptement les iauelles, & les

[83] "I do not speak," says the Father, "of the Nations that have long been known." Indeed, he says nothing of the Kichesipiiriniouek, the Kinonchepiiririk, the Ounountchatarounongak, the Mataouchkairinik, the Ouaouechkairiniouek, the Amikouek, the Atchougek, the Ouasaouanik, the Ouraouakmikoug, the Oukiskimanitouk, the Maskasinik, the Nikikouek, the Michesaking, the Pagoutik, people of the great Sault, and the Kichkankoueiak. All these Nations, several of whom have been maltreated by the Iroquois, use the Algonquin tongue.

That is a fine battle-field for those who intend to enter the lists and fight for Jesus Christ. I am well aware that these peoples are not as attractive as those who have Empires and Republics, Princes and Kings; or those who are clothed in silk and brocade; or who are courteous and highly polished. But it seems to me that Jesus Christ has not preached much to the People named above; and that faith, virtue, [84] and holiness do not dwell as familiarly in Palaces as in houses of thatch and straw—in a word, in cabins.

I know well that the door is now closed to many Nations, that the Iroquois arms harass all the new Churches of the Savages, and that the war is causing so great confusion everywhere that we scarcely know ourselves any longer. But I also well know that, in the first age of the Church, Christianity was occasionally thought to be prostrated, and that, some time afterward, it would rise again, and appear more flourishing than ever. *Fructum referent in patientia.* One hastens to gather promptly the sheaves and bundles of grain that is already cut; but the Gospel

gerbes d'un bled deſia coupé: mais la moisſon Euan-gelique ſe fait *in patientia*, avec patience, & dans les ſouffrances.

Pour donner courage aux enfans d'Iſraël, d'entrer dans la terre qui leur auoit eſté promiſe, on leur fit voir des fruits de cette terre. Lizez les Relations precedentes, & vous trouuerez que les Sauuages ſont capables [85] de Dieu, auſſi-bien que les autres peuples plus policez. Le don d'oraifon, l'amour des ſouffrances, la charité du prochain, ſe trouuent dans quelques-vns eminemment: *ex ungue leonem*, de l'échantillon on connoiſt toute la piece.

I'ay appris tout nouvellement d'une perſonne venuë de Canadas, au mois d'Octobre, qu'un Pere de noſtre Compagnie demandant à une femme Huronne, ſi elle n'auoit pas eſté touchée d'une grande douleur, apprenant les horribles tourmens, que les Iroquois auoient fait ſouffrir à ſon mary. Non, dit-elle, ie n'en ay receu aucune triſteſſe. Le Pere tout ſurpris, luy en demande la raiſon. I'ay reconnu, ſit-elle, que Dieu auoit accordé à mon mary, ce qu'il luy demandoit depuis ſix mois: car tout l'Hyuer il ne faifoit quaſi aucune priere, qu'il n'aioûta ces paroles: Tu es le maïſtre de la vie; ſi tu veux que les Iroquois nous attaquent, ne permets pas que ie ſois affommé d'un coup de hache; mais fay-moy prendre, fay-moy lier & garrotter; fay-moy traifner en leur païs, afin que [86] ie ſois brûlé, & grillé tout viſ. Ie ſouffray toutes leurs cruantez tres-volontiers, pour les pechez que i'ay commis deuant & après mon Bapteſme. I'ay tant de regret de t'auoir faſché, toy qui es ſi bon, que ie prendray plaisir d'endurer tous ces tourmens. Voilà la priere de mon mary. Dieu luy a accordé ce

harvest is reaped *in patientia*, in patience and in suffering.

To encourage the children of Israel to enter the land that had been promised to them, they were shown some of the fruits of that land. Read the foregoing Relations, and you will find that the Savages are as susceptible [85] to the Divine influence as are other and more civilized nations. The gift of prayer, the love of suffering, and charity toward one's neighbor, are found in some in an eminent degree; *ex ungue leonem* — from the sample the whole piece is known.

I have quite recently learned from one who came from Canadas in the month of October that, when a Father of our Society asked a Huron woman whether she had not been touched with great sorrow upon learning of the horrible torments to which the Iroquois had subjected her husband, "No," she replied; "I did not feel any grief." The Father, in great surprise, asked her the reason. "I recognized," said she, "that God had granted my husband what he had been, for six months, asking at his hands; for all Winter long he scarcely offered a prayer without adding these words: 'Thou art the master of life. If it be thy will that the Iroquois attack us, suffer me not to be killed with a hatchet-stroke; but have me captured, tied and bound, and dragged off to their country, in order that [86] I may be burned and broiled alive. I shall very willingly suffer all their cruelties, for the sins that I have committed before and after my Baptism. So great is my regret at having offended thee, who art so good, that I shall take pleasure in bearing all those torments.' Such was the prayer of my husband. God has, in order to make him

qu'il demandoit, pour le rendre plus heureux au Ciel. Pourquoi en ferois-je triste? On m'a rap-[por]té (adioûtoit cette femme) que pendant le chemin, qui dura bien vn mois, il chantoit des prieres, il encourageoit ceux qui estoient pris avec luy, leur parlant du Ciel, comme s'il eust desia veu la porte ouuerte pour y entrer. Lors qu'on le brusloit, iamais il ne s'étonna, sa veuë estoit le plus fouuent au Ciel. Il fit paroître tant de ioie, que les ennemis mesmes disoient, que la foy donnoit du courage, & ostoit la crainte & la douleur des tourmens. On offrit beaucoup de presens, pour luy fauuer la vie; mais iamais les Iroquois ne les voulurent accepter. Qui souffre saintement, porte à Dieu les presens en sa main.

[87] On a découuert des Sauuages Chrestiens, porter la nuit du bois à la porte de quelques pauvres gens, qui n'en pouuoient faire, cherchant les tenebres pour cacher leur charité. D'autres aiant commis quelque offense, après auoir demandé pardon à Dieu, & ne se pouuant confesser, dautant qu'ils estoient à la chasse dans leurs grands bois, attachoient aux branches des arbres quelques brins de porcelaine, ou quelque autre chose qu'ils aimoient, comme vne marque de leurs regrets, & de la satisfaction qu'ils faisoient de leurs pechez, donnant ces petits presens, pour l'amour de nostre Seigneur, aux pauvres qui passeroient par là.

On demanda vn iour à vn Sauuage, qui estoit fouuent & long-temps à genoux pendant la nuit, s'il prioit beaucoup le bon Dieu. Non, dit-il, pource que ie ne sçay pas ce qu'il luy faut dire. Je fay les prieres qu'on m'a apprises, tous les foirs, & tous les matins; mais cela est bien-tost fait: le reste du temps, ie pense à luy, & ie luy dis: Si ie sçauois ce

happier in Heaven, granted him his desire. Why should I be grieved at that? I was told" (added the woman) "that on the journey, which lasted fully a month, he chanted prayers and cheered his fellow-captives by talking to them about Heaven, as if he had already seen its door open for entrance. When he was being burned, he never lost his self-control; his eyes were turned Heavenward most of the time. He manifested such joy, that even the enemy said that faith imparted courage and took away the fear and pain of torture. Many presents were offered for the purpose of saving his life, but the Iroquois would not accept them." He who suffers with holiness, carries presents to God in his hand.

[87] Christian Savages have been discovered carrying wood in the night to the doors of some poor people who could not get any themselves, seeking to hide their deed of charity under cover of the darkness. Others, after committing some offense and asking God's forgiveness for it,—being unable to confess, since they were out hunting in their great forests,—fastened to the branches of trees bits of porcelain, or something else that was of value to them, as a sign of their regret and of atonement made for their sins,—giving these little presents, for the love of our Lord, to the poor who might pass that way.

One day a Savage, who knelt long and often by night, was asked whether he prayed much to the good God. "No," said he, "because I do not know what I ought to say to him. Every morning and evening I say the prayers that were taught me; but that is soon done, and the rest of the time I think of him and say to him: 'If I knew what is fitting to

qu'il te faut [88] dire, ie te le dirois. Tu fçais bien que ie t'aime; mais ie ne fçay pas comme il te faut parler. En quelque endroit que i'aille, i'ay toufiours cette pensée, que ie l'aime, que ie luy voudrois bien parler, mais que ie ne fçay pas ce qu'il luy faut dire. Voilà vne oraifon bien fimple, & bien pure, qui tient peu de l'entendement, mais beaucoup du cœur. Les arbres qui portent ces fruits, ne font pas tout morts.

say to thee, [88] I would say it. Thou well knowest that I love thee, but I know not how I ought to speak to thee.' Wherever I go, I always have this thought, that I love him, and would like to speak to him; but I do not know what to say to him." There you have a prayer, very simple and pure, which has little of the head, but much of the heart. The trees that bear this fruit are not entirely dead.

CHAPITRE VI.

DE LA MORT D'VNE IEUNE HURONNE, RELIGIEUSE
HOSPITALIERE.

LES petit pouffins craignent le milan, les petits agneaux fuient le loup, & les petits Sauvages abhorrent la contrainte. Tout cela prouient d'un mefme principe, c'est à dire, de la nature. Les Sauvages paffent quafi toute leur vie, ou à la chaffe, ou dans des courfes, & dans des voïages, menant fort fouuent avec eux leurs femmes, [89] & leurs enfans; fi bien qu'eftant conçus dans cette paffion, fortifiée par vne longue habitude, il eft quafi auffi naturel à leurs enfans d'aimer la liberté, qu'aux petits canards d'aimer les ruisseaux, & les riuieres. Les Religieufes Hofpitalieres, & les Vrfulines de Kebec, auoient que les petites filles Sauvages ont de l'efprit, que plufieurs ont vn bon naturel, qu'on les gagne aifément avec la douceur: mais elles fuient grandement la contrainte. On a veu de petites feminariftes, éleuées dans le Monaftere des Vrfulines, non feulement pieufes & deuotes, mais fi bien instruites, qu'elles eftoient capables d'enfeigner à lire, & à écrire leur compagnes. On les voïoit faire le petit ménage de la maïfon avec adrefse. Enfin, ces pauvres enfans fe voïant aimées, & gouftant mefme la pieté, demandoient, & preffoient qu'on les fift Religieufes: mais enfin, comme on les retenoit long-temps, pour éprouuer leur vocation, & pour les accouftumer à vne vie

CHAPTER VI.

OF THE DEATH OF A YOUNG HURON HOSPITAL
NUN.

LITTLE chickens fear the kite, little lambs run from the wolf, and little Savages abhor restraint. All this proceeds from one and the same cause, namely, nature. The Savages pass almost their entire lives either in hunting, or in journeys by land or water, and very often take their wives [89] and children with them; hence, being conceived in this passion, which is strengthened by long habit, their children love liberty almost as naturally as little ducks take to the brooks and rivers. The Hospital Nuns and the Ursulines of Kebec admit that the little Savage girls have intelligence, that many of them have good dispositions, and that they are easily won by gentleness; but they have a strong aversion for constraint. We have seen little seminarists, reared in the Convent of the Ursulines, not only pious and devout, but so well taught that they were capable of teaching their companions to read and write. We saw them execute the little domestic duties of the house with skill. Finally, these poor children, finding themselves loved, and even having a taste for piety, asked and urged to be made Nuns; when, however, they were kept long in confinement, to test their call and habituate them to a settled and cloistered life, they felt, as they grew older, [90] the impulse within them to go and come; and

fedentaire, & renfermer dans vn cloiftre, l'âge leur faifant [90] reffentir les inclinations qu'elles ont d'aller & de venir, elles difoient franchement à leurs maiftreffes, qu'elles n'auoient pas affez d'efprit, pour eftre toujours en place, témoignant la peine, & les regrets qu'elles auoient de les quitter. Le temps changera petit à petit cette humeur, & la grace ne laiffera pas d'en gagner quelques-vnes à la Religion, comme celle, dont la Mere fuperieure de l'Hostel-Dieu de Kebec va parler dans ce Chapitre, qui eft entre mes mains.

Le fuiet, dit-elle, de la prefente eft également plein de ioie, & de trifteffe, puisque nous acquerons vne aduocate au feiour de la gloire, en perdant encore cette année vn trefor, que nous poffedions comme propre. Par la mort de nostre chere Sœur Geneuiefue Agnes de tous les Saints, vous diriez que Nostre Seigneur fe plaift tellement au choix que nous faifons, des filles du païs pour fon feruice, qu'il en a voulu auffi-toft tirer à foy les premices, nous les rauiffant pour le Ciel. En effet, le 15. du mois de Mars 1657. nostre petite Communauté [91] donna la premiere fille Religieufe, natiue du païs: & le 3. de Nouembre de la mefme année, la premiere fille Sauuage, qui aie iamais embraffé la vie Religieufe. Ceux qui connoiffent l'humeur des Sauuages, auront peine à fe perfuader, qu'une ieune fille de leur Nation ait voulu fe captiuier aux exercices de la Religion, & à garder la clofture: mais la grace qui fait trouuer de la douceur, & de la facilité dans les chofes les plus repugnantes à la nature, a trouué tant d'entrée dans le cœur de cette chere fille, que nous auons toutes admiré les aimables conduites de Dieu fur elle.

they frankly told their teachers that they lacked the sense requisite for constancy, showing the pain and regret that they felt at leaving them. Time will gradually change this disposition, and the divine grace will not fail to win some to the Religious life, as in the case of her of whom the Mother superior of the Hostel-Dieu of Kebec is about to tell us in this Chapter which I now have in hand.

“The subject,” she says, “of the present account is full of joy and sadness alike, since we gain an advocate in the abode of glory, while also losing, this year, a treasure that we were holding as our own. In the death of our dear Sister Genevieve Agnes de tous les Saints you would say that Our Lord was so pleased with our choice of girls of the country for his service, that he chose to take to himself without delay their first-fruits, robbing us thereof for Heaven. In fact, our little Community gave thereto on the 15th of the month of March, 1657, [91] the first Nun of native birth;²² and, on the 3rd of November of the same year, the first Savage girl who has ever embraced the Religious life. Those who know the Savages’ temperament, will with difficulty be convinced that a young girl of their Nation consented to subject herself to the exercises of the Religious life and maintain its seclusion. But grace, which makes us find sweet and easy those things that are most repugnant to our nature, gained such access to that dear girl’s heart, that we all marveled at God’s lovable guidance of her steps.

“She was given to us in the month of May, 1650, when she was between eight and nine years old. She was the daughter of one of the principal Huron Captains, and her parents were excellent Christians.

Elle nous fut donnée le mois de May 1650. âgée de huit à neuf ans. Elle estoit fille d'un des principaux Capitaines Hurons. Son pere & sa mere estoient excellens Chrestiens. Si-tost qu'elle fut avec nous, elle s'appliqua fortement à apprendre la langue Françoisse, & y reüssit si bien, qu'en moins d'un an elle la sceut parfaitement. Elle apprit promptement à lire & écrire, en sorte qu'elle surpasseoit [92] toutes ses compagnes, mesme les Françoises. Nous auons souvent admiré, qu'une fille Sauvage, nourrie & élevée dans les bois, pût si-tost comprendre ce qu'on luy enseignoit. Aussi son esprit n'auoit-il rien de sauvage, & son naturel estoit excellent. Elle ne scauoit de quelle couleur étoit le vice; & s'il luy arriuoit de faire quelque petite faute, elle ne cherchoit point d'excuse, pour la couvrir, mais elle s'en accusoit incontinent. Sa grande sincerité estoit une marque de la bonté de son cœur. La Maistresse des pensionnaires les reprenant quelquefois en general, si elle croioit auoir failly, elle excusoit incontinent les autres, & prenoit tout le tort sur elle-mesme, ne pouuant souffrir qu'on accusast ses compagnes. Aussi l'aimoient-elles uniquement. Après qu'elle eut appris à lire & à écrire, on la mit à la cuisine, pour la tenir toujours dans un esprit de soumission. Elle s'y comporta avec tant de ferueur & d'humilité, que cela nous donnoit à toutes de l'étonnement. Iamais on ne l'a entenduë se plaindre, ny [93] murmurer. Si deux ou trois personnes luy commandoient diuerses choses tout à la fois, elle ne s'en faschoit point, mais avec une grande douceur elle faisoit, autant qu'elle pouuoit, tout ce qui luy estoit commandé. Il y auoit du plaisir à la voir quitter iusques à cinq & six fois

As soon as she joined us, she applied herself earnestly to learn the French language, in which she succeeded so well that in less than a year she knew it perfectly. Reading and writing she quickly acquired, so that she excelled [92] all her companions, even the French girls. We have often marveled that a Savage girl, nurtured and reared in the woods, could so soon understand what was taught her. Her mind, too, had no savage traits, and her disposition was excellent. She knew not of what color vice was; and, if she chanced to commit some little fault, she did not seek to shield it with any excuse, but charged herself with it immediately. Her great sincerity was a proof of her goodness of heart. When the pupils' Mistress, as sometimes happened, gave them a general reproof, if she thought that she had erred, she at once offered an excuse for the others and took all the blame upon herself, as she could not bear that her companions should be censured. They loved her, therefore, with a singular affection. After she had learned to read and write, she was placed in the kitchen, that she might always be kept in a spirit of submission; and there she bore herself with such fervor and humility as to astonish us all. Never was she heard to complain or [93] murmur. If two or three persons gave her different orders at the same time, she was never vexed, but, as far as she could, performed with much sweetness all that she was bidden. It was a pleasure to see her leave one thing as many as five or six times, to execute other orders newly given her; and this she did with as much cheerfulness as if she had been allowed to follow her own inclination. The ardent desire which she entertained to

vne chose, pour en faire vne autre, qu'on luy commandoit de nouveau: ce qu'elle faisoit avec autant de gaieté, que si on luy eust laissé faire tout ce qu'elle eust souhaité. Le grand desir qu'elle auoit d'estre Religieuse, ne luy faisoit rien trouuer de difficile, quoy que nous l'éprouuassions par toutes fortes de moiens, sans que pendant sept années qu'elle a demeuré avec nous, nous aions pû remarquer aucun changement dans son esprit. Elle apprehendoit plus que la mort, de retourner avec ses parens: en forte qu'un iour, plustost pour l'éprouuer, que pour la punir d'aucune faute qu'elle eust faite, on la fit venir au refectoire, deuant toute la Communauté, & l'ayant reprise assez feuerement, on luy donna le choix, ou de fortir du Couuent, [94] ou de recevoir la discipline. Cette pauvre innocente n'eut pas plustost oüy le mot de fortir, que les grosses larmes luy coulerent des yeux; & ioignant les mains, elle nous pria de ne la point mettre dehors, nous protestant qu'elle estoit presté de recevoir telle penitence qu'on voudroit. A mesme temps elle commença à se des-habiller: mais on n'auoit garde de passer outre. C'est vne chose tres-peu vûtée parmy les Sauvages, de tancer leurs enfans, bien moins de les frapper. Il ne sçauent que c'est de les contrarier en leur ieunesse: d'où on peut voir, qu'il falloit vne grace bien grande en cette ame innocente, pour la refoudre à ce qu'elle apprehendoit tres-fort naturellement. Ses parens luy aiant donné fouuent des attaques, pour l'obliger à fortir, elle a tousiours esté ferme comme vn rocher. Tant de bonnes dispositions ont esté suiuiues de beaucoup de graces, entre lesquelles celle d'estre receüe au Nouuiat ne luy estoit pas la moins considerable. Ce

become a Nun made her find nothing difficult, although we tried her by every means, without being able to note any change of mind on her part during the seven years of her sojourn with us. More than death, she feared going home with her parents. Thus, one day,—rather to try her, than to punish her for any fault committed,—she was summoned to the refectory before all the Community, and, after a rather severe reproof, was given her choice between leaving the Convent [94] and taking the discipline. That poor innocent had no sooner heard the word ‘leave,’ than big tears started from her eyes; and, joining her hands, she begged us not to send her away, declaring that she was ready to receive such punishment as we should choose. At the same time she began to undress, but we took care not to proceed farther. It is a very rare thing among the Savages to upbraid their children, and still more so to beat them. They do not know what it is to oppose them in anything; whence it can be seen that it required a very remarkable grace in this innocent soul to induce her to submit to what she by nature very greatly feared. Against her parents’ frequent assaults to compel her to leave, she was always as firm as a rock. So many traits of a good disposition were followed by many favors, among which that of being admitted to the Novitiate was not the least considerable in her eyes. This happiness befell her on the day of the Annunciation of the most blessed Virgin, [95] in the year 1657, when she began to discharge the duties of the Religious life with as much exactness as an old professed nun. She excited our admiration by her humility, sincerity, and sweetness, and by the devotion which she showed,

bonheur luy arriua le iour de l'Annonciation de la tres-fainte Vierge, [95] de l'année 1657. qu'elle comença à faire les fonctions de la Religion, avec autant d'exactitude, qu'une ancienne professe. Elle donnoit de l'admiration par son humilité, par sa fincerité, par sa douceur, & par sa deuotion, qu'elle portoit sur tout à la tres-immaculée Mere de Dieu, qu'elle aimoit avec une tendresse nompareille. Elle continuoit, & alloit croissant dans cette vertu, & nous donnoit de grandes esperances pour le futur. Mais nostre Seigneur qui a bien d'autres veuës que les hommes, qui est maistre absolu de toutes les creatures, en a disposé tout autrement: car au milieu, ou plustost au commencement de cette belle course, il l'aruaie à la terre, pour la donner au Ciel, luy enuoiant une maladie assez commune aux Sauvages, qui est une espece de langueur, iointe à une fièvre lente, qui la consommoit de telle sorte, qu'elle diminueoit à veuë d'œil, avec une fluxion accompagnée d'une grosse toux, qui luy gastoit toute la poitrine, en sorte que son poulmon se dessecha peu à peu.

[96] Nonobstant toutes ces infirmités, qui en auroient abattu beaucoup d'autres, où elle monstra bien que la vertu est aussi forte, pour l'animer à la patience, qu'elle avoit paru paisible & tranquille dans sa plus parfaite santé: car elle ne laissoit pas de travailler autant, & plus que ses forces ne luy permettoient, se trouvant à toutes les obseruances du Chœur, & de la Communauté: & si après cela elle avoit quelque temps de reste, elle l'emploioit à aller rendre des visites au S. Sacrement, ou bien à apprendre à chanter, à quoy elle reüssissoit bien, aiant une fort belle voix. Elle s'exerçoit sur tout à dire des

especially for the most immaculate Mother of God, whom she loved most tenderly. She continued and constantly increased in this virtue, giving us great hopes for the future. But our Lord, who has far different views from those of men, and who is absolute master of all creatures, ordered her destiny otherwise; for in the middle, or rather at the beginning, of that beautiful career, he snatched her from earth to give her to Heaven. He visited her with a malady which is common enough among the Savages, being a kind of weakness, together with a slow fever; and this so exhausted her, that she wasted away before our eyes with an inflammation, accompanied by a severe cough, which affected her whole chest to such an extent that her lungs were gradually destroyed.

[96] “ Despite all these infirmities, which would have prostrated many another, she made it fully evident that her virtue was as powerful in encouraging her to be patient, as it had rendered her peaceful and tranquil during her most perfect health; for she did not cease to work as much as, and more than, her strength permitted her, attending all the observances of the Choir and of the Community; and if, after that, she had any time left, she would employ it in paying visits to the Blessed Sacrament, or in learning to sing, wherein she succeeded well, having a very fine voice. She practiced especially singing Lessons from the *Tenebræ*, doing it with a charming devotion and attention, which served as an example to all of us. Last Lent, although she was even then ill enough, she did not omit to sing one on each of the three days of holy Week. Her ailment increasing little by little, she was forced to yield and retire

Leçons de Tenebres; ce qu'elle faisoit avec vne deuotion, & vne attention rauiffante, qui nous seruoit à toutes d'exemple. Le dernier Carefme, quoy qu'elle fust dès lors assez mal, elle ne laissa pas d'en chanter vne, chacun des trois iours de la Semaine-sainte: & le mal augmentant petit à petit, il luy fallut ceder, & se ranger à l'Infirmierie, enuiron la feste de l'Affomption de la Sainte Vierge. Ce fut [97] là qu'elle fit voir tant de douceur, de soûmission, & de vertu, que cela n'est pas croiable, ne donnant iamais aucun relasche à sa deuotion. La Mere, qui auoit soin d'elle, comme Infirmiere, & qui estoit nouvellement arriuée de France, me disoit souuent, qu'à moins que ie l'asseurasse, qu'elle fust Sauvage de Nation, elle ne le croiroit pas, veu qu'elle n'en voioit aucune marque en cette chere fille. Je voy, disoit cette Mere, qu'elle fait tout ce que i'ay veu faire aux plus parfaites Religieuses de France, dans leurs maladies. En effet, dès le commencement de son mal, elle demanda vn Crucifix, qu'elle ne quitta iamais, & qui estoit son plus ordinaire entretien; elle le carressoit sans cesse. Elle n'obmit iamais ses petites prieres, sur tout son Chapellet, quoy que son oppression fust violente: & quand on luy disoit, que cela la faisoit souffrir dauantage, incontinent sa soûmission luy mettoit en bouche ces paroles: Ma Mere, ie feray tout ce qu'il vous plaira; mais cela seul est ma consolation & mon diuertissement.

[98] Le naturel Sauvage porte à la liberté, & à vouloir absolument ce qui luy plaist, ou fuir ce qui luy déplaist. Elle auoit parfaitement dompté ces inclinations; en forte que si quelquefois elle s'estoit laissée emporter à quelque legere impatience, on la

to the Infirmary, at about the time of the feast of the Assumption of the Blessed Virgin. [97] She there displayed such sweetness, submission, and virtue as passes belief, never relaxing the least in her devotion. The Mother who as Nurse had the care of her, and who had recently arrived from France, often said to me that, without my assurance that the patient was a Savage by Race, she would not have believed it, since she saw not a single trace of it in that dear girl. 'I observe,' said this Mother, 'that she does everything that I have seen the most perfect Nuns of France do in their times of sickness.' Indeed, at the very beginning of her illness she asked for a Crucifix, which she never allowed to leave her, which furnished her most usual theme for discourse, and which she fondled unceasingly. She never omitted her little prayers, least of all her Rosary, although her suffering was acute; and when she was told that this observance made her suffer more, her submissiveness at once put into her mouth these words: 'My Mother, I will do all that you think best; but that is my sole consolation and diversion.'

[98] "The Savage nature demands freedom, and is marked by an imperious desire for what is pleasing, or an avoidance of what is displeasing. Such impulses she had perfectly overcome; so that, if she occasionally allowed herself to be betrayed into some slight impatience, she was seen a moment later to recover her self-control, and ask forgiveness a thousand times, with admirable humility. So great was her innocence that, upon being asked sometimes whether she wished to confess, that angelic soul would reply: 'Alas, my God, what shall I say? Since my last confession I have done nothing.' And

voioit, vn moment après, reuenir à elle, & demander pardon mille fois, avec vne humilité admirable. Son innocence estoit si grande, que luy demandant quelquefois, si elle vouloit se confesser, cette ame angelique répondoit: Helas! mon Dieu, que diray-ie; depuis ma derniere confession ie n'ay rien fait: & à mesme temps elle fondoit en larmes, craignant que cela ne procedast de son aueuglement. Ah, ie vous prie, (disoit-elle) examinez moy; car ie n'ay point d'esprit, pour me connoistre. Ce sentiment d'elle-mesme estoit bien contraire aux pensées de ceux qui gouernoient sa conscience. Ils affeurent, qu'elle leur rendoit vn compte exact de tous les mouuemens de son cœur, avec beaucoup d'intelligence: & ils protestent tous, qu'elle a probablement conserué [99] la blancheur de son innocence baptismale. Iamais, quelque foiblesse qu'elle eust, elle ne pût souffrir de communier dans son lit; mais elle prioit qu'on la menast au Chœur. Elle ne perdit pas vne Communion, tant qu'elle se pût traifner à l'Eglise. Des dispositions si rares dans vne fille Sauvage donnerent, pour ainsi parler, iusqu'au cœur de Dieu, qui voulut pour foy ce fruit meur: de quoy son Infirmiere s'aperceuant, & la voiant d'ailleurs dans vn desir extrême de iouïr du bonheur d'estre reuestuë de nostre saint habit qu'elle demandoit sans cesse elle-mesme; enfin on luy accorda cette grace, le iour de la feste de tous les Saints: ce qui fut fait avec toutes les ceremonies, que pût permettre sa maladie. Si iamais vous auez veu la ioie, & le contentement dépeints sur vn visage, ce fut sur celuy de cet ange incarné: car quoy qu'elle fust foible au possible, elle s'aidoit à se vestir, comme si elle eust esté saine. Elle fit [reponse à] toutes les

at the same time she would burst into tears, fearing that this perplexity arose from her blindness. 'Ah, I pray you' (she would say), 'examine me; for I am too dull to know myself.' This opinion of herself was entirely contrary to that entertained by those who directed her conscience. They declare that she rendered them, with much intelligence, an exact account of all the emotions of her heart; and they assert that she probably preserved [99] the whiteness of her baptismal innocence. Never, however great her weakness, could she endure to receive communion in bed, but begged to be conducted to the Choir. She did not miss a Communion as long as she could drag herself to the Church. Traits so rare in a Savage girl penetrated, so to speak, to the very heart of God, who wished this ripe fruit for himself. When her Nurse perceived this, and saw, besides, that she had an intense desire to enjoy the happiness of being invested with our holy garb, which she herself asked for without ceasing, this grace was at length granted her on all Saints' day, and was accompanied with all the ceremonies that her illness would allow. If you have ever seen joy and satisfaction depicted in a face, it was expressed in that of this angel incarnate; for, though she was enfeebled to the last degree, she helped in dressing herself as if she had been well. She answered all the necessary questions with an unequalled presence of mind. As soon as she had assumed the dress, she was given the holy Viaticum, [100] which she received with charming devotion.

"From that happy day when she saw herself a Hospital Nun, and daughter of our glorious Father St. Augustine, it is impossible to describe the rejoicing

demandes neceffaires, avec vne prefence d'esprit noppareille. Si-toft qu'elle eut l'habit, on luy donna le faint Viatique, [100] qu'elle receut avec vne deuotion rauiffante.

Depuis cet heureux iour, qu'elle fe vit Religieufe Hofpitaliere, & fille de noftre glorieux Pere S. Auguftin, il ne fe peut dire quelle estoit la iubilation de fon cœur, & les remercimens qu'elle nous en rendoit a toutes. Si elle nageoit dans la ioie de cette faueur, noftre petite Communauté n'en reffentoit pas moins, d'auoir donné fon faint habit à la premiere fille Sauuage de ces contrées, qui ait iamais eu le bonheur d'entrer en Religion: mais nous ne le [*sc.* la] poffedafmes pas long-temps fur terre; car Dieu voulant cueillir ce premier fruit, qui estoit meur, il permit que fon mal la iettaft dans l'extremité; de quoy fon Infirmiere, qui ne la quittoit ny iour, ny nuit, m'ayant donné auis, ie luy fis adminiftrer auffitost le dernier Sacrement, qu'elle receut avec vne finguliere attention à Dieu, demandant, felon la coutume, pardon à toute la Communauté prefente, avec des fentimens d'une veritable fille de la mifericorde, ne ceffant de produire quantité [101] d'excellens actes des plus hautes vertus, que de temps en temps on luy fuggeroit. Elle fit retirer tout le monde, excepté la Superieure, laquelle luy demanda, fi elle feroit bien-aife de faire les vœux de la fainte profession: noftre chere malade luy dit fagement; que ce luy feroit vne grande grace, mais qu'elle ne la meritoit pas, & qu'elle n'ouoit la demander; que fi on la luy accordoit, fa ioie feroit accomplie. La Superieure iugeant qu'elle auoit encore du temps à viure, ne se hafta pas, laiffant paffer ce iour: mais lendemain,

of her heart and the thanks that she gave us all. If she reveled in the joy of this favor, our little Community felt no less delight at having given its holy garb to the first Savage girl of these regions who ever had the happiness to enter a Religious order. But we did not long possess her on earth; for God, choosing to pluck this first-fruit, which was already ripe, suffered her ailment to bring her to the point of death. Her Nurse, who never left her night or day, notified me of this, and I immediately caused the last Sacrament to be administered, which she received with a mind fixed solely on God. According to custom, she asked forgiveness of all the Community present, with the sentiments of a true daughter of mercy; and offered, without ceasing, many [101] excellent acts of the highest virtue, to which she was from time to time prompted. She made every one retire except the Superior, who asked her whether she would like to take the vows of the holy profession. Our dear patient answered her discreetly that it would be a great favor to her, but that she did not deserve it and dared not ask it; yet, if it were granted her, her joy would be complete. The Superior, judging that she had still some time to live, did not hasten, but allowed that day to pass. On the following, however, which was Saturday, seeing that she was nearing her end, she said to her: 'My dear Sister, do you wish to take the vows?' Then our dying innocent, as if awaking, exclaimed with eagerness, 'Ah, what a passionate desire I have for that privilege!' Thus the Mother was obliged to let her take the vows; and in the same instant she fell into the death-agony. Our Community was summoned, and with admiration

qui estoit vn Samedy, la voiant fur les approches de sa fin, luy dit; Ma chere Sœur, desirez-vous proferer les vœux? Alors nostre innocente agonizante, comme se réueillant, dit avec empressement: Ah, que i'ay de passion pour ce priuilege. Ce qui obligea la Mere, de les luy faire prononcer, & au mesme instant elle tomba en l'agonie. Nostre Communauté aiant esté appellée, elle la voioit avec admiration, former mille colloques amoureux à N. Seigneur, priant actuellement pour Madame la [102] Duchesse d'Eguillon, nostre chere & illustre Fondatrice, & pour la conuersion de ceux de sa Nation. Enfin cette ame angelique quitta la terre dans ce saint Exercice: rendant son esprit à celuy qui ne l'auoit créé que pour luy. Elle estoit de fort belle taille, & bien agreable de visage, d'un naturel excellent, & d'un esprit au dessus du commun, non seulement des Sauuages, mais aussi des François. Nostre consolation est, de posseder en dépost, parmy celuy de nos autres Religieuses decedées en la Nouvelle France, le corps de cette petite Colombe, dont nous nous glorifions d'estre les depositaires, comme d'un riche tresor. Tous les Sauuages vinrent, comme à l'enuie, avec vne ioie nompareille, pour la voir inhumer dans nostre saint habit: ce qui les rauissoit, parce qu'elle paroissoit avec vne beauté charmante. Tant il est vray que la mort des iustes est precieuse en toutes façons. Voilà en verité vne mort bien sainte, & bien precieuse deuant Dieu. Mais changeons de discours. Le Chapitre qui fuit, venu à la trauesse, [103] nous fera voir, avec vne gaieté, & vne naïfueté bien naturelle, que les Sauuages sont quasi nos Antipodes en leurs façons de faire.

saw her engage in many loving colloquies with Our Lord; she actually prayed for Madame the [102] Duchess d'Eguillon, our dear and illustrious Foundress, and for the conversion of the people of her own Nation. Finally, this angelic soul left the earth in this holy Exercise, giving back her spirit to him who had created it only for himself. She had a very fine form and an exceedingly pleasing countenance, an excellent disposition, and an intelligence above the average, not only of the Savages, but also of the French. Our consolation is to possess, in its resting-place among those of our other Nuns deceased in New France, the body of this little Dove, of which we glory in being the depositaries, as of a rich treasure. With an unparalleled joy all the Savages came, as if vying with one another, to see her buried in her holy garb, and were delighted at the sight; for her appearance was one of charming beauty. So true is it that the death of the righteous is precious in every way." That truly was a death very holy and precious before God. But let us change the subject. The following Chapter, intervening, [103] will show us, with a liveliness and simplicity highly natural, that the Savages are almost our Antipodes in their customs.

CHAPITRE VII.

DE LA DIUERSITÉ DES ACTIONS & DES FAÇONS DE
FAIRE DES FRANÇOIS, OU DES EUROPEANS,
& DES SAUAGES.

IE ne fçay fi ie me trompe, mais ie dirois volontiers, que l'organe de nos fens reffemble en quelque chofe, à la matiere premiere; qui n'ayant de foy ny beauté, ny difformité, compofe neantmoins les plus belles chofes, & les plus laides, felon les formes que les Agens leur donnent. Le temperament de nos fens, de quelque costé qu'il vienne, foit de nostre naiffance, ou de nos habitudes, leur donne de la pente, ou de l'auerfion; de l'amour, ou de la haine, pour les obiets qui leur font propofez. De cette fource, à mon aduis, prouient la grande diuerfité [104] qu'il y a entre les fens des Sauages, & des François, ou des Europeans: car vous diriez en plusieurs chofes, que ce qui est du fucre aux vns, est de l'abfynte aux autres. Commençons par l'odorat.

Il se trouue en ces quartiers de l'Amerique, des animaux, aufquels les François ont donné le nom de Rats mufquez, pource qu'en effet ils reffemblent aux rats de France, sinon qu'ils font bien plus gros, & qu'ils sentent le mufc au Printemps. Les François aiment beaucoup cette odeur; les Sauages la rebutent, comme vne puanteur. Ils foignent & se greffent la tefte, & la face, avec des huiles, & avec de la greffe, qui nous put comme la charogne: c'est leur mufc, leur orengade, & leur binioin. La rofe, l'œil-

CHAPTER VII.

OF THE DIFFERENCE BETWEEN THE MANNERS AND
CUSTOMS OF THE FRENCH, OR THE EUROPEANS,
AND THOSE OF THE SAVAGES.

I KNOW not whether I am mistaken, but I would be willing to say that the organs of our senses resemble, in some respects, primary matter, which, having neither beauty nor deformity in itself, yet composes the most beautiful or the most ugly things, according to the forms given it by the Agents. The temperament of our senses,—whencesoever it comes, whether from our birth or from our habits,—gives to them inclination or aversion, love or hate, for the objects presented to them. From this source, as I believe, arises the great difference [104] that exists between the senses of the Savages and those of the French, or of the Europeans; for you would say, in many instances, that what is sugar to the one people is wormwood to the other. Let us begin with the sense of smell.

There are found, in these regions of America, animals to which the French have given the name of musk-Rats, because in truth they resemble the rats of France,—except that they are much larger,—and smell of musk in the Spring. The French are very fond of this odor; the Savages dislike it as if it were a stench. They anoint themselves, and smear their heads and faces with oils and grease that smell to us like carrion. It is their musk, their orangeade,

let, le girofle, la muscade, & femblables odeurs, qui nous font agreables, leur font fades: & le tabac, qui fait mal au cœur à ceux qui n'ont point accoustumé de le sentir, fait vne des plus grandes de leurs delices.

Pour l'oreille. Encore que les Sauvages [105] se plaissent fort au chant, vn concert de musique leur semble vne confusion de voix: & vne roulade passe parmy eux, pour vn gazouillis d'oiseau. I'auouë que le ramage ne leur est pas des-agreable: mais leurs chansons, qui pour estre mornes & pesantes, nous donnent des idées de la nuit, leur semblent iolies, comme l'émail du iour. Ils chantent dans les dangers, dans les tourmens, & dans les approches de la mort: les François gardent, pour l'ordinaire, vn profond silence dans tous ces rencontres. Le sel qui affaifonne toutes les viandes qu'on mange en Europe, les rend ameres au goust des Sauvages. Leur boucan, qui nous est quasi de la fuie, leur est fort faououreux. La communication des vns avec les autres, fait que le palais de quelques François s'accommode au boucan, & celuy de quelques Sauvages, aux viandes salées. Il est vray, que iusques icy ie n'en ay point veu, qui n'ait eu de l'horreur du fourmage de Holande, des raues, des epiceries, de la moutarde, & de femblables ragoufts. Ie me souuiens à ce propos, qu'un Sauvage [106] s'estant rencontré à table avec des François, comme on auoit feruy de la moutarde, la curiosité de gouster de tous nos mets, sans les connoître, luy fit porter sa cuillier dans ce ragouft; en aiant pris vne assez bonne charge, il l'entonna plus vifte dans sa bouche, qu'on ne luy eut appris, comme cela se mangeoit: Dieu sçait s'il appresta à rire à toute la compagnie? C'est vne gloire parmy les Sauvages de bien manger, comme parmy plusieurs

and their benzoin. The rose, the pink, the clove, the nutmeg, and similar odors, which are agreeable to us, are insipid to them; and tobacco, which causes nausea to those unaccustomed to smell it, constitutes one of their chief delights.

Concerning the sense of hearing, although the Savages [105] take much pleasure in singing, a concert of music sounds to them like a confusion of voices, and a roulade like a bird's twittering. I admit that the warbling of birds is not disagreeable to them; but their own songs, which are so heavy and dismal as to give us ideas of night, seem to them as beautiful as the blush of dawn. They sing amid dangers, in torments, and at the approach of death; while the French usually preserve a deep silence on all such occasions. Salt, which seasons all viands eaten in Europe, renders them bitter to the Savage taste. Their smoked meat, which to us is almost soot, is very savory to them. Intercommunication causes the palates of some Frenchmen to adapt themselves to smoked flesh, and those of some Savages to salted food. It is true that, up to the present moment, I have never seen a Savage that did not abhor Dutch cheese, radishes, spices, mustard, and similar condiments. I remember in this connection, the following incident. A Savage [106] chanced to be at table with some French people when mustard was served, and his curiosity to taste of every dish, without knowing its nature, made him dip his spoon into this condiment. Taking a tolerably good dose, he thrust it into his mouth before any one had told him how it was usually eaten. God knows whether he furnished merriment for all the company. It is a Savage's glory to be a hearty eater, as it is that of many

Europeans de bien boire : & ce bon homme voulant montrer la force de son courage, s'efforçoit de faire bonne mine ; mais les larmes le trahissoient : il ferroit les dents, & les leures tant qu'il pouoit. Enfin, le peu de bonne mine, & de contenance qu'il auoit, luy échappa, & demeura bien étonné de la force de cette bouillie iaune, comme il l'appelloit. Pour conclusion, on luy enseigna comme il falloit manger de la moutarde : mais il n'a iamais reduit en pratique cette leçon, se contentant de cette premiere experience pour le reste de ses iours. Les faulces, les ragoufts, les saupiquets, [107] qui font les delices des friands, feroient icy vn petit enfer au gosier des Sauuages.

Encore qu'ils aient le cuir plus tendre, & plus delicat que les François, si on en croit aux lancettes, & à la main des Chirurgiens, qui attribuent cette delicateffe aux huiles, & aux greffes dont ils foignent, & dont ils se frottent : si est-ce que ces bonnes gens n'ont point la moleffe, ny la delicateffe de nos Europeans. Ils trouuent le sommeil plus doux sur vn lit de terre, & sur vn cheuet de bois, que plusieurs personnes sur le duuet. Il est vray que l'habitude fait que le tact rebutte la trop grande moleffe, trouuant son plaisir, & sa satisfaction dans des choses plus dures & plus apres. I'ay connu des Peres, qui ne pouuoient prendre leur sommeil sur vn lit, pour s'estre accoustumez à dormir comme les Sauuages : si on leur presentoit, au retour de leur Mission, vne paillasse, ou vn matelas, ils étoient contraints, iusqu'à ce qu'ils eussent repris leur premiere habitude, de passer vne partie de la nuit sur le [108] paué de la chambre, pour dormir vn peu de temps plus à leur aise. En vn mot, les Sauuages sont quasi demy-nuds,

a European to be a lusty drinker; and this good fellow, wishing to show the strength of his courage, strove to keep his countenance. His tears, however, betrayed him, although he set his teeth and compressed his lips to the utmost; until at last the little maintenance of appearances and facial control that he possessed escaped him, and he was left highly astonished at the strength of that "yellow porridge," as he called it. Finally, he was instructed how mustard was to be eaten; but he never put the lesson into practice, being content with that first experience for the rest of his days. Sauces, condiments, dressings, [107] which are the delight of epicures, would here make a little hell for the Savage's gullet.

Although they have a tenderer and more delicate skin than the French,—if one accept the evidence of the lancet and the hand of the Surgeon, who ascribes this delicacy to the oil and grease with which they anoint and rub themselves,—yet those good people have none of our Europeans' softness and delicacy. They find sleep sweeter upon the earth for a bed, with a pillow of wood, than do many upon down. It is a fact that habit causes the sense of touch to rebel against too great softness, finding its pleasure and satisfaction in things harder and rougher. I have known Fathers who could not take their sleep on a bed, because they had become accustomed to sleep like the Savages. If they were given, on returning from their Missions, a pallet or mattress, they were obliged, until they had regained their former habits, to pass a portion of the night upon the [108] paved floor of the room, in order to sleep for a little while more at their ease. In short,

pendant l'Hyuer, & les François se couurent le plus chaudement qu'ils peuuent.

Pour ce qui concerne le fens de la veuë. Il est tout certain, qu'il est vniuerfellement plus parfait chez les Sauvages, que chez les François: l'experience s'en fait quasi tous les iours. S'il faut découurir quelque chose, les François ne se fient pas tant à leurs propres yeux, qu'aux yeux des Sauvages. Ils les ont tous noirs, & plus petits que les autres. Je me persuaderois volontiers, que l'ascendant qu'ils ont pardeffus nous en cet endroit, prouient de ce qu'ils ne boient point de vin; de ce qu'ils ne mangent ny fel, ny épices, ny autres choses capables de dessecher, & d'alterer le temperament de l'œil. Quoy qu'il en soit de la bonté de leurs veuës, il faut confesser, qu'elle trouue souuent de la beauté, où la nostre ne trouue que de la laideur. Ceux qui mettent la beauté d'un visage dans la proportion de ses [109] parties, & dans la blancheur, & le vermillon qui le couure, doiuent retrancher la moitié de leur definition, s'ils ne veulent choquer les Afriquains, les Ameriquains, & quantité d'Asiatiques. Mais venons au detail de ce point.

Pour rendre vn visage plus beau en France, on le degresse, on le laue le plus soigneusement qu'on peut: les Sauvages au contraire, l'oignent & le greffent tant qu'ils peuuent, le croiant d'autant plus agreable, qu'il est plus luifant de leurs greffes, ou de leurs huiles. Pour se rendre difforme dans l'Europe, on se barboüille de noir, de iaune, de bleu: & c'est cela mesme qui fait vn Sauvage beau, & bien agreable. Quand quelqu'un d'eux veut aller en visite, ou assister à quelque festin, ou à quelque danse, il se fait peindre le visage de diuerfes couleurs, par

the Savages go almost half naked during the Winter, while the French dress as warmly as they can.

Concerning the sense of sight, it is quite certain that, in general, it is more perfect among the Savages than among the French, as is proved by experience nearly every day. If any object is to be descried, the French do not trust their own eyes so much as those of the Savages. The latter all have black eyes, and smaller than other people's. I would readily believe that the superiority enjoyed by them over us, in this particular, is due to their not drinking wine or eating salt, spices, or other things capable of drying up the humors of the eye and impairing its tone. However it may be regarding the excellence of their eyesight, it must be admitted that it often finds beauty where ours sees only ugliness. Those who say that the beauty of a face consists in the symmetry of its [109] parts and in the whiteness and vermilion covering it, must retract one-half of their definition if they would not offend the Africans, the Americans, and many Asiatics. But let us take up the details of this subject.

In France, to make a face more beautiful, it is cleansed of oil and washed as carefully as possible. The Savages, on the contrary, anoint and grease it as much as they can, thinking it more pleasing the more shiny it is with their grease or oil. To make oneself hideous in Europe, one daubs himself with black, yellow, and blue; and that is the very thing that makes a Savage handsome and of very pleasing appearance. When one of them wishes to pay a visit or attend some feast or dance, he has his face painted in various colors by some woman or girl; for that is one of their arts, as it was of old among the Jews.

quelque femme, ou par quelque fille; car c'est l'un de leurs metiers, aussi-bien qu'autrefois parmy les Iuifs: & lors qu'il est bien barboüillé, on le tient un bel homme; & en Europe, on le prendroit pour un démon.

[110] En France, les gros yeux, & les leurs plutôt ferrées qu'ouvertes, ont de la beauté. En Afrique, les petits yeux, le teint le plus noir, les grosses leurs pendantes & renuervées, font un beau visage. En Canadas, les yeux noirs, & le visage gros, à la façon des anciens Césars, emportent le prix de la beauté, & de la grace. En Europe, les dents les plus blanches font les plus belles. Les Maures, & les Sauvages nous surpassent en cette beauté: ils ont les dents plus blanches que l'ivoire. En quelques endroits de l'Inde Orientale, ceux qui prennent du Betel, ont les dents rouges, & cette couleur fait une partie de leur gloire.

En France, les cheveux un petit blonds, bien fauonnez, & bien degressez, bien gauffrez, & bien annelez, font les plus beaux. Les Neigres les aiment courts, & noirs, & bien crespéz. Les Sauvages les veulent longs, roides, noirs, & tout luisans de greffe. Une teste frisée leur est aussi laide, qu'elle est belle en France. Il n'y a rien de si grotesque, comme la perruque des Sauvages. Au lieu de [111] poudre de Cypre, ils mettent sur leurs cheveux bien greffez, le duuet, ou la petite plume des oiseaux, & avec ce bel ornement, ils se croient aussi iolis, que ceux qui portent des galants. En effet, cette plume est aussi delicate, que la baue des vers à soie

On ne fait point le poil à la mode en ce pays-là. Leur fantaisie est leur mode. Quelques-uns les portent releuez sur le haut de la teste, la pointe en haut. Il se trouve une Nation toute entiere, qui se

After he has been well bedaubed, he is looked upon as a handsome man, whereas in Europe he would be taken for a demon.

[110] In France, large eyes, and lips rather compressed than open, are beautiful. In Africa, small eyes, the blackest complexion, and hanging, recurved lips make a beautiful face. In Canadas, black eyes and a large face, after the style of the ancient Cæsars, bear off the prize for beauty and grace. In Europe, the whitest teeth are the most beautiful. The Moors and Savages surpass us in this attraction, having teeth whiter than ivory. In some parts of Oriental India, those who eat the Betel-nut have red teeth; and this color constitutes a part of their glory.

In France, hair that is a little blond, well washed with soap and cleansed of oil, carefully arranged and curled, is the most beautiful. Negroes like it short, black, and very crisp. The Savages wish it long, stiff, black, and all lustrous with grease. A curly head is as ugly to them as it is beautiful in France. There is nothing so grotesque as a Savage's head-dress. Instead of [111] Cyprus powder, they sprinkle their well-greased hair with down, or the tiny feathers of birds, and with this fine adornment think themselves as comely as those who wear ribbons. Indeed, this down is as delicate as the web of the silkworm.

The hair is not dressed according to fashion in that country. Their fancy is their fashion. Some wear it erect on the head, pointing upward. There is a whole Nation called the *cheveux relevez*, because they like this mode of head-dress. Others shave the middle of the head, wearing hair only on the two sides, like

nomme les cheueux releuez, pource qu'ils aiment cette façon de coiffure. D'autres se rafent sur le milieu de la teste, ne portant du poil qu'aux deux costez, comme de grandes moustaches. Quelques-vns décourent tout vn costé, & laissent l'autre tout couuert. Les moustaches se portent en France aux costez de la teste, les femmes Sauvages les portent sur le derriere, ramassant leurs cheueux en vn petit paquet, qui pend sur leurs espauls. Iugez maintenant qui a perdu, ou qui a gagné. Chacun croit sa mode la plus belle. La nostre change fouent en France.

[112] On tient que la barbe donne de la grace, & de l'ornement à l'homme. Cette opinion n'est pas receuë par tout. La barbe est la plus grande difformité que puisse auoir vn visage, en ce nouveau monde. Les peuples de ces contrées, appellent les Europeens barbus, par grosse iniure. Il y a quelque temps, qu'un Sauvage enuifageant vn François, avec vne attention toute extraordinaire, & dans vn profond silence, s'écria tout à coup, après l'auoir longtemps considéré: O le barbu! ô qu'il est laid! Ils ont si peur de cette difformité, que si quelque poil veut naistre de leur menton, ils l'arrachent aussi-tost, pour se deliurer de nostre beauté, & de leur laideur.

Les Dames, en Europe, se plaignent d'estre bien coiffées: ce leur est vne grande mesfiance, de paroistre la teste nuë, & les cheueux épars confusément, sans ordre. C'est l'une des beautés des femmes de Canadas: elles vont ordinairement la teste nuë, & se tiennent pour bien iolies, quand leurs cheueux sont bien luisans, & [113] bien roides de greffe: elles les portent espars sur les deux costez, ramassant ceux de derriere en vn petit faiffeau, qu'elles enrichissent de petit grains de leur porcelaine.

great mustaches. Some lay bare all one side, leaving the other wholly covered. Mustaches are worn in France on the sides of the face; but Savage women wear them at the back of the head, gathering up their hair into a little ball which rests on their shoulders. Judge now who has lost or who gained. Each thinks his own fashion the most beautiful. Ours often changes in France.

[112] The beard is held to add grace and adornment to man, but this opinion is not everywhere received. In that new world, a beard is the greatest disfigurement that a face can have. The peoples of those countries call the Europeans "bearded," as a gross insult. Some time ago a Savage, looking into a Frenchman's face with most extraordinary attention and in profound silence, suddenly exclaimed, after considering him a long time, "Oh, the bearded man! Oh, how ugly he is!" They have such dread of this disfigurement that, if some hair is inclined to grow on their chins, they pluck it out immediately, to rid themselves of what is beautiful to us, but ugly to them.

Ladies in Europe take pleasure in having their hair well dressed, and it is indecorous for them to appear bare-headed, and with hair flying in disorder. This is one of the charms of Canadian women; they commonly go bare-headed, and consider themselves very pretty when their hair has a bright gloss and [113] is very stiff with grease. They wear it loose on each side, but gather it up behind into a little mass which they adorn with small beads of their porcelain.

In France, the head-dress distinguishes men from women. When the Savages cover their heads, any

La coiffure, en France, distingue les hommes d'avec les femmes. Quand les Sauvages se courent la teste, toute coiffure leur est bonne: vn homme se feruiroit aussi bien d'un chaperon qu'une femme, s'il treuvoit ce bonnet chaud, & commode à sa teste. Il est vray que ceux qui nous frequentent plus souuent, commencent à distinguer leur coiffure. Les hommes aiment nos chapeaux, ou nos tapabords, & les femmes nos bonnets de nuit de laine rouge; les plus longs, & les plus hauts en couleur, leur semblent les plus beaux. Ils ne font pas pourtant si scrupuleux, qu'une femme ne se ferue d'un tapabort, & vn homme d'un bonnet de nuit tout au beau milieu du iour. Si vn garçon se vestoit en fille dans l'Europe, il feroit vne mascarade. En la nouvelle France, la robe d'une femme n'est point mal-seante à vn homme. Les Meres Vrfulines, [114] aiant donné vne robe à vne ieune fille, qui sortoit de leur seminaire, le mary qui l'espoufa, s'en feruit bientoft après, aussi gentiment que sa femme; & si les François s'en mocquoient, il n'en faisoit que rire, prenant leur gaufferie pour vne approbation.

En France. On se perçoit, il n'y a pas long temps, le bout de l'oreille, pour y pendre vne petite fleurette de vanité: l'ouuerture la plus petite estoit la plus gentille. En Canadas, les hommes & les femmes ont les oreilles percées: on les perce aux enfans dès le berceau; les plus grands trous font les meilleurs, ils y fourent aisément vn baston de cire d'Espagne: & non seulement le bas de l'oreille est percé, mais encore le tendon, ou le contour, que les femmes chargent ordinairement de coquillage, qu'on appelle la porcelaine.

En d'autres endroits de l'Amerique, quelques Nations se percent le nez, entre les deux narines, d'où ils font dependre quelques iolietez: d'autres

head-dress is good in their eyes; a man would use a hood as readily as a woman, if he found that head-gear warm and a good fit for him. It is true that those who mingle with us most often are beginning to make a distinction in their head-dresses, the men choosing our hats or riding-caps, and the women our red woolen nightcaps; the longer they are and the more striking in color, the more beautiful they appear to them. But they are not so particular that a woman will not use a riding-cap, and a man a nightcap, in the very middle of the day. In Europe, if a boy should dress up like a girl, he would be a masquerader. In new France, a woman's dress is not improper for a man. The Ursuline Mothers [114] having given a dress to a young girl who was leaving their seminary, the man who married her wore it soon afterward, with as much grace as did his wife; and, if the French made fun of him, he only laughed, taking their raillery for approval.

In France, not long ago, the lobe of the ear was pierced for hanging thereto a little trinket, and the smaller the hole the more dainty its appearance. In Canadas, both men and women have their ears pierced, the operation being performed upon children in the cradle. The larger the holes, the better; and they easily insert therein a stick of Spanish wax. Not only the lobe of the ear is pierced, but also the cartilage or rim, which the women are wont to hang with bits of shell, called porcelain.

In other parts of America, some Nations pierce the nose between the two nostrils, suspending therefrom some trinket or other; others set precious stones in [115] their cheeks, and still others on their thick and recurved lips—all this to please their eyes and attain

enchassent des pierreries dans [115] leurs iouës, & d'autres sur leurs lévres pendantes & renuerfées, & tout cela pour contenter leurs yeux, & pour trouver le point de la beauté. En verité, la veuë, & le iugement des hommes est foible! Comment se peut-t-il rencontrer tant d'orgueil, & tant d'estime de nous mesmes dans nos esprits si bigearres & si limitez.

On porte, en France, les bracelets au poignet de la main. Les Sauvages les portent non seulement au mesme endroit, mais encore au dessus du coude, & mesme encore aux iambes, au dessus de la cheuille du pied. Pourquoi ces parties ne meritent-elles pas bien leur vanité, & leur enliouement, aussi bien que les autres, puisqu'ils les portent ordinairement decouvertes? Diogene voiant qu'on presentoit vne couronne, à celuy qui auoit merité le prix de la course, la prit & luy mit aux pieds, & non sur la teste, voulant honorer la partie du corps, qui luy auoit donné la victoire.

Il n'y a que les femmes en France qui portent des coliers. Cét ornement est plus commun aux hommes [116] de Canadas qu'aux femmes. Au lieu de perles, & de diamans, ils portent des grains de porcelaine diuerfement enfilez, des grains de chappelets, de petits tuiaux ou canons de verre, ou de coquillage. J'ay veu vn Huron porter à son col, vne poulie de barque, & vn autre des clefs qu'ils auoient dérobes. Toutes les choses extraordinaires leur sont agreables, pourueu qu'elles ne leur coustent qu'vn larcin.

Nous coupons nos ongles. Les Sauvages les laissent croistre, si vous les accusez de rusticité, vous ferez condamné par des peuples entiers de l'Inde Orientale, qui nourrissent leurs ongles tant qu'ils peuuent, pour marque de leur noblesse: voulant témoigner par là,

the goal of beauty. Verily, man's eyes and judgment are weak. How can there be such pride and self-esteem in our minds, when they are so whimsical and limited?

In France, bracelets are worn on the wrist; but the Savages wear them not only there, but also above the elbow and even on the legs above the ankle. Why do not those parts deserve their vanities and trinkets as much as the others, since the natives commonly leave them uncovered? Diogenes, seeing a crown presented to one who had gained the prize in the race, took it and placed it on his feet, not on his head, wishing to honor the part of the body that had given him the victory.

Only women in France wear necklaces, but in Canadas this adornment is more common among men [116] than among women. Instead of pearls and diamonds, they wear porcelain beads strung in various ways, like those of rosaries, and little cylinders or tubes of glass or shell-work. I have seen a Huron wear at his neck a boat-pulley, and another some keys that he had stolen. Anything unusual pleases them, provided it costs them nothing more than a theft.

We cut our nails; the Savages let theirs grow. If you accuse them of uncouthness, you will be condemned by whole peoples of Oriental India, who foster the utmost possible growth of their nails as a mark of their nobility—wishing to indicate thereby that their fingers, encumbered by these natural superfluities, are not fitted for work.

In France, men and women have their clothes made rather tight-fitting, in order to impart a lighter appearance, the girls especially priding themselves

que leurs doigts, embarrassez de ces superfluités naturelles, ne font point propres au travail.

En France. Les hommes & les femmes se font faire des habits assez iustes, pour paroître plus lestes; les filles particulièrement, font gloire d'estre menuës. En Canadas tout le monde s'habille au large: les hommes & les femmes portent des robes, qu'ils ceignent [117] en deux endroits, au dessous du nombril, & au dessus du ventre, retrouffant leurs grandes robes, & les repliant, en forte qu'ils ont comme vn grand sac à l'entour du corps, dans lequel ils fourent mille choses. Les meres y mettent leurs enfans, pour les caresser, & pour les tenir chaudement.

Plus les robes des Dames font longues, & plus elles ont de grace. Les femmes Sauvages se moqueroient d'un habit, qui descendroit beaucoup plus bas que les genoux. Leur travail les oblige à fuir cette mode.

En Europe. La cousture des bas de chauffe est derrière la jambe, & si les bas ont quelques arrières-points, ou quelque autre enrichissement, il est sur cette cousture, & sur les coins. Il n'en est pas de même parmi les Sauvages; la cousture des bas que portent les hommes, est entre les jambes, ils attachent en même endroit de petits ouvrages faits de brins de porc-épic, teints en écarlate, en forme de franges, ou de papillottes, qui se rencontrant les vnes contre les autres dans leur démarche, ont ie ne sçay [118] quelle gentillesse bien agreable. Les femmes portent cet ornement au dehors de la jambe.

Les patins, en France, & les foulliers releuez passent pour les plus beaux; ils passent parmi ces

on their slenderness. In Canadas, every one dresses so as to look large, both men and women wearing robes which they gird [117] in two places, below the navel and above the stomach, tucking up their ample robes and letting the fold hang down. Thus, they have a great sack, as it were, around the body, in which they stow away a thousand things. Here mothers put their children, to fondle them and keep them warm.

The longer a Lady's dress, the more graceful it is; but Savage women would make fun of a dress that came down much below the knees. Their work compels them to follow this fashion.

In Europe, the seam of stockings is behind the leg; and, if the stockings have back-stitches or any other ornamentation, they are on this seam and on the clocks. Among the Savages it is otherwise; the seam of stockings worn by men is between the legs, and here they fasten little ornaments—made of porcupine quills, stained scarlet, and in the form of fringe or of spangles—which meet when they walk, and make [118] a pretty effect, not easily described. The women wear this ornamentation on the outer side of the leg.

In France, pattens and raised shoes are considered the most beautiful; but among those peoples the ugliest, because the most uncomfortable. The Savages' shoes are as flat as tennis-shoes, but much wider, especially in winter, when they stuff and line them amply to keep away the cold.

Shirts are in Europe worn next to the skin, under the other garments. The Savages wear them usually over their dress, to shield it from snow and rain, which are very readily shed by linen when it is

peuples, pour les plus laids: pource qu'ils font les plus incommodes. Les foulliers des Sauvages font auffi plats, mais bien plus larges que les chauffons d'un tripot, notamment l'hyuer, qu'on les fourre, & qu'on les garnit pleinement contre le froid.

On porte les chemises, en Europe, sur la chair, deffous les habits. Les Sauvages les portent assez fouuent par deffus leur robe, pour la conseruer contre la neige, & contre la pluie, qui coule bien aisement sur du linge gras, comme font leurs chemises: car ils ne sçauent ce que c'est de les blanchir.

Quand le bout d'une chemise fort d'un habit, c'est vne meffiance: mais non pas en Canadas. Vous verrez des Sauvages reueftus à la Françoisie, d'un bas d'estame, & d'une cafaque sans haut de chauffe: on voit deuant, & [119] derriere deux grands pans de chemise, fortir de deffous leur cafaque. Cela choque les François, & les fait rire: les Sauvages n'en perdrieroient pas un petit brin de leur grauité. Cette mode leur paroist d'autant plus gentille, qu'ils prennent nos hauts de chauffes pour des entraues. Ce n'est pas que quelques-vns n'en portent quelquefois, par brauerie, ou par gaufferie.

Les bons vieux Gaulois pendoient, le siecle passé, leurs escarcelles deuant eux. Les François mettent maintenât leurs bources dans leurs pochettes. Les Sauvages portent leur pochette, leur bource, & leur escarcelle derriere le dos. C'est un sac, qu'ils passent à leur col, par le moien d'une couroie, dans lequel ils mettent leur petun, & les autres petits besoins, dont ils ont plus ordinairement à faire. Cette pochette, ou ce sac, n'a pour l'ordinaire, aucune couture. Les Huronnes les font auffi artistement qu'un

greasy, as their shirts are; for they do not know what it is to wash them.

The end of a shirt protruding from under the coat is an indecorous thing; but not so in Canadas. You will see Savages dressed in French attire, with worsted stockings and a cloak, but without any breeches; while before and [119] behind are seen two large shirt-flaps hanging down below the cloak. This offends the French, and makes them laugh, but would not cause a Savage to lose his gravity in the slightest degree. That fashion seems all the more tasteful in their eyes because they regard our breeches as an encumbrance, although they sometimes wear these as a bit of finery, or in fun.

The good old Gauls in times past hung their wallets in front; the French now put their purses in their pockets. The Savages wear their pocket, wallet, and purse behind the back, in the form of a pouch, which they hang about the neck by means of a leather thong, and in which they put their tobacco and the other little necessaries that they use most frequently. This pocket, or pouch, is generally seamless, and is made by the Huron women as artistically as a piece of needlework; the Algonquins often make it of a whole skin,—either an otter's, a fox's, a young bear's, a beaver's, or some [120] other animal's,—so neatly stripped off that you would call it perfectly whole; for they remove neither the teeth, ears, claws, nor tail, but make an opening under the neck, through which they draw out the animal's body entire, and through which the Savages insert the hand into this pocket when it is well dried and cured.

ouvrage fait à l'aiguille: les Algonquins [les] font fouent d'une peau toute entière, d'un loutre, d'un renard, d'un petit ours, ou d'un castor, ou de quelque [120] autre animal, si gentiment écorché, que vous diriez qu'il est tout entier: car ils n'ostent ny les dents, ny les oreilles, ny les pattes, ny la queue: elles font une ouverture au dessus du col, par où elles tirent le corps entier de l'animal, & par où les Sauvages portent la main dans cette pochette, quand elle est bien fermée, & bien passée.

La civilité & l'honnêteté nous ont appris à porter des mouchoirs: les Sauvages nous accusent de faleté en ce point: pource que nous mettons disent-ils, une ordure dans un beau linge blanc, & nous la ferrons dans notre pochette, comme une chose bien précieuse, & eux la jettent par terre. De là vient, qu'un Sauvage voyant un jour, qu'un François s'estant mouché replioit son mouchoir, luy dit en riant; si tu aimes cette ordure, donne-moy ton mouchoir, ie le rempliray bien-tost. Je ne fais pas profession de garder une grande fuite, dans ces bigarreaux, elles fortent de ma plume, comme elles se présentent à ma pensée.

Les Romains, & quelques Asiaticques, [121] se couchoient autrefois sur de petits lits, pour prendre leur repas; leurs tables estoient faites en demy-lunes. La plupart des Européens font maintenant assis sur des sieges relevez, se servant de tables rondes ou carrées. Les Sauvages mangent à terre, aussi bien que les Turcs, comme font aussi plusieurs peuples de l'Asie. Le monde est plein de variété & d'inconstance, on n'y trouvera jamais de fermeté solide. Si quelqu'un estoit monté sur une tour assez haute, d'où

Politeness and propriety have taught us to carry handkerchiefs. In this matter the Savages charge us with filthiness—because, they say, we place what is unclean in a fine white piece of linen, and put it away in our pockets as something very precious, while they throw it upon the ground. Hence it happened that, when a Savage one day saw a Frenchman fold up his handkerchief after wiping his nose, he said to him laughingly, “If thou likest that filth, give me thy handkerchief and I will soon fill it.” I do not profess to observe much order in this medley; it comes from my pen as the items occur to my mind.

The Romans and some Asiatics [121] used to recline on little couches to take their meals, while their tables were crescent-shaped. Most Europeans now sit on raised seats, using round or square tables. The Savages eat from the ground, as do the Turks, and also many peoples of Asia. The world is full of variety and change, and one will never find unalterable permanence. If one were mounted on a tower high enough to survey at his ease all the Nations of the earth, he would find it very hard, amid such strange varieties and such a medley, to say who are wrong and who are right, who are fools and who are wise. Verily, God alone is constant; he alone is unchangeable; he alone varies not, and to him we must hold fast, to avoid change and inconstancy.

In France, food and drink are taken together. The Algonquins follow quite the contrary custom in their feasts, first eating what is served them, and then drinking, without touching food again.

il puſt voir, à ſon aife, toutes les Nations de la terre; il feroit bien empesché de dire ceux qui ont tort, ou ceux qui ont raifon: ceux qui font fous, ou ceux qui font fages dans des varietez, & dans des bigarreures ſi étranges. En verité il n'y a que Dieu feul de conſtant: luy feul eſt immuable: luy feul eſt invariable, c'eſt là où il ſe faut attacher, pour euiten le changement & l'inconſtance.

En France. On entre-meſle le boire avec le manger. Les Algonquins font tout le contraire en leurs feſtins: ils mangent premierement ce qu'on leur fert, & puis ils boient fans plus toucher à la viande.

[122] En France. Celuy qui inuite ſes amis, ſe met en table, & leur fert des viandes, qu'il a fait appreſter: en ce païs, le maïſtre du feſtin ne mange point, & quelques-fois il fait diſtribuer par vn autre, les mets de ſon banquet.

Les plats, en Europe, font mis ſur la table, pour donner liberté à tous les conuiez de trancher par où bon leur ſemblera. Là on donne à vn chacun ſon mets, & ſa part. Il ſemble que Iofeph, traitant ſes freres en Egypte, en fit de meſme; & que Samuel ayant inuité Saül, garda la couſtume qui regne en ces contrées.

Les François, pour l'ordinaire, parlent beaucoup en table: les Sauvages fort peu, ou point du tout.

C'eſt vn commun prouerbe, que la ſaulce fait fouuent manger le poiſſon. Ce prouerbe n'eſt point receu en ce nouveau monde: car vn Sauvage ne ſçaitroit manger de poiſſon trempé dedans nos ſaulces. Les François n'aiment pas ordinairement les œufs, s'ils ne font mollets. Les Sauvages diſent, que les œufs mollets font encore tout [123] cruds: c'eſt pourquoy ils les font durcir pour les manger.

[122] In France, the one who invites his friends sits at the table, and serves them from the viands that he has had prepared. In that country, the host does not eat, and he sometimes causes another to pass to the guests the dishes of his feast.

In Europe, these dishes are placed on the table, to enable all the guests to help themselves freely from whatever they choose; but there, each one is given his dish and his portion. Joseph seems to have observed the same practice in entertaining his brothers in Egypt; and Samuel, when he invited Saul, apparently followed the custom now prevailing in those countries.

The French commonly talk much at table; the Savages very little, or not at all.

It is a common proverb that the fish is often eaten for the sauce. This proverb is not accepted in that new world; for a Savage could not eat fish swimming in our sauces. The French do not commonly like eggs unless they are soft, but the Savages declare that soft eggs are still quite [123] raw; therefore they have them boiled hard for eating.

The French have a loathing for eggs partly hatched, while the Savages eat with great relish the little bird still in the egg. Indeed, it is a great delicacy. I have partaken of a little bustard from a well-boiled egg; the flesh, when cleaned of the impure matter surrounding it, is very fine and of excellent flavor. As for eggs that are addled and incapable of hatching, they are regarded as putrid by every one, I think; yet I would not venture to assert it,—so different are the noses and palates of different people.

Les François ont horreur d'un œuf couuis: les Sauvages mangent avec delices, le petit oiseau qui est encore dans l'œuf. En effet, il est fort delicat. J'ay mangé d'un petit outardeau tiré d'un œuf bien bouilly: la chair estant netoïée des immondices qui l'environnent, en est tres-belle, & de tres-bon goust: pour les œuf couuis, dont il ne se formeroit aucun pouffin, ils sont puants par tout le monde, comme ie croy. Je n'en oserois neantmoins quasi affeurer, tant les nez, & le palais des hommes sont differens.

La greffe toute pure fait mal au cœur aux François! les Sauvages la boient, & la mangent figée. On iette en France l'escume du Pot comme l'excrement de la viande: les Sauvages la hument, comme un excellent bouillon, notamment dans leur necessité.

On laue la viande pour en nettoier le sang, & les ordures: les Sauvages ne la lauent point, de peur d'en perdre le sang, & une partie de la greffe. [124] On commence ordinairement le dîner par le potage: c'est le dernier mets des Sauvages: le bouillon du pot leur sert de boiffon. Le pain se mange icy avec la viande, & avec les autres mets: si vous en donnez aux Sauvages, ils en feront un mets à part, & bien fouvent le mangeront le dernier. Ils s'accommodent neantmoins petit à petit à nostre façon.

En la plupart de l'Europe, quand quelqu'un va en visite, on l'inuite à boire: parmy les Sauvages, on l'inuite à manger.

En France. Les bouchers debitent, & vendent leur viande avec les os, & on la sert ainsi dessus la table: parmy nos Algonquins, les bouchers & les boucheres, qui sont quasi en aussi grand nombre, qu'il y a d'hommes & de femmes, habillent si adroite-

Fat, taken alone, is nauseating to the French; but the Savages drink it warm and eat it cold. The scum of the Pot is in France thrown away as the refuse of the meat, while the Savages gulp it down as an excellent broth, especially in their time of scarcity.

We wash meat to cleanse it of blood and impurities; the Savages do not wash it, for fear of losing its blood and a part of its fat. [124] We usually begin the dinner with soup, which is the last dish among the Savages, the broth of the pot serving them for drink. Bread is eaten here with the meat and other courses; if you give some to a Savage, he will make a separate course of it and very often eat it last. Yet they are gradually adapting themselves to our way.

In most parts of Europe, when any one makes a call he is invited to drink; among the Savages he is invited to eat.

In France, the butchers sell and deliver their meat with the bones, and it is served thus on the table. Among our Algonquins, the market-men and market-women — who are almost as numerous as the whole number of men and women — dress an animal so skillfully that most of the meat is left free from bones. They always boil the whole together, however; but the meat only is brought in at a feast, the bones being given to the host's domestics to pick. When they have been well sucked and [125] gnawed, they are not thrown to the dogs, as in France; that would be very unwise, because, they say, the animals would become much harder to catch, being informed by their brothers and kindred that their

ment vn animal, que les os demeurent separez de la pluspart de la chair. Ils ne laissent pas de faire botuillir tout ensemble: mais la viande se presente aux festins, & on donne les os à examiner, aux domestiques de celui qui fait le festin. Quand on les a bien fucez, & [125] bien rongez, on ne les donne pas aux chiens, comme on fait en France; ce seroit vn grand mal: pource, disent-ils, que les animaux se rendroient bien plus difficiles à prendre, receuant auis de leurs freres, & de leurs semblables, qu'on donne leurs os aux chiens. C'est pourquoy ils iettent au feu, ou dans la riuere, ou bien ils enterrent les os du castor, de peur que les chiens n'en approchent. Pour les bestes qui n'ont point d'esprit, c'est à dire, qui se laissent prendre aisément, ils méprisent leurs os, les iettant à leurs chiens. Ceux qui sont maintenant instruits, se mocquent de ces superstitions & de ces réueries.

Si les Sauvages ne sont à la chasse, ou en voiage, leur posture ordinaire est d'estre couchez, ou assis à terre: ils ne scauroient demeurer debout; les iambes, disent-ils, leur enflent incontinent. Ils haïssent les sieges plus releuez que la terre: les François tout au contraire, se feruent de chaires, de bancs, ou d'esca-beaux, laissant la terre, & la litiere aux bestes.

Vn bon danseur, en France, n'agite [126] pas beaucoup ses bras, il tient le corps droit, remuë les pieds si lestement, que vous diriez qu'il dedaigne la terre, & qu'il veut demeurer en l'air: les hommes Sauvages au contraire, se courbent dans leurs danfes; ils pouffent & remuënt leurs bras avec violence, comme s'ils vouloient paisir du pain: ils frappent la terre des pieds si fortement, qu'on diroit qu'ils la

bones are given to the dogs. Therefore, they throw into the fire, or into the river, or else bury the bones of beavers, from fear lest the dogs may find them. In respect to animals that are devoid of intelligence, that is, such as let themselves be readily caught, their bones are held in contempt, and are thrown to the dogs. Those who are now instructed make fun of such superstitions and fancies.

When the Savages are not hunting or on a journey, their usual posture is to recline or sit on the ground. They cannot remain standing, maintaining that their legs become swollen immediately. Seats higher than the ground they dislike; the French, on the contrary, use chairs, benches, or stools, leaving the ground and litter to animals.

A good dancer in France does not move [126] his arms much, and holds his body erect, moving his feet so nimbly that, you would say, he spurns the ground and wishes to stay in the air. The Savages, on the contrary, bend over in their dances, thrusting out their arms and moving them violently as if they were kneading bread, while they strike the ground with their feet so vigorously that one would say they are determined to make it tremble, or to bury themselves in it up to the neck.

People, on coming from town and taking off their shoes, put them down somewhere out of the way; the Savages hang them in the highest place in their cabins, to let them dry.

In France, children are carried on the arm, or clasped to the breast; in Canadas, the mothers bear them behind their backs. In France, they are kept

veulent ébranler, ou enfoncer dedans iufques au col.

Ceux qui venant de la ville quittent leur foulliers, les mettent en quelque lieu bas, & ecarté: les Sauvages les pendent au plus haut lieu de leurs cabanes pour les faire fecher.

En France. On porte les enfans fur le bras, ou fur la poitrine. En Canadas, les meres les portent derriere leur dos. On les tient en France le mieux couuerts qu'on peut: là ils font le plus fouuent nuds comme la main. Leur berceau, en France, demeure à la maifon: là, les femmes le portent avec leurs enfans: auffi n'est-il composé que d'une planche de cedre, fur lequel le pauvre petit est lié comme vn fagot.

[127] En France. Vn Artisan n'attend point fon paiement, qu'il ne reporte fa befogne: les Sauvages le demandent par auance.

En France. On ne se plaift pas beaucoup de voir tomber de la neige, ou de la gresle: c'est ce qui fait fauter d'aife les Sauvages.

Ceux qui nauigent dans les vaiffeaux d'Europe, defcendent aux fond quand il pleut: les Sauvages au contraire, pour éuiter la pluie, se mettent à terre, renuerfant fur eux, & fur leur bagage leur petit nauire.

Quand vn Sauvage prend vn outil pour doler du bois, ou vn couteau pour couper quelque chose, il porte la main & le tranchant tout au contraire d'un François: l'un le porte en dedans, l'autre en dehors.

Les Europeens ne font point de difficulté de dire leurs noms, & leurs qualitez: vous faites vne confusion à vn Sauvage de luy demander fon nom: si bien que si vous luy demandez comme il s'appelle, il dira qu'il n'en fçait rien, & fera figne à vn autre de le nommer.

as well covered as possible; there they are most often as bare as your hand. The cradle, in France, is left at home; there the women carry it with their children; it is composed merely of a cedar board, on which the poor little one is bound like a bundle.

[127] In France, a Workman does not expect his pay until he completes his task; the Savages ask for it in advance.

In France, we are not very well pleased to see snow or hail fall; but it makes a Savage leap for joy.

Those who sail in European ships go below when it rains; the Savages, on the other hand, to escape the storm, land and invert their little vessel over themselves and their baggage.

When a Savage takes a tool to rough-hew some wood, or a knife to cut anything, he holds the handle and the blade in just the opposite way to that of a Frenchman; the one handles it pointing inward, the other pointing outward.

Europeans have no hesitation about telling their names and conditions, but you embarrass a Savage by asking him his name; if you do ask him, he will say that he does not know, and will make a sign to some one else to tell it.

[128] In France, when a father gives his daughter in marriage, he allows her a dowry. There, it is given to the girl's father.

In Europe, the children inherit from their parents; among the Hurons the nephews, sons of the father's sister, are their uncle's heirs; and the Savage's small belongings will be given to the friends of the

[128] En France. Vn pere mariant fa fille, luy assigne vn dot. Là, on donne au pere de la fille.

En Europe, les enfans heritent de leurs parens: parmy les Hurons, les neveux du costé de la sœur, succedent à la charge de leurs oncles; & les petits biens des Sauvages se donneront plustost aux amis du defunt, qu'à ses enfans. Cette coustume qui n'est pas mauuaise estant bien expliquée, se garde encore en quelques endroits de l'Inde Orientale.

En France. L'homme emmene, pour l'ordinaire, la femme qu'il épouse, en sa maison: là, l'homme va demeurer en la maison de la femme.

En France. Si quelqu'un se met en colere, s'il a quelque mauuais deffein, s'il machine quelque mal, on l'iniurie, on le menace, on le chastie: là, on luy fait des presens, pour adoucir sa mauuaise humeur, & pour guerir sa maladie d'esprit, & pour reprendre de bonnes pensées. Cette coustume, dans la sincerité de leurs actions, n'est pas mauuaise: car si celuy qui est en colere, ou qui machine quelque mal, [129] estant offensé touche ce present, sa colere, & son mauuais deffein est effacé de son esprit en vn moment.

En vne bonne partie de l'Europe, on s'est ietté dans vn tel excés de ceremonies, & de complimens, que la sincerité en est bannie. Là tout au contraire, la sincerité est toute nuë: si son fruit estoit abrié de quelques feuilles, l'arbre en seroit plus beau. Au bout du compte, il vaut mieux viure avec franchise, & iouir de la verité, que de se repaistre de vent, & de fumée, sous des offres de seruices, remplies de menfonge:

Namque magis natura placet, fucum odimus omnes.

En Europe. On oste aux morts tout ce qu'on peut, on ne leur donne que ce qui est necessaire pour les

deceased, rather than to his children. This custom, which is not a bad one, being readily explained, is still observed in some parts of Oriental India.

In France, the man usually takes to his house the woman whom he marries; there, the man goes to the woman's house to dwell.

In France, if any one fall into a fit of anger, or harbor some evil purpose, or meditate some harm, he is reviled, threatened, and punished; there, they give him presents, to soothe his ill-humor, cure his mental ailment, and put good thoughts into his head again. This custom, in the sincerity of their actions, is not a bad one; for if he who is angry, or is devising some ill [129] to resent an offense, touch this present, his anger and his evil purpose are immediately effaced from his mind.

In a large part of Europe, ceremonies and compliments are indulged in to such an excess as to drive out sincerity. There, quite on the contrary, sincerity is entirely naked; if its fruit were shaded with a few leaves, the tree would be more beautiful. But after all, it is better to live with frankness and enjoy truth, than to feast on wind and smoke, under offers of service that are full of falsehood.

Namque magis natura placet, fucum odimus omnes.

In Europe, we unclothe the dead as much as we can, leaving them only what is necessary to veil them and hide them from our eyes. The Savages, however, give them all that they can, anointing and attiring them as if for their wedding, and burying them with all their favorite belongings.

The French are stretched lengthwise in their graves, while the Savages, [130] in burying their

cacher, & pour les éloigner de nos yeux. Les Sauvages tout au contraire, ils leurs donnent tout ce qu'ils peuvent, ils les oignent, & les habillent, comme s'ils alloient aux nopces, enterrant avec eux tout le bagage qu'ils aimoient.

Les François font étendus tout de leur long dans leurs sepulcres: les Sauvages [130] en enfeueliffant leurs morts, leur font tenir dans le tombeau, la posture qu'ils tenoient dans le ventre de leurs meres. En quelques endroits de la France, on fait tourner la teste au mort, du costé d'Orient: les Sauvages luy font regarder l'Occident. J'ay veu de nouveaux Chrestiens enterrant vn mort, disposer la fosse, en forte que la teste regardast vers l'Autel de l'Eglise, & cela par deuotion.

dead, make them take in the grave the position which they held in their mothers' wombs. In some parts of France, the dead are placed with their heads turned toward the East; the Savages make them face the West. I have seen new Christians, in burying a dead person, prepare the grave so that the face might look toward the Church Altar — and that from a spirit of devotion.

CHAPITRE VIII.

QUELQUES NOUVELLES ARRIUÉES PAR LE DERNIER
VAISSEAU.

VOUS aurez remarqué cy-deffus, au Chapitre fecond, comme nos Peres, & nos François se retirerent de leur habitation bastie fur les rives du lac Gannantaa, voisin d'Onnontagué. Cela se fit la nuit, & sans bruit, & avec tant d'adresse, que les Iroquois, qui cabanoient aux portes de nostre maison, ne s'apperceurent iamais du transport des canots, & des [131] batteaux, & du bagage qui fut mis à l'eau, ny de l'embarquement de cinquante trois personnes. Le sommeil, dans lequel ils estoient profondement ensevelis, après auoir bien chanté, & bien dansé, leur déroba cette connoissance; mais enfin la nuit ayant fait place au iour, les tenebres à la lumiere, & le sommeil au réueil, ces Barbares fortirent de leurs cabanes, & se pourmenant à l'entour de nostre maison bien fermée à clef, s'estonnoient du grand silence des François. Ils ne voioient fortir personne pour aller au traual, ils n'entendoient aucune voix. Ils creurent au commencement qu'ils estoient tous en prieres, ou en conseil; mais le iour s'auancant, & ces prieres ne finissant point, ils frapperent à la porte. Les chiens, que nos François auoient laissez à deffein, leur répondent en iappant. Le chant du coq qu'ils auoient entendu le matin, & le bruit de ces chiens, leur fit penfer que les maistres de ces animaux n'estoient pas loin, ils rentrent dans la patience qui

CHAPTER VIII.

SOME NEWS BROUGHT BY THE LATEST
VESSEL.

YOU will have noted above, in the second Chapter, how our Fathers and our Frenchmen withdrew from their settlement built on the shore of lake Gannantaa, near Onnontagué. This was done in the night, noiselessly, and so skillfully that the Iroquois, whose cabins were at the doors of our house, were utterly unconscious of the conveyance of canoes and [131] boats, of the carrying and shipment of baggage, and of the embarkation of fifty-three persons. They were robbed of this consciousness by sleep, in which they were deeply sunk after their lusty singing and vigorous dancing. But at length, night giving place to day, darkness to light, and sleep to awakening, these Barbarians issued from their cabins, walked about our house, which was securely locked, and wondered at the Frenchmen's utter silence. They saw no one come forth to go to work, they heard no voice. At first they thought that all were at prayers or in council; but, as the day advanced and the prayers did not reach an end, they knocked at the door, and the dogs, purposely left behind by our Frenchmen, gave answering yelps. The crowing of the cock which they had heard in the morning, together with the noise of these dogs, made them think that the masters of these animals were not far away, and they recovered their lost

leur échappoit; mais enfin le Soleil commençant à descendre, & [132] personne ne répondant, ny aux voix des hommes, ny aux cris des bestes, ils esca-
ladent la maison pour voir en quelle posture estoient nos gens, dans cét epouuantable silence. C'est icy que l'étonnement se change en effroy, & en trouble. Ils ouurent la porte, les principaux entrent par tout, on monte au grenier, on descend dans les caues, & pas vn François ne paroist, ny vif, ny mort. Ils se regardent les vns les autres; la peur les faist; ils croient qu'ils ont affaire à des demons. Ils n'auoient veu aucun batteau, & quand mesme ils en auroient veu, ils ne s'imaginoient pas que nos François fussent si temeraires, que de se precipiter dans des courans, dans des brifans d'eau, dans des rochers, dans d'horribles dangers, où eux mesmes, quoy que tres-habiles à passer par ces faults & par ces cascades, y perdent souuent la vie. Ils se persuadent ou qu'ils ont marché sur les eaux, ou qu'ils ont volé par l'air, ou plustost, ce qui leur sembla plus probable, qu'ils s'estoient cachez dans les bois. On les cherche: rien ne paroist. Ils tiennent [133] quasi pour affeuré qu'ils se sont rendus inuisibles; & comme ils ont disparu tout à coup, qu'ils viendront fondre tout à coup sur leurs Bourgades. Cette retraite miraculeuse dans leur esprit, leur fit voir que nos François auoient connoissance de leur trahison; & la conscience de leur crime & des meurtres qu'ils vouloient commettre, les ietta bien auant dans la terreur. Ils sont garde par tout. Ils sont en armes iour & nuit, s'imaginant à toute heure que la foudre & la vengeance des François iustement irritez, alloit fondre sur leurs testes.

patience; but at length, the Sun beginning to decline and [132] no one answering either the voices of the men or the cries of the animals, they climbed into the house to see in what state our people were amid this fearful silence. Here their wonder was changed to alarm and perturbation. They opened the door; the chiefs entered, and went all over the house, ascending to the loft and going down into the cellar; but not a Frenchman appeared, alive or dead. They looked at one another, were seized with fear, and believed that they had to do with demons. Not a boat had they seen, and even if they had, they did not imagine our Frenchmen so rash as to consign themselves to currents and breakers, to rocks and frightful dangers, amid which they themselves, though very dexterous in shooting these rapids and cascades, often lose their lives. They persuaded themselves that their visitors had either walked off on the waters, or flown away through the air, or, as seemed to them more likely, had hidden in the woods. They made search for them, but without success, and then decided, [133] almost as a certainty, that they had made themselves invisible, and that they would come and pounce upon their Villages just as suddenly as they had disappeared. This retreat, miraculous in their estimation, showed them that our Frenchmen were aware of their treachery; and the sense of their guilt and of their murderous intentions threw them into the utmost terror. They were everywhere on their guard, and remained in arms day and night, every moment imagining that the vengeance of the justly-angered French would burst over their heads.

At length, seeing no such manifestation, and

Enfin, voyant que rien ne paroiffoit, que tout rouloit en leur païs à l'ordinaire, ils enuoient de leurs troupes vers les François, les vnes en guerre & les autres comme des Ambassadeurs, pour sçauoir des nouvelles de leurs hostes, & pour tafcher de retirer de nos mains leurs compatriotes mis aux fers.

I'apprends que ceux qui font venus en armes, ont esté mal traitez, & qu'on a retenu ces feints Ambassadeurs. Nous sçaurons vne autre année le détail [134] de tous ces rencontres & de toutes ces intrigues. Je ne dis feulement qu'en paffant & en gros, ce que i'ay appris de ceux qui font retournez de ce nouveau monde par les derniers vaiffeaux.

Ils adiouftent, qu'il court vn bruit dans ce païs là, que tous les Europeans qui habitent cette longue coste qui regne depuis l'Acadie iufques à la Virginie, irritent contre les Iroquois ennemis communs de toutes les Nations, se veulent lier enfemble pour les détruire: *Non vult Deus mortem peccatoris, sed magis vt conuertatur & viuat.* Je ne fouhaitte pas la ruïne de ce peuple, mais bien fa conuerfion.

On m'affeure encore qu'il y a quantité d'Agneronnons, d'Onnontagueronnons, d'Oneiotchronnons prifonniers à Kebec, aux trois Riuieres & à Montreal. Que ces peuples viennent de tous costez folliciter Monf. le Vicomte d'Argençon Gouverneur du païs, de les mettre en liberté: & comme il est homme sage & prudent, on dit qu'il ne veut point lascher prise, que ces Barbares n'amenent les enfans [135] des principaux du païs, qu'on tiendra dans des Seminaires bien fermez, qu'on éleuera en la foy Chrestienne, & qui feruiront d'hostages aux François, contre les courfes & contre les entreprifes de ces Barbares, qui n'ont autre loy que celle de leur interest.

observing that everything moved along as usual in their country, they sent some of their forces to the French territory,—a part of them as warriors, and the others as Ambassadors,—to gain tidings of their guests, and endeavor to recover from us their countrymen who had been put in irons.

I learn that those who came in war were roughly used, and that the counterfeit Ambassadors were held in custody. We shall ascertain another year the details [134] of all those events and all those intrigues. I merely relate in passing, and in a general way, what I have learned from those who have returned from that new world by the latest vessels.

They add that a rumor is current in that country, that all the Europeans occupying the long coastline from Acadia to Virginia, incensed against the Iroquois, the common foe of all the Nations, wish to form an alliance for their destruction. *Non vult Deus mortem peccatoris, sed magis ut convertatur et vivat.* I do not desire this people's ruin, but I do desire its conversion.

I am also informed that there are many Agneronnon, Onnontagueronnon, and Oneiotchronnon prisoners at Kebec, three Rivers, and Montreal; and that their countrymen come from every direction to beg Monsieur the Vicomte d'Argençon, Governor of the country, to set them free. I am further told that, as he is a man of discretion and prudence, he refuses to let them go until those Barbarians bring the children [135] of the chief men of the country, to be kept securely confined in the Seminaries and reared in the Christian faith, and to serve the French as hostages against the incursions and undertakings of

Voicy encore vne autre bonne nouvelle & bien certaine. Les Algonquins des païs plus hauts, dont nous auons parlé cy-deffus, ont enuoié quelques canots chargez de pelleterie vers les François, avec parole de venir au nombre de cinq cent hommes l'an prochain, equippez en guerre & en marchandise. Ils fouhaittent des Peres de nostre Compagnie, pour aller porter la foy dans leur païs, & dans ces grandes Nations, dont nous auons fait mention. Si le Demon ferme vne porte, Dieu en ouure vne autre. On écrit qu'il se prepare déia de braues ouuriers, pour porter l'Etendart de IESVS-CHRIST dans ces vastes contrées: *fiat, fiat*. Pour conclusion, ie diray en finissant cette Relation, que nonobstant les guerres, [136] les tempestes & les afflictions du païs, on a baptisé en diuers endroits enuiron neuf cent Sauvages cette année.

FIN.

the Barbarians, who know no law but that of self-interest.

I will add one more piece of good news, and it is authentic. The Algonquins of the upper countries, of whom we spoke above, have sent to the French some canoes laden with furs, promising to come next year, to the number of five hundred men, equipped for war and for traffic. They wish for some Fathers of our Society, to go and carry the faith to their country and to those great Nations that we have mentioned. If the Evil One closes one door, God opens another. Word has come by letter that already some valiant laborers are making ready to bear the Standard of JESUS CHRIST into those vast regions; *fiat, fiat*. Finally I will say, in closing this Relation, that, despite the wars, [136] the storms, and the afflictions of the country, there have been baptized in different places this year about nine hundred Savages.

END.

BIBLIOGRAPHICAL DATA : VOL. XLIV

XCVI-XCVII

A bibliographical account of the *Relation* of 1656-57 will be found in Vol. XLIII.; of the *Journal des Jésuites*, in Vol. XXVII.

XCVIII

In reprinting the *Relation* of 1657-58 (Paris, 1659), we follow a copy of the original Cramoisy edition in the Lenox Library. It was edited in France, but the name of the editor is not given. The "Permission" was "Donné a Paris au mois de Decembre 1658," and is signed by the Provincial, Jacques Renault. The "Priuilege" was "Donné à Lion au mois de Decembre 1658." The volume forms no. 112 of HARRISSE'S *Notes*.

A letter from Paul Ragueneau to the Provincial occupies pp. 6-19, and is dated "De Quebec ce 21. d'Aouft 1658." A second letter from Ragueneau to the "Pere Procureur des Mifsions de la Compagnie de Iefus en la Nouvelle France," without date, is printed on pp. 22-29. A "Journal de ce qui s'est pafsé entre les François & les Sauuages" begins on p. 29, and is signed on p. 58 by Simon le Moine. It is dated "De la Nouvelle Hollande le 25. Mars 1658."

Collation: Title, with verso blank, 1 leaf; "Avant-propos," pp. (3); "Table des Chapitres" and "Permission," pp. (2); "Priuilege," p. (1); text, pp.

1-136. Signatures: ã in four, A-H in eights, I in four. No mispaging.

Copies are to be found in the following libraries: Lenox, New York State, Harvard, Brown (private), Ayer (private), St. Mary's College (Montreal), Laval University (Quebec), British Museum, and Bibliothèque Nationale (Paris). This volume is uncommon, and does not often appear for sale in the book-market. The Barlow copy, no. 1308, was sold in 1890 to Harvard for \$70.

NOTES TO VOL. XLIV

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

1 (p. 21).—The village here referred to was peopled by Hurons who had, upon the ruin of their country (1649), surrendered themselves to the Senecas; they came from the mission villages of St. Michel (Scanonaenrat) and St. Jean Baptiste. See vol. xxxvi., p. 179; and *Relation* of 1660 (Quebec ed.), p. 28.

2 (p. 21).—Concerning the location of the Seneca village Gandagan (which is probably a misprint for Gandagare, also written Gandougarae), see vol. viii., p. 293.

3 (p. 63).—This designation of the Mohawk tribe is a less corrupt form of their own name, of which Hale says (*Iroquois Rites*, pp. 172, 173): "This name is *Kanienke*, 'at the Flint.' In pronunciation and spelling, this, like other Indian words, is much varied, both by the natives themselves and by their white neighbors, becoming Kanieke, Kanyenke, Canyangeh, and Canienga," which last form Hale adopts; from it he also derives the French appellation of the tribe, *Agnier*. He thinks that "Mohawk" is but a corruption of an epithet bestowed upon the Agniers by the Algonkins, *Mowak*, which, as used by the latter, meant "cannibals."

4 (p. 87).—From this point to the end of the entry dated Feb. 15, the handwriting is that of Druillettes.

Ondessonk was the Huron name of Le Moyne (vol. xli., p. 89).

5 (p. 91).—De Quen resumes the record with this paragraph.

Louis Rouer de Villeraye, a native of Touraine, born in 1629, was a notary at Quebec in 1654. His wife was Catherine, daughter of Charles Sevestre, by whom he had three children. In 1659, he was a lieutenant of the seneschal of Quebec, and was a member of the Council. He died in December, 1700.

6 (p. 97).—From this point to the entry for May 25, the record is made by Druillettes.

7 (p. 97).—Concerning François Marguerie, see vol. x., note 4.

8 (p. 99).—Cf. Pyrlæus's statement (vol. viii., pp. 299, 300)

regarding the respective rank of the Iroquois tribes; also Zinzendorf's, as cited by Hawley (*Early Cayuga Hist.*, p. 21, *note 1*).

9 (p. 101).—Adrien Joliet was a brother of Louis, the explorer; in 1664, he married Jeanne Dodier, by whom he had one son. In September following his capture by the Iroquois, he was brought back to Montreal by Garakontié.

10 (p. 101).—Claude Jean Allouez was born at St. Didier, France, June 6, 1622. At the age of seventeen, he entered the Jesuit novitiate at Toulouse; his studies were pursued there, and at Billom and Rodez. He was appointed preacher at Rodez, upon the completion of his student life (1656). Departing thence (1658) for Canada, he served at Three Rivers and other St. Lawrence settlements, for seven years. In August, 1665, he went to labor among the Ottawas of Lake Superior, and other Western tribes; his journal for the two years succeeding is given in the *Relation* of 1667, composing the greater part of that volume. Twenty-five years were spent by him in these Western missions; his death occurred Aug. 27 or 28, 1689, while engaged in missionary work. See Dablon's circular letter announcing Allouez's death, in Margry's *Découvertes et Établissements des Français* (Paris, 1876), t. i., pp. 59-64; this missionary is therein styled "a second Xavier," and credited with having instructed more than 100,000 savages, and baptized over 10,000.

11 (p. 103).—The boys who acted in this allegorical play are named by Sulte in *Canad.-Fran.*, t. iii., p. 148.

12 (p. 107).—The entry for Sept. 7, giving a report of the council, is in the handwriting of Chaumonot.

13 (p. 111).—The paragraphs dated Sept. 16, 19, and 25 are written by De Quen; the words *vide infra A* are in a different and smaller hand. These words refer to the report of the council held with Garakontié, which begins with "A," and is in the handwriting of Le Moyne. This section is, in Quebec edition of the *Journal*, interpolated between the entries for the 16th and 19th; we follow the order of the original MS.

Gabriel Souart (Suart) was one of the Sulpitian priests brought from France by De Queylus, and was a nephew of the Récollet Le Caron (vol. iv., *note 26*).

14 (p. 111).—Mademoiselle Mance still had no nuns in her hospital. "The abbé de Queylus, who greatly esteemed our community, thought that it would be an advantage for us and for all the country that there should be at Quebec and Ville-Marie but one and the same institute, since that would better maintain the peace which should exist between the religious houses. Accordingly, he proposed

the matter to us, and stated his views; and he urged us so strongly that we consented thereto. We judged that the matter should be kept entirely secret until those on whom that foundation depended should be induced to give their approval; and, to ascertain whether we could come to an understanding, we sent to Montreal two of our sisters, one of whom was Mother Marie Renée . . . under pretext of giving her a change of air to recruit her health." (*Histoire de l'Hôtel-Dieu de Québec*, p. 114.)—Quebec ed. of *Journal* p. 243, note.

15 (p. 111).—The remaining paragraphs from this point to Oct. 1 are written by Le Moynes, and give the proceedings of a council held Aug. 31, with Garakontié (*note 13, ante*).

16 (p. 113).—Reference is here made to the three Frenchmen drowned in the rapids at the discharge of Lake Ontario, while fleeing from Onondaga (p. 181 of this volume).

17 (p. 119).—This account of Chaumonot's embassy to Montreal is written by himself.

18 (p. 121).—The remaining paragraphs in the record for November, except the last sentence (the entry for the 26th), are written by Chaumonot.

19 (p. 229).—Besides the small detachments of regular soldiers kept in garrison at Quebec and other fortified posts, there existed among the habitants a sort of military organization, rendered necessary by the continual wars with the Iroquois. Such information as is available upon this subject has been carefully gleaned by Sulte from documents and registers of the time, and other contemporary records, and may be found in his *Canad.-Fran.*, t. iii. -iv.; and in his "Organisation militaire du Canada, 1636-48," in *Canad. Roy. Soc. Proc.* (2nd series), vol. ii. (1896), sect. 1, pp. 3-33.

20 (p. 245).—The first of these routes to Hudson Bay followed the Saguenay up to Lake St. John (Piouakouami); then entered the tributary of that lake named Peribonka, proceeding N. E. to its source in Lake Ouichtagami (Outakouami). By a portage thence across the "height of land" (watershed), one would reach a small river falling into Lake Mistassini, the headwaters of Rupert River, which flows into the Southern end of James Bay.

The second route is more vaguely stated; but it seems probable that by it the traveler would ascend the St. Maurice to its sources, proceeding thence across the watershed to the Waswanipi River, a tributary of the Nottoway (on old maps, "river of the Iroquois"), which last stream enters Rupert Bay, not far from the mouth of the Rupert River. De l'Isle's map of 1703 shows the Ouakouingouechiouek River rising in Lake Ouapichianon, and flowing N. W. into

Rivière des Pitchibourouni (East Main River). Such location does not agree with the description in our text; for that lake and river could not be reached from the Metaberoutin (St. Maurice), without making a long journey N. E. from the latter river, and crossing the Rupert.

The route pursued by the Nipissing Indians would, via the Ottawa and Lake Temiscaming, reach Lake Abittibi, the outlet of which, Abittibi River, unites with the Moose River, near the discharge of the latter into James Bay. By a similar route, to the west of the Abittibi, the Algonkins at the north end of Lake Huron could easily reach Moose River; and those dwelling north and west of Lake Superior found ready access to Hudson Bay via Lake Winnipeg, and Nelson River. The interior route to Three Rivers mentioned in the text, probably followed the network of rivers and lakes lying between the Ottawa and the St. Maurice, of which the principal streams are the Gatineau and the Ribbon.

21 (p. 249).—In this survey of the Northwestern tribes, the central point of view is a Pottawattomie village called by the Jesuits St. Michel, although it is not recorded that they had a residence therein. It is impossible to locate this place accurately, but it was apparently at some point on the west shore of Lake Michigan. Here one of the numerous Pottawattomie bands was sojourning, together with some of the Petun (Tobacco) Hurons, who had fled from the rage of the Iroquois. Their nearest neighbors were the Kiskakons, an Ottawa tribe; and the Negawichi, a band of the Illinois. This last "nation" is mentioned in the text as the Aliniwek, the most populous of all; they then occupied S. W. Wisconsin and the greater part of Illinois. North of these Pottawattomies dwelt the Winnebagoes, around the south end of Green Bay; the Menomonees, on the west shore of the bay, as far down as the river which bears their name; and, beyond, the Noukek, or Nouquets (cf. Roquai, vol. xviii., p. 231), who have given name to Bay de Noquet in Delta county, Mich. The Menomonees were known to the French as *Folles Avoines*, "the people of the wild oats,"—the wild rice, a grain (*Zizania aquatica*) mentioned in this paragraph, for the first time in the *Relations*.

Inland from St. Michel were the Mascoutens and Outagamies or Foxes (Fr. *Rénards*),—the former along the Upper Fox River, the latter northward along the Wolf. "The two Frenchmen" mentioned as visiting these tribes were Radisson and Groseilliers. The Oumamis, or Miamis were located in a nearly opposite direction, across the lake, in S. W. Michigan.

The Poulak (vol. xlii., note 12) must have been at this time in Eastern Minnesota, along the west shore of the Mississippi; their relatives, the Assinipoulak, dwelt west of Lake Nipigon (Alimi-

beg), and N. W. of Lake Superior. Between these tribes lay the villages of the (Eastern) Sioux (Nadouechi). The Mantoue (Mandans?) can hardly be those mentioned in 1640 as living in the Northern peninsula of Michigan (vol. xviii., p. 231).

The great Cree nation (Kilistinons; vol. xviii., *note* 15) is here divided according to locality: first, those about Lake Nipigon; next, probably those west of James Bay; then those between Lake Nipigon and Moose River, a region easy of access to the Nipissing Indians. The Nisibourounik tribe were probably the dwellers on the East Main River (see preceding note).

The last nation mentioned in the text—apparently overlooked in the enumeration of Southern tribes—is the Atsistagherronnons (vol. xx., *note* 7), or Mascoutens. Evidently the Mascoutens on the Upper Fox (*v. supra*) were a band who had migrated northward from the rest of their tribe.

22 (p. 261).—This nun was Françoise, daughter of Robert Giffard. Her death is recorded in the *Journ. des Jésuites*, under the date here given.



