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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
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Secretary of the State Historical Society of Wisconsin

Vol. XXXIII
LOWER CANADA, ALGONKINS, HURONS
1648-1649

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LXVI. Relation de ce qvi s'est passé . . . en la Novvelle France, és années 1647. & 1648. [Chaps. ix., x. of Part I., and all of Part II., completing the document.] Hierosme Lalemant, Que- bec, October 15, 1648; Paul Ragueneau, Des Hurons, April 16, 1648 . 17

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PREFACE TO VOL. XXXIII

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

LXVI. The Relation of 1647–48 is in two parts,—the first, by Jerome Lalemant, the superior at Quebec, treats of the affairs of the order in Lower Canada; the second, by Ragueneau, is devoted to the Huron mission. In Vol. XXXII., we published the first eight chapters of Part I.; in this volume, we complete Part I. and give all of Part II., thus concluding the document.

In Chapter x., Lalemant describes the work of the past year in the Tadoussac mission, which has received an unexpected check through the deadly epidemics which now afflict the Northern tribes of Indians. As usual, they ascribe this scourge to the new religion, and many look upon the missionaries with fear and horror; some, however, overcome this fear by an ardent faith and courage which console the Fathers. De Quen goes to seek some of his converts who dwell far inland; some return with him to Tadoussac for instruction and confession. He finds that, during his absence, his disciples have indulged in liquor, and disorders have resulted; his rebukes cover them with shame, and they pronounce and execute their own sentence of punishment. "They climb upon inaccessible rocks, and, exposed to the view of all, both French and savages, they are severely flogged upon their shoulders."
The last chapter of this Relation is, as usual, a collection of scattered incidents and memoranda. Many of these record traits of Indian character, often amusing; others relate to the fauna of the country.

The new governor, D'Ailleboust, stringently prohibits the sale or excessive use of intoxicating drinks; and all who have abandoned or will not profess the faith are ordered to leave Sillery. He persuades the chiefs there to join him in both these commands,—the first known instance, according to Lalemant, of any such exercise of authority on the part of Indian chiefs. Le Borgne, of the Island tribe, is one of those affected by this edict; he is informed that he must leave Sillery, or embrace the faith. He tries to defer an answer, but is told that "if he lose his speech, he must find his legs."

Part II., written by Ragueneau, begins by giving a brief sketch of this Huron country and the surrounding regions, emphasizing the hindrances not only to trade, but to all intercourse with the Hurons, arising from the control of Lake Ontario by the hostile Iroquois. These enemies are laying waste the Huron frontiers, and thus are sorely afflicting the infant church; but the faith of the Indian converts is strong and ardent, and, during the past year, nearly 1,300 persons have received baptism. New missions are being undertaken, not only among the Hurons, but among the Algonkins; but laborers are few, and additional missionaries are greatly needed.

Negotiations for a peace are on foot between the Hurons and one of the Iroquois tribes, and it is hoped that these will succeed; also that the Andastes, or Susquehanna tribes, will aid their Huron allies. But
the missionaries, knowing the treacherous nature of
the savages, trust to none of these things.

The residence of Ste. Marie has thus far been safe
from the enemy’s attacks. The mission numbers
forty-two Frenchmen, eighteen of whom are Jesuit
Fathers,—most of the others being donnés. All
these laborers dwell in great peace, industry, and
devoutness; and the residence is a resort and refuge
for the Christian natives throughout Huronia. Dur-
ing the past year, over 3,000 Indians have been shel-
tered there, receiving, on an average, three meals a
day,—not to speak of a larger number who come
hither for a day at a time, and who also receive
charity.

The mission stations now number ten, some of
which extend as far as eighty or one hundred leagues
from Ste. Marie. That of St. Jean Baptiste is given
up, owing to the dispersion of the Arendaenronnon
tribe among the others, that they may better defend
themselves against the attacks of the Iroquois.
Several of these hostile incursions, and some defeats
of the Hurons therein, are described; among these is
an instance of extreme treachery on the part of the
Iroquois. Another of these encounters results in the
loss of a large part of the population of St. Ignace;
in consequence, this village is abandoned, and its
remaining inhabitants remove for shelter to a loca-
tion nearer to Ste. Marie. Many of those slain or
captured are Christians, a great loss to the little
Huron Church. One of these was a young man,
"truly a pearl among our Christians;" he was so
innocent that he "dared not look any girl in the
face." Ragueneau relates many instances of the piety
and faith of other Christians, captive or dying. One
of them, in the height of his torments at the hands of the Iroquois, offers to baptize an infidel fellow-sufferer; but their captors at once separate them, and redouble the Christian's torments,—failing, however, to draw from him any sign of pain.

The Hurons have sometimes taken captives from their Iroquois foe, and these have been, as usual, burned to death; but most of these have "found their salvation at the hour of death," being baptized by the Jesuits while undergoing their torments,—in most cases, only after a hard struggle with the infidel Hurons, who are unwilling that their wretched victims should obtain the consolation given by baptism, since it nerves them to endure pain more courageously. Indeed, the Fathers often attain their end only through the aid given by the Christian Indians.

Ragueneau proceeds to describe the negotiations for peace between the Hurons and Onondagas. This latter tribe, and the Cayugas, seem well-disposed thereto; but the Senecas and Mohawks will not listen to talk of peace; and various intertribal jealousies render the undertaking a difficult one. Many councils are held, and embassies are sent back and forth; one of the latter, from the Hurons to the Onondagas, is attacked by Mohawks, and several of the envoys are killed. An Onondaga chief, remaining meanwhile with the Hurons as a hostage, is so overcome with shame at this attack upon them by his allies, that he kills himself.

The Hurons send envoys to the Andastes, allied tribes along the Susquehanna, to ask aid against their foes. The latter, upon this appeal, request the hostile Iroquois to lay down their arms and consent to a peace. One of the Hurons, while at Andastoe,
visits the Swedish settlement on the Delaware, and reproaches some of the Swedes for "thinking only of the fur trade, and not of instructing their savage allies." A vessel from New Amsterdam arrives at this settlement, and brings some letters for the Huron Fathers, and news of Jogues's death at the hands of the Mohawks.

Ragueneau now gives a brief summary of the present condition and prospects of the various missions among the Hurons; he is greatly cheered by the spiritual development and the godly lives apparent among his flock. That of La Conception (Ossos-sané) is the "most fruitful of all, as regards both the number of Christians, and their zeal." In the older missions, the chapels have become too small for accommodating those who desire to attend church services, and many wait outside the doors until a second mass can be said. The writer recounts the qualifications necessary in those who would labor for the conversion of the savages; and advises that many of their usages, though offensive to Europeans, must be overlooked or endured. "It is easy to call irreligion what is merely stupidity, and to take for diabolical working what is nothing more than human." He points out, with great sagacity, the better way of abolishing heathen customs—"inducing the Savages themselves gradually to find out their absurdity, to laugh at them, and to abandon them,—not through motives of conscience, as if they were crimes, but through their own judgment and knowledge, as follies." He adds: "I have no hesitation in saying that we have been too severe on this point, and that God strengthened the courage of our Christians beyond that of common virtue, when they deprived
themselves not only of harmless amusements, respecting which we raised scruples in their minds, but also of the greatest pleasures of life, which we found it difficult to allow them to enjoy, because there seemed to them something irreligious in these, which made us fear sin therein."

The mission to the Algonkin tribes dwelling about Lake Huron is described at some length. Ragueneau enumerates these tribes, and incidentally gives an account of the other great lakes,—making what is, apparently, the first written mention of Lake Superior by that name,—and of the tribes that dwell upon their shores. These Algonkins are all nomadic, and a mission to them involves almost inconceivable hardships and fatigues, since the Fathers must follow their congregations through forests and over lakes,—often with insufficient food, and exposed to every inclemency of weather and seasons,—to say nothing of the continual peril of their lives at the hands of some malcontent savage, or of the ever-dreaded Iroquois foe.

Ragueneau recounts many instances of the piety, faith, and devotion of the native Christians. He proceeds, by way of contrast, to describe many of the superstitions entertained by their infidel tribesmen, especially in regard to dreams; also some of the practices of the medicine-men. Then follows a discussion of their theories regarding physical ailments, and of the methods by which these are cured. The charms which these savages use to bring good luck in their affairs are described; also the so-called magical spells by which the medicine-men claim to cause death. Ragueneau finds it impossible to decide whether these men can accomplish such results by
means of witchcraft; but he thinks that "there is no rational foundation for the belief that there are any here who carry on that Hellish trade." He proceeds to summarize "what knowledge the pagan Hurons have of the Divinity;" and says that, although all their accounts of creation were only myths, they had some knowledge of "a first Principle, the author of all things, whom they invoked without knowing him." They have, however, no forms of worship; and their religious belief does not influence their morals.

The final chapter relates the murder by some Hurons of a Frenchman, a servant of the Jesuits; and the reparation made by the tribe. The ceremonies connected therewith, and the proceedings of the tribal council, are related in detail.

LXVII. This is a letter, written by Ragueneau, in the Huron country, March 1, 1649, to the father general of the Jesuits, giving, in response to the latter's request, many details of the Huron mission. Affairs temporal are in a dangerous condition; for the constant attacks of the Iroquois have destroyed all the outlying Huron villages, and the mission is now forced to rely on its own strength for defense. So well has the mission been conducted, that it produces most of its own food. "We have larger supplies from hunting and fishing, than formerly; and we have not merely fish and eggs, but also pork and milk products, and even cattle, from which we hope for great addition to our store." They even "have enough provisions to live comfortably three years." The Fathers count 1,700 baptisms, for the past year, besides many baptized at St. Joseph, whose number is not known. Among these are some "whose
remarkable holiness even the most holy Religious might without sin envy." An account is given of the extent of the mission work, and the manner in which it is conducted. It has every prospect of success, were it not for the raids of the Iroquois. In one of these (occurring in July, 1648), they take by storm the mission village of St. Joseph, which they burn down; and Father Antoine Daniel is slain by the enemy, while encouraging his flock,—the first martyr in that mission. His virtues and piety receive a warm eulogy, and mention is made of several instances in which his spirit has, since his death, appeared to the other Fathers. In conclusion, those engaged in this mission live in peace, industry, and the practice of holiness.

R. G. T.

Madison, Wis., October, 1898.
LXVI (concluded)

RELATION OF 1647-48

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1649

In Volume XXXII., we published the first eight chapters of Part I. Herewith are given the remainder of Part I. and all of Part II., concluding the document.
[130] CHAPITRE IX.

DE LA MISSION DE SAINTE CROIX À TADOUSSAC.

AY defia dit plusieurs fois que la Foy estoit pour l'ordinaire fuiue des afflictions en toutes les contrées de ce nouveau monde où elle auoit entrée. L'an paßé plusieurs Sauuages des nations du Nord, eftans descendus à Tadouffac, remonterent en leurs païs avec des defirs, & avec des affections bien fortes, d'embrasser noftre creance. A peine en auoient-ils connoiffance, que la maladie [131] les faifi, & les pourfuiuit iusques dans le fond de leurs grands bois: où elle en égorgea vn bon nombre: ce fleau a donné de la terreur aux autres si bien que plusieurs n'ot ofé approcher ny du lieu, ny des personnes, d'où ils pouuoiet tirer la vie, croiâs qu'ils estoient coupables de leur mort. Le Pere qui a foín de cette misfiô, & qui la va cultuier aux entrées du Printemps, fut faifi d'étonnement, & de douleur, apprenant la mort si foudaine de quelques Neophites, & de plusieurs Cathecumenes, & l'épouuante de ceux qui n'aians pas connoiffance des grands biens de l'éternité, craignoient les petits maux qu'on souffre dans les temps. Il n'a pas laiffé de recueillir du fruit d'vne terre affez expoße aux injures des faifons, ie veux dire au mélange des nations qui n'apportêt ordinairement que de la confusion dans les affaires de noftre Seigneur, mais venons au détail.

Apres qu'il eut plainement fatisfait à ceux qui
I have already stated several times that the Faith was usually followed by afflictions in all the countries of this new world into which it entered. Last year, many Savages of the Northern tribes, who had come down to Tadoussac, returned to their country with very ardent desires and wishes to embrace our belief. Hardly had they obtained a knowledge of it, when disease [131] seized upon them, and followed them into the very depths of their great woods, where it destroyed a great number of them. This scourge inspired the others with terror, so that many would not approach either that spot or the persons from whom they could obtain life, because they considered them to blame for the death of those persons. The Father who has charge of that mission, and who goes to cultivate it at the beginning of the Spring, was overcome by astonishment and sorrow when he heard of so sudden a death of some Neophytes and of many Catechumens, and of the dread of those who, having no knowledge of the great blessings of eternity, feared the slight evils that are suffered in time. He did not fail to gather fruit from a soil somewhat exposed to the inclemency of the seasons; I mean the mixture of nations that usually brings only confusion in matters pertaining to our Lord. But let us enter into details.

After he had fully satisfied those who generally
frequentent ordinairement cette petite Eglise, il présta
l'oreille aux Sauvages étrangers, qui ne laissoient pas
d'aborder en ce port malgré les [132] épouuantes
que la nature & le démon leur auroient donnéz, ils
racomptoyent comme au depart de leur pais, on les
regardoit comme des gens qui venoient chercher la
maladie, mais nous esperons, disoient-ils, remporter
vne bonne fanté, nous sommes venus tout expres
pour nous confesser, & pour receuoir celuy qui nous
a fait ses enfans au Baptéfme: c'est l'unique com-
merce & le seul trafic qui nous amene. Le Père les
ayans confolez & louëz hautement leur foy & leur
courage, leur accorda avec plaisir les biens qu'ils
recherchoient avec ardeur, & qu'ils receurent avec
mille bénédictions & mille actions de graces.

Non seulesmctent les Chrestiens, mais encore quel-
qués Catechumenes ont furmonté les affres que leurs
donnoiët les Payens. Nos Compatriotes & mesme
nos parens, disoient ils, épouuantez par les maladies
qui les accueilloient l'an passé au fortir de Tadoussac,
ous vouloient arrester, difans que c'estoit fait de
noëtre vie si nous approchions de la maison de Pri-
eres: mais l'esperance d'estre baptisëz nous a fait
quitter [133] noëtre patrie & furmonter la crainte de
nos parens pour receuoir cette faueur, c'est à ce coup
qu'elle nous fera accordée, puiquc c'est l'unique
fujet de noëtre venuë. Nous fçaouns mon Pere, ce
que tu nous as tant recommandé, nous auons fait nos
prieres tous les iours fans y manquer, nous auons
réolu d'obeïr constamment à Dieu. Tu nous as dit,
je vous baptiferay si vous cheminez droit, demande
à ceux qui nous ont veu marcher tout l'hyuer, si pas
vn s'est écarté de la voye que tu luy as tracée? tu dis
frequent that little Church, he listened to the stranger
Savages who did not fail to land at that port, not-
withstanding the [132] fears with which nature and
the devil inspired them. They related how, on their
departure from their own country, they were looked
upon as people who came to seek disease. "But,"
they said, "we hope to return in good health; we
have come expressly to confess, and to receive him
who has made us his children in Baptism. That is
the only commerce and the only trade that brings us
here." The Father, after consoling them and highly
praising their faith and courage, granted them with
pleasure the gifts they so earnestly desired, and which
they received with a thousand blessings and a thou-
sand thanks.

Not only the Christians, but some Catechumens
also, have overcome the dread inspired in them by
the Pagans. "Our Countrymen and even our rela-
tives," they said,—"who were frightened by the
diseases that assailed them last year, on leaving
Tadoussac,—wished to stop us, saying that our lives
were doomed if we approached the house of Prayer.
But the hope of being baptized has induced us to
leave [133] our country, and to overcome the fears of
our relatives in regard to receiving that favor. Sure-
ly it will be granted us this time, for it is the sole
object of our coming here. We know, my Father,
what thou hast so strongly recommended; we have
said our prayers every day without fail; we have
resolved to obey God constantly. Thou hast said to
us: 'I will baptize you, if you walk in the straight
path.' Ask those who have seen us walk all winter
if one of us has strayed from the path that thou hast
traced out. Thou sayest that it is wrong to lie;
que c'est une chose mauvaise de mentir, fus donc mon Pere, tiens ta parole, accorde nous ce que tu nous as promis. Le Pere les ayant encore examinez & éprouuez quelque temps, les baptiza & en fuite les renuoya plains de ioye en leur pais.

Entre ceux qu'il baptifa des pays plus eloignez, il s'en trouua vn dotié d'vne excellente volonté, mais d'vne memoire si courte qu'il ne pouuoit retenir les articles de noftre creance, ce pauvre homme ne fçauoit à qui s'en prendre, si ie fçauois, difoit-il, comme il faut parler à Dieu, ie luy demanderois de l'esprit, [134] vous autres qui fçauiez les prières qu'il faut faire, que ne les dites vous pour moy, afin que ie fois baptifié avec vous? ie veux aimer Dieu & ie ne fçauois: car ie ne fçauois retenir ce qu'il luy faut dire, mon cœur luy veut parler, mais ma bouche demeure muette, pour ce qu'elle ne fçait comme il faut dire, ie crains l'Enfer & encore plus les pechez qui nous y menent, & peut estre que n'ayant point d'esprit ie ne les pouray éuitier. Le Pere le confola & luy fift entendre que le langage du cœur valoit bien celuy de la bouche.

Un autre venat d'etre lau6 des eauës sacrées du Baptefme, & montant en Canot pour s'en retourner en fon pays, s'écria au Pere qui le conduifoit de la veue, mon Pere redouble tes prières, tu m'as donné de la crainte avec le Baptefme, i'ay peur que le demon ne me rauiffe les grands biens que ie remporte avec moy, ce malheureux m'attaquera bien plus fortement quand il me verra feul, ie ne le crains pas auprès de toy, il a peur de la maifon de Prieres, mais lors que ie feray dans le fond des fores forests parmy des gens attachez à leurs fuperflitions, [135] qui fe
therefore, my Father, keep thy word; grant us what thou hast promised." After the Father had examined them again and had tried them for some time, he baptized them and sent them away full of joy to their country.

Among those from the more distant regions whom he baptized, there was one who was endowed with a great willingness but with so short a memory that he could not remember the articles of our creed. This poor man did not know whom to blame. "If," said he, "I knew how to speak to God, I would ask him for sense. [134] You who know the prayers that must be said, why do you not say them for me, so that I may be baptized with you? I wish to love God, and I cannot, for I cannot remember what must be said to him. My heart wishes to speak to him; but my mouth remains mute, because it knows not what to say. I fear Hell, and still more the sins that take us there; but perhaps I may not be able to avoid them, because I have no sense." The Father consoled him, and made him understand that the language of the heart was quite equal to that of the tongue.

Another who had just been washed in the sacred waters of Baptism, and who was embarking in a Canoe to return to his own country, called out to the Father, who followed him with his eyes: "Redouble thy prayers, my Father; thou hast inspired me with dread in granting me Baptism. I fear that the devil may snatch from me the great blessings that I carry with me. That wretch will attack me more boldly when he will see me all alone. I am not frightened at him when near thee,—he fears the house of Prayers; but when I shall be alone in the depths of the forest,—among people who are attached to their
mocqueront de moy quand ie feray mes prieres, c'est lors que le demon fe ioignant avec leurs gaußerries, me donnera bien de la peine, c'est lors que j'auray bon besoin de tes prieres, ie tafcheray de tenir ferme, mais ayde moy mon Pere, tant que tu pouras auprès de Dieu.

Il s'est rencontré parmy ces étrangers vn fameux Sorcier ou vn Charlatan qui awoit tellement épouvanté fes Compatriotes, que pas vn de ceux qui estoient defcendus avec luy n'ofoit approcher de la Chappelle. Le Pere en ayant eu le vent l'engagea à y venir luy mesme & luy demanda en bonne compagnie les raifons qui l'empeschoient de fe rendre aux veritez Chrétiennes, il fe ietta fur fes fonges, i'ay veu, dit-il, plusieurs fois cet hyuer le Manitou qui determine des oyfeaux, des poiffons & des animaux, il m'a promis que i'en prendrois si ie luy voulois obeîr, & de fait tant que ie l'ay consulté dans nos tabernacles & que i'ay chanté & battu mon tabbour, mes attrappes aux Ours, aux Câftors, & aux autres n'ont point manqué. Il m'a dit que les Sauuages [136] mouroient de faim & de maladie, pource qu'ils s'amusfoient à certaines paroles où à certaines prieres qu'on leur enseignoit. Qu'au reste il awoit veu le lieu où alloient les ames baptifées & non baptifées, que ce n'estoit point le Ciel ny les abyfmes, mais vn lieu vers le Soleil couchant où elles fe rassemblent.

On voit en France qu'il est bien aife de refuter ces badineries, mais quand des esprits font preoccupes depuis tant de siecles, & qu'ils naiffent avec ces fonges & qui les fuccent avec la mammelle, ils ne les quittent pas si aifement: les principes qui nous font
superstitions, [135] and who will laugh at me when I say my prayers,—then the devil, uniting with their mockeries, will cause me much trouble; then I shall have great need of thy prayers; I will endeavor to remain steadfast; but, my Father, assist me with God as much as thou canst."

Among these strangers was a famous Sorcerer or Charlatan, who had frightened his Countrymen to such an extent that not one of those who had come down with him dared to approach the Chapel. When the Father heard of it, he urged him to come there himself, and courteously asked him what reasons prevented him from yielding to Christian truths. He fell back upon his dreams. "I saw," he said, "on several occasions last winter, the Manitou who governs the birds, the fishes, and the animals. He promised me that I should take some, if I obeyed him; and, in fact, so long as I consulted him in our tabernacles, and so long as I sang and beat my drum, my traps for Bears, for Beavers, and for other animals, never failed me. He told me that the Savages [136] died of hunger and disease because they amused themselves with certain words or certain prayers that were taught them; that, moreover, he had seen the place where the souls of the baptized and of the unbaptized go, and that it is neither Heaven nor the pit, but a place toward the setting Sun, where they meet together."

In France one finds it very easy to refute such trifles; but when people's minds have been preoccupied for so many centuries, and they are born with such dreams, and suck them with their mothers' milk, they do not abandon them so easily. The principles that are clear to us, and on which we base our
comme évidens, & fur lesquels nous fondons nos raisonnemens, leur paraissent au commencement fort tendreux, mais enfin comme ils ont du rapport avec la raison, leurs esprits qui en fon[t] doieüx les reçoivent petit à petit & les goustent, se moquans par après de leurs niaiferies, pour conclusion le Pere l'ayant mené battant par vn discours moins riche pour la langue Sauuage, mais plus succulant que le sien, le fit faire, & se feruant de menaces de la part de celuy qui commande au Manitou, il l'épouuanta, [137] non pas tant qu'il eust appréhension des feux de l'autre vie qu'il ne voyoit pas, que pour la crainte que le Pere communiquant avec Dieu ne le fit bien tost mourir, comme ils font ou desirent faire de ceux qui leur résistent, par le commerce qu'ils ont ou croyent avoir avec le demon. Enfin ce pauvre homme vint trouver le Pere en particulier & luy demande permission d'entrer en la Chappelle pour y estre instruit avec les autres, ce qui luy fut accordé à condition qu'il condamneroit publiquement devant les Sauuages, toutes les impostures qu'il avoit iamais auancées, il accepta la condition, mais le Diable est toujours Diable, & ses fuposts font toujours fourbes: il parla en effet, mais ô obscurément, ô ambiguëment, que les auditeurs ne sachans ce qu'il vouloit dire, fe retièrent les vns après les autres en forte qu'il ne resta que le Pere avec luy, lequel après de bons & forts avis, ne l'éloigna pas de la Foy, mais il ne l'approcha pas ô tost du Baptefme, luy demandant deux années d'épreuues.

Il en est des hommes, comme des [138] poissons pris dans les filets de l'Euangile, on en confere quelqu'un & on rebute les autres. Vne mere vint en
arguments, seem to them at the outset very obscure; but finally, since these arguments are conformable to reason, their minds, which are endowed with it, receive them little by little, and they relish them,—laughing afterward at their own foolishness. In conclusion, the Father silenced him, after pressing him hard, by a discourse that was less fluent, as regards the Savage tongue, but more substantial than his own. Moreover, by threatening him in the name of him who commands the Manitou, he frightened him, [137] not sufficiently to make him feel any apprehension of the fires of the other world, which he saw not; but enough to make him fear that the Father might communicate with God and cause his death shortly,—as they do, or try to do, with those who refuse them, through the relations that they have or think they have with the devil. Finally, the poor man came to the Father in private, and asked his permission to enter the Chapel, and to be instructed with the others. This was granted him, on condition that he should publicly condemn, in the presence of the Savages, all the impostures that he had ever supported. He accepted the proposition; but the Devil is ever the Devil, and his instruments are ever deceitful. He spoke, in truth, but so obscurely and ambiguously that, as his auditors could not make out what he wished to say, they withdrew, one after another, until there remained with him only the Father. The latter, after earnest and emphatic warnings, did not estrange him from the Faith; but he did not so soon permit him to approach Baptism, for he exacted from him a two years' probation.

It is the same with men as with [138] fishes; when caught in the nets of the Gospel, some are kept,
ce temps-là racompter la mort de sa fille, qui en vérité est toute pleine de consolation. Cette enfant défia aagée se voyant malade à la mort disoit à sa pauvre mere, que je mouois contente si j’auois vn Pere auprés de moy pour me confesser! ie n’ay que cet unique regret, mais ma mere écoutez mes pechez, & quand vous verés le Pere vous luy direz tout ce que j’ay fait, & ma confession fe fera par vostre bou- che, là-deflus cette ieune ame dit tout ce qu’elle auoit fur fon coeur fort innocent, & sa mere le racomptant par apres fondoit en larmes deuant le Pere. Je con- folois, adioutoit-elle, mon pauure enfant, ma fille ne craignez point, celuy qui a tout fait est bon, croyez fortement en luy, il vous fera miséricorde, allez mon enfant allez le voir, vous marchez deuant, ie vay apres vous, ie vous trouveray au Ciel, au pays des croyans. Quoy que ces perfonnes foient éloignées de nos Eglifes, elles font bien proches de leur Dieu, qui fupplée avec largeffe aux [139] deffauts de ces ministres, quand cet éloignement fe trouve dans les ordres de fa prouidence.

Le Pere voyant que la crainte retenoit vne partie de ses oiiailles en leur païs, fe refolut de les aller chercher, il s’embarqua avec des Sauuages dans vn Canot d’écorce, pour entrer en de grandes forestes par des chemins quasi inaccesibles, fur vn fleuue merueil- leusement rapide, estant à michemin il rencontre vne escoiade qui luy disoit que les autres auoient decampé depuis quelque temps, & qu’il ne les pourroit pas attrapper, il s’arresta donc avec ceux-cy prenant le couuert dans leurs cabanes. Apres avoir rendu vn grand témoignage de leur ioye dans cette heureuse rencontre, ils le prierent fur le foir de leur faire les
while others are rejected. A mother came at that time to relate her daughter's death, which was truly full of consolation. When this child, who was already adolescent, saw herself sick unto death, she said to her poor mother: "How glad I would be to die, if I had a Father near me, to confess me! That is my only regret. But, my mother, listen to my sins; and, when you will see the Father, you shall tell him all that I have done, and my confession will be made through your lips." Thereupon, that young soul repeated all that was in her very innocent heart; and her mother afterward, with eyes bathed in tears, related it to the Father. "I consoled my poor child," she added, "by saying: 'Fear not, my daughter; he who has made all is good; believe firmly in him, and he will have pity on you. Go, my child, and see him; you go before, I follow after you; I shall meet you in Heaven, in the home of the believers.'" Although these persons are very far from our Churches, they are very near to their God, who amply supplies the [139] deficiencies of his ministers, when such remoteness is in the order of his providence.

When the Father found that fear detained a portion of his flock in their own country, he resolved to go and seek them. He embarked with some Savages in a bark Canoe, to enter into great forests by almost inaccessible routes, on a wonderfully rapid river. When about half-way, he met a band who told him that the others had decamped some time before, and that he could not overtake them. He therefore remained with this band, lodging in their cabins. After manifesting great joy at having so fortunately met him, they begged him in the
prieres, mais il leur repartit qu’ils fissent à leur ordinaire, & qu’il feroit bien aise de les entendre, s’estans tous mis à genoux l’vn d’eux prononça les prières fort distinctement, & tous les autres le fuiuoient poîement, & avec vne deuotion non attendue de ces pauures barbares, les prieres acheuées ils reciterent en commun [140] trois dixaines de leur chappellet, chantans vn cantique spirituel à la fin de chaque dixaine, ils en firent autant le matin du iour fuiuant, & voila, dirent ils, comme nous auons passé tout l’hyuer, finon que les Dimanches & les iours de festes nous prolongeons de beaucoup nos prieres.

Le Pere grandement confolé s’en retourne avec eux à Tadouffac pour leur administrer les Sacremens de la Confession & de l’Eucharistie, & pour les instruire quelque temps, & puis les réuoyer en leur pays; Dâs la cômunicatio qu’ils eurent avec le Pere, ils loüèrent grandement le zele & la charité d’vne femme Chrétienne, comme la maladie les pourfuiuoit par tout, cette bonne femme alloit de cabane en cabane, exhortant tout le monde à tenir ferme en la foy, & à ietter toutes leurs eșperances en Dieu, mes feurs, difoit elle, aux femmes malades, ne vous affli- gez pas de vous voir dans cette languere, ce mal n’est rien en comparaifon des feux de l’Enfer que vous souffriez si vous n’estiez pas Chrétiens, fou- uenez-vous de ce que nostre Pere nous a si fouuent [141] dit à Tadouffac, que les fouffrances esfoient bonnes, & qu’elles feroinrent hautement recompensées au Ciel, & qu’il falloit payer le mal que nous auôs fait par nos pechez.

Si quelque enfant venoit à mourir elle fortifioit fes parens, & par fon exemple ayant perdu les fiens avec
evening to repeat the prayers for them; but he told them to say them as usual, and that he would be glad to hear them. They all knelt down, and one of them recited the prayers quite distinctly, while all the others followed him sedately and with a devotion that he had not expected from these poor barbarians. When the prayers were over, they recited together [140] three decades of the rosary, singing a spiritual song at the end of each decade. They did the same on the following morning; and "Thus," said they, "we passed the whole winter, except on Sundays and festivals, when we considerably prolonged our prayers."

The Father was greatly comforted and went back with them to Tadoussac to administer to them the Sacraments of Confession and the Eucharist, and to instruct them for some time, sending them back then to their own country. During the conversations that they had with the Father, they highly praised the zeal and charity of a Christian woman. When disease followed them everywhere, that good woman went from cabin to cabin, exhorting every one to remain firm in the faith, and to place all their hopes in God. "My sisters," she said to the sick women, "be not afflicted at seeing yourselves in so weak a state; this disease is nothing in comparison with the flames of Hell, which you would suffer if you were not Christians. Remember what our Father has so often [141] told us at Tadoussac,—that sufferings were good, and would be highly rewarded in Heaven; and that we must pay for the evil that we have wrought by our sins."

If any child died, she encouraged its parents both by her example—for she had endured the loss of her
vne grande resignation, & par fes discours, d’autant plus animez qu’ils auoient fait impression fur fon esprit. Votre enfant n’est pas mort, difoit-elle, il a changé de pays, il eft fort de la terre des mourans, pour entrer au pays des vivans: s’il n’eût pas efté baptifé vous auriez subit de deplorier fa misere, mais vous luy faites tort de vous affliger de fon bon-heur, Dieu peut-eftre preuoyoit qu’il eufit efté meschant, s’il eufit fait vn plus long fejour fur la terre, & qu’il feroit allé au pays des demons. il l’a pris & la logé en fa maifon pource qu’il vous aime & qu’il cherit votre enfant, pourquoi vous en fâchez-vous? ma conflation dans le trepas de mes enfants qui viennent d’expirer aussi bien que les vostres est renfermée dans ces paroles que me dit mô cœur, tu verras tes enfants au Ciel réiouis [142] toy, ils font en affurance. L’esprit de Dieu est éloquent dans la bouche des pauures aussi bien que dans la bouche des riches, mais changeons de propos.

Le Père eftant de retour à Tadoussac, trouua que la boiffon auoit caufe du defordre parmy fes gens, il crie, il tance, il prie, il conjure, il fait voir l’enormité d’un peché qui feroit autant enraciné dans les bois des Sauuages qu’il a iamais efté dans le fond de l’Allemagne, s’ils auoient de ces malheureufes potions ou boiffons qui renuerfent la teffe des hommes, les coupables couuerts de honte fe declarent eux-mêmes, ils s’accusent, ils fe condamnent, ils portent fentence contre eux-mêmes, ils l’executent, ils grimpent fur des rochers inacceffibles, & là eftâs exposez à la veue de tous ceux qui eftoient en bas, & des François mêfme qui auoient mouillé l’ancre deuant cette montagne, ils fe font donner de grands
own with great resignation—and by her discourses, which were all the more animated that they had produced an impression on her own mind. "Your child is not dead," she would say; "he has gone to another country; he has left the land of the dying to enter that of the living. Had he not been baptized, you would have had cause to deplore his unhappiness; but you do him an injury by being afflicted at his happiness. Perhaps God foresaw that he would be wicked, had he made a longer stay on earth, and that he would have gone to the country of the demons. He has taken him and lodged him in his own house, because he loves you and cherishes your child. Why should you be sorry for it? My consolation at the death of my children, who have just expired like yours, lies in these words that my heart says to me: 'Thou shalt see thy children in Heaven. Rejoice, [142] they are in safety.'" The spirit of God is eloquent in the mouths of the poor, as well as in the mouths of the rich. But let us change the subject.

When the Father returned to Tadoussac, he found that liquor had caused disorder among his people. He inveighed, he rebuked, he prayed, and entreated; and he showed the enormity of a sin that would become as deeply rooted among the forests of the Savages as it has ever been in the heart of Germany, if they had those wretched drinks or liquors that upset men's heads. The guilty were covered with shame, and themselves declared their sin; they accused and condemned themselves; and they pronounced their own sentence, which they carried out. They climbed up inaccessible rocks and there, exposed to the view of all who stood below and of the French
coups d'escourgées sur les épaules qui plus qui moins selon la grieveté de leur crime, qui consistoit en un exces de vin ou d'eau de vie dont les vns s'estoient plus les [143] autres moins estourdis la teste : C'est en ce point qu'ils mettent l'yurongnerie, car ceux-là mêmes qui ne perdent pas la raifon passent pour yurongnes chez eux, si la boisson leur fait mal à la teste.

Il eût esté bien souhaitable que deux Apoštats eussent preuenu par un semblable châftiment le careau de foudre que Dieu a lancé sur leurs testtes.

Les Neophites de Tadoussac ont eu vne consolation particulière cette année voyans plusieurs Sauuages dans leur Eglise chanter les louanges de Dieu en diverses langues. Le Pere Martin Lionne qui entend fort bien la langue de Mis Kou, où il a demeuré quelques années, s'eftant trouué en cette mission avec le Pere Dequen, a instruit ceux qui ont fait quelque fejour en ce port, & baptïf le enfans qu'il iugeoit estre en quelque danger de leur vie.
themselves, who had anchored in front of the mountain, they caused themselves to be given heavy blows with scourges upon their shoulders—more or less severely, according to the grievousness of their sin. This consisted in the excessive use of wine or brandy, with which they had upset their heads,—some more, some less. It is thus that they look upon drunkenness; for even those who do not lose their reason pass for drunkards among them, if the liquor make their heads ache.

It would have been very desirable that two Apostates should by a similar punishment have forestalled the thunderbolt that God hurled at their heads.

The Neophytes of Tadoussac had the special consolation this year of hearing many Savages singing God's praises in their Church in various tongues. Father Martin Lionne—who is well versed in the language of Miskou, where he has lived for several years—was in this mission with Father Dequen; he taught those who remained some time at that port, and baptized the children whom he considered in danger of death.
[144] CHAPITRE X.

DIUERSES CHOSES QUI N'ONT PEU ESTRE RAPPORTÉES SOUS LES CHAPITRES PRECEDENS.

V N Sauuage ayant tué vn Loutre, le mit encor tout chaud à l'entour du col d'vn François, & aussitôt le François tomba en syncope, comme s'il eut esté mort, le Sauuage prenant ce Loutre par les pieds de derriere, en donne quelques coups fur le ventre du François, qui reuint à foy quasi en vn moment: ie laisse aux Medecins à iuger de la caufe, mais il est certain que ce que ie viens de dire a esté fait.

Ce Chapitre fera compofé de bigareures. Il y a defia afsez long-temps que deux Sauuages voulans paffer la grande Riuier fur la fin de l'hyuer, & n'afiait point de batteau de bois ny d'écorce, ils en firent vn de glace en ayant trouué vne afsez grande fur les bords, ils la font flotter, & s'estans mis deflus, ils estendent vne grâde couverture, dont ils faifirent les deux extremitez, d'en [145] bas auec leurs pieds, eluant le reste en l'air auec leurs épées, afin de receuoir vn vent favorable qui les fit paffer ce grand fleuue à la voile, fur vn pont ou fur vn batteau de glace. Ce jeu est vn jeu de hazard, si quelqu'vn y gaigne, d'autres y perdent.

Voicy vne simplicité bien agréable à nostre Seigneur, deux Sauuages fe trouuans en danger, dont l'vn estoit Chrestien & l'autre Catechumene, celuy-cy
[144] CHAPTER X.

VARIOUS MATTERS THAT COULD NOT BE RELATED IN THE FOREGOING CHAPTERS.

A SAVAGE who had killed an Otter put it, while still warm, round the neck of a Frenchman, who at once fell in a swoon as if he were dead. The Savage then took the Otter by the hind legs and gave some blows with it on the stomach of the Frenchman, who recovered consciousness almost in a moment. I leave Physicians to decide the cause of this, but it is certain that what I have just said really occurred.

This Chapter will be made up of odds and ends. Some time ago, two Savages wished to cross the great River, toward the end of winter. As they had no boat either of wood or of bark, they made one from an ice-floe. Having found on the bank a piece large enough for their purpose, they pushed it into the water, and embarked on it; then they stretched a large blanket, the lower extremity of which they held down with their feet, while they held up the other with their javelins, so as to receive a favorable wind that wafted them over the great river under sail, on a bridge or boat made of ice. This is a game of hazard at which, if some win, others lose.

Here is an instance of a simplicity very agreeable to our Lord. Two Savages found themselves in danger; one was a Christian, and the other a Catechumen. The latter, who feared more for his soul
craignant plus pour son âme que pour son corps, dit à son camarade, que feray-ie si je meurs, moy qui ne fuis pas Chrestien? ne pourrois-tu pas bien me baptifer? si tu ne le fais, ie fuis perdu pour vn iamais? ie ne fçay pas bien, repart fon camarade, comme il faut faire, car i'estois bien malade quand on me baptifa, ie me fouuiens neatmoins qu'on fit le signe de la Croix fur ma tefte, & qu'on me dit que mes pechés estoient effacez, & que ie n'iroy point au feu, si ie ne me faliffais derechef, hé bien, dit le Catechumene, fais-moy la mefme chose, car ie t'affeure que ie croy tout ce qu'on nous a enseigne, i'en fuis content, répond le Chrestien, & [146] là-dessus il fait mettre fon profelite à genoux, puis s'adressant à Dieu il luy dit, toy qui as tout fait, empêche cet homme d'aller en Enfer, cela ne feroit pas bien qu'il y allast, efface tous fes pechez, & le destourne du mauvais chemin: il fit en fuitte le signe de la Croix fur luy, & voila vn Baptefme à la Sauuage. Dieu peut donner à ces bonnes gens vn acte d'vn vray amour, en confideration de leur foy & de leur simplicité, ce qui n'em-pefche pas qu'on ne leur confere par après le veritable Sacrement. On dira qu'il feroit bien à propos, que quelques-vns d'entre eux, fuffent bien instruits fur la forme du Baptefme: cela est ainsi, en effet, & nous n'y manquons pas: mais on n'ose pas confier ces grands Mysteres à toutes fortes de perfonnes, plufieurs s'en feruiroient fans discretion.

Voicy vne reponse prudente pour vn Sauuage, ceux de Tadoufflac s'eftans liés avec ceux de Kebec, vindrent falüer Môfieur nofître Gouerneur, pour découvir qu'elles estoient fes penfées, touchant les prifonniers Hiroquois, qui s'eftoient venus ietter
than for his body, said to his comrade: "What shall I do if I die,—I, who am not a Christian? Canst thou not baptize me? If thou do not, I am lost forever." "I do not know exactly what should be done," replied his comrade; "for I was very ill when I was baptized. I recollect, however, that they made the sign of the Cross on my head, and told me that my sins were washed away, and that I should not go into the fire unless I soiled myself again." "Well," said the Catechumen, "do the same to me; for I assure thee that I believe all that we have been taught." "I am glad of it," replied the Christian; and thereupon he made his proselyte kneel down, and, addressing himself to God, he said: "Thou who hast made all, keep this man from going to Hell; it would not be right that he should go there. Wash away all his sins, and keep him away from the wrong path." Afterward, he made the sign of the Cross on him, and there was a Baptism in the Savage fashion. God may inspire in those poor people an act of true love in consideration of their faith and simplicity; this will not prevent us from afterward administering the real Sacrament to them. It may be said that it would be very advisable that some of them should be taught the formula of Baptism. That is true, and, in fact, we do not fail to do so; but we do not venture to confide those great Mysteries to all kinds of persons, many of whom might make use of them without discretion.

Here is a prudent answer for a Savage. Those of Tadoussac united with those of Kebec, and came to salute Monsieur our Governor, to ascertain what were his opinions respecting the Hiroquois prisoners who had cast themselves into our hands. [147] They
entre nos mains, [147] ils appréhendoient que nous ne fissions la paix indépendamment d’eux: ils alle- guoient mille raisons, pour montrer la perfidie de ces peuples, & pour nous engager à continuer la guerre. Monsieur le Gouverneur leur fit dire, qu’il s’estonnoit, comme ils vouloient entrer dans la connoissance de ses pensées, eux qui sembloient cacher leurs desseins, on voit, adiousta il, arriver tous les iours nombre de Sauuages étrangers, qui de vous autres les a mandés fans m’en rien communiquer? qui les doit commander? vn Capitaine répondit fort addretement, ceux que vous voyez font des enfans fans peres, & fans parens, fans chefs, & fans conduite, leurs Capitaines qui leur feruoient de Peres estans morts l’an passé, ces pauures orphelins fe font venus retirer vers leurs Alliez. Allons (ce font-ils dit les vns aux autres) allons voir nos Amis, on nous apprend qu’ils ont la guerre, allons goufter de la chair de leurs ennemis: au reste ils font fous vostre cõduite; ils auanceront ou reculeront felon vos ordres. Cette repartie fort prompte, fut prise pour vne defaite pleine d’esprit: car on [148] fçauoit bien que ces étrangers auoient esté mandez.

Voicy vn autre petit trait facecieux, vn François desirieux d’apprendre quelque chose de la langue Algonquine, preffoit fort vn Sauuage de l’instruire: celuy-cy le faifoit avec beaucoup d’affection, mais comme ils ne s’entendoient pas bien l’vn l’autre, & que le François rompoit la teste au Sauuage, luy disant souuent Ka kiniift8t8fr8, ie ne t’entends pas, le Sauuage fe voulant deliurer de cette importunité, luy dit d’vne voix forte, tu n’as garde de m’entendre tu as des oreilles Françoifes, & i’ay vne lague
feared that we might make peace independently of them; they alleged a thousand arguments to prove the treachery of that nation, and to induce us to continue the war. Monsieur the Governor caused them to be told that he was surprised that they should seek to know his opinions,—they who seemed to conceal their own designs. "We see," he added, "a great number of stranger Savages arriving daily. Who among you has sent for them, without letting me know anything of it? Who is to command them?" A Captain very adroitly replied: "Those whom you see are children without fathers, without relatives, without chiefs, and without leaders. Their Captains, who served them as Fathers last year, are dead; and the poor orphans have come to live with their Allies. 'Come' (they said to one another), 'let us go and see our Friends; we are told that they are at war; let us go and taste the flesh of their enemies.' Moreover, they are under your leadership; they will advance or fall back, according to your orders.'" This very prompt reply was considered a clever evasion; for it was [148] well known that those strangers had been sent for.

Here is another facetious anecdote. A Frenchman, who wished to learn something of the Algonquin language, strongly urged a Savage to teach it to him. The latter did so with much eagerness; but, as they did not understand each other very well, and as the Frenchman wearied the Savage by frequently repeating, *Ka kinisttousirou*—"I do not understand," the Savage, who wished to free himself from such annoyance, said to him in a loud voice: "Thou canst not understand me; thou hast French ears and I have a Savage tongue,—how canst
Sauuage, le moyen que tu m’entende? coupe tes oreilles, & prends celles de quelque Sauuage, & alors tu m’entendras fort bien.

Je ne veux pas oublier vne gentille defaitte, acco-
pagnée d’une rodemontade, faite par vn poltron, dans le combat entre les Hurons & les Hiroquois, vn Huron defia âgé, épouuanté à la veue des feux, & au bruit des armes, s’enfuit si auant dans les bois, qu’il fut vn long-temps fans paroïstre: les victorieux ne l’ayans point trouué entre les [149] morts, & le voyant de retour, luy donnerent en riant quelque foubriquet, luy voulant écluder leur gaußerie, leur dit, mes neuex, vous n’auez pas subjet de vous rire, & de vous gaußer de moy, si bien de vostre lafcheté: si vous auiez autant de courage à pourfuiure l’ennemy, comme en a eu vostre oncle, vous auriez plus de prifonniers que vous n’auez pas. J’ay couru si loin, & si fort, qu’enfin ceux que ie pourfuiuois m’ayans laffé, ie me fuis perdu, & fouruoyé dans les bois, c’est pourquoi i’ay tant tardé apres les autres. Les Sauuages fe payerent de cette raison, non pas qu’ils ne viffent bien, que c’estoit vne faffe monnoye: mais ils ne fçaurent quasi que c’est, de courir de honte, & de confusion le vifage d’un pauvre homme, iamais ils ne se pourfuiuent l’efpée dans les reins, pour fe confondre de parole, & pour fe mettre à non plus.

Je placeray en ce lieu vne action, qui doit estre mife entre les amitiez memorables de l’antiquité. Vn ieune Hiroquois âgé de 19. à vingt ans, s’estant fauue dans la défaite de ces gens dont nous [150] auons parlé cy-deuant, mais en forte qu’il estoit entiere-
ment hors de tout danger, voyant que fon frere aîné,
thou understand me? Cut off thine ears, and take those of some Savage; and then thou wilt understand me very well."

I must not forget the clever evasion, accompanied by bluster, of one who showed himself a coward in the battle between the Hurons and the Hiroquois. A Huron, already advanced in years, who was frightened by the sight of the fires and the noise of the weapons, fled so far into the woods that it was a long time before he reappeared. When his victorious comrades, who had not found him among the dead, saw him return, they laughingly gave him a nickname. He tried to elude their banter, and said to them: "My nephews, you have no occasion to laugh and to jeer at me, as much as at your own cowardice. Had you displayed as much courage as your uncle showed in pursuing the enemy, you would have had more prisoners than you have. I ran so far and so fast that at last, when those whom I pursued had tired me out, I lost myself and strayed in the woods; that is why I delayed so long after the others." The Savages were satisfied with this explanation,—not because they did not perceive the falsehood, but because they know not what it is to cover the face of a poor man with shame and confusion. They never push one another to extremities, so as to be reduced to silence and to be nonplused.

I shall here relate an instance that deserves to be classed among the memorable friendships of antiquity. A young Hiroquois, 19 or twenty years of age, had escaped from the defeat of those people whom we mentioned above. But, when he was quite out of danger, he observed that his elder brother, whom he had given his word never to abandon,
auquel il auoit donné parole qu'il ne l'abandonneroit jamais, ne paroiffoit point, il s'en retourne froide-
ment fur fes pas, & fe doutant bien que fon frere eftoit pris, il le vient chercher entre les mains de fes ennemis: Il aborde les trois Riuieres, il paffe deuant plusieurs François qui ne luy difent aucun mot, ne le distinguan pas des Hurons: il môte fur vn petit tertre, fur lequel le fort eft bafty, & fe va froidement afleoir au pied d'vne croix, plantée à la porte du fort. Vn Huron l'ayant apperceu ne fit pas comme les François, il le reconnuit, & s'en faìt auffi-toft, le dépouillant & le garrottant, & le faìtant monter avec fon frere fur vn échaffaut ou estoient tous les captifs. Ce pauure garçon interrogé pourquoi il fe venoit ietter dâs les feux, dans les marmittes, & dans les estomachs des Hurons fes ennemis, répondit qu'il vouloit courir la même fortune que fon frere, & qu'il auoit plus d'amour pour luy, que de crainte des tour-
mens, qu'il n'auroit peu souffrir en [151] fon païs, le reproche de l'auoir laſchement abandonné. Cette amitié n'eft pas commune.

Il faut remarquer, icy en paffant la pieté des Hurons Chreftiens. Quand ils aborderêt les trois Riuieres, & qu'ils vinrent à paffer deuant cette croix posée à l'entrée du fort, ils commandèrent à leurs prisons de flechir avec eux le genoûil deuant cêt arbre sacré, voulât qu'ils recônuiffent par cêt abaîffe-
mêt, la grandeur de celuy qui les a racheptez fur ce bois, & qu'ils luy fiffent amande honorable, pour auoir abbatu celle qui estoit plantée proche de Riche-
lieu.

Ce que les Poètes ont feint du rapt de Ganimedes, eft fondé fur la hardieffe des Aigles, il n'y a pas
did not make his appearance; he coolly retraced his steps, and, suspecting that his brother was captured, he came to seek him in the hands of his enemies. He landed at three Rivers and passed before several Frenchmen, who said not a word to him because they did not distinguish him from a Huron. He ascended a small mound, on which the fort is built, and coolly went and sat down at the foot of a cross erected at the gate of the fort. A Huron perceived him, and, unlike the French, recognized him; he seized him at once, despoiled and bound him, and made him ascend with his brother a scaffold on which all the captives were placed. When the poor lad was asked why he came to throw himself into the fires, the kettles, and the stomachs of the Hurons, his enemies, he replied that he wished to share his brother's fortunes, and that he had more love for him than fear of the tortures; and that he could not have endured, in his own country, the reproaches that would have been cast at him for abandoning him like a coward. Such friendship is not common.

The piety of the Christian Hurons must here be alluded to, in passing. When they landed at three Rivers and passed before the cross erected at the gate of the fort, they ordered their prisoners to bend the knee with them before that sacred rood; wishing to compel them to acknowledge, by that act of humiliation, the greatness of him who redeemed them on that wood, and to make amends for having broken down the cross that was set up near Richelieu.

What the Poets have invented respecting the rape of Ganymede is founded on the boldness of Eagles. Not long ago, one of those great birds swooped down on a little boy nine years old. It placed one of its
long-temps, que l’un de ces grands oiseaux, vint fon-
dre sur un jeune garçon âgé de neuf ans, il posa une de ses pates sur son espaule, & de l’autre il le prit avec ses ferres par l’oreille opposée, ce pauvre enfant fe mit à crier, & fon petit frère âgé de trois ans, tenant un bâton en main, tâchoit de frapper l’Aigle: mais il ne branfla point. Cela peut estre l’empefcha de porter son bec sur les yeux & sur le visage [152] de cet enfant, & donna loisir à son père de venir au secours; cet oiseau entendant un bruit de voix humaines, parut un petit estonné, mais il ne quitta pas sa prise: il fut que le père, qui était accouru, lui cassa la cuisse, & comme de bonne fortune il tenoit en main une faucille, à mesme temps que cet Aigle se sentant blessé se voulut élever, à mesme temps on lui coupa la tête. Les Sauvages disent qu’assez souvent des Aigles se font jetés sur des hommes, qu’ils enleuent quelquefois des Castors, & des Eturgeons plus peins que des moutons: cela ne me semble pas beaucoup probable; quelques-uns disent que ce sont des Griffons, & qu’on en a veu en ces contrées, ie m’en rapporte. 

Je ne fais si i’ay autrefois remarqué, qu’un Fran-
çois ayant tiré un coup d’arquebuse sur une grue, & luy ayant cassé une aile, cet oiseau courut droit à luy avec ses grandes jambe, portant son bec comme une demi lance, vers sa face, mais avec une telle impetuo-
sité, qu’il couint au chasseur de quitter le champ de bataille à son ennemy, qu’il vainquit [153] enfin par finesse: car s’étant caché dans le bois, & rechargé son arquebuse, il l’empefcha non seulement de voler, mais encore de courir.

Dieu a donné de la colère à tous les animaux pour
feet on his shoulder, and seized him by the opposite ear with the talons of the other. The poor child began to cry out, while his little brother three years old, who had a stick in his hand, tried to strike at the Eagle, but it did not let go. This perhaps prevented it from tearing the child’s eyes and face with its beak [152] and gave the father time to come to his assistance. When the bird heard the noise of human voices, it appeared somewhat surprised, but did not lose its prey. The father, who ran up, had to break its thigh; and as, by good fortune, he had a sickle in his hand, when the Eagle felt itself wounded and tried to fly away, he cut off its head at the same time. The Savages say that Eagles very often swoop down on men; that they sometimes carry off Beavers, and Sturgeon heavier than sheep. This does not seem to me to be very probable. Some say that they are Griffins and that some have been seen in these countries. I merely relate what I have heard.

I do not remember whether I have already mentioned that a Frenchman fired an arquebus at a crane, and broke its wing, whereupon the bird ran straight at him on its long legs, thrusting its beak like a half-pike at his face, but with such impetuosity that the hunter had to leave the battle-field to his enemy. He finally overcame it [153] by stratagem; for, after concealing himself in the woods, and reloading his arquebus, he put an end not only to its flying, but also to its running.

God has given anger to all animals that they may repel what is hostile to them. Even tortoises revenge themselves on their enemies. There are several kinds here: some have a thick and strong shell,
repouffer ce qui leur est contraire: il n’est pas iufques aux tortuês qui ne tirent vengeance de leurs ennemis: il y en a icy de pluyeurs fortes, les vnes ont vne groffe & forte efcaille, les autres l’ont plus mince & plus delicate: celles-cy, qui n’ont pas tant d’armes deffenfives, font plus hardies. Vn François en ayant pris vne affez grande, qu’il penfoit auoir affommée, l’attacha avec vne corde par la queuê la iettant derriere fon dos, cet animal qui a la vie affez dure, reuenant de l’endormiffemêt que les coups qu’on auoit defchargez fur fa tefte, luy auoit caufé, empoigne avec fa petite gueule fon ennemy par le dos, mais si viuement, qu’il luy fit crier les hauts cris; il lâche la corde pour faire tomber la tortue, point de nouvelle, elle demeure pendue par fa gueulle ferrant de plus en plus, sans jamais demordre: enfin il luy fallut couper la tefte pour apaifer fa colere.

[154] Terminons ce Chapitre par vne action, d’autant plus remarquable qu’elle est toute nouvelle en ces contrées, les vaiffeaux apportent tant de boiffons, & fi brulantes, pour vendre à la dérobée aux Sauuages, que le desordre eftoit entierement lamentable. Monfieur d’Ailleboust noftri nouveau Gouuerneur, y voulant aporuer remede, fit venir les Capitaines des Sauuages, & leur demanda leurs penfées fur ce fubiet, c’est vn acte de prudence, de gouuerner les peuples, par ceux-là mesmes qui font de leur nation: ces bons Neophites répondirent, qu’il y auoit long-temps qu’ils fouhaittoient, que l’yurongnerie qui passe la mer dans nos vaiffeaux, n’abordaft point leurs cabanes: mais qu’ils ne pouuoient obtenir de leurs gens, qu’ils decla-rafent ceux qui leur vendoiêt ces boiffons à la four- dine. Il faut donc, repart Monfieur le Gouuerneur,
others a thinner and more delicate one; the latter, which are not so well provided with defensive armor, are bolder. A Frenchman caught one of considerable size, which he thought he had killed with a club; he tied a string to its tail, and threw it over his shoulder. When the animal, which is rather tenacious of life, recovered from the stupor caused by the blows discharged on its head, it seized its foe by the back with its small jaws, and bit him so hard that he yelled with pain. He dropped the cord, to allow the tortoise to fall; but it would not loosen its hold, and remained suspended by its teeth, biting harder and harder, without letting go; finally its head had to be cut off, in order to appease its anger.

[154] Let us conclude this Chapter with an incident that is all the more remarkable that it is quite new in these countries. The ships brought out so much and such strong liquor, to sell secretly to the Savages, that the disorder to which it gave rise was exceedingly deplorable. Monsieur d'Ailleboust, our new Governor, wishing to remedy the evil, sent for the Captains of the Savages, and asked them what they thought on the subject. It is a prudent act to govern these peoples by the very persons who belong to their nation. The good Neophytes replied that they had long desired that the drunkenness that crosses the sea on board our ships should not land in their cabins, but that they could not induce their people to point out those who sold them these liquors in secret. "They must, then," replied Monsieur the Governor, "submit to the laws that will be enacted against their excesses." They agreed to this, and the drum was beaten, at the close of high Mass, at the Residence of Saint Joseph. All the Savages
qu'ils subissent les lois, qu'on portera contre leurs excès: s'y étant accordé, on fit battre le tambour au sortir de la grande Messe, en la Residence de Saint Ioseph: tous les Sauvages préfentent l'oreille, les François qui [155] estoient là s'assemblent, vn Truchement tenant en main l'ordonnance la leut aux François, puis la présenta à vn Capitaine Sauvage, luy interprétant ce qu'elle vouloit dire, afin qu'il la publiât à ses gens, elle portoit vne défence de la part de Monsieur le Gouuerneur, & de la part des Capitaines des Sauvages, de vendre ou d'acheter de ces boissons, & notamment d'en prendre avec excès, fur peine des punitions portées dans l'ordonnance; & vn commandement à tous ceux qui auoirient quitté ou qui ne voudroient point embraser la Foy, de sortir de cette Residence, où Monsieur noftrre Gouuerneur & les Capitaines des Sauvages ne vouloient souffrir aucun Apostat, les Sauvages depuis le commencement du monde, iufques à la venue des François en leur païs, n'ont jamais feceu que c'etoit de deffendre fi folemnellement quelque chose à leurs gens, fous aucune peine pour petite qu'elle foit; ce font peuples libres, qui fe croyent tous auflî grands feigneurs les vns que les autres, & qui ne dépendent de leurs chefs, qu'autant qu'il leur plaift. Cependant [156] le Capitaine harangua fortement, & pour autant qu'il connoiffoit bien, que les Sauvages ne reconnoîtroient pas bien les déffences faites par vn François, il repeta plusieufs fois ces paroles: ce n'eft pas feulement le Capitaine des François qui vous parle, ce font tels & tels Capitaines, dont il prononçà les noms, c'eft moy auflî qui vous affure que fi quelqu'un tombe dans les fautes deffendue, nous
listened; the French [155] residents met with them. An Interpreter, who held the ordinance in his hand, read it to the French; he then handed it to a Savage Captain, interpreting its meaning to him, so that he might publish it among his people. It contained a prohibition on the part of Monsieur the Governor, and of the Captains of the Savages, to sell or purchase those liquors, and especially to drink of them to excess, on penalty of the punishments set forth in the ordinance; also an order to all who had abandoned or who would not profess the Faith to leave that Residence, where neither Monsieur our Governor nor the Captains of the Savages would allow any Apostate to remain. From the beginning of the world to the coming of the French, the Savages have never known what it was so solemnly to forbid anything to their people, under any penalty, however slight. They are free people, each of whom considers himself of as much consequence as the others; and they submit to their chiefs only in so far as it pleases them. Nevertheless, [156] the Captain delivered a powerful harangue; and, inasmuch as he well knew that the Savages would not recognize the prohibition enacted by a Frenchman, he repeated these words several times: "It is not only the Captain of the French who speaks to you but also such and such Captains," whose names he mentioned. "I also assure you with them that, if any one should be guilty of the prohibited offenses, we will give him up to the laws and the usages of the French." This is the most important public act of jurisdiction that has ever been performed among the Savages since I have been in this new World. It is good to bring them gradually under the control of those whom God has
l'abandonnerons aux loix, & aux façons de faire des François. Voila le plus bel acte public de jurif-
diction, qu'on ait exercé parmy les Sauuages, depuis
que ie fuis en ce nouueau Monde. Il est bon de les
reduire petit à petit sous les ordres de ceux que Dieu
a choisis pour commander; car encor que la liberté
foit la premiere de toutes les douceurs de la vie
humaine, neantmoins comme elle peut degenerer en
la liberté, ou pluftoft en la diſſolution d'Asnes
Sauuages, il la faut regler, & la fommettre aux loix
emanées de la loy eternelle.

Pour le commandement qui eftoit fait aux Apoſtats
de fortir de la Residence de fainſ Iofeph, Paul Teſ-
ouehat, [157] nommé vulgairement le Borgne de l'Ifle,
fe trouua vn petit eftonné: car comme il ne faifoit
pas profesſion du Christianifme, il voyoit bien que
cela s'adrefloit & à luy, & à quelques autres. Noel
Negabamat, l'vn de nos braues Capitaines Chreſtiens,
le voyant tout penſif, luy dit, il y a tant d'annees
que ie te preffe de te rendre à Dieu, & d'embrasſer
fortement la priere, & tu n'as iamais donné de parole
affurée, parle maintenant: car ie te declare en bonne
compagnie, que ie ne veux personne auprés de moy
qui ne croye fortement en Dieu. Ie traite comme
i'ay autrefois désiré qu'on me traïtait. Le Pere le
Jeune m'inſtruisant, m'éprouua vn affez long-temps,
ie luy en fçauois bon gré, mais enfın, comme ie pris
resolution d'embrasſer veritablement la Foy, ie luy
dy, mon Pere, ie n'ay point deux langues, mon cœur
& ma bouche parlêt vn meſme langage, ie t'asſure
que c'eft tout de bon que ie croy en celuy qui a tout
fait, ie ne fçay pas le futur: mais fi jamais ie me
demens de cette parole, chaffe-moy bien loin d'icy.
chosen to command them; for, although freedom is
the greatest pleasure of human life, nevertheless, as
it might degenerate into license, or rather into the
liberty of Wild Asses, it must be regulated and
subjected to the rules emanating from eternal law.

As for the order commanding Apostates to leave
the Residence of saint Joseph, Paul Tesouehat,
commonly called le Borgne of the Island, was
somewhat astonished; for as he did not profess Chris-
tianity, he saw very well that it applied to him and
to some others. Noel Negabamat, one of our worthy
Christian Captains, who found him quite pensive,
said to him: ‘I have urged thee for so many years
to yield to God and to embrace prayer firmly, and
thou hast never given a positive answer. Speak,
now; for I tell thee, in good fellowship, that I will
have no one near me who does not firmly believe in
God. I treat thee as I formerly desired to be myself
treated. When Father le Jeune instructed me, he
tried me for a considerable time. I was thankful to
him for this; but finally, when I took the resolution
truly to embrace the Faith, I said to him: ‘My Fa-
ther, I have not two tongues; my heart and my lips
speak the same language. I assure thee that I really
believe in him who has made all. I know not the
future; but, if ever I break my word, drive me far
away from here.’ That is what I asked the Father,
and that is what we wish to give thee. Open
thy mouth, and give free vent to what is hidden in
thy heart.’ This poor man, who has so often thun-
dered forth in the gatherings of his People, replied
that he could not speak until his warriors had
returned from the war; but he was given to under-
stand that, if he lost his speech, he would have to
Voila ce que je demanday au Pere, [158] & c'est cela même qu'on te veult donner, ouvre ta bouche, & laisse sortir nettement ce qui est caché dans ton cœur, ce pauvre homme, qui a si souvent tonné dans les assemblées de ses Gens, répondit, qu'il n'auoit point de parole que ses gens ne fussent retournez de la guerre; mais on luy fit bien entendre, que s'il perdoit la parole, qu'il deuoit trouver ses pieds; on dit le même à vn autre qui auoit deux femmes, qui en quita vne bien-toft apres. Bref, ils ont donné tous deux quelque esperance de leurs Conuersion: je prie nostre Seigneur qu'il leur ouvre les yeux. La superbe, qui est le plus grand vice de l'esprit, & la luxure, qui est le plus villain péché de la chair, font deux obstacles à la Foy, & à la vraye penitence.

FIN.
find his legs. The same was said to another who had two wives, and who gave up one shortly afterward. In a word, they have both given some hope of their Conversion. I pray our Lord to open their eyes. Pride which is the greatest vice of the mind, and lust, the vilest sin of the flesh, are two obstacles to the Faith and to true repentance.

E N D.
Relation de ce qui s'est passé dans le pays des Hurons, Pays de la Nouvelle France, ces années 1647. & 1648.
Relation of what occurred in the country of the Hurons, a Country of New France, in the years 1647 and 1648.
[3] Relation de ce qui s’est passé en la Mission des Peres de la Compagnie de IESVS aux Hurons pays de la Nouvelle France, ées années 1647. & 1648.

Envoyée av R. P. Estienne Charlet Provincial de la Compagnie de IESVS, en la Province de France. Par le P. PAVL RAGVENEAU de la mëme Compagnie, Superieur de la Mission des Hurons.

MON R. PERE,

Si nos lettres ont le bon-heur d’arriver jusqu’en France, & si ceux qui les portent [4] peuvent éviter le rencontre des Héroquois, qui font des voleurs plus cruels que tous les Pirates de la mer, j’espère que V. R. aura de la consolation en lisant cette Relation: car elle y verra comment Dieu nous va protéger au milieu des mal-heurs qui nous environnent de toutes parts, & comment cette Eglise naissante dans cette barbarie, va croissant & en nombre & en fainteté, plus que jamais nous n’eussions osé l’espérer. Si Dieu fe plaît à verser sur ces peuples les bénédictions du Ciel, à mesure que les miferes nous pourront accueillir, nous le prions de tout nostre cœur qu’il continué à nous affiger de la forte, puisque ce nous doit estre assez qu’il en tire la gloire, & le salut des ames, qui est l’unique bien qui nous amene en ces pays. Nous demandons pour cet effet l’assistance de fes SS. SS. & prieres,

Mon Reuerend Pere,

Des Hurons ce Votre tres-humble & tres-obedissant serviteur en N. S.
16. Avril 1648. PAVL RAGVENEAU.


My Reverend Father,

If our letters be fortunate enough to reach France, and if they who bear them [4] can avoid meeting the Hiroquois, who are robbers more cruel than all the Pirates of the sea, I trust that Your Reverence will find consolation in reading this Relation; for you will see by it how God continues to protect us amid the misfortunes that surround us on all sides, and how this Church, springing up in this land of barbarism, is increasing in numbers and in godliness, more than we had ever dared to hope. If it please God to shower the blessings of Heaven on these peoples in the same proportion as misfortunes assail us, we pray him with all our hearts that he will continue so to afflict us, inasmuch as it must suffice us that he derive from it his glory and the salvation of souls,—the only treasure, the hope whereof brings us to these countries. To that end we request the assistance of your Holy Sacrifices and prayers.

My Reverend Father,

From the Hurons, this 16th of April, 1648. Your very humble and very obedient servant in Our Lord,

Paul Ragueneau.

SITUATION DU PAYS DES HURONS, DE LEURS ALLIEZ, & DE LEURS ENNEMIS.

VOY que dans nos Relations precedentes nous ayons pu donner quelques lumieres touchant la situation d'vne partie de ces pays: totefois i'ay creu qu'il feroit expedient d'en proposer icy briuement vne vue plus distincte & plus generale, tant à cause que le temps nous en a donne des notions bien plus assueurées, qu'à raifon que nous deuons parler dans les suiuans Chapitres, de diuerfes choiues qui suppofoent ces connoiffances.

Le pays des Hurons eft entre le quarante-quatre & le quarante-cinquiéme degré de Latitude, & de Longitude, demie heure plus à l'Occident que Quebec.

Du costé de l'Occident d'Esté vient aboutir vn Lac, dont le tour eft quafi de quatre cens lieues, que nous nommons la Mer douce; qui a quelque flux & reflux, & qui dans fon extremité plus éloignée [6] de nous, a communication avec deux autres Lacs; encore plus grands, dont nous parlerons dans le Chapitre dixiéme. Cette Mer douce a quattéité d'îles, & vne entr'autres, qui a de tour pres de foixante lieues.

Du costé de l'ouëst-furoëst, c'est à dire quasi à l'Occident, nous auons la nation du Petun, qui n'est éloignée qu'enuiron douze lieues.

Du costé du Midy, tirant vn peu vers l'Occident, nous regardons la Nation Neutre, dont les bourgs qui

SITUATION OF THE COUNTRY OF THE HURONS; OF THEIR ALLIES, AND OF THEIR ENEMIES.

ALTHOUGH in previous Relations we have been able to throw some light on the situation of a portion of these countries, nevertheless I have thought that it would be expedient to give here, briefly, a clearer and more general idea of them,—both because time has enabled us to obtain surer information respecting them; and because, in the following Chapters, we have to speak of various things that presuppose such knowledge.

The country of the Hurons lies between the forty-fourth and forty-fifth degrees of Latitude, and the Longitude is a half-hour more to the West than Quebec.

On the Western side, in Summer, they come to a Lake whose circuit is nearly four hundred leagues, which we call the fresh-water Sea. It has a certain rise and fall of tide, and, at the extremity farthest [6] from us, communicates with two other Lakes which are still larger and of which we shall speak in the tenth Chapter. This fresh-water Sea contains a number of Islands; one, among others, is nearly sixty leagues long.

To the west-southwest,—that is to say, almost at the West,—lies the Tobacco nation, which is only about twelve leagues distant from us.

To the South, and a little toward the West, we
font fur la frontiere en deça, ne font éloignez des Hurons, qu'environ trente lieues. Elle a quarante ou cinquante lieues d'estendü.

Au delà de la Nation Neutre, tirant vn peu vers l'Orient, on va à la Nouvelle Suede, où habitent les Andaftooronons, alliez de nos Hurons, & qui parlent comme eux; éloignez de nous en ligne droite, cent cinquante lieues; nous en parlerons au Chapitre huitième.

De la même Nation Neutre tirant presque au Midy, on trouve vn grand Lac, quaï de deux cens lieues de tour, nommé Erié, qui fe forme de la def-charge [7] de la Mer douce, & qui va fe precipiter par vne cheute d'eauz d'vn effroyable hauteur, dans vn troisième Lac, nommé Ontario, que nous appel-rons le Lac Saint Louys, dont nous parlerons cy-apres.

Ce Lac, nommé Erié, eftoit autrefois habité en fes costes qui font vers le Midy, par de certains peuples que nous nommons la Nation du Chat; qui ont esté obligez de fe retirer bien auant dans les terres, pour s'éloigner de leurs ennemis, qui font plus vers l'Occi- dent. Ces gens de la Nation du Chat ont quantité de bourgades arrêtées, car ils cultuent la terre & font de même langue que nos Hurons.

Partant des Hurons, & marchant vers le Midy, ayant fait trente ou quarante lieues de chemin, on rencontre le Lac S. Louys, qui a quatre-vingts, ou nonante lieues de longueur, & en fa mediocre largeur, quinze ou vingt lieues. Sa longueur est quaï de l'Orient à l'Occident; fa largeur du Midy au Septentrion.

C'est ce Lac Saint Louys, qui par fa defcharge forme vn bras de la Riuiere Saint Laurent, façauoir
face the Neutral Nation whose villages on the nearest frontier are only about thirty leagues distant from the Hurons. Its extent is forty or fifty leagues.

Beyond the Neutral Nation, a little toward the East, we go to New Sweden where the Andastoëron-nons dwell, who are the allies of our Hurons, and who speak a similar language; they are one hundred and fifty leagues distant from us, in a straight line. We shall speak of them in the eighth Chapter.

Almost due South from the country of the same Neutral Nation, we find a great Lake nearly two hundred leagues in circumference, called Erié; it is formed by the discharge [7] of the fresh-water Sea and throws itself over a waterfall of a dreadful height ¹ into a third Lake, named Ontario, which we call Lake Saint Louys, and of which we shall speak farther on.

This Lake, called Erié, was formerly inhabited on its Southern shores by certain tribes whom we call the Nation of the Cat; they have been compelled to retire far inland to escape their enemies, who are farther to the West. These people of the Cat Nation have a number of stationary villages, for they till the soil, and speak the same language as our Hurons.²

Leaving the Huron country, and proceeding toward the South, after a journey of thirty or forty leagues we come to Lake St. Louys which is eighty or ninety leagues in length, while its average width is fifteen or twenty leagues. Its length is from the East to the West; its width from the South to the North.

The discharge of this Lake Saint Louys forms a branch of the River Saint Lawrence,—namely, that which is South of the Island of Mont-Real, and runs past Quebec.
celuy qui est au Midy de l'Isle de Mont-Real, & qui va descendre à Quebec.

[8] Au delà de ce Lac Saint Louys, vn peu dans les terres, habitent les cinq Nations Hiroquoises, ennemies de nos Hurons, qui dans leur situation, font quasi parallèles à la longueur de ce Lac.


Ce feroit par ce Lac Saint Louys, que nous irions droit à Quebec, en peu de iours, & avec moins de peine, n'y ayant que trois ou quatre faults, ou plustost courant[s] d'eau plus rapide à paifier iusqu'à [9] Mont-Real, qui n'est distant de l'emboucheure du Lac Saint Louys, qu'enuiron soixante lieuës: mais la crainte des ennemis, qui habitent le long de ce Lac, oblige nos Hurons & nous avec eux, de prendre vn grand deâtour, pour aller gagner vn autre bras de la Richiere Saint Laurent, fauoir celuy qui est au Nord de Mont-Real, que nous nommons la Richiere des Prairies. Ce qui allonge nostre voyage quafi de la moitié
[8] Beyond the Lake Saint Louys, a short distance inland, dwell the five Huron Nations, the enemies of our Hurons, the situation of whose country is almost parallel to the length of that Lake.

The nearest to the Neutral Nation are the Sonnotoueronnons, seventy leagues from the Huron country, following the South-Southeast,—that is to say, between the South and the East, but more toward the South. Below are the Ouionenronnons, almost in a straight line about twenty-five leagues from the Sonnotoueronnons. Still further down are the Onnontaeronnons, ten or twelve leagues from the Ouionenronnons; and the Onneiochronnons, seven or eight leagues from the Onnontaeronnons. The Annieronnons are distant from the Onneiochronnons twenty-five or thirty leagues; they turn slightly in an inland direction and are farthest East from the Hurons. It is they who are nearest to New Holland and also to Three Rivers.

By that Lake Saint Louys we could go straight to Quebec in a few days, and with less trouble, having only three or four falls—or, rather, more rapid currents—to pass all the way to Mont-Real, which is distant only about sixty leagues from the outlet of Lake Saint Louys. But fear of the enemies who dwell along the shores of this Lake compels our Hurons, and us with them, to make a long detour to reach another branch of the River Saint Lawrence,—namely, that which flows to the North of Mont-Real, and which we call the River des Prairies. This lengthens our journey by almost one-half, and, moreover, compels us to pass more than sixty falls, where we have to land and carry all our baggage and canoes upon our shoulders. This would be avoided by
du chemin; nous obligeant en outre à plus de foixante faults, où il faut mettre pied à terre & porter sur ses espaules tout le bagage & les canots, ce qu'on eûteroit par le droit chemin, fans compter vne grande quantité de courans rapides, où il faut traifner les canots marchant en l'eau, auco grande incommodité & danger.

Du costé du Septentrion des Hurons, il y a diuer-es Nations Algonquines, qui ne cultuent point la terre, & qui ne vivent que de chaffe & de pesche, iufqu'à la mer du Nord, laquelle nous jugeons eftre éloignée de nous en droite ligne, plus de trois cens lieuës. Mais nous n'en auons autre connoiffance, comme auflï de ces Nations-là, finon par le rapport que nous [10] en font les Hurons & quelques Algon-
quins plus proches, qui y vont en traite, pour les Peltries & Caftors, qui y font en abondance.
taking the direct route, without counting a great
number of rapid currents up which the canoes have to
be dragged, while we walk in the water, with great
inconvenience and danger.

To the North of the Hurons, there are various
Algonquin Tribes who do not till the soil, who live
solely by hunting and fishing, and who roam as far
as the Northern sea, which we consider to be distant
over three hundred leagues in a straight line. But
we have no other knowledge of it, or of those Tribes,
except through the reports [10] given to us by the
Hurons and some of the nearer Algonquins, who go
there to trade for Furs and Beavers, which are found
there in abundance.
CHAPITRE II.

DE L'ESTAT GENERAL DE LA MISSION.

I

E puis dire que iamais ce pays n'a esté plus auant dans l'affliction, que nous l'y voyons mainten-
nant, & que iamais la Foy n'y a paru aucu avec plus d'auantage. Les Hiroquois ennemis de ces peuples continuent avec eux vne guerre sanglante, qui va exterminant nos bourgades frontières, & qui fait craindre aux autres vn semblable mal-heur: & Dieu en mefme temps va peuplant d'excellens Chreftiens ces pauures Nations desolées, & fe plaift à y establir fon faift Nom au milieu de leurs ruines.

Depuis noftrre derniere Relation nous auons baptizé pres de treize cens perfonnes: mais ce qui nous confole le plus est de voir la fereuer de ces bons Neophytes, & vn esprit de Foy en eux, qui n'a rien de la barbarie, & qui nous fait benir les misericordes de Dieu, qui fe vont respandant de iour en iour si richement iufqu'aux derniers confins de ce nouvel monde.

L'Esté dernier fe passa quasi entier dans les atten-
tes & les alarmes d'vne armée ennemie des Hiroquois nos voisins, qui fut la caufe que les Hurons ne defcen-
dirent point à Quebec, eftans demeurerz pour defendre leur pays menacez; & craignans auflî d'autre part vne autre armée des Hiroquois Annieronnons, qui les attendoient au paffage, s'ils euffent descendu la Riuiere. Ainsi nous ne receufmes l'an passé aucun
CHAPTER II.

OF THE GENERAL STATE OF THE MISSION.

I MAY say that this country has never been in such deep affliction as we see it now, and that never has the Faith appeared to greater advantage. The Hiroquois, the enemies of these people, continue to wage a bloody war against them that destroys our frontier villages and causes the others to dread a similar misfortune. At the same time, God peoples these poor desolate Tribes with excellent Christians; and he is pleased to establish his holy Name in the midst of their ruins.

Since our last Relation, we have baptized nearly thirteen hundred persons; but what consoles us the most is to see the fervor of these good Neophytes, and a spirit of Faith in them that savors naught of barbarism, and causes us to bless God’s mercies which spread so abundantly, from day to day, to the outer confines of this new world.

Almost the whole of last Summer was passed in expectations and alarms of a hostile army of the Hiroquois, our neighbors; that was the reason why the Hurons did not go down to Quebec, but remained to defend their threatened country. They also feared another army of the Annieronnon Hiroquois, who lay in ambush for them on the way, had they gone down the River. Thus we received last year no assistance, and not even a letter, from Quebec or from France. Nevertheless, God has supported us;
fecours, & non pas mesme aucune lettre de Quebec, ny de France. Mais nonobstant Dieu nous a fouste-nu, ayant este luy seul nostre Pere & nostre Pour-uyoyer, nostre defenfe, nostre ioye, nostre consola- tion, nostre tout; chose aucune ne nous ayant manqué, aussi peu qu’aux Apostres, lors que Noiature Seigneur les enuoya quasi tous nuds à la conquête des Ames.

Nos Missions ont esté à l’ordinaire; & de plus nous en auons entrepris de nouvelles, non feuellement parmy les Hurons, mais aussi parmy les Algonquins: Dieu [12] donnant à nos Peres du courage au deffus de leurs forces, vn homme faisant luy seul ce qui euft donné vn employ raifonnable à plusieurs.

Mais apres tout, Melis multa, operari j vero pauci. Le veux dire que quoy que nous foyons en vn pays abandonné, où la Pauureté est nostre appennage, & où nous ne viuons que des aumônes, qui venant de quinze cens lieues, doiuent pafler & la mer, & la rage des Hiroquois auant que nous puiffions en joüir; Ce n’est pas toutefois ce secours temporel qui nous presse, ny celuy que nous demandons avec plus d’in-ßance: Ce font des Missionnaires defquels nous auons grand befoin, ce font là les threfors que nous defirons de la France. J’aduoite que pour venir icy, apres auoir trauerfé l’Ocean, il faut fentir de pres la fumée des cabanes Hiroquoifes, & peut-etre y estre brûlé à petit feu: mais quoy qui nous puiffe arriuer, ie fçay bien que le cœur de ceux que Dieu y aura appelé, y trouuera fon Paradis, & que leur charite ne pourra pas s’esfeindre ny dans les eaux, ny dans les flammes.

Nos Hurons font bien auant dans vn [13] pourpar-ler de Paix, avec l’Onnontaeronnon (c’est vne des
he alone has been our Father and our Provider, our defense, our joy, our consolation, our all. Not a single thing has failed us, any more than to the Apostles, when Our Lord sent them out, almost entirely destitute, to the conquest of Souls.

Our Missions have gone on as usual, and we have also undertaken new ones, not only among the Hurons, but also among the Algonquins. God [12] has given our Fathers courage beyond their strength, so that one man accomplished alone what would have given occupation to several.

But after all, *Messis multa, operarii vero pauci.* I mean to say that, although we are in a forsaken country,—where Poverty is our appanage, and where we live only on alms coming a distance of fifteen hundred leagues, that have to pass over the sea, and through the fury of the Hiroquois, before we can enjoy them,—nevertheless it is not that temporal assistance that we require the most, or that we ask for most urgently. Missionaries are what we greatly need; those are the treasures that we desire to obtain from France. I admit that on the way here, after crossing the Ocean, one must smell the smoke of the Hiroquois cabins quite close, and perhaps even be burned there at a slow fire; but, whatever may happen to us, I know well that the hearts of those whom God shall call here will find their Paradise, and that their charity cannot be extinguished either in the waters or in the flames.

Our Hurons have made considerable advance in [13] negotiations for Peace with the Onnontaeronnons (that is one of the five Hiroquois nations that hitherto has most harassed this country), and there is some hope that two others of the hostile Nations will enter
cinq nations Hiroquoifes, qui cy-deuant a toutjours plus vexé ce pays) & il y a quelque esperance que deux autres des Nations ennemies entreront dans le meême traité: les ambaffades font reciproques de part & d'autre. Si cette affaire reuûsît, il ne leur restera plus sur les bras que le Sonnontoueronnon, le plus proche ennemy que nous ayons, & les Hiroquois Annieronnons, plus voisins de Quebec, aufquels on feroit bonne guerre, nos armes n'eftant plus diuerties ailleurs.

De plus nos Hurons ont enuoyé vn ambaffade aux Andaftoëronnonons, peuples de la Noueulle Suede, leurs anciens alliez, pour les folliciter à leur moyennner vne Paix entiere, ou à reprendre la guerre qu'ils auoient il n'y a que fort peu d'années, avec les Hiroquois Annieronnons. On en efpere vn grand secours, & vn grand foulagement pour ce pays. Mais apres tout, nos esperances font en Dieu; car la perfidie de ces peuples ne permit pas que nous nous appuyys aucunement fur leurs paroles, & nous fait craindre vn anffî grand mal-heur au milieu de ces [14] traitez de paix, que dans le plus fort de la guerre.
into the same treaty,—embassies are being sent on both sides. If this affair be successful, they will have to contend only with the Sonnontoueronnons, the nearest enemy that we have, and the Annieronnnon Hiroquois, who are nearer to Quebec,—against whom we could war with advantage, for our arms would not be diverted elsewhere.

Moreover, our Hurons have sent an embassy to the Andastoërronnons, peoples of New Sweden, their former allies, to solicit them to enter into a full Peace with them, or to resume the war that they waged but a few years ago against the Annieronnnon Hiroquois. Considerable assistance is expected from this, as well as a great relief for this country. But, after all, our hopes rest in God; for the treachery of those peoples does not allow us to rely in any way upon their words, and makes us dread as great a misfortune during those [14] treaties of peace as in the midst of war.
CHAPITRE III.

DE NOSTRE MAISON DE SAINTE MARIE.

La maison de Sainte Marie ayêt été iusqu'à maintenant dans le cœur du pays, en a aussi été moins exposée aux incursions des ennemis. Ce n'est pas que quelques aventuriers ne soient venus de fois à autre faire quelque mauvais coup, à la vœu même de nostre habitation: mais n'osans pas en approcher qu'en petit nombre & à la defrobée, crainte qu'estans apperceus des bourgades frontieres on ne courut fur eux, nous auons veçu affez en asfeurance de ce costé là; & Dieu mercy pas vn de nous n'y a encore esté furpris dans leurs embusches.

Nous sommes quarante-deux François au milieu de toutes ces Nations infideles; dix-huit de nostre Compagnie, le reste de personnes choisies, dont la plupart ont pris deffin de viure & de mourir avec nous; nous affistans de leur traual [15] & induftrie avec vn courage, vne fidelité & vne sainteté, qui fans doute n'a rien de la terre: aussy n'est-ce que de Dieu seul qu'ils en attendent la recompense; s'estimans trop heureux de respendre & leurs fueurs, & s'il est besoin tout leur fang, pour contribuer ce qu'ils pourront à la conversion des barbares. Ainsi le puis dire avec vérité que c'est vne maison de Dieu & la porte du Ciel; & c'est le sentiment de tous ceux qui y vivent, & qui y trouuent vn Paradis en terre, ou la Paix y habite, la ioye du Saint Efprit, la charité, & le zele des ames.
CHAPTER III.

OF OUR HOUSE OF SAINTE MARIE.

The house of Sainte Marie has been, until now, in the heart of the country, and has, therefore, been less exposed to the inroads of the enemy. It is true that, from time to time, some venturesome foes have come to strike an evil blow within sight of our settlement; but they did not dare to approach, except in small numbers and in secret, lest they might be perceived from the frontier villages, and attacked. We have lived in sufficient security on that score, and, thank God, not one of us has yet been surprised in their ambushes.

We are forty-two Frenchmen in the midst of all these infidel Nations,—eighteen being of our Society, while the remainder are chosen persons, most of whom have resolved to live and to die with us; they assist us by their labor [15] and industry with a courage, a faithfulness, and a holiness that assuredly are not of earth. Consequently, they look to God alone for their reward, deeming themselves only too happy to pour forth not only their sweat, but, if need be, all their blood to contribute as much as they can toward the conversion of the barbarians. Thus I may truly say that this is a house of God, and the gate of Heaven; and that is the feeling of all who live in it, and who find there a Paradise on earth, wherein dwell Peace, the joy of the Holy Ghost, charity, and zeal for the salvation of souls.
Cette maison est un abord de tout le Pays, où les Chrétiens y trouvent un Hospital durant leurs ma-\ldots
This house is a resort for the whole Country, where the Christians find a Hospital in their sicknesses, a refuge in the height of alarms, and a hospice when they come to visit us. During the past year, we have reckoned over three thousand persons to whom we have given shelter,—sometimes, within a fortnight, six or seven hundred Christians; and, as a rule, three meals to each one. This does not include a larger number who incessantly come hither to pass the whole day, and to whom we also give charity; so that, in a strange Country, we feed those who [16] themselves should supply us with the necessaries of life.

It is true that we have not the same delicacies nor the same abundance as in France. The Indian corn, pounded in a mortar, boiled, and seasoned with some smoked fish,—which is used in lieu of salt, when reduced to powder,—serves us as food and drink. It teaches us that Nature is content with little, and, thank God, it gives us health less liable to sickness than it would be amid the rich and varied viands of Europe.

As a rule, only two or three of our Fathers reside in this house; the others are scattered among the Missions, now ten in number. Some are more stationary in the principal villages of the Country; the others are more wandering, a single Father being compelled to take charge of ten or twelve villages; and some extend still further, eighty or a hundred leagues, so that all these Nations may be illumined by the light of the Gospel at the same time.

We endeavor, however, to gather all together two or three times a year, [17] in order to commune with ourselves, to think of God alone in the repose of Prayer, and afterward to confer together respecting
deux ou trois fois l'année; [17] afin de rentrer en nous-mêmes, & vaquer à Dieu seul dans le repos de l'Oraifon; & en fuite conferer des moyens & lumieres que l'experience & le Saint Efprit va nous donnant de iour en iour, pour nous faciliter la conversion de tous ces peuples. Après quoy il faut au plustoft retourner au trauail, & quitter les douceurs de la foli-
tude, pour aller chercher Dieu dans le salut des ames.
the means and the light that experience and the Holy Ghost continue to give us daily, to make the conversion of those peoples easier for us. After that, we must return to our labors as soon as possible, and give up the delights of solitude to go and seek God in the salvation of souls.
CHAPITRE IV.

DE DIUERSES DEFAITES DE NOS HURONS PAR LEURS ENNEMIS.

LES Arendaenronnons qui estoient à nos frontières vers le coûté de l'Orient, que nous appelions la Mission de Saint Jean Baptiste, ont receu tant d'efchecs ces dernières années, qu'ils ont esté contrains de quitter leur Pays, trop exposé à l'ennemy, & fe retirer dans les autres Bourgs plus peuplez, qui font ausi de meilleure defenfe. Nous y auons perdu bon nombre de Chreftiens, le Ciel s'enrichissant toujours de nos pertes.

[18] Tout ce pays fut menacé l'Esté dernier d'une armée ennemie, qui en effet venoit fondre fur nous: mais leur dessein ayant esté rompu, pour les raisons dont nous parlerons cy-apres, la pluspart s'estans disfipez vne bande de trois cens Sonnontöieronnons allerent fe ietter fur le bourg des Aondironnons, où ils en tuerent quantité, & emmenerent tout ce qu'ils purent de captifs.

Ces Aondironnons font peuples de la Nation Neutre, les plus voisins de nos Hurons, qui n'estans point en guerre avec les Sonnontöieronnons, les auoient receus comme amis dans leur bourg, & leur prepaorent à manger dans toutes les cabanes, dans lefquelles les Sonnontöieronnons s'estoient diuifez expres, pour y faire plus aifément leur coup; qui en effet leur reüffit, ayans plusfoft ou massacre ou faifi
CHAPTER IV.

OF VARIOUS DEFEATS OF OUR HURONS BY THEIR ENEMIES.

THE Arendaenronnons,\(^3\) who were on our frontiers toward the East, that we called "the Mission of Saint John the Baptist," met with so many defeats in the past years that they were compelled to leave their Country, which was too much exposed to the enemy, and to withdraw into other and more populous Villages, which are also more easily defended. We have lost a good many Christians thereby; Heaven ever enriches itself by our losses.

[18] The whole of this country was threatened last Summer by a hostile army,—which indeed came to fall upon us, but their designs were thwarted for reasons which we will mention hereafter; and after most of them had dispersed, a band of three hundred Sonnontoueronnons attacked the village of the Aondironnons, where they killed a great many, and took away all the captives they could.

These Aondironnons are a tribe of the Neutral Nation who are nearest to our Hurons. Not being at war with the Sonnontoueronnons, they had received them in their villages as friends, and had prepared food for them in all their cabins,—among which the Sonnontoueronnons purposely divided themselves, the more easily to strike their blow. Their stratagem was successful, for they massacred
ceux qui eussent esté pour rendre du combat, qu'on n'eust pû s'apercevoir de leur mauvais defsein, ayans tous en même temps commencé ce massacre.

Ce qui pouffa le Sonnontouieronnon à cette trahison, fut le ressentiment qu'ils auoient de la mort d'un de leurs [19] hommes, qui retournant l'Hyuer precedent de la petite guerre, apres avoir fait quelque meurtre aux frontières de la Nation du Petun, auoit esté pourfuiuy vivement, & pris par les Hurons aux portes des Aondironnons, auant qu'il fuft entré dans aucune cabane, ce qui auoit fait iuger qu'il estoit de bonne prise: mais nonobstant fa mort a esté vengée de la forte.

On croyoit qu'en fuite de cette deffloyauté si indigne, toute la Nation Neutre prendroit la guerre contre les Hiroquois, & en effet de part & d'autre ils fe font tenus fur leurs gardes, & dans la deffiance: mais toutefois rien ne branfe ce femble de ce costé là, & ils continuent dans leur neutralité. D'aucuns difent que ce ne peut estre pour long-temps, & que le defsein de ceux de la Nation Neutre est de rauyoir paisiblement & à l'aimable leurs captifs, puis prendre leur avantage pour venger à leur tour cette perte qu'ils ont receué.

Les derniers mal-heurs qui nous font arriuez, ont esté fur la fin de cet Hyuer. Quelques-vns du bourg de Saint Ignace, enuiron trois cens, tant hommes que [20] femmes, estans cabanez pour la chaffe à deux iournées dans les bois, vers le pays ennemy; vne troupe de Sonnontouieronnons vint fe ietter fur vne des cabanes, vne peu trop escartée des autres, lors qu'elle estoit moins de defenfe, la plupart estans dissipez çà & là, selon que leur chaffe auoit donné.
or seized all who might have resisted, before the latter could perceive their evil design, because they all commenced the massacre at the same moment.

What led the Sonnontoueronnons to this act of treachery was the resentment that they felt on account of the death of one of their [19] men. While returning, during the previous Winter, from a warlike incursion,—in which he had committed a murder on the frontier of the Tobacco Nation,—he was hotly pursued and caught by the Hurons at the gates of the Aondironnons, before he had time to enter any cabin. For that reason it was considered a fair capture; but, nevertheless, his death was avenged as we have stated.

It was thought that, after such base treachery, the entire Neutral Nation would go to war against the Hiroquois; and, in fact, both sides stood on their guard and distrusted each other. However there seems to be no stir in that direction, and they continue in their neutrality. Some say that it cannot be for a long time, and that the intention of the Neutral Nation is to get back their captives peacefully and amicably, and then to seize their opportunity to avenge, in their turn, their losses.

The last misfortunes happened to us about the end of the Winter. Some persons of the village of Saint Ignace to the number of about three hundred, both men and [20] women, had encamped, for the purpose of hunting, at a distance of two days' journey in the woods, in the direction of the enemy's country. A band of Sonnontoueronnons fell on one of the cabins, which was somewhat remote from the others, at a moment when it was least defended, because most of the party had scattered here and there while
Il y eut sept personnes tuées sur la place, & vingt-quatre tant hommes que femmes emmenez captifs; l'ennemey s'estant retiré promptement, crainte d'être pourfuiuy.

Cette cabane estoit quasi toute de Chrestiens, qui s'estoient reùnis ensemble, pour y faire mieux leurs prières matin & soir: & en effet ils y vuoient dans l'innocence, & respandoient par tout vne bonne odeur du Christianisme. Le feu aura sans doute esté le partage de quelques-vns: ie prie Dieu que les autres, à qui peut-être les ennemis auront donné la vie, leur donnent en echange la Foy & la pieté qui vit dedans leur cœur.

De ceux qui furent tuez sur la place, ie puis dire avec verité qu'il y auoit vne perle de nos Chrestiens. C' estoit vn ieune homme de vingt-quatre ans, nommé Ignace Saonaretfi, exemplaire à toute la [21] ieu-neffe, & irrecprochable en ses moeurs, qui estoit d'vn excellent esprit, mais d'vn foy & pieté auffi ferme que i'en aye veu dans ce pays. Il y auoit quelques mois qu'il se dispofoit à la mort, disant qu'il en auoit de fortes penfées; & pour cela il venoit d'ordinaire fur iour, dire fon Chapelet en l'Eglife, outre la Meffe du matin, & les Prieres du foir, qu'il faifoit extraor-dinairement longues. Il estoit heureux à la chasse; ayant tué vn cerf, auffi-toft [il mettoit] les deux gen[o]ux en terre, pour en remercier Dieu.

Eftant dans le combat avec l'ennemey, & voyant bien qu'ils n'estoient pas de forces égales, & qu'il pourroit estre emmené captif, il dit à vn iien cousin qu'il voyoit s'enfuir; Mon cousin, va porter les nou-uelles à ma mere que ie feray bruslé; mais dis luy qu'elle ne deplore point ma mort; ie n'auray pour
following their game. Seven persons were killed on the spot; and twenty-four, both men and women, were carried off as captives. The enemy promptly retired, fearing pursuit.

The inmates of that cabin were nearly all Christians, who had encamped together the better to say their prayers, night and morning; and, in truth, they lived there in innocence, and spread everywhere a fragrant odor of Christianity. Fire has doubtless been the lot of some of them. I pray God that the others, whose lives the enemies have perhaps spared, may give them in exchange the Faith and the piety that live in their hearts.

Of those who were killed on the spot, I can truly say that one was a pearl among our Christians. He was a young man twenty-four years old, named Ignace Saonaretsi,—a pattern to all the [21] young men, and of irreproachable morals; he had an excellent mind, but his faith and piety were as steadfast as any I have seen in this country. He had been preparing himself for death for some months, saying that he thought earnestly upon that subject. For that reason, he came usually at dawn, to say his Rosary in the Church, besides being present at morning Mass, and at the evening Prayers; those that he said were unusually long. He was fortunate in the chase; when he had killed a stag, he would at once bend both knees to the ground, to thank God for it.

While fighting the enemy, he saw that the forces were unequal and that he might be taken captive; so he said to his cousin, whom he saw escaping: "My cousin, go and inform my mother that I shall be burned but tell her not to mourn for my death; then I shall have nothing in my mind but Paradise."
lors autre chose dans l'esprit que le Paradis. Il auoit proche de soy son frere aîné Catechumene, lequel on nous a dit qu'il baptiza: & tous deux furent les premiers qui demeurèrent sur la place. Leur mere & toute fa famille a embrassé la Foy depuis cette mort, & nous voyons à l'œil que ce ieune Chrestien les a laisés heritiers de fa pieté.

Ce ieune homme estoit si innocent, qu'estant qu'estion de le marier, & ses parens luy parlans d'un party qui leur sembloit auantageux; ie n'ose, leur dit-il, enuiifager aucune fille, & ainsi ie ne la connois pas: i'ay crainte d'offenser Dieu & de me voir engagé dans le mal, par vne œillade, qui porteroit mon coeur, plus loin que n'auroit esté mon deffein & le vostre.

Vn iour, deux de nos Peres estoient en voyage avec luy, dans des neiges hautes de quatre pieds, par vn froid & vn vent excessif; Vn des Peres n'en pouuant plus, le pria de le descharger, & voyant qu'il trembloit de froid, estant fort mal vestu, luy presenta dequoy fe couuirir: Ce ieune Chrestien luy respondit que volontiers il prendroit non feulemnt fa charge, mais aussî celle de l'autre Pere; & en effet il fe charga de ces deux fardeaux tres-peesans, ne voulant pas fe couuirir dauantage, disant qu'il eufl esté trop à fon aise estant si bien vestu, qu'il auoit defia offert à Nostre Seigneur tout ce froid qu'il alloit endurant, & les fatigues de ce chemin fascheux, [23] pour fe disposer à la Communion du lendemain, & qu'il se confoloit dans la pensée qu'vn iour dedans le Ciel il beniroit Dieu d'auoir paty si peu de chose pour fon amour.

Quelque temps avant fa mort, ayant esté choisi pour
Near him was his elder brother, a Catechumen, whom we are told he baptized; and they were the first two to fall. Their mother and all her family have embraced the Faith since their deaths; and we see clearly that that young [22] Christian has left them heirs to his piety.

That young man was so innocent that, when his marriage was in question, and his parents mentioned to him a match that seemed to them to be a good one, he answered them: "I dare not look any girl in the face, and therefore I do not know her. I am afraid to offend God, and become involved in sin, by a glance that might perhaps carry my heart further than either you or I intended."

One day, two of our Fathers were traveling with him through snow that was four feet deep, while the cold was excessive and the wind high. One of the Fathers, who was exhausted, asked him to relieve him of his load; and, seeing that he was shivering with cold, and very thinly clad, he gave him something wherewith to cover himself. The young Christian told him that he would willingly take not only his load, but that of the other Father also,—and, indeed, he loaded himself with those two very heavy burdens. But he would not put on any other covering, saying that he would be too comfortable if he were so well clad; that he had already offered to Our Lord all that cold, which he would continue to endure, as well as all the fatigues of that difficult journey, [23] in order to prepare himself for Communion on the morrow; and that he found comfort in the thought that, some day, in Heaven he would praise God that he had suffered such a trifle for love of him.
porter la Croix, en vn enterrement public; La cere-
monie eftant acheuée vn de nos Peres luy demanda s’il n’auoit pas esté honteux de fe voir fuiuy & regar-
dé de tant d’infideles? Nenny, diſt-il, ie penfois que ce que ie faifois eftoit glorieux deuant Dieu, & que les vices & les débauches de tant de perſonnes qui eftoient around de moy, eftoit ce que Dieu haŭffoit, & ce dont on deuoit auoir honte.

Cette perte fut fuiuie d’un plus grande fort peu de iours apres. Plus de trois cens du meſme bourg de Saint Ignace, eftans retournez au meſme lieu, tât pour enterrer leurs morts, que pour enleuer quantité de chair de vaches fauvages qu’ils auoient tué; fur leur retour, s’eſtans diuifez, çà & là & fans ordre, ils furent surpris par vne centaine d’Hiroquois Annieronnons, à quatre ou cinq lieuës du bourg: & enuiroın quarante de nos [24] gens y demeurerent ou furent pris captifs; Ce qui depuis a obligé ceux de ce bourg de Saint Ignace à s’approcher de nous, & fe mettre plus à l’abry qu’ils n’eſtoient des incursions de l’ennemy.
Some time before his death he was chosen to carry the Cross at a public funeral. When the ceremony was over, one of our Fathers asked him whether he had not felt ashamed at being followed and looked at by so many pagans. "Not at all," he said, "I thought that what I did was glorious before God, and that the vice and debauchery of so many persons who surrounded me were what God hated, and what one should be ashamed of."

This loss was followed by a still greater one, a very few days afterward. Over three hundred persons of that village of Saint Ignace returned to this same spot for the purpose of burying their dead, and of removing a quantity of the flesh of the wild cattle that they had killed. On their way home, they scattered here and there, without order, and were surprised by about a hundred Annieronnnon Hiroquois, at a distance of four or five leagues from the village; about forty of our [24] people were killed or taken captive. This has since compelled those who dwelt at Saint Ignace to come nearer to us, and to shelter themselves better against the incursions of the enemy.
CHAPITRE V.

DE LA PROUVIDENCE DE DIEU SUR QUELQUES CHRETIENS PRIS OU TUEZ PAR LES ENNEMIS.

S

VR la fin de l'Esté vne troupe de quelques auan-turiers Hiroquois, conduite par vn Huron, de long-temps captif parmy eux, surprirrent dans vne Ifle efcartée, vne cabane de Chreftiens qui eftoient à la pefche: ils en tuerent quatre ou cinq sur la place, & emmenerent fept captifs. Quelqu'vn fauué de la meflée courut en porter les nouuelles au bourg voifin. Le Missionaire qui y estoit accouru en hafté vers le lieu du maflacre, fe doutant qu'il y auroit quelque ame à gagner pour le Ciel. Ayant fait deux lieues de chemin, & ne pouuant pafler plus outre, arriué qu'il eftoit sur les riuages [25] du grand Lac; il entend vne voix d'infideles, qui l'appellent pour s'embrasser. Hafte toy, dirent-ils au Pere, peut-eftre que tu en trouueras quelqu'vn en vie qui n'eft pas encore baptizé. En effet les Prouidences de Dieu font adorables pour fes eflus: Ceux qui auoient receu le faint Baptême, & qui s'eftoient venus con-feffer auant que de partir, fe trouuerent roides morts sur la place: vne feule fille de dix-huit ans, bonne Catechumene, reftoit encore en vie dans vn corps transpercé de coups, nageante dans fon fang, & la peau de la teste arrachée de fon crane, qui eft la def-pouille ordinaire que les ennemis emportent. Le Pere n'eut de temps que ce qui eftoit neceffaire pour la baptizer; comme fi cette ame dans vn corps
CHAPTER V.

OF GOD'S PROVIDENCE TOWARD SOME CHRISTIANS CAPTURED OR KILLED BY THE ENEMIES.

TOWARD the end of Summer, a band of Hiroquois adventurers, led by a Huron who had long been a captive among them, surprised, on a lonely Island, a cabin occupied by some Christians who were engaged in fishing. They killed four or five on the spot, and took seven captives. One who escaped from the mêlée ran to bear the news to a neighboring village. The Missionary who was there hastened to the scene of the massacre expecting that there would be some soul to be won to Heaven. After a journey of two leagues, he found that he could go no further, for he had reached the shores [25] of the great Lake. He heard the voices of some infidels, who called out to him to embark. "Hasten," they said to the Father; "perhaps thou wilt find some one still alive, who has not yet been baptized." In truth, God's Providence over his elect is adorable. They who had received holy Baptism, and who had confessed before their departure, lay dead on the spot. Only a girl eighteen years of age, a good Catechumen, was still alive, but in a body pierced by weapon-thrusts; she lay weltering in her blood, and her scalp had been torn from her head, for this is the spoil that the enemies usually carry away. The Father had barely time to baptize her,—as if that soul in a half-dead body had
demy-mort, n'eut attendu que cette grace du Baptême pour s'envoler au Ciel.

La Providence de Dieu ne fut pas moins aimable fur ceux qu'on emmenoit captifs : car l'ennemy fut poursuivu si vivement, qu'on luy coupa chemin, lors qu'il auroit desia gagné huit ou dix lieues hors le pays. On recouura tous les captifs, sans que pas vn euft receu encore [26] aucun coup, ny que meme on leur euft arraché les ongles, ce qui toutefois est la premiere des carefles qu'on fait aux prisonniers de guerre. Le chef des ennemis fut pris, & vn autre avec luy, le reste se mit en fuite, n'ayans pas le loisir de defcharger vn feu coup de hache, pour affommer les captifs qu'ils menoient. Vne bonne Chrestienne, nömée Marthe Andionra, qu'on emmenoit captiue avec fon mary, & deux de ses enfans, attribué cette deliurâce au fecours de la Vierge, qu'elle inuoquoit durant tout le chemin, disant fon chapelet, qu'vn ennemy luy arracha, luy defendant de faire ses prieres. Mais il ne fçauoit pas que le cœur parloit bien plus haut que la langue; il fut le premier pris, & elle fut la premiere deliurée.

Vn Chrestien estant tombé entre les mains des ennemis, fut traité si cruellement que la plufpart luy portoient compassion : fon recours estoit tout à Dieu, auquel il s'efcrioit dans le plus fort de ses tourmens; Mon Dieu foyez beny de m'auoir appelé à la Foy; que mon corps foit brifié de coups, ces cruautéz n'iront pas plus loin que ma vie; vous me ferez misericorde, & ie croy fermement que mon [27] ame fera bien-toft avec vous dans le Ciel. Puis s'addressant à vn infidele, qui estoit dans les tourmens avec luy: Mon camarade, luy difoit-il, ie te porte plus de
waited only for that grace of Baptism to soar away to Heaven.

God's Providence was no less lovable as regards those who were taken away captive; for the enemy were so hotly pursued that they were cut off after they had already gone eight or ten leagues out of the country. All the captives were recovered, without a single one of them having received [26] a blow, or even having had his nails torn out, which is always the first of the caresses bestowed on prisoners of war. The chief of the enemies was captured, and another with him; the remainder fled, without having time to deal a single blow with a hatchet to kill the prisoners whom they were taking away. A good Christian woman, named Marthe Andionra who was being carried away as a captive, with her husband and two of her children, attributed this deliverance to the assistance of the Virgin,—to whom she prayed all the way, saying her rosary, which one of the enemy snatched from her, forbidding her to say her prayers. But he knew not that the heart speaks much more loudly than the tongue; he was the first to be captured, and she the first to be delivered.

A Christian who fell into the hands of the enemies was so cruelly treated that most of them had compassion on him. His recourse was wholly to God, to whom he exclaimed, at the height of his tortures: "My God, praise be to you for having called me to the Faith! Let my body be shattered by blows; those cruelties will not extend beyond my life; you will have pity on me, and I firmly believe that my soul will soon be with you in Heaven." Then, addressing an infidel who was being tortured with him, he said to him: "My comrade, I have more
compassion qu’à moy-mesme, car apres ces misères je crains pour toy vn mal-heur éternel, d’vn feu moins pitoyable que ne font ceux qui nous tourmentent: fi tu veux que ie te baptize, & fi de tout ton cœur tu prie Dieu qu’il ait pitié de toy après la mort, il te fera miséricorde. Les ennemis entendans ces diff-
cours luy couperent la main, le separerent d’avec fon compagnon, & redoublèrent ses tourmens: mais ils ne purent tirer de luy autre parole, finon d’vn courage vraiyment Chrestien; Vos tourmens cefferont, disoif-it, & finiront auc ma vie; apres cela ie ne fuis plus votre captif; l’adore vn Dieu qui vn iour me rendra cette main coupée, & ce corps tout brisé de vos cruautéz.

Vne ieune fille Chrestienne de quatorze à quinze ans, auoit été emmenée captiue à Sonnontouan: y estant arriuee, elle entendit qu’on parloit de la faire mourir: la peur luy donna du courage, & Dieu conduisit fon innocence pour la tirer de ce peril. Elle trouue moyen de s’eschapper, [28] se iette dans des broffailles à quatre ou cinq cens pas du bourg; tout le monde est [en] campagne & nuit & iour pour la chercher; on approche du lieu où elle est, & fouuent elle fut sur le point de se defcouuir elle-mesme, se croyant apperceuë, lors que Dieu qui vouloit la fau-
uer conduifoit autre part les pas de ceux qui venoient droit à elle, luy donnant afsez de cœur pour demeu-
er ainsi cachée trois iours entiers sans boire ny man-
ger. La troisieme nuit elle fort en tremblant du lieu de fon azyle, & prend fa route vers la Nation Neutre, ne fçachant bonnement où elle alloit. Apres trois iour-
nées de chemin, ayant passé vne riiuere à guay, elle fait rencontre de quatre hommes qui luy demandent
compassion on thee than on myself, for after these misfortunes I fear an eternal misfortune for thee, and a fire less pitiful than those that torment us. If thou wish me to baptize thee, and if with all thy heart thou pray God to have pity on thee after thy death, he will have mercy on thee.' When the enemies heard that discourse, they cut off his hand; they separated him from his companion, and redoubled his tortures; but they could not draw any other word from him except what manifested truly Christian courage: "Your torments will cease," he said, "and will end with my life; after that, I shall no longer be your captive. I adore a God who will one day restore my hand that you have cut off, and this body that is all shattered by your cruelties.'

A young Christian girl, aged fourteen or fifteen years, had been taken a captive to Sonnontouan; when she reached that place, she heard them speak of putting her to death. Fear inspired her with courage, and God guided her innocence to extricate her from that peril. She found means to escape, [28] and fled into the brushwood, four or five hundred paces from the village. All the people took the field to search for her, night and day. They passed quite close to the spot where she lay hidden, and she was frequently on the point of showing herself, thinking that she was discovered, when God, whose will it was to save her, led elsewhere the steps of those who were going straight toward her, and gave her sufficient courage to remain hidden there for three whole days, without eating or drinking. On the third night, she came forth tremblingly from her refuge, and started in the direction of the Neutral Nation, without knowing exactly whither she was going. After
où elle va; Elle leur raconte sa fortune, & leur dit qu’elle s’eschappe de la mort: Deux de ces hommes estoient ennemis, qui parlent de la remener dans sa captivité, c’est à dire à vne mort certaine: Les deux autres estoient gens de la Nation Neutre, qui ayans pitié de cette petite innocente, prirent sa cause en main, disans qu’eustant passée au deçà de cette rivière, elle estoit fur leurs terres, dans vn pays de paix, & non plus [29] dans le pouvoir des ennemis. Dieu faisait avec combien de confiance elle se recommandoit à luy. Enfin les deux hommes de la Nation Neutre l’emportèrent au dessus des deux ennemis. Il y aulit plus de fixe jours qu’elle n’auoit mangé, & toutefois elle ne fentoit ny faim, ny laffitude. Ils luy donnerent dequoy rompre son ieuyné, affez pour atteindre les bourgs de la Nation Neutre, où eulant en lieu d’assurance elle continua son chemin, & arriua icy le jour de Pasques. Son pere bon Chreftien, nommé Antoine Otiatonnet, & ses autres parens la receurent des mains de Dieu, comme vn enfant refuécité.

Nous ne defirons pas ny les souffrances, ny les malheurs à nos Chreftiens; mais toutefois ie ne puis m’empecher de benir Dieu dans ceux qui leur arriuent; l’expérience m’ayant fait reconnoisstre que iamais leur Foy n’est plus vive, ny leur cœur iamais plus à Dieu, qu’au temps qu’ennuiageant les choses d’vn œil trop humain, nous auons plus de crainte & plus de compassion pour eux. Je n’en ay veu aucun de ceux qui font tombez entre les mains de l’ennemy, & se font fauuez [30] par apres, qui ne m’ayent auoité que dans le plus fort de leur mal ils n’y euffent esprouué vn courage plus Chreftien, vne consolation
journeying for three days, and fording a river, she
met four men, who asked her whither she was going.
She told them of her misfortune, and said that she
had escaped from death. Two of those men were
foes, who talked of taking her back into captivity,—
that is, to certain death. The two others, who
belonged to the Neutral Nation, pitied the poor inno-
cent child, and took her cause in hand,—saying that,
as she had crossed to that side of the river, she was
in their country, in a land of peace, and no longer
[29] in the power of the enemy. God knows with
what confidence she commended herself to him.
Finally, the two men of the Neutral Nation gained
the point over the two enemies. For more than six
days she had eaten nothing, and yet she felt neither
hungry nor weary. They gave her something where-
with to break her fast, to enable her to reach the
villages of the Neutral Nation, where she was safe;
she continued her journey, and arrived here on Easter
Sunday. Her father, a good Christian named An-
toine Otiatonnetty, and her other relatives received
her from the hands of God, as a child risen from the
death.

We desire neither sufferings nor misfortunes for
our Christians; but still I cannot refrain from prais-
ing God for those that happen to them, because
experience has shown me that their Faith is never
livelier, nor do their hearts belong more fully to God,
than when, considering matters with too human
vision, we have most fear and compassion for them.
All those whom I have seen who have fallen into the
hands of the enemy, and have afterward escaped, [30]
have admitted that, at the height of their misfor-
tunes, they felt more Christian courage and sweeter
plus douce, & un recours à Dieu plus entier, qu’ils n’auoient ressenti toute leur vie passée, & que même ils n’en ressentoient après leur délivrance. Ainsi nous ne fçaouons que défler à nos Chrestiens & à nous-mêmes, & quelques grandes pertes que puiſſe recevoir cette Eglife, nous en benirons Dieu; voyans à l’œil qu’il en tire la gloire plus avantageusement que nous n’euffions ofé l’esperer par aucune autre voye.

Au milieu de l’Éſté, dans le plus fort de la terreur d’une armée ennemie, qu’on diſoit n’eftre qu’à demie lieué du bourg de S. Iſeph, les femmes ne fon-geoient qu’à la fuite, les hommes à foutenir l’affaut, l’effroy & l’espouuante eſtoit par tout. Au milieu de toutes ces alarmes, les Chreſtiens, les Catechumenes, & même plusieurs infideles accoururent à l’Eglife; les uns pour recevoir l’abſolution, les autres pour presſer leur Bapteſme; tous craignans plus l’Enfer qu’ils ne craignoient la mort. Le Pere ne fçauoit pas aufquels entendre, car voulant fatisfaire aux uns, [31] les autres le preffoient & luy cri-oient mifericorde. C’eftoit vn combat de la Foy, qui vivant dans leur cœur, leur donnoit vn legitime droit à ce qu’ils defiroient: aſſi le Pere fe ſevid heureuſement contraint de leur accorder leurs demandes. Plusieurs eſtoient armez de pied en cap, & receurent aſſi le Bapteſme. Apres tout il fe trouua que c’eftoit vne fausſe alarme, mais la Foy & les faintes promeffes de ces personnes baptizées à la haſte, fe trouuèrent toutefois veritables. Le Saint Esprit eſt vn bon maſſtre, & quand il appelle quelqu’vn à foy, il fupplée abondamment tout ce qui peut manquer à nos instructions.
consolation, and had more complete recourse to God, than at any time in the whole of their past lives, or even after their deliverance. Thus we know not what to wish for our Christians and for ourselves; and, however great may be the losses that this Church may suffer, we shall praise God therefor, because we clearly see that he derives his glory from these to greater advantage than we could have hoped for by any other means.

In the middle of the Summer,—at the height of the terror inspired by a hostile army, that was reported to be but half a league from the village of St. Joseph,—the women thought only of flight and the men of resisting the attack; fear and dread reigned everywhere. Amid all those alarms, the Christians, the Catechumens, and even many infidels, hastened to the Church,—some to receive absolution, others to hasten their Baptism; all feared Hell more than death. The Father knew not whom to hear, for while he wished to satisfy some, the others pressed him, and cried to him for pity. It was a combat of the Faith, which lived in their hearts, and gave them a legitimate right to what they desired. Thus the Father found himself, fortunately, compelled to grant their requests. Many were armed from head to foot, and received Baptism in that state. After all, it turned out to be a false alarm; but the Faith and the holy promises of those persons who were baptized in haste were, nevertheless, earnest. The Holy Ghost is an excellent teacher; and, when he calls any one to the faith, he abundantly supplies whatever may be deficient in our instructions.

I cannot omit here a sentiment of truly Christian
Ie ne puis pas obmettre icy vn fentiment de pieté vraiyment Chrestienne, d’vn mere pour fon enfant vnique. Cette femme s’estoit refugiée dans le departement de noftré habitation de Ste Marie, qui est destiné aux fauuiages Chrestiens: elle fe vid obligée de retourner à Saint Iofeph au plus fort des alarmes; elle emmena avec foy fon fils, aagé feulement de quatre ans. Vn de nos Peres luy demanda pourquoi elle n’auoit pas laiflé ce petit innocent en noftré mai- fon, en vn lieu [32] d’affeurance. Helas! repondit elle, j’aime mieux le voir tuer dedans mon fein, & mourir avec moy, que de le laiffer furuiure apres ma mort: Mes parens qui font infréules corromproient bien-toft fon innocence, & perdroient fon ame en luy faifant perdre la Foy, & ie ferois la mere d’vn damné. Ie prefere le falut de fon ame à la vie de fon corps; ie demande pour nous deux le Ciel, & non pas vne longue vie.
piety displayed by a mother for her only child. This woman had taken refuge in that department of our settlement of Ste. Marie, that is set apart for the Christian savages. She was compelled to return to Saint Joseph at the very height of the alarm, and she took with her her son, who was only four years old. One of our Fathers asked her why she had not left that little innocent in our house, in a place [32] of safety. "Alas!" she replied, "I would rather see him killed on my breast, and die with me, than let him survive my death. My relatives, who are infidels, would soon corrupt his innocence and ruin his soul by making him lose the Faith; and I would be the mother of a damned one. I prefer the salvation of his soul to the life of his body. I pray for Heaven for both of us, and not for a long life."
CHAPITRE VI.

DES BAPTÊMES DE QUELQUES HIROQUOIS PRIS EN GUERRE PAR LES HURONS.

Le bon-heur de la guerre n'est pas toujours d'un coûté; si nos Hurons ont fait des pertes, ils ont aussi eu leurs victoires ou le Ciel à plus gagné qu'eux: car la plupart des Hiroquois qu'ils ont pris à diverses fois, ayant été brûlé à l'ordinaire, ont trouvé le chemin du Ciel au milieu des flammes, & leur salut à l'heure de la mort. Mais il faut avouer que jamais nous ne faisons aucun de ces [33] Bap- têmes, qu'aucuc des combats & des résistances nombreuses, non pas tant de la part de ceux du Baptême desquels il s'agit, que du coûté des Hurons infidèles qui ont de la peine à permettre qu'on procure un bon-heur éternel à ceux qu'ils n'enviagent que d'un œil ennemy. Si la ferueur de nos Chrétiens ne nous aidoit en ces rencontres, nous ne ferions pas assez forts pour en venir à bout: mais leur zèle & leur charité fe trouve plus puissante à procurer ce bien à leurs ennemis, que la haine des infidèles à souhaitter leur mal.

Un excellent Chrétiien, dont l'âge est rempli de mérites, & qui estant d'un rare esprit a vne Foy tout à fait eminente, voyant l'opposition opiniâtre des infidèles à ne vouloir permettre qu'on baptizaît quelques captifs. Et quoy mes frères, leur dit-il, si vous ne croyez pas que noftrre Foy foit veritable, pourquoi
CHAPTER VI.

OF THE BAPTISMS OF SOME HIROQUOIS TAKEN IN WAR
BY THE HURONS.

The fortune of war is not always all on the same side. If our Hurons have suffered losses, they have also had their victories, in which Heaven has gained more than they; for most of the Hiroquois whom they have captured at various times, and who have been burned as usual, have found the way to Heaven in the midst of the flames, and their salvation at the hour of death. But it must be admitted that we never obtain any of those [33] Baptisms without unparalleled contests and resistance,—not so much on the part of those whose Baptism is sought, as from the infidel Hurons, who hardly permit us to procure eternal happiness for those whom they look upon solely with the eye of an enemy. Were we not assisted on such occasions by the fervor of our Christians, we would not be strong enough to attain our end; but their zeal and their charity are more powerful in procuring that blessing for their enemies than is the hatred of the infidels in wishing them evil.

An excellent Christian, whose years are full of merit, and who possesses a rare mind and very remarkable Faith, observed the stubborn opposition of the infidels to permitting us even to baptize some captives. "What! my brothers," he said to them, "if you do not believe that our Faith is the true
vous opposez-vous à l'instruction de ces captifs? Et si c'est un mensonge ce que nous prêchons du Paradis & de l'Enfer, pourquoi nous refusez-vous ce contentement de raconter ces fables, & de tromper vos ennemis? Que si vous penchez [34] qu'en effet la parole de Dieu que nous portons soit véritable, embrassez donc la Foy vous-mêmes, & redoutez pour vous ces feux d'Enfer que vous souhaitez à ces pauvres misérables. Là-dessus il se met à prêcher à toute l'assemblée, qui lui prêchante audièce; il parle du Paradis, de l'Enfer, de la Resurrection, & parcourt les principaux mystères de notre Foy. Enfin voyez tout son monde gagné; mes frères, leur dit-il, je voy bien que la Foy est dans le fond de votre cœur, que vous différez seulement à en faire la profession: mais fâchez-vous si vous irritez Dieu, vous opposant au salut de ces âmes, & que l'Enfer fera votre partage, si vous voulez que vos haines soient immortelles: brûlez leurs corps à la bonne heure, qui est votre captif; mais leurs âmes font invisibles, & non pas de votre domaine; vous auriez tort de leur souhaiter aucun mal. Après cela il s'adresse aux captifs, leur demande s'ils conçoivent ces vérités, & s'ils désirent le Baptême. Leur cœur y est tout disposé, tout le monde est dans le silence, & ces Baptemes se font d'un consentement si public, qu'on eût jugé que l'assemblée eût tout Chrétienne.

[35] En une autre occasion les infidèles ayans prouvé les captifs, & leur ayans donné des impressions de nous & de la Foy, qui ne leur en laissaient que de l'horreur; un Capitaine Chrétien en eut adu, & nous pria de ne pas paroître en l'assemblée qu'il ne nous eût appelé. Il prend avec foy quatre
one, why do you oppose the instruction of those prisoners? And, if what we preach about Paradise and Hell be a lie, why do you refuse us the satisfaction of relating those fables, and of deceiving your enemies? And if you think [34] that God's word, which we carry, be really true, then embrace the Faith yourselves, and dread not for yourselves those Hell-fires that you desire for those poor wretches." Thereupon, he began to preach to the entire assembly, who listened to him. He spoke of Paradise, of Hell, and of the Resurrection, and outlined the principal mysteries of our Faith. Finally, seeing that all his hearers were won, he said to them: "My brothers, I see very well that the Faith is in the depth of your hearts,—that you merely put off professing it; but know that you irritate God by opposing the salvation of these souls, and that Hell will be your lot if you allow your hatred to be immortal. Burn their bodies, if you will, for they are your captives; but their souls are invisible, and are not under your control. You would be wrong to wish them any harm." After that, he addressed himself to the prisoners and asked them whether they understood those truths, and whether they desired Baptism. Their hearts were fully prepared; all remained silent, and Baptism was administered with such general acquiescence that one would have thought that the assembly was entirely Christian.

[35] On another occasion, the infidels had prejudiced the captives and had conveyed impressions to them respecting us and the Faith which inspired them only with horror. A Christian Captain heard of this, and begged us not to make our appearance at the assembly until he summoned us. He took
ou cinq des Chrétiens plus servus; ils s'approchent
des prisonniers. Mes frères, leur dirent-ils, nous ne
portons ny torches ny flambeaux pour vous venir
brûler: si vous ne mouriez que de nos mains, vos
vies feroient en aseurance; nostre cœur n'a point de
cruautéz ny pour vous, ny pour qui que ce soit au
monde. Tous les autres qui vous enuironnent font
armez de feux & de flammes & leurs mains font encore
toutes couvertes de votre sang: iugez maintenant
si leur cœur a de l'amour pour vous, & si les aerton-
fions qu'il vous ont donné de la Foy, procedent d‘vn
desir qu'ils aient de votre bien, ou plutôt de la rage
qui les anime contre vous. L'esprit de ces captifs
évant appriuoiïe, ils se mettent à les instruire tout
à loisir, & les voyans bien disposez, vn Chrestien nous
vint appeller pour leur conferer le Baptefme.

[36] La femme d‘vn de ces bons Chrétiens donna
aduis à fon mary que les infideles estoient animez
contre luy, de ce qu'il se mesloit si auant dedans ces
Baptefmes, & luy confeilla de s'en deporter vne autre-
fois. Et quoy ma femme, luy dit-il, tu veux feruir
de truchement au diable; est-ce vn confeil d‘amy?
Et faut-il que les médifances nous empechent de
gagner le Ciel, & d’y mener mesme nos ennemis. Si
on parle de me tuer pour quelque autre sujet, ie
pourray bien craindre la mort; mais s'il est question
& de souffrir les calomnies, & de mourir pour l‘auan-
cement de la Foy, ma vie ne m‘est plus rien, & ie
veux bien qu‘on fçauche que jamais ie ne trembleray
de ce costé là.

Mais ce qui a plus estonné les infideles, est d‘auoir
veu en ces rencontres des femmes plus fortes qu‘eux.
Nous ne pouuions vn iour nous faire affez entendre
with him four or five of the most fervent Christians; they approached the prisoners, and said to them: “My brothers, we carry neither torches nor flambeaux to burn you. Were you to die only by our hands, your lives would be safe; our hearts feel no cruelty toward you, or toward any one else in the world. All the others who surround you are armed with fire and flame, and their hands are still covered with your blood; judge now whether their hearts have any love for you, and whether the aversion with which they have inspired you against the Faith proceeds from any desire for your welfare, or from the fury that animates them against you.” When the minds of the captives had been soothed, the Christians began to instruct them at leisure; and, when they found them well prepared, a Christian called us to administer Baptism to them.

[36] The wife of one of those good Christians warned her husband that the infidels were angry with him because he took so prominent a part in those Baptisms, and advised him to keep away another time. “What! my wife,” he said, “thou wishest to serve as interpreter to the devil? Is that the advice of a friend? And must slander prevent us from winning Heaven and from taking our enemies there? If they talked of killing me for any other reason, I might well fear death; but if it be a question both of enduring calumny, and of dying for the advancement of the Faith, my life is of no further value to me, and I wish it to be known that I shall never tremble on that account.”

But what most astonished the infidels on such occasions was to find that the women were stronger than they. One day we thought that we had not made
à vn captif Sonnontoueronnon (car quoy que le fond de leur langue foit le mefme qu’icy aux Hurons, toutefois les dialectes font fi differens, qu’on iugeroit que ce foient des langues diuerfes.) Il nous vint en pensée d’auoir recours à vne bonne Chreftienne, venuë il y a neuf ou dix [37] ans d’vn bourg de la Nation Neutre voifin des ennemis. Cette femme s’approche du captif, & comme elle poffede parfaitement bien nos mystères, il ne fut pas befoin de luy mettre en bouche ce qu’elle diroit, elle fe met à l’inftruire elle-
mefme. Mon frere, luy dit-elle, ie porte companion à ton corps; mais toutefois fa mifere ne fera pas longue, quelques tourmens que luy preparent les Hurons: Tu fçais que nos ames font immortelles, & que ces flammes que tu voy, ne pourront pas confom-
mer la tienne; elle furuiura à ces cruautez que tu crains: Mais il faut que tu fçaches qu’il y a vn mal-
heur éternel, qui nous attend apres la mort, fi nous n’auons reconu en ce monde, & adoré le Createur du ciel & de la terre. C’eft à quoy ie te viens inuiter.

Les infideles ne fçauoient que dire à cette Chre-
ftienne, car les hommes Hurons auoient honte d’entrer en difpute auec vne femme. Elle continuë fon inftruction paisiblement, & ce pauure captif fut fi touché de cette charité, qu’il demanda à estre baptizé, & le lendemain fon ame fut, comme nous croyons, dans le Ciel.

[38] Le finy ce Chapitre par la mort d’vne captiue Hiroquoife. C’eftoit vne ieune femme d’enuiron vingt-cinq ans, à qui les Hurons auoient donné la vie: toutefois l’ennuy de fa captiuité & le defir de fa
ourselves sufficiently understood by a Sonnontoue-
ronnon captive (for although the foundation of the
language is the same as that of the Hurons, never-
theless the dialects are so different that they might
be considered different languages). It occurred to us
to have recourse to a good Christian woman, who
came, nine or ten [37] years ago, from a village of
the Neutral Nation that lies near the enemy’s coun-
try. This woman approached the captive, and, as
she has a thorough knowledge of our mysteries, it
was not necessary to place in her mouth the words
that she was to say; she began to instruct him
herself. "My brother," she said to him, "I have
compassion on thy body; however, its sufferings will
not last long, whatever tortures the Hurons may
prepare for it. Thou knowest that our souls are
immortal, and that those flames that thou seest can-
ot consume thine; it will survive the cruelties that
thou fearest. But thou must know that there is an
everlasting misery that awaits us after death, if in
this world we have not acknowledged and adored
the Creator of heaven and of earth. That is what I
urge thee to do."

The infidels knew not what to say to that Chris-
tian, for the Huron men would be ashamed to enter
into a dispute with a woman. She continued her
instruction in peace; and the poor captive was so
moved by her charity that he asked to be baptized,
and on the following day his soul was, as we believe,
in Heaven.

[38] I shall conclude this Chapter with the death
of a Hiroquois captive. She was a young woman
about twenty-five years of age, whose life the Hurons
had spared; nevertheless, the weariness of her
patrie, l’auoient pouffé à s’enfuir feule, à travers les bois: mais l’ayant pourfuiui à la pifte, on la recou-
ura après quelques journées, heureusement pour fon
salut. Elle tomba bien-toft malade: vn de nos Peres
va pour l’instruire, il la trouve toute disponée au
Baptefme, & qui fçauoit tous nos myfteres. Il y a
long-temps que ie croy, luy dit-elle, & ce que i’ay
veu des Chreftiens dés le commencement de ma cap-
tiuité est entré dans le fond de mon cœur; i’ay iugé
leur Foy veritable, & les Commandemens de Dieu fi
iuftes, que i’ay creu que vrayement il eftoit luy feul
le maiftre de nos vies. I’auois demandé le Baptefme
à Ouracha (c’eft le nom Huron d’vn autre de nos
Peres) mais il m’a refufée, croyant peut-eftre que ma
Foy ne fuft que fur mes levres, & non pas dans mon
cœur. I’ay nonobftant vefcu du depuis en Chrefti-
enne, & i’efperois touj ours que Dieu qui void dans
le fond de nos ames, auroit pitié de moy. Je te prie
[39] donne moy le Baptefme, car c’eft fans doute
pour cela que Dieu n’a pas voulu que i’allaffe mourir
en mon pays tout infidele. Le Pere m’efcriuit que
jamais il n’auoit baptizé aucun Sauuage avec plus de
fatisfadtion. Elle vefcut encore vn mois, mais en vn
lieu où nos visites ne peuent pas eftre frequentes.
A l’heure de la mort, elle enuoye querir en l’abfence
du Pere vn bon Chreftien, qui nous fert de Dogique
dans ce bourg là, & le prie de l’affifter à bien mourir
comme font les Chreftiens: mais ce bon Dogique
trouua que le Saint Efprit y faifoit plus que luy; car
les fentimens de pieté eftoiët fi tendres dans le cœur
de cette captive mourante, fa Foy fi viue, & fes efpe-
rances fi douces pour le Ciel, qu’il nous a dit n’auoir
captivity, and the desire to be in her own country, had induced her to flee alone through the woods. But she was tracked, and after some days' search she was recaptured, fortunately for her salvation. Soon afterward, she fell ill, and one of our Fathers went to instruct her; he found that she was well disposed toward Baptism, and that she knew all our mysteries.

"I have long believed," she said to him; "and what I saw of the Christians at the very beginning of my captivity penetrated deep into my heart. I considered their Faith excellent, and the Commandments of God so just that I believed that, in truth, he alone was the master of our lives. I had asked Ouracha" (that is the Huron name of another of our Fathers) "for Baptism; but he refused me, thinking perhaps that my Faith was only on my lips, and not in my heart. Notwithstanding this, I have lived ever since as a Christian; and I always hoped that God, who sees into the depths of our souls, would have pity on me. I beg thee [39] to grant me Baptism; for doubtless that is the reason why God would not allow me to go and die in my own country, where all are infidels." The Father wrote me that he had never baptized any Savage with greater satisfaction. She lived a month longer, but at a place where we could not visit her frequently. At the hour of death she sent, in the absence of the Father, for a good Christian who serves as our Dogique in that village, and begged him to assist her to die like the Christians. But the good Dogique found that the Holy Ghost accomplished in her more than he could; for so loving were the sentiments of piety in the heart of that dying captive, so lively was her Faith, and so sweet her hopes of Heaven, that he told us that he
iamais rien veu de plus Chretien. Elle rendit l'ame avec ces dernieres paroles, Iefus ayez pitié de moy, oüy ie feray aujord’huy avec vous dans le Ciel. Elle auoit nom Magdelaine Arihoüaon.

A ce propos ie ne puis obmettre vn coup de la Prouidence de Dieu sur vne ame qui fans doute eftoit née pour le Paradis. Vne ieune femme infidele légèrement [40] malade, efcoutoit attentuement les instructions qui fe donnoient à quelques Neophytes de la mefme cabane, & monftrroit y prendre plaisir: mais comme elle auoit esté affiez dans les débauches & n'eftoit mariée, celuy de nos Peres qui auoit foin de cette Mission la negligeoit, quoy qu'elle demandaft fouuent à prier Dieu & à estre receue au nombre des Catechumenes. Cependant le mal s'augmenta, & la mit à l'extremité, le Pere ayant desifié vn ou deux mois d'aller en cette cabane. Il y entra vn iour par accident, fans penfer à cette pauure fille, qui ne fon-geoit qu'à luy, & nuit & iour. De loin qu'elle l'euft apperceu, elle luy fit signe de la main qu'il appro-chaft, ne pouuant plus fe faire entendre pour fa foibleffe. Mon frere, luy dit-elle, enfin tu ne differeras pas de m'instruire; tu as fans doute creu que mon cœur n'eftoit pas destaché des affections qu'il a eu autrefois pour le peché, & tu m'as negligée à caufe de cela: Non, c'estoit tout de bon que ie voulois viure en Chretienne, & maintenant i'y veux mourir: Hafte toy, ie te prie, & baptize moy dés aujord'huy, car ie fuis morte, & ie priois Dieu qu'il [41] t'ame-naft icy, aye pitié de moy. En effet le Pere la trouua fi bien disposée des instructions que iamais il n'auoit eu dessein de luy donner en intruifant les autres, &
had never witnessed anything more Christian. Her soul soared away with these last words: "Jesus, have pity on me! Yes, I shall be with you this day in Heaven!" Her name was Magdelaine Arihouaon.

While on this subject, I cannot omit an effect of God's Providence on a soul that was doubtless born for Paradise. A young infidel woman who was slightly ill, listened attentively to the instructions that were being given to some Neophytes in the same cabin, and showed that she took pleasure in them. But as she had been somewhat dissolute, and was not married, he among our Fathers who had charge of that Mission neglected her, though she often asked to pray to God, and to be admitted among the Catechumens. However, the illness increased, and brought her to the point of death. The Father, who had not visited the cabin for a month or two, entered it one day without thinking of the poor girl, who thought only of him, both night and day. When she perceived him at some distance, she made him a sign with her hand to draw near, for her weakness prevented her from making herself heard. "My brother," she said to him, "at last thou wilt not delay instructing me; thou hast no doubt thought that my heart was not weaned from the affection for sin that it formerly had, and on that account thou hast neglected me. No, I really wished to live a Christian, and now I wish to die one. Hasten, I beg thee, to baptize me at once, to-day; for I am dead, and I prayed God to bring thee here. Have pity on me!" In fact, the Father found her so well prepared by the instruction that he had never intended to give her, while instructing the others, and saw that her heart was so moved by
vid fon cœur fi fortement preuenu des graces de Dieu, & fi auant dans les désirs du Paradis, qu'il la baptiza fans delay. De ce moment elle n'eut plus ny d'oreilles, ny de langue que pour Dieu, auquel fans doute elle rendit fon ame, ayant expiré peu après.
God's grace, and so full of desire for Paradise, that he baptized her without delay. From that moment she had neither ears nor tongue except for God, to whom, doubtless, she gave up her soul, for she expired shortly afterward.
CHAPITRE VII.

DES POURPARLERS DE PAIX ENTRE LES HURONS & ONNONTAERONNONS.

LES Onnontaeronnons, la plus belliqueufe des cinq nations ennemies de nos Hurons, font bien auvant dans vn traité de paix ausc eux. Voicy comme le tout est arriué.

Au commencement de l’an 1647. vne bande d’Onnontaeronnons ayant paru sur nos frontières, fut pourfuiuie d’vne troupe de guerriers Hurons, auquelle la victoire demeura, le chef des ennemis ayant este tue sur la place, quelques autres faïsis captifs, & le reste ayant pris la fuite.

Ces prifonniers de guerre furent brûlez à l’ordinaire, à la referue du plus considerable de tous, qui eut la vie, nommé Annenraes; Ie diray feulement en passant, qu’vn de ceux qui estoient destinez pour le feu, ayant horreur des cruautéz qui l’attendoient, fe jetta la teste la premiere dans vne grande chaudiere d’eau toute bouillante, afin d’abreger fes tourmens avec fa vie.

Sur le commencement du Printemps, Annenraes qui auoit eu la vie, fut aduerty sous main que quelques particuliers mefcontens de ce qu’il viuoit, le vouloient tuer: il communiqua a quelque fien amy les pensées qu’il prit en fuite de cela de s’eschapper, & s’en retourner en fon pays. L’affaire fut rappor-tée à quelques Capitaines, les principaux chefs du
CHAPTER VII.

OF THE NEGOTIATIONS FOR PEACE BETWEEN THE HURONS AND THE ONNONTAERONNONS.

THE Onnontaeronnons, the most warlike of the five nations that are hostile to our Hurons, have made considerable advance in a treaty of peace with them. You shall know how it all happened.

At the beginning of the year 1647, a band of Onnontaeronnons who appeared on our frontiers were pursued by a troop of Huron warriors, who were victorious; the chief of the enemies [42] was killed on the spot, others were taken prisoners, and the remainder put to flight.

These prisoners of war were burned, as usual, with the exception of the most important of them all, named Annenraes, whose life was spared. I shall merely say, in passing, that one of those who was destined to the flames, seized with a horror of the cruelties that awaited him cast himself headlong into a great kettle of boiling water, to shorten his tortures with his life.

At the beginning of the Spring, Annenraes, whose life had been spared, was privately informed that some individuals who were angry because he was allowed to live, wished to kill him. He communicated to a friend the idea that he conceived, in consequence of this, of escaping, and returning to his own country. When this was reported to some
conseil, qui trouuerent à propos de l'ayder dans fon dessein, esperans que cet homme estant de grande authorité à Onnontaé, pourroit leur rendre quelque bon fersuice. Ils l'équipèrent, luy donnerent quelques prefens, & le firent partir de nuit *incognito*.

[43] Cet homme ayant passé le Lac Saint Louys, qui nous diuife d'aucez les ennemis, fit rencontre de trois cens Onnontaeronnons, qui faifoient des canots pour trauerfer ce mesme Lac, à deffein de venir venger fa mort; & qui pour cet effet deuoient fe joindre à d'autres bandes de huit cens, tant Sonnontoüeronnons que Ouionenronnons, qui estoient auflî en chemin.

A ce rencontre, qui fut bien inopiné pour les Onnontaeronnons; Annenraes qu'on enuisageoit comme vn homme refufcité, fe comporta de telle forte que les trois cens Onnontaeronnons quitterent le deffein de leur guerre, & prirent des penfées de paix: en forte qu'estans de retour à Onnontaé, & y ayans tenu conseil, ils enuoyèrent vn ambaffade aux Hurons, auçc des prefens, pour commencer les pourparlers de paix.

Le chef de cet ambaffade fut vn nommé Soionês, Huron de nation, mais fi naturalifié parmy les ennemis depuis plusieurs années, qu'il n'y a aucun Hiroquois qui ait fait plus de massacres en ces pays, ny des coups plus mauvais que luy. Ce Soionês amena auçc foy trois autres Hurons, [44] captifs depuis peu à Onnontaé, qui nous font demeureuz. Ils arriuerent au Bourg de Saint Ignace, le neufiéme Iuillet.

A cette nouuelle le pays fe trouua puiffamment partagé. Ceux des Hurons, que nous appelons la Nation des Ours, craignoient cet ennemy, mesme auçc fez prefens. Les Bourgs plus voisins esperoient que
Captains, the principal chiefs of the council, they deemed it advisable to aid him in his design,—hoping that this man, who had great authority at Onnontaé, might render them a good service. They equipped him, gave him some presents, and made him start at night, *incognito*.

[43] When that man had passed Lake Saint Louys, which separates us from the enemies, he came upon three hundred Onnontaeronnons. They were making canoes, for the purpose of crossing that Lake, intending to avenge his death; and, to that end, they were to join other bands amounting to eight hundred men, of both Sonnontoueronnons and Ouioneronnons, who were also on the war-path.

At this meeting, which was quite unexpected for the Onnontaeronnons, Annenraes, who was looked upon as a man risen from the dead, so bore himself that the three hundred Onnontaeronnons gave up their plans of war, and entertained thoughts of peace. The result was that, when they had returned to Onnontaé and had held a council there, they sent an embassy to the Hurons, with presents, to commence negotiations for peace.

The head of the embassy was one Soionés, a Huron by birth, but who had become so naturalized among the enemies for many years that no Hiroquois had committed more massacres in these countries, nor had struck more evil blows than he. This Soionés brought with him three other Hurons, [44] who had been captives for a short time at Onnontaé, and who have remained with us. They arrived at the Village of Saint Ignace on the ninth of July.

On receiving this news, the country was greatly divided. Those among the Hurons whom we call
cette paix reëssarioit, à cause qu’ils la souhaitoient davantage: mais les Arendaeenronnons, plus qu’aucune autre Nation, à cause qu’on leur faiçoit espérer qu’on leur rendroit quantité de leurs gens, captifs à Onnontaé.

Apres bien des conseils, enfin on trouua bon pour voir plus clair en cette affaire, d’envoyer un ambassade reciproque à Onnontaé. Vn Capitaine Chreftien, nommé Iean Baptifte Atironta, en fut le chef, & quatre autres Hurons avec luy. Ils partirent d’icy le premier d’Aouft, & portèrent des prefens reciproques pour responder à ceux de l’Onnontaeronnon. Nos Hurons fe feruent pour ces prefens de peltries, precieufes dans le pays ennemy: les Onnontaeronnons fe feruent de coliers de Porcelaine.

[45] Apres vingt iournées de chemin, Iean Baptifte Atironta arriuæ à Onnontaé, l’Ambaffadeur des enemis etant retourné avec luy. On accueillit notre ambassade avec de grands teftmoignages de ioye, & ce ne furent que conseils l’espace d’un mois qu’il fut là: apres lesquels l’Onnontaeronnon conclut de renuyer avec Iean Baptifte Atironta, vn second ambaffade; dont le chef fut vn Capitaine Onnontaeronnon, nommé Scandaouati, aagé de foixante ans, & avec luy deux autres Onnontaeronnons, avec lesquels ils renuyerent quinze captifs Hurons; ayans retenu pour oftage, vn de ceux qui auoient accompagné Iean Baptifte.

Ils arriuerent icy le vingt-troisième d’Octobre, & auoient mis en leur retour depuis Onnontaé, trente iours: car quoy qu’il n’y ait qu’environ dix iournées de distance, toutefois ils font souuent obligez de s’arrêter, foit à faire des canots pour paffer les Rivieres,
the Nation of the Bear feared the enemy, even with his presents. The Villages nearest the enemy hoped that peace would be successfully established because they most desired it,—but the Arendaenronnons, more than any other Nation, because they were led to hope that a number of their people, who were captives at Onnontaé, would be given up to them.

After many councils, it was finally deemed expedient, in order to see more clearly into the matter, to send an embassy to Onnontaé in return. A Christian Captain, named Jean Baptiste Atironta, was the head of it, and four other Hurons went with him. They started from here on the first of August, and carried reciprocal presents in response to those of the Onnontaeronnons. For these presents the Hurons use furs, which are of great value in the enemies' country; while the Onnontaeronnons use collars of Porcelain beads.

[45] After a twenty days' journey, Jean Baptiste Atironta arrived at Onnontaé; the enemies' Ambassador returned with him. Our embassy was received with great manifestations of joy; and for the space of a month, while he was in that place, there was nothing but holding of councils. After that, the Onnontaeronnons resolved to send back with Jean Baptiste Atironta a second embassy the head of which was an Onnontaeronnon Captain named Scandouati, aged sixty years; and with him were two other Onnontaeronnons. With these, they sent back fifteen Huron captives, keeping as a hostage one of those who had accompanied Jean Baptiste.

They reached here on the twenty-third of October, after having taken thirty days on their return journey from Onnontaé; for, although it is distant only
& le Lac Saint Louys; soit à cause du mauvais temps & des tempêtes; ou même à cause de la chasse, dont ils vivent faïsans chemin.

Outre les captifs que ramenoit Jean [46] Baptiste, il estoit chargé de sept grands coliers de Porcelaine, dont chacun estoit de trois & quatre mille grains, (ce sont les perles & comme les diamans du pays.) Ces coliers estoient de nouveaux prefens de l’Onnontaconnon, pour affermir la paix; avec parole que ce pays pouvoit encore espeurer la deliurance de cent autres Hurons, qui restent dans la captivité.

Ce qui, dit-on, a fait entrer l’Onnontaconnon dans ces penfées de paix, est premièrement la joie qu’il a eu, qu’on enfl donné la vie à Annenraés. Seconde-ment, la crainte qu’il a que l’Hiroquois Annieronnnon, qui deuient infolent en fes victoires, & qui se rend insupportable même à fes alliez, le deuienne trop fort, & ne les tyrannise avec le temps, si les Hurons defchargez d’vne partie de leurs guerres, ne reuissent toutes leurs forces contre luy. En troi-fième lieu, les Andaftoeronnons peuples alliez de nos Hurons, contribuent, dit-on, puissamment à cette affaire; soit que l’Onnontaconnon craigne de les auoir pour ennemis, soit qu’il chériffe leur alliance. Nous en parlerons dans le Chapitre qui suit.

[47] Les Onnontaconnons se comportent, dit-on, comme en vne affaire arrestée. Les Ouionenronnons semblent eftre aussi dans le mëme dessein, & pour cét effet, ont defia renuoyé pour afeurer de leur penfée, vn des Hurons qui estoit captif parmy eux, avec deu coliers de Porcelaine, dont ils ont fait prefent à nos Hurons. L’Onneiochronnon n’eft pas aussi éloigné de cette paix, à ce qu’on dit. Le Sonnontoueronnon
about ten days’ journey, nevertheless they are frequently obliged to halt,—either to make canoes for crossing the Rivers and Lake Saint Louys; or on account of bad weather and storms; or even for the purpose of killing game, on which they subsist while on the road.

In addition to the captives brought back by Jean [46] Baptiste, he was loaded with seven great Porcelain collars each of which consisted of three or four thousand beads (these are the pearls and, as it were, the diamonds of the country). These collars were new presents from the Onnontaeronnons to strengthen the peace, with the message that the country might also hope for the deliverance of a hundred other Hurons, who remained in captivity.

What is said to have induced the Onnontaeronnons to entertain these thoughts of peace is, in the first place, the joy they felt because the life of Anne-raés had been spared; in the second place, their fear that the Annieronnon Hiroquois, who become insolent in their victories, and who make themselves unbearable even to their allies, may become too much so and, in time, may tyrannize over them if the Hurons, relieved from a portion of their wars, do not unite all their forces against them. In the third place, the Andastoeronnons, tribes allied to our Hurons, contribute in great measure, it is said, toward this matter,—either because the Onnontaeronnons fear to have them as enemies, or because they desire their alliance. We shall speak of this in the following Chapter.

[47] The Onnontaeronnons behave, it is said, as if the matter were settled. The Ouionenronnons seem to have the same intentions, and for that object have already, to give assurance of their purpose, sent back
n'y veut pas entendre. L'Annieronnon en est encore plus éloigné; qui, dit-on, est jaloux de ce qu'a fait l'Onnontaeronnon, & veut toujours se rendre redoutable. Et ce font ces deux dernières Nations dont le Bourg de Saint Ignace a été mal traité fur la fin de cet Hyuer.

Au commencement de Janvier de la présente année 1648. nos Hurons jugèrent à propos de deputer un nouvel ambassade à Onnontaé, de six hommes, qui partirent pour cet effet, avec un des trois Onnontaeronnons qui estoient venus icy, les deux autres nous estoient demeuré pour ostage, & nomément Scandaouati, le principal Ambassadeur Onnontaeronnon. Mais du depuis nous avons appris [48] que nos Ambassadeurs tombèrent entre les mains des cent Hiroyois Annieron nons, qui font venus iufques fur nos frontières, & qu'ainsi ils ont été tuez en chemin; à la refere de l'Onnontaeronnon qui s'en retournoit, & de deux de nos hommes qui s'estoient eschappéz ont pourfuiuy leur route vers Onnontaé.

Ce n'est pas tout. Au commencement du mois d'Auril, Scandaouati Ambassadeur Onnontaeronnon qui estoit icy demeuré pour ostage ayant disparu, nos Hurons creurent qu'il s' estoit eschappé: mais après quelques jours on trouua son Cadaure au milieu d'un bois, affez proche du Bourg où il demeuroit. Ce pauvre homme s' estoit fait mourir foy-mefme, s'esfiant donné un coup de coufteau dans la gorge, après s' estoit fait comme un liet de quelques branchages de sapin, où on le trouua esfendu.

A ce spectacle on enuoye querir fon compagnon, afin qu'il fut tefmoin comme le tout s' estoit passé, & qu'il vid que les Hurons n'auoient pû tremper en ce
one of the Hurons who were captive among them, with two collars of Porcelain beads, which they have presented to our Hurons. The Onneiochronnon nation also is reported to be not averse to peace. The Sonnontoueronnons will not hear of it. The Annieronnons are still more averse to it, because, it is stated, they are jealous of what the Onnontaeronnons have done, and wish always to make themselves formidable. And it was the two last Nations by whom the Village of Saint Ignace was harassed at the end of last Winter.

At the beginning of January of the present year, 1648, our Hurons deemed it expedient to depute a new embassy to Onnontaé, consisting of six men, who set out for that purpose with one of the three Onnontaeronnons who had come hither; the two others remained as hostages, and especially Scandaouati, the chief Onnontaeronnon Ambassador. But, since then, we have heard [48] that our Ambassadors fell into the hands of the hundred Annieronnon Hiroquois who came as far as our borders and that thus they were killed on the way, except the Onnontaeronnon who was returning, and two of our men, who escaped and continued on their way to Onnontaé. That is not all. At the beginning of the month of April, Scandaouati, the Onnontaeronnon Ambassador who had remained here as hostage, disappeared, and our Hurons thought that he had escaped; but after some days his Corpse was found in the middle of a wood, not far from the Village where he resided. The poor man had killed himself by cutting his throat with a knife, after having prepared a sort of bed made of fir-branches, on which he was found stretched out.
meurtre. En effet, leur dit-il, ie me doutois bien qu’il feroit pour faire vn coup semblable: ce qui l’aura ietté dans ce desefpoir, [49] est la honte qu’il aura eu de voir que les Sonnontoueronnons & Annie-ronnons foient venus icy vous massacrer iufques fur vos frontieres; car quoy qu’ils foient vos enne-mis, ils font nos alliez, & ils deuoient nous porter ce respect, qu’estans venus icy en ambaffade, ils atten-diffent à faire quelque mauvais coup, apres noftrre retour, lors que nos vies feroient en affeurance. Il a creu que c’estoit vn mépris trop fenfible de fa per-fonne, & cette confusion l’aura ietté dans ces penfées de desefpoir: & c’est sans doute ce qu’il vouloit dire à noftrre troifieme compagnon qui s’en est retourné avec vos Ambaffadeurs, lors qu’à fon depart il luy dift, qu’il donnaft aduis à ceux de noftrre Nation, que si durant les pourparlers de cette paix, & tandis qu’il feroit icy, on faifoit quelque mauvais coup, la honte qu’il en auroit le feroit mourir; adioufant qu’il n’estoit pas vn chien mort, pour estre abandonné, & qu’il meritoit bien que toute la terre euft les yeux arreftez fur luy, & fuft en alte, tandis que fa vie feroit en danger. Voila iufqu’ou nos Sauuages fe piquent du point d’honneur. Nous attendrons l’iffuë de toutes ces [50] affaires, & le temps nous y fera voir clair.
At this spectacle, his companion was sent for, that he might witness all that had occurred and see that the Hurons had had nothing to do with the murder. "In fact," he said to them, "I suspected that he would do such a deed; what caused his despair is the shame that he felt at seeing the Sonnontoueronnons and the Annieronnons come and massacre your people on your very frontiers. For, although they are your enemies, they are our allies; and they ought to have shown us this much respect that, as we had come here on an embassy, they should have waited to strike an evil blow until after our return, when our lives would have been safe. He has considered it too great a contempt for his person, and that shame has caused him to sink into desperate thoughts. And, doubtless, that is what he meant to say to our third companion, who has gone back with your Ambassadors, when, on his departure, he told him to notify those of our Nation that if, during these negotiations for peace and while he was here, any evil blow were struck, the shame of it would cause his death. He added that he was not a dead dog, to be abandoned; and that he well deserved that the eyes of the whole earth should be fixed on him, and that it should remain quiet while his life would be in danger." Such is the extent to which our Savages pique themselves upon a point of honor. We shall await the issue of all these matters and time will enable us to see more clearly into them.
CHAPITRE VIII.

D'UN AMBASSADE DES HURONS À ANDASTOË.

ANDASTOË est un pays au-delà de la Nation Neutre, éloigné des Hurons en ligne droite pres de cent cinquante lieues; au Sud-est quart de Sud des Hurons, c'est à dire du côté du Midy, tirant un peu vers l'Orient: mais le chemin qu'il faut faire pour y aller est pres de deux cents lieues, à cause des détours. Ce sont peuples de langue Huronne, & de tout temps alliés de nos Hurons. Ils sont très-belliqueux, & comptent en un seul bourg treize cents hommes portant armes.

Au commencement de l'an passé 1647. deux hommes de cette Nation vinrent icy, députés de leurs Capitaines, pour dire à nos Hurons que s'ils perdoient courage & se fentoient trop foibles centre leurs ennemis, ils le fissent à n'ouvoir, & envoyaient quelque Ambassade à Andaftoë pour cet effet.

Les Hurons ne manquerent pas à cette occasion. Charles Ondaiondiont excellent & ancien Chrétien, fut député chef de cet ambassade, accompagné de quatre autres Chrétiens, & de quatre infidèles. Ils partirent d'icy le treizième d'Auril, & n'arrivèrent à Andaftoë qu'au commencement de Juin.

La harangue que fit Charles Ondaiondiont à son arrivée, ne fut pas longue. Il leur dit qu'il venoit du Pays des Ames, où la guerre & la terreur des ennemis avoit tout défolé, où les campagnes n'éstoient
CHAPTER VIII.

OF AN EMBASSY OF THE HURONS TO ANDASTOË.

ANDASTOË is a country beyond the Neutral Nation, distant from the Huron country about one hundred and fifty leagues in a straight line to the Southeast, a quarter South, from the Huron country,—that is, Southward, a little toward the East; but the distance that has to be traveled to reach there is nearly two hundred leagues, owing to detours in the route. Those people speak the Huron language, and have always been the allies of our Hurons. They are very warlike, and in a single village they count thirteen hundred men capable of bearing arms.

At the beginning of last year, 1647, two men of that Nation came here, deputed by their Captains to tell our Hurons that, if they lost courage and felt too weak to contend against their enemies, they should inform them, and send [51] an Embassy to Andastoe for that object.

The Hurons did not miss this opportunity. Charles Ondaaiondiont, an excellent Christian of long standing, was deputed as the head of that embassy; and he was accompanied by four other Christians, and by four infidels. They left here on the thirteenth of April, and reached Andastoe only at the beginning of June.

The harangue delivered by Charles Ondaaiondiont on his arrival was not long. He told them that they
couvertes que de fang, où les cabanes n’eptoisent remplies que de cadaures, & qu’il ne leur restoit à eux-mêmes de vie, sinon autant qu’ils en auroient eu befoin pour venir dire à leurs amis, qu’ils euffent pitié d’vn pays qui tiroit à fa fin. Apres cela il fit paroître les raretés plus précieuses de ce pays, que nos Hurons auoient porté pour en faire présent, & dirent que c’estoit là, la voix de leur patrie mourante.

La réponse des Capitaines Andaftoeronnons, fut premierement de déplorer [52] la calamité d’vn pays qui auroit souffert tant de pertes: puis adiousterent que les larmes n’eftoient pas le remede à ces maux, ny d’enuisager le passé, mais qu’il falloit arrester au plustoft le cours de ces mal-heurs.

Apres quantité de conseils, ils députerent des Ambassadeurs vers les Ennemis de nos Hurons, pour les prier de mettre les armes bas, & fonger à vne bonne paix, qui n’empeffhait point le commerce de tous ces pays les vns avec les autres.

Ces deputez Andaftoeronnons vers les Hiroquois n’eftoient pas encore de retour à Andaftoé le quinzième d’Aouft; & toutefois Charles Ondaaiondiont estoit pressé de repartir, pour apporter icy dans le pays avaut l’hyuer, la résolution des Andaftoeronnons fur cette affaire. C’est pourquoi ayant laiffé vn de fes compagnons à Andaftoé pour estre tefmoin de tout ce qui s’y passeroit, il s’en reuint avec le reste de fa fuite, & ne furent icy de retour que le cinquième d’Octobre.

Les Sonnontoueronnons qui dès le Printemps auoient eu aduis de cet ambassade de nos Hurons, les attendoient au passage dans leur retour: mais Charles [53] s’en ef tant bien douté, éuita leurs embusches
came from the Land of Souls, where war and the terror of the enemies had desolated everything; where the country was covered only with blood; where the cabins were filled only with corpses; and that they themselves had only enough life remaining to come to ask their friends to have pity on a country that was drawing near its end. After that, he displayed the most valuable rarities of this land, which the Hurons had brought as presents for them; and they said that in these was the voice of their expiring country.

The reply of the Andastoeronnon Captains was, in the first place, to deplore [52] the calamities of a country that had suffered so great losses; then they added that tears and regrets for the past were not the remedy for those evils, but that the course of those misfortunes must be arrested as soon as possible.

After a number of councils, they deputed Ambassadors to the Enemies of our Hurons, to beg them to lay down their arms, and to think of a lasting peace, which would not hinder the trade of all these countries with one another.

The Andastoeronnons who were deputed to the Hiroquois had not yet returned to Andastoé on the fifteenth of August; nevertheless, Charles Ondaaiondiont was anxious to depart, that he might bring to this country, before winter, information of the decision reached by the Andastoeronnons in the matter. He therefore left one of his companions at Andastoé, to be a witness of all that should occur, and returned with the remainder of his suite, arriving here only on the fifth of October.

The Sonnontoueronnons—who, early in the Spring, had received information of this embassy of our
ayant pris par des chemins perdus, un grand détour par le milieu des bois, traquant des montagnes quasi inaccessibles, qui l’obligerent à faire à fon retour en quarante jours, avec des fatigues inconceuables, le chemin qu’en allant il avoit fait en dix journées, depuis la Nation Neutre iufqu’à Andaftoé.

Nous n’entendons point encore de nouvelles de celuy des Hurons qui resta à Andaftoé, lors que Charles en repartit: mais nous fommes aifeurez que les Ambaffadeurs Andaftoeronnons arriuerent aux ennemis; car Iean Baptifte Atironta, qui estoit à Onnontaé fur la fin de l’Efté, pour le traité de paix dont nous auons parlé au Chapitre precedent, en eut des nouvelles certaines, & vid mefme les prefens venus d’Andaftoé pour cet effet. Car tous ces peuples n’ont point de voix, sinon accompagnée de prefens, qui feruent comme de contract & de teftmoignages publics, qui demeurent à la posterité, & font foy de ce qui s’eft passé en vne affaire.

Le deffein de l’Andaftoeronnon est, dit-on de moy-enner la paix entre nos Hurons, & l’Onneiochron-non, l’Onnontaeronnon, & l’Ouionenronnon, & mefme s’il fe peut avec le Sonnantoueronnon, & de renou-uellef la guerre qu’il avoit il y a fort peu d’années avec l’Annieronnon, s’il refufe d’entrer dans ce mefme traité de paix.

Charles Ondaiaiondiont eftant à Andaftoé alla voir les Europeans leurs alliez, qui font à trois journées de là. Ils le receurent avec bien des careffes. Charles ne manqua pas de leur dire qu’il estoit Chreftien, & les pria de le mener en leur Eglife pour y faire fez deuotions; car il croyoit que ce fut comme à nos habitations Françoîfes. Ils luy refpondirent qu’ils
Hurons—lay in wait for them on their return; but Charles [53] suspected this, and avoided their ambushing by making a wide circuit through the woods by devious paths, and by crossing almost inaccessible mountains; this compelled him on his return to perform in forty days, with inconceivable fatigue, a journey that had occupied him ten days, in going from the Neutral Nation to Andastoé.

We have not yet had any news from the Huron who remained behind at Andastoé when Charles left; but we are certain that the Andastoeronnon Ambassadors reached the enemies’ country; for Jean Baptiste Atironta—who was at Onmontaé at the end of the Summer, in connection with the treaty of peace of which we spoke in the foregoing Chapter—had positive news of it, and even saw the presents that were sent from Andastoé for that purpose. For all these peoples have no voice, except it be accompanied by presents; these serve as contracts, and as public proofs, which are handed down to posterity, and attest what has been done in any matter.

The design of the Andastoeronnons is, it is said, to bring about peace between our [54] Hurons and the Onneiochronnons, the Onmontaeronnons, and the Ouionenronnons,—and even, if possible, with the Sonkontoueronnons; also to renew the war that they waged a few years ago with the Annieronnons, if these refuse to enter into the same treaty of peace.

When Charles Ondaaiondiont was at Andastoé, he went to see the Europeans, their allies, who are at a distance of three days’ journey from that place. They received him with much kindness. Charles did not fail to tell them that he was a Christian, and requested them to take him to their Church, that he
n'auoient aucun lieu destiné pour leurs prières. Ce bon Chrestien ayant apperçu quelques légèretés peu honnestes de quelques jeunes gens, à l'endroit de deux ou trois femmes Sauvages venues d'Andaftoé, il prit occasion de leur parler avec zèle du peu de foin qu'ils auoient de leur salut, & de leur reprocher qu'ils ne fongeoient qu'au trafic des peltres, & non pas à instruire les Sauvages avec lesquels ils ont leur alliance.

Le Capitaine de cette habitation luy en [55] fit fes excufes, ie plaignant qu'il n'eftoit pas obey de fes gens pour ce qui concerne la pureté des mœurs; & luy fit mille questions touchant l'état de cette Eglife, & de la façon que nous vionos icy parmy les Sauvages, des moyens que nous tenons pour les convertir à la Foy; eftant estonné de voir vn Sauvage qui non feulement ne rougiffoit pas de prefcher hauteurement ce qu'il fçauoit de nos myfteres, mais qui les posfëdoit en maître, & en parloit auec des fentimens dignes d'vn coeur vrayment Chrestien. Et le bon eft que fa vie a par tout esté fans reproche, & qu'en mille occasions de pechë il a fait paroiftre fa Foy par fes œüures; ainfï que nous auons apris des autres Chreftiens qui ont fait le voyage auec luy, & mesme des infideles.

En ce mefme temps arriua là vn nauire qui auoit paflé par la Nouuelle Hollande, qui font les alliez des Hiroquois Annieronnons, éloignez fept iournées d'Andaftoé. Charles aprit par leur moyen la mort du Pere Logues, tué par les Hiroquois l'Automne precedent. De plus, il fut chargé de deux lettres pour nous apporter, & d'vn papier imprimé qu'ils defchirerent [56] d'vn Liure. Il a perdu par les
might perform his devotions; for he thought that it was like those in our French settlements. They replied that they had no place set apart for their prayers. The good Christian observed some acts of levity that were not very modest, on the part of some young men, toward two or three Savage women who had come from Andastöe; he took occasion to speak, with zeal, of their indifference to their salvation and to reproach them because they thought only of the fur trade, and not of instructing the Savages with whom they are allied.

The Captain of that settlement [55] apologized to him for it; he complained that he was not obeyed by his people, as regards purity of morals; and he asked him a thousand questions respecting the condition of this Church, the manner in which we live here among the Savages, and the means that we take to convert them to the Faith. He was astonished to see a Savage who not only was not ashamed to preach aloud what he knew of our mysteries, but who was master of them, and spoke of them with sentiments worthy of a truly Christian heart. And the best of it is that his life has everywhere been beyond reproach, and that, amid a thousand temptations to sin, he manifested his Faith by his works,—as we have learned from the other Christians who accompanied him on the journey, and even from the infidels.

At the same time, a vessel arrived which had passed by New Holland, whose people are allies of the Annieronnon Hiroquois; they are distant seven days' journey from Andastöe. Charles learned from them of the death of Father Jogues, who had been killed by the Hiroquois in the previous Autumn. Moreover, he was given two letters to bring to us, and a
chemins vne defdites lettres, nous n’auons pu entendre l’autre, sinon qu’elle est datée en Latin, *ex Novit Suecid*, de la Nouuelle Suede. L’imprimé nous semble estre quelques prières Hollandoifes.

Nous iugeons que cette habitation d’Europeans, alliez des Andaftoeronnons, font la plupart Hollandois & Anglois; ou plufoft vn ramas de diuerfes nations, qui pour quelques raisons particulières s’estans mis sous la protection du Roy de Suede, ont appelé ce pays là, la Nouuelle Suede. Nous auions iügé autrefois que ce fuft vne partie de la Virginie, leur Interprete dift à Charles qu’il estoit François de nation.
printed paper that they tore [56] out of a Book. He lost one of those letters on the way; we have never been able to make out the other, except that it is dated, in Latin, *ex Novâ Suecid.* "from New Sweden." The printed page seems to us to contain some prayers in the Dutch language.

We think that the people of that European settlement, who are allies of the Andastöeronnons, are mostly Dutch and English, or, rather, a collection of various nations who for some special reasons have placed themselves under the protection of the King of Sweden, and have called that country New Sweden. We had formerly thought that it was a part of Virginia. Their Interpreter told Charles that he was French by birth.
CHAPITRE IX.

DE L'AUANCEMENT DU CHRISTIANISME DANS LES MISSIONS HURONES.

Il y a quelque temps que demandant à vn de nos Chrétiens, d'où prouenoit à fon aduis le retardement des progresz de la Foy icy dans les Hurons, qui quoy [57] qu'ils furpafsent nos espoerances, n'éga lent pas toutefois nos desirs. Voicy la responfe qu'il me fit. Lors que les Infideles nous reprochent que Dieu n'a point pitié de nous, puisque les maladies, la pauureté, les mal-heurs & la mort nous accueille auflf-toft que les Infideles; & qu'à cela nous respon dons, Que nos espoerances font dans le Ciel; plufieurs n'entendent pas ces termes, & conçoivent auflfi peu ce que nous leur difons, que fi nous leur parlions d'vnne langue incónuë. Plufieurs autres, adioufta-t'il, ont de bonnes penfées, de bons desirs, & mesme de bons commencemens: mais lors que les Infideles médifent d'eux, ils n'ofent pourfuiruire leur chemin, ils retour nent dans le pechë, & n'en fortent pas quand ils veulent. Enfin l'impudicité renuerfe l'esprit de plufieurs; car apres ce pechë, ie ne ficay, difoit-il, comment fe fait qu'on ne void plus dans la Foy, ce qu'on y voyoit auparauant.

Cette responfe me fembla n'auoir rien de Sauuage. Quoy qu'il en foit, ie ne croy pas qu'on doiue s'eftonner que tout ce pays ne foit pas encore Chrestien: mais pluftoft ie croy que nous auons fujet de [58]
CHAPTER IX.

OF THE PROGRESS OF CHRISTIANITY IN THE HURON MISSIONS.

SOME time ago, I asked one of our Christians what, in his opinion, delayed the progress of the Faith here among the Hurons,—who, although [57] they surpass our hopes, do not yet equal our desires. This is the answer that he gave me: "When the Infidels reproach us, saying that God has no pity on us because disease, poverty, misfortune, and death assail us as readily as the Infidels; and when we reply to that that our hopes are in Heaven, many do not comprehend those expressions, and they understand as little of what we tell them as if we spoke an unknown language. Many others," he added, "have good thoughts, good desires, and even make good beginnings; but when the Infidels speak ill of them they dare not continue on their way,—they relapse into sin, and do not get out of it when they try. Finally, lewdness upsets the minds of many; for, after committing that sin, I know not," he said, "how it is that they no longer see in the Faith what they previously saw there."

This answer seemed to me to have nothing Savage about it. In any case, I do not think that we should be astonished that the country is not yet entirely Christian; but I think, rather, that we have reason to [58] praise God for the mercies that he has shown...
benir les miséricordes de Dieu sur ces peuples, de
nous avoir donné une Église, que je puis assurer être remplie de son Esprit, & avoir une Foy aussi forte, & une innocence aussi sainte en la plus part de ceux qui en font profession, que s’ils estoient nez au milieu d’un peuple tout fidèle.

La Mission de la Conception est la plus feconde de toutes, & pour le nombre des Chrétiens, & pour leur zèle: leur Foy y paroit avec avantage, leur faïenté est respectée même des Infideles, trois des principaux Capitaines, & plusieurs gens considérables y viennent dans un exemple qui prêche plus que nos paroles: en un mot la Foy de cette Église iette dans tout le reste du pays, une bonne odeur du Christianisme.

La Mission de Saint Michel se foustient puissamment, & va croissant de jour en jour, nonobstant les oppositions des Infideles, qui jamais ne manqueront à une Église naissante.

La Mission de Saint Joseph est encore plus peuplée, comme aussi elle est plus ancienne.

La Mission de Saint Ignace, plus nouvelle [59] que les precedentes, est dans une ferveur & dans une innocence qui étonne les Infideles, & que jamais nous n’eussions pensé voir en si peu de temps dans les commencemens d’une Église.

Dans ces quatre Missions la Foy s’est augmentée au delà de nos espoirances, en forte que par tout nos Chappelles se trouuent trop petites pour le nombre des Chrétiens, même hors les jours de Fête: & en quelques endroits un Missionaire est contraint de dire deux Messes le Dimanche, afin que tout le monde y puisse assister: encore l’Église ayant esté pleine à
to these peoples, and for having given us a Church that I can assert to be filled with his Spirit, and to be possessed of a Faith as strong and an innocence as holy, in the majority of those who profess it, as if they were born in the midst of a people composed entirely of believers.

The Mission of la Conception is the most fruitful of all, as regards both the number of Christians and their zeal. Their Faith shows to advantage; their godliness is respected even by the Infidels. Three of the chief Captains, and many persons of consideration, give an example by their lives that preaches more eloquently than our words. In a word, the Faith in that Church spreads throughout the remainder of the country a fragrant odor of Christianity.

The Mission of Saint Michel maintains itself vigorously, and increases daily in spite of the opposition of the Infidels, which will never fail a nascent Church.

The Mission of Saint Joseph is still the most popular, as it is the oldest.

The Mission of Saint Ignace, which is of more recent establishment [59] than the others, manifests a fervor and an innocence that astonish the Infidels, and which we would never have expected to see in so short a time at the beginning of a Church.

In these four Missions, the Faith has increased beyond our hopes, so that our Chapels are everywhere too small for the number of Christians even outside of the Feast-days; and in some places a Missionary is obliged to say two Masses on Sunday, so that all the people may be able to attend. Though at each Mass the Church is filled usque ad cornu altaris, there are still a great many who have to remain outside
chaque Messe \textit{uscue ad cornu altaris}, il y en a grand nombre qui se voyent obligez de demeurer dehors, quoy qu'exposiez durant l'hyuer aux rigueurs des neiges & du froid.

La Mission de Sainte Marie a douze ou treize bourgades, qu'un seul Pere va continuellement visiter avec des fatigues bien grandes. Et nous nous sommes veus heureusement obligez depuis huit mois, d'ériger vne autre Mission semblable, mais encore plus penible, à quelques bourgades plus éloignées de nous, nous la nommons la Mission de Sainte Magdelaine.

[60] Ceux que nous appelons la Nation du Petun, nous ayans preslé qu'on les allast instruire; nous y auons enuoyé deux de nos Peres, qui y font deux Missions, dans deux Nations differentes, qui compo-fent tout ce pays là: l'vne appeillée la Nation des Loups, que nous auons nommé la Mission de Saint Iean; nous nommons l'autre la Mission de Saint Mathias, qui est avec ceux qui s'appellent la Nation des Cerfs.

Il y a sans doute beaucoup à souffrir dans toutes ces Missions, pour la faim, pour l'insipidité des viures, pour le froid, pour la fumée, pour la fatigue des chemins, pour le peril continuel dans lequel il faut viure, d'etre affommez des Hiroquois marchant dans la campagne, ou d'etre pris captif, & y endurer mille morts avant qu'en mourir vne seule.

Mais apres tout, tous ces maux ensemble font plus faciles à supporter qu'il n'est aifié de pratiquer le conseil de l'Apostre, \textit{Omnibus omnia fieri propter Christum}, de fe faire tout à tous, pour gagner tout le monde à Iesu-Christ. Il est besoin d'vne Patience à l'espreueue, pour endurer mille mépris; d'vn Courage
although they are exposed in winter-time to the severity of the snow and the cold.

The Mission of Sainte Marie contains twelve or thirteen villages, which a single Father visits continually, with great fatigue. And we have happily found ourselves compelled, during the past eight months, to erect another similar, but still more fatiguing, Mission, in some villages farther away from us, which we call "the Mission of Sainte Magdelaine."

[60] Those whom we call the Tobacco Nation urged us to go and instruct them; we sent two of our Fathers, who carry on two Missions there, in two different Nations which occupy the whole of that country,—one called the Nation of the Wolves, which we have named the Mission of Saint John; we name the other the Mission of Saint Mathias, which is among those who are called the Nation of the Deer.

There is, doubtless, much to endure among all those Missions as regards hunger, the insipidity of the food, the cold, the smoke, the fatiguing roads, and the constant danger, in which one must live, of being killed by the Hiroquois during their incursions, or of being taken captive, and enduring a thousand deaths before dying once.

But, after all, it is easier to bear all these ills than to carry out the advice of the Apostle: *Omnibus omnia fieri propter Christum,* "to become all things to all men, in order to win all to Jesus Christ." It is necessary to have a tried Patience, to endure a thousand contumelies; an undaunted Courage, which will undertake [61] everything; a Humility that contents itself with doing nothing, after having done all; a Forbearance that quietly awaits the moment chosen
invincible qui entreprenne [61] tout; d'vne Humilité qui se contente de ne rien faire ayant tout fait; d'vne Longanimité qui attende avec paix les momens de la Prouidence Divine; enfin d'vne entiere Conformité à fes tres-faintes volontez, qui foit preste à voir renuerfer en vn iour, tous les travaux de dix & vingt années. C'est fur ces fondemens qu'il faut baftir ces Eglifes naiffantes, & qu'il faut establir la converfion de ces pays: & c'est ce que Dieu demande de noftrre part.

Pour ce qui concerne les Sauuages, nous allons croiffans de iour en iour dans les lumieres, qui nous facilitent leur inſtruction, & qui leur rendent plus doux le joug de la Foy.

Si i'auois vn confeil à donner à ceux qui commencent la converfion des Sauuages, ie leur dirois volontiers vn mot d'aduis que l'expérience leur fera ie croy reconnouître estre plus important qu'il ne pourroit fembler d'abord: içauoir qu'il faut estre fort referue à condamner mille choses qui font dans leurs couſtumes, & qui heurtent puiffamment des esprits eleuez & nourris en vn autre monde. Il est aife qu'on accuse d'irreligion ce [62] qui n'est que fottife, & qu'on prenne pour operation diabolique ce qui n'a rien au defus de l'humain: & en fuite on fe croit obligé de defendre comme vne impiété, plusieurs choses qui font dans l'innocence; ou qui au plus font des couſtumes impertinentes, mais non pas criminelles; qu'on destruiroit plus doucement, & ie puis dire auec plus d'efficace, obtenant petit à petit que les Sauuages defabufeze s'en mocquaient eux-mêmes, & les quittaffent, non pas par confcience, comme des crimes, mais par iugement & par fcience, comme vne
by Divine Providence; finally, an entire Conformity to his most holy will, which is prepared to see overturned, in one day, all the labors of ten or of twenty years. It is upon such foundations that these growing Churches must be built, and the conversion of these countries must be established; and it is this which God asks from us.

As to what concerns the Savages, we daily acquire enlightenment which enables us to instruct them more easily, and which renders the yoke of the Faith easier to them.

Had I to give counsel to those who commence to labor for the conversion of the Savages, I would willingly say a word of advice to them, which experience will, I think, make them acknowledge to be more important than it seems at first sight, namely: that one must be very careful before condemning a thousand things among their customs, which greatly offend minds brought up and nourished in another world. It is easy to call irreligion [62] what is merely stupidity, and to take for diabolical working something that is nothing more than human; and then, one thinks he is obliged to forbid as impious certain things that are done in all innocence, or, at most, are silly, but not criminal customs. These could be abolished more gently, and I may say more efficaciously, by inducing the Savages themselves gradually to find out their absurdity, to laugh at them, and to abandon them,—not through motives of conscience, as if they were crimes, but through their own judgment and knowledge, as follies. It is difficult to see everything in one day, and time is the most faithful instructor that one can consult.

I have no hesitation in saying that we have been
folie. Il est difficile de tout voir en un jour, & le temps est le maître le plus fidèle qu'on puisse consulter.

Je ne crains point de dire que nous ayons été un peu trop feuètes en ce point, & que Dieu a fortifié le courage de nos Chrétiens, au dehors d'une vertu commune, pour les priver non seulement des recreations innocentes, dont nous leur faisions du scrupule; mais aussi des plus grandes douceurs de la vie, que nous avions peine de leur permettre; à cause qu'il leur sembloit qu'il y auroit quelque espece d'irreligion, qui nous y faisoit [63] craindre du péché. Ou pour mieux dire, il estoit peut-être à propos dans les commencemens de nous tenir dans la rigueur, ainsi que firent les Apôtres touchant l'usage des idolothytes & des animaux estouffez dans leur sang.

Quoy qu'il en foit, nous voyons cette feuèrité n'être plus nécessaire, & qu'en plusieurs choses nous pouuons être moins rigoureux que par le passé. Ce qui sans doute ouvrirà le chemin du Ciel à un grand nombre de personnes, qui n'ont pas ces graces abondantes pour une vertu si extraordinaire, quoy qu'ils en ayent d'affez puissantes pour viure en bons Chrétiens. Le Royaume du Ciel a des couronnes d'un prix bien différent, & l'Eglise ne peut pas être également sainte en tous ses membres.
too severe on this point, and that God strengthened the courage of our Christians beyond that of common virtue, when they deprived themselves not only of harmless amusements, respecting which we raised scruples in their minds, but also of the greatest pleasures of life, which we found it difficult to allow them to enjoy, because there seemed to them something irreligious in these, which made us [63] fear sin therein. Or, rather, it would perhaps have been better at the beginning to be severe, as the Apostles were, regarding the use of *idolothyta* [things offered to idols], and of animals smothered in their own blood.

In any case, we find that such severity is no longer necessary, and that in many things we can be less rigorous than in the past. This will doubtless open the road to Heaven to a great many persons who have not those abundant graces for displaying such extraordinary virtue, though they have enough to enable them to live as good Christians. The Kingdom of Heaven has crowns of very different value, and the Church cannot be equally holy in all its members.
CHAPITRE X.

DES MISSIONS ALGONQUINES.

Le grand Lac des Hurons, que nous appelons la Mer douce, de quatre cens lieues de circuit, dont une extrémité vient battre notre maison de Sainte Marie, s'étend de l'Orient à l'Occident, et ainsi sa largeur est du Septentrion au Midy, quoi qu'il soit d'une figure fort irrégulière.

Les côtes Orientale & Septentrionale de ce Lac, font habitées de diverses Nations Algonquines, Outaouakamigou[e]k, Sakahiganiriouik, Aouafanik, Atchougue, Amikouek, Acherigouans, Nikikouek, Michifaguek, Paoutagoung, avec toutes lesquelles nous avons grande connoissance.

Ces derniers sont ceux que nous appelons la Nation du Sault, éloignez de nous un peu plus de cent lieues: par le moyen de quelques il faudroit avoir le passage, si on vouloit aller plus outre, et communiquer avec quantité d'autres Nations Algonquines plus éloignées, qui habitent un autre lac, plus grand que la mer douce, dans laquelle il se défcharge par une tres-grande rivière fort rapide, qui avant que mélser ses eaux dans notre mer douce, fait une cheute ou un fault, qui donne le nom à ces peuples, qui y viennent habiter au temps que la pêche y donne. Ce Lac supérieur s'étend au Nord-ouest, [65] c'est à dire entre l'Occident & le Septentrion.

Une Péninsule ou détroit de terre assez petit,
CHAPTER X.

OF THE ALGONQUIN MISSIONS.

The great Lake of the Hurons, which we call "the fresh-water Sea," four hundred leagues in circumference, one end of which [64] beats against our house of Sainte Marie, extends from East to West, and thus its width is from North to South although it is very irregular in form.

The Eastern and Northern shores of this Lake are inhabited by various Algonquin Tribes,—Outaouakamigouek, Sakahiganiriouik, Aouasanik, Atchougue, Amikouek, Achirigouans, Nikikouek, Michisaguek, Paouitagoung,—with all of which we have a considerable acquaintance.

The last-named are those whom we call the Nation of the Sault, who are distant from us a little over one hundred leagues, by means of whom we would have to obtain a passage, if we wished to go further and communicate with numerous other Algonquin Tribes, still further away, who dwell on the shores of another lake larger than the fresh-water sea, into which it discharges by a very large and very rapid river; the latter, before mingling its waters with those of our fresh-water sea, rolls over a fall that gives its name to these peoples, who come there during the fishing season. This superior Lake extends toward the Northwest,—[65] that is, between the West and the North.

A Peninsula, or a rather narrow strip of land,
fepare ce Lac supérieur d’un autre troisième Lac, que nous appelons le Lac des Puants, qui se décharge aussi dans nostre mer douce, par vne emboucheure qui est de l’autre costé de la Peninsule, environ dix lieuës plus vers l’Occident que le Sault. Ce troisième Lac s’estend entre l’Ouest & le Sur-ouest, c’est à dire entre le Midy & l’Occident, plus vers l’Occident, & est quafi égal en grandeur à nostre mer douce: & est habité d’autres peuples d’vne langue inconnue, c’est à dire qui n’est ny Algonquine, ny Hurone. Ces peuples font appellez les Puants, non pas à raifon d’aucune mauuaise odeur qui leur foit particuliere, mais à caufe qu’ils fe disent estre venus des costes d’vne mer fort éloignée, vers le Septentrion, dont l’eau estant falee, ils fe nomment les peuples de l’eau puante.

Mais reuenons à nostre mer douce, du costé du Midy de cette mer douce, ou Lac des Hurons, habi- tent les Nations fuiuantes, Algonquines, Ouachaske- fonek, Nigouaouichirinik, Outaouasfnagou[e]k, [66] Kichkagoneiak, Otaanak, qui font toutes alliées de nos Hurons, & avec lesquelles nous auons affez de commerce; mais non pas avec les fuiuantes, qui habitent les costes de ce même Lac plus éloignées vers l’Occident: Sçaouoir les Ouchaouanag, qui font partie de la Nation du feu, les Ondatouatandy & Quinipegong, qui font partie de la Nation des Puants.

Si nous auions & du monde & des forces, il y a de l’employ pour convertir ces peuples plus que nous ne pourrons avoir de vie: mais les ouuriers nous man- quans, nous n’auons pû en entreprendre qu’vne par- tie; c’est à dire quatre ou cinq Nations de ce Lac: en chacune desquelles nous auons defia quelques
separates that superior Lake from a third Lake, which we call the Lake of the Puants, which also flows into our fresh-water sea by a mouth on the other side of the Peninsula, about ten leagues farther West than the Sault. This third Lake extends between the West and Southwest,—that is to say, between the South and the West, but more toward the West,—and is almost equal in size to our fresh-water sea. On its shores dwell other nations whose language is unknown,—that is, it is neither Algonquin nor Huron. These peoples are called Puants, not because of any bad odor that is peculiar to them; but, because they say that they come from the shores of a far distant sea toward the North, the water of which is salt, they are called "the people of the stinking water."

But let us return to our fresh-water sea. On the South shore of this fresh-water sea, or Lake of the Hurons, dwell the following Algonquin Tribes: Ouachaskesouek, Nigouaouichirinik, Outaouasiangouek, [66] Kichkagoneiak,⁶ and Ontaanak, who are all allies of our Hurons. With these we have considerable intercourse, but not with the following, who dwell on the shores of the same Lake farther toward the West, namely: the Oochaouanag, who form part of the Nation of fire; the Ondatouatandy and the Ouinipegong, who are part of the Nation of the Puants.

Had we but enough people and enough means, we would find more employment in converting those peoples than would suffice for our lifetime. But, as there is a dearth of laborers, we have been able to undertake only a portion of the task,—that is to say, four or five Nations on this Lake, in each of whom there are already some Christians who, with God’s
Chrestiens, qui feront Dieu aydant la semence d'vnne plus grande conversion. Mais les fatigues ne font pas conceuables, ny les difficultez qu'il y a à confuer le peu de fruit qu'on y peut recueillir, estant soulent les fix, fept & huit mois, & quelquefois vn an entier, sans pouvoir rencontrer les brebis vrayment dissipées; car toutes ces Nations font errantes, & n'ont point de demeure arrestée, finon en de certaines faisons [67] de l'année, où la peche qui s'y trouue abondante, les oblige de sejourner.

Auffi n'ont-ils point d'autre Eglise, que les bois & forets; ny d'autre Autel que les rochers, où ce Lac vient brifer ces flots: où toutefois les Peres qui vont pour les instruire, ne manquent pas de lieu commode pour y dire la sainte Messe, & conférer les Sacremens à ces pauures Sauuages, avec autant de sainteté que s'estoit dans le Temple le plus superbe de 1'Europe. Le Ciel vaut bien les voutes d'vnne Eglise, & ce n'est pas depuis vn iour que la terre est le marchepied de celuy qui eft fon creator.

Les Nipissiriniens, qui habitent les coftes d'vn autre petit Lac, qui a de circuit environ quatre-vingts lieues, sur le chemin que nous faifons pour descendre à Quebec, à septante ou quatre-vingts lieues des Hurons; ont receu vne instruction plus pleine & plus continuë que les autres: comme aussi ce sont eux par où nous commençafmes il y a defia quelques années, cette Mission des Nations Algonquines, que nous nommons la Mission du Saint Efprit.

Cet Hyuer dernier quantité de ces Nations [68] Algonquines font venus hyuerner icy dans les Hurons. Deux de nos Peres qui ont soin des Missions de la langue Algonquine, ont continuë leur instruction,
aid, will be the seed of a still greater conversion. But it is impossible to conceive the fatigues or the difficulty of preserving the little fruit that can be gathered there; because we are often six, seven, or eight months, and sometimes a whole year, without being able to meet these truly scattered flocks. For all these Tribes are nomads, and have no fixed residence, except at certain seasons [67] of the year, when fish are plentiful, and this compels them to remain on the spot.

Therefore, they have no other Church than the woods and forests; no other Altar than the rocks on which break the waves of this Lake. However, the Fathers who go there to instruct them never fail to find a suitable place for saying holy Mass, and for administering the Sacraments to those poor Savages, with as much sacredness as in the proudest Temple of Europe. The Sky is as good as the vaults of a Church; and not for one day only has the earth been the footstool of him who has created it.

The Nipissiriiniens—who inhabit the shores of another small Lake, about eighty leagues in circumference, on the route that we follow in going down to Quebec, seventy or eighty leagues from the Huron country—have received fuller and more continuous teaching than the others. It is also among them that we began, some years ago, this Mission of the Algonquin Tribes, which we call "the Mission of the Holy Ghost."

Last Winter, many of those [68] Algonquin Tribes came to winter here among the Hurons. Two of our Fathers, who have charge of the Missions in the Algonquin language, continued their instruction until Spring, when they dispersed. At the same
iufqu’au Printemps, qui les a diffippé, & nos Peres en mefme temps font partis pour les fuiure, faifans deux Missions differentes; l’vne pour les Nations Algonquines qui habitent la cofte Orientale de noftre mer douce, & pour les Nipissiriniens; l’autre pour les Nations de la mefme langue Algonquine, qui demeurent le long de la cofte Septentroniale du mefme Lac. La premiere de ces deux Missions est celle que nous nommons du Saint Efprit; la seconde, que nous commençons cette année a pris le nom de la Mission de Saint Pierre.

C’est vraiyment s’abandonner entre les mains de la Prouidence de Dieu que de viure parmy ces Barbarres, car quoy que quelques-vns ayêt de l’amour pour vous; vn feul est capable de vous maffacrer, quand il luy plaira, fans craindre aucune punition de qui que ce foit en ce monde.

L’Esté passe, vn Algonquin, Sorcier de fon meftrier, au moins de ceux qui font profession d’inuoquer le Manitou, c’est [69] à dire le Diable, fe voyant convaincu par le Pere, fe ietta en fureur fur luy, le terrafia, le traifna par les pieds dans le foyer & dans les cendres, & fi quelques Sauuages ne fuffent accou-рус au fecours, il alloit acheuer fon meurtre. Voila ce qu’on peut craindre mefme de fes amis.

Les alarmes des ennemis donnent aussi fujet de crainte, obligeant quelquefois tout le monde à fe dif- perfer dans les bois. Vne pauure femme y entra fi auant l’Esté dernier, avec trois de fes enfans, qu’ils s’y efgarerent: ils furent quinze iours fans manger que des fueilles d’arbres, & estoient à l’extremité, lors que par hazard on les trouua qui attendoient la mort au pied d’un arbre. Dieu les y auoit conféré.
time, our Fathers set out to follow them, carrying on two different Missions,—one for the Algonquin Tribes dwelling on the Eastern shore of our fresh-water sea, and for the Nipissiriniens; the other for the Tribes of the same Algonquin language who dwell along the Northern shore of the same Lake. The former of these Missions is that which we call "the Mission of the Holy Ghost;" the second, which we commence this year, has taken the name of "the Mission of Saint Peter."

To live among those Barbarians is truly to abandon oneself into the hands of God's Providence; for, although some have an affection for you, a single person is capable of murdering you when he pleases, without dread of being punished by any one in the world.

Last Summer, an Algonquin, a Sorcerer by trade,—or, at least, one of those who make profession of invoking the Manitou, that [69] is, the Devil,—who found himself worsted in an argument by the Father, fell on him in a fury, threw him down, and dragged him by the feet through the coals and ashes; and, had not some Savages hastened to his assistance, this man would have ended by murdering him. That is what one has to fear, even from friends.

Alarms of the enemies also cause fear, and sometimes compel all the people to scatter in the woods. A poor woman penetrated so far into them last Summer, with three of her children, that they lost themselves; they were fifteen days without food, except the leaves of trees, and were reduced to the last extremity, when by accident they were found at the foot of a tree, awaiting death. God had preserved them there.
Vne pauvre vieille Chrestienne de septante ans, ayant esté prisé des Hiroquois, s’eschappa de leurs mains, lors qu’elle estoit desia condamnée à estre brulée: mais fuyant vne mort, elle penfa mourir de faim, avant que d’arriuer en vn lieu d’affeurance. Ayant trouué le Pere, Ma fille est morte, luy dit-elle, laquelle tu avois baptizée il y a vn an: à peine puis-je me soustenir; prends courage, [70] fais moy prier Dieu, car c’est luy qui m’a deliurée. Cette bonne femme n’est que ferueur.

Ces bonnes gens font fousent fans Pasteur, comme ils ont vne vie errante: mais Dieu qui est le grand Pasteur des ames, ne manque pas à leur necessité, & leur donne vn secours d’autant plus sensible, qu’ils paroissent estre plus dedans l’abandon.

Vne femme demandant il y a quelque temps à estre Chrestienne, disoit qu’hyuernant il y a vn an, à cent cinquante lieues d’icy, vne ieune Chrestienne estoit griuement malade, & proche de la mort, luy avoit demandé & à plusieurs autres femmes infideles, qui estoient là presentes, qu’elles priassent Dieu pour elle. Nous le fisme, adioufta cette femme, & nous fufmes estonnéès qu’incontinent elle guerit; & ie connu deulors que vrayment Dieu estoit le maiftre de nos vies.

Vn Chrestien d’vne autre Nation Algonquine, racontoit de soy-mesme, qu’estant à l’extremité d’vne maladie il avoit refusé constamment les remedessuperstitieux, dont les Infideles l’avoient [71] pressé de fe feruir, estant d’ailleurs abandonné de tout secours. Mais qu’au foir priant Dieu dans le fort de fon mal, Noftre Seigneur luy avoit dit dans le cœur, Tu n’en mourras pas; & qu’en effet le lendemain il
A poor old Christian woman seventy years of age, who was captured by the Hiroquois, escaped from their hands when she was already condemned to be burned. But, while fleeing from one death, she nearly died of hunger before reaching a place of safety. On meeting the Father she said to him: "My daughter, whom thou didst baptize a year ago, is dead. I can hardly support myself. Take courage; [70] make me pray to God, for it is he who has delivered me." This good woman is all fervor.

These good people are often without a Pastor, as they lead a nomad life; but God, who is the great Pastor of souls, does not fail them in their need, and gives them succor that is all the more manifest the more forsaken they seem to be.

Some time ago, a woman who asked to be made a Christian, said that, while wintering a year before, at a place a hundred and fifty leagues from here, a young Christian woman who was grievously ill and about to die, asked her and several other pagan women who were present to pray to God for her. "We did so," added the woman, "and we were surprised to see her recover at once; I knew then that God was truly the master of our lives."

A Christian of another Algonquin Tribe related of his own accord that, when reduced to extremity by illness, he had persistently refused the superstitious remedies which the Infidels [71] urged him to use, when he was deprived of every other succor. But at night, while he prayed to God in the height of his illness, Our Lord said to him in his heart: "Thou shalt not die;" and, in fact, on the next day he was completely cured. This pious man has a special devotion for his good Angel.
s’estoit trouvé entièrement guéry. Ce bon homme a
une dévotion particulière à son bon Ange.

Un bon Chrétiens Nipissinien, nommé Estienne Mangouch, disoit il y a quelque temps à un de nos Peres, qu’ayans coutume parmy eux lors qu’un enfant est mort, de jeter son berceau; on avoit gardé celuy d’une petite fille qui luy mourut il y a cinq ans, après avoir reçu le saint Baptême: & que les Sauuages s’en feruoient tour à tour pour leurs enfants, ayans experimenté que ceux qu’on y mettoit ne mourroient point, & se portoient bien. Nous ne fçaunos s’il y a du miracle; mais ce dont nous sommes assurés est que ce bon Chrétiens est d’une vie irreprochable, & d’une Foy inébranlable & à l’espreuue, aussi bien que sa femme, qui font les deux premiers Chrétiens de cette Eglise Algonquine.
A worthy Nipissirinien Christian, named Estienne Mangouch, some time ago told one of our Fathers that they have a custom among them, when a child dies, of throwing away its cradle; but that they had kept that of a little daughter of his who had died five years ago, after having received holy Baptism; and that the Savages used it in turn for their children because they found that those who were put in it did not die, and were in good health. We know not whether there is anything miraculous in this; but what we are positive of is, that this good Christian leads an irreproachable life, and that his Faith is unshakable and equal to any test, as is also that of his wife; they are the first two Christians of this Algonquin Church.
[72] CHAPITRE XI.
BONS SENTIMENS DE QUELQUES CHRESTIENS.

Vn bon Chrestien qui fraîchement venoit de perdre quasi tous ses parens & tout son bien, ayant trouué celuy de nos Peres qui autrefois l’auoit instruit & baptizé: C’est maintenant, luy dit-il, que ie conçois le prix du don que tu m’as procuré me donnant le Baptême: la Foy est l’unique bien qui me reste, & l’esperance du Paradis qui me confole. Si tu m’auois donné dix beaux coliers de Porcelaine, & vingt robes de castor toutes neufues, elles feroient vfiées, & tout feroit pery avec le reste de mon bien. Mais la Foy que tu m’as donnée en m’instruissant, va s’embelissant tous les iours, & les biens qu’elle me promet ne periront iamais, mefme à la mort.

Dans ce mefme esprit de Foy vne femme Chrestienne eftant follicitée par vn Infidele à fe tirer de la pauureté où elle eftoit, par des voyes que fa con- fience & fon honneur ne pouuoient luy permettre; [73] repandit qu’elle n’auoit befoin de chofe du monde. L’Infidele s’en eftonnant, fçachant afez d’ailleurs fa pauureté, fut encore plus eftonné de la Foy de cette Chrestienne, lors que s’expliquant dauan- tage elle adioufta que fes biens estoient dans le Ciel, que Dieu luy garoit en depofit, qu’elle en eftoit tres-affeuree, & en auoit l’esperance plus ferme, que n’ont ceux qui ont femé du bled, lors que la faison
GOOD SENTIMENTS OF SOME CHRISTIANS.

A GOOD Christian, who had recently lost nearly all his relatives and all his property, went to seek that one of our Fathers who had formerly instructed and baptized him. "Now," he said to him, "I appreciate the value of the gift that thou didst procure for me by giving me Baptism. Faith is the only possession left me, with the hope of Paradise, which consoles me. Hadst thou given me ten fine collars of Porcelain beads, and twenty robes of beaver skins quite new, they would all be worn out and all would have been destroyed with the remainder of my property. But the Faith that thou hast given me in instructing me becomes more beautiful day by day; and the gifts that it promises me will never perish, even at death."

In the same spirit of Faith a Christian woman, who was solicited by an Infidel to extricate herself from the state of poverty in which she lived, by means to which her conscience and her honor could not permit her to consent, [73] replied that she needed nothing in the world. The Infidel who was astonished, because he well knew her poverty, was still more astonished at the Faith of that Christian woman when she explained her meaning still more clearly, and added that her goods were in Heaven, where God kept them on deposit; that she was perfectly sure of them and had a firmer hope of enjoying them
de l'Esté estant belle, ils en attendent la recolte.
Vne femme infidele faisant vn iour quelques rapports à vne sienne amie Chrestienne, de quelques médisances qu'elle auroit entendu contre elle, luy demanda si ces calomnies ne la touchoient point: Nenny, respondit-elle, parce que ie suis Chrestienne, & que la Foy m'apprend d'estre bien aife en telles occasions, & que Dieu qui void mon innocence m'en recompenfera dans le Ciel. L'Infidele infifta que ces choèses estoient insupportables, & qu'elle ne pourroit pas en endurer la milliefme partie: l'ay esté de mefme humeur que vous, repartit la Chrestienne, mais le Baptême m'a tout changé le cœur, & m'a donné d'autres [74] penfées; ie ne fonge qu'au Paradis, & ne crains plus rien que l'Enfer & le peché.
Plusieurs Chrestiens ont vne pratique bien aimable, lors qu'ils se trouuent en quelque differend avec leur femme, & qu'ils voyent que les choèses vont dans l'aigreur. Prions Dieu, disent-ils, le diable n'est pas loin d'icy. Ils se mettent à prier fur l'heure mefme fort innocemment de part & d'autre, & ils trouuent au bout de la priere la fin de leur procez.
Dans la defaite des Chrestiens du bourg de Saint Ignace, dont i'ay parlé dans le Chapitre quatriéme; ceux qui furent emmenez captifs, se voyans liez, & ayans receu commandement de marcher, firent tous ensemble leurs prieres. Bien auant dans la nuit, la difficulté des chemins à trauers les neiges, & la rigueur du froid ayant obligé les ennemis qui les menoiët à faire alte, & allumer du feu; le plus iene de ces bons Chrestiens, mais le plus considerable, à caufe qu'il eftoit Capitaine, nommé Nicolas Annen-harifonk, s'addreffant à vne femme qu'on emmenoit
than they who have sown corn and expect a crop from it, because the Summer season is fine.

An infidel woman, one day, repeated to a Christian friend of hers some calumnies against her that she had heard, and asked her whether such calumnies did not affect her. "Not at all," she replied, "because I am a Christian and the Faith teaches me to be glad on such occasions, and that God, who sees my innocence, will reward me for it in Heaven." The Infidel woman urged that such things were unbearable, and that she could not endure the thousandth part of them. "I was of the same mind as you," the Christian replied; "but Baptism has completely changed my heart, and has inspired me with other thoughts. I think only of Paradise, and fear nothing but Hell and sin."

Several Christians have a very delightful custom. When they have any dispute with their wives, and find that the affair is becoming acrimonious, they say: "Let us pray to God; the devil is not far from here." They at once begin to pray, very innocently on both sides; and with the end of the prayer they find the end of their dispute.

In the defeat of the Christians of the village of Saint Ignace, which I mentioned in the fourth Chapter, when those who were taken captive were bound and ordered to march away, they said their prayers all together. Late at night, when the difficulties of the journey through the snow, and the severity of the cold, compelled the enemies who conducted them to halt and to kindle a fire, the youngest of these good Christians—who was at the same time the most notable among them, because he was a Captain, named Nicolas Annenharisonk—spoke to a woman
aussi captiue; Te fouuiens tu ma sœur que nous femmes Christiens? luy diit-il, [75] tout haut. Te fouuiens tu de Dieu? de fois à autre, luy diit-elle. C'est à ce coup qu'il faut estre Christien, adiousta-t'il: gardons bien de nous oublier de nos espérances pour le Ciel, en vn temps où il n'y a plus rien à espe-rer en ce monde. Dieu fera avec nous dans le plus fort de nos mal-heurs: pour moy, diit-il, ie ne veux plus avoir d'autre pensée qu'en luy, & ne cesseray de le prier, mesme apres qu'on m'aura creué les yeux, & en mourant au milieu des feux & des flammes. C'a commençons mes frères, & disons nos prières. Il commença, & tous le fuivrent avec autant de paix & plus de ferueur, qu'ils n'avoient jamais fait. Les ennemis regardoient cette nouueauté avec estonnement; mais ie ne doute point que les Anges ne la vissent avec des yeux d'amour.

Cette femme Chretienne à qui ce ieune Capitaine captif auoit adreffe fa parole, fut deliuree le lendemain matin de fa captiuité. D'autant que celuy qui l'auoit prife estoit Onnontaeronnon, qui estoit icy en ostage à cause de la paix qui fe traite avec les Onnontaeronnons, & s'estant trouué avec nos Hurons à cette [76] chaffe, y fut pris tout des premiers par les Sonnontoueronnons, qui l'ayans reconnu ne luy firent aucun mal, & mesme l'obligerent de les fuire, & prendre part à leur victoire: & ainsi en ce rencontre cêt Onnontaeronnon auoit fait fa prife. Tellement neantmoins qu'il desira s'en retourner le lendemain; disant aux Sonnontoueronnons qu'ils le tuaissent s'ils vouloient; mais qu'il ne pouuoit se refoudre à les fuire, & qu'il auroit honte de reparoïtre en fon pays, les affaires qui l'auoient amené aux Hurons
who was also a captive, and said aloud to her: "Dost thou remember, my sister, that we are Christians? Dost thou remember God?" "Sometimes," she said. "This is the moment when we must be Christians," he added; "let us be careful not to forget our hopes in Heaven, at a time when there is nothing more to hope for in this world. God will be with us in the midst of our misfortunes. As for me," he said, "I wish to think of nothing but him, and I will not cease to pray to him even after my eyes have been put out, and while I am dying in the midst of fire and flames. Now, my brothers, let us commence to say our prayers." He began, and all followed him with greater peace and fervor than they had ever felt. The enemies gazed upon so novel a proceeding with astonishment, but I have no doubt that the Angels looked upon it with loving eyes.

The Christian woman to whom the captive young Captain had spoken was delivered from captivity on the following day. For he who had captured her was an Onnontaeronnon, who had been here as a hostage on account of the peace that is being negotiated with the Onnontaeronnons; and, as he was among our Hurons on that hunting expedition, he was one of the first taken by the Sonnontoueronnons. They recognized him, and did him no harm; they even compelled him to follow them, and to take part in their victory, and thus it happened that, on this occasion, that Onnontaeronnon had effected her capture. However, he desired to return on the following day, and told the Sonnontoueronnons that they might kill him if they liked, but that he could not make up his mind to follow them. He said that he would be ashamed to reappear in his own country, because the
pour la paix, ne permettant pas qu’il fit autre chose que de mourir avec eux, plutôt que de paraître s’être comporté en ennemy. Ainsi les Sonnontoueronnons luy permirent de s’en retourner, & de rameiner cette bonne Chrestienne, qui estoit fa captiue, laquelle nous a consolé par le recit des entretiens de ces pauures gens dans leur affliction.

Le Pere de ce jeune Capitaine captif, dont ie viens de parler, nous a estonné dans fa conftance, au milieu des mal-heurs qui l’ont accueilli : car ayant perdu en ce rencontre ce fils, qui estoit fon vnique; & cinq de fes neueux, & vne niece, [77] c’est à dire tout le support de fa vieillaffe, il n’en a iamais lasché aucun mot, ny de plainte ny d’amertume; mais plutôt en a beny Dieu; & fe trouuant quelquefois faifi des larmes, qui le furprenrent, il en demande incontinent pardon à Dieu, & fe confole dans la grace qu’il a fait à fon fils de mourir Chrestien. C’est luy dans la cabane duquel estoit noftre Chapelle de Saint Ignace, & chez lequel demeuroit le Missionaire de ce bourg. Il fe nomme Ignace Onakonchionk.

Ie ne veux pas icy obmettre vne chose qui merite que Dieu en foit beny. Au point qu’il falut demolir l’Eglife de Saint Ignace, & que tout le bourg cömençoit à fe disliper, apres les pertes qui leur estoient furvenuës coup fur coup, & les alarmes qui les menaçoient d’un dernier mal-heur; Ce bon homme ayant remarqué quelque tristesse fur le vifage du Pere qui a foin de cette Mission, il s’en alla deuant l’Autel, où apres avoir demeuré en prieres vn temps notable, il s’approcha du Pere, & luy tint ce discours, auquel ie ferois conscience d’adoucier aucun mot. Aronhiatiri, luy dit-il, (c’est le nom que les Hurons donnent
business in connection with the peace, which had brought him among the Hurons, would not permit him to do anything else but die with them, rather than appear to have behaved as an enemy. The Sonnontoueronnons therefore allowed him to return, and to take with him that good Christian woman who was his captive. She consoled us by relating the conversations of those poor people in their affliction.

The Father of that young Captain, the prisoner whom I have just mentioned, astonished us by his constancy amid the misfortunes that have fallen on him. For, although in that engagement he lost this, his only son, five of his nephews, and a niece,—[77] that is to say, all the support of his old age,—he never allowed a word of complaint or bitterness to escape him. On the contrary, he praised God for it; and, when he sometimes found himself overcome by tears, he at once asked God to pardon him, and consoled himself with the thought that he had obtained for his son the grace of dying a Christian. It was his cabin that served for our Chapel at Saint Ignace, and for the residence of the Missionary for that village. His name is Ignace Onakoncharonk.

I must not omit to mention here a thing for which God must be praised. When it became necessary to demolish the Church of Saint Ignace, and the whole village commenced to disperse,⁷—owing to the losses that had fallen upon them, one after another, and the alarms that threatened them with a final misfortune,—the good man observed some traces of sorrow on the face of the Father who has charge of that Mission; he went before the Altar, where he remained a considerable time in prayer. He then approached the Father, and addressed to him the following
au Pere) i’ay l’esprit [78] tout abbatu, non pas de mon affliction, mais de la tienne. Tu t’oublie ce sembler de la parole de Dieu que tu nous presches tous les iours. Je me figure que la tristesse qui paraît sur ton visage, vient de nos afflictions, de ce que cette Eglise qui estoit si florissante va se dissiper : on va abattre cette Chapelle : plusieurs de nos frères Chrétiens font ou morts, ou captifs : ceux qui restent vont se disperser de tous côtés, en danger de perdre la Foy. N’est-ce pas là ce qui te trouble ? Hélas ! mon frère, adiousta-t-il, est-ce à nous à vouloir fonder les desseins de Dieu, & pouvons-nous bien les comprendre ? Qui sommes-nous ? un rien. Il fallait bien ce qu’il faut, & voilà plus clair que nous. Sçaistu ce qu’il fera ? Ces Chrétiens qui se vont disperser portent leur Foy avec eux, & leur exemple fera d’autres Chrétiens où il n’y en a point encore. Pensons seulement que nous ne sommes rien, que nous ne voyons goutte, & que luy seul faisait nostre bien. C’est assez affez pour me confoler en mon aduerité, me voyant miserable de tout point, de penser que Dieu aduise à tout, qu’il nous ayme & fçaist bien ce qu’il nous faut. Il poursuivit [79] dans cet air vn demy quart d’heure, & le Pere admirant vne Foy si entière dans le cœur de ce bon Sauuage, & cet esprit vraymèt Chreftien, en benit Dieu ; & n’ayant point d’autre pensée, finon que Nostre Seigneur luy auoit mis ces paroles en la bouche pour la consolation, il ne put se tenir les larmes aux yeux de l’embrasser, & luy dire qu’en effet il le confoloit solidement, que ce qu’il disoit estoit veritable, & qu’il parloit en la façon que les Chrétiens se doivent confoler dans leurs afflictions. Le n’obmettray pas icy vne circonstance affez
discourse, to which I would not, in conscience, add a single word: "Aronhiatiri," he said to him, (that is the name that the Hurons give to the Father,) "my mind is [78] quite cast down,—not for my affliction, but for thine. It seems that thou art forgetting the word of God which thou preachest to us every day.

I imagine that the sorrow that appears upon thy face is caused by our afflictions, because this Church, that was so flourishing, is about to be dispersed. This Chapel is about to be taken down; many of our Christian brothers are dead or captive; those who remain are about to scatter in every direction, and to run the risk of losing the Faith. Is it not that which troubles thee? Alas, my brother," he added, "is it for us to seek to fathom God's designs, and can we really understand them? What are we? Nothing. He knows well what should be done, and sees more clearly than we do. Knowest thou what he will do? Those Christians who are about to disperse will carry their Faith with them, and their example will make other Christians where there are none as yet. Let us only remember that we are nothing, that we cannot see anything; and that he alone knows what is good for us. It is sufficient, I assure thee, to comfort me in my adversity, when I see how miserable I am in every respect, to think that God provides for every-thing,—that he loves us, and knows very well what we need." He continued [79] in that strain for eight or ten minutes. The Father admired such complete Faith in the heart of that good Savage and such a truly Christian spirit; and he praised God for the same, having no other thought but that Our Lord had placed those words in his mouth for his consolation.

He could not restrain his tears as he embraced him,
confiderable, qui est que le Pere ayant voulu inter-
rompre ce bon Sauuage au commencement de fon
discours; ce bon homme luy dit, Aronhiatiri laisse
moy parler iufqu'au bout, & puis tu parleras, car ie
croy que Dieu m'a infpiré ce que j'ay maintenant à
te dire.

Vne femme Chreftienne voyant vne petite fille
qu'elle auoit au berceau bien proche de la mort, l'ap-
porta à l'Eglife pour en faire vne offrande à Dieu.
Comme elle fe croyoit feule & fans autre tefmoin
que Dieu, fa deuotion la porta à parler d'une voix
plus haute. Mon Dieu, [80] luy disoit-elle, dispozez
de la vie de cet enfant, & de la mienne, ie vous l'ay
offerte dès le moment de fa naiffance, ie vous offre
les douleurs que i'ay receu pour la mettre au monde,
la douleur que j'ay de la voir en cet etat, & tous les
regrets que j'auray la voyant morte. Pardonnez moy
fi ie ne puis reprimer ma douleur & mes larmes;
vous voyez bien dedans mon cœur que ie fuis contente
qu'elle meure, puisque vous le voulez. Cette bonne
femme fut vne demie heure entiere à faire fon
offrande, & fe retira ne fçachant pas que le Pere qui
a soin de cette Mission, auoit entendu fa priere.
L'enfant mourut la mefme nuit.

Le lendemain la pauure mere desolée ne manqua
pas de grand matin à venir s'accufer de ces larmes,
qui ne luy estoient pas volontaires. Et comme quel-
qu'vn la vouloit confoler, de ce qu'elle auoit encore
deux enfants au monde: Helas! dift-elle, ce n'est pas
ce qui me confole, mais c'est que ma fille est au Ciel,
& ne peut plus offenfer Dieu. Quoy que ie ne puiffe
m'empêcher de pleurer, Dieu void bien que mon
cœur est en repos pour celle qui est morte, & qu'il
and told him that, in truth, he comforted him greatly; that what he said was true, and that he spoke in the manner wherein Christians should console themselves amid their afflictions. I must not omit here to mention a circumstance of some importance. When the Father tried to interrupt that good Savage at the beginning of his discourse, the good man said to him: "Aronhiatiri, let me say all I have to say, and then thou shalt speak; for I believe that God has inspired me with what I am about to tell thee."

A Christian woman, seeing that her little girl, still in her cradle, was very near to death, carried her to the Church, to offer her up to God. Thinking herself alone, without any witness but God, her devotion induced her to speak in a louder tone. "My God," [80] she said, "dispose of this child's life, and of mine. I offered her to you at the very moment of her birth; I offer to you the sufferings that I endured in bringing her into the world; the sorrow that I feel at seeing her in this condition; and all the regrets that I shall experience when I see her dead. Pardon me if I cannot restrain my sorrow and my tears. You see clearly in my heart that I am content that she should die, since it is your will." The good woman was a full half-hour in making her offering, and withdrew, not knowing that the Father who has charge of that Mission had heard her prayer. The child died the same night.

On the following day, the poor disconsolate mother did not fail to come very early in the morning, to accuse herself of having shed those tears, which were quite involuntary on her part. And when some one tried to comfort her with the thought that she still had two children living, "Alas," she said, "that is
n’a que des craintes [81] pour les deux qui viennent, car ils sont en danger de se damailler & moi aussi.

Cette bonne femme depuis cinq ans qu’elle est Chrestienne, a toujours vécu dans l’innocence & la fermeur, & quoy qu’elle soit vne des plus grandes mesnageres du pays, iamais elle n’a manqué vn seul jour à faire ses deuotios, qui font bien longues, demeurant quelquefois les deux & les trois heures en oraison, aussi immobile, non pas même d’un seul cigarement de veue, que si elle estoit sans sentiment. Son mary luy disant vn iour qu’elle estoit trop long-temps en ses prières, & qu’elle en reuenoit toute transe de froid : iamais, luy repliqua-t’elle, tu ne m’as reproché que ma charge fût trop pesante, & mon fardeau trop lourd, lors que ie reuens des bois, & apporte de quoy nous chauffer : & toutefois i’en reuens plus transe de froid, que de la priere. Pourquoi ne ferois-ie pas pour le Ciel, ce que ie fais pour cette vie? Enfin cette bonne femme a tant fait par ses prières, qu’elle a gagné son mary à la Foy, qui en estoit bien éloigné.

Ie me souviens à ce propos de ce qu’une autre femme Chrestienne disoit il y a [82] quelque temps fort simplement à vn de nos Peres. Lors que ie reuennois d’un tel bourg, disoit-elle, il m’est venu en pensée de dire mon chapelet, faisant chemin : mais le froid & l’incommodité que ie fentois d’un vent peinant que j’auois au visage, a fait que i’ay obey à ma chair, lors qu’elle m’a fuggeré que i’attendisſe à dire mon chapelet après être arrivée. Eſtant entrée dans la cabane, i’ay veu vn beau feu allumé; & ma chair a dit à mon ame, chauffe tοy auparuant, & apres tu iras à l’Eglife dire ton chapelet plus doucement. Incon-
not what consoles me, but the knowledge that my daughter is in Heaven, and can no longer offend God. Though I cannot refrain from weeping, God sees very well that my heart is at peace, as regards her who is dead; and it fears only [81] for the two who live, for they are in danger of damnation, and so am I."

During the past five years that this good woman has been a Christian, she has always lived in innocence and fervor; and, although she is one of the busiest housewives in the country, she has never failed a single day in her devotions, which are very long,—for she sometimes remains two or three hours in prayer as motionless—without her eyes even wandering once—as if she were without feeling. Her husband told her one day that she remained too long at her prayers, and that she came back chilled through by the cold. "Thou hast never reproached me," she said, "because my load was too heavy, or my burden too great, when I came back from the woods bringing fuel; and nevertheless I come back more benumbed with cold than when I return from prayer. Why should I not do for Heaven what I do for this life?" In fine, this good woman has done so much by her prayers that she has won over to the Faith her husband, who was quite averse to it.

While on this subject, I remember what another Christian woman said, [82] some time ago, very innocently to one of our Fathers. "While I was returning from a certain village," she said, "it occurred to me to say my rosary on the way; but the cold, and the discomfort caused me by a piercing wind that blew in my face, led me to give way to the promptings of the flesh, when it suggested that I
tinent, adiouftoit cette bonne Christienne, i’ay connu la rufe du diable, & qu’il vouloit que ie perdisse vne partie de mon merite: & i’ay respondu à ma chair; C’eft trop de t’auoir obey vne fois, il faut que tu obeiſſe à ton tour: allons prier, & nous nous chauffe-rons par apres. Ayant dit deux ou trois dixaines, ma chair a recommencé de me folliciter, & m’a dit que c’efloit affez, ou qu’au moins ie me haſtaffe dauantage, le froid eſtant trop excefſif: mais mon ame luy a reſpondu, Ma chair, il faut que Dieu foit feruy le premier, quand tu feras tantoft deuant le feu, tu ne te haſtferas pas [83] d’en fortir, haſtons nous auſſi peu maintenant. Voila la ſpiritualité d’vne pauure femme Sauuage, qui dans vn langage barbare, n’en explique pas moins nettement le jeu de la nature, & les victoires de la grace.

Ce qui maintient dauantage ces bonnes gens dans l’esprít de la Foy, & ce qui va le plus augmentant en eux les fentimens de pieté, eſt vne pratique dans laquelle nous tafchons de les mettre, d’offrir founuent à Dieu leurs actions, & s’entretenir dans la deuotion par la voye des oraifons iaculatoires. Cette pratique eſt fi commune à la pluspart, que mesme deuant les Infideles, au milieu d‘vn chemin, dans la fuite de leur travail, dans le plus fort d‘vne douleur, ou d‘vne crainte, ils prieront Dieu tout haut, & fe feront reſſouvenir les vns les autres de faire ces offrandes. Il n’y a pas iſſu̇qu’aux enfans qui ne fuiuent en cela la pieté de leurs parens.

Je pris plaisir il y a quelque temps de voir vne petite fille Chreſtiêne, qui eſtant fortié hors de la cabane pour joiier avec fes petites compagnes, pieds nuds & fur les neiges; y eſtant demeurée trop long-
should defer saying my beads until after I had arrived. When I entered the cabin, I found a bright fire burning and my flesh said to my soul: 'Warm thyself first, and afterward thou shalt go and say thy beads in the Church, more comfortably.' Immediately,' added this good Christian, 'I detected the ruse of the devil, who wished me to lose a portion of the merit that I might gain; and I replied to my flesh: 'It is too much to have obeyed thee once; thou must obey in thy turn; let us go and pray and we will warm ourselves afterward.' After saying two or three decades, my flesh again began to urge me and told me that it was enough, or, at least, that I should hurry, because the cold was so great. But my soul replied: 'My flesh, God must be served first; when thou wilt presently be before the fire, thou wilt not be in a hurry [83] to go out. Let us not be in a greater hurry now.'" Such is the spirituality of a poor Savage woman, who explains none the less clearly, in a barbarous tongue, the working of nature and the victories of grace.

What maintains these good people still more in the spirit of Faith, and what still farther increases sentiments of piety in them, is a practice that we endeavor to make them acquire, of frequently offering their actions to God, and of persevering in a spirit of devotion by means of ejaculatory prayers. This practice is so common with most of them that even in the presence of Infidels—in the middle of a road, in the course of their work, in the height of suffering or of fear—they pray to God aloud, and remind one another to make those offerings. Even the little children imitate the piety of their parents in this respect.

I found pleasure, some time ago, in observing a
temps, se trouua si faisie du froid, qu'elle [84] se mit à pleurer; & retournant les larmes aux yeux dans la cabane, ne jettoit point d'autres mots de plainte, finon ceux-cy: Mon Dieu ayez pitié de moy, ie vous offre le froid que ie fens à mes pieds, & qui me fait pleurer: ce qu'elle alloit repetant tout le long du chemin.

Cette pauvre petite innocente mourut à quelque temps de là, dans des sentiments de pieté qui me firent admirer les bontez de Dieu fur vn age si tendre. Elle voulut durant tout le temps de la maladie etre portée tous les iours à la Meffe, ne pouuant plus se soustener: & il falut luy obeir uisqu'au iour meme de sa mort. Elle y disoit si devotement ses prières que tous les affiitans en estoient touchez de deuotion. Dans le plus fort meme de sa maladie, elle ne manqua jamais a dire fon Benedicite, à la moindre chose qu'on luy fairoit prendre, quand bien ce n'eust esté qu'vnne goutte d'eau. Sa mere toute affligée la voyant tirer aux abois, se mit à pleurer, luy disant, Ma fille, tu nous vas donc quitter? à quoy cet enfant respödit, oùy ma mere, mais c'est pour aller au Ciel y estre bien-heureuse: priez bien Dieu, & vous y viendrez après moy. Elle fut long-temps [85] à l'agonie, ayant perdu ce femploit, l'vfage de tous les fens; lors que fa mere luy voyant remuer les levres, s'en approcha, & entendit que d'vnne voix mourante elle disoit en rendant l'ame, Iefous taitenr, Iefus ayez pitié de moy. Elle se nommoit Marguerite Atiohenret, aagée de dix ans.

Je voyois auifi cet Hyuer vn petit enfant de quatre ans, fils d'vnne fort bonne Chreftienne, qui ayant esté battu de fa mere, ne disoit autre chose en pleurant,
little Christian girl who had come out of her cabin to play with her little companions, barefoot in the snow. She remained somewhat too long, and was so benumbed with cold that she [84] began to cry, and returned to the cabin with tears in her eyes, uttering no other words of complaint than these: "My God, have pity on me; I offer you the cold that I feel in my feet, and that causes me to weep." She repeated this the whole way.

This poor little innocent died shortly afterward, with sentiments of piety that made me admire the goodness of God toward so tender an age. Throughout her illness, she wished to be carried every day to Mass, as she could not stand; and she had to be obeyed up to the very day of her death. She said her prayers so devoutly that all who saw her were moved by her devotion. In the worst of her sickness, she never failed to say her Benedicite, for the slightest thing which she was made to take, even were it only a drop of water. Her mother, who was greatly afflicted at seeing her at the last extremity, began to weep, and said to her: "My daughter, art thou, then, about to leave us?" To this the child replied: "Yes, my mother, but to go to Heaven and to be blessed there. Pray well to God, and you will come after me." Her [85] death-agony was long. After she had, to all appearances, lost consciousness, her mother saw her lips move and, approaching her, she heard her say in a dying voice, while giving up her soul: Jesous taitenr,—"Jesus, have pity on me." Her name was Marguerite Atiohenret and she was ten years of age.

I also saw, this Winter, a little child four years old, the son of a very good Christian woman, who,
finon, Mon Dieu, ie vous offre les coups que i’ay receu de ma mere, ayez pitié de moy. La pauure mere fe mit à pleurer avec fon enfant, & à prier Dieu avec luy.

Vn bon vieillard nommé René Tfondihouanne, remply de merites, dont la vie est constamment dans la fainteté, & qui par tout où il fe trouve prêche & d’exemple & de parole, & auuant puissamment nostre Christianisme; eftant interrogé d’vn de nos Peres combien de fois par iour il fongeoit à Dieu en vn voyage dont il eftoit fraifchement de retour. Vne feule fois, repondit-il fort simplement, mais qui duroit depuis le matin iufqu’au foir. Le Pere luy demanda fi cét entretien [86] avec Dieu eftoit mentalement. Nenny, dit-il, ie me trouve mieux de luy parler, & en fuis moins diftrait. Quelque peu de iours apres le mefme Pere apprit la façon d’entretien que ce bon vieillard anoit avec Dieu, en vn voyage qu’il fit avec luy. Car entrant en chemin, ce bon Sauuage fe mit à dire les prieres qu’il fçauoit, puis ayant gagné le deuant, il éleua fa voix petit à petit. Le Pere fut curieux de prefter l’oreille, le fuiuant d’affez pres, & fut tout eftonné d’entendre les doux colloques qu’il faifoit. Tantoft il remercioit Dieu de l’auoir appelé à la Foy; tantoft il le beniffoit d’auoir crée les forets, & la terre, & le ciel, tantoft il deploroit la mifere des Infideles. Puis tout d’vn coup il remercioit Dieu d’auoir appelé en ces pays les Predicateurs de l’Euangile. Oïy, mon Dieu, difoit-il, vous les y avez attiré avec des cordes plus fortes que le fer; puifque ny les mefaifes, ny les calomnies, ny les souffrances, ny mille dangers de la mort ne peuuet faire qu’ils fe deftachent d’avec nous,
after having been beaten by his mother, said nothing else amid his tears but: "My God, I offer you the blows that I have received from my mother; have pity on me." The poor mother began to weep with her child, and to pray to God with him.

A good old man, called René Tsondihouanne,— whose life abounds in meritorious actions, and is ever spent in godliness, and who, wheresoever he goes, preaches both by example and precept, and greatly furthers our Christianity,— was asked by one of our Fathers how many times a day he thought of God during a journey from which he had recently returned. "Only once," he replied very simply; "but it was from morning to night." The Father asked him whether that conversation [86] with God took place mentally. "Not at all," he said; "I find it better to speak to him, and thus I am less easily distracted.'

A few days afterward, the same Father found out what kind of conversation that good old man had with God, during a journey that he made with him; for, when they set out, the good Savage began to say the prayers that he knew; then, having gone on ahead, he gradually raised his voice. The Father, who was curious to hear him, followed him quite closely, and was much astonished to hear the delightful colloquies that he uttered. At times, he thanked God for having called him to the Faith; again, he praised him for having created the forests, the earth, and the sky; at other times, he deplored the wretchedness of the Infidels. Then, suddenly, he thanked God for having brought the Preachers of the Gospel into these countries. "Yes, my God," he said, "you have drawn them here with ropes stronger than iron,— since neither discomfort, nor calumnies, nor sufferings,
& retournent en leur pays, où ils viuroient à leurs aifes. De fois à autre ce bon vieillard parloit plus bas, & le Pere ne pouuoit en recueillir [87] que des mots ça & là: puis tout d’vn coup comme enflammé d’vne nouvelle ardeur, il s’escrioit. O mon Dieu que vous estes grand, puisque la terre est grande, & que vous nourriffez tous les hommes! O mon Dieu que vous estes bon, puisque vous avez pitié des pecheurs, ayez pitié de moy. Ouurez les yeux aux Infideles qui font aueugles, & qui voyans ces arbres, ces forets, ce Soleil & cette lumiere, ne voyent pas que c’est vous qui auez tout creé; & alloit continuant dans cét air deux & trois heures entieres.

Eftant venu en vn lieu dangereux, il changea tout d’vn coup de ton, & tout d’vn autre accent il s’adressa à Dieu. C’est vous mon Dieu, luy disoit-il, qui conduifez icy mes pas, & qui voyez la crainte de mon cœur. Non, non, ie ne veux pas craindre la mort, & ie vous abandonne ma vie, si vous voulez que ie tombe dans les embusches de l’ennemy. Où fuyrois-ie pour éviter la mort? & où irois-ie pour estre plus en asseurance, qu’estant conduit de votre main? Si ie meurs aujourd’hui, ie espere qu’aujourd’hui ie vous verray là haut au Ciel. [88] En vn mot ce bon vieillard ne fut que feu durant tout ce chemin, & le Pere qui le fuioit de compagnie, m’a asfeureté que ses paroles estoient comme vn brasier ardant qui l’enflammoient lui-meême.

Vn autre ancien Chreftien, qui nous fert auffi de Dogique, rendant compte de fa confiance, disoit que fouuent il estoit les journées entièrues ne fongeant rien qu’à Dieu, & ne pouuant quasi prendre d’autres penfées. Mais quelquefois, adiouftoit-il, il m’arrive
nor a thousand dangers of death, can make them leave us and return to their own country, where they could live in comfort." Sometimes, the good old man spoke in a lower tone, and the Father could catch [87] only words here and there. Then all at once, as if inflamed with fresh ardor, he would exclaim: "Oh, my God, how great you are, since the earth is vast, and you feed all mankind! Oh, my God, how good you are; since you have pity on sinners, have pity on me! Open the eyes of the Infidels, who are blind, and who, although they see those trees, those forests, that Sun, and that light, see not that it is you who have created everything." And he went on in that strain for two or three whole hours.

On reaching a dangerous spot, he suddenly altered his tone, and in quite a different accent he addressed himself to God: "It is you, my God," he said, "who guide my steps here, and who see the dread within my heart. No, no, I will not fear death; and I abandon my life to you, if it be your will that I should fall into the enemy's ambushes. Whither should I flee to avoid death? And where can I be in greater safety than under the guidance of your hand? If I die to-day, I hope that to-day I shall see you above, in Heaven." [88] In a word, that good old man was all ardor throughout the journey; and the Father who accompanied him assured me that his words were like glowing coals, which inflamed even himself.

Another Christian of long standing, who also serves us as a Dogique, said, while rendering an account of his conscience, that frequently for whole days he thought of nothing but God, and could hardly think of anything else. "But sometimes," he added, "it happens to me as to a traveler who walks at night by
le même qu'à un voyageur, qui va de nuit par des chemins inconnus, & qui le void incontinent perdu dans l'espoir de vne forêt, faisant rencontre à chaque pas d'un arbre qui luy heurte la teste, ou des ronces qui l'escorchent de tous costez. Alors, disoit-il, ie suis contraint de m'arrêter, comme ce voyageur au pied d'un arbre, attendant que le jour soit venu; & tout ce que ie puis faire, est de dire de fois à autres à Nostre Seigneur que ie suis sans esprit, & que ie suis perdu s'il n'a pitié de moy en mes égaremens. Par fois, adiouftoit-il, i'ay envié de crier bien fort en priant Dieu, pour estouffer les distractions que le diable me va fuscitant; de méme que [89] ie ferois fi i'eftois auprès de quelques babillards, & que nonobstant le bruit & l'insolence de leurs discours, ie voulufte me faire entendre. Les demons ont beau auroir, disoit-il, ie suis resolu de n'abandonner la priere qu'avec la vie; de méme qu'êstant entre les mains des Hiroquois, i'allois toufjours chantant, quelques tourmens qu'ils me fissent endurer, & i'auois la pensée de ne point quitter mon chant de guerre, que lors que la mort m'auroit ôté les forces & la parole.

Ayant veu vn bon Chreftien retourné d'un fort long voyage de fix mois, encore plus feruent qu'il n'estoit party d'avec nous, ie voulu m'enquêter plus particulièrement de la façon dont il s'estoit conferuë dans vne innocence qui m'estonnoit. I'ay toufjours marché fur mes gardes, me répondit-il; le matin ie penfois que peut-être auant le midy ie ferois pris des ennemis, qui font à craindre durant tout le chemin, & ainfï ie me dispofois à la mort: à midy ie penfois que peut-être ie n'arriuerois pas iufqu'à la nuit, & ainfï ie m'entretenois auec Dieu: le foir ie craignois que
unknown roads, and suddenly finds himself lost in the thickest of the forest, where at every step he comes across a tree that strikes him on the head, or brambles that tear him on all sides. Then," he said, "I am compelled to stop, like that traveler, at the foot of a tree, and to wait till daylight comes; and all that I can do is to say from time to time to Our Lord that I have no sense, and that I am lost unless he have pity on me in my wanderings. Sometimes," he added, "I feel inclined to cry out very loudly, while praying to God, to stifle the distractions with which the devil tries to disturb me,—just as [89] I would do if I were near some chatterers, and wished to make myself heard in spite of the noise and insolence of their talk. The demons may do their best," he said; "I am resolved to abandon prayer only with life,—just as when in the hands of the Hiroquois I always went on singing, whatever tortures they made me endure; and I determined to give up my war-song only when death should have robbed me of strength and of speech."

I observed that a good Christian returned from a very long journey of six months' duration, still more fervent than when he had left us; and I wished to inquire more minutely how he had managed to continue in a state of innocence that astonished me. "I was always on my guard," he replied; "in the morning, I thought that perhaps before noon I might be captured by the enemies, who are to be dreaded all along the way; and thus I prepared myself for death. At noon, I thought that perhaps I might not live even till nightfall, and thus I communed with God. In the evening, I feared that we might be surprised during the night, [90] while we slept. When we
la nuit on ne nous surprit [90] en dormant. Eftant arriué en vn lieu d'affeurance, ie craignois les dangers du retour. Si i'eusse eu proche de moy vn Confesseur, la facilité du pardon euft fait peut-estre que i'eusse esté moins fur mes gardes. On me présenta à mon arriüée vne femme, ie ne voulus pas y entendre: le lendemain on m'en amena vne mieux faite, qui trouua affi fon refus: ils me prirent de faire moy- mesme le choix de celle qui m'aggrereoit dauantage; ie leur dy que ce n'estoit pas cela qui m'arreftoit, mais la crainte d'vn Dieu & la Foy d'vn Paradis & d'vn Enfer; & là deffus ie leur parlay de nos mysteres, qu'ils admirerent, fe plaignans que les Europeans avec lesquels ils ont commerce, ne les venoient pas instruire: & du depuis ils me laifferent en repos de ce costé là.

Tous les leudis ce bon Sauuage commençoit à fe diépofer à la Communion fpirituelle; les Samedis il fe confeffoit à Noftre Seigneur, comme s'il euft eu vn Preftre avec foy: le Dimanche matin il affiftoit fpirituellement à la Messe, & communioit mentalement, & difoit que cela l'auoit le plus fortifié; taächtant la femaine fuiuante de garder tous les bons [91] propos & les promeffes qu'il auoit fait à Noftre Seigneur.

Au retour de ce long voyage, ayant apris que les Hurons n'eftoient point descendus à Québec, & qu'en fuite nous n'auions receu aucun secours de ce costé là; il partagea ce qu'il auoit rapporté de fon voyage, environ quatorze mille grains de Porcelaine, qui font icy de grands threfors, & vint nous en prefenter autant qu'il s'en retenoit. Me difant que s'il eftoit plus riche, il nous foulageroit plus puiffamment dans
reached a place of safety, I feared the dangers of the return journey. If I had had a Confessor near me I would perhaps have been less upon my guard, owing to the facility of obtaining pardon. On my arrival, they presented me with a woman, but I would have nothing to do with her; on the following day, they brought me another, better formed, but she also was refused; they begged me to choose for myself the one that pleased me best. I told them that that was not what restrained me, but fear of a God, and the Belief in a Paradise and a Hell; and thereupon I spoke to them of our mysteries, which they admired. They complained that the Europeans with whom they trade did not come to instruct them; and, after that, they left me at peace in that respect.”

Every Thursday, this good Savage commenced to prepare himself for spiritual Communion; on the Saturday, he confessed to Our Lord, as if he had had a Priest with him; on the Sunday morning, he assisted at Mass in spirit, and received communion mentally. He stated that this had most strengthened him, and that, during the following week, he endeavored to keep all his good resolutions, and the promises that he had made to Our Lord.

On his return from that long journey, when he learned that the Hurons had not gone down to Quebec, and that consequently we had received no assistance from that quarter, he divided up what he had brought back from his journey,—about fourteen thousand Porcelain beads, that are a valuable treasure here,—and came to present us with as many as he kept for himself. He said to me that, if he were richer, he would relieve us still more in our necessities; for he could not sufficiently acknowledge the
nos necessitez, puis qu'il ne pouvoit assez reconnoître les obligations qu'il nous avoit de luy avoir donné la connoissance de la Foy, & de l'auoir rendu Chrestien. Il se nomme Charles Ondaiondiønt.

Depuis sept ans qu'il est Chrestien, il n'a manqué qu'une feule fois à entendre la Messe, lors qu'il a esté icy dans le pays, encore n'y auroit-il pas de sa faute, & toutesfois il en eut vn bien grand scrupule; disant qu'estant ordinairement tout l'Esté ou dans les guerres, ou en voyage, il ne se soufist que sur les prouisions & des merites & de vertu, qu'il doit tafcher de faire tout le long de l'Hyuer qu'il en a la commodité. Mais brifons ce Chapitre, car les fenti-mens de ces bons Chrestiens n'ont point de fin, & ce fera fans doute dans le Ciel, où nous benirons Dieu des graces qu'il leur fait, & où nous verrons qu'il n'a pas moins esté leur Createur, leur Redempteur, leur Pere, & tout Amour pour eux, que pour les peuples de l'Europe. Domini est terra & plenitudo eius, orbis terrarum & uniuerfi qui habitant in eo.
obligations that he was under to us for having made him acquainted with the Faith, and for having made him a Christian. His name is Charles Ondaaidiont.

During the seven years that he has been a Christian, he has only once failed to hear Mass when he was here in the country; even then, it was not his fault, and he had great scruples about it. He said that, as he is generally throughout the Summer either at war or on a journey, he supports himself solely on the provisions of merit and virtue that he tries to amass during the whole Winter, while he has the opportunity. But let us conclude this Chapter, for there is no end to the sentiments of these good Christians; and, beyond a doubt, in Heaven we shall praise God for the graces that he has given them, and we shall see that he has been no less their Creator, their Redeemer, their Father, and all Love for them, as well as for the nations of Europe. Domini est terra et plenitudo ejus, orbis terrarum et universi qui habitant in eo.
CHAPITRE XII.

DES PRINCIPALES SUPERSTITIONS QU’AYENT LES HURONS DANS LEUR INFIDELITÉ, & PREMIÈREMENT LEUR SENTIMENT TOUCHANT LES Songes.

OVTRE les desirs que nous avons communément, qui nous font libres, ou au moins volontaires, qui prouiennent d’une connoissance prece-dente de quelque bonté qu’on ait conceu estre dans la chose désirée; les Hurons croyent que nos ames ont d’autres desirs, comme [93] naturels & cachez; lesquels ils difent provenir du fond de l’ame, non pas par voye de connoissance, mais par vn certain transport aueugle de l’ame à de certains objets: lesquels transports on appelleroit en termes de Philo-sophie, Desideria innata, pour les distinguer des premiers desirs, qu’on appelle Desideria Elicita.

Or ils croyent que nostre ame donne à connoître ces desirs naturels, par les songes, comme par fa parole: en forte que ces desirs estant effectuez, elle est contente: mais au contraire si on ne luy accorde ce qu’elle desire, elle s’indigne; non fealement ne procurant pas à fon corps le bien & le bon-heur qu’elle vouloit luy procurer, mais fouuent meême fe revoltant contre luy, luy caufant diuerfes maladies, & la mort meême.

Or de fçaouoir d’où vient ce pouvoir à l’ame, tant pour le bien que pour le mal, c’est dont les Hurons ne s’enquestent pas; car n’estans ny Physiciens, ny
CHAPTER XII.

OF THE CHIEF SUPERSTITIONS OF THE HURONS IN THEIR INFIDELITY; AND, IN THE FIRST PLACE, THEIR OPINIONS RESPECTING DREAMS.

In addition to the desires that we generally have that are free,—or, at least, voluntary in us,—which arise from a previous knowledge of some goodness that we imagine to exist in the thing desired, the Hurons believe that our souls have other desires, which are, as it were, [93] inborn and concealed. These, they say, come from the depths of the soul not through any knowledge, but by means of a certain blind transporting of the soul to certain objects; these transports might in the language of Philosophy be called Desideria innata, to distinguish them from the former, which are called Desideria Elicita.

Now they believe that our soul makes these natural desires known by means of dreams, which are its language. Accordingly, when these desires are accomplished, it is satisfied; but, on the contrary, if it be not granted what it desires, it becomes angry, and not only does not give its body the good and the happiness that it wished to procure for it, but often it also revolts against the body, causing various diseases, and even death.

Now the Hurons do not seek to ascertain whence this power, both for good and for evil, comes to the soul; for, as they are neither Physicists nor Philosophers, they do not inquire very deeply into those
Philosophes, ils n’examinent pas ces choses dans leur fond, & s’arrêtent aux premières notions qu’ils ont, fans en rechercher les causes plus cachées, & fans voir s’il [94] n’y a point quelque contradiction dans leur raisonnement. Ainsi lors que dans le sommeil nous fonçons à quelque chose d’éloigné, ils croyent que l’âme fort de son corps, & va fe rendre présente aux choses qui luy font représentées durant tout ce temps-là: fans examiner plus avant l’impossibilité qu’il y aurait dans ces égarements & ces longs voyages de nos âmes, destachées de leurs corps durant le temps de leur sommeil: sinon qu’ils difent que l’âme fenfitive n’est pas celle qui fort, mais seulement la raisonnable, qui n’est pas dépendente du corps dans ses operations.

En fuite de ces opinions erronées, la plupart des Hurons font fort attentifs à remarquer leurs fonges, & à fournir à leur âme ce qu’elle leur a représenté durant le temps de leur sommeil. Si par exemple ils ont veu vne épée en fonge, ils taschent de l’auoir: s’ils ont fongé qu’ils faifoient vn feftin, ils en font vn à leur refueil, s’ils ont de quoy; & ainsî des autres choses. Et ils appellent cela Ondinnonk, vn defir secret de l’âme, déclaré par le fonge.

Toutesfois de mêmé que quoy que [95] nous ne declarions pas toufiours nos penfées & nos inclinations par la parole; ceux-là ne lairroient pas d’en auoir la connoissance, qui verroient par vne veue furnaturelle le profond de nos cœur. Ainsî les Hurons croyent qu’il y a de certaines personnes plus esclairées que le commun, qui portent pour ainsî dire, leur veue iufques dans le fond de l’âme, & voyent ces defirs naturels & cachez qu’elle a, quoy que l’âme n’en ait
matters, and they stop at the very first ideas that they have of them, without seeking for more hidden causes, and without looking to see whether there [94] be not some contradiction in their reasoning. Thus when, during sleep, we dream of something that is far away, they think that the soul issues forth from the body and proceeds to the place where those objects are that are pictured to it during all that time. They do not look further into the impossibility of such wanderings and long journeys being undertaken by our souls, detached from our bodies while they are asleep; they say, however, that it is not the sensitive soul that issues forth but only the rational one, which is not dependent upon the body in its workings.

In consequence of these erroneous ideas, most of the Hurons are very careful to note their dreams, and to provide the soul with what it has pictured to them during their sleep. If, for instance, they have seen a javelin in a dream, they try to get it; if they have dreamed that they gave a feast, they will give one on awakening, if they have the wherewithal; and so on with other things. And they call this Ondinnonk,—a secret desire of the soul manifested by a dream.

Nevertheless,—just as, although [95] we did not always declare our thoughts and our inclinations by means of speech, those who by means of supernatural vision could see into the depths of our hearts would not fail to have a knowledge of them,—in the same manner, the Hurons believe that there are certain persons, more enlightened than the common, whose sight penetrates, as it were, into the depths of the soul. These see the natural and hidden desires that it has, though the soul has declared nothing by dreams, or though he who may have had the dreams
rien déclaré par les fonges, ou que celuy qui auroit eu ces fonges, s’en fut entièrement oublié. Et c’est en cette façon que leurs Medecins, ou plusstoft leurs Iongleurs qu’ils appellent Saokata, s’acquierent du credit & font valoir leur art, disans qu’vn enfant au berceau, qui n’a ny jugement ny connoissance, aura vn Ondinnonk, c’est à dire vn defir naturel & caché de telle chose: qu’vn malade aura de semblables desirs, de diuerfes choses, desquels il n’aura jamais eu aucune connoissance, ny rien qui en approche. Car comme nous dirons cy-apres, les Hurons croyent qu’vn des puiffans remedes pour recouurer au plusstoft la fanté, est de fournir à l’ame du malade, ces fortes de desirs naturels.

[96] Mais d’où vient cette veue si perçante à ces gens plus efclairez que le commun? Ils difent que c’est vn oky, c’est à dire vn puiffant genie, qui estant entre dans leur corps, ou leur ayant apparu foit en fonge, foit apres leur refueil, leur fait voir ces merueilles. Les vns difent que ce genie leur apparaift sous la forme d’vn Aigle: les autres difent le voir comme vn Corbeau, & mille autres formes femblables, felon que chacun aura diuerfes fantaisies. Car ie ne croy pas qu’il y ait en tout cela aucune vraie apparition, ny aucune operation vraiment diabolique en toutes les fottifes, dont tout ce pays est remply.

Or les façons font differentes dont ces Medecins & trompeurs difent voir ces desirs cachez de l’ame du malade. Les vns regardans dans vn baffin plein d’eau, y voyent, difent-ils, comme on feroit dans vn miroir, passer diuerfes choses; vn beau colier de Porcelaine, vne robe de peaux d’efcurieux noirs, qui font icy estimees les plus precieufes, vne peau d’afne
has completely forgotten them. It is thus that their Medicine-men,—or, rather, their Jugglers,—whom they call Saokata, acquire credit, and make the most of their art by saying that a child in the cradle, who has neither discernment nor knowledge, will have an Ondinnonk,—that is to say, a natural and hidden desire for such or such a thing; and that a sick person will have similar desires for various things of which he has never had any knowledge, or anything approaching it. For, as we shall explain further on, the Hurons believe that one of the most efficacious remedies for rapidly restoring health is to grant the soul of the sick person these natural desires.

[96] But whence do those persons, more enlightened than the common, obtain such piercing sight? They say that it is an oky,—that is, a powerful genie, who enters their bodies, or who appears to them in their dreams or immediately on their awakening, and who shows them these wonders. Some say that the genie appears to them in the form of an Eagle; others say they see him in that of a Raven and in a thousand other shapes, each according to his fancy. For I do not believe that in all this there is any real apparition; nor is there any truly diabolical working in all these follies, with which the whole country is filled.

Now the ways in which those Medicine-men and impostors claim to see the hidden desires in the soul of the sick person are different. Some look into a basin full of water, and say that they see various things pass over it, as over the surface of a mirror,—a fine collar of Porcelain; a robe of black squirrel skins, which are here considered the most valuable; the skin of a wild ass, richly painted in the fashion of
fauuage richement peinte, selon la façon du pays, & choses semblables, qui disent-ils, sont les désirs de l'âme du malade. D'aucuns [97] semblent entrer en furie, comme faisaient autrefois les Sybilles, & s'extasie en chantant d'une voix étonnante, ils disent voir ces choses, comme devant leurs yeux. Les autres se tiennent cachées en une espèce de tabernacle, & dedans ces ténèbres, font mine de voir tout autour d'eux les images des choses, dont ils disent que l'âme du malade a ces désirs, qui fouvent luy feront inconnus à luy-mesme.

Mais pour revenir aux fonges ordinaires, non seulement la plupart des Hurons tachent de fournir à leur âme, ces désirs pretendus des choses qui leur sont représentées en fonge, c'est à dire qu'ils tachent de les avoir: mais de plus ils ont coutume de faire festin, lors qu'ils ont eu quelque fonge favorable. Par exemple si quelqu'un a fongé qu'il prendoit en guerre un ennemy, & luy fendroit la teste avec une hache d'armes; il fera un festin dans lequel il publiera aux inuités son fonge, & demandera qu'on luy fasse présent d'une hache d'armes; & quelqu'un des inuités ne manquera jamais de luy en offrir une; car en cest occasions ils prennent à honneur de paroître libéraux & magnifiques.

[98] Ces festins se font, disent-ils, afin d'obliger leur âme à tenir sa parole, croyans qu'elle est bien aife qu'on témoigne cette satisfaction du fonge favorable qu'on a eu, & qu'en fuite elle se met plutôt en devoir de l'effectuer: & si on y manquoit, ils pensent que cela feroit capable d'en empêcher l'effet, comme si l'âme indignée retirait sa parole.

Non seulement ils font ces festins, mais ont
the country; and similar objects, which they say are the desires of the sick person's soul. Some [97] seem to fall into a frenzy, as the Sibyls formerly did; and, after exciting themselves by singing in an astounding voice, they say that they see those things as if they were before their eyes. The others keep themselves concealed in a kind of tabernacle, and in the midst of the darkness pretend that they see around them the images of the objects for which they say that the sick person's soul has desires, which are frequently unknown to him.

But to return to ordinary dreams, not only do most of the Hurons try to gratify their souls' pretended desires for the things that are pictured to them in their dreams; but they also have a habit of giving a feast when they have had a propitious dream. For instance, if any one has dreamed that he captured an enemy in combat, and split his head with a war-hatchet, he will give a feast, at which he will tell his guests of his dream, and will ask that he be given a present of a war-hatchet. And it never fails that some one among the guests will offer him one; for on such occasions they make it a point of honor to appear liberal and munificent.

[98] They say that these feasts are given to compel the soul to keep its word, because they believe that it is pleased at seeing this expression of satisfaction for the propitious dream, and that, consequently, it will set to work sooner to accomplish it. And, if they failed to do so, they think that that might be sufficient to prevent such a result, as if the indignant soul withdrew its word.

Not only do they give these feasts, but they are in the habit of mentioning these propitious dreams in
coutume dans leurs chanfons de faire mention de ces fonges favorables, comme pour en hafter l'effet, & afin que leurs camarades les en congratulent par avance, & les en estiment davantage: ainsi qu'en France on congratuleroit à vn Capitaine allant à la guerre, si on croyoit qu'il allât à vne victoire affeurée.

Mais aprés tout, leurs fonges ne font rien que menfonges, & s'il s'en trouve quelqu'vn de veritable, ce n'est que par hazard: en forte qu'ayant examiné le tout fort soigneusement, ie ne voy pas qu'il y ait rien de particulier en leurs fonges; ie veux dire que ie ne croy pas que le diable leur parle, ou ait aucun commerce avec eux par cette voye: quoy que quelques trompeurs, pour fe donner du credit, [99] difent des merueilles de leurs fonges, & fe faffent prophetes apres que les chofes font arriées, publient fauflement qu'ils en auoient eu la connoiflance avant l'euene-
ment. Plusieurs estimez des plus clair-voyans, m'auoient affeuré qu'ils deuoient venir iufqu'à vne vieillifes tres-heureufe; & ie les ay veu mourir dès la mefme année: mais le mal eft qu'apres leur mort ils ne pouuoient parler pour accufer leurs fonges de fauffété.
their songs in order to hasten their effect, and so that their comrades may congratulate them beforehand, and have a greater esteem for them. Thus, in France, a Captain who was going to war would be congratulated if it were believed that he was sure of the victory.

Still, after all, their dreams are nothing but illusions, and, if some turn out true, it is only by chance. Accordingly, after having carefully looked into the whole matter, I do not see that there is anything peculiar about their dreams. I mean to say that I do not think that the devil speaks to them, or has any intercourse with them in that way,—although some impostors, to give themselves a reputation, [99] say wonderful things of their dreams and pass themselves off as prophets, after events have occurred, by falsely proclaiming that they had a knowledge of them before they happened. Some who were considered the most clairvoyant had assured me that they were to attain a very happy old age, and I have seen them die that very year. But the trouble is that after their deaths they could not speak, to accuse their dreams of falseness.
CHAPITRE XIII.

SENTIMENT DES HURONS TOUCHANT LEURS MALADIES.

LES Hurons reconnaissent trois fortes de maladies. Les vnes naturelles, lesquelles se guerissent par remedes naturels. Les autres, croyent-ils, cau-fées par l’ame du malade, qui desire quelque chose; lesquelles se guerissent fournissant à l’ame son desir. Enfin les autres font maladies causées par fortilège, que quelque forcier aura donné à celuy qui est malade; lesquelles maladies se [100] guerissent faifant sortir du corps du malade, le fort qui est la cause de fon mal.

Ce fort sera vn nœud de cheueux, vn morceau d’ongle d’höme ou de quelque animal, vn morceau de cuir ou de bois, vne fuelle d’arbre, quelques grains de fable, & autres choses semblables.

La façon de faire sortir ces forts, est quelquefois par vomitoires, quelquefois sucant la partie dolente, & en tirant ce qu’on dit estre le fort. En quoy certains Iongleurs font si subtils en leur meftier, qu’auec la pointe d’vn coufteau, ils tireront ce semblé, ou plufoft feront paroiftre ce qu’il leur plaist; vn mor-ceau de fer ou de caillou, qu’ils diront avoir tiré du cœur, ou du fond des os d’vn malade, sans toutefois avoir fait aucune incifion.

Or quoy que ie ne croye pas qu’il y ait parmy eux autres maladies que naturelles, toutefois ils font si portez à fe perfuader le contraire, qu’ils croyent que
CHAPTER XIII.

OPINIONS OF THE HURONS REGARDING THEIR DISEASES.

The Hurons recognize three kinds of diseases. Some are natural, and they cure these with natural remedies. Others, they believe, are caused by the soul of the sick person, which desires something; these they cure by obtaining for the soul what it desires. Finally, the others are diseases caused by a spell that some sorcerer has cast upon the sick person; these diseases are cured by withdrawing from the patient’s body the spell that causes his sickness.

This spell may be a knot of hair; a piece of a man’s nail, or of an animal’s claw; a piece of leather, or of bone; a leaf of a tree, some grains of sand, or other similar things.

The charms are expelled sometimes by means of emetics, sometimes by sucking the diseased part, and extracting from it what is claimed to be the spell. In this, some Jugglers are so expert in their art that with the point of a knife they seem to extract or rather they cause to appear whatever pleases them—a piece of iron, or a pebble, which they say that they have drawn from the heart, or from inside the patient’s bones, without, however, making any incision.

Now, although I do not think that they have any diseases except those that are natural, still they are so apt to convince themselves of the contrary that
la plupart de leurs maladies font ou de desirs, ou de fortilege. En telle facon que s'ils ne guerissent au plustoft d'une maladie, qu'ils ne pourront nier avoir esté naturelle en sa cause, par exemple d'un coup d'espée, d'une morfure de quelque ours; ils disent incontinent ou que quelque forçier s'est mis de la partie & que quelque fort en empêche la guerison, ou que l'ame elle même a quelque désir qui l'inquiete, & qui tuë le malade, (car c'est ainsi qu'ils parlent.) C'est pourquoi il arrive souvent qu'ils esprouuent l'un après l'autre tous les remedes qu'ils façauent contre toutes ces fortes de maladies.

Or cela vient de ce qu'ils se perfuadent que les remedes naturels doivent avoir leur effet comme infaillible, & deuroient rendre la santé si le mal estoit purement naturel, de même que le feu chasse infailliblement le froid; ainsi le mal continuant ils concluent qu'il doit y en avoir quelque autre cause non naturelle; dont ayans esproué le remede, & n'en ayans point veu l'effet qu'ils desiroient, ils iugent n'auoir pas encore assez bien reconnu la cause principale du mal, & l'attribuent à quelque autre principe. En quoi il n'y a jamais de fin; car ces desirs de l'ame estans imaginaires, peuuent estre infinis; comme aussi les fortleiges qui pourroient empêcher vne parfaite guerison. Iusques-là même qu'apres que leurs longleurs [102] se feront vantez d'auoir tiré du corps du malade dix & vingt forts, s'ils ne voyent le mal ceffé, ils en attribuent la cause à quelque autre fort plus caché & inexpugnable à leur art. Et non-obstant cela ces longleurs & ces remedes impertinens ne laissent pas d'auoir tout leur credit dans l'esprit de nos Hurons, autant qu'en France pourroient
they believe that most of their diseases arise either from desires or from witchcraft. Accordingly, if they be not soon cured of a disease which, as they cannot deny has had a natural cause,—such, for instance, as a [101] thrust from a javelin, or the bite of a bear,—they at once say either that some sorcerer has a hand in it, and that some spell delays the cure; or else that the soul itself has some desire that troubles it, and is killing the patient (for it is thus that they speak). Therefore, it frequently happens that they try, one after the other, all the remedies that they know of, for all those kinds of diseases.

Now this is due to the fact that they are convinced that natural remedies should infallibly produce their effect, and restore health, if the disease were a purely natural one, just as fire inevitably dispels cold. Consequently, when the sickness continues, they conclude that it must be due to some cause that is not natural; when they have tried the remedy for the disease, and have not obtained the result that they desired, they think that they have not sufficiently ascertained the chief cause of the sickness, and they attribute it to some other origin. There is no end to this; for, as these desires of the soul are imaginary, they may be infinite in number,—as may also be the spells that might prevent a complete cure. They carry this notion so far that, after their Jugglers [102] have boasted that they have driven ten or twenty spells from the sick person’s body, if they see that the disease continues, they attribute its cause to some other spell, which is still more concealed and cannot be removed by their art. And, in spite of that, those Jugglers and their silly remedies still retain all their reputation in the minds of the Hurons,—as much as
auoir les plus habiles Medecins, & les remedes les plus exquis, quoy que fouuent ils ne rendent pas la fanté.

Ce qui leur donne ce credit est que comme fouuent ils ont recours à ces remedes impertinens, & qu'ils s'en feruent aux moindres maux dont ils fe fentent attaquez, d'vn mal de teste, d'eftomac, de colique, & d'vne fièvre fort legere qui pafferoit d'elle-mefme en vn iour, fe trouuans ou gueris ou quelque peu foulagez de leur mal; ou mefme de leur imagination, apres tels remedes, ils leur attribuent ce bon effet; ne iugeans pas que post hoc, non propter hoc fanati funt, ce qui eft ordinaire aux ignorans, vt sumant non caufam pro causâ.

Ioingt que non feulemente les malades, mais quasi tout le monde trouuant fon [103] conte en l'vfage de la plufpart de tels remedes, chacun eft puiffamment porté à croire qu'en effet ils ont leur efficace pour rendre la fanté, Nam qui amant ipsi fibi somnia fingunt.

Voicy l'ordre qu'on y tient. Quelqu'vn eftant tombé malade, les parents font venir le Medecin, i'effe mieux dit le Longleur, qui doit porter iuge-ment de la maladie. S'il dit que la maladie eft naturelle, on fe ferauir de breuuccages, de vomitoires, ou de certaines eaux dont ils feront inieciion fur la partie dolente: quelquefois de fcarifications, ou bien de cataplasmes. En quoy leur ficience est bien courte, le tout fe reduifiant à quelques racines puluerifees, & quelques simples cueillis en leur faifon.

Mais d'ordinaire ces Medecins vont plus auant, & diront que c'eft vne maladie de defir, afin qu'on les em-ploye à deuiner quels font ces defirs de l'amé, qui la troublent. Et quelquefois fans beaucoup de ceremo-
the most skillful Physicians and the most excellent remedies do in France; although in many instances they do not restore health.

What gives them this reputation is that, as they frequently have recourse to these senseless remedies, and use them for the slightest ailments that attack them,—such as a headache, a pain in the stomach, a colic, or a slight fever, which would pass away by itself in a day,—when they find themselves cured or slightly relieved of their illness, or even in their imagination, they attribute that good result to the Jugglers, not thinking that post hoc, non propter hoc, sanati sunt,—a common thing with ignorant people, ut sumant non causam pro causâ.

Add to this that not only the sick, but all the others, find it to their [103] benefit to use most of those remedies; and each one is strongly inclined to believe that they really are efficacious in restoring health. Nam qui amant ipsi sibi somnia fingunt.

Let us notice the order of proceedings in these cases. When a person falls ill, his relatives call in the Medicine-man,—or, rather, I should say the Juggler,—who is to decide as to the nature of the disease. If he say that the sickness is natural, they make use of potions, of emetics, or of certain waters which they apply to the diseased part, and sometimes of scarifications, or of poultices. In this, their knowledge is very slight; for it is limited to some powdered roots, and some simples gathered in season.8

But, as a rule, these Medicine-men go further, and assert that it is a disease caused by desires, so that they may be employed in ascertaining what are those desires of the soul that trouble it. And sometimes,
nie ils indiqueront au malade quatre ou cinq choses, qu’ils luy disent que son âme désire; c’est à dire qu’il faut qu’il tâche à les trouver, s’il veut recouurer la fanté. En quoy ces Longeurs [104] font pleins de ruse & de malice; car s’ils croyent que quelqu’un ne fait pas pour en relâcher, ils diront que son âme a un désir de quelque chose, qu’ils jugent assez que jamais il ne pourra recouurer: car ainsi cet homme mourant, on attribué fa mort à ce désir qui n’aura pu être effectué.

Mais lors qu’ils voyent que le malade est de considération, ils ne manqueront pas d’ordinaire à joüer de leur reste, & faire vne ordonnance de médecine qui doit mettre tout le public en action. Ils diront que l’âme du malade aura quinze ou seize désirs, dont les vns feront de choses tres-riches & précieuses; les autres de quelques danses les plus recreaties qui soient dans le pays, de festins, de balets, & de toutes sortes de passe-temps.

L’ordonnance estant faite les Capitaines du bourg tiennent conseil, comme en vne affaire importante pour le public, & deliberent s’ils s’emploieront pour le malade: & lors qu’il y a quantité de malades qui font personnes considérables, on ne peut croire avec combien d’ambition & de brigués, leurs parens & amis s’emploient à qui aura la preference, le [105] public ne pouuant pas rendre ces honneurs à tout le monde.

La conclusion des Capitaines estant prise en faueur de quelqu’un, ils enuyont des deputez vers le malade pour fauoir de fa bouche quels font ses desirs. Le malade faisait bien faire son perfonnage en ces rencontres, car quoy que bien fontent ce soient maladies.
without much ceremony, they will mention to the patient four or five things which they tell him his soul desires,—that is to say that he must try to find them, if he would recover his health. In this, the Jugglers [104] are full of trickery and wickedness; for, if they see that a patient is not likely to recover, they will say that his soul has a desire for something that they think he can never procure; consequently, when the man dies, his death is attributed to that desire which could not be gratified.

But, when they see that the patient is a person of note, they usually do not fail to play their last stake, and to give a medical prescription that will arouse the entire public to activity. They will say that the sick person's soul has fifteen or sixteen desires,—some of which will be for very expensive and valuable objects; others for the most diverting dances in the country, for feasts, for ballets, and for all sorts of pastimes.

When the prescription is given, the Captains of the village hold a council, as in a matter of public importance, and deliberate whether they will exert themselves for the patient. And, if there be a number of sick who are persons of note, it is impossible to conceive the ambition and intrigue displayed by their relatives and friends to obtain the preference for them, because the [105] public cannot pay those honors to all.

When the Captains have decided in favor of one of these, they send a deputation to the sick man to learn from his lips what his desires are. The patient knows very well how to play his part on those occasions, for, though very often the illnesses are very slight,—or are, in truth, but illnesses of ambition, of vanity,
fort lègere, ou plustôt à vray dire des maladies d'ambition, de vanité, ou d'auarice; toutefois il répondra d'une voix mourante qu'il n'en peut plus, que des desirs qui ne luy font pas volontaires le font mourir, & que ces desirs font de telle & telle chose.

Le rapport en estant fait aux Capitaines, ils se mettent en peine de fournir au malade l'accomplissement de ses desirs, faifans pour cet effet vne assemblée publique, où ils exhortent tout le monde à y contribuer; & les particuliers prenans à gloire de paroiftre magnifiques en ces rencontres: car tout cela se fait à fon de trompe, vn chacun à l'envy l'vn de l'autre tafchant de l'emporter fur fon compagnon. Si que fouuent en moins d'vn heure, on aura fourny au malade plus de vingt choses précieux qu'il aura désirées; [106] qui luy demeureront ayant recouuer la fanté, ou s'il mouroit, à ses parens. En sorte qu'vn homme deuient riche en vn iour, & accommodé de tout ce dont il a besoin: car outre les choses qui estoient de l'ordonnance du Medecin, le malade ne manque jamais d'en adiouster quantité d'autres; qui, dit-il, luy ont esté représentées en fonge, & dont par conféquent dépend la conueruation de fa vie.

Après cela on proclame les danfes, qui doiuent se faire dans la cabane & à la veue du malade, trois & quatre iours de fuite, desquelles on dit aussi que dépend fa fanté. Ces danfes approchent pour la pluspart des branles de la France: les autres font en forme de balets, avec des postures & des proportions qui n'ont rien de fauage, & qui font dans les regles de l'art: le tout à la cadence & à la mesure du chant de quelques-vns, qui font les maiftres du meftier.

C'eſt le devoir des Capitaines de tenir la main à ce
or of avarice,—nevertheless he will reply in a dying voice that he is exhausted; that his involuntary desires are causing his death, and that they are for such and such a thing.

This is repeated to the Captains, and they set about procuring for the sick man the fulfillment of his desires; to that end they hold a public meeting, at which they exhort all to contribute. And private individuals take a pride in showing themselves munificent on such occasions, for all this is done by sound of trumpet, each one striving to outvie his companion; so that, frequently, in less than an hour the patient will be provided with more than twenty valuable things which he has desired; [106] and they remain to him when he recovers his health, or go to his relatives if he happen to die. Thus a man becomes wealthy in a day, and is provided with all that he needs; for, besides the things that are prescribed by the Medicine-man, the patient never fails to add many others, which, he says, have been shown to him in dreams,—and whereon, consequently, the preservation of his life depends.

Afterward, the dances are announced that are to be performed in the cabin, and under the eyes of the patient, during three or four consecutive days, and on which, it is also said, his health depends. Most of those dances resemble the branles that are danced in France; the others are in the form of ballets, with poses and harmonies that have nothing savage in them, and are according to the rules of art; all these are performed in cadence and in rhythm with the chanting of certain persons, who are masters of that calling.

It is the duty of the Captains to see that all is done
que le tout se fasse avec ordre, & dans la magnificence. Ils vont dans les cabanes y exhorter les hommes & les femmes, mais nommément l'eslite [107] de la jeunesse: vn chacun tafchant d'y paroiftre vestu à l'avantage, & de s'y faire valoir, de voir & d'y être veu.

En fuite les parens du malade font des fefains tres-magnifiques, où vn grand monde est inuité; dont les meilleurs morceaux font le partage des plus conifiderables, & de ceux qui ont le plus paru durant ces iours de magnificence publique.

Jamais le malade ne manque apres cela de dire qu'il est guery, quoy que quelquefois il meure vn iour apres cette celebrité. Mais comme d'ordinaire ces maladies ne font rien que feintifes, ou de petits maux paffagers, on fe trouue en effet guery, & c'est ce qui donne ce grand credit à ces remedes.

C'est l'occupation de nos Sauuages tout le long de l'Hyuer, & la plufpart de leurs chaffes, de leurs pechefes, de leur trafic & de leurs richefles s'employent en ces recreations publiques: & ainfi en danfant on guerit les malades.

Or dans ces choifes, quoy qu'il y ait non feulemente de l'erreur, mais auflï du defordre, & mefme fouuent du peché, lequel fans doute ne peut eftre permis aux [108] Chreftiens; toutefois le mal est bien moindre que nous ne le iugions d'abord, & bien moins eftendu qu'il ne nous paroiffoit.
in an orderly manner, and with much display. They go into the cabins to exhort thereto the men and women, but especially the élite [107] of the young people; each one tries to make his appearance there dressed in his best, to keep up his importance, and to see and be seen.

Afterward, the relatives of the sick person give very splendid feasts, to which large crowds are invited; the choicest morsels fall to the lot of the most notable persons, and of those who have made the best show during those days of public magnificence.

After that, the patient never fails to say that he is cured, although he sometimes dies a day after the solemnity. But, as these illnesses are usually mere shams or slight passing ailments, the sick man is often really cured; and that is what gives those remedies so great a reputation.

Such is the occupation of our Savages throughout the Winter; and most of the products of their hunting, their fishing, and their trading, and their wealth, are expended in these public recreations; and, moreover, in dancing the sick are cured.

Now in these matters, though there be not only error, but also disorder,—and frequently even sin, which no doubt cannot be permitted to the [108] Christians,—nevertheless, the evil is much less than we at first thought, and much less general than it appeared to us to be.
CHAPITRE XIV.

D'UN ESPECE DE SORT DONT LES HURONS SE SERUENT POUR ATTIRER LE BON-HEUR.

À la plupart des choses qui semblent avoir ie ne fçay quoy de monstrueux à nos Hurons, ou qui leur font extraordinaires, passent facilement dans leurs esprits pour des Oky, c'est à dire comme des choses qui ont vne vertu comme furnaturelle, dont en fuite ils estiment à bon-heur d'en avoir fait rencontre, & les gardent précieusement, autant que font quelques impies en Europe, des forts ou caracteres dont ils se servent pour attirer après eux le bon-heur.

Si par exemple nos Hurons estans à la chasse ont de la peine à tuer vn ours, ou vn cerf, & qu'en l'ouurant ils trouuent dans sa teste ou dans ses entrailles quelque chose d'extraordinaire, vne pierre, [109] vn serpent; ils diront que c'est là vn Oky, & que c'est ce qui donnoit cette vigueur à cét animal, & qui l'empeçhoit de mourir. Et ils prendront comme vn caractère, ce serpent ou bien cette pierre, & croiront que cela leur portera bon-heur.

Si dans vn arbre, ou même en fouissant la terre, ils font rencontre de quelque pierre d'vne figure extraordinaire, qui par exemple ait la façon d'vn plat, d'vne cuilliere, ou d'vn petit pot de terre, ils prendront ce rencontre à bon-heur, disans que de certains De-mons qui font leur demeure dans les bois, y oublient quelquefois ces choses, & que c'est vn bon-heur
CHAPTER XIV.

OF A SPECIES OF CHARM WHICH THE HURONS USE TO BRING GOOD FORTUNE.

Most things that seem at all unnatural or extraordinary to our Hurons are easily accepted in their minds as Oky,—that is, things that have a supernatural virtue; and, consequently, they think it lucky to find these, and they keep them as preciously as some impious men in Europe keep charms or amulets which they use to bring them good fortune.

If, for instance, our Hurons while hunting have some difficulty in killing a bear or a stag, and on opening it they find in its head or in its entrails something unusual, such as a stone [109] or a snake, they will say that this is an Oky, and that it was what gave the animal such strength, and prevented it from dying; and they will take that stone or snake for a charm, and believe that it will bring them good fortune.

If in a tree, or while digging in the earth, they find a stone of peculiar shape,—which, for instance, is made like a dish, a spoon, or a small earthen vessel,—they will consider their discovery fortunate; for they say that certain Demons, who dwell in the woods, sometimes forget those articles there, and that it is a lucky thing for the person who finds them. They call such things Aaskouandy.

They say that those Aaskouandy, or charms, some-
à quiconque en a fait le rencontre. Et appellent ces choses Aaskouandy.

Ils disent que ces Aaskouandy, ou ces forts, changent quelquefois de forme & de figure, & qu’vn homme ayant ferré ou cette pierre, ou ce serpent trouué dans les entrailles d’vn cerf, fera estonné le lendemain de trouver en fa place vne feve ou vn grain de bled; d’autresfois le bec d’vn corbeau, ou les ongles d’vn aigle. Comme fi cét Aaskouandy ou Demon familier, fe transformoit, & prenoit plaisir de [110] tromper ainsi les hommes par ces metamorphoses. Mais ce font fables qui fe croyent, à caufe qu’elles fe disent fouuent, chacun disant l’auoir oùy dire de quelque autre, & pas vn ne disant l’auoir veu; sinon quelques trompeurs pour fe donner credit, & faire qu’on estime leur Aaskouandy, & qu’on leur achépte bien cher.

Ils croyent que ces Aaskouandy portent bon-heur à la chaffe, à la pêche, dans le trafic, dans le jeu, & disent que quelques-vns ont vne vertu generale pour toutes ces choses; mais que les autres ont vne vertu limitée pour vne chose, & non pas pour vne autre; & que pour sçauoir leur vertu, c’est à dire en quoy ils portent le bon-heur, il faut en estre instruit en fonge. Or c’est vne pratique affez commune, que ceux qui ont ces Aaskouandy, leur font feftin de fois à autre, comme fi faifiant feftin en l’honner de ce Demon familier, il leur estoit plus favorable. D’autres fois ils l’inuoqueront dans leurs chanfons, & prieront leurs amis de fe mettre aussi de la partie, & les ayder à faire ces prières.

Il y a vne certaine espece de charactere, [111] qu’ils appellent Onniot, qu’ils croyent auoir vne vertu plus grâde. Ils disent que cét Onniot est vne
times change their shape and appearance, and that a man who has put away the stone or the snake found in the entrails of a deer will be astonished, next day, to find in its place a bean, or a grain of corn, or sometimes the beak of a raven, or the talons of an eagle,—as if that Aaskouandy, or familiar Demon, transformed himself, and took pleasure in thus deceiving men by those metamorphoses. But these myths are believed because they are frequently related, each one saying that he heard it from another, and not one that he has seen it himself,—except some impostors who say it to acquire credit, to make their Aaskouandy more highly thought of, and to be able to sell it very dear.

They believe that these Aaskouandy will make them lucky in the chase, in fishing, in trade, or at play; and they say that some have a general virtue for all those things, but that the virtue of the others is limited to a certain thing, and does not extend to another; and that, to know what their virtue is,—namely, in what they bring good fortune,—one must be told of it in a dream.

Now it is a quite common practice for those who have these Aaskouandy to give them a feast from time to time,—as if, by giving a feast in honor of that familiar Demon, they make him more propitious to them. At other times, they will invoke him in their songs, and will beg their friends also to join them, and to help them in those prayers.

There is a certain kind of charm which they call Onniont, and which they believe to have still greater virtue. They say that this Onniont is a sort of serpent, of almost the shape of the armored Fish, and that this serpent pierces everything that
espece de serpent, quasi de la figure du Poisson armé; & que ce serpent va perçant tout ce qu'il rencontre en chemin, les arbres, les ours, & les rochers même; fans que jamais il ne deftourne, ou que rien les puisse arrester: & à cause de cette efficacité si rare, ils l'appellent Oky par excellence, c'est à dire vn vray Demon, & croyent que ceux qui peuuent le tuer, ou en auoir quelque morceau, attirent apres eux le bon-heur.

Nos Hurons difent ne connoifstre point ce Serpent si prodigieux: mais tout ce qu'ils en fçauent n'est que par le rapport des Algonquins, qui leur vendent bien chair [sc. cher], même vn petit morceau, qu'on a de la peine à connoifstre si c'est ou du bois, ou du cuir, ou quelque morceau de chair ou de poifson.

Au reste si on me demande si en effet ces Aaskouandy portent bon-heur; ie diray que ie n'en fçais rien: mais ce que ie puis affeurer, est que ie n'ay point veu que ceux qui font estat d'auoir ces caracteres, ayent meilleur marché que les autres lors qu'ils vont au trafic; & s'ils rapportent [112] daunantage c'est qu'ils y ont plus porté, & fouuent mème ils en reuient plus gueux. Dans les peçhes ie ne voy point que leurs retz y foient plus chargez de poifson. A la chaffe, les plus robustes, ceux qui courent le mieux & qui font les moins pareffeux, font ceux qui d'ordinaire en retournent les plus chargez: & fouuent dans le jeu, ceux qui y perdent daunantage, font ceux qui font estat d'auoir quelque fort pour y attrirer le bon-heur. Et c'est vn prouerbe parmy les Hurons mème, que l'induftrie, la force & la vigilance font le plus puiffant Aaskouandy qu'vn homme puiffe auoir.
it meets on its way,—trees, bears, and even rocks, without ever deviating from its course, or being stopped by anything. And, on account of this so rare efficacy, they call it the Oky, par excellence,—that is, a true Demon; and they believe that those who can kill it, or obtain a piece of it, bring good fortune on themselves.

Our Hurons say that they themselves know nothing of that wonderful Serpent, but that all their knowledge of it is derived from the reports of the Algonquins, who sell to them, at a high price, even a piece so small that it is difficult to make out whether it is wood, leather, or a morsel of flesh or of fish.

However, if I be asked whether in fact these Aaskouandy bring good fortune, I will say that I know nothing about it; but I can assert that I have never observed that they who profess to own those charms are more successful than the others, when they go to trade; and, if they bring back [112] more, it is because they have taken more with them, and often they return poorer than when they started. In the fisheries I do not find that their nets are better filled with fish. In hunting, the most robust, those who run most swiftly, and who are the least indolent, are those who generally come back with the heaviest loads. Often, at play, those who lose the most are those who profess to own some charm that brings good fortune. And there is a proverb among the Hurons themselves that skill, strength, and vigilance are the most powerful Aaskouandy that a man can have.
CHAPITRE XV.

SENTIMENT QU’ONT LES HURONS DES MALADIES QU’ILS CROYENT VENIR PAR SORTILEGE. DE LEURS DEUINS & MAGICIENS.

Les Hurons estiment qu’il y a une espèce de serpent monstrueux, qu’ils nomment Angont, qui porte avec lui les maladies, la mort, & quasi tous les mal-heurs [113] du monde. Ils disent que ce monstre habite dans des lieux souterrains, dans des cavernes, dessous quelque rocher, dans les bois & montagnes, mais d’ordinaire dans les Lacs & Rivières.

C’est, disent-ils, de la chair & de ce serpent effroyable, dont les Sorciers se servent pour faire mourir ceux sur lesquels ils veulent jeter leur sort, frottant de cette chair envenimée quoy que ce soit, vne sueur de bled, vn flocon de cheveux, vn morceau de cuir ou de bois, vn ongle de quelque animal, ou autres choses semblables: en forte que ces choses ainsi frottées de cett onguant, reçoivent vne vertu maligne, qui les fait pénétrer jusqu’au plus profond des entrailles d’vn homme, dans ses parties les plus vitales, & jusqu’en la moëlle des os; y portant avec foy la maladie & la douleur, qui confomme & fait mourir ceux qui en font atteins, si par quelque vertu contraire on ne trouve moyen de retirer ces choses, auxquelles le sort est attaché; ainsi que nous avons dit cy-dessus.

Or de fauoir s’il y a vrayement des Sorciers en
CHAPTER XV.

OPINION OF THE HURONS REGARDING DISEASES WHICH THEY CONSIDER TO BE CAUSED BY WITCHCRAFT.

OF THEIR SOOTHSAYERS AND MAGICIANS.

The Hurons believe that there is a kind of monstrous serpent which they call Angont, which brings with it disease, death, and almost every misfortune in the world. They say that that monster lives in subterranean places, in caverns, under a rock, in the woods, or in the mountains, but generally in the Lakes and Rivers.

They say that the Sorcerers use the flesh of that frightful serpent to cause the deaths of those upon whom they cast their spells. With that poisonous flesh they rub some object,—a blade of corn, a tuft of hair, a piece of leather or of wood, the claw of an animal, or some similar thing. The objects thus rubbed with that ointment derive from it a malignant efficacy, that causes them to penetrate into a man's entrails, into his most vital parts, and into the very marrow of his bones, carrying with them disease and suffering, which consume and cause to perish those who are attacked by them,—unless, through some contrary virtue, means are found to draw out those objects to which the spell is attached, as we have already stated.

Now, whether there really are Sorcerers in this country,—I mean, men who cause death by witch-
ce pays, ie veux dire des hommes qui faffent mourir par fortileges, c'est [114] ce que ie ne puis pas decider: feulement ie puis dire qu'ayant examiné tout ce qui s'en dit, ie n'ay point encore veu aucun fondement afiez raisonnable de croire qu'en effet il y en ait icy qui fe mezlen de ce mestier d'Enfer. Car premiere-
ment nous voyons que les maladies qu'ils difent eftre par fortilege, font maladies tres-naturelles & ordi-
naires. Secondement, nous voyons que ceux qui font eftat de tirer ces forts, hors le corps des malades, ou ne font rien que des trompeurs, qui feront paroifitre vne chofe prodigieufe qu'ils diront auoir arraché du profund des parties plus vitales d'vn homme, quoy que iamais elle n'y ait entré: ou si vrayement ils font fortir par vomitoires vne flocon de cheueux, vn mor-
ceau de fuelle ou de bois, ou quelque autre chofe feembleable, qui accompagnera les chofoes dont la nature fe fera defchargée, c'est fans raifon qu'ils s'imaginez qu'il y ait vn fort attaché à ce morceau de bois, ou à ce flocon de cheueux. Enfin ceux qui ont le renom
d'eftre Sorciers parmy eux, & qui mefme font masfa-
crez fous ce foupçon, n'ont rien qui les en rende
criminelz, finon ou la phantaifie [115] d'vn malade, qui dira auoir fongé que c'est vn tel qui le fait mourir par vn fort: ou la malice de quelque ennemy, qui en
fera courir le bruit: ou l'imagination trop fopcon-
neufe de quelqu'vn, qui pour l'auoir veu dans les
bois, ou dans quelque campagne hors du chemin, dira qu'il y faifoit des fortileges; car c'eft là defius qu'on leur fait leur procez, ou plufoft que fans
aucune forme de procez on affomme ces pauures
gens, comme Sorciers, fans que pas vn ofe prendre leur
cause en main, ou venger leur mort. Or fans doute
craft,—is [114] what I cannot decide. I can merely say that, after having carefully examined all that is said about it, I have not yet found any sufficiently rational foundation for the belief that there are any here who carry on that Hellish trade. For, in the first place, we see that the diseases which they attribute to witchcraft are very natural and ordinary diseases. In the second place, we see that those who claim to extract those spells from the bodies of the sick, either are mere impostors, who will show some wonderful thing that they pretend to have taken from the most vital parts of a man, though it has never entered there; or, if they really, by means of emetics, produce the ejection of a tuft of hair, a piece of leaf or of wood, or any other similar object accompanying the matter of which nature has relieved itself, they imagine without any reason that some spell is connected with that piece of wood or tuft of hair. Finally, those who have the reputation among them of being Sorcerers, and who are even put to death on that suspicion, have nothing about them to make them deserve it, except either the fancy [115] of a sick man, who will say that he has dreamed that such a one is causing his death by a spell; or the malice of an enemy, who will spread a rumor of that sort; or the too suspicious imagination of some one who, because he has seen him in the woods or in some out-of-the-way part of the country, will say that he was preparing spells there. For such are the things that are alleged against them at their trial; or, rather, those miserable men are killed as Sorcerers, without any form of trial; and no one will dare to undertake their defense, or to avenge their deaths. Now, beyond a doubt, such reasons are too slight to justify
ce font des fondemens trop legers de iuger qu'en effet ces pauures misereables foient vrayement des Sorciers, que nos Hurons appellen Oky ontatechiata, c'est a dire qui tuent par forteileges, dont il n'y a aucun qui en faffe profession.

Mais ils appellent Arendioouanne, certains Ion-gleurs qui font des Deuins & Magiciens. Les vns font profession de procurer tantoft la pluye, & tantoft le beau temps, felon qu'il estneeceaire pour les biens de la terre. D'autres fe meuent de faire des Prophetes, predifent les chofes futures, fi par exemple on aura vn heureux fuccez a la guerre; voyant les [116] chofes eloignees, fi par exemple les ennemis font en campagne; descouurant les chofes caheees, qui par exemple fera l'authueur de quelque vol.

Ces trompeurs difent auoir ce pouuoir & cette veue fi traifperçante par la faueur du Demon qui leur eft familier, & ils font creus a leur parole, ou au moins pourueu que de cent prophéties, ils rencontrent vne fois, cela fuffit a leur donner vn grand credit. L'en ay veu qui affeuroient auoir fait des prodiges, auoir changé vne baguete en vn ferpent, auoir refufcité vn animal qui eftoit mort; a force de le dire quelques-vns les croyoient, & difoient mesme l'auoir veu. On s'eft vante en noftre preffence de faire ces coups, penfant que nous deuissions prendre les paroles pour des effets: mais nous auons deffié ces gens-là, & pour les piquer dauantage au jeu, & les engager a vne confufion publique, eftant tres-affeure qu'ils n'en viendroient jamais a bout, nous leur auons promis de grandes recompenses, s'ils fai(roient ces miracles: Ils ont tafché de s'en retirer fans confufion; mais leur retraite honteufe a esté vn adueu folemnel que tout
the belief that those wretches are truly Sorcerers; our Hurons call them Oky onatechiata,—that is, "those who kill by spells," which none of them profess to do.

But they call Arendioouanne certain Jugglers who are Soothsayers and Magicians. Some profess to cause either rain or fine weather, according as one or the other is needed for the good of the soil. Others thrust themselves forward as Prophets, and predict future events,—for instance, whether success will be had in war; or they see [116] what is passing at a distance, whether the enemy has taken the field, for example; or again they discover hidden things, as, for instance, the perpetrator of a theft.

These impostors assert that they possess that power and that piercing sight through the favor of a Demon, who is their familiar; and their word is believed,—or, at least, provided one out of a hundred of their prophecies be true, that suffices to gain them great renown. I have seen some who claimed to have worked wonders,—to have changed a rod into a serpent, or to have brought a dead animal back to life. By dint of their saying it, some believed them, and even said that they had seen it. They have boasted in our presence that they could do such things, for they doubtless expected that we would take words for deeds; but we defied these gentry, and, to goad them to greater activity,—in order to cover them publicly with confusion, for we were quite sure that they would never succeed,—we promised them great rewards, if they performed those miracles. They have endeavored to withdraw without confusion; but their shameful retreat was a solemn admission that their game was nothing but deception, [117] and that
leur jeu n'êtoit que fourbe, [117] & qu'ils ne paroiffoient veritables, qu'à ceux qui reçoivent les menfonges sans les examiner.

T'aurois diuerfes choses à adjoindre touchant les superflitious de ce pays, dont sans doute la connoifiance est pleine de curiosité affez remarquables; mais le désir de la briue té m'en fait retrancher la plupart, qui feroient trop longues à deduire. Ce pourra être pour quelque autre année.
they were considered truthful only by those who accept such falsehoods without looking into them.

I could add various matters respecting the superstitions of the country,—the knowledge of which is doubtless full of remarkably curious things; but the desire to be brief compels me to omit most of them, which it would take too long to relate. It can await another year.
CHAPITRE XVI.

QUELLE CONNOISSANCE AUOIENT LES HURONS INFIDELES DE LA DIUNITÉ.

A VRAY dire tous les peuples de ces contrées n'ont retenu de leurs ancêtres aucune connoissance d'vn Dieu, & avant que nous y euffions mis le pied, ce n'eftoient que des fables tout ce qui s'y difoit de la creation de ce monde. Toutesfois, quoy qu'ils fussent barbares, il reftoit en leur cœur vn secret fentiment de la Diuinité, & d'vn premier Principe autheur de toutes choses, qu'ils invoquent [118] fans le connoître. Dans les foresfs & dans leurs chaffes, fur l'eau & dans le danger d'vn naufrage, ils le nomment Aireskouy Soutanditenr, & l'appellent à leur fecours. Dans leurs guerres & au milieu de leurs combats, ils luy donnent le nom de Ondoutaeté, & croyent que c'est luy seul qui va partageant les victoires. Tres-fouuent ils s'addrefsent au Ciel, en luy faifant hômage, & prennent le Soleil à téfmoing de leur courage, de leur misere, & de leur innocence. Mais fur tout dans les traitez de paix & d'alliance avec les Nations eftangeres, ils invoquent le Soleil & le Ciel comme arbitre de leur sincerité, qui void le plus profond des cœurs, & qui eft pour vanger la perfidie de ceux qui trahiffent leur foy, & ne tiennent pas leur parole. Tant il eft vray ce que dit Tertulien des Nations les plus infideles, que la nature au milieu des perils leur fait pouffer vne voix...
CHAPTER XVI.

WHAT KNOWLEDGE THE PAGAN HURONS HAD OF THE DIVINITY.

To speak truly, all the nations of these countries have received from their ancestors no knowledge of a God; and, before we set foot here, all that was related about the creation of the world consisted of nothing but myths. Nevertheless, though they were barbarians, there remained in their hearts a secret idea of the Divinity and of a first Principle, the author of all things, whom they invoked without knowing him. In the forests and during the chase, on the waters, and when in danger of shipwreck, they name him Aïreskouy Soutanditenr, and call him to their aid. In war, and in the midst of their battles, they give him the name of Ondoutaett and believe that he alone awards the victory. Very frequently, they address themselves to the Sky, paying it homage; and they call upon the Sun to be witness of their courage, of their misery, or of their innocence. But, above all, in the treaties of peace and alliance with foreign Nations they invoke, as witnesses of their sincerity, the Sun and the Sky, which see into the depths of their hearts, and will wreak vengeance on the treachery of those who betray their trust and do not keep their word. So true is what Tertullian said of the most infidel Nations, that nature in the midst of perils makes them speak with a Christian voice,—Exclamant vocem naturaliter
Chrestienne, *Exclamant vocem naturaliter Christianam,* ayans recours à vn Dieu qu’ils inuoquent, quasi fans le connoistre. *Ignoto Deo.*

Les Ondataouaouat de la langue Algonquine, ont coutume d’inuoquer quasi tousjours dans leurs festins, celuy qui a [119] créé le Ciel, en luy demandant la fanté & vne longue vie, vn heureux succés dans leurs guerres, dans leurs chasses, dans leurs pesches, & en tout leur trafic, & luy offrent pour cet effet les viandes qui fe mangent au festin. Ils iettent aussi à mefme fin du petun dans le feu, l’offrant nommément au Genie qui a créé le Ciel, qu’ils croyent estre différent de celuy qui a créé la terre; & ils adioufent qu’il y a vn Genie particulier qui fait l’hyuer, & qui habite vers le Nort; d’où il enuoye les neiges & les froidures. Vn autre qui domine dans les eaux, qui va causant & les tempeftes & les naufrages. Ils difent que les vents font produits par fept autres Genies qui habitent dans l’air, au defsous du Ciel, & foufflent les fept vents qui regnent en ces contrées. 

Mais apres tout, lors mefme que ces peuples barbares inuoquent en cette façon le Createur du monde, ils auoient ne fçanoir qui il est; ils n’ont ny crainte aucune de fa iustice, ny de l’amour pour fa Bonté; & tout ce qu’ils l’inuoquent est fans aucun respect & fans culte de Religion; mais feulement vne coutume fans ame & fans vigueur, qu’ils ont, difent-ils, [120] receuë de leurs anceftres, fans qu’elle laiffe en leur esprit aucune impression, qui les dispose à receuoir plus faintement les mysteres de noftre sainte Foy.
Christianam,—and have recourse to a God whom they invoke almost without knowing him,—Ignoto Deo.

The Ondataouaouat, who are of the Algonquin race, are in the habit of invoking almost always in their feasts him who has created the Sky,—asking him for health and a long life; for success in their wars, in the chase, in fishing, and in all their trading; and with that object they offer him the meats that are eaten at the feast. To the same end they also throw tobacco in the fire, offering it by name to the Genie who has created the Sky, whom they believe to be different from the one who has created the earth. And they add that there is a special Genie who has made winter, and that he dwells in the North, whence he sends forth snow and cold; and that there is another who has dominion over the waters, and who causes storms and shipwrecks. They say that the winds are produced by seven other Genii who dwell in the air beneath the Sky, and who blow the seven winds that prevail in these countries.

But, after all, even when those barbarous peoples invoke the Creator of the world in this fashion, they admit that they know not who he is; they have neither fear of his justice, nor love for his Goodness. Moreover, all their invocations are unaccompanied by respect, or by Religious worship; they are merely a custom without soul and without vigor, which they say they have received from their ancestors, without its having left on their minds any impression that disposes them to accept the mysteries of our holy Faith in a more godly manner.
CHAPITRE XVII.

DU MEURTRE D'VN FRANÇOIS MASSACRÉ PAR LES HURONS, & DE LA JUSTICE QUI EN A ESTÉ FAITE.

DEPUIS que nous auons mis la dernière main à noftrre Relation, Noftrre Seigneur nous a ietté dans des accidens si diuers, & nous a fecourus dans nos angoiffes par des voyes si pleines d'amour que nous auions dequoy dreffer vne nouuelle Relation. Mais laiffant à vne autre faifon ce qui ne fe peut dire en peu de mots, ie ne parleray que d'vn meurtre arriué en la personne de l'vn de nos domeftiques nommé Iacques Doüart. Ce ieune homme aagé de vingt-deux ans, s'estat vn petit escarté de la maison sur le foir du vignt-huitiéme d'Auril, fut affommé d'vn coup de hache tres malheureux pour les meurtriers. Si Dieu ne leur fait misericorde; [121] mais tres-favorable pour celuy qui la receu dans vne vie si innocente, & dans des circonstances si remarquables qu'elles donnent plus d'enuie que de crainte & de douleur, le temps & le loifir ne nous permettent pas d'en parler cette année. La fuiuante fera voir que cét Agneau paroifloit destîné pour vn tel sacrifice. Reprenons nos brifées.

Nous ne peufmes douter que ce meurtre n'eust esté commis par quelques Hurons, nous en auons eu depuis des connoiffances tres-certaines, on nous a dit de bonne part que fix Capitaines de trois bourgs differens, en estoient les auteurs & qu'ils auoient
CHAPTER XVII.

OF THE MURDER OF A FRENCHMAN KILLED BY THE HURONS, AND OF THE REPARATION THAT WAS MADE THEREFOR.

SINCE we have given the finishing touches to our Relation, Our Lord has caused such various accidents to happen to us, and has succored us in our anguish by such loving ways, that we had enough materials for a new Relation. But I shall leave for another season what cannot be said in a few words, and I shall speak only of a murder committed on the person of one of our servants, named Jacques Douart. That young man, who was twenty-two years of age, wandered a short distance from the house on the evening of the twenty-eighth of April, and was killed by a blow from a hatchet,—which will be a very unfortunate one for the murderers, if God has not mercy on them, [121] but very fortunate for him who received it in the midst of a life so innocent, and under circumstances so remarkable, that they occasion envy rather than fear and sorrow. Time and want of leisure do not permit of our speaking of them this year. The following will show that that Lamb seemed destined for such a sacrifice. Let us resume our course.

We could not doubt that the murder had been committed by some Hurons, and we have since obtained positive information of it. We have learned on good authority that six Captains, belonging to three
employé pour commettre le crime deux frères qui le jour même estoient partis de cinq lieues loing à defflein de tuer le premier François qu'ils pourroient feulement rencontrer.

Nous sommes tres-affeurez que ces Capitaines qui ne font pas des moins considerables du pays, fe font toufours declarez enemis de la Foy, & dans la fuite de cette affaire ils ont fait paroître leur rage & leur venin contre nous & contre nos Chrefiens, & quelque pretexte qu'ils puissent alleguer touchant ce meurtre, [122] nos Capitaines Chrefiens nous ont informez qu'ils en vouloient à Iefus-Christ dans les personnes de ceux qui le reconnoiffent & qui l'adorent.

Le lendemain de cet attentat, nos Chrefiens des bourgades prochaines en ayant appris la nouvelle, vindrent fondre de toutes parts en noftré maifon de fainte Marie. Ce meurtre, disoient-ils, nous apprend qu'il y a vne conflation contre vous, nous voicy prêts de mourir pour la deffence de nos Peres, & pour foufetenir le party de la Foy contre tous ceux qui le voudront attaquer.

Tout le pays fut en émeute, & les plus considerables des nations qui le compofent furent conuooez en vne assemblée generale fur cette affaire. Ceux qui fous main auoient efté les auteurs de ce meurtre, y parurent ce qu'ils estoient enemis de la Foy: disans qu'il falloit nous fermer les portes de leurs bourgs, & nous chaffer de ce pays: & d'aucuns mefme adiou-foiét qu'il falloit en bannir les Chrefiens, & empecher que le nombre n'allait augmentant. Mais le zele de ces bons Chrefiens fe fit paroître avec éclat en ce rencontre; Les vns disoient que volontiers [123] ils quitteroient, & leurs parens & leur patrie; Les
different villages, were the instigators of it; and that
they employed to commit the crime two brothers,
who started that very day from a distance of five
leagues, with the design of killing the first Frenchman
whom they might meet alone.

We are quite sure that those Captains, who are not
among the least notable of the country, have always
declared themselves hostile to the Faith; and after
that affair they manifested their fury and venom
against us, and against our Christians. Whatever
pretext they may allege in connection with that mur-
der, [122] our Christian Captains have informed us
that they wished to attack Jesus Christ, in the persons
of those who acknowledge and adore him.

On the day following the outrage, when our Chris-
tians of the neighboring villages heard the news,
they flocked from all points to our house of sainte
Marie. "This murder," they said, "teaches us that
there is a conspiracy against you. Here we are,
prepared to die in the defense of our Fathers, and to
uphold the Faith against all who may wish to assail
it.''

The whole country was in commotion, and the most
notable persons among the nations who dwell in it
were summoned to attend a general meeting on the
matter. Those who had secretly been the instigators
of the murder showed themselves in their true colors
as enemies of the Faith, saying that the doors of their
villages should be closed to us, and that we should be
driven from the country. Some even added that all
the Christians should be banished from it, and their
number be prevented from increasing. But the zeal
of those good Christians shone out with great bright-
ness on that occasion. Some said that they would
autres disoient que leur vie ne leur estoit plus rien, depuis qu'ils fçauoiët le bon-heur de la Foy: Je crains, disoient les autres, d'estre tué des Hiroquois, si la mort me furprenoit ayant commis quelque peché, ne m'en estant pas confeffé; mais ie ne crains point d'estre maffacré pour la Foy, & de donner ma vie pour Dieu qui me la rendra immortelle. Plusieurs parloient d'un autre ton, & d'vn librety vraiement Chreftienne, blaïmoient ceux qui auoient trempe dans ce meurtre, sans toutesfois nommer aucun de ceux qu'on connoissoit affez en estre les auteurs: Ce font ces gens-là, disoient-ils, qui veulent la ruine de ce pays, ce font eux qui sans doute reçoivent quelque pension secrete de nos ennemis pour nous trahir; la Foy ne leur déplaît, qu'à cause qu'elle blaïme les crimes dont ils font tous couuerts; qu'ils paroissent & on le verra.

Deux & trois iours se paflèrent dans ces combats de part & d'autre, qui ne feruoient qu'à viuifier la foy de nos Chreftiens, & faire paroiftrre d'avantage l'amour qu'ils ont pour nous, & pour le ferveice de Dieu. Enfin leur party fe trouua le plus fort, y ayant plusieurs Capitaines & gens considerables, qui entraînèrent apres eux, menfme les infideles pour la plufpart; en forte qu'il fut conclu publiquement qu'on nous fatisferoit au nom de tout le pays, pour ce meurtre arriué.

Ce feroit tenter l'impossible, & menfme empirer les affaires, pluftoft que d'y apporter remede, qui vou-droit proceder avec les Sauuages felon la justice de France, qui condamne à la mort celuy qui est connuaincu du meurtre. Chaque pays a ses coutumes, conformes aux diuers naturels de chaque nation. Or
willingly [123] abandon their relatives and their country. Others said that they held their lives cheaply, since they knew the happiness of Faith. "I would fear being killed by the Hiroquois," said others, "were death to surprise me after I had committed a sin and had not confessed it. But I am not afraid of being killed for the Faith, and of giving my life for God, who will make it immortal." Many spoke in a different tone, and, with truly Christian freedom, they blamed those who had had a part in the murder, without however naming any of those who were well enough known to be its instigators. "Those are the people," they said, "who desire the ruin of this country; doubtless they receive some secret reward from our enemies for betraying us. The Faith displeases them, solely because it censures the crimes with which they are covered. Let them show themselves, and we shall see."

Two or three days passed in these contests on both sides, which served but to intensify the faith of our Christians, and to display still more clearly the affection that they have for us and for God's service. Finally, their party prevailed, [124] for it comprised many Captains and persons of note, who carried even the majority of the infidels with them; so that it was publicly decided that reparation should be made to us in the name of the whole country for the murder that had been committed.

It would be attempting the impossible, and even make matters still worse, instead of improving them, to try and proceed with Savages according to the method in which justice is administered in France, where he who is convicted of murder is put to death. Every country has its customs, which are in accord-
VEU LE GENIE DES SAUVAIGES, LEUR IUSTICE EST FANS DOUTE TRES-EFFICACE POUR EMPECHER LE MAL, QUOY QU'EN FRANCE ELLE PARUT VNE INJUSTICE: CAR C'EST LE PUBLIC QUI SATISFAIT POUR LES FAUTES DES PARTICULIERS, FOIT QUE LE CRIMINEL FOIT RECONNU, FOIT QU'IL DEMEURE CACHE.

EN VN MOT C'EST LE CRIME QUI EST PUNY.

J'AY CREE QUE CE FEROT VNE CURIOSITE ASSEZ RAISONNABLE DE VOULOIR SCAUOIR EN CECY LEURS COURSTUMES, & LES FORMALITEZ DE LEUR DROIT. VOICY DONC CE QUI SE PASSA.

LES CAPITAINES AYANS PRIS LEUR RESOLUTION; NOUS FULMES APPELLES A LEUR ASSEMBLEE GENERALE. VN ANCIEN PORTA LA PAROLE POUR [125] TOUS, & S'ADRESSANT A MOY, COMME AU CHEF DES FRANCOIS, NOUS FIT VNE HARANGUE QUI NE RESSENT POINT SON SAUVAIGE, & QUI NOUS APPELAND QUE L'ELOQUENCE EST VN DON DE LA NATURE PLUS QUE DE L'ART. IE NY ADJOUSTE RIEN.

MON FRERE, ME DIT LE CAPITAIN, VOICY TOUTES LES NATIONS ASSEMBLEES, (IL LES NOMMA LES VNES APRES LES AUTRES;) NOUS NE SOMMES PLUS QU'VNE POIGNEE DE GENS: C'EST TOY FEUL QUI SOUSTIENS CE PAYS, & LE PORTE EN TES MAINS. VN Foudre du Ciel est tombé au milieu de nostre terre, qui l'a entreouverte; si tu cefois de nous souffrir, nous tomberions dans cet abisme. AYE PITIE DE NOUS. NOUS VENONS ICY POUR PLERER NOSTRE PERTE, AUTANT QUE LA TIENNE, PLUS SOUUFF PLUS QUE POUR PARLER. CE PAYS N'EST PLUS QU'VNE SQUELETTE DESEICHEE, FANS CHAIR, FANS VEINES, FANS NERFS, & FANS ARTERES; COMME DES OS QUI NE TIENNENT PLUS LES VNS AUX AUTRES QU'AUVEC VN FILET DELICAT: LE Coup qui a porté fur la teste de ton nepueu que nous pleurons, a couppe ce lien. C'EST VN DEMON D'ENFER QUI A MIS LA HACHE DANS LA MAIN DE CELUY QUI A FAIT CE MEURTRE.

EST-CE TOY, SOLEIL QUI NOUS ESACLAIRE, QUI L'AS CONDUIT À
ance with the diverse nature of each nation. Now, in view of the character of the Savages, their justice is no doubt very efficacious for repressing evil, though in France it would be looked upon as injustice; for it is the public who make reparation for the offenses of individuals, whether the criminal be known or remain hidden. In a word, it is the crime that is punished.

I have thought that it would be only natural curiosity to seek to know what their customs and the formalities of their law are in this respect. Here, therefore, is what occurred.

When the Captains had come to their decision, we were summoned to their general meeting. An elder spoke on behalf of all, and, addressing himself to me as the chief of the French, he delivered a harangue to us that savors not at all of Savagery, and teaches us that eloquence is more a gift of nature than of art. I add nothing to it.

"My brother," the Captain said to me, "here are all the nations assembled." (He named them one after the other.) "We are now but a handful of people; thou alone supportest this country, and bearest it in thy hand. A bolt from the Heavens has fallen in the midst of our land, and has rent it open; shouldst thou cease to sustain us, we would fall into the abyss. Have pity on us. We come here to weep for our loss, as much as for thine, rather than to discourse. This country is now but a dried skeleton without flesh, without veins, without sinews, and without arteries,—like bones that hold together only by a very delicate thread. The blow that has fallen on the head of thy nephew, for whom we weep, has cut that bond. A demon from Hell put
ce mal-heur? pourquoi n'as-tu pas [126] obfcurcy t'a lumiere, afin que luy-même euft horreur de fon crime. Eftois tu fon complice? Nenny; car il marchoit dans les tenebres, & n'a pas veu où il portoit fon coups. Il penfoit, ce miferable meurtrier, vifer fur la teste d'vn ieune François, & il a frappé fa patrie d'vn miferme coup, & d'vne playe mortelle. La terre s'est entreouuerte pour receuoir le fang de l'innocent, & a fait vn abifme qui nous doit engloutir, puiçe nous fommes les coupables. Nos ennemis, les Hiroquois fe refjoirynrent de cette mort, & en feront les folemnitez d'vn triomphe, voyans que nos armes nous deflruifent nous-mêmes, & font vn coup en leur faueur, apres lequel ils fçauent bien que ce pays ne peut furuiure. Il continua bien long-temps dans cét air, puis s'adreffant derechef à moy.

Mon frere, adiousta-il, aye pitié de ce pays; toy feul luy peux rendre la vie. C'est à toy à raffembler tous ces os diïlpez. C'est à toy à refermer cette ouverture de l'abifme qui nous veut engloutir. Aye pitié de ton pays, ie le dis tien, car tu en es le maiftre, & nous venons icy comme des criminels, pour receuoir noftre arreft de condemnation, fi tu veux agirfans mifericorde [127] auec nous. Aye pitié de ceux qui fe condamnent eux-mêmes, & viennent te demander pardon. C'est toy qui as affermy ce pays par ta demeure, & fi tu te retirois d'auec nous, nous ferions comme vne paille arrachée de la terre, qui ne fert que de joïet aux vents. Ce pays eft vne Ifle; la voila deuenue flottante, pour au premier orage eftre abifmée dans la tempefte. Affermissez cette Ifle flottante. La posterité t'en loïera, fans que iamais la memoire s'en perde. Aux premiers
the hatchet in the hand of him who committed that murder. Is it thou, O Sun which illuminest us, that ledst him to do that evil deed? Why didst thou not hide thy light, so that he himself might have a horror of his crime? Wert thou his accomplice? Not at all, for he walked in the darkness, and did not see where his blow struck. He, the wretched murderer, thought that he was aiming at the head of a young Frenchman; and with the same blow he struck his country, and inflicted on it a mortal wound. The earth opened to receive the blood of the innocent, and has left an abyss that is to swallow us up, since we are the guilty ones. Our enemies, the Hiroquois, will rejoice at that death, and will hold a solemn triumph over it, when they see that our weapons destroy ourselves, and strike a blow in their favor, from which they know that this country cannot recover.” He continued for a long time in this strain; then, addressing himself once more to me, he added:

“My brother, have pity on this country. Thou alone canst restore life to it; it is for thee to collect all those scattered bones, for thee to close up the mouth of the abyss that seeks to swallow us. Have pity on thy country. I say thine, for thou art the master of it, and we come here like criminals to receive our warrant of condemnation, if thou desire to act without mercy [127] toward us. Have pity on those who condemn themselves, and who come to ask pardon of thee. It is thou who hast strengthened this country by residing in it. If thou shouldst withdraw from our midst, we would be like a straw pulled out from the earth that serves but as a sport for the winds. This country is an Island; it
bruits de cette mort, nous avons tout quitté, & n’avo\nons apporté que des larmes, tous prêts de recevoir tes ordres, & d’obéir à ta demande. Parle donc maintenant, & demande la satisfa\ction que tu veux, car nos vies & nos biens sont à toy: & lors que nous despoüillerons nos enfans pour t’apporter la satis\faction que tu désireras, nous leur dirons que ce n’est pas à toy qu’il faut s’en prendre; mais à celuy qui nous a rendu criminels, ayant fait vn si mauvais coup; Ce fera contre luy que feront nos indignations, & nous n’aurons à jamais que de l’amour pour toy. Il nous auroit caufé la mort, & toy nous rendras la vie, pourueu que tu veuilles parler, & nous propofer tes pen\fées.

[128] Apres avoir repondu à cette harangue, nous leur donna\mes en main vne botte de petits baftons liez ensemble, vn peu plus longs & plus gros que des alumettes; c’estoit le nombre des prefens que nous defirions pour la satisfa\ction de ce meurtre. Nos Chreftiens nous auoient informé de toutes leurs cou\fumes, & nous auoient exhorté puiffamment de tenir bon, si nous ne voulions tout gaster les affaires de Dieu, & les no\ftres; qu’ils enuisageoient comme leur propre affaire, & le plus grand des inte\refts qu’ils euffent en ce monde.

Les Capitaines partagerent incontinent entr’eux, tous ces baftons, à ce que chaque Nation fourni\ssant vne partie des prefens necessaires, la satisfa\ction nous fuft faite selon la coutume du pays. Mais il fallut qu’vn chacun retourna\nt en fon bourg, pour y assem\bler tout fon monde, & l’exhorter à fournir ce nombre de prefens. Pas vn n’y est contraint; mais ceux qui font de bonne volonté apportent publiquement ce
has now become a floating one, to be overwhelmed by the first outburst of the storm. Make the floating Island firm and stationary. Posterity will praise thee for it, and the memory of it will never fade. At the first news of that death, we abandoned everything, and brought only tears with us, being quite prepared to receive thy orders and to comply with thy demand. Therefore, speak now, and ask whatever satisfaction thou wishest, for our lives and our property belong to thee. And, when we strip our children to bring thee the satisfaction that thou desirest, we shall tell them that it is not thee whom they must blame, but him who has made us criminals by striking so evil a blow. Against him shall our indignation be turned, and for thee we shall never have aught but love. He had caused our deaths, and thou wilt restore us to life, provided thou wilt speak and tell us thy thoughts."

[128] After replying to that harangue, we placed in their hands a bundle of small sticks, a little larger and thicker than matches, tied together; these indicated the number of presents that we desired as satisfaction for the murder. Our Christians had informed us of all their customs, and had strongly urged us to be firm if we did not wish completely to spoil matters pertaining to God and those that concerned ourselves,—which they considered as their own affair, and the greatest interest they had in the world.

The Captains at once divided the sticks among themselves, so that, as each Nation provided a portion of the presents demanded, reparation was made to us according to the custom of the country. But it was necessary for each one to return to his own
qu'ils veulent y contribuer, & ce semble à l'enuy l'vn de l'autre, selon qu'ils font plus ou moins riches, & que le désir de la gloire, & de paroître [129] affectionnez au bien public, les incite en semblables occasions.

Le jour assigné pour cette cérémonie étant venu, on y accourt de toutes parts. L'assemblée se tienoit hors de noftrœ maison.

Le foir quatre Capitaines furent deputez par le confeil general, pour me venir parler, deux Chrétiens, & deux infideles. Ils se présenterent à la porte. On ne parle & ne fait rien icy que par préfens: & ce sont les formalitez de droit, fans lesquelles vne affaire ne peut estre en bon train.

Le premier présent de ces Capitaines fut afin d'obtenir qu'on leur ouurit la porte. Vn second présent, afin qu'on leur permit l'entrée. Autant de portes qu'ils auoient à paffer, auant que d'arriuer au lieu où ie les attendois, nous eufions pû exiger autant de préfens.

Lors qu'ils y furent entrez, ils commencèrent à me parler par vn présent qu'ils appellent l'effuyment des larmes. Nous effuyons tes larmes par ce présent, me dirent-ils; afin que tu n'aye plus la veué troublée, la iettant fur ce pays, qui a commis le meurtre. Sui-uit le présent, [130] qu'ils appellent vn breuage. C'est pour te remettre la voix, dirent-ils, que tu auois perduë, & qu'elle forte auec douceur. Vn troisième présent, pour calmer l'esprit agité. Vn quatrième, pour appaifer les émotions d vn cœur iuatement irrité. Ces présens font la plupart de porcelaine, de vignots, & autres chofes, qui passent icy pour les richeffes du pays, & qui en France feroient de grandes pauuretez.
village, to gather all his people together, and to exhort them to provide that number of presents. No one is compelled to do so; but those who are willing bring publicly what they wish to contribute, and they seem to vie with one another in proportion as their wealth, and the desire for glory or for appearing [129] solicitous for the public weal, animate them on such occasions.

When the day designated for the ceremony had arrived, crowds flocked to it from all parts. The meeting was held outside our house.

In the evening, four Captains were deputed by the general council to come and speak to me; two were Christians, and two infidels. They presented themselves at the door. Here not a word is said, nor a thing done, except by presents; these are formalities that must be strictly observed, and without which no business can be considered as properly transacted.

The first present of those Captains was given in order that the door might be opened to them; a second present that they might be permitted to enter. We could have exacted as many presents as there were doors to be passed before reaching the place where I awaited them.

When they had entered, they commenced to speak to me by means of a present which they call "the wiping away of tears." "We wipe away thy tears by this gift," they said to me, "so that thy sight may be no longer dim when thou castest thine eyes on this country which has committed the murder." Then came the present [130] that they call "a beverage." "This," they said, "is to restore thy voice which thou hast lost, so that it may speak kindly."
Suiuiren neuf autres présens, comme pour eriger vn sepulchre au defunct, car chaque presient a son nom. Quatre présens pour les quatre colonnes qui doit soutenir ce sepulchre. Quatre autres présens, pour les quatre pieces traumerfantes, fur lesquelles doit reposer le liet du defunct. Vn neufuiême présent, pour luy seruer de cheuet.

Apres cela, huit Capitaines, des huit nations qui compoient le pays des Hurons, apportent chacun vn présent, pour les huit os qui font les plus remarquables en la structure du corps humain; des pieds, des cuiffes, & des bras.

Leur coutume m'obligea icy de parler, & de faire vn présent d'enuiron trois [131] milles grains de porcelaine, leur difant que c'eftoit pour redreffer leur terre, & qu'elle peut les receuoir plus doucement, lors qu'ils tomberoient renuerfez par la violence des reproches que ie deuois leur faire, d'auoir commis vn meurtre si indigne.

Le lendemain matin ils dispoferent dans vne place publique; comme vne efpece de theatre, où ils suspendirent cinquante présens, qui font le principal de la satisfaction, & qui auffi en emporte le nom. Ce qui precede & ce qui suit, n'estant que l'acceffoire.

Pour vn Huron tué par vn Huron, on fe contente d'ordinaire de trente présens; Pour vne femme on en demande quarante, à caufe, difent-ils, que les femmes n'eftans pas tant pour fe defendre, & d'ailleurs estans celles qui peuplent le pays, leur vie doit estre plus precieufe au public, & leur foibleffe doit troubuer vn plus puissant foustien dans la iustice. Pour vn estranger on en demande encore dauantage, à caufe, difent-ils, que fans cela les meurtres feroient
A third present was to calm the agitated mind; a fourth, to soothe the feelings of a justly irritated heart. Most of these gifts consist of porcelain beads, of shells, and of other things that here constitute the riches of the country, but which in France would be considered very poor.

Then followed nine other presents, to erect a sepulchre for the deceased,—for each gift has its name: four presents, for the four columns that are to support the sepulchre; four others, for the cross-pieces on which the bed of the deceased is to rest; and a ninth present, to serve him as a bolster.

After that, eight Captains, from the eight nations that constitute the Huron country, brought each a present for the eight principal bones in the frame of the human body,—the feet, the thighs, the arms.

Here their custom compelled me to speak, and to give a present of about three thousand porcelain beads,—telling them that this was to make their land level, so that it might receive them more gently when they should be overthrown by the violence of the reproaches that I was to address to them for having committed so foul a murder.

On the following day, they erected a kind of stage in a public place; on this they suspended fifty presents, which are the principal part of the reparation and which bear that name. What precedes and what follows are only accessories.

For a Huron killed by a Huron, they are generally content with thirty presents; for a woman, forty are demanded,—because, they say, women cannot so easily defend themselves; and, moreover, as it is they who people the country, their lives should be more valuable to the public, and their weakness
trop frequens, le commerce en feroit empesché, & les guerres se prendroient trop aisément entre [132] des nations differentes.

Ceux à qui on fait la satisfaction examinent foi-gneusement tous ces prefens, & rebuttent ceux qui ne leur agreent pas; il faut en remettre d'autres en leur place qui puissent contenter.

Ce n'est pas tout. Le corps auquel on a erigé vn sepulcre, ne doit pas y repof er tout nud; il faut le reueftir de pied en cap: c'est à dire qu'il faut faire autant de prefens, qu'il faut de pieces pour le mettre dans l'estat auquel il doit estre, selon fa condition. Pour cet effet ils firent trois prefens, qui ne portent que le nom des choses qu'ils repreffentent, d'vne chemife, d'vn pourpoint, d'vn haut de chaaffe, des bas de chaufles, des fouliers, d'vn chapeau, d'vne arque-bufe, de la poudre & du plomb.

Il falut en fuite de cela, retirer de la playe, la hache qui auoit fait le coup: c'est à dire qu'ils firent vn prefent qui portoit ce nom. Autant de coups qu'auroit receu le mort, il faudroit autant de prefens, pour refermer toutes ces playes.

Suiuirent trois autres prefens. Le premier, pour refermer la terre qui s'estoit entr'ouuerte de l'horreur de ce crime. [133] Vn second, pour la fouler des pieds, & alors la coutume est que toute la ieunefse, & mefme les plus anciens fe mettent à danfer, pour tefmoigner leur ioye, de ce que la terre n'est plus ouuerte pour les abismes dans fon fein. Le troifieme prefent, est pour jetter au deffus vne pierre, afin que cet abisme foit fermé plus inuiolablement, & ne puiffe plus fe rentr'ouuir.

Apres cela, ils firent fept autres prefens. Le
should find a powerful protection in justice. For a stranger, still more are exacted; because they say that otherwise murders would be too frequent, trade would be prevented, and wars would too easily arise between [132] different nations.

Those to whom reparation is made carefully examine all those presents and reject such as do not please them; these have to be replaced by others which satisfy them.

That is not all. The body for which a sepulchre is erected must not lie naked therein; it must be clothed from head to foot,—that is to say, as many presents must be given as there are articles of clothing required to dress it, according to its condition. To that end they gave three presents that bear only the names of the things that they represent,—a shirt, a doublet, trunk-hose, shoes, and a hat; and an arquebus, powder, and lead.

After that, it was necessary to draw out from the wound the hatchet with which the blow had been struck,—that is, they gave a present bearing that name. As many presents are needed as there have been blows received by the deceased, to close all the wounds.

Then came three other presents,—the first, to close the earth, which had gaped in horror at the crime; [133] a second, to trample it down; and, thereupon, it is customary for all the young men, and even for the oldest, to commence dancing, to manifest their joy that the earth no longer yawns to swallow them in its womb. The third present is for the purpose of throwing a stone upon it, so that the abyss may be more inviolably closed, and may not reopen.

After that, they gave seven other presents,—the
premier, pour rendre la voix à tous nos Missionnaires; Le second, pour exhorter nos domestiques à ne tourner pas leurs armes contre le meurtrier, mais plustôt contre les Hiroquois, ennemis du pays. Le troisième, pour appaiser Monsieur le Gouverneur, lors qu’il aura appris ce meurtre. Le quatrième, pour rallumer le feu, que nous avons toujours pour chauffer les paflans. Le cinquième, pour r’ouvrir la porte de l’hospice de nos Chrétiens. Le sixième, pour remettre à l’eau le batteau, dans lequel ils passent la rivière, lors qu’ils viennent nous visiter. Le septième, pour remettre l’aiguillon en main, à un jeune enfant qui a le soin de ce passage. Nous eussions pu exiger deux autres [134] présens semblables, pour rebâtir notre maison, pour remettre sur pied notre Eglise, pour redresser quatre grandes Croix qui font aux quatre coins de notre enclos. Mais nous nous contentions de cela.

Enfin ils terminerent le tout par trois présens que firent les trois principaux Capitaines du pays, pour nous raffermer l’esprit, & nous prier d’avoir toujours de l’amour pour ces peuples. Tous ces présens qu’ils nous firent, monterent entour à une centaine.

Nous leur en fismes aussi de reciproques; à toutes les huit nations en particulier, pour raffermer notre alliance avec eux. A tout le pays en commun, pour les exhorter à se tenir vnis ensemble, & avec les Français, pour soustenir plus fortement leurs ennemis. Un autre présent considérable, pour nous plaindre des médifances qu’on faisoit courir contre la Foy, & les Chrétiens: comme si tous les malheurs qui arrivent dans ce pays, des guerres, des famines, des maladies, estoient vn effet de la Foy
first, to restore the voice of all our Missionaries; the second, to exhort our servants not to turn their arms against the murderer, but rather against the Hıroquois, the enemies of the country; the third, to appease Monsieur the Governor when he should hear of the murder; the fourth, to rekindle the fire that we always kept up to warm passers-by; the fifth, to reopen the door of our hospice to our Christians; the sixth, to replace in the water the boat in which they cross the river when they come to visit us; the seventh, to replace the paddle in the hands of a young boy, who has charge of that ferry. We could have exacted two other [134] similar presents to rebuild our house, to erect again our Church, and to set up again four large Crosses, which stand at the four corners of our enclosure. But we contented ourselves with those.

Finally, they concluded the whole with three presents given by the three principal Captains of the country, to calm our minds, and to beg us to love those people always. All the presents that they gave us amounted to about one hundred.

We also gave some, in return, to all the eight nations individually, to strengthen our alliance with them; to the whole country in common, to exhort them to remain united together, that they might, with the French, better resist their enemies. Another present of some value was given to complain of the calumnies that were circulated against the Faith, and against the Christians, as if all the misfortunes that happen in these countries—such as war, famine, and disease—were brought here by the Faith that we come to teach them. We also gave them some presents to console them [135] for the loss they
que nous venons leur annoncer. Nous leur fismes aussi quelques présents, pour les confoler [135] de quelques pertes, qu’ils auroient reçues depuis peu, de quelques personnes tuées par l’ennemy. Enfin nous terminaïmes par un présent qui les affeuroit que Monseigneur le Gouverneur, & tous les François de Québec, de Montreal, & des trois Rivières, n’auraient que de l’amour pour eux, & oubliaient ce meurtre, puis qu’ils y auroient satisfait.

Dieu nous assista puissamment en toute cette affaire, qui nous succéda au dessus de nos espérances, & dans laquelle nous remarquâmes une prudence de Dieu si aimable fur nous, & fur nostre Eglise, une protection si paternelle, une conduite si puissante, que nous voyons bien qu’il est vrai ce que dit l’Ecriture, Dicit ius quoniam bene. Le tout se termina l’vnzième de May.

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had recently suffered through the killing of some persons by the enemy. Finally, we ended with a present which assured them that Monsieur the Governor and all the French of Quebec, of Montreal, and of three Rivers, would have nothing but love for them, and would forget the murder, since they had made reparation for it.

God assisted us greatly in this matter, which, as far as we were concerned, succeeded beyond our hopes; and in it we observed God's most loving providence for us, and, for our Church, such a fatherly protection and such powerful guidance that we see very well how true is the saying of the Scriptures: *Dicite justo quoniam bene*. The whole matter was concluded on the eleventh of May.

END.
LXVII

Epistola P. Pauli Ragueneau ad R. P. Vincentium Caraffam, Præpositum Generalem Societatis Jesu, Romæ
Sanctæ Mariæ apud Hurones Calendis Martii anni 1649

SOURCE: We follow Rochemonteix’s *Jésuites et la Nouvelle-France*, t. ii., pp. 458–463, with a few emendations from Father Felix Martin’s apograph of the original, in St. Mary’s College, Montreal.
Epistola P. Pauli Ragueneau ad R. P. Vincentium Caraffam, Præpositum Generalem Societatis Jesu, Romæ.

NOSTER ADMODUM REVERENDE IN CHRISTO PATER Pax Christi.

Accepi literas admodum Reverendæ Paternitatis Vestræ datas 20 Januarii 1647. Si quas ad nos rescripserit superiore anno 1648, nondum eas accepimus. Significat Paternitas Vestræ gratos sibi esse nuntios de statu missionis hujus nostræ Huronensis; imo (quæ est ejus erga nos Paterna charitas) ad minima etiam descendit, seque jubet de omnibus fieri certiorem.

Patres hic sumus octodecim, coadjutores quatuor, Domestici perpetui viginti tres, famuli septem non perpetui (quibus solis stipendia solvuntur), quatuor pueri, octo militæ: nimirum ita nos premit bellicos furor hostium barbarorum, ut nisi momento perire res nostras nobiscum velimus, fideisque adeo omnem extingui, in his regionibus jam satis late diffusam, omnino nobis necesse fuerit præsidium quærere eorum hominum, qui simul et operis domesticis, et rei rusticae excolendaæ, et præsidiiis extruendis, et rei militari vacent. Cum enim hactenus superioribus annis, sedes nostra, quam Domum Sanctæ Mariæ vocamus, multis hinc inde in omnem partem, Huronum nobis amicorum oppidis cincta esset, plus illis, quam nobis
Letter of Father Paul Ragueneau to the Very Reverend Father Vincent Caraffa, General of the Society of Jesus, at Rome.

Our very Reverend Father in Christ,
Pax Christi.

I have received, very Reverend Paternity, your letter dated January 20, 1647. If you wrote to us last year, 1648, we have not yet received that letter. Your Paternity evinces pleasure in the news of the state of our Huron mission. Indeed (such is your Paternal love toward us), you even stoop to details, and bid us inform you of everything.

There are here eighteen Fathers, four coadjutors, twenty-three Donnés, seven servants (to whom alone wages are paid), four boys, and eight soldiers. Truly, we are so threatened by the hostile rage of our savage enemies that, unless we wish our enterprise and ourselves to perish in an hour,—and, indeed, that the faith, now widely spread in these lands, should be utterly destroyed,—it was quite necessary for us to seek the protection of these men, who devote themselves to both domestic duties and farm work, and also to building fortifications, and to military service. For since, until late years, our abode, which we call the Residence of Ste. Marie, was surrounded on every side by the numerous villages of our friends, the Hurons, we feared more for them than for ourselves from hostile attack: so during that time, however small our number, we
ipsis timebamus ab incursione hostili: sic adeo ut exiguorum quantumvis numero, satis tuti tamen et securi viveremus. At longe mutata est facies rerum nostrarum, totiusque hujus regionis: tot enim cladibus fractis sunt Hurones nostri, ut expugnatis quæ in fronte erant presidiis, ferroque atque igne vastatis, plerique mutare sedes coacti sint, retroque cedere: hinc quippe factum est, ut jam alieno nudi praesidio simus; jamque in fronte positi nostris nos viribus, nostris animis tueri, nostro nos numero debemus.

Hanc nostram Sanctæ Mariæ, arcem dixerim an domum, tutantur qui nobiscum sunt Galli, dum Patres nostri longe lateque excurrunt per oppida Huronum disjecti, perque Algonquinas nationes procul a nobis positas; missioni quisque suæ invigilans, solique ministerio verbi intentus, solique in eos deposita, qui domi subsistunt: et quidem res domesticæ tam felicem cursum tenent, ut quamvis numerus noster excreverit, atque optemus maxime novum ad nos auxilium mitti, et externorum hominum et patrum præcipue nostrorum; nullo pacto tamen necesse sit impensas crescere; imo in dies minuuntur magis, minoraque in annos singulos petimus ad nos mitti rerum temporalium subsidia: ita plane ut nos ipsos sustentare maxima ex parte possimus ex iis rebus, quæ hic nascuntur. Neque vero ullus nostrum est qui hac in parte magnum levamen non sentiat earum ærumnarum, quæ prioribus annis, et omnino graves erant, et insuperables videbantur. Habemus enim piscatus et venationis majora quam ante subsidia; nec piscium modo adipem atque ova
lived in safety, without anxiety. But now, far different is the aspect of our affairs and of this whole region; for so crushed are our Hurons by disasters, that, their outposts being taken and laid waste with fire and sword, most of them have been forced to change their abodes, and retreat elsewhere; hence it has come to pass that at last we are devoid of the protection of others, and now we, stationed at the front, must defend ourselves with our own strength, our own courage, and our own numbers.

This our dwelling—or shall I say our fort?—of Sainte Marie, the French who are with us defend, while our Fathers sally forth, far and wide, scattered among the villages of the Hurons, and through the Algonquin tribes far distant from us,—each one watching over his own mission, and intent only upon the ministry of the word, leaving all temporal cares to those who remain at home. In truth, domestic matters keep so fortunate a course that, although our number has increased, and we greatly desire new help to be sent us,—both of laymen and, especially, of our own fathers,—still in no wise is it necessary to increase expenses. On the contrary, they are lessened daily, and each year we ask for less temporal aid to be sent us,—so much so that we can, for the most part, support ourselves upon that which is here produced. Verily, there is not one of our brethren who does not feel in this respect great relief from those distresses which were in former years very burdensome, and seemed insurmountable. For we have larger supplies from fishing and hunting than formerly; and we have not merely fish and eggs, but also pork, and milk products, and even cattle, from which we hope for great addition to our store.
pullorum, sed suinas carnes et lacticinia, atque adeo boves, unde speramus rei nostræ familiari magnum incrementum. Hæc minute scribo, quia voluit ad se rescribi Paternitas vestra.

Res vero Christiana progressum hic capite expectatione nostrâ multis partibus majorem: numeramus enim hoc postremo anno baptizatos, fere septingen-tos supra mille: omissis pluribus, quos a Patre Antonio Daniel infra dicemus fuisse baptizatos, quorum numerus constare nobis certo non potuit. Neque vero iis sunt Christiani, quantumvis barbari, quos pronom esset suspicari, rudes rerum coelestium, neque satis idoneos mysteriis nostris. Plerique sane res divinas sapiunt, atque intime penetrant; nec desunt nonnulli, quorum virtuti, pietati, et eximiae sanctitati, invidere sancte possint etiam Religiosi sanctissimi. Sic plane ut qui hæc viderit oculatus testis, mirari satis non possit digitum Dei sibique adeo gratuletur, tam felicem provinciam, tam divitem donis coelestibus, labori suo obtigisse.

I write of these particulars, because your Paternity so desired.

Christianity has certainly made progress here, in many ways, beyond our expectation. We baptized, the past year, about one thousand seven hundred,—not counting many whom we shall mention below as baptized by Father Antoine Daniel, the number of whom could not be accurately given. Nor are these, albeit barbarians, such Christians as one might be inclined to suppose, ignorant of things divine and not sufficiently qualified for our mysteries. Many indeed understand religion, and that profoundly; and there are some whose virtue, piety, and remarkable holiness even the most holy Religious might without sin envy. One who is an eye-witness of these things cannot sufficiently admire the finger of God, and congratulate himself that so fortunate a field of labor, so rich in divine blessing, had fallen to his lot.

We maintain eleven missions,—eight in the Huron language, and three Algonquin. The work is divided between an equal number of Fathers who have had experience. Four, sent to us last year, devote their time to learning the language; and these we have assigned as helpers to the chief missionaries. Thus only three Fathers remain at home,—one as spiritual Director, another as Procurator and minister, the third to look after the needs of the Christians, who come to us from every quarter. For out of our own poverty we minister to the poverty of the Christians, and heal their diseases both of soul and body, surely to the great advancement of Christianity. Last year, nearly six thousand partook of our hospitality. How strange it is, that in terra aliené, in loco horror is et vastæ solitudinis, we
postremo anno hospitio receptos nostro fere ad sex millia: ut mirum sit, in terra alienâ, in loco horribilis et vastâ solitudinis, educi nobis videri mel de petra, oleumque de saxo durissimo: unde non nobis solum, hominibus exteris, sed ipsis etiam incolis fuerit prævisum. Hæc eo dico, ut intelligat Paternitas vestra Divinae erga nos munificentiae largitatem. Cum enim hoc anno fames oppresserit circumspecta undique oppida, atque nunc etiam vehementius affligat, nulla nos tamen hinc mali labes attigit, imo annonaæ habemus satis, unde tres annos vivere possimus commodo.

Res una posse nobis videtur nascentis hujus Ecclesiae felicem statum evertere, et Christianæ rei cursum morari: belli nimirum metus, atque hostium furor. Crescit enim in annos singulos, neque satis appareat unde auxilium nobis ullum adesse possit, nisi a Deo solo. Postrema quæ Huronibus nostris illata est clades, omnium fuit gravissima. Julio hæc obtigit mense superioris anni 1648. Cum enim Huronum plerique ad Gallos nostros Quebecum versus, profec tionem parassent, mercaturæ causâ; alios alius labor ab oppidis suis extraxisset, multique expeditionem bellicam alio suscepissent; improvisus hostis adfuit, atque oppida duo expugnavit, invasit, incendit; solita ubique crudelitate abductæ in captivitatem matres cum pueris, neque ulli ætati parcitum.

Horum oppidorum alteri, a Sancto Josepho nomen fuit: quæ erat una ex missionibus nostris præcipuis, ubi extractæ ædes sacræ, ubi christianis ritibus gens instituta, ubi fides jam altas radices egerat. Praerat huic Ecclesiae Pater Antonius Daniel, vir magni
should seem to draw mel de petra, oleumque de saxo durissimo,—thence to supply the needs, not merely of us who are strangers, but also of the natives themselves. I say these things that your Paternity may know the abundance of God's goodness toward us. For, while during this year famine has been heavy upon the villages on all sides of us, and now weighs upon them even more heavily, no blight of evil has fallen upon us; nay, we have enough provisions upon which to live comfortably during three years.

But one thing—the fear of war and the rage of foes—seems able to overthrow the happy state of this infant Church, and stay the advance of Christianity; for it grows yearly, and it is clear that no help can come to us save from God alone. The latest disaster that befell our Hurons—in July of last year, 1648—was the severest of all. Many of them had made ready to visit our French people in the direction of Quebec, to trade; other tasks had drawn some away from their villages; while many had undertaken a hostile expedition in another direction; when suddenly the enemy came upon them, stormed two villages, rushed into them, and set them on fire. With their wonted cruelty they dragged into captivity mothers with their children, and showed no mercy to any age.

Of these villages, one was called Saint Joseph; this was one of our principal missions, where a church had been built, where the people had been instructed in Christian rites, and where the faith had taken deep root. In charge of this Church was Father Antoine Daniel, a man of great courage and endurance, whose gentle kindness was conspicuous among
animi, magnae patientiae, magnarum omnino virtutum; sed eximiae ante omnia mansuetudinis. Sacrum de more vix dum absolverat post orientem solem, neque adhuc ab aede sacrâ discesserant satis frequentes qui convenerant Christiani, quum audito hostili clamore, ad arma est subito trepidatum. Ad pugnam alii sese præcipiunt, ad fugam alii magis præcipites: ubique terror, ubique luctus. Antonius quà parte infestum imminere magis hostem sensit, illuc advolat; suosque hortatur fortiter, nec christianus modo christianum robur, sed fidem plerisque inspirat infidelium; tanto animi ardore tum auditus loqui de mortis contemptu, deque gaudiiis Paradisi, ut jam beatitate sua frui videretur. Et vero baptismum petiere multi; tanto numero ut cum singulis par esse satis non posset, uti coactus fuerit intincto in aquam sudario suo, et circum se effusam plebem, per aspersionem baptizare. Neque interea tamen hostilis remittebat furor: tormentario pulvere omnia late circum perstrepebant: multi circa eum prostrati, quos simul vitalis unda baptismi, simul læthalis ictus exciperet: fugam ut suos cepisse videt, ipse in lucra animarum intentus, alienæ salutis non immemor, oblitus suæ, ad ægrotos, ad senes, ad infantes baptizandos, casas penetrat, percurrit, zeloque suo implet. Tandem in ædem sacram se recipit, quo christianorum plerosque spes æternæ gloriae, quo infernorum ignium metus, catechumenorum multos perpulerat: nunquam vehementius oratum, nusquam visa fidei veræ, ac veræ pænitentiae argumenta certiora. Istos baptismo recreat, illos peccatorum vinculis exsolvit, omnes divinæ charitatis ardore
his great virtues. He had hardly finished the usual mass after sunrise, and the Christians, who had assembled in considerable numbers, had not yet left the sacred house, when, at the war-cry of the enemy, in haste and alarm they seized their weapons. Some rush into the fight, others flee headlong; everywhere is terror, everywhere lamentation. Antoine hastened wherever he saw the danger most threatening, and bravely encouraged his people,—inspiring not only the Christians with Christian strength, but many unbelievers with faith. He was heard to speak of contempt for death, and of the joys of Paradise, with such ardor of soul that he seemed already to enjoy its bliss. Indeed, many sought baptism; and so great was the number that he could not attend to each one separately, but was forced to dip his handkerchief in the water and baptize by sprinkling the multitude who thronged around him. Meantime, there was no cessation in the ferocious attack of the enemy, and everywhere resounded the noise of muskets. Many fell around him who received at the same instant the life-giving water of baptism, and the stroke of death. When he saw that his people had fled, he himself, intent upon the gain of souls,—mindful of the safety of others, but forgetful of his own,—hurried into the cabins to baptize the sick, the aged, and children, and filled them with his own zeal. At last, he betook himself to the church, whither the hope of eternal glory had brought many Christians, and the fear of hell-fire many catechumens. Never were there more earnest prayers, never stronger proofs of true faith and real penitence. To these he gives new life by baptism, those he releases from the bonds of sin; he sets all on fire with divine love.
inflammat. Hæc tum illius fere vox unica: fratres, hodie erimus in Paradiso; hoc credite, hoc sperate, ut vos Deus æternum amet.

Jam hostis vallum conscenderat, totoque oppido subjectis ignibus ardebant casæ; monentur victores esse divitem prædam et facilem, si templum versus properent: illic senum ac mulierum copiosum gregem, illic puerorum agmina. Accurrunt, ut solent, vocibus inconditis. Adventantem sensere hostem christiani. Capere eos fugam jubet Antonius, quâ parte liber adhuc est exitus: ipse ut hostem moretur, et fugienti gregi consulat bonus pastor, obvium se præbet armato militi, ejusque impetum frangit; vir unicus contra hostem; sed nimirum divino plenus robore, fortis ut Leo dum moritur, qui totâ vitâ suâ mitissimus fuerat ut columba. Vere ut aptare illi possim illud Jeremiae, dereliquit ut Leo umbraculum suum, quia facta est terra eorum in desolationem, a facie iræ columbae, a facie iræ furoris domini. Tandum læthali ictu prostratus emissæ in eum catapultæ, densisque confossus sagittis, felicem animam, quam pro ovibus suis posuerat bonus Pastor, Deo reddidit, Jesum inclamans. Sævitum barbare in ejus exangue corpus, vix ullus hostium ut fuerit, qui mortuo novum vulnus non adderet [adjiceret—Martin's apog.]; donec incensâ demum æde sacrâ, medias in flammam injectum nudum cadaver ita est concrematum, ut ne os quidem ullum restaret: nec sane poterat nobiliore rogo comburi.

Dum sic hostes moratur, etiam post mortem fugi enti gregi suo salutaris: multi in tutum se recepere: alios victor miles est assecutus, matres praæcipue,
Almost his only words were: “Brothers, to-day we shall be in Paradise: believe this, hope this, that God may forever love you.”

Already the foe had scaled the rampart, and throughout the village the torch had been applied, and the cabins were burning. The victors are informed that there is rich plunder, easy to get, if they will hasten to the church; that there numbers of old people, and women, and a band of children, are gathered. Thither they hurry with discordant shouts, after their manner. The Christians see the enemy approaching. Antoine bids them flee wherever escape is yet possible. That he may delay the enemy, and, like a good shepherd, aid the escape of his flock, he blocks the way of the armed men and breaks their onset; a single man against the foe, but verily filled with divine strength, he, who during all his life had been as the gentlest dove, was brave as a Lion while he met death. Truly, I might apply to him that saying of Jeremias: “He hath forsaken his covert as the Lion, for the land is laid waste because of the wrath of the dove, and because of the fierce anger of the Lord.” At last he fell, mortally wounded by a musket-shot; and, pierced with arrows, he yielded to God the blessed life which he laid down for his flock, as a good Shepherd, calling upon the name of Jesus. Savagely enraged against his lifeless body, hardly one of the enemy was there who did not add a new wound to his corpse: until at length, the church having been set on fire, his naked body cast into the midst of the flames was so completely consumed that not even a bone was left: indeed, he could not have found a more glorious funeral pyre.
quas pendentium ab ubere infantium onus retardabat; aut quârum latebras proderet puerilis ãetas, sapienter adhuc timere nescia.

Jam quartum decimum annum posuerat in hac Missione Huronensi Antonius, ubique frugifer, verque natus in salutem istarum gentium: sed nimirum maturus coelo, primus omnium e societatis nostræ hominibus nobis ereptus est: inopinâ quidem morte, sed èa tamen non improvisâ: sic enim semper vixerat, ut semper paratus esset mori: quamquam et visa sit Divina Bonitas erga ipsum fuisse singularis: nam octiduum integrum Exercitiorum spiritualium societatis absolverat calendis ipsis Julii, in hac domo Sanctæ Mariæ: ipsoque postridie, sine ullâ novâ [morâ—*Martin’s apog.*] ac ne unius quidem diei requie in missionem suam convolarat: Deo nimirum sane vehementius ardebat, quam ullo unquam igne crematum ejus corpus exarserit.

Patriâ Deppensis erat, honestis, piisque Parentibus: ingressus fuerat societatem anno 1621, tum viginti et unum annos natus, ad Professionem quartor votorum fuerat admissus anno 1640; finem denique vivendi fecit quarto Julii 1648. Vir sane egregius, vereque dignus filius societatis; humilis, obediens, conjunctus Deo, invictæ semper patientiæ, infractique in rebus arduis animi: sic adeo ut nobis virtutum omnium exemplum illustre; christianis barbaris, fidei ac pietatis sensum eximium: omnibus, desiderium sui grave reliquerit, ipsis etiam infidelibus: daturus demum, et quidem speramus, toti huic regioni, Patronum in cœlis potentissimum.

Et vero uni e nostris (homiini sanctitatis præcipuæ,
In thus delaying the enemy, he was serviceable to his escaping flock even after his death. Many reached places of safety; others the victors overtook, especially mothers,—at every step delayed by the babes at their breasts, or by those whose childish years—as yet unaccustomed to prudent fear—betrayed their hiding-places.

Antoine had just finished his fourteenth year at this Huron Mission, everywhere a useful man, and assuredly raised up for the salvation of those tribes; but certainly ripe for heaven, and the first man of our society to be taken from us. True, his death was sudden, but did not find him unprepared; for he had always so lived that he was ever ready for death. Yet the Divine Goodness toward him seems to have been remarkable; for he had finished, only the first day of July, eight days of continuous spiritual Exercises of the Society in this house of Sainte Marie; and on the very next day, without any delay, or even one day's rest, he hastened to his own mission. Verily, he burned with a zeal for God more intense than any flame that consumed his body.

He was a native of Dieppe, born of worthy and pious Parents. He had entered the society in 1621, at the age of twenty-one years; he was admitted to the Profession of the four vows in 1640; and at last ended his life July fourth, 1648. He was indeed a remarkable man, and a truly worthy son of the society,—humble, obedient, united with God, of never-failing patience, and indomitable courage in adversity. Thus he left to us a shining example of all the virtues; to the savage Christians, an impression of exalted faith and piety; to all, even the unbelievers, heavy grief at his death. Now, at last, he will be
et probatissimae humilitatis; is fuit P. Josephus Maria Chaumonot) semel atque iterum post mortem adesse visus est. At primum quam nostris Patribus in concilium coactis, atque agentibus, ut solent, de re christiana promovendâ; videbatur interesse pater Antonius; qui nos consilio robore, qui nos omnes divino, quo plenus erat spiritu, recrearet. Patribus conspiciiidum obtulit augustiore vultu, et eo sane qui nihil humanum spiraret, verum et ex ore conjici poterat, plus minus [minusve — Martin’s apog.] triginta. Rogatus Pater, quomodo [ecquid — Martin’s apog.] permittat Divina Bonitas servi sui corpus tam indigne post mortem haberí tanquam in honesto vul-
nere fædatum, sic flammis consumi, nobis ut hujus nihil restaret, ac ne cinis quidem exiguus? Magnus, inquit, est Dominus et Laudabilis nîmis. Respexit in haec opprobria servi sui, atque ut ea Divino modo compensaret, dedit mihi multas animas purgatorii, quæ triumphum in cælis meum comitarentur.

Finem ut scribendi faciam, neque epistolæ modum excedam, addam P. tati Vestræ quod primum omnium debuerat scribi; eum nimirum esse statum hujus domûs, totiusque adeo missionis; vix ut putem quidquam addi posse ad pietatem, obedientiam, humilita-
tem, patientiam charitatem nostrorum; atque adeo ad exactam regularum observantiam. Omnium vere est cor unum, anima una, unusque spiritus societa-
tis. Imo, quod magis mirum videri debeat, e tot domesticis hominibus, tam diversæ conditionis, tam-
quê diversi ingenii; servis, pueris, domesticis, militi-
bus; nullus omnino est qui serio saluti animæ suæ non vacet: plane ut hinc exulet vitium, hic virtus
granted, we certainly hope, as a most powerful Advocate in heaven for all this country.

In fact, by one of our number (a man of eminent piety and of well-attested humility, Father Joseph Marie Chaumonot) he was seen once and again after death. But when first our Fathers were gathered in council, and planning, as is their wont, for the promotion of Christianity, father Antoine was seen to appear in their midst, to revive us all with his strong counsel, and with the divine spirit which filled him. He seemed to be about thirty, as far as could be judged by his face, which presented to the Fathers a noble aspect, quite unlike anything human. The Father was asked how Divine Goodness could suffer the body of his servant to be so shamefully treated after death,—disfigured, as if by disgraceful wounds,—and to be so consumed by fire that nothing, not even a handful of ashes, was left to us. "Great is the Lord," replied he, "and most worthy of Praise. He beheld this reproach of his servant; and, to compensate for this in Divine fashion, he granted me many souls from purgatory, to accompany my triumph in heaven."

To make an end of writing, without exceeding the limit of a letter, I will add—what should have been written first of all to Your Paternity—that such is the condition of this house, and indeed of the whole mission, that I think hardly anything could be added to the piety, obedience, humility, patience, and charity of our brethren, and to their scrupulous observance of the rules. We are all of one heart, one soul, one spirit of the society. Nay, what must seem more wonderful, out of all the men attached to the house, of condition and nature so varied,—servants,
imperet, hæc sanctitatis domus esse videatur. Quod nostrum sane est gaudium, pax in bello nostra, nostraque summa securitas: quidquid enim de nobis disponat divina Providentia, sive in vitam, sive in mortem, hæc erit consolatio nostra, quod Domini sumus, atque ut sperare licet, æternum erimus. Hoc ita ut fiat, petimus Benedictionem Paternitatis vestræ, et nobis et missioni nostræ: ego præcipue omnium indignissimus, sed tamen

Rev<sup>deæ</sup> admodum P<sup>tatis Væ</sup>.

Humillimus et obsequentissimus filius
Paulus Ragueneau.

Ex Domo Sanctæ Mariæ
apud Hurones in novâ Franciâ
Calendis Martii anni 1649.

Admodum Reverendo in Christo Patri nostro
Vincentio Caraffæ Præposito Generali
Societatis Jesu Romam.
boys, donnés, soldiers,—there is not one who does not seriously attend to his soul’s salvation; so that clearly vice is banished hence, here virtue rules, and this is seen to be the home of holiness. This surely is our rejoicing, our peace in war, and our great security; for, whatever may be the dispensation of divine Providence, in life or in death this will be our consolation, that we are the Lord’s and ever shall be, as we are permitted to hope. That so it may be, we implore your Paternity’s Benediction upon us and our mission; and I chiefly, though unworthiest of all,—

Your most Reverend Paternity’s

Most humble and obedient son,

Paul Ragueneau.

From the Residence of Sainte Marie,
among the Hurons, new France,
March 1, 1649.

To our Most Reverend Father in Christ,

Vincent Caraffa, General of the

Society of Jesus, Rome.
BIBLIOGRAPHICAL DATA: VOL. XXXIII

LXVI

For bibliographical particulars of this document, see Vol. XXXII.

LXVII

This is a Latin letter of Ragueneau to the Father General, in Rome. Father Felix Martin, when in Rome in 1858, copied the document in the domestic archives of the Society; his translation thereof, into French, is given in Carayon’s *Première Mission*, pp. 233–244. The Latin text, from another copy of the original, is given in Rochemonteix’s *Jésuites et la Nouvelle-France*, t. ii., pp. 458–463, and this, in the main, we follow in the present publication; we have, however, in a few sentences, corrected apparent misreadings in Rochemonteix, by Martin’s apograph, which is in the archives of St. Mary’s College, Montreal.
XXII

III

THE INTERNAL AND EXTERNAL RELATIONS OF THE HUMAN SOUL TO THE WORLD.

The internal and external relations of the human soul to the world are the subject of this chapter. The soul is seen as the seat of the passions and the source of knowledge. The chapter discusses the nature of the soul and its interaction with the physical world, emphasizing the role of the soul in shaping human behavior and experience.
NOTES TO VOL. XXXIII

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

1 (p. 63).—Several historians have stated that this is the first recorded mention of the cataract of Niagara, under that name. It appears, without a name, on Champlain's map of 1632 (vol. xxi. of this series, note 12), and he there briefly describes it. Lalemant, in his Relation of 1641, mentions the river, but not the falls, under the name Onguiaahra (vol. xxi., p. 191). The first illustration of the cataract was, according to Winsor, that given by Hennepin, in his Louisiana (ed. 1697).

2 (p. 63).—Regarding the Cat Nation, or Eries, see vol. xxi., note 11.

3 (p. 81).—Concerning the Arendaenronnon clan, see vol. viii., note 24.

4 (p. 99).—This defensive armor is described in vol. xiii., note 18.

5 (p. 149).—Lake Superior is here mentioned for the first time in the Relations, and apparently first receives here that appellation. Champlain's map of 1632 attempts to locate a lake of which he had had reports, N. W. from the "Mer douce,"—"a lake at which there is a Copper mine." This was evidently Lake Superior, though vaguely and incorrectly located.

6 (p. 151).—Kichkagoneiak: the Kiskakons. These people, though often mentioned in the Relations as a nation, were not a separate tribe, but only constituted the "Short-tailed Bear" clan of the Ottawas. The name Kichkagon is derived, not from any root suggestive of the bear as their totem, but from the Algonkin word Kiska, "to cut,"—alluding to the abbreviated tail of the bear; hence the French sobriquet Queues coupées, "Cut tails," sometimes given to this clan.—J. G. Henderson.

Late in the 17th century, these Kiskakon Ottawas were at Sault Ste. Marie and Mackinac; in 1745, they had extended as far southward as Detroit. The Relation of 1669 (chap. vi.) mentions the labors among them of Ménard and Allouez.

7 (p. 167).—Antiquarians differ as to the site of St. Ignace. The
views of Hunter and Martin are given in vol. xvii., note 5. Hunter's map (vol. x., p. 318) locates the first mission of this name in Medonte township, to the east of Sturgeon River; the second (of 1649), in Tay, about half-way from Maxwell village east to Hogg River. Father Jones, whose map of Huronia will appear in vol. xxxiv., places the first at a site about two miles east of the eastern end of Orr's Lake, on the east side of Sturgeon River; the second, on the west side of the same stream, just south of the northern boundary of Medonte.


9 (p. 213).—Concerning this "armored fish," see vol. i., note 68.

10 (p. 225).—Aireskouy (Areskoui): see vol. v., note 41.

11 (p. 227).—Tobacco offerings are described in vol. x., note 15.