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The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791

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

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

Vol. XIII
HURONS: 1637

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Bibliographical Adviser VICTOR HUGO PALTSITS
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XXIX. Relation de ce qui s'est passé en la Nouvelle France, en l'année 1637. [First installment of Part II., the Huron Relation.] François Joseph le Mercier; Ihonatiria, June 21, 1637 . . . . 5

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PREFACE TO VOL. XIII

Part I. of the *Relation of 1637* (Document XXIX.) was given in Vols. XI. and XII. of our series. In the present volume, we publish the first installment (about two-thirds) of Part II. of the same *Relation*, being the portion devoted to the Hurons; the remainder of Part II., concluding the entire document, will appear in Vol. XIV.

The Huron section of the *Relation of 1637* is written by Le Mercier, who closes his report at Ihonatiria, June 21 of that year. He opens his account of the year's work in the Huron country with a "Journal" of events transpiring there from July, 1636, to June, 1637. The death is recorded of Soranhes (father of Amantacha, *alias* Louis de Sainte-Foi, the principal native convert of the district), who is suspected of having committed suicide. The arrival at the mission of Fathers Chastellain and Garnier, is noted, and above all, the harvest of baptisms—over one hundred during the year.

A long chapter is devoted to the hideous cruelties inflicted by the Hurons upon an Iroquois prisoner,—whom, however, the missionaries find opportunity to instruct before his death, and for whom they are thus able to open Heaven's gate.

In September, the mission family is afflicted by illness,—a fever, which successively attacks all ex-
cept Brébeuf and one of their domestics; but, fortunately, all recover in due time. As soon as they are able, they find it necessary to nurse the sick among the Indians; and their simple remedies—prunes, raisins, and a little bag of senna, aided by a lancet for bleeding—"produce effects which dazzle the whole country." This success largely aids their spiritual labors; yet many dying persons refuse to receive the faith,—some from indifference, others from prejudice. Many do not wish to go to the white men's Paradise because their unbaptized relatives will not be there. A characteristic excuse, is this: "I have no desire to go to heaven; I have no acquaintances there, and the French who are there would not give me anything to eat." A certain shrewd tribesman invents a dream, relating the circumstances of his daughter's journey to heaven, in order to persuade the missionaries to give him a bead bracelet,—but the Fathers do not care to encourage such ingenuity. Several of their savage converts, however, cause the missionaries great consolation by exhibitions of docility and faith.

The contagious epidemic afflicting the Indians continues to increase, causing many deaths; and even the coming of winter fails to check it. The town of Ossossané is ravaged by the disease, and Brébeuf and his assistants journey thither several times during the winter, to give both material and spiritual aid to their wretched parishioners. They also go about among other neighboring villages, serving the sick and dying as best they may — occasionally rewarded by opportunities for administering baptism, and thus "enabling little souls to fly away to heaven." Frequently their services are accepted by this ignorant
and superstitious people as those of sorcerers and even demons; but despite this reputation for power, they have to contend incessantly with the lies and intrigues of the medicine men of the country.

Before the epidemic, the missionaries had found the natives so friendly and tractable, that they had entertained sanguine expectations of soon converting the entire nation to Christianity; but they are now constrained to admit, with sorrow, that "the greater part show that that belief consists only in fine words, and that in their hearts they have no other God than the belly, and him who will absolutely promise them to restore their health in sickness." Aë nons, one of the converted chiefs, on whom they have stout reliance, himself says to Brébeuf: "Echon, I must speak to you frankly. The people of Ihonatiria said last year that they believed, in order to get tobacco."

The missionaries propose to the Indians, on several occasions, to avert the wrath of God, and the pestilence, by agreeing to forsake their barbarous and licentious customs; to believe in God, and to be instructed in the faith; to practice obedience to God’s laws, and to pray earnestly together for Divine aid. The natives at several places pretend to acquiesce in this proposition; but "immediately resume their old practices; the day after they had assembled in our cabin, they put on their masks and danced, to drive away the disease." "They are inveterate sinners, who, after their good promises, do not hesitate to resume the way of their past lives."

In December, at Ossossané, the Indians are persuaded to make a public vow to obey God; and, curiously enough, they commission one of the native sorcerers to summon all the people together for this
PREFACE TO VOL. XIII

purpose. Whereat the writer piously remarks: "What a consolation it was to see God publicly glorified through the mouth of a barbarian and one of Satan's tools! Never had such a thing been seen among the Hurons."

The "sorcerers" cause them much annoyance,—notably one, who is hunchbacked, and whom Le Mercier styles "a demon incarnate;" even when he is confined to his cabin with a broken leg, his influence among the people prevents the missionaries from reaching many; but his death, soon after, removes this obstacle. Another of these gentry, a blind man, has various interviews with demons, which are recounted at length: these evil spirits had, as they told him, brought the plague into the country, and, now relenting, would show him how it might be removed. In pursuance of these directions all the cabins of Onnentisati and villages near by are decorated with rude effigies of the human figure, in straw. "In these monkeys," says Le Mercier, "they place all their confidence, founded on what a wretched blind man has told them, who says that the devils are afraid of these, and have thus ordered for the good of the country."

Several medicine men now attempt, in similar fashion, to drive away the demons, but their incantations and tricks are of no avail; and the disease continues its ravages throughout the winter.

R. G. T.

MADISON, WIS., December, 1897.
XXIX (continued)

LE JEUNE'S RELATION, 1637

ROUEN: JEAN LE BOULLENGER, 1638

Part I. (Le Jeune's Relation proper, and his Dernière Lettre) appeared in Volumes XI., XII. In the present volume, we give the greater portion of Part II. (Le Mercier's Huron Relation): the document will be completed in Volume XIV.
[1] Relation de ce qui s’est passé en la mission de la Compagnie de Iesvs, au pays des Hurons en l’Année 1637.

Envoyée à Kebec au R. P. Paul le Jeune Supérieur des Missions de la Compagnie de Iesvs, en la nouvelle France.

CHAP. I.

RECIT DES CHOSES PLUS MEMORABLES QUI SONT PASSEES DEPUIS LE MOIS DE JUILLET JUSQUES AU MOIS DE SEPTEMB. DRESSE EN FORME DE IOURNAL.

QUELQ'UN pourroit peut-être trouver que je fais ici passer plusieurs choses moins considérables que ne porte ce titre; mais j'écris à votre R. & en cette considération, j'appelle choses memorables, tout ce qui est capable de lui [2] apporter quelque consolation, & lui donner connaissance des moeurs de nos Sauvages.

Je commenceray du terme de l’embarquement pour la traicte de Kebec, qui fut le 22. de Juillet 1636. il y ault long temps que nous étions dans l’attente de cette iournee, ce retardement si notable, & les bruits de guerre qui auoient faict changer l’auiron à plusieurs en vn arc & des fleches, nous donnoient quel­que sujet de craindre qu’ils ne se contentaffent de leur vieilles chaudieres pour ceste annee: ce qui ne se pouuoit faire sans vn notable interef des affaires du Christianisme, les fecours tant spirituels, que tempo-

Sent to Kebec to the Reverend Father Paul le Jeune, Superior of the Missions of the Society of Jesus, in new France.

CHAP. I.

A RECITAL OF THE MORE MEMORABLE EVENTS WHICH OCCURRED FROM THE MONTH OF JULY TO THE MONTH OF SEPTEMBER, ARRANGED IN THE FORM OF A JOURNAL.

SOME one may perhaps find that I am recording here many things of less importance than this title indicates. But I am writing to your Reverence, and, on that account, I call "memorable events" all those which can [2] afford you some consolation, and give you a knowledge of the customs of our Savages.

I will begin with the date of the embarkation for the trading at Kebec, which was the 22nd of July, 1636. We had been waiting a long time for this day. This so notable delay, and the rumors of war which had caused many to change the paddle for bow and arrows, gave us some reason to fear that they might content themselves with their old kettles for this year—which could not be done without seriously affecting the affairs of Christianity, as both spiritual and temporal help come to us here only through the medium and the hands of the Savages.
rels ne nous viennent icy que par l'entremise, & les mains des Sauuages.

Donques le P. Antoine Daniel s'embarqua avec deux de nos domestiques en compagnie de huit ou dix canots, la iournee estoit belle, & le lac fort paisible; mais il ne faut pas diffimuler, cette separation nous fut vn peu senfible d'abort: car nous iugions desflors, que pour travailler plus efficacement à la conversion de ces peuples, ils nous falloit vne nouuelle habitation dans le coeur du pays, & le Pere sembloit nous eftre tout à fait necessaire pour cet effect ny ayant que luy qui pouft, apres le R. Pere Iean de Brebœuf noftre Superieur, fe desmesler affément en la langue: mais nous iugezmes que de donner commencement à vn Seminaire de Jeunesse Huronne, estoit vne chofe fi auantageufe pour la gloire de Dieu, que nous auons passe par deffus cette consideration, avec esperance que Dieu nous denouerait bien toft la langue, & ne manquerait pas de nous enuoyer des perfonnes qui s'apliqueroient efficacement à cet etude selon toute l'extendez de leur zele, nous n'auons pas efté trompez dans noftre esperance, & ce nous est maintenant vn nouueau suject de remercier cette infinie bonte qui a vn foin fi particulier de cete Mission.

Le 27. le P. Ambroife Dauojt s'embarqua, il sembloit necessaire en ces commencentemens, au cas que Dieu dispofaft du P. Daniel, que quelqu'vn fe trouuaft fur les lieux pour prendre fa place, & puis comme vofire R. a founent à agir avec nos Sauuages aux trois Ruieres, ayant l'intelligence de la langue, il luy pourra rendre de bons feruices.

Accordingly, Father Antoine Daniel and two of our domestics embarked, in a fleet of eight or ten canoes. The day was beautiful, the lake very calm; but I cannot deny that this separation was somewhat painful to us, at first; for we judged that henceforth, to work more efficiently for the conversion of these peoples, we should need a new settlement in the heart of the country, and the Father seemed to us [3] to be altogether necessary for this purpose, as he was the only one we had who could, after the Reverend Father Jean de Brebœuf, our Superior, readily find his way out of the intricacies of the language. But we decided that to begin a Seminary for Huron Youth was a thing so advantageous to the glory of God, that we passed over that consideration, hoping that God would soon unfold to us the language, and that he would not fail to send to us persons who would effectively apply themselves to the study of it, to the full extent of their zeal. We have not been disappointed in our hope, which now gives us a new reason for thanking this infinite goodness which has so special a care for this Mission.

On the 27th, Father Ambroise Davos[t] embarked. It seemed necessary, in these beginnings, that, in case God should dispose of Father Daniel, some one should be upon the spot to take his place; and, as your Reverence often has to deal with our Savages at the three Rivers, he, being acquainted with the language, will be able to render you good service.

Father Pierre Pijart and I succeeded [4] to the benefice of Father Antoine Daniel in the instruction of the little children of our Village. The Father Superior assigned to each of us a certain number of cabins,
petits enfans de nostre Bourgade; le P. Superieur nous affigna à chacun vn certain nombre de cabanées, que nous commençames deflors à visiter tous les iours iufques au fort de la maladie, où nous jugeâmes à propos de defister pour des raisons que ie toucheray par apres en fon lieu, nous tirions beaucoup d'avantage de ce petit exercice pour profiter en la langue; outre qu'enseignans les enfans nous prenions l'occasion d'expliquer aux peres & aux meres, quelques-vns de nos myfieres; en quoy pour l'ordinaire nous vînions de prouvoyance. Au reste les discours n'estoient pas bien longs, il faut apprendre à mettre vn pied devant l'autre, avant que de marcher. Nous estoions bien confolez de voir qu'on nous entendit, & qu'vn Sau­usage prift quelquesfois la parole, & repetaf ce que nous avions dict. Incontinent apres l'embarquement nous ne fîmes quafi que prendre poſfeſſion de nostre be­nefice; le repos, & la douceur du temps nous inuitant à faire les exercices spirituels; auffi bien en cette fa­fon les visites par les vilages feroient quafi inutiles, les femmes eftans toute la journée occupées à leur champ, & les [5] hommes en traiſte.

Le 6. d'Aouſt, il arriua vn accident qui demande icy quelques lignes, les circonſtances en font tout à fait notables. Vn ieune homme Huron fut affaffiné miferablement par fon propre frere. Ce n'eft pas d'aujourd'hui que la rage, & la vengeance faict passer par defus les droits de l'amour naturel, mais ie ne fçay si ç'a efté iamois avec vn pretexte si noir & si detestable. Ce malheureux qui n'eftoit pas moins larron que cruel ayant pris vn iour fon temps déroba fon beau pere, & tranſporta fon larcin en vn autre vilage chez fa mere, neantmoins il ne puſt s'i bien
which we began, from that time on, to visit every
day until the epidemic was at its height,—when we
deemed it proper to desist therefrom, for reasons
which I shall mention hereafter in their place. We
derived considerable advantage from this little exer-
cise, by improving ourselves in the language. Be-
sides teaching the children, we took occasion to
explain some of our mysteries to the fathers and
mothers, for which we usually made some prepara-
tion; these talks, however, were not very long; one
must learn to put one foot before the other, before
he can walk. We were greatly consoled to see that
we were understood, and that a Savage occasionally
took up the conversation and repeated what we had
said. Just after the embarkation, we did little more
than to take possession of our benefice, the quiet, and
the calmness of the weather, inviting us to make our
retreat,—the more so as at this season visits among
the villages would be almost useless, the women be-
ing occupied all day in their fields, and the men
in trading.

On the 6th of August, an event occurred which
requires a few lines here, the circumstances thereof
being very remarkable. A young Huron was wick-
edly assassinated by his own brother. This is not
the first time that rage and vengeance have caused
the claims of natural love to be overlooked, but I do
not know whether such a thing ever occurred before
under a pretext so black and detestable. This wretch,
who was no less thievish than cruel, having one day
chosen his time, robbed his father-in-law, and carried
his booty to his mother’s house in another village.
Nevertheless, he could not conceal his game so well
courir son ieu, que le soupçon ne luy en demeura, de forte que, suivant la coutume du pays, ce dit beau pere, vifiant auantageusement du droit de représaille, luy alla piller sa cabane; luy enleua tout ce qu’il auoit, & ne laisша quasi à personne dequoy se couvrir. Voilà bien des esprits aigris, mais sur tout celui qui auoit fait le premier coup; il en machine vn second pour prendre vengeance du soupçon dont il auoit été chargé, & pour obliger son beau pere en apparence par voye de justice, s’il y en peut auoir parmy ces Barbares, à rendre & à luy payer au double ce qu’il pretendoit luy auoir esté raui iniument. Il se laisfe tellement auueugler de fa passion, que pour l’afflouir il se refout d’employer le sang de fon frere & le repandre de ses propres mains: Voilà vne voye bien extraordinaire, & inouye; pour executer son deffein, il le meine à l’efcart vers le Bourg d’Onnestifati d’où estoit fon beau-pere, sous pretexte d’aller cueillir des meures, il choifit particulierement ce lieu, afin que côme on n’ignoroit pas leur different, le meurtre luy puft estre impute plus ayfément, ou au moins, que le Bourg en demeura chargé, & ainfi que cette personne particuliare, ou le public fussent obligerz de luy satisfaire, & aux parens du defunct par les prefens que porte la coutume du pays, car vostre R. fçait defia que parmy ces peuples, ce crime ne demeure jamais impuny, si le coulpable ne fe trouve, le Bourg aupres duquel le coup a esté faiët en est refponfaible; en effect la chose arriva, felon qu’elle auoit esté projecée, & cē accident ne fut pas fi toft publiée, que l’auteur eufi bien l’effronterie de paroître & maintenir, que fon beau pere eftoit le meurtrier, que l’on fauoit bien la mauaife volonté qu’il auoit pour fa fa-
that suspicion did not rest upon him,—with the result that, according to the custom of the country, this father-in-law, using to good advantage his right of reprisal, went and pillaged his cabin, taking all he had and hardly leaving the inmates enough with which to cover themselves. Then, indeed, there were exasperated persons, but especially the one who had dealt the first blow. He planned a second one, to take his revenge for the suspicion with which he had been charged, and to oblige his father-in-law, apparently through the processes of justice, if there can be any among these Barbarians, to restore to him and to pay him double [6] what he claimed had been unjustly carried away. He allows himself to be so blinded by passion that, to satisfy it, he resolves to have the blood of his brother, and to shed it with his own hands. Truly, a very extraordinary and unheard-of course! To execute his design he takes him off by a solitary path towards the Village of Onnentisati, where his father-in-law resided, under the pretext of going to pick mulberries. He especially chooses this place, that, as people were not ignorant of their quarrel, the murder would be more readily imputed to him [the father-in-law] or at least the Village would be charged with it; and thus this particular person, or the public, would be bound to give satisfaction both to him and to the other relatives of the dead man, through the presents given by the custom of the country; for your Reverence already knows that among these tribes this crime never goes unpunished; if the guilty person cannot be found, the Village near which the deed has been committed is responsible for it. In fact, the thing was done as it had been planned; and the crime was no sooner
mille, que non content de les [7] avoir pillé, il auoit encor voulu leur faire tort en oftant la vie à vne personne qui les touchoit de si prés. Ils parlerent si haut, luy, & ses parens qu'ils fermerent la bouche à plusieurs qui auoient les yeux assez ouverts pour voir la fauffeté de cette calomnie, ils pourfuiuiront si violement l'affaire, que nonobstant les raisons que les accusés alleguerent pour leur décharge, & qui euffent esté reçue en bonne justice, le bourg d'Otentifati fut condamné à faire la satisfaction. Il eft vray que l'amende fut moderée, à raifon que la personne du mort & ses parens estoient gens de neant, & de fort petite consideration. Sur ces entrefaîtes vne fille du même Bourg se présente, & raporte qu'elle auoit vu ce meurtre de ses yeux, que l'homicide n'eftoit point de leur Bourg, que c'eftoit vn coup de la main de celuy qui faifoit tant de bruit, & que le sang de ce pauure miferable ne crioit vengeance que contre fon propre frere. Elle cotta [sc. conta] les circonstances du fait. Je reuens (dit-elle) de mon champ, lors que j'entendis du bruit comme de personnes qui estoient en quelque different, je m'approche doucement, & me cache dans des broffailles voisines, d'où je pourrois ouyr [8] & voir fans estre veue, tout ce qui fe pafferoit; de fait j'appris fort distinctement Sendetfi (c'eft le nom de ce Barbare,) & fon frere, & comme je considérois leur maintien, & prefois l'oreille pour entendre ce qu'ils difoient, je fus toute estoïnée que Sendetfi le faït à la gorge d'une main & de l'autre luy defchargea vn coup de hache fur la teste. Ce pauure miferable s'escria plusieurs fois, mon frere aye pitié de moy, mon frere aye pitié de moy, mais ces paroles trouuerent des oreilles impitoïables; ceste
made public than the author of it actually had the
effrontery to appear and assert that his father-in-law
was the murderer; that the ill-will he had for his
family was well known; that, not satisfied with [7]
having robbed them, he had tried to do them still
more harm by taking the life of a person who was so
nearly related to them. They assumed so high a
tone, he and his relatives, that they closed the mouths
of several whose eyes were wide enough open to see
the falseness of these calumnies. They followed up
the affair so eagerly that, notwithstanding the argu­
ments the accused brought forward for their defense,
and which would have been received in a fair court,
the village of Onentisati was condemned to give satis­
faction. True, the fine was moderate, because the
dead person and his relatives were obscure people and
of very little account. Meanwhile, a girl of the same
Village presents herself and reports that she saw this
murder with her own eyes; that the murderer was
not of their Village,—that it was a blow from the
hand of him who was making so great ado about it,
and that the blood of this poor wretch cried for ven­
geance against no one but his own brother. She re­
lated the circumstances of the deed. "I was return­
ing" (said she) "from my field, when I heard a noise
like that of persons engaged in some quarrel; I quiet­
ly drew near, and hid myself in the brushwood near
by, where I could hear [8] and see, without being
seen, all that was taking place. In fact I saw Sen­
detsi" (the name of this Barbarian) "and his brother
very distinctly; and while I was watching their be­
havior, and listening to hear what they were saying,
I was entirely dumbfounded when Sendetsi seized
him by the throat with one hand, and with the other
laïche & infame action ne fut pas plufoft acheuée que ie m’esfoulay fecretevement & m’enfuy, craignant que le mefme ne m’arriuaft, fi ce malheureux m’eut apperçeu, il n’eufu eu garde de laiffer vn teſſmoiſn de fon forfait nommément vne fille qu’il eufu peu tuer fans refiſſence.

Les Anciens & les plus conferibables de ce Bourg trouuerent le faitz fi plauſible felon que la fille le racon­toit, qu’ils voulurent fe ferior de la deſpoſiſion contre Sendetif, & deſcharger par le moyen celuy qui eftoit accusé, & pour lequel ils eftoient en peine: mais ce fut en vain, car cét esprit noir, & plein de rufes fans changer de vifage leur dit que c’eſtoit vn teſſmoignage apofté, que [9] fi neantmoins ils vouloient perſifter à deſcharger fon beau pere, il en eftoit content, mais qu’il prendroit d’oreſnauant cete fille a party, qu’il y auoit bien sujet de croire qu’elle meſme eftoit cou­pable de ce crime, n’eſtant nulemement probable qu’vn frere voulut jamais attenter fur la vie de fon frere.

Ces paroles dites auec vn front d’airain & vne audace incroyable rendirent muette toute l’affifteſce, & les parens furent incontinent liurez felon qu’il auoit eſté conuenu; ie laiffe a penfer à vſtre R. plus que ie ne pourrois dire fur ce faitz. Les bonnes nouuelles que nous receuymes incontinent apres, m’emportent & m’obligeant de paffer outre.

Le 8. nous receuymes vn pacquet de lettres de vſtre R. par le moyen d’vn Sauuage, oncle de Louys de Sainte Foy, les fruicts haftifs femblent auoir quel­que douceur que n’ont pas ceux qui viennent en la faſſon, affi ces nouuelles recuës auant le temps nous apporerent vne conſolation toute particulière. Nous fuſmes bien refjoys d’entendre des nouelles de la
struck a blow with his hatchet upon his head. This poor wretch cried out several times, 'Brother, have pity on me; brother, have pity on me;' but these words fell upon pitiless ears. This cowardly and infamous act was no sooner accomplished than I slipped away secretly and fled, fearing the same thing might happen to me. If that wretch had seen me, he would not have been so foolish as to leave a witness of his crime,—especially a girl whom he could have killed without resistance.'

The Old Men and the more prominent ones of the Village found the story so plausible, as the girl related it, that they tried to use her testimony against Sendetsi and by this means acquit him who was accused, and for whom they were under penalty. But it was in vain, for this black and cunning man told them, without changing countenance, that this was false testimony; that if, nevertheless, they would persist in discharging his father-in-law, he was satisfied, but that he would henceforth hold this girl responsible,—that he had good reason to believe that she herself was guilty of this crime, it being not at all probable that one brother would ever make an attempt upon the life of another. These words, uttered with a brazen face and incredible boldness, struck all those present dumb, and the relatives were immediately set free, according to agreement. I leave your Reverence to imagine more than I can tell about this matter. The good news we received immediately afterwards carries me away, and obliges me to pass on. On the 8th, we received a package of letters from your Reverence through the medium of a Savage, uncle of Louys de Saincte Foy. Premature fruits seem to have a sweetness not possessed by those
flotte, qu'elle estoit compoſée de huit beaux vaiffeaux
fous la conduite de Monſieur du Pleſſis Bochart, nos
Peres qui nous font venus [10] voir cefte année, & fur
tout le P. Pierre Chaſtellain, & le P. Charles Garnier
qui ont eu l'honneur de passer dans fon vaifſeau, ont
iouy d'vn faueur qui ne fe peut afsez estimer,
de célébrer la Saincte Meffe quafi tout le long de
de la traufferfe au grand contentement de l'equipage:
Nous apprîmes auſſi par meſme moyen le nombre,
& le nom des Peres que Dieu nous enuoyoit, c'eft à
dire, la continuation des benedictiōs du Ciel fur les
Miffions de la nouuelle France, mais noſtre ioye fut
trauerfeé par les affeurances que vſtre Reuer. nous
donnoit de la mort de feu Monſieur de Champellain, ie
dis, affeurances, car il y auoit long temps que les
bruits en auoient couru, & s'eftoient portez iuſques à
nous, mais on en parloit fi diuerſement meſme pour
la perſonne que nous auoions quelque sujet de nous
perſuader, que ce que nous craignions ne fut pas ar-
rié; nous n'auoions pas cependant laiſſé de fatisfaire
deflors à vne partie de nos deuoirs, & recommandé bien
particulierement à Dieu le falut de fon ame à nos
prieres, & nommément à l'Autel: nous redoublaſſmes
nos vœux à cefte occafion, nous ne ſcaurions trop
faire pour vne perſonne de fon merite, qui a tant
bien de laquelle il ſembloit auroir facrifié tous fes
moyens, voire meſme ſa propre vie, aſſi Dieu l'a il
recompenſé des cefte ſie d'vn mort accompagnée
de tant de fentimens de deuotion, & de piete, que fa
memoire en demeurera à iamais honorable. Noſtre
Compagnie en particulier luy aura vne eternelle ob-
ligation pour la bien-veillance qu'il luy a touſſours
which come in their season; so this news, received before the time, brought us a very special consolation. We were greatly rejoiced to hear news of the fleet,—that it was composed of eight fine ships under the command of Monsieur du Plessis Bochart. Our Fathers who have come [10] to see us this year, and above all Father Pierre Chastellain and Father Charles Garnier, who had the honor to come over in his ship, have enjoyed a favor which cannot be highly enough appreciated, in celebrating the Holy Mass almost the whole length of the passage, to the great satisfaction of the ship’s company. We learned also through the same medium the number and names of the Fathers whom God was sending us, that is to say, the continuation of the blessings of Heaven upon the Missions of new France. But our joy was dimmed by the assurances your Reverence gave us of the death of the late Monsieur de Champellain,—I say assurances, for rumors of it had been current for a long time, and had even reached us; but there were so many different versions, even as regarded the person, that we had some reason to persuade ourselves that what we feared had not happened. We did not cease, however, thenceforth to fulfill a part of our duties, and recommended the salvation of his soul very particularly to God in our prayers, and especially at the Altar. We redoubled our vows at this time, for we could not do too much for a person of his merit, who had done and [11] suffered so much for new France, for the welfare of which he seemed to have sacrificed all his means, yea, even his own life. Therefore God rewarded him after this life by a death accompanied by so many sentiments of devotion and piety, that his memory will be forever honorable. Our Society
témoignée, & de son vivant, & à sa mort, ayant légué une partie de ce qui lui restait pour le soutien de la Mission de nos Pères en ces contrées.

Le 12, le P. Pierre Chauffeau arriva sur le soir, nous fûmes surpris d'abord à la nouvelle de son arrivée; car il n'y avait que trois semaines que nos Sauvages étoient partis pour Kebec, aussi la voie étoit extraordinaire. Le P. Supérieur, & le P. Pijart luy allèrent au devant, pour moy j'étois encore au retrait; je luy préparai de ce que nous avions, pour le recevoir, mais quel festin; une poignée de petit poisson sec avec un peu de farine: je luy cherchai quelques nouvelles épices que nous luy fitrons rostir à la façon du pays; mais il est vrai que dans son cœur, & à l'entendre il ne fit jamais meilleure chère, la joie qui [12] se ressent à ses entretiens semeble être quelque image du contentement des bienheureux à leur arrivée dans le Ciel, tant elle est pleine de grâce. Aussi Dieu nous la menagea de telle sorte que nous ne la reçuvmes pas tout entière en un jour, car le P. Charles Garnier n'arriva que le lendemain; quoi qu'a deux ou trois journées prés, ils fussent toujours venus de compagnie luy & le P. Chauffeau, ils eurent le bien de cabaner ensemble tout le long du chemin, & parmy ces roches affreuses & ces solitudes escartées ils eurent toute la consolation qu'ils pourvoient souhaitter à la referve du saint Sacrifice de la Messe depuis leur départ des trois Rivieres, ils étoient entre les mains de bons Sauvages qui les traitèrent doucement; tout cela avec l'heureuse rencontre qu'ils firent du P. Antoine Daniel, & quatre ou cinq jours après du P. Ambroise Dauoût aux Bissiriniens leur ayda grandement à effuyer vne
in particular, will be under eternal obligations to him for the kindness that he has always shown it, both during his lifetime and at his death, as he bequeathed a part of what remained to him for the support of the Mission of our Fathers in these lands. 1

Towards the evening of the 12th, Father Pierre Chastellain arrived. We were at first surprised at the news of his coming, for it was only three weeks since our Savages had departed for Kebec; therefore the journey was an extraordinary one. The Father Superior and Father Pijart went to meet him; as for me, I was still in the retreat. I prepared what we had, to receive him; but what a feast it was!—a handful of small dried fish, with a little flour; I sent for some fresh ears of corn that we had roasted for him after the manner of the country. But it is true that in his heart, according to his story, he never partook of better fare. The joy which [12] is experienced in these reunions seems to be some image of the happiness of the blessed upon their arrival in Heaven, so full is it of sweetness. Also God so arranged it for us that we did not have it all in one day, for Father Charles Garnier did not arrive until a day later, although, up to the last two or three days' journey, he and Father Chastellain had always traveled together. They had had the good fortune to encamp together during the whole length of the journey; and among these frightful rocks and remote solitudes they had all the consolation they could desire, with the exception of the holy Sacrifice of the Mass. From the time of their departure from the three Rivers, they were in the hands of good Savages, who treated them kindly. All this, added to the happy meeting they had with Father Antoine Daniel, and four or five
grandes parte des fatigues de ce voyage, aussi les reçusmes nous en tres-bonne santé, & aussi forts, & vigoureux que s'il neuffent bougé de Paris. Nous aprîmes d'eux que Monfieur le Chevalier de Montmagny auoit pris la place de feu Monfieur de Cham­pellain, enloy nous admirâmes la prouvidence de Dieu, qui voulant disposer de l'vn, auoit donné la pensée à ces Messieurs d'en procurer vn autre à tout le pays, qui fçauroit joindre en son gouuernement vne rare doctrine & experience, avec vne integrité de vie tout à fait exemplaire.

Le 24. vn Sauuage nous auertit en passant chez nous que Soranhes pere de Louys de Saincte Foy estoit malade, il le fit si froidement que nous ne nous en mismes pas autrement en peine, neantmoins comme le P. Superieur auoit vn voyage à faire vers ces quartiers là il partit le lendemain à defflein de l'aller visiter par meme moyen, mais il aprît par le chemin qu'il estoit mort: il y a bien dequoyadorer icyles iustes iugemens de Dieu. Ce Sauuage auoit en four­nent des pensées de sa conue[r]ision, c'estoit defia vn grand aduantage pour luy d'auoir vn fils si bien instruit en tous les myfieres de nostre Foy: outre cela des l'an passé fus le desir qu'ils nous auoient tefmoigné luy & toute fa famille de receuoir le S. Baptesme, le P. Superieur alla paffer huict ou dix iours chez luy, & l'informa pleinement de tout ce qu'il iugea à propos pour le disposer à vne vraye convursion, il leur fatisfit [14] de telle forte à ce qu'ils tefmoignèrent, & demeurèrent fi contens, & fi pleins de bonne volonté; qu'ils ne trouuoient rien difficile, & ne refloit plus ce sembloit qu'a venir à la pratique, en effet quoy qu'il y eut de la chair en la maison il vou-
days later with Father Ambroise Davost, in the country of the Bissiriniens, went far toward mitigating a great part of the fatigues of this voyage. We, also, received them in very good health, and as strong and vigorous as if we had not budged from Paris. We learned from them that Monsieur the Chevalier de Montmagny had taken the place of the late Monsieur de [13] Champellain, in which we admired the providence of God, who, wishing to dispose of one, had inspired these Gentlemen to secure another for the whole country, who could unite in his government rare principle and experience with an integrity of life altogether exemplary.

On the 24th, a Savage who was passing our house informed us that Soranhes, father of Louys de Saincte Foy, was sick. He did this so coldly that we did not concern ourselves further about it; but as the Father Superior had a journey to make in that direction, he departed the next day, intending to go and visit him at the same time; but he learned on the way that he was dead. There is, indeed, reason here to adore the just judgments of God. This Savage had often meditated upon his conversion; it was already a great advantage for him to have a son so well instructed in all the mysteries of our Faith. And more than that, last year, in accordance with the desire he and all his family had shown us, to receive Holy Baptism, the Father Superior went and passed eight or ten days with him, and informed him fully of all he deemed fitting to prepare him for true conversion; he so satisfied them, [14] according to what they said, and they were so contented and so full of good will, that they found nothing difficult, and nothing more remained, it seemed, but to begin to prac-
Lut que toute la famille gardait l'abstinence du Vendredy & Samedi, ils commencèrent de lors à dessein de continuer par après, mais ie m'en rapporte; de temps en temps il nous venoit visiter, & demeuroit quelque iours avec nous, le P. Superieur continuait toujours à l'instruire, & nous luy apprenions quelques petites prières; il nous pressoit fort de le baptiser, mais nous remarquâmes si peu de solidité dans fes resolutions, & fes trouvaâmes si fort attaché aux intérêts temporels, que nous ne jugâmes pas a propos de passer outre: Il nous fit de nouvelles Inftâces vers le Printemps, non tant pour le Baptême que pour tirer de nous quelques lettres de recommandation, pretendant à ce qu'il disoit, descendre au plufoit à Kebec, pour passer quelques semaines avec nos Peres, & être par après baptisé folemnlement à l'arriée de fes vaisseaux. Le P. Super. voyant qu'il n'y avait que vanité à fon faict, & que le propre intéréfie portoit à faire cette proposition, luy répondit là dessus, que cela alloit fort bien qu'il continuât dans la volonté d'être baptifié, mais que le principal estoit qu'il fut bien instruit, & prit vne bonne résolution de quitter fes mauuaiës habitudes, & viure dorenaîvant en vray Chretien, au refte qu'il importoit fort peu pour le lieu de fon Baptême, que nous y auifions par après, seulement qu'auant que de s'embarquer il vint passer quelques iours avec nous, afin de prendre plus meurement les dernieres résolutions, fur vne affaire de telle importance. Il promit de le faire, mais il ne tint pas fa parole, il s'embarqua incontinent après fans nous voir, & au lieu de tirer droit à Kebec, il s'arretâ à l'Ifle, où il fejourna près de deux mois à jouër, & faire la vie ordinaire, eftant aux trois Riuieres il ne fe mô-
tice. Indeed, although there was meat in the house, he desired all his family to abstain from it on Friday and Saturday. They began at that time, with the intention to continue afterwards, but I am unable to say whether they did so. From time to time he came to visit us, and remained with us several days. The Father Superior continued to instruct him, and we taught him a few little prayers. He urged us strongly to baptize him, but we noticed so little stability in his resolutions, and found him so deeply attached to worldly interests, that we did not deem it wise to go any further. Towards Spring, he importuned us again, not so much for Baptism, as to secure some letters of recommendation from us,—intending, as he said, to go down to Kebec as soon as possible, to pass a few weeks with our Fathers, and afterwards to be solemnly baptized at the arrival of the ships. The Father Superior, seeing there was nothing but vanity in his conduct, and that self-interest prompted him to make this [15] proposition, answered him thereupon that it was a very good thing for him to cherish the wish to be baptized; but the chief point was that he should be well instructed, and should make a firm resolve to give up his bad habits, and henceforth live as a true Christian. He said, moreover, that the place of his baptism was of very little importance, that we would decide upon that later; only that, before embarking, he should come and pass a few days with us, in order to take into more mature consideration the final resolutions upon a subject of such importance. He promised to do this, but he did not keep his word. He embarked immediately afterwards without seeing us; and, instead of going directly to Kebec, he stopped at the Island, where he sojourned
ftra quasi pas. Dieu ce semble auoit deflors abandonné ce miferable; il enuit le bien à fon retour d’auoir vn de nos Peres dans fon canot, ce luy deuoit eftre vne belle occaion pour nous venir revoir par apres, fe remettre avec nous, & reprendre fes premieres re­olutions; mais eftant arriué aux Biffiriniens, il chan­gea de canot & s’embarqua avec d’autres, & ainsi il alla droit à Teanausteaiae fon vilage, nous ne [16] le vifmes en aucune façon, & les premieres nouvelles que nous ouyfmes de luy, furent qu’il eftoit malade, & quasi en mêmes temps nous aprifmes fa mort. Nous en euymes dautant plus de refentiment que quelques uns nous rapporterent qu’elle n’auoit pas été naturelle, mais que la tristesse qu’il auoit eu de la perte de fon fils, l’auoit ietté fi avant dans le defes­poir qu’il s’estoit auancé luy-mêm me fes iours. Voicy à ce que l’on dit, comme la chofe fe paffa. Vn iour qu’il fe trouua luy feul en fa cabane avec vne fienne petite fille, il l’enuyoya chercher d’vne certaine racine qu’ils appellent Ondachienroa, qui eft vn poifon pré­fent; cet enfant y alla fort innocemment, croyant que fon pere auoit deffein de faire quelque medecine, car il auoit tefmoigne quelque petite indifpoſition: elle luy en apporte, mais non affez à fon gre, elle y re­tourne pour la feconde fois; il en mange fon faoul, vne groffe fieure le faift, & l’emporte en peu de temps. Toutesfois fes parens n’auoient pas ce genre de mort; quoy que s’en foit, il eft mort miferable, puis qu’il s’est rendu indigne de la grace du Baptême; l’ay voulu toucher toutes ces circonftances, parce que ie fçay l’affection que voftre R. [17] tous nos Peres & tant de gens de bien auoient pour la conversion de cefte famille. Quelque temps apres fa petite fille
nearly two months, gambling, and leading the usual life. When he reached the three Rivers, he hardly showed himself. It looks as if God had thenceforth abandoned this wretch. On his return, he had the good fortune to have one of our Fathers in his canoe,—a fine opportunity this should have been for him, to come and see us again afterwards, to be reconciled with us, and to resume his first resolutions. But, when he reached the Bissiriniens, he changed his canoe and embarked with the others, and went thus directly to Teanaustaeiae his own village. We did not [16] see anything of him, and the first news we heard of him was that he was sick, and almost at the same time we learned of his death. We were all the more grieved at this, as some persons told us that he had not died a natural death, but that the grief he felt for the loss of his son had so plunged him into despair that he himself had shortened his days. This is the way they say it occurred: One day, when he found himself alone in his cabin with one of his little daughters, he sent her to get a certain root that they call Ondachienroa, which is a quick poison. This child went for it very innocently, supposing that her father intended to make some medicine, as he had shown some slight indisposition. She brought him some, but not enough to suit him, and she returned for it the second time. He ate his fill of it; a high fever attacked him, and carried him off in a little while. But his relatives do not admit that he died in this way; at all events, he died miserably, since he rendered himself unworthy of the grace of Baptism. I wished to touch upon all these circumstances, because I know the interest that your Reverence, [17] and all our Fathers, and so many good peo-
mourut, nous n'eufmes nouvelle que de fa mort; ce fut avec vn regret bien particulier, c'eftoit vn esprit fort ioly & docile à merveille, mais \textit{Judicia Dei abyssus multa}. Voicy vn suject de consolation.

Le 30. nous commençâmes vne neufaine en l'honneur de la bien-heureufe Vierge; nous auions fait ce vœu, afin qu'il pluft à Dieu tirer fa gloire de la maladie d'une femme de noftri bourgade. Ce qui nous auoit porté particulièrement à cette devotion eftoit la bonne volonté que nous auions remarqué en toute la cabane pour receuoir le S. Baptême, & que nous esperions tirer pour l'advancement de ce deffein, de grâds avantages du baptême de cette femme de quelque façon qu'il pluft à Dieu par après en dispofer, fuft pour la vie ou la mort. La bien-heureufe Vierges s'embla [sc. sembla] agreer noftri devotion: car le mefme iour que le P. Superieur l'allà voir fur le foir, & la trouua affez mal, il ne luy eufst pas fi toft faict ouverture du Baptême, qu'elle respondit qu'elle en eftoit tres-contente, & que quand elle perdroit la parole, elle le souhaitteroit toufjours [18] en fon cœur & qu'elle entédoit qu'on ne laiffast pas pour cela de paffer outre: car dit-elle, s'il efi vray, comme vous m'en affeurez, que noftri ame apres le baptême aille au Ciel, ie desire estre baptisée, & aller trouver mon frere; ce Sauuage fuft baptifié & mourut il y a deux ans. Cette bonne dispoition aeuc le mauuais estat de fa fanté qui menaçoit de mort, inuita le P. Superieur à l'instruire amplement avec beaucoup de satisfaction & de consolation de noftri costé, le P. Pierre Chaftellain la baptifa, & [elle] fut nommée Marie pour l'accomplissemët d'vn vœu qu'il auoit faict: Elle mourut quelques peu de iours apres; la caufe de fa maladie
ple felt in the conversion of this family. Some time afterwards his little girl died; we merely received news of her death, for which we felt a very special regret, as she was a very bright child, and wonderfully docile; but Judicia Dei abyssus multa. In the following we have reason for consolation.

On the 30th, we began a novena in honor of the blessed Virgin. We had made this vow that it might please God to derive glory to himself from the sickness of a woman of our village. What had especially inclined us to this devotion was the good will we had remarked in all those of the cabin towards receiving Holy Baptism, and that we hoped to derive, for the advancement of this object, great advantages from the baptism of this woman, in whatever way it might please God afterwards to dispose of her, were she to live or to die. Our devotion seemed to be acceptable to the blessed Virgin, for that same day, towards evening, when the Father Superior went to see her and found her quite sick, he had no sooner made overtures of Baptism to her, than she replied that she would be very glad to receive it, and that if she should lose her speech, she would continue to wish for it [18] in her heart; and that she had heard that people did not fail to go beyond on that account. "For," said she, "if it be true, as you have assured me, that our souls go to Heaven after baptism, I wish to be baptized and go to find my brother," a Savage who was baptized and died two years ago. This good disposition, together with the bad condition of her health, which threatened death, induced the Father Superior to instruct her fully, with great satisfaction and consolation on our part. Father Pierre Chastellain baptized her, and, in fulfillment of a vow he had made,
a entendre ses parens, auoit esté la perte d'vn bonnet rouge, en effet on nous pressa importunément de lui en donner vn, comme si ce bonnet eust deu lui rendre la fanté, & mefme apres fa mort fon pere auoit grande deuotion de la voir porter au tombeau avec vn bonnet rouge en fa teffe, voicy fa raifon, comment, difoit-il, voulez-vous que les François la reconnoiffent dans le Ciel, si elle n'en porte les liurées? Cela n'est-il pas tout à faict pitoyable que ce vieillard apres avoir ouy tant de fois parler du Ciel, fuft encore demeuré [19] dans ceste ignorance?

Je diray encor, cecy, que ceste femme fur le commencement de fa maladie s'imagina qu'elle auoit veu entrer vn homme noir qui l'auoit touchée au corps, & qu'en mefme temps elle s'estoit trouée tout en feu. Au refte que ce fpectre auant que de difpara-roiftre s'estoit mis à danfer avec le refte de la troupe. Comme elle racontoit cecy, tous ceux qui estoient là prefens conclurent que fans doute s'estoit le Demon Aoutaerohi, qui la faifoit malade. On fit force feftins pour fa fanté, & entr'autres, vn iour qu'elle estoit bien malade, on fit feftin d'vn chien; dont a leur dire elle fe trouua merueilleufement bien, & mefme, parce que le chien estoit encore demy vif sur les charbons elle commença à ouvrir les yeux, ils creurent que ceste medecine operoit & qu'elle en ressentoit defià quelques effects. On inuita vn medecin pour travailler apres fa guerison; il fit vne fuérie pour prendre cognoiffance de la maladie, il ietta du petun dans le feu, & apperçeut dit-il, cinq hommes, puis il porta ce jugement qu'elle estoit enforcelée; qu'elle auoit cinq forts dans le corps, que le plus dangereux, & celuy qui estoit pour luy [20] caufer la mort, estoit
named her Marie. She died a few days later. The cause of her death, according to her parents, was the loss of a red hat. In fact we were urgently requested to give her another one, as if this hat could have restored her to health; and even after her death her father was very anxious to see her borne to the tomb with a red hat on her head. Here is his reason: "How," said he, "do you expect the French to recognize her in Heaven, if she does not wear their livery?" Now is it not altogether pitiful that this old man, after having heard so often about Heaven, had still continued [19] in this ignorance?

I will say, also, that this woman at the beginning of her sickness imagined that she had seen a black man enter who had touched her body, and that she had at the same time found herself all on fire; and, moreover, that this specter, before disappearing, had begun to dance with the rest of the troop. When she related this, all those present concluded that it was, without doubt, the Demon Aoutaerohi who caused her sickness. Many feasts were made for her recovery; and, among others, one day when she was very sick they made a feast of a dog, in consequence of which, according to their story, she felt wonderfully well,—and also, because she began to open her eyes while the dog was still half alive on the coals, they thought that this medicine was operating, and that she already felt some effects from it. A medicine man was invited to try to cure her. He took a sweat, to get a knowledge of her disease; he threw some tobacco into the fire, and perceived, he said, five men; then he expressed the opinion that she was bewitched, that she had five charms in her body,—that the most dangerous, and the one which was to [20] cause her
au nombril, il fallut s'adresser à un autre pour les tirer, car ces Messieurs se contentent de désigner le mal ; cestuy-cy se fit prier, il demande d’ordinaire trois choses quand il vient traiter quelque malade : il ne faut point que les chiens jappent, fes cures ne fe font que dans le silence ; il n’applique ses remèdes qu’a l’écart, & souvent il vous fera porter un pauvre malade dans les bois, & fi il faut que le Ciel soit ferein ; neantmoins il ne s’arrefta pas à toutes ces ceremonies en cette occasion, car la malade ne fuft point transportée hors la cabane, peut-être parce qu’en effect le Ciel estoit couuert & pluût vne partie de la journée ; ce iour là même i’y accompagné le R. P. Superieur, ce charlatan estoit encor dans la cabane, nous trouuaffmes le Pere, la mere, & quasi toute la famille à la porte, ce vieillard nous fit incontinent signe, & nous dît tout bas, que nous nous en retournaffions ; contentez-vous, dit-il, qu’elle eft baptiffée, allez & priez seulement Dieu qu’elle gueriffe : ce Sorcier luy donna vn breuuaage qui deuoit à fon dire, descender tout droit au nombril, où estoit le fort de fon mal ; mais il monta, dit-on, aux oreilles qui luy enflerent [21] aussi toft, & peu de temps apres elle mourut : on luy demanda pourquoi fon remede auoit efte fans effet, il fe trouua qu’on ne luy auoit pas donné tout ce qu’il demandoit, fur tout vn petunoir de pierre rouge, & vn sac à mettre fon petun ; voila comme ces iongleurs abuuent ce pauvre peuple ; le principal eft qu’elle mourut Chrestienne : toutes ces medecines luy estoient procurées de fes parens, qui les regardoient comme fion la plupart des Sauuages, de mefme œil que nous faifons en France nos remèdes les plus ordinaires.
death, was in the navel. They had to apply to another one to get them out, for these Gentlemen content themselves with designating the evil. This one had to be entreated. He usually makes three demands when he comes to treat a sick person. The dogs must not howl, for his cures are only made in silence; he only applies his remedies in a place apart, and he will often make you carry a poor patient into the woods; and the Sky must be clear. Nevertheless he did not insist upon all these ceremonies on this occasion, for the patient was not carried out of the cabin, perhaps because the Sky was really cloudy and it rained a part of the day. That same day I accompanied the Reverend Father Superior to this place; the charlatan was still in the cabin; we found the Father, the mother, and nearly all the family at the door. This old man immediately made us a sign, and told us in a low voice that we should return. "Be satisfied," said he, "that she is baptized, only go and pray God that she may recover." This Sorcerer gave her a potion which, he said, must go directly down to the navel, where the seat of her disease was. But it went up, they say, to her ears, which immediately became swollen; and shortly afterwards she died. When he was asked why his remedy had not taken effect, it was found that he had not been given all that he demanded,—above all, a pipe of red stone and a pouch for his tobacco. This is the way these jugglers delude these poor people. The chief point is that she died a Christian. All these remedies were procured for her by her parents, who looked upon them, as do most of the Savages, with the same eye with which we in France regard our most common remedies.
Je m'estois obligé de dire à vofire R. que le P. Charles Garnier auoit baptifié solemnellement dés le 27. de ce mois vn petit enfant, qui fut nommé Ioseph, en vertu du vœu qu'il en auoit fait en l'honneur de ce Sainct Patriarche, & le R. P. Superieur peu de iours auparauant en auoit also baptifié deux autres avec les ceremonies de l'Eglise. Mais il faut que ie lui donne icy la confolation toute entiere, à quel propos differer plus long temps à luy dire, que depuis la derniere qu'elle a receu de nous, Dieu nous a fait la grace de baptifer iusques à maintenant que ie commence à ecrire la prefente, deux cens, tant adultes que petits [22] enfans, dont la plupart n'ont esté baptifez qu'en danger de mort, ie ne m'arrefieray gueres d'orefnauat en particulier qu'à ceux en la conversion defquels nous auons remarqué des effects plus notables de la mifericorde de Dieu, & de la prouidence fur le salut de fes efleuz; nous esperons que le nombre en croiftra encor auant que nos Sauuages descendent pour la traitte de Quebec.
I was in duty bound to tell your Reverence that Father Charles Garnier solemnly baptized, on the 27th of this month, a little child, who was named Joseph in pursuance of a vow he had made in honor of this Blessed Patriarch; and the Reverend Father Superior a few days before also baptized two others with the ceremonies of the Church. But I must here impart to you the whole comforting news; for why should I longer defer telling you, that since the last letters you received from us, God has given us the grace to baptize, up to the present time, when I begin to write this letter, two hundred, both adults and little [22] children, the greater part of whom were not baptized until they were in danger of death. From now on, I shall not particularize much, except in regard to those in whose conversion we have observed some of the more remarkable effects of God's mercy, and of his providence in the salvation of his elect. We hope that the number will grow still greater before our Savages go down to the trading at Quebec.
CHAP. II.

LES EXCESSUERES CRUAUTE DES HOMMES, & LES GRANDES MISERICORDES DE DIEU SUR LA PERSONNE D'UN PRISONNIER DE GUERRE, IROQUOIS DE NATION.

Le 2. de Septembre nous aprîmes qu'on auroit amené au bourg d'Onnentifati un prisonnier Iroquois, & qu'on fe disposoit à le faire mourir. Ce Sauvage auroit été pris luy huictiefme, au lac des Iroquois, où ils estoient 25. ou 30. à la pêche, le reste s'estoit sauve à la fuite. Pas vn, dit-on, n'eust eschappé si nos Hurons ne fe fussent point si fort precipitez, ils n'en amenerent que [23] sept, pour le huictiefme ils fe contenterent d'en apporter la teste: Ils ne furent pas si toft hors des prises de l'ennemy que felon leur coutume toute la troupe s'assembla, & tinrent conseil, où il fuft resolu que six feroient donnez aux Atignenonghac, & aux Arendarrhonons, & le septiefme à ceste pointe où nous sommes. Ils en dispoferent de la forte, d'autant que leur bande estoit composée de ces trois nations: Quand les prisonniers furent arriuez dans le pays, les Anciens, (auxquels les ieunes gens au retour de la guerre laissent la disposition de leur proye) firent vne autre assemblée, pour auiser entr'eux, du bourg, où chaque prisonnier en particulier feroit brûlé, & mis à mort, & des personnes qui en feroient gratifiees; car c'est l'ordinaire que lors que quelque personne notable a perdu en
CHAP. II.

THE EXCESSIVE CRUELTY OF MEN, AND THE GREAT MERCY OF GOD, UPON THE PERSON OF A PRISONER OF WAR FROM THE IROQUOIS NATION.

ON the 2nd of September, we learned that an Iroquois prisoner had been brought to the village of Onnentisati, and that they were preparing to put him to death. This Savage was one of eight captured by them at the lake of the Iroquois, where there were 25 or 30 of them fishing; the rest had saved themselves by flight. Not one, they say, would have escaped if our Hurons had not rushed on so precipitately. They brought back only [23] seven, being content to carry off the head of the eighth one. They were no sooner beyond the reach of the enemy than, according to their custom, the whole troop assembled and held a council, in which it was decided that six should be given to the Atignenonghc and the Arendarrhonons, and the seventh to this place where we are. They disposed of them thus because their band was composed of these three nations. When the prisoners had arrived in the country, the Old Men (to whom the young men on their return from war leave the disposition of their spoils) held another assembly, to take counsel among themselves as to the town where each individual prisoner should be burned and put to death, and the persons on whom they should be bestowed; for it is customary, when some notable
guerre quelqu’vn de fes parens, on luy fasse preffent de quelque captif pris fur les ennemis pour effuyer fes larmes, & appaifer vne partie de fes regrets. Ceftuycy donc qui avoit efté deftiné pour cefte pointe fut amené par le Capitaine Enditfacone au bourg d’Onnentifati, où les chefs de guerre tinrent Confeil, & refolurent que ce prifonnier feroit donné à Saoüandaoitaiafoiay, [24] qui eft vne des groffes teftes du pays, en côfideration d’vn fien neueu qui avoit efté pris par les Iroquois. La refolution prife, il fut me­né à Arontaen, qui eft vne bourg eflöigné de nous en­viron deux lieues: D’abort nous avions quelque hor­reur d airlater à ce fpectacle, neantmoins tout bien confideré, nous iugeafmes à propos de nous y trou­ver, ne defefperance pas de pouuoir gaigner cefte ame à Dieu, la charité fait paffer par deffus beaucoup de côfiderations; Nous partîmes donc, en compagnie du P. Superieur, le P. Garnier & moy, nous arri­uasmes à Arontaen vn peu auparauant le prifonnier, nous vifmes venir de loin ce pauure miferable, chan­tant au milieu de 30. ou 40. Sauuages qui le condui­foient, il eftoit reueftu d’vne belle robbe de caftor, il auoit au col vn collier de pourcelaine, & vn autre en forme de couronne autour de la teftte, il fe fit vn grand concours a fon arriuee, on le fit feoir à l’entree du bourg, ce fut à qui l e feroit chanter; ie diray icy que iufques a l’heure de fon fupplice nous ne vîmes ex­ercer en fon endroit que des traicts d’humanité, aufti auoit-il defia efté affez mal mené deflors de fa prife, il auoit vne main toute briée d’vn caillou, & vn doigt non [25] coupé, mais arraché par violence; pour l’autre main il en auoit le poulce & le doigt d’apreus emporté d’vn coup de hache, & pour tout emplaftre
personage has lost one of his relatives in war, to give him a present of some captive taken from the enemy, to dry his tears and partly assuage his grief. Now the one who had been destined for this place was brought by the Captain Enditsacone to the village of Onnentisati, where the war chiefs held a Council and decided that this prisoner should be given to Saouandaoouascouay, [24] who is one of the chief men of the country, in consideration of one of his nephews who had been captured by the Iroquois. This decision being made, he was taken to Arontaen, a village about two leagues distant from us. At first, we were horrified at the thought of being present at this spectacle; but, having well considered all, we judged it wise to be there, not despairing of being able to win this soul for God. Charity causes us to overlook many considerations. Accordingly, we departed, the Father Superior, Father Garnier, and I together. We reached Arontaen a little while before the prisoner, and saw this poor wretch coming in the distance, singing in the midst of 30 or 40 Savages who were escorting him. He was dressed in a beautiful beaver robe and wore a string of porcelain beads around his neck, and another in the form of a crown around his head. A great crowd was present at his arrival. He was made to sit down at the entrance to the village, and there was a struggle as to who should make him sing. I will say here that, up to the hour of his torment, we saw only acts of humanity exercised towards him; but he had already been quite roughly handled since his capture. One of his hands was badly bruised by a stone; and one finger was not [25] cut off, but violently wrenched away. The thumb and forefinger of the other hand had been
quelques feuilles liées avec des écorces, il avoit les
ioinctures des bras toutes brûlées, & en l’vn vne
grande incision; nous nous approchâmes pour le con-
siderer de plus près, il leua les yeux, & nous regarda
fort attentivement, mais il ne faisoit pas encor le bon
heur que le Ciel lui préparoit par noftrr moyen au
milieu de fes ennemis. On inuita le P. Superieur à
le faire chanter, mais il fit entendre que ce n’estoit
pas ce qui l’avoit amené, qu’il n’etoit venu que pour
luy apprendre ce qu’il deuoit faire pour aller au Ciel,
& estre bien-heureux à jamais aprés la mort, il s’ap-
procha de lui, & luy témoigna que nous lui portions
tous beaucoup de compaffion. Cependant on lui ap-
portoit à manger de tous costez, qui du fagamité, qui
des citroüilles, & des fruïcts, & ne le traittoient que
de frere & amy; de temps en temps on lui command-
doit de chanter, ce qu’il faifoit avec tant de vigueur,
& vne telle contention de voix, que, veu fon aage,
car il paroiffoit avoir plus de 50. ans, nous nous efion-
nions comment il y pouuoit suffire, [26] veu mefme
qu’il n’avoit quaï fait autre chose nuit & iour de-
puis fa prife, & nommément depuis fon arriuée dans
le pays. Sur ces entrefaites vn Capitaine hauffant fa
voix du mefme ton que font en France ceux qui pro-
clament quelque chose par les places publiques, luy
adressa ces paroles. Mon neveu tu as bonne raifon de
chanter, car personne ne te faict mal, te voila main-
tenant parmy tes parens, & tes amis. Bon Dieu quel
compliment; tous ceux qui estoient autour de lui
avec leur douceur estudiée, & leurs belles paroles
estoient autant de bourreaux, qui ne lui faifoient bon
vifage que pour le traitter aprés auçe plus de cru-
auté. Par tout où il avoit paffé on luy avoit donné
nearly taken off by a blow from the hatchet, and the only plaster he had was some leaves bound with bark. The joints of his arms were badly burned, and in one of them there was a deep cut. We approached to look at him more closely; he raised his eyes and regarded us very attentively, but he did not yet know the happiness that Heaven was preparing for him, in the midst of his enemies, through our instrumentality. The Father Superior was invited to make him sing; but he explained that it was not that which had brought him there,—that he had come only to teach him what he ought to do that he might go to Heaven, and be forever blest after death. He approached him, and told him that we all felt a great deal of compassion for him. Meanwhile, they brought him food, from all sides,—some bringing sagamité, some squashes and fruits,—and treated him only as a brother and a friend. From time to time he was commanded to sing, which he did with so much vigor and strength of voice, that, considering his age, for he seemed to be more than 50 years old, we wondered how he could be equal to it,—especially as he had done hardly anything else day and night since his capture, and especially since his arrival in their country. Meanwhile, a Captain, raising his voice to the same tone used by those who make some proclamation in the public places in France, addressed to him these words: "My nephew, thou hast good reason to sing, for no one is doing thee any harm; behold thyself now among thy kindred and friends." Good God, what a compliment! All those who surrounded him, with their affected kindness and their fine words, were so many butchers who showed him a smiling face only to treat him afterwards with more
dequoy faire festin, on ne manqua pas icy à cette
courtoisie, on mìfit incontinent vn chien en la chaude-
diere, il n’ëstoit pas encor demy cuit qu’il fut mené
dans la cabane, où il deuoit faire l’assemblée pour le
banquet. Il fit dire au P. Superieur qu’il le fuiuifit
& qu’ilëstoit bien aife de le voir, fans doute cela luy
auoit touche le cœu, de trouuer, (parmy des barbares
que la feule cruauté rendoit affables & humains) des
perlonnes qui auoient vn veritable reffentiment de fa
mifere. Nous commençames deslors à bien
esperer de fa converfion, nous entraîmes donc, & nous
mismes aupres de luy, le P. Superieur prift occa¬
don de luy dire qu’il eufit bon courage, qu’il ëstoit à la
verité pour estre miferable le peu de vie qui luy
refoil, mais que s’il le vouloit écouter & croire ce
qu’il auoit à luy dire, il l’asseuroit d’vn bon heur eter¬
nel dans le Ciel aprè la mort; il luy parla ample¬
ment de l’immortalité de l’ame, des contentements
dont ioyffent les bien-heureux dans le Paradis, &
du malheureux etat des damnez dans l’Enfer. Ce¬
pendant le P. Garnier & moy, pour contribuer quel¬
que cho£ à la converfion de ce pauure Sauuage, nous
fîmes vn vœu de dire quatre Messes en l’honneur de
la bien-heureufe Vierge; afin qu’il plufi à Dieu luy
faire mifericorde, & luy donner la grace d’estre bap¬
tifé: vofire R. eufit eû de la conflolation de voir avec
quelle attention il écoutea ce discours, il y prift tant
de plaisir & le comprit si bien, qu’il le repeta en peu
de mots, & témoigna vn grand defir d’aller au Ciel
Tous ceux qui estoient aupres de luy confpiroient ce
femblait avec nous dans le defsein de l’instruire, en¬
t’ autres vn ieune homme lequel quoy que fans [28]
aucune necefité faifoit le deuoir de truchement,
cruelty. In all the places through which he had passed he had been given something with which to make a feast; they did not fail here in this act of courtesy, for a dog was immediately put into the kettle, and, before it was half cooked, he was brought into the cabin where the people were to gather for the banquet. He had some one tell the Father Superior to follow him, and that he was very glad to see him. Doubtless it had touched his heart to find (among barbarians whom cruelty alone rendered affable and humane) persons who had some real feeling for his [27] misery. We began then to have strong hopes of his conversion. So we entered and placed ourselves near him; the Father Superior took occasion to tell him to be of good cheer, that he would in truth be miserable during the little of life that remained to him, but that, if he would listen to him and would believe what he had to tell him, he would assure him of an eternal happiness in Heaven after his death. He spoke to him fully upon the immortality of the soul, on the pleasures enjoyed by the blessed in Paradise, and on the wretched condition of the damned in Hell. Meanwhile Father Garnier and I, in order to contribute something to the conversion of this poor Savage, made a vow to say four Masses in honor of the blessed Virgin, that it might please God to show him mercy and to give him the grace to be baptized. Your Reverence would have felt consolation in seeing with what attention he listened to this discourse. He took so much pleasure in it and understood it so well, that he repeated it in a few words, and showed a great desire to go to Heaven. All those who were beside him conspired, it seemed, with us in the purpose to instruct him,—among oth-
luy repetoit ce que le P. Superieur luy auoit expliqué. Mais ie deuois auoir dit à vofire R. que ce pri-
fonnier n'eftoit pas proprement du pays des ennemis, il eftoit natif de Sonontoïan, neantmoins, dautant
que depuis quelques années les Sonontoïanhroronon auoient fait la paix avec les Hurons, cestui-cy na-
yant pas agréé cét accord s'eftoit marié parmy les Onontaehronon afin d'auoir toufiours la liberté de
porter les armes contre eux. Voilà comme la fage prouidence de Dieu a conduit ce pauure Sauuage dans
les voyes de Salut. Peut-eftre que demeurant à So-
ontoïan il fut aussi demeuré iufques à la mort dans
l'ignorance de fon Createur.

Mais retournons au feftin qui fe preparoit, auffi
toft que le chien fut cuit, on en tira vn bon morceau
qu'on luy fit manger; car il luy falloit mettre iufques
dans la bouche, eftant incapable de fe feruir de fes
mains, il en fit part à ceux qui efioient aupres de luy.
A voir le traittement qu'on luy faifoit, vous euffiez
quafi iuge qu'il efioit le frere, & le parent de tous
ceux qui luy parloient. Ses pauures mains luy cau-
foient de grandes douleurs, & luy cuifoient fi fort,
[29] qu'il demanda de fortir de la cabane pour prendre
vn peu d'air, il luy fut accordé incontinent, il fe fit
developper fes mains, on luy apporta de l'eau pour
les rafraichir, elles efioient demy pourries & toutes
groiiillantes de vers: la puanteur qui en fortoit efioit
quafi infupportable, il pria qu'on luy tiraft ces vers
qui luy rongeoient iufques aux moïelles, & luy fai-
foient (difoit-il) reffentir la mefme douleur que fi on
y eufi appliqué le feu. On fit tout ce que l'on pût
pour le foulager, mais en vain, car ils paroiffoient &
fe retiroient au dedans comme on fe mettoit en de-
ers, a young man, who, though without any obligation to do so, performed the service of interpreter, and repeated to him what the Father Superior had explained. But I ought to have informed your Reverence that this prisoner did not properly belong to the enemy's country, as he was a native of Sonontouan. Yet, inasmuch as a few years before the Sonontouanhronon had made peace with the Hurons, this man, not having accepted this treaty, had married among the Onontaehronon, in order to be always free to carry arms against them. See how the wise providence of God has led this poor Savage into the ways of Salvation. Perhaps if he had remained at Sonontouan, he might have continued until death in ignorance of his Creator.

But let us return to the feast which was being prepared. As soon as the dog was cooked, they took out a large piece of it, which he was made to eat, for they had to put it even into his mouth, as he was unable to use his hands; he shared it with those who were near him. To see the treatment they accorded him, you might have thought he was the brother and relative of all those who were talking to him. His poor hands caused him great pain, and smarted so severely that he asked to go out of the cabin, to take a little air. His request was immediately granted. His hands were unwrapped, and they brought him some water to refresh them. They were half putrefied, and all swarming with worms, a stench arising from them that was almost insupportable. He begged them to take away these worms, which were gnawing him even to the marrow, and which made him feel (he said) the same pain as if some one had touched him with fire. All was done that could
uoir de les tirer. Cependant il ne laissait pas de chanter à diverses reprises, & on lui donnoit toujours quelque chose à manger, comme quelques fruits ou citronnillles.

Voyant que l'heure du festin s'approchait, nous nous retirâmes dans la cabane, où nous avions pris logis: car nous ne jugeons pas à propos de demeurer en la cabane du prisonnier n'espérant pas trouver la commodité de lui parler d'avantage jusqu'au lendemain. Mais Dieu qui avait dessein de lui faire miséricorde nous l'amena, & nous fûmes bien étonnés quand on nous vint dire qu'il venait loger avec nous; Et encore plus après, lors que (en un temps auquel il y avait tout sujet de craindre que la confusion, & l'insolence de la jeunesse amassée de tous les bourgs circonvoisins ne nous interrompit en notre dessein,) Le P. Super. se trouva dans une belle occasion de lui parler, & eut tout loisir de l'instruire de nos mystères, en un mot de les disposer au Saint Baptême. Une bonne troupe de Sauvages, qui estoient là présents, non seulement ne l'interrópoi point, mais même l'écouteré avec beaucoup d'attention; où il prit sujet de les entretenir sur la bôtede Dieu, qui aime vniuerfellement tous les hommes, les Iroquois aussi bien que les Hurons, les captifs aussi bien que ceux qui font en liberté, les pauvres & les misérables, à l'égal des riches, pourueu qu'ils croyent en lui & gardent ses Ss. Commandemens. Que c'est un grand avantage d'avoir la langue en maniment, d'être aymé de ces peuples, & en crédit parmy eux, vous eussiez dit que tout ce monde se fût assemblé, non pour passer le temps autour du prisonnier, mais pour entendre la parole de Dieu; je ne
be done to relieve him, but in vain; for they would appear, and disappear within as soon as one undertook the task of drawing them out. Meanwhile he did not cease singing at intervals, and they continued to give him something to eat, such as fruits or squashes.

Seeing that the hour of the feast was drawing near, we withdrew into the cabin where we had taken lodgings,—for we did not think it best to remain in the cabin of the prisoner,—not expecting to find an opportunity to speak further with him until the next day. But God, who intended to show him mercy, brought him to us, and we were greatly astonished and much rejoiced when we were told that he was coming to lodge with us. And still more so afterwards, when (at a time when there was every reason to fear that the confusion, and the insolence of the young men gathered from all the surrounding towns, would interfere with our plans) the Father Superior happened to be there when there was a good opportunity to speak to him, and had all the leisure necessary to instruct him in our mysteries,—in a word, to prepare him for Holy Baptism. A goodly band of Savages who were present, not only did not interrupt him, but even listened to him with close attention. Upon this, he took occasion to talk to them about the goodness of God, who loves all men the world over,—the Iroquois as well as the Hurons, the captives as well as the free, the poor and the miserable equally with the rich,—provided they believe in him and keep his Holy Commandments. What a great advantage it is to have mastered their language, to be loved by these peoples, and to have influence among them! You might have said that all this
penfe pas que les veritez Chrestiennes aient esté ja­
mais prechées dans ce pays en vne occasion si fauo­
rable, car il y en auoit quasi là de [31] toutes les
nations qui parlent la langue Huronne: Le Pere Su­
perieur le trouua si bien dispost qu'il ne iugea pas à
propos de differer plus long temps fon baptisme, il
fut nommé Ioseph. Il estoit bien raifonnable que le
premier baptisé de ceste nation fuft en la protection
de ce Sainct Patriarche, nous auons defia reçeu de Dieu
tant de fauers par fon entremise que nous esperons
que quelque iour, & peut-eftre plufoft que nous ne
penfons, il nous moyennera aupres de ceste infinie
mifericorde l'entree dans ces nations Barbares, pour
y prechier courageusement le Sainct Euangile. Cela
faict, nous nous retirâmes d'aupres de luy bien con­
folez, pour prendre vn peu de repos; pour moy, il
me fut impossible de clorre quasi l'œil, & remarquay
autôt que ie puis entendre, qu'vnne grande partie de
la nuit, les Anciens du bourg, & quelques Capitaines
qui le gardoient l'entretindrent fur les affaires de fon
pays, & le suject de fa prife, mais auec des tefmoi­
gnages de bien-veillance qui ne fe peuuent dire; le
matin le Pere Superieur trouua encor moyen de luy
dire vn bon mot, de luy remettre en memoire la
faueur qu'il auoit receue du Ciel, & le disposer [32] à
la patience dans fes tourmens. Et puis il fallut par­
tir pour aller à Tondakhra, qui eft à vne lieué d'Aron­
taen, il fe mit en chemin bien accompagné & chan­
tant à fon ordinaire. Nous prismes donc occasion
nous autres, de faire vn tour chez nous pour dire la
Messe, & faire part de ces bonnes nouueUes à nos
Peres. Le mefme iour nous alla firmes à Tondakhra,
ou par vne Prouidence particuliere, nous nous lo-
crowd had flocked together, not to while away the
time around the prisoner, but to hear the word of God.
I do not think that Christian truths have ever been
preached in this country on an occasion so favorable,
for there were present some from nearly all the
nations who speak the Huron tongue. The Father
Superior found him so well disposed that he did not
consider it advisable to postpone longer his baptism.
He was named Joseph. It was very reasonable that
the first one of this nation to be baptized should be
under the protection of this Holy Patriarch. We had
already received from God so many favors through
his mediation that we hope he will, some day, and
perhaps sooner than we think, obtain for us, from
this infinite mercy, admission to these Barbarous na-
tions, that we may boldly preach there the Holy Gos-
pel. This being accomplished, we withdrew from
his presence, greatly consoled, to take a little rest.
For my part, it was almost impossible for me to close
my eyes; and I noticed, as well as I could hear, that
during a good part of the night the Old Men of the
village, and some Captains who were guarding him,
conversed with him about the affairs of his country
and about his capture, but with evidences of good
will impossible to describe. In the morning, the
Father Superior again found means to speak a good
word to him, to remind him of the favor he had re-
ceived from Heaven, and to dispose him to bear
his torments patiently. Then he had to leave us to
go to Tondakhra, which is a league from Arontaen.
He took the road, well escorted, and singing as usual.
Now we took occasion to pay a visit to our home, to
say Mass and impart this good news to our Fathers.
On the same day we went to Tondakhra, where,
geaismes sans le fçauoir, dans la cabane qu’on auoit destinée pour le prifonnier. Le foir il fit festin, où il chanta, & dança à la mode du pays vne bonne partie de la nuict. Le Pere l'instruit plus particulièrement de tout ce qui touche le denoir d'un Chrestien & nommement sur les saintcs Commandemens de Dieu, il y auoit vne bonne compagnie, & tous témoignoient prendre vn singulier plaisir à cet entretien; ce qui donna sujet au Pere à l'occasion du sixième Commandement, de leur faire entendre jusqu'à quel point Dieu faifoit effet de la chafteté, & que pour cette consideration nous nous effions obligez par voeu de cultuer cette vertu inuiolablement jusqu'à la mort; ils furent bien effonnez d'apprendre que parmy les [33] Chrestiens il fe trouve tant de personnes de l'un & l'autre sexe qui fe pruient volontairement pour toute leur vie des voluptez fenfuelles, auquelles ils mettent toute leur felicité: ils furent mefme plusieurs questions, entre autres quelqu'un demanda pourquoi les hommes auoient honte de fe voir nuds les uns les autres, & fur tout, nous autres pourquoi nous ne pouuions supporter qu'ils fussent sans brayes, le Pere leur repandit que c'etoit vn effet du pecché du premier homme, qu'auparauant, qu'il eut tranfgreffé la loy de Dieu, & que fa volonté fe fuft dereglée ny luy ny Eue fa femme ne s'apercëeuoient pas de leur nudité, que leur defectfaissance leur auoit ouvert les yeux, & leur auoit fait chercher dequoy fe couvrir: Je ne touche icy qu'en deux mots les longs & beaux discours que le P. Superieur leur fit en telles & semblables occations. Vn autre luy demanda d'où nous fçauions qu'il y auoit vn Enfer, & d'où nous te- nions tout ce que nous disions de l'etat des damnez:
through a special Providence, we unwittingly took lodgings in the cabin that had been assigned to the prisoner. In the evening he made a feast, at which he sang and danced, according to the manner of the country, during a good part of the night. The Father instructed him more minutely on all that pertains to the duty of a Christian, and especially upon the holy Commandments of God. There was present a goodly company, and all showed that they took a singular pleasure in this conversation. This gave the Father occasion, in discussing the sixth Commandment, to explain to them how highly God esteemed chastity, and that, on this account, we had bound ourselves by a vow to cultivate this virtue inviolably until death. They were greatly astonished to learn that among the Christians there were so many persons of both sexes who voluntarily deprived themselves during their entire lifetime of sensual pleasures, in which these find all their happiness. They even asked many questions. Among others, some one asked why men were ashamed to be seen naked among themselves, and, above all, why we could not endure to have them go without clouts. The Father replied that it was due to the sin of the first man; that before he had transgressed the law of God, and his will had become disordered, neither he nor Eve, his wife, had been aware of their nakedness; that their disobedience had opened their eyes, and had made them seek something with which to cover themselves. I only allude here, in a few words, to the long and beautiful discourses the Father Superior made to them upon this and similar occasions. Another one asked him how we knew there was a Hell, and whence we obtained all that we told about the condition of the
le Père dit là dessus que nous en avions des affections indubitables, que nous le tenions par révélation divine; que le S. Esprit avoit lui-même dicté ces vérités à des personnages, & à nos [34] Ancétres qui nous les ont laissées par écrit, que nous en conserverions encore précieusement les livres: mais notre histoire ira trop loin si je ne trenche ces discours.

Le lendemain matin qui fut le 4. de Septembre le prisonnier confirma encore la volonté qu’il avoit de mourir Chrétien, & son désir d’aller au Ciel; & même il promit au Père qu’il se souviendrait dans les tourments de dire Iesu taïtenr, Iesu ayez pitié de moi: on attédoit encore le Capitaine Saotandaoïafcoïay qui estoit allé en traitte, pour arrêter le jour & le lieu de son supplice, car ce captif estoit tout à fait en fa disposition; il arriua un peu après, & dès leur première entrevue notre Joseph au lieu de se troubler dans la crainte & l’appréhension de la mort prochaine & d’une telle mort; luy dit en notre présence que le Père l’avoit baptisé, hiaïtachondi, il vfa de ce terme témoignant en être bien aïfe: le Père le confola encore, lui disant que les tourments qu’il allait souffrir feroient de peu de durée, mais que les contentemens qui l’attendoient dans le Ciel n’auroient point d’autre terme que l’Eternité.

Saotandaoïafcoïay lui fit bon visage & le traita avec vne douceur incroyable, voicy le sommaire du discours qu’il lui fit: Mon [35] neveu il faut que tu sache que à la première nouvelle que je reçois que tu étais en ma disposition, je fus merveilleusement joyeux, m’imaginant que celui que j’ay perdu en guerre estoit comme refuscité & retournoit en son païs, je pris en même tēps resolution de
damned. The Father replied to this that we had indubitable proofs of it, that we possessed it through divine revelation; that the Holy Ghost himself had dictated these truths to certain persons, and to our [34] Ancestors, who had left them to us in writing, and that we still carefully preserved the books containing them. But our story will prove too long if I do not cut short these discourses.

The next morning, which was the 4th of September, the prisoner again confirmed his wish to die a Christian, and his desire to go to Heaven, and he even promised the Father that he would remember to say, in his torments, "Jesus ta'tenr," "Jesus, have pity on me." They were still waiting for the Captain Saouandaouascouay, who had gone trading, to fix upon the day and the place of his torment; for this captive was entirely at his disposal. He arrived a little later; and, at their first interview, our Joseph, instead of being disquieted from fear and apprehension of his approaching death, and of such a death, said to him in our presence that the Father had baptized him, "haiatachondi;" he used this expression as showing that he was very glad thereat. The Father consoled him further, saying that the torments he was about to suffer would be of short duration, but that the joys which awaited him in Heaven would have no other limit than Eternity.

Saouandaouascouay looked at him pleasantly and treated him with incredible gentleness. This is a summary of the talk he had with him: "My [35] nephew, thou must know that when I first received news that thou wert at my disposal, I was wonderfully pleased, fancying that he whom I lost in war had been, as it were, brought back to life, and was
te donner la vie, je penfois deïâ à te préparer vne
place dans ma cabane & faïfois estat que tu païserois
doucement avec moy le reste de tes iours, mais main-
tenant que je te vois en cet estat les doïs emportez,
& les mains à demy pourries, je change d'auis, & je
m'affleure que tu aurois toy-mesme regret maintenant
de viure plus long temps: je t'obligeray plus de te
dire que tu te dispoïse à mourir, n'est-il pas vray? Ce
font les Tohontaenra qui t'ont fi mal traitté, qui font
aussi la cause de ta mort. Sus donc mon neueu aye bo
courage, prepare toy à ce foir, & ne te laïïfe point
abbatre par la crainte des tourmens: La defius Ioseph
luy demanda d'vn maintien ferme & affeurë quel fe-
roit le gëre de fon suppliance; à quoy Saoëändaoùïcöïay
respòdit qu'il mourroït par le feu: voïlà qui va bien,
reliqua Ioseph, voïlà qui va bien. Tandis que ce
Capitaine l'entretenoit vne fême qui estoit la fœur
du defunct, luy apportoit à mäger avec vn foin re-
marquable, [36] vous eüïiez quasi dit que c'eüït esté
fon propre fils, & ie ne ñçay fi cet obiect ne lui repre-
sentoit point celui quel [sc. qu'elle] aouït perdu, mais
elle estoit d'vn vifage fort trifte, & auoit les yeux
comme tous bagnez de larmes. Ce Capitaine luy
mettoit souvent fon petunoir a la bouche, luy effuyoit
de fes mains la fueur qui luy couloit fur l'vifage, &
le rafraïchiffoit d'vn euentail de plumes.
Enuiron fur le midy il fît fon Aftataïon, c'est à dire
feftin d'adieu, felon la couftume de ceux qui font fur
le point de mourir, on n'y inuita personne en parti-
culier, chacun aouït la liberté de s'y trouuer, on y
efloit les vns fur les autres. Avant qu'on commen-
çât à manger, il païa au milieu de la cabane; & diït
d'vne voix haute & affeurée, mes freres ie m'en vay
returning to his country. At the same time I re­
solved to give thee thy life; I was already thinking
of preparing thee a place in my cabin, and thought
that thou wouldst pass the rest of thy days pleasantly
with me. But now that I see thee in this condition,
thy fingers gone and thy hands half rotten, I change
my mind, and I am sure that thou thyself wouldst
now regret to live longer. I shall do thee a greater
kindness to tell thee that thou must prepare to die;
is it not so? It is the Tohontaenras who have treat­
ed thee so ill, and who also cause thy death. Come
then, my nephew, be of good courage; prepare thy­self for this evening, and do not allow thyself to be
cast down through fear of the tortures.” Thereupon
Joseph asked him, with a firm and confident mien,
what would be the nature of his torment. To this
Saouandaouscouay replied that he would die by fire.
‘‘That is well,” said Joseph, ‘‘that is well.’’ While
this Captain was conversing with him, a woman, the
sister of the deceased, brought him some food, show­
ing remarkable solicitude for him. [36] You would
almost have said that he was her own son, and I do
not know that this creature did not represent to her
him whom she had lost. Her countenance was very
sad, and her eyes seemed all bathed in tears. This
Captain often put his own pipe in the prisoner’s
mouth, wiped with his own hands the sweat that
rolled down his face, and cooled him with a feather
fan.

About noon he made his Astataion, that is, his fare­
well feast, according to the custom of those who are
about to die. No special invitations were given,
every one being free to come; the people were there
in crowds. Before the feast began, he walked through
mourir, au reste joiez vous hardiment autour de moy, je ne crains point les tourmens ny la mort. Incontinent il fe mit à chanter, & à danfer tout le long de la cabane, quelques autres chanterent aussi, & danferent à leur tour; puis on donna à manger à ceux qui avoient des plats, ceux qui n’en avoient point regardoient faire les autres, nous estoions de ceux cy, aussi n’estoions nous pas [37] là pour manger. Le festin acheué on le remena à Arontaen pour y mourir, nous le fuivimes pour l’affister & luy rendre tout le service que nous pouuions, estant arriué aussi tost qu’il vit le P. Superieur il l’inuita à fe foir aupres de luy, & luy demanda quand il le disposeroit pour le Ciel, penfant peut-être qu’il le deuft baptiser encor vne fois, & d’autant que le Pere n’entendoit pas bien ce qu’il vouloit dire, lui ayat respondu que ce ne seroit pas encor si tost, Enonske, dit-il, fai le au plustoft, il fit instance, & luy demanda s’il iroit au Ciel; le Pere luy respondit qu’il ne deuoit point en douter, puis qu’il estoit baptifié, il luy repeta encore que les tourmens qu’il alloit souffrir finiroient bien tost, & que fans la grace du S. Baptefme il eut esté tourmenté à jamais dans les flammes eternelles, il prist de là suject de luy expliquer comme Dieu hauiroit le peché, & avec quelle rigueur il puniroit les pecheurs, que tous les hommes estoient sujets au peché, que la mifericorde de Dieu nous auoit neantmoins laiffé vn moyen tres-facile & tres-efficace pour retourner en grace, & le dispose à faire vn acte de con-trition.

Ceux qui estoient là prefens auoient [38] des pen-fées bien differentes; les vns nous consideroient, & s’estonnoient de nous voir si fort attachez à luy, de
the middle of the cabin and said in a loud and confident voice, "My brothers, I am going to die; amuse yourselves boldly around me,—I fear neither tortures nor death." He straightway began to sing and dance through the whole length of the cabin; some of the others sang also and danced in their turn. Then food was given those who had plates, and those who had none watched the others eat. We were of the latter, since we were not [37] there to eat. The feast over, he was taken back to Arontaen, to die there. We followed him, in order to assist him and render him all the service we could. Upon our arrival, as soon as he saw the Father Superior he invited him to sit down near him, and asked him when he would prepare him for Heaven,—thinking, perhaps, that he must be baptized once more; and inasmuch as the Father did not quite understand what he was trying to say, having replied to him that it was not yet time for that, "Enonske," said he, "do it as soon as possible." He entreated earnestly and asked him if he would go to Heaven. The Father answered him that he ought not to doubt it, since he was baptized. He repeated to him again that the tortures he was about to suffer would soon be over, and that without the grace of Holy Baptism he would have been tormented forever in eternal flames. He took occasion thereupon to explain to him how God hated sin, and with what severity he punished sinners; that all men were subject to sin; that the mercy of God had, nevertheless, left us a very easy and very efficacious means of returning to grace; and he disposed him to perform an act of contrition.

Those who were present there had [38] very different thoughts. Some looked at us, and were aston-
voir que nous le fuiuions par tout, que nous ne per-
dions point d'occasions de luy parler, & luy dire
quelque mot de consolation; d'autres ne fongeoiet ce
semble qu'à luy faire du bien; plusieurs s'arreftoient
à fa condition, & considéroient l'extremité de fa mi-
Fere: entr'autres vne femme, penfant comme il eft à
presumer, que ce pauure patient seroit bien-heureux,
& efpargneroiet beaucoup de fes peines s'il pou-
voit fe tuér, & preuenir l'insolence & la cruauté de
la jeunefse, demanda au Pere s'il y auoit du mal en
cette action: c'est ainsi que la divinie bonte donnou
toiffours de nouuelles ouvertures pour faire cnoiſſtre
& expliquer fa fainte Loy à ce peuple barbare: le
Pere les inflruift amplement fur ce poinct & leur fit
entendre qu'il n'y auoit que Dieu qui fut le maître
de nos vies, & qu'il n'appartenoit qu'à luy d'en di-
pofer, que ceux qui s'empoifonnoient ou deffaifoient
eux-mêmes par violence, pechoient grievement, &
que Saoûandanoncoûa, parlant de noftrre Ifeph, per-
droit le fruit de fon bapteſme, & n'iroit jamais au
Ciel, s'il auançoit d'vn feu moment [39] l'heure de
fa mort.

Cependant le Soleil qui baifoit fort nous aduertit
de nous retirer au lieu où fe deuoit acheuer ceste
cruelle Tragedie, ce fut en la cabane d'vn nommé
Atfan, qui eſt le grand Capitaine de guerre, auſſi eſt
elle appelée Otinontiſkiaj ōndaon, c'est à dire la
maſſon des teſtes coupées. C'est là où fe tiennent
tous les Confeils de guerre; pour la cabane où fe
traient les affaires du pays, & qui ne regardent que
la police, elle s'appelle Endionrra ōndaon, la maſſon
du Conſeil. Nous nous mêmes donc en lieu où nous
peuſſons eſtre aupres du patient, & luy dire vn bon
ished to see us so strongly attached to him,—following him everywhere, losing no occasion to speak to him, and to give him some word of consolation. Others, it seemed, thought of nothing else than of doing him some good. Many were arrested by his condition, and contemplated the extremity of his misery. Among others, a woman,—thinking, it is to be supposed, that this poor victim would be happy and would be spared a great deal of his suffering if he could kill himself, and anticipate the insolence and cruelty of the young men,—asked the Father if there would be any harm in this act. Thus divine goodness is always affording new opportunities to reveal and explain his holy Law to this barbarous people. The Father instructed them fully upon this point, and showed them that God alone was the master of our lives, and it was for him only to dispose of them; that those who poisoned themselves or made away with themselves by violence, committed a grievous sin; and that Saouandanoncoua—speaking of our Joseph—would lose the fruit of his baptism, and would never go to Heaven, if he hastened by a single moment [39] the hour of his death.

Meanwhile the Sun, which was fast declining, admonished us to withdraw to the place where this cruel Tragedy was to be enacted. It was in the cabin of one Atsan, who is the great war Captain; therefore it is called "Otinontsiskiaj ondaon," meaning, "the house of cut-off heads." It is there all the Councils of war are held; as to the house where the affairs of the country, and those which relate only to the observance of order, are transacted, it is called "Endionrra ondaon," "house of the Council." We took, then, a place where we could be near the victim, and
mot si l'occasion s'en présentoit. Sur les 8. heures
du soir on alluma onze feux tout le long de la cabane,
efforcez les uns des autres en un d'vn bras. Int-
continent le monde s'assembla, les vieillards se place-
rent en haut, comme fur vne manière d'échafauds
qui regnent de part & d'autre tout le long des cabanes;
les ieunes gens estoient en bas, mais tellement pressé
qu'ils estoient quasî les uns fur les autres, de forte
qu'à peine y aoit-il passage le long des feux: tout
retentitsoit de cris d'allégresse; chacun luy préparoit
qui vn tison, qui vne ecorce pour brûler [40] le pa-
tient; avant qu'on l'eut amené, le Capitaine Aenons
encouragea toute la troupe à faire son
devoir, leur représentant l'importance de ceste action,
qui estoit regardée, disoit-il, du Soleil & du Dieu de
la guerre: il ordonna que du commencement qu'on
ne le brûlafait qu'aux iambes, afin qu'il pût durer ius
tques au point du jour, au reste que pour ceste nuit
on n'allât point folâtrer dans les bois. Il n'avoit
pas quasî acheué que le patient entre, ie vous laisse à
penfer de quel effroy il fut faisi à la vue de cet ap-
pareil, les cris redoublèrent à fôon arrivée, on le faict
feoir fur vne natte, on luy lie les mains, puis il fe
leue, & faict vn tour par la cabane chantant & dan-
sant; personne ne le bruîle pour ceste fois. Mais
aussi est-ce le terme de fon repos, on ne fauroit quasî
dire ce qu'il endurera iusques à ce qu'on luy coupe la
tête. Il ne fut pas si tost retourné en fôa place que
le Capitaine de guerre prist fa robe, difant: Oteion-
di, parlant d'vn Capitaine, le deffouillera de la robe
que ie tiens, & adioufta, les Ataconchronons luy coup-
peront la tête, qui fera donnée à Ondefone, auec vn
bras & le foye pour en faire feftin. Voilà fa fentence
say an encouraging word to him when the opportunity occurred. Towards 8 o'clock in the evening eleven fires were lighted along the cabin, about one brass distant from each other. The people gathered immediately, the old men taking places above, upon a sort of platform, which extends, on both sides, the entire length of the cabins. The young men were below, but were so crowded that they were almost piled upon one another, so that there was hardly a passage along the fires. Cries of joy resounded on all sides; each provided himself, one with a firebrand, another with a piece of bark, to burn [40] the victim. Before he was brought in, the Captain Aenons encouraged all to do their duty, representing to them the importance of this act, which was viewed, he said, by the Sun and by the God of war. He ordered that at first they should burn only his legs, so that he might hold out until daybreak; also for that night they were not to go and amuse themselves in the woods. He had hardly finished when the victim entered. I leave you to imagine the terror that seized him at the sight of these preparations. The cries redoubled at his arrival; he is made to sit down upon a mat, his hands are bound, then he rises and makes a tour of the cabin, singing and dancing; no one burns him this time, but also this is the limit of his rest,—one can hardly tell what he will endure up to the time when they cut off his head. He had no sooner returned to his place than the war Captain took his robe and said, "Oteiondi"—speaking of a Captain—"will despoil him of the robe which I hold;" and added, "The Ataconchronons will cut off his head, which will be given to Ondessone, with one arm and the liver to make a feast." Behold his
prononcée. Cela faict, chacun s'arma [41] d'un tifon ou d'une écorce allumée, & luy commença à marcher ou plustoit à courir autour de ces feux; c' estoit à qui le bruîleroit au passage, cependant il criloit comme une ame damnée, toute la troupe contrefaisoit fes cris, ou plustoit les étouffoit avec des éclats de voix effroyables, il falloit être là pour voir une viue image de l'Enfer. Toute la cabane paroissoit comme en feu, & au trauers de fes flammes, & cette épaisse fumée qui en fortoit, ces barbares entaffez les vns fur les autres hurlans à pleine tete, avec des tifons en main, les yeux effincellans de rage & de furie, fembloient autant de Demons qui ne donnoient aucune trêve à ce pauvre misèrable. Souuent ils l'arreftoient à l'autre bout de la cabane, & les vns luy prenoient les mains & luy brifoient les os à viue force, les autres luy perçoient les oreilles avec des bastons qu'ils y laïffoient, d'autres luy lioyent les poignets avec des cordes qu'ils eftreignoient rudement, tirant les vns contre les autres à force de bras; auoit-il acheué le tour pour prendre vn peu d'haleine, on le faifoit reposer sur des cendres chaudes & des charbons ardens; l'ay horreur d'escrivre tout cecy à voftre R. mais il est vray que nous [42] eusmes viue peine indiscible à en souffrir la veue; & ie ne fçay pas ce que nous fussions devenus n'eust esté la consolation que nous avions de le confiderer, non plus comme vn Sauuage du commun, mais comme vn enfant de l'Espagne, & en ceste qualité demander à Dieu pour luy la patience, & la faueur de mourir en sa faîntce grace: pour moy ie me vis reduit à tel point que ie ne pouuois quafi me refoudre à leuer les yeux pour confiderer ce qui fe paçoit; & encor ie ne fçay si nous n'eusssions point
sentence thus pronounced. After this, each one armed himself [41] with a brand, or a piece of burning bark, and he began to walk, or rather to run, around the fires; each one struggled to burn him as he passed. Meanwhile, he shrieked like a lost soul; the whole crowd imitated his cries, or rather smothered them with horrible shouts. One must be there, to see a living picture of Hell. The whole cabin appeared as if on fire; and, athwart the flames and the dense smoke that issued therefrom, these barbarians — crowding one upon the other, howling at the top of their voices, with firebrands in their hands, their eyes flashing with rage and fury — seemed like so many Demons who would give no respite to this poor wretch. They often stopped him at the other end of the cabin, some of them taking his hands and breaking the bones thereof by sheer force; others pierced his ears with sticks which they left in them; others bound his wrists with cords which they tied roughly, pulling at each end of the cord with all their might. Did he make the round and pause to take a little breath, he was made to repose upon hot ashes and burning coals. It is with horror that I describe all this to your Reverence, but verily we [42] experienced unutterable pain while enduring the sight of it. I do not know what would have become of us had it not been for the consolation we had of considering him, no longer as a common Savage, but as a child of the Church, and as such, of asking God to give him patience, and the privilege of dying in his holy grace. As for me, I was reduced to such a degree that I could hardly nerve myself to look up to see what was going on; and yet I do not know that, if we had not made some effort to withdraw from this
faict nos efforts pour nous tirer de cette preffe & fortir, si ces cruautez n'euffent eu quelque remise: Mais Dieu permis qu'au septième tour de la cabane les forces luy manqueret; après s'être reposé quelque peu de temps sur la braie, on voulut le faire leuer à l'ordinaire, mais il ne bougea, & vn de ces bourreaux luy ayant appliqué vn tison aux reins il tomba en foibleffe, il n'en fuft jamais releué si on euyt laissé faire les ieunes gens, ils commençoient defià à attifer le feu sur luy comme pour le brúler. Mais les Capitaines les empešcherent de passer outre, ils ordonnèrent qu'on cessast de le tourmenter, difans, qu'il estoit d'importance qu'il vist le jour: ils le firent porter sur vn mat, on eufft laissé la plupart des feux, & vne grande partie du monde se diffipa. Voilà vn peu de tréues pour nostre patient, & quelque consolation pour nous, que nous eussions souhaitté que cette palmoison euyt duré toute la nuit: car de moderer par vne autre voie ces excez de cruauté, ce n'estoit pas chose qui nous fuft possible; tandis qu'il fut en cet estat on ne peufa qu'à luy faire reuener les esprits, on luy donna force breuages qui n'estoient composés que d'eau toute pure: au bout d'une heure il commença vn peu à respirer, & à ouvrir les yeux, on luy commanda incontinent de chanter, il le fit du commencement d'une voix cassée, & comme mourante, mais en fin il chanta si haut qu'il e fit entendre hors la cabane, la ieunessé se rassemble, on l'entretient, on le fait mettre à fon feant, en vn mot, on recommence à faire pis qu'auparauant: de dire en particulier tout ce qu'il endura le reste de la nuit, c'est ce qui me feroit quasi impossible, nous eufmes assé de peine à gaigner fur nous d'en voir vne partie, du reste nous
crowd and to go out, these cruelties might have had some delay. But God permitted that on the seventh round of the cabin his strength should fail him. After he had reposed a short time upon the embers, they tried to make him arise as usual, but he did not stir; and one of these butchers having applied a brand to his loins, he was seized with a fainting fit, and would never have risen again if the young men had been permitted to have their way, for they had already begun to stir up the fire about him, as if to burn him. But the Captains prevented them from going any farther, and ordered them to cease tormenting him, saying it was important that he should see the daylight. They had him lifted upon a [43] mat, most of the fires were extinguished, and many of the people went away. Now there was a little respite for our sufferer, and some consolation for us. How we wished that this swoon might last all night! — for to moderate these excesses of cruelty in any other way would have been impossible to us. While he was in this condition, their only thought was to make him return to his senses, giving him many drinks composed of pure water only. At the end of an hour he began to revive a little, and to open his eyes; he was forthwith commanded to sing. He did this at first in a broken and, as it were, dying voice; but finally he sang so loud that he could be heard outside the cabin. The youth assemble again; they talk to him, they make him sit up,— in a word, they begin to act worse than before. For me to describe in detail all he endured during the rest of the night, would be almost impossible; we suffered enough in forcing ourselves to see a part of it. Of the rest we judged from their talk; and the smoke issuing from his
en iugeâmes de leur discours, & la fumée qui fortit de fa chair rostie no9 fairoit conoître ce dôt nous n'euffions peu souffrir la veue. Vne chose à mō aduis accroiffoit de [44] beaucoup le sentiment de fes peines, en ce que la colere & la rage ne paroifloit pas sur le visage de ceux qui le tourmentoient, mais pluoft la douceur & l'humanité; leurs paroles n'eftoient que railleries ou des tefmoignages d'amitié & de bienvveillance: ils ne fe prefstoient point à qui le brûleroit; chacun y alloit à fon tour, aïnsi ils fe donnoient le loifir de mediter quelque nouvelle inuention pour luy faire fentir plus virement le feu; Ils ne le brûlerent quais quaux iambes, mais il ef vray qu'ils les mi-
rent en pauure eftat, & tout en lambeaux. Quel-
ques-vns y appliquoyent des tifons ardens, & ne les retiroyent point qu'il ne jettaft les hauts cris, & auffi toft qu'il cefloit de crier ils recommencoyent à le brûler, iufques à fept & huict fois allumans fouuent de leur fouffle le feu qu'ils tenoient collé contre la chair, d'autres l'entouroient de cordes, puis y mettoient le feu qui le bruloit ainsi lentement, & luy cau-
foit vne douleur tres-fensible: il y en aouit qui luy faifoient mettre les pieds fur des haches toutes rouges & appuyoient encor par deffus, vous euffiez ouy gril-
ler fa chair, & veu monter iusques au haut de la cabane la fumée qui en fortit, on luy donnoit des coups de baftons [45] par la tefte, on luy en paffoit de plus menus au trauers les oreilles, on luy rompoit le refte de fes doigts, on luy attifoit du feu tout autour des pieds, perfonne ne s'espargnoit, & chacun s'efforçoit de furmonter fon compagnon en cruauté. Mais comme j'ay dit, ce qui efloit capable parmy tout cela de le mettre au deſespoir, c'efloit leurs railleries,
roasted flesh revealed to us something of which we could not have borne the sight. One thing, in my opinion, greatly increased [44] his consciousness of suffering—that anger and rage did not appear upon the faces of those who were tormenting him, but rather gentleness and humanity, their words expressing only raillery or tokens of friendship and good will. There was no strife as to who should burn him,—each one took his turn; thus they gave themselves leisure to meditate some new device to make him feel the fire more keenly. They hardly burned him anywhere except in the legs, but these, to be sure, they reduced to a wretched state, the flesh being all in shreds. Some applied burning brands to them and did not withdraw them until he uttered loud cries; and, as soon as he ceased shrieking, they again began to burn him, repeating it seven or eight times,—often reviving the fire, which they held close against the flesh, by blowing upon it. Others bound cords around him and then set them on fire, thus burning him slowly and causing him the keenest agony. There were some who made him put his feet on red-hot hatchets, and then pressed down on them. You could have heard the flesh hiss, and have seen the smoke which issued therefrom rise even to the roof of the cabin. They struck him with clubs [45] upon the head, and passed small sticks through his ears; they broke the rest of his fingers; they stirred up the fire all around his feet. No one spared himself, and each one strove to surpass his companion in cruelty. But, as I have said, what was most calculated in all this to plunge him into despair, was their raillery, and the compliments they paid him when they approached to burn him. This one said to him, "Here,
& les complimens qu'ils luy faifoient quand ils s'ap­rochoient de luy pour le brulier; cestuy-cy luy di­foit, ç'a [sc. çà] mon oncle il faut que ie te brulie, & eftant apres, cêt oncle fe trouuoit changé en vn canot, ç'a [sc. çà], difoit-il, que ie braye, & que ie poiffe mon canot, c'eit vn beau canot neuf que ie traictay n'a­gueres, il faut bien boucher toutes les voyes d'eau, & cependant, luy pourmenoit le tifon tout le long des iambes: cestuy-là luy demandoit, ç'a [sc. çà] mon oncle où auez vous pour agréable que ie vous bruliez, & il falloit que ce pauvre patient luy defignaft vn endroit particulier, vn autre venoit là deffus, & difoit, pour moy ie n'entends rien à brulier, & c'eit vn mei­tier que ie ne fis iamais, & cependant faifoit pis que les autres, parmy ces ardeurs i1 y en auoit qui vouloient luy faire croire qu'il auoit froid; ah! cela n'eit pas bien, difoit [46] l'vn, que mon oncle ait froid, il faut que ie te rechauffe, vn autre adiouitoit, mais puis que mon oncle a bien daigne venir mourir aux Hurons, il faut que ie luy face quelque présent, il faut que ie luy done vne hache, & en mei­me temps tout en gauffant luy appliquoit aux pieds vne hache toute rouge: vn autre luy fit tout de mei­me vne paire de chausses de vieilles nippes auquelles il mift par apres le feu, fouuent apres l'auoir bien fait crier, il luy demandoient, & bien mon oncle est-ce affez? & luy ayant repondu onna choiitan, onna, ouy mon neuveu c'eit affez, c'eit affez: ces barbares repliquoient, non ce n'eit pas affez, & continuoient encor à le bru­lier à diuer­fes reprifes, luy demandoient toufiours à chaque fois si c'eftoit affez. Ils ne laiffoient pas de temps en temps de le faire manger, & luy verfer de l'eau dans la bouche, pour le faire durer iuîques au
uncle, I must burn thee;” and afterwards this uncle found himself changed into a canoe. “Come,” said he, “let me calk and pitch my canoe, it is a beautiful new canoe which I lately traded for; I must stop all the water holes well,” and meanwhile he was passing the brand all along his legs. Another one asked him, “Come, uncle, where do you prefer that I should burn you?” and this poor sufferer had to indicate some particular place. At this, another one came along and said, “For my part, I do not know anything about burning; it is a trade that I never practiced,” and meantime his actions were more cruel than those of the others. In the midst of this heat, there were some who tried to make him believe that he was cold. “Ah, it is not right,” said [46] one, “that my uncle should be cold; I must warm thee.” Another one added, “Now as my uncle has kindly deigned to come and die among the Hurons, I must make him a present, I must give him a hatchet,” and with that he jeeringly applied to his feet a red-hot hatchet. Another one likewise made him a pair of stockings from old rags, which he afterwards set on fire; and often, after having made him utter loud cries, he asked him, “And now, uncle, hast thou had enough?” And when he replied, “onna chouatan, onna,” “Yes, nephew, it is enough, it is enough,” these barbarians replied, “No, it is not enough,” and continued to burn him at intervals, demanding of him every time if it was enough. They did not fail from time to time to give him something to eat, and to pour water into his mouth, to make him endure until morning; and you might have seen, at the same time, green ears of corn roasting at the fire and near them red-hot hatchets; and sometimes, almost at the same moment
matin, & vous euffiez vu tout ensemble des épices verts qui rotiffoient au feu & auprès des haches toutes rouges, & quelquesfois quasi en même temps qu’on luy faifoit manger les épices, on luy mettoit les haches fur les pieds, s’il refusoit de manger: & quoy, luy diçoit-on, penfe-tu estre icy le maiftre? & quelques-vns adiouftoient, pour moy ie croy qu’il ny auoit que [47] toy de Capitaine dans ton pays: mais viens ça, n’esfois tu pas bien cruel à l’endroit des prifonniers, dis nous vn peu n’auois-tu pas bonne grace à les brûler: tu ne penfois pas qu’on te deuffe traiter de la sorte? mais peut estre penfois-tu auoir tué tous les Hurons?

Voilà en partie comme fe paffa la nuit qui fut tout à fait douloureufe à noftre nouueau Chreftien, & merveilleufement ennuyeufe à nous qui copatiffions de ceur à toutes fes souffrances, neantmoins vne ame bien vnie avec Dieu eufte eu là vne belle occasion de mediter fur les myfîeres adorables de la Paffion de N. S. dont nous auoïs quelque image deuant nos yeux: vne chose nous côfola de voir la patience avec laquelle il fupporta toutes ces peines, parmy ces brocards, & fes riffees, iamais il ne luy efchappa aucune parole inuérieufe, ou d’impatience: outre cela Dieu fit naiftre 3. ou 4. belles occaſions au P. Sup. de preſcher fon S. nom à ces barbares & leur expliquer les veritez Chreftiennes: Car quelqu’vn luy ayant demandé fi nous portions copaffion au prifonnier, il luy teftmoigna qu’ouy, & que nous souhaittions grandement qu’il en fut bien toſt deliure, & allaſt au Ciel pour y eſtre à iamais bien-heureux. De là il prif fit fuſjet de leur parler des ioyes de Paradis, & des griefues peines de [48] l’Enfer, & leur monſtra que s’ils estoient
that they were giving him the ears to eat, they were putting the hatchets upon his feet. If he refused to eat, "Indeed," said they, "dost thou think thou art master here?" and some added, "For my part, I believe thou wert the only [47] Captain in thy country. But let us see, wert thou not very cruel to prisoners; now just tell us, didst thou not enjoy burning them? Thou didst not think thou wert to be treated in the same way, but perhaps thou didst think thou hadst killed all the Hurons?"

Behold in part how passed the night, which was a most dolorous one to our new Christian, and wonderfully harrowing to us, who compassionated all his sufferings from the depths of our hearts. Yet a soul closely united to God would have here a suitable occasion to meditate upon the adorable mysteries of the Passion of Our Lord, some image of which we had before our eyes. One thing that consoled us was to see the patience with which he bore all this pain. In the midst of their taunts and jeers, not one abusive or impatient word escaped his lips. Let us add this, that God furnished to the Father Superior 3 or 4 excellent opportunities to preach his Holy name to these barbarians, and to explain to them the Christian truths. For when some one asked him if we felt compassion for the prisoner, he affirmed that we did, and that we greatly longed that he might be soon delivered from his sufferings and go to Heaven, there to be forever blest. This gave him occasion to speak of the joys of Paradise and the grievous afflictions of [48] Hell, and to show them that if they were cruel to this poor wretch, the Devils were still more so to the condemned. He told them that what they made him endure was only a very rough picture of the tor-
crue 1 à l'endroit de ce pauvre miserable, les Diables le estoient encor plus à l'endroit des reprouuez. Que ce qu'ils luy faifoient endurer n'estoit qu'une peinture fort grossière des tourmens que souffroit les damnez dans l'Enfer, soit qu'ils en consideraient la multitude, ou la grandeur & l'estendue de leur durée. Que ce que nous avions baptisé Samandanoncoia, n'estoit que pour l'affranchir de ces supplices, & afin qu'il pût aller au Ciel après la mort. Et comment repartirent quelques-vns, il est de nos ennemis, il n'importe pas qu'il aille en Enfer, & qu'il y soit brulé à jamais, le P. leur repartit fort à propos, que Dieu estoit Dieu des Iroquois aussi bien que des Hurons, & de tous les hommes qui font sur la terre; qu'il ne mespréoit personne, fuist-il laid ou pauvre; que ce qui gagnoit le cœur de Dieu n'estoit pas la beauté du corps, la gentillesse de l'esprit, ou l'affluence des richesses, mais bien une exacte obseruance de sa sainte Loy, que les flammes de l'Enfer, n'estoient allumées & ne brûloient que pour les pecheurs de quelque nation qu'ils fussent, qu'à l'articule de la mort & au départ de l'ame d'avec le corps, [49] celuy qui se trouuoit avec un peché mortel, y estoit condamné pour vn jamais, fuist il Iroquois ou Huron; que pour eux c'estoit bien tout ce qui pouuoient faire de bruler, & tourmenter ce captif infames à la mort, que infames là il estoit en leur disposition, qu'apres la mort il tomboit entre les mains & en la puissance de celuy qui feu auoit le pouvoir de l'envoyer aux Enfers ou Paradis. Mais penses-tu, dit vn autre, que pour ce que tu dis là, & pour ce que tu fais à cezty cy, les Iroquois t'en faffent meilleur traictement, s'ils viennent vne fois à rauager noftré pays, ce n'est pas dequoy je me mets
ments suffered by lost souls in Hell, whether they considered the multitude of them, or their magnitude and the length of their duration; that our having baptized Sa[o]uandanocoua was only to deliver him from those punishments, and to enable him to go to Heaven after his death. "How now?" retorted some of them, "he is one of our enemies; and it matters not if he go to Hell and if he be forever burned." The Father replied very appropriately, that God was God of the Iroquois as well as of the Hurons, and of all men who are upon the earth; that he despised no one, even if he be ugly or poor; that what won the heart of God was not the beauty of the body, the graces of the mind, or the abundance of wealth, but, indeed, an exact observance of his holy Law; that the fires of Hell were lighted and burning only for sinners, whatever their nation might be; that at the moment of death and at the departure of the soul from the body, [49] he who was found with a mortal sin, was condemned for it forever, whether he were Iroquois or Huron; that, as to them, it was all they could do to burn and torment this captive to death; that until then he was at their disposal, that after death he fell into the hands and under the authority of him who alone had the power to send him to Hell or to Paradise. "But thinkest thou," said another, "that for what thou sayest here, and for what thou doest to this man, the Iroquois will treat thee better if they come some time to ravage our country?" "That is not what concerns me," replied the Father, "all I think of now is to do what I ought; we have come here only to teach you the way to Heaven; as to the rest, and as to what regards our persons, we leave that entirely to the providence of God."
en peine, repartit le Pere; ie ne penfe maintenant qu'à faire ce que ie dois, nous ne sommes venus icy que pour vous enseigner le chemin du Ciel; pour ce qui est du reste, & ce qui est de nos personnes nous le remettons entierement à la prouidence de Dieu. Pourquoy adioufta quelqu'vn eft tu marry que nous le tourmentions; ie ne trouve pas mauuais que vous le fafliez mourir, mais de ce que vous le traittez de la forte. Et quoy, comment faites vous, vous autres Francois, n'en faites vous pas mourir, ouy dea nous en faifons mourir, mais non pas aec cette cruauté; Et [50] quoy n'en bruffez vous jamais? assiez rarement, dit le Pere, & encore, le feu n'est que pour les crimes enormes, & il n'y a qu'vne personne à qui appartienne en chef cette execution; & puis on ne les fait pas languir fi long temps, fouuent on les estrangle auparauant, & pour l'ordinaire on les iette tout d'vn coup dans le feu, où ils font incontinent estouffez & con­fommez. Ils firent plufieurs autres qeftions au P. Super. comme, où estoit Dieu: & d'autres femblables qui luy donnerent dequoy les entretenir fur fes diuins attributs, & leur faire cognoiftre les myfteres de noftre foy: Ces difcourz eftoient fauorables a noftre Iofeph: car outre qu'ils luy donnoient de bonnes pen­fées, & eftoient pour le confirmer en la foy: tandis que cet entretien dura personne ne penfoit a le brusler, tous efcoutoient avec beaucoup d'attention, exceptez quelques ieunes gens qui dirent vne fois ou deux, ça [sc. çà] il faut l'interrompre, c'est trop difcourir, & incontinent fe mettoient a tourmenter le patient. Luy-mefme entretint aussi quelque temps la compa­gne fur l'eftat des affaires de fon pays, & la mort de quelques Hurons qui auoient esté pris en guerre: ce
"Why art thou sorry," added some one, "that we tormented him?" "I do not disapprove of your killing him, but of your treating him in that way."

"What then! how do you French people do? Do you not kill men?" "Yes, indeed; we kill them, but not with this cruelty." [50] "What! do you never burn any?" "Not often," said the Father, "and even then fire is only for enormous crimes, and there is only one person to whom this kind of execution belongs by right; and besides, they are not made to linger so long,—often they are first strangled, and generally they are thrown at once into the fire, where they are immediately smothered and consumed."

They asked the Father Superior many other questions, such as, "where was God?" and other similar ones, which gave him occasion to converse with them about his divine attributes, and reveal to them the mysteries of our faith. These discourses were favorable to our Joseph; for, besides giving him good thoughts and tending to confirm him in the faith, while this conversation lasted no one thought of burning him. All listened very attentively, except some young men, who said once or twice, "Come, we must interrupt him, there is too much talk," and they immediately began to torment the sufferer. He himself also entertained the company for a while, on the state of affairs in his country, and the death of some Hurons who had been taken in war. He did this as easily, and with a countenance as [51] composed, as any one there present would have showed. This availed him at least as so much diminution of his sufferings; therefore, he said, they were doing him a great favor by asking him many questions, and that this in some measure diverted him from his troubles.
qu’il faisoit aussi familièrement & d’un visage aussi [51] ferme qu’eust fait pas vn de ceux qui estoit là présens, cela luy valoit toujours autant de diminution de ses peines, aussi, difoit-il, qu’on luy faisoit grand plaisir de luy faire force questions, & que cela luy disipoit une partie de fon ennuy. Dès que le jour commença à poindre ils allumerêt des feux hors du village pour y faire éclater à la veue du Soleil l’excez de leur cruauté: on y conduifit le patient, le P. Superieur l’accofta pour le confoler, & le confirmer dans la bonne volonté qu’il auroit toujours témoigné de mourir Chrétien: il luy remit en memoire vn action deshonnesté qu’on luy auroit fait faire dans les tourmens, & quoy que tout bien confideré il n’y eust gueres d’apparence de pechê, au moins grief, il luy en fit neantmoins demander pardon à Dieu, & après l’auoir instruit briefement touchant la remission des pechez il luy en donna l’absolution sous condition, & le laiffa avec l’esperance d’aller bien toft au Ciel, fur ces entrefaictes ils le prennent à deux, & le font monter sur vn efchaffaut de 6. à 7. pieds de hauteur, 3. ou 4. de ces barbares le fuiuët, ils l’attachèrent à vn arbre qui passoit au tranuers, de telle façon neantmoins qu’il auroit la liberté de tournoyer [52] autour, là ils le fpirent à le brufer plus cruellement que iamais, & ne laiffent aucun endroit en fon corps qu’ils ny euffent appliqué le feu à diuerfes repriës, quand vn de ces bourreaux commençoit à le brufer & à le presser de prés, en voulant esquiever, il tomboit entre les mains d’vn autre qui ne luy faifoit pas meilleur accueil, de temps en temps on leur fournifoit de noueaux fifons, il luy en mettoient de tout allumez iufques dans la gorge, ils luy en fourrèrent mesme dans le fonde-
As soon as day began to dawn, they lighted fires outside the village, to display there the excess of their cruelty to the sight of the Sun. The victim was led thither. The Father Superior went to his side, to console him, and to confirm him in the willingness he had all the time shown to die a Christian. He recalled to his mind a shameful act he had been made to commit during his tortures,—in which, all things rightly considered, there was but little probability of sin, at least not a grave sin,—nevertheless, he had him ask God's pardon for it; and, after having instructed him briefly upon the remission of sins, he gave him conditional absolution, and left him with the hope of soon going to Heaven. Meanwhile, two of them took hold of him and made him mount a scaffold 6 or 7 feet high; 3 or 4 of these barbarians followed him. They tied him to a tree which passed across it, but in such a way that he was free to turn around. There they began to burn him more cruelly than ever, leaving no part of his body to which the fire was not applied at intervals. When one of these butchers began to burn him and to crowd him closely, in trying to escape him, he fell into the hands of another who gave him no better a reception. From time to time they were supplied with new brands, which they thrust, all aflame, down his throat, even forcing them into his fundament. They burned his eyes; they applied red-hot hatchets to his shoulders; they hung some around his neck, which they turned now upon his back, now upon his breast, according to the position he took in order to avoid the weight of this burden. If he attempted to sit or crouch down, some one thrust a brand from under the scaffolding which soon caused him to arise.
ment, ils luy brulèrent les yeux, ils luy appliquèrent des haches toutes rouges sur les épaules, ils luy en pendirent au col, qu'ils tournoient tantôt sur le dos, tantôt sur la poitrine, selon les postures qu'il faisoit pour éviter la pesanteur de ce fardeau : S'il penfoit s'asseoir & s'accroupir, quelqu'un paffoit vn tifon de defous l'eschauffaut qui le faisoit bien-tôt leuer, cependant nous eftions là prians Dieu de tout noître cœur qu'il luy plût le délier au plustoit de cette vie; Ils le presfoient tellement de tous costez qu'ils le mirent en fin hors d'haleine, ils luy verferent de l'eau dans la bouche pour luy fortifier le cœur, & les Capitaines luy crierent qu'il prist vn peu haleine, mais il demeura seulement [53] la bouche ouverte, & quasi fans mouuement. C'est pourquoi crainte, qu'il ne mourut autrement que par le coufseau; vn luy coupa vn pied, l'autre vne main, & quasi en mefme temps le troifiefme luy enleua la tefte de deffus les épaules, qu'il ietta parmy la troupe à qui l'auoit pour la porter au Capitaine Ondeffone, auquel elle auoit efté destinée pour en faire festin. Pour ce qui est du tronc, il demeura à Arontaen, où on en fift festin le mefme iour; nous recommandames fon ame à Dieu, & retournames chez nous dire la Meffe. Nous renconrafmes par le chemin vn Sauuage qui portoit à vne brochette vne de fes mains demy rostie. Nous euffions bien souhaitte empefcher ce defordre, mais il n'eft pas encor en noître pouuoir, nous ne fommes pas icy les maiftres, ce n'eſt pas vne petite affaire que d'auoir en tefte tout vn pays, & vn pays barbare comme est cetuy-cy, fi quelques-vns & vn affez bon nombre des plus considerables nous eſcoutent & aduouent que cette inhumanité est tout à faict contre
Meanwhile, we were there, praying God with all our hearts that he would please to deliver him as soon as possible from this life. They so harassed him upon all sides that they finally put him out of breath; they poured water into his mouth to strengthen his heart, and the Captains called out to him that he should take a little breath. But he remained still, [53] his mouth open, and almost motionless. Therefore, fearing that he would die otherwise than by the knife, one cut off a foot, another a hand, and almost at the same time a third severed the head from the shoulders, throwing it into the crowd, where some one caught it to carry it to the Captain. Ondessone, for whom it had been reserved, in order to make a feast therewith. As for the trunk, it remained at Arontaen, where a feast was made of it the same day. We recommended his soul to God, and returned home to say Mass. On the way we encountered a Savage who was carrying upon a skewer one of his half-roasted hands. We would, indeed, have desired to prevent this act of lawlessness; but it is not yet in our power, we are not the masters here; it is not a trifling matter to have a whole country opposed to one,—a barbarous country, too, such as this is. Even if some of them, and a goodly number of the more influential ones, listen to us, and admit that this inhumanity is entirely opposed to reason, the old customs thus far continue to be in vogue, and there is much probability that they will reign until the faith [54] is received and publicly professed. Superstitions and customs grown old, and authorized by the lapse of so many centuries, are not so easy to abolish. It often happens in the best cities of France that when a troop of children get to fighting with their slings, a
la raison, les vieilles coutumes ne laissent pas toujours d'avoir leur cours, & il y a bien de l'apparence qu'elles regneront iusques à ce que la foy [54] soit reçue, & proféeée publiquement, des superflitions & des coutumes enveillies & autorisées par la fuite de tant de siècles ne font pas si aïfées à abolir, fouvent il arriue dans les meilleures villes de France, qu'une troupe d'enfans mettant à fe battre à coups de fronde toute vne ville, fes Magiftrats ont bien de la peine d'empêcher ce defordre; & qui pourroient profiter deux ou trois étrangers qui voudroient s'en mêler, sinon de fe faire maflacier: nous fommes neantmoins pleins d'espoerance, & ces nouuelles résidences que nous allons establir aux principales bourgades du pays, feront comme nous esperons autant de forts d'où avec l'afihance du Ciel, nous ruinerons entièrement le Royaume de Sathan: Tandis que cette heure bien-heureufe s'approche Dieu ne laiffe pas de temps en temps pour nous animer le courage, & de nous confoler en la couerfion de plusieurs, nommément de ceux dont le Baptême semble être accompagné de marques plus eúdentes de predeftination.

Le pays des Iroquois est encore vne terre inaccessible pour nous, nous ne pouuons pas y prefcher le S. Evangelie, & Dieu nous les amene icy entre les mains. Que les penfées [55] des hommes font esloignées des defseings de cette faige Prouidence. Cependant que nos Hurons eftoient à efpier les occasions de prendre ce pauvre Sauuage, le Ciel meditoit fa liberté: fans doute que fes parens & fes amis auront eftimé cette pefche bien malheureufe qui luy a efté vne occasion de tomber entre les mains de fes ennemis, & ne fcuent pas qu'en iettant fes rets il efl luy-mefme heu-
whole town with its Magistrates has considerable difficulty in quelling this disorder; and what could two or three strangers, who would like to interfere, accomplish, unless it were to get killed? Yet we are full of hope, and these new residences that we are about to establish in the principal villages of the country, will be, as we trust, so many forts whence, with the assistance of Heaven, we shall completely overthrow the Kingdom of Satan. While this blessed hour is approaching, God does not fail from time to time to stimulate our courage, and to console us with the conversion of many, especially of those whose Baptism seems to be accompanied by very obvious signs of predestination.

The country of the Iroquois is still an inaccessible land to us; we cannot preach the Holy Gospel there and God brings them here into our hands. The thoughts [55] of men are far removed, indeed, from the designs of this wise Providence! While our Hurons were on the watch for opportunities to capture this poor Savage, Heaven was meditating his freedom. Doubtless his relatives and friends will have considered this a very unfortunate fishing party, which caused him to fall into the hands of his enemies,—not knowing that in throwing out his nets, he himself fortunately fell into the toils of St. Peter. All those who saw him taken through these villages looked upon him as a man being led to torture and to death; but the heavenly spirits, and the tutelary Angels of these countries, so disposed some persons here that through their mediation he should be exempted from the pains of Hell, and should enjoy forever a life of bliss. How sorry I am that we have no particulars about his life! Perhaps we would find,
reufemêt tôbé dans les filets de S. Pierre. Tous ceux qui l'ont vu conduire par ces bourgades le regardoient comme vn homme qu'on menoit au supplice & à la mort, mais les éphrits celestes, & les Anges tutelaires de ces contrées luy difpofoient icy des personnes, par l'entremise defquelles il feroit exempt des peines de l'Enfer, & iouyroit à jamais d'vne vie bien-heureufe. Que i'ay regret que nous ne fçaions quelques particularitez de fa vie! peut estre que nous trouuerions, sinon vne parfaite integrité de mœurs, au moins quel­que bonté morale qui aura prouqué Dieu à luy faire part de ses mifericordes par des voyes si extra­ordinaires. Le P. Antoine Daniel nous manda l'an paßé que descendant à Kebec, il auoit aussi baptisé à l'Isle vn prifonnier Iroquois de la nation des [56] Agniehronon, nous en lufmes les particularitez avec beaucoup de consolation, & les infererois icy volontiers, n'estloit que ie croy qu'il en aura pleinement informé voftre R. & quelle en aura defià faict part au public.
if not perfect integrity in his habits, at least some moral worth, which has incited God to make him a partaker of his mercies through so extraordinary channels. Father Antoine Daniel sent us word last year that, in going down to Kebec, he had also baptized at the Island an Iroquois prisoner of the nation of the [56] Agniehranon. We read the particulars of this with a great deal of consolation, and I would willingly insert them here did I not think that he has fully informed your Reverence of them, and that you have already given them to the public.
CHAP. III.

SUITTE DU IOURNAL OÙ PRINCIPALEMENT EST DÉCLARÉE LA MALADIE DONT A ESTÉ AFFLIGÉE NOSTRE PETITE MAISON, & DU BON SUCCEZ QU’ELLE A EU.

A VANT que de m’engager dauantage dans ce mois de Septembre, la faïson & la beauté des bleds qui commençoient deflors à entrer en maturité, m’inuite à dire à vofire R. que la prophetie de ce Sorcier s’est trouvée fausse, qui auoit menacé de famine le pays, & auoit prédit qu’vne gelée blanche perroit toutes les moissons; l’année graces à Dieu a esté favorable en toutes façons: Si les raisins du pays estoient auflsi bons qu’ils estoient beaux, ils nous auroient feruy, nous en recueillîmes neantmoins suffisamment pour en dire la Meffe iufques à Noël, cela foulage les petits [57] barillets qu’on nous enuoye, qui n’arriuent icy d’ordinaire qu’auec beaucoup de dechet.

Le io. le P. Superieur baptifa à nostre bourgade vne femme fort vieille, il y auoit long temps qu’elle souhaittoit & demandoit infamment le Baptême, di- fant fouuent qu’elle ne vouloit pas mourir comme Ianontaffa fon beau frere, (nous escriuîmes l’an pafsé à vofire R. la mort miferable de ce Sauuage) elle mourut cet hyuer, auec de tres-bons fentimens, & vne grande efperance d’aller au Ciel, le iour prece- dent eftant allé visiter vne fiènne petite fille que le
CHAP. III.

CONTINUATION OF THE JOURNAL, WHEREIN IS CHIEFLY RELATED THE MALADY WITH WHICH OUR LITTLE HOUSEHOLD HAS BEEN AFFLICTED; AND THE FORTUNATE OUTCOME THEREOF.

BEFORE going any farther in that month of September, the season and the beauty of the grain which was then beginning to ripen, invite me to tell your Reverence that the prophecy of that Sorcerer turned out to be false; he had threatened the country with famine, and had predicted that a white frost would ruin all the harvests. The year, thank God, has been very favorable in every way. If the native grapes were as good as they are beautiful, they would have been useful to us; we gathered enough of them, nevertheless, to use in saying the Mass until Christmas. This will help fill the little [57] kegs that are sent us, which seldom arrive here without considerable leakage.

On the 10th, the Father Superior baptized in our village a very old woman. For a long time she had been wishing and earnestly requesting Baptism, often saying that she did not wish to die as had Ianontassa, her brother-in-law, (we wrote last year to your Reverence about the miserable death of this Savage). She died this winter, having very pious sentiments, and a strong hope of going to Heaven. On the preceding day,—having gone to visit one of her granddaughters whom Father Pijart had baptized some
P. Pijart auoit baptifié quelques jours auparavant, comme il l'instruisoit & luy faitoit faire quelques actes de foi & de contrition, cette bonne vieille prit la parole, & me dit mon petit fils, tu fais bien, j'entends volontiers ce que tu dis, mais je ne pensois pas qu'elle fuft si proche de sa mort, car elle ne paroiffoit pas quasi malade: le P. Pijart alloit tous les jours instruire les petits enfans de sa cabane, elle estoit la premiere à lui demander qu'il la fit prier Dieu, & le faifoit avec une candeur nompareille, & exhortoit les autres à bien écouter le Pere, cette femme auoit vne bonté & vne douceur [58] naturelle tout à fait par defus l'ordinaire des Sauuages.

Le 11. le P. Isaac Iogues arrina avec le petit garçon, qui lui auoit donné le long du chemin de belles occasions d'exercer la charité, cet enfant estoit tombé malade dès le septième jour, & auoit tout à fait perdud'appetit, ce qui l'affoiblifit fort qu'au bout de quelques jours il n'auoit pas les forces de descendre du canot, beaucoup moins pour cheminer le long des faults: les Sauuages le foulagerent de cette peine du commencement, & le portèrent deux ou trois fois, s'oftans neantmoins bien tost laffez; ce fut à la charité du Pere de s'en charger, ce fardeau lui sembloit fort léger, & l'euf apporté volontiers iufques aux Hurons: mais la mefme charité qui lui auoit faiit entreprendre quasi au defus de fes forces lui fit quitter apres l'auoir porté 4. ou cinq faults asiez longs, crainte de le perdre & fe perdre avec lui. Il s'accorda donc avec vn Sauuage, & le changea contre vn pacquet de haches plus pesantes en effect, il y a tels paffages où les cheutes ne feroient pas moins que mortelles, les Sauuages ont le pied plus ferme que
days before,—while I was instructing her and having her perform some acts of faith and contrition, this good old woman began to talk and said to me, "My grandson, thou doest well; I like to hear what thou sayest." But I did not think she was so near her death, for she hardly seemed to be sick. Father Pi-jart went every day to instruct the little children of her cabin. She was the first to ask him to exercise her in prayer to God, doing it with incomparable candor, and exhorting the others to listen carefully to the Father. This woman possessed a natural goodness and gentleness, [58] quite above the generality of Savages.

On the 11th, Father Isaac Jogues arrived, with the little boy who had afforded him excellent opportunities for exercising charity along the way. This child had been sick since the seventh day, and had entirely lost his appetite, which so greatly weakened him that at the end of a few days he had not strength enough to get out of the canoe, much less to walk the length of the rapids. The Savages at first spared him this trouble, carrying him two or three times, but they very soon became weary of this; the Father's charity led him to encumber himself with the child. This burden seemed to him very light, and he would have willingly carried him to the Hurons. But the same charity which had made him undertake what was almost beyond his strength, made him give it up, after having carried him over 4 or 5 rather long portages, fearing that he might lose him and be lost with him. He then arranged with a Savage to exchange him for a package of hatchets, which were really heavier. There are some passages where a fall would not be less than fatal and the Savages are
nous: Avec tout cela il eut assez de peine à gagner les Bifiriniens, [59] là il commença à se mieux porter, un peu de nourriture fait du bien en ces rencontres, le poisson frais y abonde d’ordinaire en cette saison. Toutesfois il eftoit encore affez mal quand nous le reçefmes, & fut trois femaines ou vn mois à fe remettre.

Pour le Père Iogues Dieu nous l’amena en affez bonne fanté, mais ce ne fuft que pour peu de iours: ce qui me feroit aifément croire que s’il ne refentoit deflours de fon arriuée des effects des fatigues du voyage, c’eftoit en partie à caufe de la ioye & du contentement qu’il auroit de fe voir en poffeffion d’vn bien qu’il auroit fi long-temps fouhaité, & qu’il luy eftoit prefque eschappé des mains. Mifcou l’auoit penfé arrefter en chemin, & les P.P. Pierre Chaftellain, & Charles Garnier qui eftoient arriuez des premiers, auoient défla faict tant d’instance au Ciel pour la Mission des Hurons, que furuenant par apres, les conclusions auoient défla efté comme prifes, que pour luy il demeurerroit à Kebec: mais voftre R. eut esgard à fes faincts defirs & fur tout à la requête que nous luy auions faite de nous enuoyer s’il eftoit poiffible trois ou quatre de nos Peres. Tant y a que la [60] consolation fuft bien grande de fon costé, & de noftre d’autant plus fenfible que (deux iours auparauàt que nous auions reçu quelques nouvelles) nous ny penfions quafi plus, & ne nousattendions que pour l’année fuiuante. Dieu foit infiniment beny. Le 17. il tōba malade, & que du com en cement ce ne fut pas grand chofe en apparence, neantmoins au bout de quelques iours la fieure paruft quotidienne & affez violente. De tout les pays du monde il eft vray
more sure-footed than we. With all this, he had
difficulty in reaching the Bissiriniens, [59] where he
began to feel better. A little nourishment does one
good in such cases, and fresh fish usually abounds
there at this season. However, he was still rather
ill when we received him, and was three weeks or a
month in recovering.

As for Father Jogues, God brought him to us in
very good health, but it was only for a few days,—
which would make me readily believe that if he did
not feel the effects of the fatigues of his journey at
the time of his arrival, it was partly caused by the
joy and satisfaction he experienced at seeing himself
in possession of a blessing that he had so long de­sired,
and that had nearly slipped out of his hands.
Miscon had almost kept him on the way; and the
Fathers Pierre Chastellain and Charles Garnier, who
had first arrived, had already directed so many en­treaties to Heaven for the Huron Mission, that when
he arrived afterwards, the conclusion had been almost
reached that he would remain at Kebec. But your
Reverence had regard to his holy desires, and, above
all, to the request we had made you, to send us, if
possible, three or four of our Fathers. At all events,
[60] it was a very great consolation to him,—and all
the more deeply felt by us that (two days before we
had received any news) we had almost given up all
hope, and were only waiting for the next year. God
be infinitely blessed. On the 17th he fell sick, and
although at first it was apparently only a slight
indisposition, yet at the end of some days the fever
appeared each day, and in a somewhat violent form.
Truly, of all the countries of the world is it here,
perhaps, most desirable for a sick person to be able
que voicy peut-être le plus souhaitable à vn malade pour pouvoir dire avec vérité. Dieu mercy au lieu & en l'état où je suis je n'ay point d'autre médecin que sa paternelle providence, & de toutes les douceurs que peut désirer vn malade, ie n'ay à proprement parler que celles qui me viennent immédiatement du Ciel. Le P. Superieur me fit la faueur de me donner le foin du P. Logues; iauois cet office dès l'an passé, mais sans pratique, Dieu nous avoit conféré tous en bonne santé; neantmoins ie ne fus gueres long temps seul en cette charge, car nostre cabane fut bien toft aprés changée en vne infirmerie, ou plustoft en vn hospitale, de forte qu'il y auroit autant d'infirmiers que de personnes faines, & peu pour les malades: [61] Le mefme iour Mathurin, l'vn de nos domestiques arriua avec bien de la peine, qui fit le troifiefme de nos malades cinq iours aprés; c'eftoit vne recidive qui l'empêcha vn mois entier avec toute fa bonne volonté, de nous pouuoir rendre aucun service; il auroit esté affez mal mené par les chemins. C'eft vn pauure pacquet à porter par les faults qu'vne fieure; ce fut vn bon-heur pour luy de trouver des Sauuages affez faciles, ils ne le preffèrent point de ramer fi toft qu'ils s'apperceurent de fon indisposition; ils le debarquèrent mefme plufieurs fois, & quand ils auoient cabané ils luy faifoient le meilleur traitement qu'ils pouuoient; il euf bien de la peine à fe tradier iufques aux Biffriniens, où il fut laiffe; les Sauuages luy firent entendre par figne le mieux qu'ils purent, qu'ils le jugoient trop foible pour passer outre, qu'il y auoit encor quatre ou cinq faults à passer; où il pourroit bien demeurer, cela alloit bien iufques là, mais ils manquèrent, en ce qu'ils luy laisse-
to say with truth, "Thank God, in the place and in
the condition in which I am, I have no other physi­
cian than his paternal providence; and of all the com­
forts an invalid may desire, I have, properly speak­
ing, none except those which come to me directly
from Heaven." The Father Superior did me the
favor to give me the care of Father Jogues. I held
this office from the year before, but without having
had any practice, as God had preserved us all in good
health. Yet, before long, I was not alone in this
charge; for our cabin was soon afterwards changed
into an infirmary, or rather into a hospital, there be­
ing as many nurses as there were well persons, and
these were few for the number of patients. [61] On
the same day, Mathurin, one of our domestics, ar­
rived, after a great deal of trouble. Five days later,
he became our third invalid; it was a relapse which
prevented him for a whole month, with all his good
will, from rendering us any service. He had been
somewhat badly treated on the journey. A fever is
a hard load to carry over the rapids. It was fortu­
nate for him that he fell in with rather good-natured
Savages, who, as soon as they perceived his indispo­
sition, did not urge him to paddle. They even set
him on shore many times; and, when they were en­
camped, they gave him the best treatment that they
could. He had hard work to drag himself as far as
the Bissiriniens, where he was left; his Savages
made him understand by signs, as well as they could,
that they considered him too weak to go farther, that
there were still four or five rapids to pass, where he
might have to remain. That answered very well,
thus far; but they made a mistake in leaving him
four of our packages,—a great hindrance to a sick
rent quatre de nos pacquets, cela estoit bien empêchant pour vn malade. Là il trouua autant & plus de secours & d’assistance qu’il en eût fceu esperer, en vn pays incogneu & barbare; ils le prirent à deux, [62] & le portèrent dans vne cabane, il y demeura trois iours pendant ce temps là le poiffon ne luy manquoit point; mais ce n’etoit pas fon faict, aussi n’en pouuoit il manger, dequoy s’estant apperçu Oraoïandindo (c’est vn Sauuage qui auoit coutume d’obliger les François au paffage,) il s’en alla par les cabanes luy chercher de la chair, & fist fi bien qu’il luy appor­ta vn canart, au bout de trois iours la fieure l’ayant quitté il trouua heureusement vn canot de Hurons qui l’embarquerent luy & fes pacquets & l’amenerent fort doucement.

Le 23. Dominique tomba malade, voftre R. n’en­tendra d’orefnauant parler que de maladie. Nous fuîmes deslors quasi fans domestiques; car François Petit-pré qui reftoit feul, estoit d’ordinaire occupe nuict & iour à la chaffe, c estoit de là que nous atten­dions tout noftre secours, apres Dieu, les premiers iours que nous n’auions pas encor de gibier nous n’a­uions presque rien à donner à nos malades que quel­ques boûillons de pourpier fauuaige cuit à l’eau, avec vn filet de verjus du pays, voila nos premiers con­fommez, nous auions bien vne poule, mais elle ne nous [63] donnoit pas vn œuf tous les iours, & puis qu’est-ce qu’vn œuf à tant de malades. C’etoit vn grand plaifir de nous voir nous autres qui etions fains, dans l’attente de cet œuf; & encor apres, falloit il confult er à qui nous le donnerions, & voir qui en auoit le plus de befoin, pour nos malades c’etoit à qui ne le mangeroit pas.
man. He found there as much and more succor and assistance than he could have hoped for in an unknown and barbarous country. Two of them took him [62] and carried him into a cabin, where he remained three days, during which he did not lack for fish; but it was unsuitable for him, therefore he could eat none of it. When Oraouandindo (a Savage who was wont to accommodate the French in their journeys) perceived this, he went through the cabins seeking some meat for him, and succeeded so well that he brought back for him a duck. At the end of three days, the fever having left him, he fortunately found a canoe of Hurons who took him and his packages on board, and brought him here very comfortably.

On the 23rd, Dominique fell sick. Your Reverence will hear only sickness mentioned, from now on. We were henceforward almost without domestics, for François Petit-pré, who alone remained, was usually occupied night and day in hunting; it was from this that we expected all our succor, after God. During the first days, when we had as yet no game, we had almost nothing to give to our invalids but some broth of wild purslane stewed in water, with a dash of native verjuice. Such were our first soups. We had, indeed, one hen; but she did not [63] every day give us an egg,—and, besides, what is one egg for so many sick people? It was very amusing to us to see us who were well, waiting for that egg; and then afterwards we had to consider to whom we should give it, and to see who most needed it. As for our patients, the question among them was who should not eat it.

On the 24th, Father Jogues was in such a condi-
Le 24. Le P. Logues fe trouua en tel eftat que nous jugeaïmes qu'un faignée luy estoit tout à fait neceffaire; il y auoit deux ou trois iours que nous ne pouuions venir à bout de luy arrefter le fang qui luy couloit par le nez en telle abondance & fi importunément qu'il n'eftoit pas poiffible de luy faire rien prendre qu'avec beaucoup de difficulté: cela l'affoibliffoit fort, & la fieure ne diminuoit point, ce qui nous faifoit defà porter affez mauvais iugement de fa maladie; il fut donc conclu qu'on le faigneroit, le tout eftoit de trouuer vn Chirurgien: nous eftons tous fi habiles en ce meftier, que le malade ne fcauoit qui luy ouuriroit la veine, & tous tant que nous eftons nous n'attendions que la benediction du P. Super. pour prendre la lancette en main & faire le coup: neantmoins il s'y [64] refolut luy-mefme, auflî bien auoit il defà faigné autrefois vn Sauuage fort heureuefe­ment, & il pluft à Dieu que cefte feconde faignée fubt auflî favorable que la premiere, & que ce qui manquoit à l'art fust fuppleé avec auantage par la charité; nous en vismes de bons effects dès le mefme iour, fon fang s'arrefta, & le lendemain fa fieure diminua de beaucoup. Ce mefme iour le Pere Pierre Chaftellain fut pris, & s'alita fur le foir. Le Pere Charles Garnier qui faifoit les exercices fpirituels demanda cefte occasion au P. Superieur, à les interrompre pour nous ayder à affifter nos malades, quoy que deflors il cómençât à fentir quelque petite indif­poſition, qu'il diflimula neantmoins ne la jugeant pas telle qu'il en deuît parler en ces circonsftances, où il y auoit plus befoin d'infirmiers que de malades. Il luy fallut neantmoins fe rendre le 27. apres auoir dit la Mefle; nous voilà reduits à trois perfonnes, le
tion that we considered it absolutely necessary to bleed him. For two or three days we could not succeed in checking the blood which was flowing from his nose—so copiously and so persistently that it was only with great difficulty we could make him take anything. This greatly weakened him, and the fever did not abate, which already made us form a somewhat unfavorable opinion about his illness. Hence it was decided that he must be bled,—the great question was, to find a Surgeon. We all were so skillful in this trade, that the patient did not know which should open the vein for him; and every one of us was only waiting for the benediction of the Father Superior, to take the lancet in hand and do the work. However, he [64] resolved to do it himself,—the more so as he had already, on another occasion, bled a Savage very successfully; and it pleased God that this second bleeding should be as favorable as the first, and that what was lacking in skill should be more than supplied by charity. We saw good results from it the same day; his blood ceased to flow, and the next day his fever abated considerably. The same day Father Pierre Chastellain was taken sick, and was confined to his bed towards evening. Father Charles Garnier, who was making the spiritual exercises, asked the Father Superior at this juncture to interrupt them, that he might aid us in attending to our patients,—although just then he began to feel some slight indisposition, which he nevertheless concealed, not judging it such as he should mention in these circumstances, when there was more need of nurses than of patients. However, he had to give up on the 27th, after having said Mass. Now we were reduced to three persons, the Father Superior, Father
P. Superieur, le Pere Pijart & moy: Le P. Superieur eut esté defià affez occupé du foin de toute la maison, & le P. Pijart allait de temps en temps faire des courses aux villages circonvoisins; & nonobstant cela il fallait aller au bois, à l’eau, faire la cuisine, & [65] avoir foin de nos malades. Ce même jour le P. Pijart eftant allé avec vn de nos domestiques baptifa deux petits enfans qui luy furent preffentz par leur pere même, qui tefmoigna fouhaitter grandement que ils allaffent au Ciel, vn de ces petits innocens mourut deux ou trois mois après, & ce miserable pere le fuivit bien toft, mais il ne voulut iamais oyer parler du Baptême, & les flammes de l’Enfer ne firent aucune impression fur fon efprit. Nous fufmes doublément confolez à leur retour, nous voyons à vœu d’œil la paternelle prouidence de Dieu fur cette petite maison, car le gibier allait croissant à mefure que croiffoit le nombre des malades. Nous n’en manquaümes qu’vn feul iour, & ce fut fans doute pour nous faire vne belle leçon; vn de nos Sauvages nourriffoit vne outarde en fa cabane, nous l’auions oblige en vne infinité d’occafions, nous la luy demandasmes à acheter, & ne la puflmes tirer de luy qu’à bonnes enseignes, vne peau de cerf est preceieufe en ce pays, encor auoit-il de la peine à s’en contenter, mais que ne luy eussions nous point donné en cette occasion: fans cela nous eftions fur le pointe de tuér vn de nos chiens, on n’en a pas icy d’auerfion [66] comme en France, nous n’eussions pas laiffé d’en faire des bouillons à nos malades. Nous auons bien de l’obligation à la diviine bonté qui nous combla de confolation pendant cette petite affliction domestique, nous ne fuflmes jamais plus joyeux les vns & les autres, les malades
Pijart, and myself. The Father Superior was already sufficiently occupied, with the care of the whole house, and Father Pijart went, from time to time, on trips to the surrounding villages; notwithstanding these things, they had to go for wood and for water, do the cooking, and [65] take care of our patients. The same day that Father Pijart was away with one of our domestics, he baptized two little children who were presented to him by their father himself, who declared his earnest wish that they should go to Heaven. One of these little innocents died two or three months afterwards, and this wretched father soon followed him, but he never would listen to the mention of Baptism, and the flames of Hell made no impression upon his mind. We were doubly consoled at their return. We saw plainly the paternal providence of God over this little house, for the game kept on increasing in proportion to the increase in the number of patients. We were without it only one day, and this was intended, doubtless, to give us a good lesson. One of our Savages was raising a bustard in his cabin; we had obliged him on numberless occasions, we asked to buy it of him, but we could only obtain it by offering good securities. A deer skin is precious in this country, yet he was hardly satisfied with it. But what would we not have given, in these circumstances? Had it not been for that, we were upon the point of killing one of our dogs; they have not here an aversion to them [66] as in France, and we would not have scrupled to make broth of it for our invalids. We are under great obligations to divine goodness, which overwhelmed us with consolation during this little domestic affliction. We were never more cheerful, one and all;
eftoient aussi contents de mourir, que de viure, & par leur patience, pieté, & deuotion, rendoient bien lè­geres les petites peines que nous prenions aprèst eux nuict & iour. Pour nos Peres, ils iouyffoient d’un bien qui n’est pas ordinaire en France, de receuoir tous les iours le S. Sacrement de l’Autel, le P. Superieuer ou vn autre, leur portoit pendant la nuict : c’est de ce threfor qu’ils tiroient tant de faïcetes resolu­tions, & tant de bons sentimens qui leur faifoient aymer, & cherir tendrement leur condition, & prefe­rer leur pauureté à toutes les commoditez de la France. Le P. Iogues ne fut pas fi toft hors de dan­ger que le P. Chaftellain y entra, il fut travaillé d’une fieure chaude qui luy caufa de grandes inquietudes, & le tint iusques au 7. d’Octobre. Le P. Superieuer le faigna deux fois fort heureueufement, & vne fois Dominique, lequel alla fi bas que nous luy dôñafmes l’E’extrême Onction, fa maladie [67] eftoit vne fieure pourpreufe: Pour le P. Garnier fa fieure n’eftoit pas fi violente, & nous ne la iugeafmes pas autrement dangereufe, feulemente elle luy caufoit de grandes debilitez, le P. Superieuer effaya par deux fois à le faig­ner, mais le fang ne voulut point fortir; c’est aïnfi que Dieu luy gouuernoit la main felon la neceffité. Parmy tout cela, il eft vray qu’ils enduroient beaup­coup, & nous leur portions affez de compaffion, car le foulagement que nous leur pouuions donner eftoit fort petit: si vn lict de plume semble fouuent bien dur à vn malade, ie laisse à penfer à vostre R. s’ils pouuoiens estre mollement fur vn lict qui n’eftoit qu’vne natte de joncs esfendue fur quelques efcurces, & tout au plus vne couuerture ou quelque peau par deffus: outre cela vne des choifes les plus faïcues
the sick were as content to die, as to live, and by their patience, piety, and devotion greatly lightened the little trouble we took for them night and day. As for our Fathers, they enjoyed a blessing which is not a common one in France, that of daily receiving the Holy Sacrament of the Altar,—the Father Superior, or some one else, carrying it to them during the night. It was from this treasure house that they drew so many holy resolutions, and so many pious sentiments, which made them delight in, and tenderly cherish their condition, and prefer their poverty to all the comforts of France. Father Jogues was no sooner out of danger, than Father Chastellain entered that condition. He was harassed by a burning fever which made him very restless, and which possessed him until the 7th of October. The Father Superior twice bled him very successfully, and once Dominique, who sank so low that we gave him Extreme Unction,—his disease was a purple fever. As for Father Garnier, his fever was not so violent, and we did not consider it otherwise dangerous, except that it occasioned him great weakness. The Father Superior tried twice to bleed him, but the blood would not flow; it was thus that God guided his hand, according to necessity. In the midst of all this, they certainly endured a great deal, and we felt much compassion for them, for the relief that we could give them was very little. If a bed of feathers often seems hard to a sick person, I leave your Reverence to imagine if they could rest easily upon a bed which was nothing but a mat of rushes spread over some bark, and at most a blanket or a piece of skin thrown over it. In addition to this, one of the most annoying things, and one which it was almost
& à laquelle il nous estoit presque impossible de re­
medier, estoit le bruit continuel tant dehors que de­
dans la cabane, car vous n'euffiez peu empescher les
visites & l'importunité des Sauuages qui ne fçaient ce
que c'est que de parler bas, & fi, fouuent trouuoient­
ils esrangi qu'on leur donnaft vn petit mot d'aduer­
tiffement fur ce point: comme ie disois vn iour à vn
Sauuage, mon [68] amy, ie te prie, parle vn peu plus
bas, tu n'as pas d'esprit, me dit-il, voila vn oifeau,
parlant de noftrre coq, qui parle plus haut que moy, &
tu ne luy dis rien.

Le 1. iour d'Octobre ie fenty quelques attaques, la
fiéure me prift fur le soir, & il fallut me rendre auflî
bien que les autres, mais i'en fus quitte à trop bon
marché, ie n'euss que trois accez, neantmoins le deu­
xieffe fut fi violent, que ie me condamnay moy­
meffe à vne faignee, mais mon fang tint bon. Dieu
me refervoit vn remede plus naturel, qui paruert à la
fin du troiffiefme accez, & me mift en etat de pouuoir
dire la faincte Mesſe dès le lendemain, toutefois ie
fus incapable fix ou fept iours de rendre quafi aucun
feruice à nos Peres Les Sauuages admiroient l'ordre
que nous tenions à gouuerner nos malades, & le regime
que nous leur fafions obferuer: c'eftoit vne curiosité
pour eux, car ils n'auoient point encor veu de Fran­
çois malades: ie n'ay pas dit à voftre R. que Ton­
neraôianont vn des fameux Sorciers du pays, ayant
ouy dire que nous eftions malades, nous eftoit venu
visiter, le perfonnage eftoit de merite & de confidera­
tion à l'entendre, quoy qu'en apparence ce fuft fort
peu de [69] chose, c'eftoit vn petit boffu, mal-fait à
l'extremité, vn bout de robbe fur l'espaule, c'eft à
dire, quelques vieus caftors gras & rapiecez: voila
impossible to remedy, was the continual noise, both within and without the cabin. For you could not have prevented the visits and the importunities of the Savages, who do not know what it is to speak low, and therefore often thought it strange that we gave them a little word of caution on this point. As I said one day to a Savage, "My [68] friend, I pray thee, speak a little lower." "Thou hast no sense," he said to me; "there is a bird," speaking of our cock, "that talks louder than I do, and thou sayest nothing to him."

On the 1st day of October, I felt some touches of illness; the fever seized me towards evening, and I had to give up, as well as the others. But I became free from it too cheaply; I had only three attacks, but the second one was so violent that I condemned myself to be bled; my blood was obstinate, however. God reserved for me a more natural remedy, which appeared at the end of the third attack, and rendered me able to say the holy Mass from the next day on. However, I was almost unable for six or seven days to render any service to our Fathers. The Savages wondered at the order we observed in caring for our sick, and the diet that we made them observe. It was a curious thing to them, for they had never yet seen French people ill. I have not told your Reverence that Tonneraouanont, one of the famous Sorcerers of the country, having heard that we were sick, came to see us. To hear him talk, he was a personage of merit and influence, although in appearance he was a very insignificant [69] object. He was a little hunchback, extremely misshapen, a piece of a robe over his shoulders,—that is, some old beaver skins, greasy and patched. This is one of the Oracles of the whole
LES RELATIONS DES JÉSUITES

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des Oracles de tout le pays, & qui a fait plier cét Hyuer, les bourgs entiers sous ses ordonnances. Il efloit pour lors venu souffler quelques malades de noftr Bourgado. Il dit d'abord au P. Super. qu'il auoit penfé s'en retourner fans nous venir voir, ne doutant point que nous n'euffions des remèdes pour nous guerir, mais que ce qu'il nous vifitoit, n'efloit que pour contenter Tsioiandaentaha, c'eft vn Sauuage qui fe picque de nous aymer & de faire eftat de nous, & vn des eprits les plus adroits & les plus aduifez que nous connoiffions: il adioufta qu'il le fairoit d'autant plus volontiers qu'il nous regardoit comme les parens de fon deffunt frere, qui auoit efté baptifié l'année precedente. Or pour nous faire venir l'eau à la bouche, & vendre mieux fa Theriaque, ie ne fuis pas (dit-il) de l'ordinaire des hommes, ie fuis comme vn Demon, auffi n'ay-je jamais efté malade, trois ou quatre fois que le pays a efté afflige de contagion, ie ne m'en fuis pas remué dauantage pour cela, ie n'ay jamais apprehendé le mal, i'ay des remèdes pour [70] m'en preféuer: Partant fi tu me veux donner quelque chofe, ie me fais fort dans peu de iours, de te remettre fur pied tous tes malades. Le Père Superieur pour en auoir le plaisir tout entier, luy demanda ce qu'il defiroit, tu me donneras, dit-il, dix canons de verre, & de plus vn pour chaque malade, le P. luy repondit que pour le nombre il ne s'en mift pas en peine, que ce n'efloit pas chofe de conféquence, que la bonté de fes remèdes ne dependoit pas de cela, outre que ce feroit toufiours à recommencer, veu que le nombre des malades alloit croiffant de iour à autru, ainfi, qu'il tint pour tout affeuré que nous le contenterions. Il dift là defus, qu'il nous enseigneroit les
country, who has this Winter made entire villages bend to his decrees. He had come at that time to blow upon some sick people of our village. He said first to the Father Superior that he had almost returned without coming to see us, not doubting that we had remedies that would cure us; but that he visited us only to please Tsiouandaentaha, a Savage who prides himself upon his love and esteem for us, and is one of the most adroit and prudent persons that we know. He added that he did it all the more willingly as he looked upon us as the relatives of his dead brother, who had been baptized the year before. Now in order to make our mouths water, and to sell his Antidote at a better price, "I am not" (said he) "of the common run of men; I am, as it were, a Demon; therefore I have never been sick. In the three or four times that the country has been afflicted with a contagion, I did not trouble myself at all about it; I never feared the disease, for I have remedies to [70] preserve me. Hence, if thou wilt give me something, I undertake in a few days to set all thy invalids upon their feet.'" The Father Superior, in order to get all the amusement he could out of it, asked him what he wanted. "Thou wilt give me," said he, "ten glass beads, and one extra for each patient." The Father answered him that, as for the number, he need not trouble himself about it, that it was a matter of no consequence; that the efficacy of his remedies did not depend upon that; furthermore, that he would be always beginning over again, seeing that the number of patients continued to increase from day to day,—so that he firmly believed that we would satisfy him. Thereupon he told us that he would show us the roots that must be used; but that, to ex-
racines dont il fe faudroit feruir, mais que pour expedier plus promptement, si nous voulions il y travailleroit luy-méme, qu'il prieroit, & feroit vne fuèrie en fon particulier, en vn mot toutes les charlataneries ordinaires, & que dans trois iours tous nos malades feroient gueris. Il s'eftoit parfaitement bien adressé. Le Pere le contenta, ou plustot l'instruisit là dessus, luy fit entendre que nous ne pouuions approuuer cette forte de remedie, que la priere qu'il faifoit ne valloit rien, & n'eftoit qu'vn pact [71] diabolique, veu qu'il n'auoit pas la cnoteissance, ou la croyance du vray Dieu, auquel seul il eft permis d'adreffer des vœux & des prieres, que pour ce qui eftoit des remedes naturels, nous nous en feruirions volontiers, & qu'il nous obligeroit de nous en apprendre quelques-vns. Il ne fit pas dautantage d'infiance fur sa fuèrie, & nous noma deux racines à ce qu'il disoit, fort excellentes contre les fieures, il nous instruisit de la façon d'en vser; mais nous ne nous mifmes gueres en peine d'en voir les effects, nous ne sommes pas habituez aces remedes, & puis deux ou trois iours aprés nous vifmes tous nos malades quasi hors de danger. Mais il faut que vostre R. fache icy à fonds la genealogie de ce personnage au rapport qu'il en a faict luy-méme, elle entendra parler de sa mort en fon temps, voicy ce qu'il en a dit au rapport que nous en a faict vn nommé Tonkhratacoïan, ie fuis vn Demon, ie demeurois autrefois sous terre en la maison des Demons, lors qu'il me prist fantafie de me faire homme, voicy comme la chofe arriua. Ayant vn iour entendu de ce lieu foufterrain les voix & les cris de quelques enfans qui gardoient les bleds, & en chaffoient les animaux & les oifeaux, [72] ie pris
pedite matters, he would, if we desired it, go to work himself, that he would pray, and have a special sweat,—in a word, perform all his usual charlatanries,—and that in three days our sick people would be cured. He made a very plausible speech. The Father satisfied him, or rather instructed him thereupon; he gave the sorcerer to understand that we could not approve this sort of remedy, that the prayer he offered availed nothing, and was only a compact [71] with the devil, considering that he had no knowledge of, or belief in, the true God, to whom alone it is permitted to address vows and prayers; that as far as natural remedies were concerned, we would willingly employ them, and that he would oblige us by teaching us some of them. He did not insist further upon his sweat, and named to us two roots,—very efficacious, he said, against fevers,—and instructed us in the method of using them. But we hardly took the trouble to observe their effects,—we are not accustomed to these remedies, and besides, two or three days later, we saw all our patients nearly out of danger. But your Reverence should, at this point, be thoroughly acquainted with the genealogy of this person, according to the version of it that he himself has given. You will hear of his death at the proper time. Here is what he said about it, as it was reported to us by one Tonkhratacouan. "I am a Demon; I formerly lived under the ground in the house of the Demons, when the fancy seized me to become a man; and this is how it happened. Having heard one day, from this subterranean abode, the voices and cries of some children who were guarding the crops, and chasing the animals and birds away, [72] I resolved to go out. I was no sooner upon the
résolution de fortir, ie ne fus pas si toft sur terre que ie rencontray vne femme, i'entre subtilement dans fon ventre, & m'y forme vn petit corps, i'auois avec moy vne diableffe qui fit tout le meffe, si toft que nous fusmes enuiron de la grosseur d'un espy de bled, cette femme voulut fe deliurer de fon fruict, icchant qu'elle n'auoit pas conceu par voye humaine, & craignant que cêt ocki ne luy apportast quelque malheur. Elle trouua donc moyen d'auancer fon terme. Or il me femble que sur ses entrefaites ayant honte de me voir fuiuy d'une fille, & craignant qu'on ne la prift par apres pour ma femme, ie la battis tant que ie la laiffay pour morte, en effet elle vint morte au monde. Cette femme s'eftant deliurée nous prift tous deux, nous enuelopa dans un caftor, nous porta dans les bois, nous mift dans le creux d'un arbre, & nous abandonna, nous demeurames là iufques à ce qu'un Sauuage passant par là ie me mis à pleurer, & à crier, afin qu'il m'entendit, de faict il m'apparçeu, il en porte la nouuelle au bourg, ma mere vient, elle me reprend, m'emporta en fa cabane, & m'éleua tel que tu me vois. Ce charlatan racontoit encor de fo y qu'eftant ieune, come il eftoit [73] fort mal fait, les enfans luy faifoient la guerre, & se moquoient de luy, & qu'il en auoit fait mourir plusieurs, neantmoins qu'il s'eftoit enfin resolu d'endurer d'orefnauant de peur de perdre le pays, s'il euft tout tué: voila vne belle rodomontade. Vostre R. en entendra bien de plus extraugantes en fon temps. Tant y à que voilà vn des grands Medecins du pays; il ne manquitoit point de pratique. Pour nous, nous nous passâmes bien Dieu mercy de fes remedes. Nous eufmes recours à vn autre Medecin, qui nous a fait
earth than I encountered a woman; I craftily entered her womb, and there assumed a little body. I had with me a she-devil, who did the same thing. As soon as we were about the size of an ear of corn, this woman wished to be delivered of her fruit, knowing that she had not conceived by human means, and fearing that this ockiê might bring her some misfortune. So she found means of hastening her time. Now it seems to me that in the meantime, being ashamed to see myself followed by a girl, and fearing that she might afterwards be taken for my wife, I beat her so hard that I left her for dead; in fact, she came dead into the world. This woman, being delivered, took us both, wrapped us in a beaver skin, carried us into the woods, placed us in the hollow of a tree, and abandoned us. We remained there until, a Savage passing by, I began to weep and cry out, that he might hear me. He did, indeed, perceive me; he carried the news to the village; my mother came, she took me again, bore me to her cabin, and brought me up such as thou seest me." This charlatan also related about himself that when he was young, as he was [73] very ill-shapen, the children made war upon him and ridiculed him, and that he had caused several of them to die; that, nevertheless, he had finally decided to endure it henceforth, lest he might ruin the country if he should kill all; that was a fine piece of bluster. Your Reverence will hear still more extravagant stories about him, in the course of time. At all events, behold in him one of the great Physicians of the country; nor did he lack practice. As for us, we could well dispense, thank God, with his remedies. We had recourse to another Physician, who has made us deeply sensible of his
cogno-être sensiblement, comme votre R. peut voir, fon secours & fon affîsâce, & ne s’est pas contenté de nous rendre à tous la santé, mais il a tellement dî-fôté cette petite affliction de quel biais que nous la considérons nous ne pouuons que nous ne la prêncions côme vne fauuer tres-signalée. C’est vne chose tout à fait désirable, (quo qu’on ait eût dièsi auparauvant vne infinité d’occasions d’apprendre à ne se côfier qu’en Dieu,) d’auoir icy à fon arriuée vne leçon si claire & si intelligible de cette belle vertu. Nous fçaions bien tous que non in folo pane viuit homo, sed in omni verbo quod procedit de ore Dei. Mais nous n’auions pas encor experimenté que dans vn si grand denuêmement de remèdes humains, tant de personnes peuvent si aisément & si doucement recouurer la santé à la fauuer de la feule prouidence divine: Pour ne point obllger Dieu à nous guerir par quelque sorte de miracl, de huit mois que dure cette contagion, nous ne pouuions tomber malades en vn temps plus fauvorable qu’en Automne, qui est la feule faisîon du gibier, tout le reste de l’année il est assez rare: Nous n’auions que François Petit-pré qui nous pût affîsîer en ce point, & Dieu nous le conferua toujours en bonne santé, nonobfîat les travaux continuels de la chaffe, outre les veilles ordinaires de la maison quand il y estoit. Nous eussions tous volontiers donné nos vies pour la conferuation de la personne du P. Superieur, qui a vne si parfaite coignoissance de la langue; & il plust à cette divine bonté luiu maintenir toujours des forces suffîantes pour exercer sa charité en nostre endroit nuit & iour. Dautantage Dieu ayant resolu de tirer de nous quelques petits fêruices pour la conforlation & conuerfion des nos Sauuages, n’estoit il pas
succor and his assistance, as your Reverence can see, and was not contented with restoring us to complete health, but has so disposed this little affliction, that, in whatever manner we look at it, we cannot do otherwise than regard it as a very signal favor. It is a thing altogether desirable, (although there have already been, ere now, numberless occasions for learning to trust in God alone) to have here at one's arrival so clear and so intelligible a lesson on this beautiful virtue. We all knew, indeed, that non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei. But we had not yet learned by experience that, in so great [74] a deprivation of human remedies, so many persons could so easily and so gently recover their health by the favor of divine providence alone. That God might not be placed under the necessity of curing us by some sort of miracle, of the eight months during which this contagion lasted, we could not have fallen ill at a more favorable time than in the Autumn, which is the only season of game, it being quite scarce during the rest of the year. We had only François Petit-pré who could assist us in this difficulty; and God preserved him to us in good health all the time, notwithstanding the continual hardships of hunting, besides the usual night watches in the house when he was there. We would all very willingly have given our lives for the preservation of that of the Father Superior, who has so perfect a knowledge of the language; and it pleased this divine goodness to keep him always in strength sufficient to exercise his charity towards us night and day. And still more, God having resolved to derive from us some little services for the consolation and conversion of our Savages, was it not very reasonable
bien raisonnable que nous fussions malades des premiers pour être d'avantage hors des prises du mal, leur faire estimer quelques petits remèdes, dont nous les devions aider, & avoir une belle entrée pour leur faire connaître le maître de nos vies, leur donnant à entendre que nous luy étions privativement à tout autre, redevables de notre guérison. Mais en fin mon R. Père nous pouvons dire que periéramus nisi perijsemus, & que nous serions peut-être morts maintenant, si nous n'eussions esté malades, c'est une chose qui a souvent été dite durant les mauvais bruits qui couroient de nous par le pays, que si nous n'eussions esté affligé aussi bien que les autres on n'eust point douté que nous n'eussions esté la cause du mal, vostre R. faisait comme on traitte icy les empoisonneurs, nous luy mandions l'an passé & nous en avons veu naguères un exemple de nos yeux; & la chose n'a esté que trop avant pour pouvoir dire que nous n'en eussions pas esté quittes à meilleur marché. Nous nous estimions tous heureux de mourir en cette occasion, mais puis qu'il a pleu à cette divine miséricorde nous conférer la vie, ce nous est vne nouvelle obligation de l'employer pour sa gloire, & ne nous point épargner en tout ce qui pourra avancer la conversion de nos Sauvages.
that we should be sick first, in order to be further out of the clutches of the disease, to make them esteem some \[75\] little remedies with which we were to assist them, and to have an excellent opportunity to make known to them the master of our lives, showing them that we were indebted to him, to the exclusion of all others, for our recovery! But finally, my Reverend Father, we can say that *perieramus nisi perissemus*, and that perhaps we would be dead now if we had not been sick. It was oftentimes said, during the evil reports that were current about us throughout the country, that if we had not been afflicted as well as the others, they would not have doubted that we were the cause of the disease. Your Reverence knows how they treat poisoners here; we informed you of it last year, and we have lately seen an example of it with our own eyes,—the danger going so far as to enable us to say that we might not have come out of it very cheaply. We all considered ourselves happy to die in this cause; but since it pleased this divine mercy to preserve our lives, it places us under fresh obligations to employ them for his glory, and not to spare ourselves in anything which can advance the conversion of our Savages.
[76] CHAP. IV.

LE SECOURS QUE NOUS AUONS RENDU AUX MALADES DE NOSTRE BOURGADE, & LA PROUVIDENCE DE DIEU EN LA CONUERSION DES VNS & L'ABANDONNEMENT DES AUTRES.

ENVIRON le 15. d'Octobre que nos malades furent tout à fait hors de danger, & commencèrent à reprendre la nourriture ordinaire du pays, nostre principal employ eutques au 17. de Novembre fut d'affîter les malades de nostre bourgade. De bonne fortune la saison de la chasse n'eftoit pas enco paîsée, & nos hommes eurent bien la charité de prendre pour eux vne partie de la peine qu'ils auoient pris pour nous: ie dis pour eux, car nous nous contentames d'ordinaire pendant ce temps là des viures du pays, & si nous nous passions bien de gibier tout le reste de l'année, nous nous en privâmes pour lors d'autant plus volontiers que nous efperions que par ces petits offices de charité, Dieu nous feroit la grace de cooperer au salut de quelque âme. Voicy l'ordre que nous tenions, [77] nous les vifitations deux fois le iour, le matin & le foir, & leur portions des bouillons & de la viande, felon l'eftat & la disposition des malades, prenant toujours l'occasion de les exhorter à avoir recours à Dieu, & les dispofer doucemèt au Baptême. Nous auions mangé pendant nos maladies le peu de raisins & de pruneaux, & quelques petits remèdes que vostre R. nous auoit enuoyé, ne nous en
[76] CHAP. IV.

THE HELP WE HAVE GIVEN TO THE SICK OF OUR VIL­
LAGE, AND THE PROVIDENCE OF GOD IN THE
CONVERSION OF SOME AND THE ABAN­
DONMENT OF OTHERS.

FROM about the 15th of October, when our pa­
tients were entirely out of danger, and began
again to take the ordinary food of the country,
our principal occupation up to the 17th of November
was to assist the sick of our village. Fortunately the
hunting season was not yet over, and our men had
the charity to take for them part of the same trouble
they had taken for us; I say for them, because we
were usually satisfied during that time with the food
of the country, and, if we dispense with game all the
rest of the year, we deprived ourselves of it then all
the more willingly since we hoped that through these
little offices of charity God would do us the favor to
coopurate with us in the salvation of some soul.
This is the order that we maintained. [77] We vis­
ited them twice a day, morning and evening, and
 carried them soup and meat, according to the con­
dition and disposition of the patients,—always tak­
ing occasion to exhort them to have recourse to God,
and to gently influence them to Baptism. We ate
during our own sickness a few of the raisins and
prunes, and some little remedies that your Rever­
ence had sent us,—using them only in cases of ne­
cessity, so that we still had a good part of them, which
feruant que dans la nécessité, de forte qu’il nous en restoit encore une bonne partie, que nous ayons fait filer jusqu’à présent; tout s’est donné par compté, deux ou trois pruneaux, ou 5. ou 6. raisins à un malade, c’est d’offrir lui rendre la vie; nos médecines ont eu des effets qui ont esclaté par tout le pays, & cependant je vous laisse à penser quelles médecines, un petit sachet de fené a ferué à plus de 50. personnes; on nous en a demandé de tous côtés; & quelquesfois le plaisir estoit que si le malade se trouvait travaillé d’une retention d’urine, notre médecine n’operoit justement que pour cela. Simon Baron a rendu de bons seruices en ceste occasion, car ayant appris autrefois au Chibou en une pareille nécessité à manier la lancette, il n’a pas manqué icy de pratique tout le long de l’hyuer, & les lancettes [78] nous ont plustoft manqué qu’à lui la bonne volonté, & à nos Sauuages le désir d’être saignez, pour en avoir veu de bons effets en la guérison de plusieurs personnes presque abandonnées. Si nous ne commençames que pour lors à nous employer tout à faict à les secourir, ce n’est pas qu’ils n’eussent esté quelque temps auparauant acueillis du mal; notre cabane estoit encore faîne & entiere qu’il y auoit deua des malades en notre bourgade, & à la Rochelle. Dès le 29. de Septembre que le mal alloit croissant, deux vieillards estoient venus trouver le P. Superieur pour s’assembler, & faire quelque prière publique pour chasser la contagion, & l’envoyer ailleurs, c’est ainsi qu’ils parloyêt, le Perç les instruisit là dessus, & agrea leur requeste, mais cela ne fe puist faire encor à tost, la plupart estoient à la pesche. Nous les auions assisté deflors, principale­ment pour ce qui est du spirituel, car pour le reste
we have made last up to the present. Everything was given by count, two or three prunes, or 5 or 6 raisins to one patient; this was restoring life to him. Our medicines produced effects which dazzled the whole country, and yet I leave you to imagine what sort of medicines they were! A little bag of senna served over 50 persons; they asked us for it on every side; and sometimes the joke of it was that if the patient found himself troubled by a retention of urine, our medicine acted only as a specific for that ailment. Simon Baron rendered us good service at this time; for, having learned before at Chibou, during a period of like necessity, to handle the lancet, he did not fail to exercise it here throughout the winter, and lancets were more deficient with us than was good will with him, and on the part of our Savages the desire to be bled, as they had seen the good effects of it in the recovery of several persons who had been almost given up. If it was only at that time that we began to occupy ourselves entirely in succoring them, it was not because they had not been some time before attacked by the disease, for our cabin was still sound and healthy when there were already sick people in our village and at la Rochelle. On the 29th of September, from which time the disease began to spread, two old men came to see the Father Superior about calling an assembly to offer public prayers to drive away the contagion, and to send it elsewhere, as they expressed it. The Father thereupon instructed them, and granted their request, but it could not be carried out at once, as the greater part of them were away fishing. We assisted them from that time forward, principally in spiritual matters; but, as for the rest, we used some reserve. Children of the
nous aurions vité de quelque référent, les enfants de la maison font préférables aux étrangers ; nous voyions bien chez nous le commencement du mal, mais nous n'aurions pas la vue assez perçante pour en voir la fin.

Or avant que de passer outre, vôtre R. me permettra s'il luy plaît, de repasser vn peu fur mes pas, & ramasser ce que j'ay omis pour éviter la confusion, & d'abord je tombe fur vn sujet qui nous a souuent touché bien sensiblement, & maintenant que je me dispose à l'écire, ie me sens le cœur tout failli, & peu s'en faut que les larmes ne me tombent des yeux.

Le 2. iour d'Octobre, vn ieune enfant âgé d'once à douze ans mourut sans baptême en nostre bourgade, il s'appelloit Arakhie, c'est à dire iour faillant, ce nom ne luy conuit jamais mieux qu'en sa dernière maladie & fur le point de sa mort, iusques alors ç'avoit esté comme vn petit Soleil qui montoit à veue d'oeil, vôtre R. s'étonnera que je parle en ces termes d'vn enfant, & d'vn Sauvage, neantmoins ie ne pense pas vfer beaucoup d'exaggeration ; il avoit des avantages de nature qui furpassoient non seulement le commun de ces peuples barbares, mais même l'ordinaire de la France. Il avoit le corps asiez bien fait, & l'esprit encor mieux, & fi sa stature & la grandeur de son corps montoit au deffus de son aage, la gentillesse de son esprit & la force de son jugement le fairoit marcher quasi de pair avec les hommes faits. Il estoit pofé, graue, officieux, & d'vn agreable entretien ; il estoit complaisant & fe picquoit de paroifire serieux parmy les insolences de ses copagnons fur tout en nostre presence ; il estoit docile a merueille, & çôme il avoit la memoire fort heureufe, il appre-
household are to be preferred to strangers; we saw, indeed, the beginning of evil among us, but we had not vision keen enough to see the end thereof.

Now before going farther, your Reverence will permit me, if you please, to retrace [79] my steps a little, and to gather up what I have omitted for the sake of avoiding confusion. And, at the start, I encounter a subject which has often keenly affected us, and, now that I am ready to write about it, I feel its strong hold upon my heart, and I can hardly keep the tears from falling from my eyes.

On the 2nd day of October, a young child eleven or twelve years old, died in our village, unbaptized. His name was Arakhié, that is to say, "closing day." This name never suited him better than in his last illness, and at the point of death; up to that time he was like a little Sun which arose before the eyes. Your Reverence will be surprised that I speak in these terms of a child, and of a Savage; yet I do not think that I use much exaggeration. He had some natural advantages which not only surpassed those usual to these barbarous peoples, but even those ordinary in France. His body was well formed, and his mind still better; and if his height and size were beyond his age, the graces of his mind and the strength of his judgment placed him almost upon an equal footing with full-grown men. He was sedate, grave, obliging, and of agreeable conversation. He was polite, and took pride in appearing serious [80] in the midst of the insolence of his companions, especially in our presence. He was wonderfully docile, and, as he had a very happy memory, he learned easily all that was taught him, and showed a great liking for our Holy mysteries. He knew the Pater,
noit aifémêt tout ce qu'on luy enseignoit, & tefmoi-
gnoit vne grande inclination pour nos Ss. myfteres, il fçauoit fort bien le Pater, l'Aue, le Credo, les Co-
mandemens de Dieu, & quelques autres petites pri-
cres: Le P. Daniel eftoit fon maître l'an paffe, & en
auoit vne satisfaction qui ne fe peut dire, il ne tint
pas à luy qu'il ne fût vnu de nos Seminariſtes, mais
l'amour que fes parens auoient pour luy le priua de
cet bien, ils en font maintenat aux regrets: Il fut par
apres vn des eſcoliers du P. Pijart, qui trouuoit auſfı́
beaucoup de conſolation à l'inſtruire; vn iour en l'ab-
fence du pere, apres que ie luy eus fait dire les Co-
mandemens de Dieu, il eft vray, me dit-il, que voila
vn beau difcours, ce n'eftoit pas la premiere fois qu'il
auoit faict cefte réflexion; il fe plaifoit grandemet
avec nous, il demeuroit fouuent vne grande partie de
la iournee en noſtre cabane, & ne nous quittoit qu'à
l'occafion de la nuict. Quelque temps apres la mort
du pere de Louys de Saincte Foy, comme le Pere Pi-
ſart le faifoit prier Dieu, iluy dit de fon propre mou-
vement parlant de ce [81] miferable; qu'il n'eftoit
pas alle au ciel, d'autant qu'il eftoit mort fans bap-
tefme, & n'auoit pas eu foin de fe recommander à
Dieu; & en cefte meffe occasion vn ſien petit couſin
faifiant le difficile pour dire quelques petites prieres
que le Pere luy aſoſſait appris, cêt enfant perd la pa-
role. Courage, lui dit-il, mon couſin, priez bien Dieu,
c'eft lui qui nous donne tout ce que nous auons, le
blé, les fruicts, le poiffon; cela eſt remarquable pour
vn enfant. Mais voici ce qui nous fait baiffer les
yeux, & admirer en toute humilité les ſecrets iuge-
mens de Dieu. Vn mois auant fa mort & plus de
quinze iours auant que de tomber malade, il fit de
the Ave, the Credo, the Commandments of God, and some other little prayers, very well. Father Daniel was his master last year, and took unspeakable satisfaction in him. It was not his fault that he was not one of our Seminarists, but his parents' love for him deprived him of this blessing; they now regret it. He was afterwards one of the scholars of Father Pijart, who also experienced a great deal of consolation in instructing him. One day, in the absence of the father, after I had had him say the Commandments of God, "That is truly," said he, "a beautiful discourse." It was not the first time he had made this observation. He took great pleasure in our company, and often remained a good part of the day in our cabin, and only left us at the coming of night. Some time after the death of the father of Louys de Saincte Foy, as Father Pijart was having him pray to God, he said of his own accord, speaking of this wretch, that he had not gone to heaven, inasmuch as he had died without baptism, and had not taken care to commend himself to God. And on this same occasion, one of his little cousins having hesitated in repeating some little prayers that the Father had taught him, and the child having become mute, "Courage, my cousin," he said to him, "pray earnestly to God, it is he who gives us all we have,—the corn, the fruits, and the fish." A remarkable speech for a child. But here is something that makes us cast down our eyes, and admire in all humility the secret judgments of God. One month before his death, and more than two weeks before he fell sick, he begged earnestly to be baptized, and continued for several days in this request, addressing himself now to Father Pijart, now to the Father Superior.
grandes instances pour être baptisé & continua plusieurs iours en fa requête, tantoft s'addreffant au Pere Pijart, tantoft au P. Superieur: nous fuimes tout prefts de lui accorder ce qu'il nous demandoit avec tant de ferueur, veu meme qu'il estoit fort bien instruit, & que nous auions le convenient de fes parens. Neantmoins, tout bien consideré nous iugeaffmes plus à propos de differer pour quelque temps, nous n'auions point encore baptisé personne qui euft l'usage de raifon, finon en danger de mort, c'eust esté par trop exposer le fainct Baptefme, d'etre lui feu de Chrétien en fa [82] cabane: & quoi que toute la famille témoignaft affez bonne volonte pour le Baptefme, neantmoins ils remettoient la chofe au retour de Satouta leur parent, & maintenant vn de nos Seminarifes à Quebec. Sur ces entrefaites le voila accueilli de la contagion; cet enfant eft pris le premier, fa grand mere & fa mere le fuient, & en peu de iours les voila 4. ou 5. fur la litiere; il y auoit ce feâblof bujet de bien esperer des vns & des autres en cefte occasion, & que le danger de mort & la crainte des peines eternelles preuaudroient a toutes les considerations qu'ils auoient allegué pour iustifier leur peñanteur en vne affaire de telle importance; & fur tout nous nous resfiiffions de voir que Dieu nous prefentoit vn moien de contenter l'enfant & lui accorder fa requête. Mais il en arriua tout autrement. Le P. Superieur alla fouuentesfois pour les visiter, mais ou il trouuoit la porte fermee, ou on lui fermoit la bouche auft toft qu'il vouloit faire quelque ouverture du Baptefme, ils auoient fait vn retranchement dans la cabanne ou estoit l'enfant, iamais ils ne vou­lurent permettre au P. de le voir, ou lui parler, &
We were all ready to grant him what he asked with so much fervor, especially as he was very well instructed, and as we had the consent of his parents. Nevertheless, everything well considered, we judged it wiser to defer it for a time. We had not yet baptized any one who had the use of his reason, unless he were in danger of death. It would have been too greatly to endanger holy Baptism, that he should be the only Christian in his [82] cabin; and although the whole family showed enough good will toward Baptism, nevertheless they deferred the matter until the return of Satouta, their relative, and now one of our Seminarists at Quebec. In the meanwhile, he was attacked by the contagion; this child was taken sick first, his grandmother and mother followed him, and in a few days there were 4 or 5 of them upon sick beds. It seemed that there was reason to have strong hope for all of them at this time, and that the danger of death and the fear of eternal torments would prevail over all the considerations they had urged to justify their sluggishness in an affair of such importance; and above all we were rejoiced to see that God offered us a means of satisfying the child and granting his request. But it happened to him quite otherwise. The Father Superior went oftentimes to visit them, but either he found the door closed, or they closed his mouth as soon as he began to make overtures concerning Baptism. They had made a partition in the cabin where this child was, and they were always reluctant to permit the Father to see him, or speak with him; and, when he did, he had scarcely said three words before he was instantly told to go away. We did not think so badly of them until it happened [83] that one day, finding them-
puis à peine awoit il dit trois mots, qu'on lui disoit incontinent qu'il s'en allaist; nous n'en auions pas si mauuaife opinion, iufques à ce [83] que fe voians vn jour preffez par le Pere ils fe declarerent tout à fait, & la mere dit nettement que ni l'enfant, ni personne ne feroit baptife puiqu'e Akhioca ne l'auoit point efté. Ce Sauuage eftoit vn de leurs parés, qui eftoit mort à la Rochelle des le 23. de Septembre; cet enfant ne difoit mot à tout cela, & cependant il empiroit de iour en iour; les occupations continuelles que nous donnoient nos malades, ne nous empefchoient pas de rechercher toutes fortes de voies pour les gagner; nous les affiftions de tout noftre poiffible de tout ce qu'ils pouuoient souhaitter, & preuenions fouuent leurs demandes; ils perifterent toufiours dans leur opinionaftreté. Quoi que les parens naient pas ici beau­coup d'afcendant fur leurs enfans, neantmoins les en­fans deferuent grandement aux fentimens des peres & meres quand il eft question du Baptefme; nous ne l'auons que trop experimenté, auffi dirai-ie en paflant que plufieurs de ceux qui fe sot oppofez au Baptefme des autres & nômement de leurs enfans, tombants par apres eux mefmes malades, ou ont refifté opiniaftre­ment au Baptefme & font morts miferables; ou ont efté enporte auant que nous en euffions eu quelque cognoiſſance. Je ne fçai pas quelle fera la fin de ceſte miferable [84] mere, elle eft encore pleine de fanté: mais tât y a qu'elle fut en partie la caufe du malheur de fon fils; le Pere Piwart l'alla voir la veille de fa mort; & trouua moien de luy parler, il s'adreſſa premierement à la grand'mere, mais n'en tirant aucune fatisfacion, nonobſtant toutes les consideratiös qu'il luy pût alleguer, il fe tourna vers l'enfant, lui
selves hard pressed by the Father, they said once for all, and the mother declared flatly, that neither the child nor any one else would be baptized, since Akhioca had not been. This Savage was one of their relatives, who had died on the 23rd of September at la Rochelle. The child said nothing to all this, and meanwhile he became worse from day to day. Our continual occupation with our invalids did not prevent us from seeking every possible way to win these people. We assisted them to the extent of our ability in whatever they might desire, and often anticipated their requests; they nevertheless persisted in their obstinacy. Although parents here have not much control over their children, yet the children show great deference to the sentiments of their fathers and mothers when it comes to a question of Baptism. We know this only too well from experience. I will say also in passing that several of those who opposed the Baptism of others, and especially that of their own children, themselves falling ill afterwards, have either stubbornly resisted Baptism and miserably perished, or have been taken off before we had any knowledge of it. I do not know what will be the end of this wretched [84] mother, who is still in excellent health. At all events, she was partly the cause of her son’s misfortune. Father Pijart went to see him the evening before his death, and found means of speaking to him. He first addressed the grandmother, but obtained no satisfaction from her, notwithstanding all the arguments he could bring forward. He turned to the child and asked him how it seemed to him,—representing to him that the matter was altogether within his own inclination, that he saw plainly the danger
demande ce qu'il lui en fembloit, luy representat que
la chose estoit tout à fait en sa disposition, qu'il voioit
bien le danger où il estoit, & qu'il ne tenoit qu'à lui
qu'il n'allast au ciel après la mort; il lui demanda
aussi s'il ne croioit pas tout ce qu'on lui avoit ensei-
gné; il lui repeta meme les principaux points de
notre croyance, à tout cela il ne fit autre responce
finon, chieske, que fcai-ie. Le Pere vouloit poursui-
ure à lui faire plus d'intâe: mais outre que la
grand'mere fe tenoit toufiours fur la negatiue pour ce
qui estoit du Baptefme: fa mere qui estoit pour lors
dans vne fièvre chaude, print vn tifon ardent, & fe
tournant vers le Pere, fit mine de lui vouloir ietter,
luy criant qu'il s'en allaist; Il fe retira donc, & ce
pauvre enfant mourut la nuit, Ce fut bien vne nuit
pour luy: helas que cette nouuelle nous affligea! &
que cette mort nous donne encor bea auat au cœur
quâd nous y pêfons.

[85] L'onzieme du mefme arriua Simon Baron,
amené par Endahiaconc, premier Capitaine du bourg
de Teanaoflahé & de la Nation des Atignenongach. Ce
Sauuage nous tefmoigna vne grande fatisfaction du
traittement que l'on faifoit à Quebec à nos Semina-
ristes, & nommément à fon nepueu; adioufant qu'il
les avoit exhortez à fe tenir toufiours dans le deuoir
& à ne donner aucun mefcontentemêt à nos Peres:
que pour lui il faifoit eftat maintenant d'eftre de nos
pares, & qu'en cefte qualité il pretendoit eftre des
maiftres de la grand riuiere.

Le douzieme, le P. Pijart fit vne courfe à Khino-
naascarant, ce font trois petites bourgades à deux lieues
de nous. Il y rencontra vn homme qui en apparence
s'en alloit mourant: il prit occasion de l'instruire &
in which he was, and that it only depended on himself whether he would go to heaven after his death. He asked him also if he did not believe all that had been taught him; he even repeated to him the principal points of our belief; but to all this the child made no other answer than, chieske, "What do I know?" The Father would have proceeded to use further entreaties; but, in addition to the grandmother's persistent and obstinate refusal of anything that concerned Baptism, his mother, who was then in a high fever, picked up a burning brand, and turning towards the Father, made a feint to throw it at him, crying to him to go away. So he withdrew, and this poor child died that night. It was indeed night for him. Ah! how this news afflicted us, and how this death still pierces our hearts when we think of it.

[85] On the eleventh of the same [month], Simon Baron arrived. He was brought by Endahiaconc, first Captain of the village of Teanaostahr, and of the Nation of the Atignenongach. This Savage testified his great satisfaction in the treatment accorded to our Seminarists at Quebec, and especially to his own nephew, adding that he had exhorted them to always do their duty, and to give the Fathers no cause for dissatisfaction. As for him, he now esteemed himself as one of our relatives, and in this capacity he laid claim to being one of the masters of the great river.

On the twelfth, Father Pijart made a trip to Khino-nascaran, three little hamlets two leagues from us. There he encountered a man who apparently was about to die. He took the opportunity to instruct him and speak to him of Baptism,—the sick man listening to him willingly at first, and even showing
lui parler du Baptême: ce malade l'écouta volontiers du commencement, et tefmoigna même qu'il feroit bien aisé d'être baptisé. Mais sa femme furvenant, le divertiit de ce dessein, lui reprenant qu'il n'eftoit pas à propos qu'il allaft au ciel, veu qu'il n'y auoit là aucun de ses parens: & dit au Père qu'il ne fe mift pas dauantage en peine, qu'auflî bien il n'auoit pas de jugement, & qu'il ne fçauoit ce qu'il difoit: Si bien qu'ils en demeurerent là, [86] mais de bonne fortune pour lui fa maladie ne fut pas mortelle. C'eft vne chofe tout à fait digne de compassion, de voir comme quelques-vins prennent les difcours que nous leur faifons du ciel. Vn Sauuage difoit en quelque occasion au P. Superieur, qu' ils n'eftoient pas bien aifes quand nous demandions aux malades, où ils defiroièt aller après la mort, au ciel, ou en enfer; cela n'eft pas bien difoit il, nous ne faifons point ces fortes de demandes nous autres, car nous efperons toujours qu'ils ne mourront pas & qu'ils recouueront leur fante; vn autre difoit, pour moi ie n'ai point enuie d'aller au ciel, ie n'y ai point de cognoiffance, & les François qui y font n'auroient garde de me donner à manger; Ils ne penfent pour la plufpart qu'au ven­tre & aux moiens de prolonger cefte vie miferable.

Le 13. vn Sauuage nommé Teientoen, fe trouuant bien malade, enuoia de fon propre mouuement querir le P. Superieur & lui demanda inftamment le Bap­tême, lui tefmoignant qu'il auoit touſjours creu tout ce que nous enfeignions, & qu'il defiroit aller au ciel: Ce bon homme parloit de cœur, & le Père lui aiant expliqué brièvement les Articles de notre croiance, & les Cémandemens de Dieu; oui dea, dit-il, ie croi tout cela, & fuis [87] refolu de garder tout ce que
that he would be glad to be baptized. But his wife, coming unexpectedly, diverted him from his purpose, representing to him that it would not be proper for him to go to heaven, since none of his relatives were there; and she told the Father that he need not go to any further trouble, especially as the sick man had not his faculties and did not know what he was saying. So, indeed, they remained just as they were; [86] but fortunately for him, his sickness was not fatal. It is a thing altogether worthy of compassion to see how some take the discourses that we give them about heaven. On one occasion, a Savage told the Father Superior that they were not very well pleased when we asked the sick “where they wished to go after death, to heaven or to hell?” “That is not right;” said he, “we people do not ask such questions, for we always hope that they will not die, and that they will recover their health.” Another one said, “For my part, I have no desire to go to heaven; I have no acquaintances there, and the French who are there would not care to give me anything to eat.” For the most part, they think of nothing but their stomachs, and of means for prolonging this miserable life.

On the 13th, a Savage named Teientoen, finding himself very sick, sent of his own accord for the Father Superior and earnestly entreated Baptism, testifying to him that he had always believed all we taught, and that he desired to go to heaven. This simple man spoke from his heart, and when the Father had briefly explained to him the Articles of our belief, and the Commandments of God, he said, “Yes, indeed, I believe all that, and have [87] resolved to observe all that God has said.” So he was
Dieu a dit. Il fut donc baptisé & nommé Ioseph, nous avions aimé ce Sauvage pour l'affection qu'il avoit toujours fait paraître à entendre nos saints Mystères, il n'avoit point manqué d'assister aux Catechismes de l'Hiver précédent & ce avec une attention remarquable; il nous avoit lui même amené ses petits enfants pour être baptisés, & une siéme petite fille faïfant quelque difficulté, il voulut néanmoins qu'on passât outre, disant que ce n'estoit qu'un enfant, & que la chose n'estoit pas en sa disposition. Nous avions déja admiré fa douceur, fa patience, & fa charité à assister sa femme pendant vne maladie de trois & quatre mois, & si cette femme estoit d'une humeur assez facheuse. Nous avions bien eu de la peine à la disposer au Baptême, & depuis qu'il avoit estoit veuf il avoit eu vn tres-grand soin de 3. ou 4. petits enfants qui lui estoient demeurés, il avoit pour eux l'amour & la tendresse d'une bonne mere: ce nous estoit vne consolation de le visiter & l'assister, pendant sa maladie, nous le trouvions toujours disposé à prier Dieu, & à lui demander pardon de ses pechez: souvent il nous prenoit, & nous tefmoignoit le soin qu'il avoit nuict & iour de le recommander à Dieu: Il perfeuera dans ces bons [88] sentimens jusques à la mort, & immédiatement auz que de mourir il dit à sa mere ie m'en vai au Ciel avec vn beau François qui me vient querir; & elle lui aiânt respondu qu'il feroit bien-heureux, & se dispoëant à lui faire prendre quelque chose, il expire doucement. Plaïse à ceste diuine miséricorde nous donner souvent de semblables consolations, ce font des effects des feruëtes prières de tant d'ames faintes qui importunent le ciel nuict & iour pour le salut de ces pauures ames abandonées.
baptized, and named Joseph. We had loved this Savage on account of the kindly inclination he had always shown to hear about our holy Mysteries, not failing to be present at the Catechisms of the previous Winter, at which he paid remarkable attention. He had himself brought us his little children to be baptized; and when one of his little girls made some objection, he desired us to overlook it,—saying that she was only a child, and that it was not done through intention on her part. We had already admired his gentleness, his patience, and his charity in caring for his wife during a sickness of three or four months, although this woman had a rather disagreeable temper. We had had considerable trouble in prevailing upon her to accept Baptism. And after he became a widower, he took very good care of 3 or 4 little children who were left to him, showing for them the love and tenderness of a good mother. It was a consolation to us to visit and assist him during his illness; we always found him disposed to offer prayers to God and to ask his pardon for his sins. He often anticipated us, and proved to us the care he took, night and day, to commend himself to God. He persevered in these good [88] sentiments until his death, and just before dying he said to his mother, "I am going to Heaven with a great Frenchman who is coming after me;" and,—she having answered him that he would be very fortunate, and preparing to have him take something,—he peacefully expired. May it please this divine mercy to give us often like consolations. These are the results of the fervent prayers of so many saintly souls who importune heaven night and day for the salvation of these poor abandoned souls.
Cependant le Diable faisoit des fiennes ailleurs, & parlant par la bouche du Sorcier Tonneraiianont, de­fournoit ces peuples d’auoir recours à Dieu. Il y auoit defia quelque temps que ce petit boffu auoit de­claré que tout le païs estoit malade, & lui auoit or­donné vne medecine, ie veux dire vn ieu de croffes pour fa guerifon. Cefte ordonnance auoit esté pu­bliee par toutes les bourgades; les Capitaines s’e­ftoient mis en deuoir de la faire executer & la ieuneffe ni auoit point esparagné les bras: neantmoins fans effet, le mal n’auoit pas laiffé de croiftre, & de ga­gner toujours dauantage, & le 15. d’Octobre nous comptions dans noftrre petite bourgade treize à 14. malades: aussi noftrre Sorcier ne fe faifoit fort pour lors d’entreprendre la [89] guerifon de tout le païs: Neatmoins, il auançà vne parole aussi temeraire qu’elle estoit auantageuee pour le bourg Onnentisafj, d’ou il estoit: il ne fe contenta pas de donner quelque efpe­rance que perfonne ne feroit malade, il en donna des affeurances qu’ils faifoit indubitables, fondee sur le pouvoir qu’il pretendoit auoir fur la contagion en qualité de Demon on lui donna incontinent dequoi faire feftin. Cefte rodomontade courut par tout, & fut prife comme vne verité, on estimoit defia heureux & hors de danger tous ceux qui estoient d’Onnentisafj. Ce qui nous obligea de nous employer aupres de Dieu, & supplier fa diuine bonte de confondre le diable en la perfonne de ce malheureux, & tirer fa gloire de cefte affliction publique. Et le lendemain 14. nous fifmes veu de dire à cefte intention 30. Meffes en l’honneur du glorieux Patriarche faïnc[t Iofep[h]]. Nous n’auons pas esté long temps fans auoir dequoi fermer la bouche à ceux qui nous van-
Meanwhile, the Devil was playing his pranks elsewhere, and speaking through the mouth of the Sorcerer *Tonnerauanout*, was turning aside these peoples from applying to God. Some time before, this little hunchback had declared that the whole country was sick; and he had prescribed a remedy, namely, a game of crosse, for its recovery. This order had been published throughout all the villages, the Captains had set about having it executed, and the young people had not spared their arms; but in vain. The disease did not cease to spread, and to gain ground all the time; and on the 15th of October we counted in our little village thirteen or fourteen sick people. Nor did our Sorcerer engage at this time to undertake the cure of the whole country; yet he ventured one word as rash as it was presuming, for the village of *Onnentisati*, whence he came. He was not satisfied to give some hope that no one there would be sick,—he gave assurances thereof that he made indubitable, by founding them upon the power he claimed to have over the contagion in his character of Demon; he was immediately given something with which to make a feast. This boast spread everywhere, and was accepted as truth; all the people of *Onnentisati* were already considered fortunate and out of danger. This constrained us to exert ourselves with God, and to implore his divine goodness to confound the devil in the person of this wretch, and to obtain glory for himself from this public affliction. And the next day, the 14th, we made a vow to say for this purpose 30 Masses in honor of the glorious Patriarch, saint Joseph. It was not long before we had something with which to close the mouths of those who boasted to us of their prowess, and this Village was hardly
toient ses proïeffes, & ce Bourg n'a efté gueres moins epargné que les autres, il y a eu grand nombre de malades, plusieurs en font mors, le ciel y a gagné comme nous eferons. Le mème iour nous bapti-"fames en noftre bourgade vn Sauuage nommé Onen-
doorhera, & fa [90] femme, tous deux bien malades, ils auoient demandé quelques iours auparauant le Bap-
tefme avec beaucoup de ferueur, & satisfirent grandem-
ent au P. Superieur quand il fallut venir à vne in-
"truction plus particuliere, neantmoins ils font encor
tous deux en pleine fanté. C'est vn desplaisir pour
nous, que, comme nous n'auons pas encor de Bourgs
entièrement convertis, nous ne tirons par apres que
de belles paroles de ces nouueaux Chrefiens que
nous n'auos baptifes que das l'extremite, le torrèt des
vieilles couflumes & des superfitiôs ordinaires les
emporte, nous attendons tous les iours qu'il plaife à
Dieu y mettre la main, & nous eferons bien toft
cette faueur du Ciel.

Le 20. mourut vne malheureufe femme nommee
Khiongnona, ie dis malheureufe, d'autant que, comme
il eft à prefumer, par vne malice pure, fuivie d'vn
abandonnement de Dieu manifefte, elle auoit refufé
le Baptefme. Le P. Superieur l'en auoit follicité
plusieurs fois, fouvent ie lui auois fait compagnie,
nous lui portions tous les iours des boïllons & quel-
que morceau de viande: du commencement elle s'e-
floit laiffé instruire en partie & auoit donné quelque
confentement pour le Baptefme; mais depuis, cinq
ou fix iours durant auant fa mort, nous n'en [91]
pûmes tirer aucune satisfaction, tantoft elle faifoit la
fourde oreille, tantoft elle disoit elle mème qu'elle
n'entendoit point, & cependant, fi vous parliez de lui
more spared than the others. There were a great many sick there, several of whom died. Heaven, as we hope, has gained thereby. On the same day, we baptized in our village a Savage named Onendouerha, and his [90] wife, both of whom were very ill. Some days before, they had asked for Baptism with a great deal of fervor, and thoroughly satisfied the Father Superior when it became necessary to instruct them more in detail. Yet they both are still in good health. It is a source of grief to us that, as we have not yet any wholly converted Villages, we afterwards get from these new Christians, whom we have baptized only in the last hour, nothing but fine words,—the torrent of old customs and common superstitions bearing them away. We are daily expecting that it will please God to put his hand to the work, and we hope soon to be granted this favor from Heaven.

On the 20th, an unfortunate woman named Khiongnona died. I say "unfortunate," inasmuch as—as it is to be presumed, through pure malice, followed by the manifest abandonment of God—she had refused Baptism. The Father Superior had several times urged her, and I often had accompanied him; we had daily carried her soup and a little piece of meat. At first, she had allowed herself to be instructed, to some extent, and had partially consented to Baptism. But later, during the five or six days before her death, we [91] could not get any satisfaction from her, as she sometimes refused to listen, and again herself said that she did not hear; yet, if you spoke of giving her something, she heard you very well. It seemed to me that I could see upon her face the traces of a condemned soul. One day, when the Father Superior was urging her in regard to her conver-
donner quelque chose, elle vous enten­doit fort bien : Il me sembloit voir sur son visage des traces d'une âme reprouvée. Un jour que le P. Supérieur la pressoit sur le point de sa conversion, chassés les mi, dit-elle, qu'ils s'en aillent; ceux qui estoient-là présens nous vouloient faire croire que ce n' estoit pas de nous qu'elle parloit, mais que quelques chiens qui estoient-là autour l'importunaient. Une sienne foiur la dé­fobligea bien en cette occasion, car elle fut en partie la cause de son endurcissement, c'est un esprit fort mal fait; elle auroit souffert témoigné au P. Supé­rieur qu'elle n'aggravait pas les discours qu'il fai­foit du Baptême. Entre autres un jour qu'il représen­toit à la malade qu'elle auroit à faire choix du lieu où elle vouloit aller après la mort, & la pressoit fort de prendre la dernière résolution; Mon frère, dit-elle, tu n'as pas d'esprit, il n'est pas encore temps, elle y aduisera quand elle sera morte. Je ne fçay pas qu'elle fin Dieu lui referue, mais son mari, & vne sienne fille moururent aussi sans Baptême quelque temps après. Pour le mari [92] nous ne pouuons auoir recours qu'aux iustes jugemens de cette divine Providence, car d'ailleurs il paroiffit affez bon Sauuage: Sur le commencement de sa maladie, ie l'auois visité en l'ab­fence du P. Superieur & en estoit fort fort satisfait: il m'auroit témoigné dès lors qu'il estoit fort content d'etre baptifié, mais il n'avoit pas encore d'appa­rence. Le P. Superieur etant de retour le trouua dans la meême volonté iufques à la veille de sa mort, neantmoins le danger ne paroiffant pas encore mani­feste, il iugea à propos de differer ien Baptême iuf­ques au lendemain, mais sa mort nous preuint, nous fusimes bien eftonné que le matin quand nous entendîmes
sion, "Drive them from me," said she, "make them go away." Those present tried to make us believe that it was not of us that she spoke, but that some dogs that were around her annoyed her. One of her sisters did her a very ill turn on this occasion, for she was partly the cause of her obduracy. Hers was a greatly perverted mind; she had often informed the Father Superior that she did not like his discourses upon Baptism. Among other times one day when he was representing to the sick woman that she had to choose the place whither she desired to go after death, and was urging her strongly to make a final decision, "My brother," said she, "thou hast no sense; it is not yet time,—she will decide upon that when she is dead." I do not know what fate God is reserving for her; but her husband and one of her daughters died also without Baptism, some time afterwards. As to the husband, [92] we can only have recourse to the just judgments of this divine Providence, for otherwise he seemed to be a tolerably good Savage. In the beginning of his illness, I had visited him, in the absence of the Father Superior, and had gone away very well satisfied. He testified to me then that he was well content to be baptized, but there had been as yet no probability of it. The Father Superior, having returned, found him in the same mind up to the eve of his death; nevertheless, as there was yet no apparent danger, he judged it wise to defer his Baptism until the next day. But death anticipated us; we were greatly astonished in the morning when we heard the cabin resound with lamentations. As to his daughter, it was, in my opinion, through a righteous chastisement of God that she was deprived of the grace of Baptism. Two
la cabane retentir de plaintes. Pour sa fille ce fut à
mon aduis par vn iusté chastiment de Dieu qu'elle
fut priuee de la grace du Baptême: deux choses con-
tribuèrent beaucoup à fon malheur. La premiere,
qu'elle estoit débordee avec exces, & quoy que les
Sauuages n'vuent gueres de retenué en matiere de
châfteté, neantmoins elle s' estoit rendue remarquable
en ce point & se profituoit à toute rencontre; l'autre
caufe fut vne affection déreglée, qu'elle & ses parens
auoient pour sa santé, de forte qu'elle estoit quasi
incapable de toute autre pensée pendant sa maladie,
& [93] sa mere ne nous parloit d'autre chose que des
moiens de lui procurer sa guerison; Auffi Dieu qui fe
fert souuent des pechés des hommes comme d'instru-
mens pour les punir, permit qu'à l'occasion d'un me-
decin qui la souffloit & lui donnoit quelque breuage,
elle ne fut pas sollicitée efficacement du Baptême.
Comme nous allions le P. Garnier & moi, instruire
à l'ordinaire les petits enfants, le P. Superieur nous
auoit donné commissio de la voir & lui rapporter
l'estat de sa santé, mais la porte de sa cabane se trou-
va fermée, les operations de ce forcier demandoient
le silence: nous fimmes noftra petite ronde par les
autres cabanes à dessein de retourner par là, mais
nous trouuâmes que ce n'estoit pas encor fait: nous
ne nous en mismes pas autrement en peine, d'autant
que iufques alors nous ne l'auions pas iugee si mal,
il n'est pas croiable comme cette forte de contagion
eft trompeufe, de fait elle ne paffa pas la nuit.

Le 21. on apporta de la Pesche vn pauvre vieillard
affez malade, nommé Anerraté, pere de Khiongnona,
ce Sauuage auoit autant d'inclination & d'affection
pour le Baptême, que sa fille en auoit eu d'auersion:
things contributed very materially to her misfortune. The first was that she was excessively lewd, and, although the Savages show little restraint in the matter of chastity, yet she had made herself conspicuous in this regard, and prostituted herself at every opportunity. The other cause was the inordinate desire that she and her parents felt for her health, so that she was almost incapable of any other thought during her sickness, and [93] her mother talked to us about nothing else than the means of securing her recovery. Therefore God, who often employs the sins of men as instruments to punish them, permitted that, on account of a medicine man blowing upon her and giving her some potion, she should not be effectively urged to accept Baptism. As Father Garnier and I were going to give the usual instruction to the little children, the Father Superior commissioned us to see her and to report to him the state of her health. But the door of her cabin was found closed, as the operations of this sorcerer demanded silence. We made our little rounds through the other cabins, intending to return that way, but we found that he had not yet finished. We gave ourselves no further trouble about it, as up to that time we had not thought her so ill. It is incredible how deceitful this sort of contagion is. In fact, she did not survive the night.

On the 21st, a poor old man named Anerraté, father of Khiongwnoa, was brought back from the Fishing grounds, quite ill. This Savage had as much inclination and desire for Baptism as his daughter had had aversion to it. On the 23rd, the Father Superior instructed him and yet did not judge it proper to confer Baptism upon him so hastily. [94] But as
Le 23. le P. Supérieur l'instruisit & ne jugea pas ne­
antmoins à propos de précipiter si fort son Baptême; 
[94] mais comme si ce bon vieillard eut senti les apro­
ches de la mort il pria instamment le père de ne pas 
différer long temps, & qu'il ne mâquaft pas de le venir 
baptifer le lendemain matin dès le point du iour, lui 
témoignant qu'il croiait fermement tous nos Mystères, 
& qu'il souhaitoit aller au ciel. Le P. lui accorda sa 
requête, & ce avec tant de consolation de part & d'autre 
qu'il estoit aifié à voir que c'etoit un coup du ciel, 
& vne misericorde de Dieu bien particulière; de fait il 
perdit le jugement fort peu de temps après, & mourut 
dès le même jour. Ce Sauvage estoit Algonquin de 
Nation & avoit été exécuté dès son bas âge parmi les 
Huros. Quelle prudence de Dieu! sans doute que 
cette si heureuse fin lui aura été octroyée de cette 
infinie bonté en considération de la grande assiduité 
qu'il avoit toujours apporté à entendre la parole de 
Dieu. Les bonnes qualitez que j'ai loiies ci-deuant 
en quelques autres estoient beaucoup plus notables 
en ce iui ci, il avoit vne douceur naturelle qui gai­ 
gnoit tout le monde, ce n'etoit pas un homme sujet 
f son ventre, il avoit fôbre par defus le commun des 
Sauvages, ses visites quoi qu'assez fréquentes ne nous 
estoient point importunes: les autres ont d'ordinaire 
qu'afiez quelque chose à demander, pour lui il ne nous [95] 
visitoit que par amitié, & vous le trouviez toujours 
disposé à entendre quelques bons discours. Dans les 
Catechismes que faisoit le P. Sup. l'hyer précédent, 
il estoit toujours des premiers à prendre la parole & 
toûer nos Mystères, & nous avoit souvent témoigné 
vne bonne volonté de se faire Chrétien. Ce sont des 
pières précieuses que Dieu nous découvre au milieu
if this good old man had felt the approaches of death, he entreated the father earnestly not to defer it long, telling him not to fail to come and baptize him the next morning at dawn,—testifying to him that he firmly believed all our Mysteries, and that he desired to go to heaven. The Father granted his request, and with so much comfort on both sides as to make it easily seen that it was an act of providence, and a very special mercy on the part of God. In fact, he lost consciousness very soon afterwards, and died the same day. This Savage was an Algonquin by Nation, and had been brought up from infancy among the Hurons. What a providence of God! Doubtless this happy end was granted to him by this infinite goodness in consideration of the great diligence he had always shown in listening to the word of God. The good qualities that I have heretofore praised in some others were much more conspicuous in him. He had a natural gentleness which won all men; he was not a man who was a slave to his stomach, being more abstemious than the Savages usually are. His visits, although rather frequent, were not annoying to us. The others generally have something to ask for; but, as for him, he [95] visited us only through friendship, and you found him always ready to listen to good conversation. In the Catechisms conducted by the Father Superior the winter before, he was always among the first to begin talking and to praise our Mysteries, and had often shown to us his willingness to become a Christian. These are precious stones that God uncovers to us in the midst of these forsaken lands; and we have every reason to believe that they will not be so rare in the future, since we have determined to go and seek them henceforth in the most
de ces terres abandonnées, & nous avons tout sujet de croire qu'elles ne nous feront pas si rares à l'avenir, puis que nous sommes résolus de les aller chercher dès les bourgades les plus peuplées & les plus considérables du pays, où la prudence de Dieu ne manquera pas d'en faire paroître & éclater à nos yeux un plus grand nombre.

Le 4. de Novembre un Sauvage que nous avions baptisé quelques jours auparavant nous pria de baptiser sa femme qui était fort malade, & du commencement elle témoignoit en être fort contente : mais le P. Sup. lui ayant représenté qu'étant baptisée elle devait faire estat de ne se séparer jamais d'avec son mari, à cela elle demeura muette ; & en finie se voyant pressée sur le Baptême, elle répondit en sa présence teouiafiato, c'est à dire je ne veux pas, quoi que son mari eût déjà fait entendre au Père que pour lui il [96] eût content de ne la quitter jamais, nous n'en pûmes rien tirer autre chose ; graces à Dieu elle est encore vivante. Voilà deux beaux mariages.

Le 5. nous eûmes encore devant nos yeux un exemple de la Justice de Dieu en la mort d'un nommé Oronton : il ne voulut jamais ouvrir parler du Bapteme pour toutes les considérations que le P. Supérieur lui pût représenter ; il lui en parlait encore fort particulièrement un peu avant sa mort, mais il ne pus tirer de lui autre réponse, finon qu'il vouloit aller au lieu où estoient ses ancêtres ; il y aout déja long temps que ce mauvais esprit s'estoit déclaré, & aout souvent fait paroître qu'il ne croit point ce que nous enseignons, il s'en estoit même moqué : & s'il affistoit quelquesfois au Catechisme ce n'estoit que pour avoir quelque morceau de Petun ; outre cela c'estoit vn
populous and most important villages of the country, where the providence of God will not fail to reveal and cause to shine forth before our eyes a greater number of them.

On the 4th of November, a Savage whom we had baptized some days before begged us to baptize his wife, who was very sick. She at first declared herself very well satisfied with this; but when the Father Superior represented to her that, having been baptized, she must count upon never separating from her husband, she thereupon remained mute; and afterwards, when Baptism was urged upon her, she answered in his presence, teouastato, meaning, "I do not wish it,"—although her husband had already given the Father to understand that, as for him, he [96] was satisfied never to leave her. We could obtain nothing more from her; thank God, she is still living. There you have two fine marriages.

On the 5th, we again had before our eyes an example of the Justice of God, in the death of one Oronton. He would never hear about Baptism, for all the arguments the Father Superior could place before him. I spoke to him about it again very particularly, a little while before his death, but I could get no other response from him except that he wished to go to the place where his ancestors were. Already, for a long time past, this wicked man had declared himself; he had often shown that he did not believe what we taught, and had even ridiculed it; if he were sometimes present at the Catechism, it was only to get a piece of Tobacco. He was, besides, a Lion and a Tiger in his anger, and took offense at a mere nothing. He had occasionally caused in some of our domestics fears and apprehensions that were
Lyon & vn Tygre dans sa colere, & s'offençoit de rien: il auoit par fois mis quelques-vns de nos domestiques en des peurs & des apprehensions qui n'eftoient pas trop agreables; il auoit mefme tefmoigné quelque mauuaife volonté, & vfé de menaces; neantmoins nous l'affistafmes de tout ce que nous pûmes pendant sa maladie, pour tascher de le gaigner à Dieu: mais nous auôs [97] defia souuent remarqué en plusieurs de nos Sauuages que le mefpris de nos faincts Mysteres est vne fort mauuaife disposition à vne bonne converfion à l'article de la mort, ie ne me souuiens point d'en auoir veu vn feu qui ait fait vne heureufe fin, au contraire i'ai remarqué que la plus part font fortis de cefte vie avec des signes manifeftes d'vn abandonnement de Dieu & de reprobation.
not too agreeable; he had even shown an evil disposition, and had used threats. Nevertheless, we aided him as far as we could during his illness, to try to win him to God. But we have [97] already often noticed in many of our Savages that contempt for our holy Mysteries is a very bad state of mind for a good conversion at the point of death. I do not remember to have seen a single one of them who died happily; on the contrary I have observed that the greater part of them went forth from this life with manifest signs of being forsaken and rejected by God.
CHAPITRE V.

OSSOSANÉ, AFFLIGÉ DE CONTAGION. DIUERSES COURSES QUE NOUS Y AUONS FAITES AU TEMPS LE PLUS FASCHEUX DE L’HYUER. CONTINUATION DE LA MESME MALADIE DANS NOSTRE BOURGADE, & L’ASSISTANCE QUE NOUS AUONS RENDU AUX LIEUX CIRCONUOISINS ACCUEILLIS DU MESME MAL.

NOVS auions espoéré que comme il arriue d’ordinaire en France & ailleurs, les premières froi­dures arrefteroient le cours de cette maladie contagieufe; mais il en est arriué tout autrement, [98] & le fort de l’Hyuer a esté affi la force du mal; de forte que dés le 10. ou 12. de Nouembre nous nous en vismes préfque inueftis de tous coftez. Ce qui nous fit refoudre a diuifer nos foins, & ouvrir nos coeurs aux neceffitez de ce pauure peuple. Pour eux ils n’auoient recours qu’à leurs Sorciers, & n’espar­gnnoient point les prefens pour tirer d’eux quelques remedes imaginaires; mais leurs bons Anges auxquels leurs ames effoient précieufes nous tendoient les bras, & Dieu mefme qui auoit deffein de toute éternité de faire misericorde à plufieurs, nous donnôit de fortes infpirations de les aller fecourir, mefprifans toute forte de confiderations humaines, & nous abandon­nans à la conduite de fon amoureufe prouidence. Nous auions befoin de prendre ces faintes penfées pour animer nos pas, car d’ailleurs nous n’auions
CHAPTER V.

OSSOSANÉ AFFLICTED WITH A CONTAGIOUS DISEASE.

VARIOUS JOURNEYS THAT WE MADE THERE IN THE MOST DISAGREEABLE WINTER WEATHER. CONTINUATION OF THE SAME SICKNESS IN OUR VILLAGE, AND THE ASSISTANCE WE RENDERED TO THE NEIGHBORING PLACES ATTACKED BY THE SAME DISEASE.

WE had hoped that, as generally happens in France and elsewhere, the first frosts would arrest the progress of this contagious malady. But just the opposite happened, and the depth of the Winter was also the severest period of the disease, so that from the 10th or the 12th of November we saw ourselves almost surrounded by it on every side; which made us resolve to divide our cares, and open our hearts to the necessities of these poor people. As for them, they had recourse to their Sorcerers only, and spared no gifts to obtain from them some imaginary remedies. But their good Angels, to whom their souls were precious, held out their arms to us; and God himself, who had designed from all eternity to be merciful to many of them, gave us strong inspirations to go and help them, despising all sorts of human considerations, and abandoning ourselves to the guidance of his loving providence. We needed to lay hold of these holy thoughts, to quicken our steps, for we had, besides, few human motives that could incite us to this undertaking.
gueres de motifs humains qui nous portaffent à cette entreprise. On afoit dès lors semé de fort mauvais bruits de nous par le pays: ce petit Sorcier faifoit defia fonner bien haut qu'il afoit veu venir la maladie du costé du grand Lac: on ne parloit que d'un capot supposé, & empoifonné, difoit-on, par les François, & le Capitaine Aënons afoit defia rapporté d'un Sau­uage de l'Ifle, que feu Monfieur de Champlain [99] eftoit mort avec la resolution de ruiner tout le pays. Outre cela, apres afoit affifté les malades de noftre Bourgade avec tant d'affiduité l'espace d'un mois, & nous efoit oifé les morceaux de la bouche pour leur donner, encor s'en trouuoit-il qui difoient que ce que nous leur portions la faifoit mourir, & d'autres qui nous voioient tous les iours tirer la graiife des bou­illons que nous leur preparions, qu'eux mêmes efti­ment fort nuisible aux malades, adioufioient, qu'il n'y afoit pas de quoi nous afoir beaucoup d'obliga­tion: que fi nous donnions quelque chose aux ma­lades, ce n'effoit que ce que nous euffions iette. Que nous en referuions touilours le meilleur pour nous: que ce pot qui eftoit nuict & iour aupres de noftre feu n'effoit que pour amaffer force graiife, voila comme ils parloient. Et enuiron ce tems-la eftant allé infiruire les petits enfans à l'ordinaire, vn Sau­uage me donna vn morceau de poiffon, & me fit ce compliment, regarde, voilà comme il faut faire, quand on fe meile de donner: vous autres vous eftes des vilains, quand vous donnez de la viande, c'eft fi peu qu'il n'y en a pas quasi pour en goufter: & ce pendant fa cabane eftoit vne de celles qui auoient plus de fuiet d'eftre satisfaifes de nos liberalitez: [100] toutes ces mescognoiffances nous font comme
that time, very injurious rumors about us had been scattered through the country; this little Sorcerer had already boasted loudly that he had seen the malady come from the direction of the great Lake. They talked of nothing but an imaginary cloak, poisoned, it was said, by the French; and Captain Aenons had already brought a report from an Island Savage, that the late Monsieur de Champlain [99] had died with the determination to ruin the whole country. Besides, after having so diligently aided the sick of our Village for the space of a month, and having taken the morsels from our own mouths to give to them, there yet were found some who said that what we carried to them made them die; and others, who saw us daily skimming the grease from the soup that we were preparing for them,—which they themselves consider very injurious to the sick,—added that there was no cause for them to be under great obligations to us; that if we did give something to the sick, it was only what we would have thrown away, that we always reserved the best of it for ourselves, and that this pot, which was at our fire night and day, was only to accumulate a great deal of grease. Thus they talked. And about this time, having gone to instruct the little children as usual, a Savage gave me a piece of fish, with this compliment, "Look now, how people ought to do when they concern themselves to give; you people, you are misers,—when you give meat, it is so little that there is hardly enough of it to taste." And yet his cabin was one of those which had the most reason to be satisfied with our liberality. [100] All these exhibitions of ingratitude are like so many favors from heaven,
autant de faeulors du ciel qui nous mettent en vne fainte neceffite en toutes nos actions de ne chercher purement que Dieu.

Doncques le 17. de Nouembre le P. Superieur voiant que tout estoit afez paiffible en nofire Bourgade, & que ce qu'il y refloit de malades commenchoit a fe mieux porter, partit pour aller a Offofoané, accompa­gné du P. Isaac Logues & de François Petitpré. Ce premier voyage ne fut pas bien long, il y baptifa neuf malades, trois petits enfans, & six adultes. Il retour­na le 20. fa presence eftoit ici neceffaire fur le commencement de ces mauvais bruits; & puis nos Sauuages auoient donné quelque parole qu'ils def­foient s'adreffer a Dieu en cefie affliction publique & implore folennellement fon fecours; il falloit les dispofer a cefie action.

Le 27. vne femme mourut a nofire Bourgade, elle auoit efté baptifee le iour precedent; le meffe iour fon pere nous vint raconter vn fonge tout a fait agre­able, qu'elle auoit eu, a l'entendre, vn peu auant fa mort: ce fonge supposé ne tendoit qu'a auoir quelques cordes de raffade; il nous dit donc qu'elle auoit efté quelque temps comme morte, & qu'eftant reuenu de ce profond affoupiffement, [101] elle nous auoit de­mandez, & auoit tefmoigné qu'elle ne defiroit point aller ou vôt les Hurons apres la mort, qu'elle vouloit aller au Ciel oû alloient les Françoys, qu'elle en ve­noit, qu'elle y auoit veu vne infinité de Françoys beaux a merueille, & quelques sauuages de fa co­gnoiſſance, qui auoient eſté baptifiez: entre autres vn ſien oncle, & fa feur qui eſtait morte Chreſtienne peu de iours auparauant, que fon oncle lui auoit dit, & bien ma niepce vous voila donc venuë, & que fa
which place us under the holy necessity, in all our acts, of seeking God alone.

Now, on the 17th of November, the Father Superior, seeing that all was peaceful enough in our Village, and that the remainder of the sick people had begun to improve, departed for Ossosant, accompanied by Father Isaac Jogues and François Petitpré. This first journey was not very long; in it nine sick people, three little children, and six adults were baptized. He returned on the 20th, as his presence was necessary here when these evil rumors began; and besides, our Savages had given some intimation that they wished to address themselves to God in this public affliction, and solemnly to implore his aid; it was necessary to prepare them for this act.

On the 27th, a woman, who had been baptized the day before, died in our Village. The same day her father came to us to relate a very amusing dream that she had had, according to his story, a little while before her death. The sole purpose of this imaginary dream was to get a few strings of beads. So he told us that she had been for some time as if dead, and that, having awaked from this profound lethargy, she had asked for us, and had declared that she did not wish to go where the Hurons went after death,—that she wished to go to the Heaven where the French went; that she had just come from there, where she had seen a vast number of Frenchmen, wonderfully beautiful, and some savages of her acquaintance who had been baptized—among others, one of her uncles, and her sister who had died a Christian a few days before. She related that her uncle had said to her, "Well, my niece, so you have come here;" and that her sister had asked her if
fœur lui auroit demandé, si Echon (parlant du P. Sur-
perieur) ne lui auroit rien donné en partant, à quoi
elle auroit respondu que non, que l'autre lui auroit
reparti, pour moi, voila vn bracelet de raflade qu'il
me donner; & que là deflus celle-ci s'estoit refolue de
retourner & nous en venir demander autant; qu'elle
estoit reuenue à foi, & qu'ayant raconté fon fonge,
elle auroit incontinent perdu le jugement, & estoit
morte, c'est pourquoi il prioit qu'on lui donnast au-
tant de raffade, qu'on en auroit donné à fa fœur pour
la contenter; voila vn homme qui a de belles idees
du ciel & de l'eftat des bien-heureux.

Le mefme iour Dieu nous aiant donné vn morceau
de cerf, nous en fîmes fefin à nos Sauuages pour
prendre occafion de leur [102] tefmoigner le refentimen-
t que nous auions de leur affliction: & pour y
proceder à la mode du pays, nous leur fîmes vn pré-
sent de 400. grains de Pourcelleine, vne couple de
haches, & vne peau d'Orignac. Le P. Superieur prist
aussi occafion de les exhorter à croire en Dieu, à im-
plorer fa mifericorde, & luy faire vn vœu folemnel
en cette neceffité publique; ils agreerent la propo-
sition, & promirent de tenir entre eux confeil, là deflus.

Apres le fefin le P. Pijart partit pour aller coucher
à Arontaen où il baptifa 3. petits enfans, ce n'estoit
pas ce qu'il l'auoit amené; il estoit allé voir vne pau-
ure femme bien malade, mais elle ne fit point d'efat
du baptefme & fit au Pere la refp6fe ordinaire des
Sauuages, qu'elle ne vouloit point quitter fes parens,
& qu'apres la mort elle estoit refoluë de les aller
trouuer en quelque lieu du monde qu'ils puiffent
eftre; & le pere luy ayant repreffé que ceux qui
mouroient fans baptefme alloient aux enfers, elle re-
Echon (speaking of the Father Superior) had not given her something at her departure, to which she answered "No;" that the other one had replied, "As for me, here is a bead bracelet that he gave me;" and thereupon this one had resolved to return, and come and ask us for the same; that she had come to herself, and that after having related her dream, she immediately lost consciousness, and died. Hence he asked that as many beads be given to her as to her sister, in order to satisfy her. Truly, a man with exalted ideas of heaven and of the state of the blessed.

On the same day, God having given us a piece of deer, we made a feast of it for our Savages, that we might have an opportunity to testify to them our sympathy in their affliction. And, in order to proceed after the manner of the country, we made them a present of 400 Porcelain beads, a couple of hatchets, and a Moose skin. The Father Superior also took occasion to exhort them to believe in God, to implore his mercy, and to make him a solemn vow in this public necessity. They approved the proposition, and promised to hold a council among themselves, concerning it. After the feast Father Pijart departed to go and sleep at Arontaen, where he baptized 3 little children. It was not this that took him thither; he went to visit a poor woman who was very ill. She, however, attached no importance to baptism, and gave the Father the usual answer of the Savages,—that she did not wish to leave her relatives, and that after death she had resolved to go and find them, in whatever part of the world they might be. The father having represented to her that those who died without baptism went to hell, she replied
pliqua qu'elle ne fe foucioit pas d'aller aux enfers & d'y être brulée à jamais. Le père fut contraint de l'abandonner n'en pouvant tirer autre chose. Le lendemain elle fut quelque temps comme morte, & estant hors de cét affouplissement elle voulut en effect qu'on la prît comme [103] vne personne reffusciee; i' estois morte dit, elle, & passois defia par le cimetiere pour m'en aller droit au village des ames, lors que j'ay rencontré vn mien parent defunt qui m'a demandé ou j'allois, & ce que je penfois faire, que fi ie ne changeois de résolution, ils estoient perdus, qu'ils n'auroient plus de parents qui fissent d'orefnauant à manger pour les ames, c'est ce qui m'a fait retourner, & prendre résolution de vivre. Telles & semblables refueires passët parmy eux pour de veritables refurrections, & seruent de fondement & d'appuy à la croyance qu'ils ont de l'estat des ames après la mort.

Le 28. le P. Pierre Chaftellain & moy nous fismes vn tour à vne petite bourgade à vne lieue de nous, où le père baptïfa vn petit enfant malade; nous trouuasmes aussi l'occasió d'instruire quelques Chrétiës qui auoient esté baptizëz l'esté passë, nous leur repetâmes quelques vns de nos principaux mystères, leur aprîmes à demander pardon à Dieu quäd ils pesche-roiët, & à faire quelque petite prière matin & foir. Eïtans de retour l'acôpagnay le P. Superieur qui auoit esté prié par vn vieillard de noffre bourgade, nómé Tandoutjahoronç d'aller passer la nuit en fa cabane, pour affîter fa petite fille qui estoit à l'extremite; il n'y auoit pas grade [104] nécessité d'ailleurs, car cét enfant n'auoit que sept à huixt ans & auoit esté baptizë des l'an passë: mais il nous auoit fait cette requête par vne grande confiance qu'il a
that she did not mind going to hell and being burned there forever. The father was obliged to give her up, as he could get nothing else from her. The next day, she was for some time as if dead; and, having thrown off this lethargy, she wished, forsooth, to be regarded as [103] a person who had been raised from the dead. "I was dead," said she, "and had already passed through the cemetery to go directly to the village of souls, when I came upon one of my dead relatives, who asked where I was going and what I intended to do,—saying that, if I did not change my mind, they would be lost, that there would be no more relatives to prepare food for the souls thereafter; and that is what made me return and resolve to live." These and similar fancies pass among them for veritable resurrections, and serve as a foundation and support for the belief they have regarding the state of souls after death.

On the 28th, Father Pierre Chastellain and I made a trip to a small village a league away from us, where the father baptized a little sick child. We also found an opportunity to instruct some Christians who had been baptized the previous summer. We repeated to them some of our principal mysteries, taught them to ask forgiveness of God when they sinned, and to offer some little prayer morning and evening. Upon our return, I accompanied the Father Superior, who had been entreated by an old man of our village, named Tandoutsahorone, to go and pass the night in his cabin, to minister to his granddaughter, who was at the point of death. There was no great [104] need of this, however, for this child was only seven or eight years old, and had been baptized the year before. But he had made this request on account of his great
en nous, espérant tirer beaucoup de consolation de notre compagnie dans son affliction, & que nous apporterions quelque soulagement à cette petite maladie. Nous voîs ici des traits de l'amour naturel tout à fait remarquables: il y avait sept ou huit jours que ce pauvre vieillard & sa femme le donnaient une peine incroyable nuit & jour: cet enfant n'avoit point d'autre liç que le sein de son grand père, tantôt il lui fallait être assis, tantôt couché d'un côté tantôt de l'autre, & changer de posture à tous moments, car elle estoit dans des inquietudes, & des convulsions qui durerent presque toute la nuit. Quelques petits raisins que nous lui donnions de temps en temps, feruèrent plus à contenter le père qu'à soulager la fille qui mourut peu de temps après: ce vieillard nous en est demeuré fort obligé, & nous l'a témoigné depuis en plusieurs rencontres. Nous estimons précieuses les moindres occasions que Dieu nous présente, de gagner l'affection de nos Sauvages.

Environ ce temps-là un autre vieillard de notre bourgade se trouva fort en peine, on ne parloit que de lui aller fendre la tête, il y avoit desia long temps qu'on s'en défilloit comme d'un Sorcier & d'un empoisonneur: & tout fresshement un nommé Oaca avoit témoigné qu'il estoit dans cette créance que ce Sauvage le faisoit mourir, & quelques-vns disoient l'avoir vu de nuit roder autour des Cabanes jettant des flammes par la bouche; n'en voila que trop pour lui faire un mauvais parti. En effet une fille voient sept ou huit de ses parens emportez en peu de jours; eut bien la hardieffe d'aller en fa Cabane avec résolution de lui maintenir qu'il estoit la cause de leur mort; & lui n'y estant pas, elle parla fi ouuerement,
confidence in us, hoping to derive much comfort from our companionship in his affliction, and that we would bring some relief to this little sick girl. We here saw some altogether remarkable evidences of natural love. For seven or eight days this poor old man and his wife underwent incredible hardships, night and day. This child had no other bed than the bosom of her grandfather; now he was compelled to sit down, now to lie down, sometimes on one side, sometimes on the other,—changing his posture at every moment, for she was restless, and in convulsions which lasted nearly all night. Some little raisins, that we gave her from time to time, served more to satisfy the father than to relieve the child, who died a little while afterwards. This old man has remained very grateful to us, and has shown it since then on many occasions. We esteem as precious the slightest occasions that God presents to us to gain the affection of our Savages.

About this time another old man of our village was sorely troubled; people [105] talked of nothing else than of going to break his head. For a long time he had been suspected of being a Sorcerer and a poisoner, and quite recently one Oaca had testified that he believed this Savage was making him die; and some of them said they had seen him at night roaming around the Cabins, and casting flames from his mouth. Here was only too much to make a bad case for him. Indeed, a girl, seeing seven or eight of her relatives carried off in a few days, had actually had the boldness to go to his Cabin with the determination to accuse him of being the cause of their death; and as he was not there, she talked to his wife so freely, and with so much passion, that the son, happening
& avec tant de passion à sa femme, que le fils furue-
nant là defius, mit fa robble bas, & prenant vne hache, s'en alla tout transporté de colere en la cabane où s'eftoient formez ces mauvais soupçons, & s'eftant affis tout au beau milieu, s'adressa à vn nommé Tion-
charon, & lui dit d'vn visage ferme, & avec vn main-
tien assuré; Si tu penfe que ce soit nous qui te fassions mourir, prends maintenant cette hache, & me fends la testé, ie ne branflerai pas. Tioncharon lui repliqua, nous ne te tuerons pas maintenant à ta pa-
role, mais la premiere fois que nous t'aurons pris fur le fait. La chose en demeura [106] là pour lors; mais ils font toujours regardez de fort mauvais œil; ces peuples-ci font gravement soupçonneux nommé-
ment quand il y va de la vie; les experiences qu'ils pensent avoir en ceste matiere & les exemples de mille personnes qu'ils croient estre mortes par fort, ou par poison les tiennent dans ces defiances. Le meême iour que ceste histoire se paffa, le P. Sup. eßant allé visiter vn malade, on lui montra quelque efpece de fort qu'on lui venoit de faire itter par la force d'vn vomitoire: sçauoir eft quelques cheueux, vne graine de petun, vne feuille verte & vne petite branche de cedre: mais le malheur voulut, à leur opinion, que l'vn de ces forts eftoit rôpu, l'autre par-
tie eftait deceuree dês le corps, ce qui lui caufa la mort. Vous n'estendez parler d'autre chose en ce pais, il n'y a gueres de malades qui ne croient estre empoifonnez; & tout fraiîchement le P. Super. pa-
fant par le bourg Andiatae, on lui fit voir vne jambe de fautellerentortillée de quelques cheueux qu'vn malade venoit de vomir. Si les Sorciers font aussi communs dans le pais qu'ils font fouuent à la bouche
to come in, laid down his robe, and, taking a hatchet, went off in a transport of rage to the cabin where these evil suspicions had originated. Sitting down in the middle of the room, he addressed one Tioncharon, and said to him with a steadfast countenance and a confident mien: "If thou thinkest it is we who make thee die, take now this hatchet and split open my head; I will not stir." Tioncharon replied to him, "We will not kill thee now at thy word, but the first time we shall take thee in the act." The matter remained [106] thus for that time, but they were always regarded with a great deal of ill will. These peoples are extremely suspicious, especially when life is involved; the experiences that they think they have had in this matter, and a thousand instances of people whom they believe to have died through witchcraft or poison, maintain them in this distrust. On the same day that this incident occurred, the Father Superior having gone to visit a sick man, they showed him a sort of charm he had just been made to throw up by means of an emetic; it consisted of some hairs, a tobacco seed, a green leaf, and a little cedar twig. But as ill luck would have it, in their opinion, one of these little charms was broken, the other part having remained in his body, and that had caused his death. You hear nothing else talked about in this country, there being hardly any sick people who do not think they have been poisoned. Only recently, when the Father Superior was passing through the village of Andiatae, he was shown a grasshopper's leg twined about with a few hairs, which a sick person had just vomited. If Sorcerers are as common in the country as they are often upon the lips of the Savages, we can truthfully say that we are preëmi-
des Sauvages, nous pouvons bien dire que nous sommes par excellénte in medio nationis prauæ, & si, avec tout cela das l'opinion de plusieurs, nous sommes passé maîtres en ce meftier, & avons de l'intelligence [107] avec les diables. Vostre R. voirra bien tost esclatter ceste calomnie, Dieu en foi glorifié à iamais. Nous avons cogneu à veue d'œil fa paternelle prouidece en noftre endroit; & nous eufmes la conolation, pendant que l'on ne parloit que de nous fendre la tefte, d'assister tousjours nos malades & de cooperer à la conversion de plusieurs & de prescher autant que iamais fon fainct Nom.

Le 29. Tous les principaux de noftre bourgade s'as­séblerent en noftre cabane, bien resolu de faire tout ce que nous iugerions à propos pour fleischir Dieu à mis mifericorde, & obtenir de fa bôte quelque foulagement en ceste calamité publique. Le P. S. leur auoit defia reprefente que le vrai & vnique moien de deftourner ce fleau du ciel, eftoit de croire en Dieu & prendre vne ferme résolution de le ferior & garder fes Cōmandemens; Dauantage que Dieu prenoit grand plaisir aux vœux que nous lui addreffions en telles ou femblables neceffitez; que fort fouvent en France nous en auions veu & experimenté de bons effects; & ainfy que s'ils vouloient lui promettre au cas qu'il lui plût faire cefser tout à fait ceste contagion, de baftir au Printemps vne cabane, ou vne petite Chappelle en fon honneur. Comme il eft le maiftre & l'autheur de nos vies, ils auoient tout sujet d'efperer [108] l'enterinement de leur requète. Ils auoient defia deliberè là dessus en leur particular; & la résolution qu'ils auoient priée eftoit le sujet de ceste feconde afsemblée, où le P. Superieur les in-
nently in medio nationis prava; and yet, with all this, in the opinion of many of them, we are past masters in this art, and have an understanding [107] with the devils. Your Reverence will soon see this calumny exploded, for which may God be forever glorified. We have very plainly perceived his paternal providence in regard to us, and we had the consolation, while they were talking about nothing else than of breaking our heads, of continuing to assist our sick people, and of cooperating in the conversion of several and of preaching his holy Name as often as ever.

On the 29th, all the chief men of our village assembled in our cabin, firmly resolved to do all that we considered proper to incline God to mercy and to obtain from his goodness some relief in this public calamity. The Father Superior had already represented to them that the true and only means of turning away this scourge of heaven, was to believe in God and to make a firm determination to serve him and keep his Commandments. He told them, furthermore, that God took great pleasure in the vows that we addressed to him in these or similar necessities; that we had very often in France seen and experienced good effects therefrom; and thus, that if they would promise him, in case it might please him to make this contagion disappear altogether, to build in the Spring a cabin, or a little Chapel in his honor, as he is the master and author of our lives, they would all have reason to hope [108] for his approval of their request. They had already deliberated upon this by themselves, and the decision they had made was the subject of this second assembly, where the Father Superior instructed them still more particularly upon the importance of the action they were
ftruifit encor fort particulièrement fur l'importance de l'action qu'ils alloient faire, & les exhorta à auoir vne grande confiance en Dieu s'ils y procedoient en toute sincerité; adiouftant que pour ceux qui n'estoient là que par ceremonie ils priffent bien garde à ce qu'ils alloient faire, qu'ils auoient à faire à vn Dieu qui cognoissoit le fond de leurs cœurs & ne manque-roit pas de les punir rigoureusement, s'ils ne se com­porteient en fon endroit avec le refpect & la reuerence que requiert fa diuine Majéfite. L'exhortation acheuee, le Peres les fit tous profterner à genoux de­uant vn image de noftre Seigneur; & prononça à haute voix la formule du vœu, qui contenoit vne ferme réolution de croire en Dieu, & le servir fidele­ment, & en fuite vne promefse de dreffer au Printëps vne petite chapelle en fon honneur, au cas qu'il lui pleuuff leur faire mifericorde, & les deliuer de cefte maladie contagieufe. Nous n'eufmes pas toute la fa­tisfaction que nous fouhaittions en cefte action, tous ceux qui y auoient eté inviitez, ne s'y trouuerent pas; [109] & entre autres celui qui paffoit pour Capitaine, quoi qu'il n'en portaff que le title, estoit forti dehors auant qu'on commençaff la Ceremonie, & s'amufoit à folaftrer & à rire avec quelques-vns de fa Cabane. Aussi ont-ils eté chaffiez la plufpart d'vne mort mife­rable: Dieu diffimula pour lors, la mefure de leur pechez n'eftoit pas encor comblee, ils auoient à ad­ioufter d'horribles blaſphemes, & de tres-mauuais deffeings fur la vie de ceux qu'ils n'auoient que trop de fuiet de croire n'eftre ici dans leur païs que pour les obliger: ie parlerai plus clairement en fon lieu. Il s'en trouua neantmoins qui nous donnerent de la confolation, fur tout vn nommé Tfoandaentaha; quoi
about to perform, and exhorted them to have great confidence in God if they undertook it in all sincerity,—adding that, as for those who were there only through formality, they should be very careful as to what they were about to do, that they had to do with a God who knew the depths of their hearts and would not fail to punish them severely, if they did not conduct themselves towards him with the respect and reverence that his divine Majesty requires. The exhortation finished, the Father made them all prostrate themselves upon their knees before an image of our Lord; and he repeated aloud the formula of a vow, which contained a firm resolution to believe in God and to serve him faithfully, and then a promise to erect in the Spring a little chapel in his honor, in case it should please him to show them mercy, and to deliver them from this contagious malady. We did not have all the gratification we had hoped for in this act, as not all those who had been invited were present; [109] and, among others, the one who passed as Captain, although he carried only the title thereof, had gone out before the Ceremony began, and was amusing himself in playing and laughing with some persons from his Cabin. Also most of them have been punished by a miserable death; God dissembled for the time, as the measure of their sins was not yet full. They had to add horrible blasphemies and most wicked designs upon the lives of those who they had only too much reason to believe were here in their country merely to do them a kindness; I shall speak of this more clearly in its place. There were those present, however, who gave us some consolation,—above all, one named Tsiandatentaha; although the Father Superior spoke very distinctly,
que le P. Supérieur parla fort distinctement, neantmoins comme ils auoient quelquefois de la peine à le fuiure, & à repeter ce qu'il auoit dit; ceftui-ci leur feruoit de maiftre, & outre que il ne perdoit pas vne feule parole du Pere, il les repetoit fi fidelement & d'vne voix fi intelligible, qu'il eftoit aife à croire qu'il parloit de cœur, & plusieurs à fon exemple s'efforçoient de faire paroiftr qu'il n'y auoit point de diffimulation à leur fait; Mais les evenemens ne nous donnent que trop de fujet d'en douter. Pour ce Sauuage, Dieu l'a prefervé de maladie lui [110] & tous ceux de fa cabane qui eft des plus peuplees de noftre bourgade, il y a trois ménages bien fournis, & gràd nombre de petits enfans, la chose eft d'autant plus remarquable, que oftez vn autre petite cabane de laquelle nous auons aussi beaucoup de satisfaction, il n'y en a point, qui nayt eu plusieurs malades, & la plufpart affez grand nombre de morts.

Le lendemain 30. nous fîmes auffi vn vœu de noftre cofté, nous & de nos domeftiques, tât pour le bié de toute noftre bourgade, que pour la conferration de noftre petite maifon. Le P. Supérieur le pronnonça au nom de tous a la Meffe, prenant en main le S. Sacrement de l'autel; nous nous obligeames de dire chacun trois Meffes, l'vne en l'hôneur de noftre Seigneur, l'autre de la bien heureufe Vierge, & la troi XIefme de S. Iofeph, avec resolution de renouveler à cette mefme intention, le iour de l'immaculee Conception de la mefme vierge, le vœu que nous auions fait dés l'an paßé. Pour nos domeftiques ils s'obligèrent à trois communions extraordinaires, & à reciter douze fois le chapelet; Pour noftre particulier nous n'auons maintenant que tout fuïet de loüer Dieu qui
nevertheless, as they sometimes found it hard to follow him, and to repeat what he had said, this one served them as instructor, and, besides not losing a single word of the Father's, he repeated them so faithfully and in a voice so clear, that it was easy to believe he spoke from his heart; and several, following his example, tried to show that there was no hypocrisy in what they did. But events give us only too much reason to doubt them. As for this Savage, God has preserved him from the malady, with all those of his cabin, which is one of the most populous of our village, having therein three well-equipped households, and a great number of little children. The matter is all the more remarkable, as, except for another little cabin which has also afforded us a great deal of satisfaction, there is not one which has not had several sick people, and most of them a considerable number of deaths.

On the next day, the 30th, we also made a vow on our part, we and our domestics, both for the welfare of our whole village and for the preservation of our little household. The Father Superior pronounced it at the Mass, in the name of all, holding in his hand the Holy Sacrament of the altar; we bound ourselves to say each three Masses, one in honor of our Lord, another in honor of the blessed Virgin, and a third in honor of St. Joseph,—with the determination to renew, for this same purpose, on the day of the immaculate Conception of the same virgin, the vow that we had made last year. As for our domestics, they bound themselves to three special communions, and to say their beads twelve times. For our part, we have now every reason to praise God, who has granted to us all the favor of passing the winter in
nous a fait la grace a tous de paffer l'hyuer en tres-bonne fanté, quoy que nous ayons efté la plufpart du temps, parmy [I11] les malades, & les morts, & que nous en aions veu tomber & mourir pluieurs par la feule communication qu'ils auoient les vns auec les autres. Les Sauuages s'en font eftonnez & s'en eftonnent encor tous les iours, & difent parlant de nous, pour ceus là ce ne font pas des hommes, ce font des demons. Dieu leur fera s'il lui plaifi la grace de cognoir quelque iour que misericordia domini, quia non sumus consumpti, quia non defecerunt miserationes eius. Ce n'est que par fa feule misericorde que nous ne fommes pas reduits en pouffiere auec les autres, & que le Ciel verfe fans ceffe fur nous les torrents de fes faueurs & de fes benedictions. Noftre pauure bourgade a efté dans l'affliction iufques au printemps, & eft presque tout ruinee, nous ne nous en eftonons pas, ils ont monftré la plufpart que leur croyance ne confiftoit qu'en belles paroles, & que dans leur cœurs ils n'ont point d'autre Dieu que le ventre, & celuy qui leur promettra abfolument de leur rendre la fanté dans leur maladies.

Le quatriefme de Decembre, aiant appris des nouuelles d'Offtané que le mal y alloit croiffant, & que quelques vns y eftoient morts: tout fraîchement Le P. [112] Superieur nous y enuoia le P. Charles Garnier & moi: nous ſifmes ce voyage joieusement, & auec d'autant plus de confiance en Dieu que i'eftois convaincu de mon infuffifance en la langue: dés noſtre arriuee nous instruisifes & baptifames vn pauure homme qu'on ne crooit pas deuoir paffer la nuit. Nous n'y ſifmes pas grand fejour, nous auions ordre de nous trouver pour la Fefte de la Côception [de]
very good health, although the greater part of the time we have been among the sick and the dead, and although we have seen many fall sick and die, merely through the communication that they had with one another. The Savages were astonished at it, and are still astonished every day, saying in reference to us, "Those people are not men, they are demons." God will grant them, if it shall please him, grace to recognize some day that *misericordia domini, quia non sumus consumpti, quia non defecerunt miserationes eius.* It is through his mercy alone that we are not reduced to dust with the others, and that Heaven ceaselessly pours out upon us the torrents of its favors and its blessings. Our poor village continued to be afflicted until spring, and is almost entirely ruined. We are not surprised at this, for the greater part of them showed that their belief consisted only in fine words, and that in their hearts they have no other God than the belly, and the one who will promise them absolutely to restore them to health in their illnesses.

On the fourth of December,—having learned the news from Ossosané that the disease was spreading there, and that some of its people had recently died, the Father Superior sent thither Father Charles Garnier and me. We made this journey joyously and with all the more confidence in God as I was convinced of my insufficient knowledge of the language. At our arrival we instructed and baptized a poor man who could not live through the night. We did not make a long sojourn there, as we had orders to be present at the Festival of the Conception of our Lady; had it not been for that, we would not have readily left the sick, who were as many as fifty by actual
noître Dame, fans cela nous n'eussions eu garde de quitter les malades qui estoient iufques au nombre de cinquante de compte fait; nous les visitâmes tous en particulier, leur donnant toufiours quelque mot de confolation, nous fufmes tres-bien venus & tous nous firent tres-bon vifage. Le voiage que le P. Supérieur y auoit fait nous auoit difpofé les cœurs & les affections de tout le monde: la plus part ne nous regardoient que comme des perfonnes desquelles ils attendoient de la confolation, & mefme quelque fou­lagement en leur mal; vn peu de raisins auoient esté tres-bien receus, nous n'auions eu garde d'en oublier; ce peu que nous en auons n'est que pour les Sauuages, & vostre R. ne croiroit pas comme ils prennent ces petites douceurs. Je lui dirai ici en general, que fouvent elles nous ont donne entree au­pres [113] des malades & s'il arriuoit qu'ë les instrui­sât, ils tòbaffét dâs vn aïloupissemêt, vn peu de sucre ou de bône côferue dâs vne cueilleree d'eau tìede nous feruoit à leur faire reuenir les efpris. L'adiou­fterai mefme que quelq[ues] petits innocëts ont esté baptifez dâs l'extremité, au defceu & contre la volon­té de leur parents soubs pretexte de leur vouloir donner semblables douceurs. Nous en baptifames 8. en ce voyage, 4. adultes & 4. petits enfans, ce fut vne prouidence de Dieu pour nous qui estions encor nou­veaux en ce mëtier, de trouuer presque par tout des perfonnes qui fauoriferent noître defsein, & nous ayderent grandement a tirer des malades ce que nous pretendions. Entre autres vn des plus conïsèrables du bourg nous feruit de truchement pour inftruire vne fiene fille, ce qu'il fit de fon propre mouuement, & avec beaucoup d'affection; il faifoit mefme plus
count. We made them all special visits, always giving them some little word of consolation. We were made very welcome, all greeting us with very kindly faces, the journey the Father Superior had made there having inclined to us the hearts and affections of all. Most of them regarded us only as persons from whom they expected some consolation, and likewise something to relieve them in their sickness; a few raisins were very acceptable, and we were careful not to forget these. The few of them that we have are only for the Savages, and your Reverence would not believe how readily they take these little sweets. I will say here in general that they have often given us admission to [113] the sick; and if it happened that, while instructing them, they fell into a stupor, a little sugar or some good preserved fruit in a spoonful of warm water enabled us to make them regain consciousness. I will even add that some little innocents were baptized in their last moments, unknown to, and against the wishes of their relatives, under the pretext of wishing to give them some of these sweets. We baptized 8 during this journey,—4 adults and 4 little children. It was a providence of God for us, who were still new in this profession, to find almost everywhere persons who favored our purpose, and who aided us greatly in obtaining from the patients what we desired. Among others, one of the more influential men of the village served us as interpreter in instructing one of his daughters, doing so of his own accord and with great interest. He did even more than we wished; and when we would have been satisfied to have drawn a simple “yes” or “no” from the patient, he desired her to repeat, word for word, the instruction we gave her. Before departing,
que nous ne voulions, & au lieu que nous nous contentions de tirer de la malade un oui, & un non, il vouloit quelle repetast de mot à mot l'instruction que nous luy donnions; Autant que de partir nous vismes le Capitaine Anenkhiondic & quelques uns des anciens, auquels nous parlâmes du vœu que ceux de notre bourgade eussent fait, pour arrêter le [114] cours de la maladie; ils témoignèrent un grand désir d'en faire autant, & nous donnerent charge de rapporter au Père Supérieur qu'ils eussent tous prêts de faire tout ce qu'il jugeroit à propos en cette occasion. L'affection qu'ils eussent pour la vie les faisoit parler de la force, & de fait ils feront la même promesse que les autres & même avec plus d'appareil, & au reste quand il faudra venir à l'exécution de ce qu'ils auront promis, ils ne se trouveront pas meilleurs que les autres.

Cependant que nous étions à Ossofèt, le Père Supérieur & nos Pères ne demeuroient pas les bras croisés à Iphonatiria, les malades leur donnerent d'un côté assez d'exercice; & d'un autre côté les habitants d'Oenrio (qui est une bourgade à une lieue de nous) se voyant accueillis du mal, témoignèrent quelque volonté d'avoir recours à Dieu. Le P. Supérieur les alla voir, pour les fonder là dessus, il baptisa un petit enfant dès son arrivée. En même temps le Capitaine fit assemble le conseil; & y invita le père où d'abord, il luy demanda ce qu'ils eussent à faire afin que Dieu eût pitié d'eux. Le P. Supérieur leur répondit que le principal [115] estoit de croire en luy, & d'être bien résolu de garder ses commandements, & leur toucha en particulier quelques vnes de leur coutumes & superstitions auparavant illes eussent à re-
we saw the Captain Anenkhiondic and some of the old
men, to whom we spoke of the vow that those of our
village had made in order to stop the [114] progress
of the disease. They manifested a great desire to do
the same, and charged us to report to the Father Su­
rior that they were quite prepared to do all that he
should judge proper on this occasion. Their love of
life made them speak in this way; and, indeed, they
will make the same promise the others did, and with
even more ostentation, and after all, when it comes
to the execution of what they have promised, they
will prove to be no better than the others.

Meantime, while we were at Ossosané, the Father
Superior and our Fathers did not remain with folded
arms at Ihonatiria. The sick gave them practice
enough on the one hand, and, on the other, the
inhabitants of Oenrio, (a village one league distant
from us) seeing themselves assailed by the malady,
manifested some desire to have recourse to God.
The Father Superior went to see them, to sound
them in this matter; he baptized a little child at his
arrival. At the same time, the Captain had the
council assemble, and invited the father thither,
where at the outset he asked him what they had to
do that God might have compassion on them. The
Father Superior answered them that the principal
thing [115] was to believe in him, and to be firmly
resolved to keep his commandments, touching espe­
cially upon some of their customs and superstitions
which they must renounce if they purposed to serve
him. Among other things, he proposed to them
that, since they were thus inclined, they should
henceforth give up their belief in their dreams; 2nd,
that their marriages should be binding and for life,
noncer, s'ils faifoient eftat de le feruir. Entre autres il leur propofa que puis qu'ils eftoient dans cette vo­lonté, ils euffent dorefnuant à quitter la croyance qu'ils auoiët à leurs fonges. 2. que leur mariage fuffent ftables & à perpetuité, qu'ils gardaffent la chafteté coniugalée. 3. il leur fit entendre que Dieu defendoit les fefîns à vomir. 4. ces affemblées im­pudíques d'hommes & de femmes (ie rougirois de par­ler plus clairement) 5. de manger la chair humaine, 6. ces fefîns qu'ils appellêt Aouitaerohi; qu'ils font difent-ils, pour appeâfer vn certain petit demon auquel ils donnent ce nom. Voila les points que le pere leur recommanda particulierement, & en fuite leur parla du vœu que nos Sauuages d'Ihonatiria auoient fait de baftir au prin-temps vne petite Chappelle pour y loüer & remercier Dieu, s'il plaifoit à fa diuine bonte les deliurer de cette maladie. Le Pere fut efcoute de tous avec beaucoup d'attention; mais ces articles les eftonnerent grandement, & Onaconchiaronk, que nous appellons le vieil Capitaine, prenant la parole, mon nepeue dit-il, nous voila bien trompez, nous penfions que Dieu fe deuenoit contenter d'vne Chapelle, mais à ce que ie vois il demande bien dauantage, & le Capitaine Aëmons enrichiffant la deflus. Echon dit-il, il faut que ie vous parle franchement; ie croy que voftre propofition eft impossible: Ceux d'Ihonatiria difoient l'an paflé qu'ils croyoient afin qu'on leur donñaft du petun, mais tout cela ne me plaifoit point, pour moy ie ne fçaurois diflimuler, ie dis nettement mes fentimens, i'estime que ce que vous propofez ne feruira que d'vne pierre d'achoppement. Au refte nous auons nos fa9ons de faire, & vous les voftres auflî bien que les autres nations: quand vous nous
and that they should observe conjugal chastity; 3rd, he gave them to understand that God forbade vomiting feasts; 4th, those shameless assemblies of men and women (I would blush to speak more clearly); 5th, eating human flesh; 6th, those feasts they call Aoutaerohi,—which they make, they say, to appease a certain little demon to whom they give this name. These are the points that the father especially recommended to them; and then he spoke to them about the vow our Savages of Ihonatiria had made, to build in the spring a little Chapel wherein to praise and thank God, if it pleased his divine goodness to deliver them from this malady. The Father was listened to by all with close attention; but these conditions astonished them greatly, and Onaconchiaronk, whom we call the old Captain, beginning to [116] speak, said, "My nephew, we have been greatly deceived; we thought God was to be satisfied with a Chapel, but according to what I see he asks a great deal more." And the Captain Aënons, going still farther, said, "Echon, I must speak to you frankly. I believe that your proposition is impossible. The people of Ihonatiria said last year that they believed, in order to get tobacco; but all that did not please me. For my part, I cannot dissemble, I express my sentiments frankly; I consider that what you propose will prove to be only a stumbling-block. Besides, we have our own ways of doing things, and you yours, as well as other nations. When you speak to us about obeying and acknowledging as our master him whom you say has made Heaven and earth, I imagine you are talking of overthrowing the country. Your ancestors assembled in earlier times, and held a council, where they resolved to take as their
parlez d'obeir & de reconnoître pour maître celuy que vous dites avoir fait le Ciel & la terre, ie m'imagine que vous parlez de renuerfer le pays, Vos anciêtres se font autrefois assembléz, & ont tenu conseil, où ils ont resolu de prendre pour leur Dieu celuy que vous honorez, & ont ordonné toutes les ceremonies que vous gardez, pour nous nous en aumont appris d'autres de nos Peres.

Le Pere luy respondit qu'il se trompoit tout à fait en fon opinion, que ce n'etoit pas par vne pure elec­tion que nous auions pris Dieu [117] pour nof tre Dieu, que la nature meisme nous enfeignoit, à recon­noistre pour Dieu celuy qui nous a donné l'eftre & la vie. Pour ce qui estoit de nos ceremonies, que ce n'etoit pas vne inuention humaine, mais divine, que Dieu meisme nous les auoit pre scriptes & se gardoient estroitement par toute la terre;

Quant à nos façons de faire qu'il estoit bien vray, qu'elles estoient tout à fait differentes des leur, que nous auions cela de commun avec toutes les nations, qu'en effet il y auoit autant de diuerfes coutumes qu'il y a de peuples differentes sur la terre, que la fa çon de viure, de se veftir & de bafir des maisons estoit tout autre en France que non pas icy, & aux autres contrées du monde, & que ce n'etoit pas ce que nous trouuions mauvais. Mais quand à ce qui estoit de Dieu, que tous les nations deuoient auoir les meimes sentimens; que la verité d'vn Dieu estoit vne, & si claire qu'il ne folloit qu'ouvrir les yeux pour la voir escrite en gros caracteres sur le front de toutes les creatures. Le Pere leur fit vn beau, & assez long discours sur ce fujet duquel il tira cette conclusion, que pour plaire à Dieu ce n'etoit pas affez
God him whom you honor, and ordained all the ceremonies that you observe; as for us, we have learned others from our own Fathers."

The Father rejoined that he was altogether mistaken in his opinion,—that it was not through a mere choice that we had taken God [117] for our God, that nature herself taught us to acknowledge as God him who has given us being and life: that, as for what concerns our ceremonies, they are not a human invention, but divine; that God himself had prescribed them to us, and that they were strictly observed all over the earth.

As for our ways of doing things, he said that it was quite true they were altogether different from theirs,—that we had this in common with all nations; that, in fact, there were as many different customs as there were different peoples upon the earth; that the manner of living, of dressing, and of building houses was entirely different in France from what it was here, and in other countries of the world, and that this was not what we found wrong. But, as to what concerned God, all nations ought to have the same sentiments; that the reality of a God was one, and so clear that it was only necessary to open the eyes to see it written in large characters upon the faces of all creatures. The Father made them a fine and rather long speech upon this subject, from which he drew this conclusion, that to please God it was not enough to build a Chapel in his honor, as they claimed, but that the chief thing was to [118] keep his commandments and give up their superstitions. Onaconchiaronk admitted that the father was right, and did his utmost in exhorting the whole company to overcome all these difficulties. But, as each one
de bafir vne Chapelle en fon honneur, comme ils
pretendoient: mais que le principal estoit de [118]
garder fes commandemens & de quitter leurs super-
ftitutions; Onaconchiaronk aduoña que le pere auoit ra-
fon, & fit tout fon poßible pour exhorrer toute la
compagnie à paffer par deffus toutes ces difficultez,
mais chacun baiffa la teste, & faiffant la fourde oreille,
la chofe fut remife au lendemain.

Le 6. Le confeil fe raffembla dès le matin, où Ona-
conchiaronk, tefmoigna qu’il auoit eßté toute la nuict
presque fans dormir, penfant aux points que le pere
auoit proposé, que pour luy il les ingeoit tres raifon-
nables, mais qu’en effet il voyoit bien que la ieunefse
y trouueroit beaucoup de difficulté, toutefois que tout
bien confidéré, il concluoit qu’il falloit mieux auoir
vn peu de peine, & viure, que de mourir miserable-
ment, comme ceux qui auoient defia eßté emportez
par la maladie. Il parla en fi bons termes, & les
preffa fi fort, que pas vn n’ofa luy contredire, & tous
s’accorderent à ce que le pere auoit demandé, adjou-
ftants qu’ils s’obligeoient außi de bafir au prin-temps
vue belle Chapelle. Cette refolution prife, le Pere
s’en retourna à Ihonattiria bien confole de les auoir
laißez en cette bonne dißosition, il prenoit de-jà
dessein de les aller catechifer de [119] tems en
temps: mais outre que Dieu nous à donné de l’em-
ploy ailleurs, ils reprise incontinuant leur vieiles
couftumes. Il eft vray que ceux de noßtre bourgade
auoient commencé les premiers, & dés le lendemain
qu’ils s’eßtoient assemblez en noßtre cabane ils dan-
ferent habiliez en mafques, pour chaffar la maladie.
Auec tout cela ils ne laiffèrent pas de nous dire qu’ils
eßtoient les meilleurs Chreftiens du môde & eßtoët
hung his head and turned a deaf ear, the matter was deferred until the next day.

On the morning of the 6th, they again assembled; and Onaconchiaronk declared that he had passed almost the whole night without sleep, thinking of the points the father had proposed; for his part, he considered them very reasonable, but indeed he saw clearly that the young people would find great difficulties therein; however, all things well considered, he concluded that it was better to take a little trouble, and live, than to die miserably like those who had been already carried off by the disease. He spoke in so excellent fashion, and urged them so strongly, that no one dared to contradict him, and all agreed to what the father had required,—adding that they also bound themselves to build a beautiful Chapel in the spring. This decision made, the Father returned to Ihonattiria, much consoled to have left them in this favorable state of mind. He already contemplated going to catechize them from time to time; but, besides that God gave us employment elsewhere, they immediately resumed their old customs. To be sure, those of our village had been the first to begin, and, the day after they had assembled in our cabin, they donned their masks and danced, to drive away the disease. With all that, they did not hesitate to tell us that they were the best Christians in the world, and were all ready to be baptized. Having gone directly afterwards to instruct the little children, I encountered the very one who had been, as it were, the master of these follies. He addressed me, and acting the hypocrite, said, "Well, my brother, when shall we assemble to pray to God?" He gave me a good chance to wash his head; but it
tous prêts d'être baptisés. Était allé incontinent après pour instruire les petits enfants, je rencontray justement celui qui avoit été comme le maître de ces folies, il m'aborda, & faisant l'hipocrite, & bien mon frère me dit-il, quand nous assemblérons nous pour prier Dieu? Il me donnoit beau ieu de luy lauer la teste, mais ceft grand pitié de ne pouuoir pas dire tout ce qu'on voudroit bien, ie me contentay de luy dire, tu n'as pas d'esprit, ne sçais tu pas bien ce que tu viens de faire, tu te mocque. Mais cela n'est rien, V. Reuerence les verra bien toft à faire tourner cafaque, & adreffer leur vœux & faire des offrandes à tout autant qu'il y à de forciers dans le pays, ils auront mesme recours aux demons, & feront des choses [120] si extrauagantes qu'on aura sujet de dire que l'affection qu'ils ont pour la vie leur aura tourné la cervelle.

Le 7. nous retournafmes d'Offosfané le Pere Gar­nier & moy, & le lendemain iour de la festé de l'Im­maculée Conception de la Vierge, nous renouueillâmes tous ensembre le vœu que nous avions fait l'an paſsé le même iour, pour supplier plus instamment que jamais cette mere de mifericorde de s'employer au­pres de fon fils pour la conuerſion de ces peuples, dont la mifere nous perce Ie cœur. Sur le foir le Pere Superieur assembla les anciens de noſtre bour­gade & leur fit vne petite exhortation pour leur donner courage, leur remettre en memoire la promeſſe qu'ils avoient faite, les exciter à n'auoir confiance qu'en Dieu, & à obférer fa faincte loy, qu'eux mes­mes avoient iuge fi raifonnable. Il leur recommanda auſſi fort particulièrement les points qu'il avoit pro­posé aux habitants d'Oenrio, auſſuels ils acquiesce-
is a great pity not to be able to say all that one would like to. I contented myself with saying to him, "Thou hast no sense; dost thou not know what thou hast just been doing? thou art jesting." But this is nothing; Your Reverence will soon see them become complete turncoats, addressing their vows and making their offerings to all the sorcerers of the country, however many there be. They will even have recourse to demons, and will do things so extravagant, that one will have reason to say that their love of life has turned their heads.

On the 7th, we returned from Ossossané, Father Garnier and I; and the next day, the festival of the Immaculate Conception of the Virgin, we all together renewed the vow we had made last year on the same day, to supplicate more earnestly than ever this mother of mercy to intercede with her son for the conversion of these peoples, whose misery pierces our hearts. Towards evening the Father Superior called together the old men of our village, and addressed to them a short exhortation in order to encourage them,—recalling to their memories the promise they had made, inspiring them to have confidence in God alone, and to observe his holy law, which they themselves had considered so reasonable. He recommended to them also very particularly the points he had proposed to the inhabitants of Oenrio, in which they all acquiesced, as usual, promising to observe them. They are inveterate sinners, who, after their good promises, do not hesitate to resume the way of their past lives. The Father, upon this occasion, having spoken to them of Heaven and of the great rewards that God reserves for his faithful servants, an old man named Tendoutsahorone told him
rent tous à leur ordinaire promettans de les garder. Ce font des pêcheurs inutiles, qui après leurs bons propos ne laissent pas de reprendre la route de leur vie passée. Le Père à cette occasion [121] leur ayant parlé du Ciel, & des grandes récompenses que Dieu referve à ses fidèles ferviteurs, vn vieillard nommé Tendoutsharonc luy dit qu’ils avoient quelque regret de ce que nous avions baptisé ce prisonnier Héro­quois; d’autant qu’il estoit pour les chasser du Para­dis quand ils iraient pour y entrer; & le père luy aiant repliqué que le Paradis estoit vn lieu de paix. Comment dit-il, nous pensons nous autres que les morts se faffen la guerre aussi bien que les vivants. Ces pauvres peuples ont toutes les peines du monde a prendre les idées du Ciel. Vous en trouuez qui renoncent au Ciel quand vous leur dites qu’il n’y a point de champs & de bleds, qu’on n’y va point en traitte, ou a la pêche, qu’on ne s’y marie point. Vn autre nous dit vn jour qu’il trouvoit mauvais qu’on ne travaillaist point dans le Ciel, que cela n’ estoit pas bien d’ etre oisif; & que pour ce fujet il n’ auoit pas ennuie d’y aller. Nous entendons vne infinité de contes semblables qui nous dôneuent fujet cent fois le iour de remercier cette infinie miséricorde, de nous auoir prevenue fi avantageusement de fes graces, & esclairé nos esprits de fes veritez eternelles, cette fa­ueur [122] n’est pas fenisible au milieu de la France comme parmy ces barbares, en France ces cognoi­fances nous semblent être connaturelles, nous les fau­çons avec le laict, le fainct nom de Dieu est vn de nos premiers begaiements, & ces grossières impressions du bas âge, vont fe perfectionnans presque infen­si­blement à mesure que nous croissions par l’instru­
that they were rather sorry we had baptized that Hiroquois prisoner, inasmuch as he would be ready to drive them from Paradise if they should undertake to enter there. The father having replied to him that Paradise was a place of peace,—"How?" said he, "we people think that the dead make war among themselves as well as the living." These poor peoples have all the trouble in the world to form ideas of Heaven. You find some of them who renounce Heaven when you tell them there are no fields and no grain there; that people do not go trading, nor fishing there; and that they do not marry. Another one told us one day that he thought it was wrong that they should not work in Heaven, that it was not well to be idle; and for this reason he had no desire to go there. We hear an infinite number of similar stories, which give us reason, a hundred times a day, to thank this infinite mercy for having beforehand given us so freely of his grace, and illumined our minds with his eternal truths. This favor [122] is not felt by us in the middle of France as it is among these barbarians. In France, the knowledge of these things seems to be a part of our nature. We imbibe them with our milk, the holy name of God is one of the first words we lisp, and these rude impressions of infancy continue to develop almost insensibly, according to our growth, through the instruction, good example, and piety of our parents; so that these advantages very often blind our eyes, and many find themselves at the point of death who have never, perhaps, once in their lives thanked God heartily for this so special favor. A holy personage has said that the wise providence of God had ordained that the sick poor should lie ill in the streets and public places, not only to
ction, le bon exemple, & la pieté de nos parents, de forte que ces avantages nous creuent bien fouuent les yeux, & plusieurs se trouuent à l'article de la mort, qui n'ont pas peut estre vne fois en leur vie remercié Dieu cordialement de cette faueur fi particuliere. Vn faict perfonnage à dit que la sage pro­vidence de Dieu auoit ordonné que les pauures malades fussent gifants par les rues, & les places pubiques, non seulemente pour exercer la charité des gens de bien, mais auffi pour nous faire cognoistre l'obligation que nous luy avons de nous confuer la fanté qu'autant de playes que nous voyons font au­tant de faueurs qu'il nous fait, & comme autant de langues qui nous parlent & nous inuintent à luy en rendre vn million d'actions de graces. Aussi l'igno­rance & l'aueuglement de nos Sauuages [123] nous fait goufter le bon heur que nous avons de cognoistre les veritez eternelles, & tout autant que nous en voy­ons font comme autant de voix qui nous crient, Beati qui vident quae vos uidetis, vobis autem datum est noffe mysteria regni Dei.

Le 9. Le Pere Superieur retourna à Ojofané, avec le Pere Pierre Chaftellain, & Simon Baron, ie ne mande rien icy à voftre Reuerence de la diffi­culté des chemins, elle faict affez quels ils peuuent estre en cette faifon, ie diray seulemente qu'il n'estoit question, que de quatre lieues & cependant la iour­nee ne fe trouuoit gueres trop longue pour en venir à bout.

Ce voyage fut de huit jours, les Peres baptiferent cinquante perfonnes, quatorze adultes, & le reste tous petits enfans tant fains que malades, Simon Baron fit auffi plus de deux cens faignées, & en vn seul iour
provide exercise for the charity of good people, but also to reveal to us the obligations we are under to him for having preserved our health; that all the plagues we see are so many favors that he does us, and so many tongues which speak to us and invite us to render to him a million thanksgivings. So the ignorance and blindness of our Savages [123] make us appreciate the blessing that we possess in knowing the eternal truths; and, however many of them we see, they are like so many voices which cry out to us, Beati qui vident quae vos videtis, vobis autem datum est nosse mysteria regni Dei.

On the 9th, the Father Superior returned to Ossosané with Father Pierre Chastellain and Simon Baron. I say nothing here to your Reverence about the difficulties of the way; you know well enough what they can be at this season. I will merely say that it was only a question of four leagues, and yet the day was hardly too long to reach the end of them.

This trip lasted eight days; the Fathers baptized fifty persons,—fourteen adults, and the rest all little children, both well and sick. Simon Baron also bled more than two hundred, and in a single day as many as fifty. They emulated each other in holding out their arms to him,—the well ones having themselves bled as a precaution, and the sick considering themselves half cured when they saw their blood flowing. Among others, was an old man who was half blind; as soon as he was bled, [124] "Ah, my nephew," said he, "thou hast restored my sight; now I see." Be that as it may, he found himself on the instant wonderfully relieved. But what consoled us particularly was to see so many little innocents and so many souls reconciled to God. I shall only mention three
infiques à cinquante, c’était à qui lui tendrait le bras, les fains se faisaient faigner par précaution, & les malades s’estimaient à demi guéris quand ils voyaient couler leur sang, entre autre un vieillard qui était demi aveugle. Si tost qu’il fut saigné [124] ah! dit-il, mon neveu tu m’as rendu la veue; je voy maintenant, tant y a qu’il se trouva fur l’heure merveilleusement soulagé. Mais ce qui nous consolait particulièrement fut de voir tant de petits innocents & tant d’âmes réconciliées avec Dieu. Le luy toucherai feulement trois particularitez assez notables, dont l’une est pleine de dévotion, l’autre mérite un esprit qui agit par raison, la troisième est tout à fait naissue. Cependant que le Père Supérieur estoit à instruire trois malades en la cabane d’un nommé Ochiotta, ce bon homme prenoit souvent la parole & les aidoit avec beaucoup de ferveur à faire l’acte de contrition, & depuis quoy que la maladie luy eust emporté une grande partie de sa famille, dont la plupart ayoient été baptisés, il n’a pas fait à l’ordinaire des Sauvages, qui nous regardent souvent de mauvais œil, & ne veulent point être parler du bapteme si tost que quelqu’un de ceux que nous avons baptisés est mort en leur cabane; Pour lui il nous à toujours fait le meilleur accueil du monde & à toujours montré qu’il faisoit un grand état de ce que nous enseignions; Mais ce que je veux dire à votre Reverence c’est que sa femme reçut le [125] bapteme avec tant de dévotion, que les larmes en tomberent des yeux à quelques uns des assistans. Après avoir de-jà donné dans l’instruction beaucoup de satisfaction au père, comme il commençait à luy verfer l’eau fur la teste & à prononcer les paroles Sacramentales, elle s’écria
quite remarkable cases,—one of which is replete with devotion, another is worthy of a mind which acts through reason, the third is altogether ingenious. While the Father Superior was instructing three sick people in the cabin of one Ochiotta, this good man often took part in the conversation, and aided them with great fervor to perform the act of contrition; and afterwards, although the epidemic had carried off a great part of his family, the majority of whom had been baptized, he did not act like most of the Savages, who often look upon us with ill will, and are unwilling to hear about baptism as soon as any one of those whom we have baptized dies in their cabin. As for him, he always gave us the best possible welcome, and always showed that he held in high esteem what we taught. But what I mean to tell your Reverence is that his wife received baptism with so much devotion, that tears fell from the eyes of some of those present. After having already given great satisfaction to the father in regard to her instruction, when he began to pour the water upon her head, and to pronounce the Sacramental words, she cried out of her own accord, “Oh my God, how I have offended you, how I have offended you! I am very sorry for it; my God, I will offend you no more.” This good woman died the same night. The Father asked another if she believed firmly all that he taught her; “Yes indeed,” said she, “I believe it, I would not listen to thee if I did not believe.” Another asserted that she was well content to be baptized; “But I pray thee,” said she to the father, “oblige me; do not give me a new name,—it annoys me to change my name.”

On the 10th, the Father Superior made overtures
de fon propre mouvement! ah mon Dieu que ie vous ay offencé, que ie vous ay offencé, i'en ay vn grand regret, mon Dieu, ie ne vous offenceray plus. Cette bonne femme mourut la méme nuit. Le Pere demandoit à vn autre si elle croyoit fermement tout ce qu'il luy enseignoit, oüy dea dit elle ie le croy, ie ne t'efcouterois pas, si ie ne croyois. Vn autre tefmoigna qu'elle estoit bien contente d'estre baptizee, mais ie te prie dit-elle au pere, oblige moy, ne me donne point de nouueau nom, ie fuis ennuyee de changer de nom;

Le 10. le Pere Superieur fit ouverture au Capitaine Anenkhiondic fur la parole que luy méme nous en avoit donnee quelque iours auparauant, de faire quel-que vœu à Dieu en cette necessite publique; & le lendemain le conseil s'assembla ou le pere les instruifit fur la verité d'vn Dieu, qui estoit le maistre [126] de nos vies, leur fit vn sommaire des principaux mysteres de noftrc croyance, leur expliqua les commandements de Dieu, & les points qu'il avoit propofé aux autres. L'affiction en laquelle ils estoient (car il en mouroit tous les iours) mift l'affaire hors de deliberation, & tous conclurent qu'ils recoignoistroient d'orefnauant Dieu pour leur Dieu, qu'ils croyoient en luy; en vn mot, qu'ils se refoluoient de quitter toutes leurs couftumes qu'ils fçauroient luy deplaire, & luy fairoient vœu, tres volontiers de dreffer au prin-temps vne cabane en fon honneur. L'inconstance des autres nous donnoit affez de fujet de nous defier de la bonne volonté de ceux-cy; neantmoins tout bien consideré le Pere Superieur iugea que ce feroit peut estre s'opposer aux deffeings du Ciel, de ne pas feconder cette bonne penfee. Ils s'y estoient portez en partie de
to the Captain Anenkhiondic, regarding the promise that he himself had given us some days before, to make some vow to God in this public necessity; and the next day the council assembled, in which the father instructed them upon the reality of a God, who was the master of our lives,—summarizing for them the principal mysteries of our belief, explaining to them the commandments of God, and the points he had proposed to the others. The affliction in which they were plunged (for every day some of them died) placed the affair beyond discussion, and all concluded that they would henceforth recognize God as their God, and that they would believe in him,—in a word, that they had decided to give up all their customs that they knew would displease him, and that they would very willingly make a vow to him to erect in the spring a cabin in his honor. The fickleness of the others gave us sufficient reason to mistrust the good will of these; nevertheless, all things well considered, the Father Superior judged that it would be, perhaps, opposing the designs of Heaven, not to second this good intention. They were partly inclined to this by an impulse of their own, manifesting to us a very peculiar interest. The grace that God bestowed upon several of them, at the time of their conversion, caused us to believe that he looked upon this village with special favor, and was preparing for it great blessings. Besides, it is the approach to the whole country; and from that time on we were strongly inclined to settle down there as soon as possible. However, the Father did not judge it wise to be hasty in the matter, and the final decision was postponed until the next day. Meanwhile, as there were some present from all the
leur propre mouvement, ils nous témoignoient vne affection toute particulière, les graces que Dieu fai­foit à plusieurs au point de leur conversion, nous faifoient croire qu'il regardoit ce bourg d'vn œil tout particulier, & luy preparoit de grandes benedictions; outre [127] cela c'est l'abord de tout le païs, & dès­lors nous avions de grandes inclinations à nous y ha­bituer au plustost. Toutefois le Pere ne jugea pas à propos de precipiter la chose, la dernière conclusion fut remise au lendemain, cependant comme il y en auoit la de toutes les cabanes, chacun eust tout loisir d'en conferer avec ceux de fa famille, & leur propo­fer les points defquels dependoit le bon succez de toute l'affaire.

Le 12. Le vœu fut entierement ratifié, on ne deli­bera que de la façon de le publier, en forte que tout le monde l'entendit. Ils propoferent deux voyes, la premiere de monter fur le haut d'vne cabane, l'autre d'en faire la proclamation par les rues du bourg: celle cy fut iugée la meilleure, on en donna la commiffion a vn nommé Okhiarenta, qui est vn de leur Aren­dioane, c'est à dire vn des forciers du païs, qui alla crier à haute voix que les habitants d'Offofané pre­noient Dieu pour leur Seigneur & leur maiftre, qu'ils renonçoient, à toutes leurs erreurs que d'orefnauant ils n'efcouteroient plus leur fonges, qu'ils ne feroient plus de feftins au demon Aoûtaehoï, que leurs ma­riages feroient stables, qu'ils ne mangeroient [128] de chair humaine & s'obligoient au printemps de baftir en fon honneur vne cabane au cas qu'il luy pleut arreter le cours de la maladie. Quelle confo­lation de voir Dieu glorifié publiquement par la bouche d'vn barbare, & d'vn des suppoft de satan, iamais on n'auoit veu chofe semblable parmy les Hurons.
cabin, each one had abundant leisure to confer about it with those of his family, and to propose to them the points upon which depended the good success of the whole affair.

On the 12th, the vow was entirely ratified; the only thing calling for discussion was in what way to make it public, so that everyone would hear it. They proposed two ways,—the first, to climb to the top of a cabin, the other to proclaim it through the streets of the village. The latter was considered the better, and the commission was given to a certain Okhiarenta, who is one of their Arendioane, that is, one of the sorcerers of the country. He went about crying in a loud voice that the inhabitants of Ossosané took God as their Lord and their master; that they renounced all their errors,—that henceforth they would no longer pay attention to their dreams, that they would make no more feasts to the demon Aoutaerohi, that their marriages should be binding, that they would not eat human flesh,—and that they bound themselves to build in the spring a cabin in his honor, in case it pleased him to stop the progress of the disease. What a consolation it was to see God publicly glorified through the mouth of a barbarian and one of the tools of satan! Never had such a thing been seen among the Hurons.

While all this was taking place at Ossosané, God in his goodness gave us also from time to time opportunities to practice charity and to preach his holy name.

On the 14th, a sick man of our village was so low that we were almost in despair of being able to obtain anything from him in regard to baptism. Nevertheless, consciousness having returned to him
Cependant que tout cela se passait à Offofane, Dieu par sa bonté nous donnait aussi de temps en temps l'occasion de pratiquer la charité & de prêcher son saint nom.

Le 14. Un malade de notre bourgade se trouva si bas, que nous étions presque hors d'espérance d'en pouvoir rien tirer pour le baptême, neantmoins le jugement lui étant revenu sur le soir, le Père Pierre Pijart l'instruisit, & fut baptisé en même temps;

Le Père Charles Garnier & moi nous allames courir à Anonatea, qui n'est qu'une lieue de nous, nous avions ouï parler qu'il y avait quelques malades assez en danger, à notre arrivée on nous invita à un festin qui se faisait juste-ment en la cabane ou nous avions le plus à faire, & ou il y avait une pauvre fille à l'extrémité, nous y allâmes pour prendre occasion de lui parler & l'instruire; ce festin estoit un Aoutaerohj, où nous vîmes un vrai sabat, les femmes chantoient & dansoient, tandis que les hommes frappaient rudement sur des escorces, jamais ne nous un tel tintamarre, & des éclats de voix si agréables. Elles prenoient comme à la cadence, des braises ardentes, & des cendres toutes rouges à belles mains, puis passaient la main sur l'estomac de la malade; qui, fut par ceremonie ou autrement, se tourmentoit comme un démoniaque, & branloit sans cesse la tête. Le festin acheué elle demeura fort faible. Nous luy parlâmes du baptême, d'abord elle nous temoigna en être fort contente: mais luy aiât fait entendre qu'elle ne devoit pas prendre le baptême, comme une médecine corporelle, & qu'il ne feruoit que pour vous faire aller au ciel après la mort, elle n'en vouloit point ouy parler; de forte que ce soir, nous ne puîmes rien gagner d'aucânage, ce qui
towards evening, Father Pierre Pijart instructed him, and he was baptized at the same time.

Father Charles Garnier and I went to pass the night at Anonatea,18 which is only one league away from us. We have heard it said that there were some sick people there whose condition was quite dangerous. Upon our arrival we were invited to a feast which was made in the very cabin where we had the most to do, and where there was a poor girl at the point of death; [129] we went there to take occasion to speak with and instruct her. This feast was an Aoutaerohi, where we saw a real sabbat. The women sang and danced while the men struck violently against pieces of bark; never have I heard such a din, or shouts so disagreeable. They took, to keep time, as it were, burning embers and red-hot cinders in their bare hands, then passed their hands over the stomach of the patient,—who, as a part of the ceremony or for some other reason, tossed about like a maniac, incessantly shaking her head. The feast ended, she became very quiet. We spoke to her about baptism; at first, she showed us that she was well pleased with it; but, having made her understand that she was not to take baptism as a medicine for the body, and that it served merely to open the way to heaven after death, she would hear no more about it; so that, this evening, we could accomplish nothing further, which made us resolve to sleep in the cabin. From time to time we gave her some raisins; these little comforts, her relatives said, made her survive the night. In fact, she was very sick, and God willed that she should be a little better towards morning. We [130] again spoke to her of baptism, and having made her understand what we desired, we found her favorably dis-
nous fit refoudre à coucher dans la cabane. Nous luy donnions de téps en téps quelques raisins; ces petits foulagements luy firent paffer la nuit à entendre ses parents. En effect elle estoit fort mal, & Dieu voulut qu'elle se portast vn peu mieux fur le matin, nous [130] luy parlâmes derechef du baptême, & lui aiant fait entendre ce que nous pretendions, nous la trouveâmes bien dispoisée à nous escouter, ie l'instruisis assez brièvement & la baptisa: elle mourut d'eux heures apres. De là nous fismes vn tour iusques aux Bifiriniens, qui estoient venus hyuerner à vn demi quart de lieué de là: nous y trouvâmes assez de malsades: & leur donnâmes quelques raisins, c'estoit tout ce que nous pouuions faire. Qui auroit entendu la langue Algonquine, auroit peut ètre gaigné quelque chose apres eux, il en estoit quantité. Eftans de retour nous apriâmes qu'vn de nos Sauuages nommé Sononresk, estoit fort malade, ie l'allai voir & le trouwaï fort abbatu, ie lui fis ouverture du baptême, il me respondit qu'il en estoit bien content: mais cóme ie commençois à l'instruire, il me pria de differer iufques fur le midy, d'autant qu'il n'avoit pas, disoit-il, l'esprit assez libre pour m'escouter. Nous y retournâmes donc fur le midy, le Pere Iogues & moy, aufti toft qu'il nous vit, il nous dit que nous venions à la bonne heure, & qu'il se trouvoit vn peu mieux: nous l'instruisâmes amplement, en quoy nous aida beaucoup vn [131] nommé Tehondeguan, qui mourut par apres fort chrétiennement. Ce vieillard luy repetoit & luy inculquoit ce que ie luy enseignois, avec vne affection tout à fait remarquable, nous en demeurâmes fort satisfaits, le Pere Iogues le baptisa. ie l'allai revoir quelque temps apres, ie le trouwaï affis, & me dit, qu'il penfoit eftre guery, que l'eau du bap-
posed to listen to us. I instructed her rather briefly, and baptized her; she died two hours afterwards. Thence we made a trip to the Bissiriniens, who had come to pass the winter an eighth of a league from there. We found a number of sick people among them, to whom we gave some raisins, this being all we could do. A person who understood the Algonquin tongue would, perhaps, have made some headway with them; many of them died. Upon our return, we learned that one of our Savages, named Sononresk, was very ill; I went to see him and found him greatly prostrated. I made overtures of baptism to him, and he answered me that he would be well pleased therewith; but when I began to instruct him, he begged me to postpone it until noon, inasmuch as his mind was not clear enough, he said, to listen to me. Accordingly, we returned towards noon, Father Jogues and I; as soon as he saw us he told us that our coming was well timed, and that he found himself a little better. We instructed him fully, receiving valuable assistance in this [131] from one Tehondeguan, who afterwards died in a very Christian manner. This old man repeated and impressed upon him what I was teaching him, with an affectionate interest altogether remarkable; we were very well satisfied, and Father Jogues baptized him. I went to see him again some time afterwards and found him sitting up; he told me that he thought he was cured, that the water of baptism had entered his head and had gone down to his throat,—that he no longer felt there any pain at all. He was nearer his end than he thought, for he died the next day. His wife assured us that during the night she had frequently heard him say Rihouiesta, “I believe.” On
tèfme luy estoit entrée dans la teste, & estoit descendue infques à la gorge, qu'il n'y fentoit plus du tout de mal. Il estoit plus preft de fa fin qu'il ne pendoit, il mourut vn iour après. Sa femme nous tefmoigna que pendant la nuit, elle luy auidoit souuentfois ouy dire Rihoutiofia, ie crois. Ce mème iour le Pere Pierre Pijart auidoit instruit & baptifié vne fille qui luy auidoit donné beaucoup de consolation, elle auidoit demandé le baptême de fon propre mouuement, & auuffi tost après, elle s'escria ho, ho, ho, ie vous remercie mon Dieu, de ce que vous m'auez fait la grace d'estre baptisée. Sur le soir on tint conseil chez le Capitaine, ie me trouuai dans fa cabane. Comme la compagnie en fortoit, fon pere m'appella & me dit, qu'on auidoit fort parlé de la maladie, & que fon fils auidoit dit, qu'il ne falloit pas s'estonner qu'elle ne diminuait point, parce qu'on ne croioit pas à bon efcent. Ie m'en r'apporte [sc. rapporte] à ce qui en estoit, ie doute fort qu'il eusse parle librement; mais la plupart disoient fort bien que ce pouuoit bien, estoit la caufe de leur mal'heur.

Le 17. le P. Superieur partit d'Offoffané, & s'en vint coucher à Anonatea, où il trouua vn nommé Ijonnaat, pere de cette fille que nous y auzions baptisée, bien malade; neantmoins il ne peut ie refoudre à le baptifer, quoy qu'il en tefmoigna quelque forte de deffir, il ne le trouua pas auffi bien dispoifié. Ce pauvre Sauuage auidoit fort en teste, d'aller trouver vne fiene feure vterine qui estoit morte, & à fon dire auidoit estoit changeé en vne couleuure.

Le 19. le P. Superieur nous renouia à Offoffané, le P. Charles Garnier & moy, avec commission de nous arrester en passant à Anonatea pour voir encor Ijonnaat: mais il estoit defia mort. Nous allafmes loger
this same day Father Pierre Pijart had instructed and baptized a girl who had afforded him great consolation. She had, of her own accord, asked for baptism, and immediately afterwards had cried out, "ho, ho, ho,—I thank you, my God, that you have granted me the favor of being baptized." Towards evening, a council was held at the Captain's; I happened to be in his cabin. As the company passed out, his father called me and told me that they had talked much about the malady, and that his son had said that they need not be surprised that it had not abated, since they were not believing in earnest. I do not know how true this was,—I doubt very much whether he spoke so frankly; but most of them said, quite rightly, that this might indeed be the cause of their misfortune.

On the 17th, the Father Superior departed from Ossossané, and came to lodge at Anonatea, where he found one Isonnaat, father of the girl whom we had baptized there, very sick. Nevertheless, he could not make up his mind to baptize him; for, although he showed a sort of desire for it, he did not find him well enough prepared. This poor Savage was strongly bent upon going to find one of his half-sisters, who was dead, and who, according to his story, had been changed into a serpent.

On the 19th, the Father Superior again sent us, Father Charles Garnier and me, to Ossossané, with a commission to stop on the way at Anonatea, to again see Isonnaat; but he was already dead. We went to lodge with one Chiateandaqua, having learned that he was very sick; we had some trouble getting in, as there was a feast there. It is a crime, on these occasions, to set one's foot in a cabin; nevertheless,
chez vn nommé Chiateandaoua; aïs apris qu'il estoit fort malade, nous eûmes de la peine à y entrer, d'au-

tant qu'il y auroit festin. C'est vn crime en ces [133] rencontres, de mettre le pied dans vne cabane; nous
y entrâmes neantmoins fur la fin, il n'y estoit plus que deux ou trois personnes, auquelles le malade
auoit faict donner à chacun à manger pour quatre; ils travaillerent aprés fort long temps, s'encourageants
les uns les autres; en fin il leur fallut rendre gorge, ce qu'ils firent à diuerfes reprises, ne laissant pas
pour cela de continuer à vider leur plat. Cependant Chiateandaoua, les remercioit, leur tefmoignant qu'ils
faifoient bien, & qu'il leur auroit beaucoup d'obliga-
tion. Vous eûste dit à l'entendre, & à le voir faire,
que fa guerison dependoit de cet excez de gourman-
dife. C'estoit vne fort pauvre disposition pour le bap-
tefme, aussi ne luy en parlâmes nous pas, il n'estoit
encor que fur le commancement de fa maladie.

Le 20. nous allâmes à Onmentifatj, ou nous aprîmes
qu'il y auroit trois malades, nous trouvâmes deux
pauvres femmes bien bas, l'une ne parloit n'y enten-
doit, & l'autre estoit dans des convulsions presques
continuelles: de forte que nous ne peûmes lui faire
entendre nostre deffein, & de mauuaife [134] fortune
il n'y auroit que des enfans dans la cabane, nous nous
contentâmes de luy donner vn peu de confere & 4.
or 5. grains de raisins, aucu resolution d'y retourner
auât que de partir: nous auions bien du regret de
les voir en cet eßat, & ne les pouuoir aider, pour ce
qui estoit de l'ame. En cette extremité, Dieu nous
inspira de luy voüer quelques Messes en l'honneur de
S. Iofeph, nous nous retirâmes cependant chez nostre
hoste, où nous baptisâmes vn petit enfant, il n'y auoit
we went in, towards the close. There were only two or three persons remaining, to each of whom the sick man had caused to be given food enough for four. They worked at it a very long time, encouraging one another. Finally they had to disgorge, doing so at intervals, and not ceasing on this account to continue emptying their plates. Meanwhile Chiateandaoua thanked them, assuring them that they were doing well, and that he was under great obligations to them. You would have said, to hear him and to see their actions, that his recovery depended upon this gluttonous excess. This was a very poor state of mind for baptism, and we did not mention it to him, as he was only in the first stages of his disease.

On the 20th, we went to Onnentisati, where we learned that there were three sick persons. We found two poor women very low,—the one neither speaking nor hearing, and the other in almost continual convulsions, so that we could not make her understand our purpose, and unfortunately [134] there was no one else in the cabin but some children. We contented ourselves with giving her a little preserved fruit and 4 or 5 raisins, intending to return thither before departing; we were very sorry to see them in this state, and not be able to help them in what concerned their souls. In this extremity, God inspired us to vow to him some Masses in honor of St. Joseph. Meanwhile, we withdrew to the house of our host, where we baptized a little child. We had not been there half an hour, when a Savage came for us to go to the woman whom we had visited first, earnestly requesting us to take her a little more preserved fruit, adding that what we had already given her had made her recover her senses, and that she heard very
pas demi-heure que nous y étions, qu’un Sauvage nous vint querir pour aller voir cette femme, que nous eussions visitée la première, nous priant bien-fort de lui porter encore un peu de conserve; adouçissant que ce que nous lui avions donné, lui avait fait revoir l’esprit, et entendu fort bien. Nous voilà bien confolés; et de fait nous la trouvâmes si bien disposée qu’après l’avoir instruite nous la baptisâmes, au grand contentement des assistants, qui nous escoute- rent avec beaucoup d’attention. De ce pas nous allâmes revoir l’autre, où nous eûmes aussi beaucoup de consolation, sans doute par les mérites du glorieux Patriarche St. Ioseph, elle estoit un peu plus en repos, [135] & Dieu nous pourvoit d’un truchement, c’estoit une femme d’assez bon esprit, qui nous témoignoit beau coup d’affection: elle exhorta la malade à nous escouter, & lui fit entendre notre dessein. Comme je vis qu’elle lui expliquoit si nettement ce que je pretendois, je me resolus de songer plusoit à l’instruire quel a mala de: mais comme nous continuions de la sorte, la malade prit la parole, & dit: c’est assez qu’il parle lui, je l’entends assez bien, feulement qu’il expédie en peu de mots. Je poursuivis donc, & elle me répondit à tout fort distinctement. Nous la baptisâmes: & nous aprîmes à notre retour qu’elle estoit morte la même iournée. Voila sans doute de grandes marques d’une ame predestinée.

Nous arriuâmes sur le soir à Ossoffane, où la mala-die continuoit à faire beaucoup de rauage, nous nous enquismes de l’état de quelques vns, dont le P. Supérieur nous avoit donné les noms, entre autres d’une femme qui mourut la nuit: on nous dit qu’elle se portoit un peu mieux, ce qui nous destourna de la visiter,
well. Behold us now greatly consoled! In fact, we found her so well disposed that, after having instructed her, we baptized her, to the great satisfaction of those present, who listened to us with close attention. After this, we went to see the other one, where we also were greatly comforted, doubtless through the merits of the glorious Patriarch St. Joseph. She was a little quieter, and God provided us with an interpreter, a woman of considerable intelligence, who showed great affection for us. She exhorted the sick woman to listen to us, and made her understand our purpose. When I saw how clearly she explained to her what I meant, I resolved to think of instructing her rather than the patient. But, as we were continuing thus, the sick woman began to speak and said, “It is enough, if only he speaks,—I understand him very well; only let him hasten, in a few words.” So I proceeded, and she answered everything very distinctly. We baptized her, and we learned, upon our return, that she had died the same day. Behold without doubt strong indications of a predestined soul.

Towards evening, we arrived at Ossossané, where the malady was continuing to make great ravages. We made inquiries as to the condition of some of those whose names had been given us by the Father Superior, among others, about a woman, who died in the night. We were told that she was a little better, which turned us aside from visiting her, as we had to see the more urgent cases. We directed our steps to the house of one Aonchiare, who was in truth very ill; we instructed and baptized him. He is still alive and well. It was already very late, but hearing that the Captain Anenichiendis, who had been re-
pour avoir à voir les plus pressés, on nous adressa chez
un nommé Aonchiare, qui estoit à la vérité bien mal,
ous l'instruisîmes & le baptîfîmes, il estoit encor
plein de [136] vie, il estoit defîa fort tard, neantmoins
entendant que le Capitaine Anenichiendis, qu’ô nous
avoit fait demi guéri par le chemin, estoit à l’extreme-
té, nous y courîmes; il estoit temps, car il ne parlait
quoi plus, & avoit encor plus de peine à entendre.
Je luy parla du baptême & de son importance, il me
répondit ce qu’il nous avoient tesoigné, qu’il
estoit fort content d’être baptisé. Sa femme nous
aida à l'instruire, ce ne fut pas sans peine, car outre
qu’elle estoit d’une nation étrangère, & parlait d’un
langage que je n'entendois pas si bien, souvent ce vieil-
lard sembloit s’affoupir, & luy demandant de temps en
temps s’il m’entendoit, quelquefois il ne me respon-
doit pas à la première fois. Ce qui fut cause que nous
ne le baptîfîmes que sous condition. Il mourut le
lendemain sur le point du jour.

Le 21. nous baptîfîmes vne femme, qui nous ar-
refta sur deux points, premierement luy avoient parlé
du Paradis, & luy avoient fait entendre, que sans
le baptême il n’avoit pas possible d’y aller jamais, &
que ceux qui mouroient sans être baptisés, alloient
aux enfers. Elle me dit nettement que pour elle,
elle ne pretendroit point aller ailleurs, que là où
estoient ses parens defunts, neantmoins [137] elle
changea bien tost d’aduis, quand elle ouït parler de
l’état miserable des damnez, & qu’ils ne receuoient
aucune consolation les vns des autres. Je luy expli-
quai le rête de nos mystères, iufques aux Commande-
demens de Dieu; la elle m’arresta encor, & comme je
l’exhoretois à être marrie d’avoir offencé Dieu, & luy
ported to us, on the way, as partially recovered, was at the point of death, we ran thither. It was time, for he could hardly speak, and had still more trouble to understand. I spoke to him about baptism and its importance; he answered me what he had often told us, that he was very glad to be baptized. His wife helped us to instruct him; this was not done without difficulty, for,—besides that she was of a strange nation, and spoke a language that I did not understand so well,—often this old man seemed to become drowsy; and, when I asked him at times if he heard me, occasionally he did not answer me the first time. This caused us to baptize him only conditionally. He died the next morning at dawn.

On the 21st, we baptized a woman who checked us at two points: First,—having spoken to her of Paradise, and having made her understand that without baptism it was not possible ever to go there, and that those who died without baptism went to hell,—she said to me frankly that, for her part, she did not wish to go elsewhere than there, where her dead relatives were; nevertheless, [137] she soon changed her mind when she heard about the wretched condition of the damned, and that they received no consolation from one another. I explained to her the rest of our mysteries, as far as the Commandments of God; there she stopped me again, and, when I was exhorting her to be sorry for having offended God, and telling her that without doing so her sins would not be pardoned her, she answered me that she could not do it,—that she had not offended God, and that she did not know what sin was. Those who were present, and who had been very willing to have her baptized, almost spoiled the whole affair by saying that indeed she
difois que sans cela ses pechez ne luy feroient point pardonnez; elle me respondit, qu'elle ne pouuoit qu'elle n'auoit point offencé Dieu, & qu'elle ne fça­ voit ce que c'etoit que peche. Ceux qui estoient là presens, & qui auoient este fort portez pour fon bap­ tefme, penferent gaster toute l'affaire, difans qu'en effet elle auoit toujours bien vefcu; & elle m'em­ feme tant que ie peus entendre, s'eftendit fort fur fes loi­ anges, protestant qu'elle ne fçauoit ce que c'etoit que du libertinage, & la vie ordinaire du pais. Je luy respondis que i'en effois bien aife, mais au reste, qu'elle ne penfaft pas eftre fans peche, & que tous les hommes estoient fuiets au peche. Toutesfois per­ filtant toujours fur fon innocence, ie luy reprefentai que cela eftant, ie ne pouuois pas la baptifer; & que quand bien m'emfeme ie la baptiferois, le baptefme ne luy feruoirroit de rien. Je luy adiouftai que ie ne luy demandois pas qu'elle me [138] fift vn denombrement de tous fes pechez, mais seulement qu'elle me tefmoi­ gnasit vn grand regret de les auoir commis. Nous demeurames là deffus vn bon quart d'heure, de temps en temps elle me demandoit le baptefme, mais ie luy respondois qu'il ne m'eftoit pas poffible de la bapti­ fer, tandis qu'elle me tiendroit ce langage, que ie ne souhaittois autre chofe, que c'etoit ce qui m'auoit amené, mais qu'elle m'emfeme me lioit les mains, & m'empechoit de luy faire cette faueur. Je la mena­ çai de l'enfer, & luy en parlaï plus en particulier que ie n'auois fait au commencement, luy difant que l'en­ fer eftoit plein de ceux qui ne s'eftoient point reco­ gneus pour pecheurs. En fin il pleuët à la mifericorde de Dieu luy toucher le cœur, elle nous aduouia qu'elle auoit peché, qu'elle en estoit marrie, & qu'elle ne
had always lived correctly; and she herself, as well as I could understand, was dwelling largely upon her own praises, protesting that she did not know what libertinage and the ordinary life of the country was. I told her that I was very glad of it, but also that she should not think she was without sin, and that all men were subject to sin. However, as she persisted in declaring her own innocence, I represented to her that, if that were so, I could not baptize her; and that, even if I should baptize her, baptism would avail her nothing. I added that I was not asking her to give me an enumeration of all her sins, but merely that she should testify to me her deep regret for having committed them. We considered this point for a good quarter of an hour; from time to time she asked me for baptism, but I answered her that it was not possible for me to baptize her as long as she used this language to me; that I had no other desire, that this was what brought me here, but that she herself bound my hands and prevented me from doing her this favor. I threatened her with hell, and spoke to her about it more in detail than I had done at first, telling her that hell was full of people who had not recognized themselves as sinners. Finally, it pleased the mercy of God to touch her heart; she confessed to me that she had sinned, that she was very sorry for it, and that she would sin no more. We baptized her and she died a few days afterwards.

On this same journey, a young man caused us the same difficulty. He was very sick, and we had instructed him with as much comfort and satisfaction as possible; his relatives also took great pleasure in listening to our holy mysteries. Everything proceeded in the most satisfactory manner, but he would not
pecheroit plus, nous la baptifasmes, & elle mourut peu de jours après.

En ce même voyage un jeune homme nous fit la même difficulté, il estoit fort malade & nous l’auions instruit avec autant de consolation & de satisfaction qui se peut dire ses parens auoient aussi pris grand plaisir a entendre nos saints mystères; tout allait le mieux du monde, mais il ne vouloit point [139] ouïr parler de se repentir de ses pêchés; or après m’euffeferui de tous les moïses que Dieu m’inspira pour luy faire franchir ce pas, ie m’aduisai de luy dire, que pour moy j’auois souventesfois offencé Dieu, mais que j’auois en demandois pardon de tout mon cœur, & estois bien resolu de plustost mourir que de l’offencer jamais. Il se rendit enfin, & nous contenta tellement sur ce point, que nous ne juguëmes pas à propos de differer plus long temps son baptême; nous esperoës qu’il est maintenant bien-heureux dans le ciel.

Ce même iour le forcier Tonneraoianont, qui cõmençoit à faire des fiennes dans ce bourg, & auoit entrepris de guerir les malades, vint fur le soir faire vne fuerie en noftrre cabane, pour prêdre connoissance de cette maladie. Ils vous croiffèrent quatre ou cinq perches en rond, & firent comme vne maniere de petit berceau, qu’ils entourerent d’vne ecorce d’arbre, ils s’entafferent là dedans douze ou treize, presque les vns fur les autres, au milieu il y auoit cinq ou six grosses pierres toutes rouges, si tost qu’ils furent entrez, on les couuirit à l’ordinaire, de robes & de peaux, pour tenir la chaleur. Et ce petit forcier commença à chanter, les autres chantoient après lui; il y auoit vn Sauuage au dehors, qui n’efftòit [140] que pour le feruir en tout ce qu’il desireroit. Apres auoir bien
listen to talk about repentance for his sins; now having used all the means with which God inspired me to make him take this step, I decided to tell him that, for my own part, I had oftentimes offended God, but that I had asked his pardon for it with all my heart, and had firmly resolved to die rather than ever offend him again. He yielded at last, and so thoroughly satisfied us upon this point that we did not judge it wise to defer longer his baptism. We hope that he is now happy in heaven.

On this same day the sorcerer Tonneraouanont, who was beginning to play his pranks in this village, and had undertaken to cure the sick, came towards evening to have a sweat in our cabin, to get some knowledge of this disease. They crossed four or five poles in a ring, making a sort of little arbor, which they surrounded with the bark of a tree. They crowded within this, twelve or thirteen of them, almost upon one another. In the middle there were five or six large red-hot stones. As soon as they had entered, they covered themselves, as usual, with robes and skins in order to retain the heat. The little sorcerer began to sing, and the others sang after him; there was a Savage outside, who was there merely to serve him with whatever he might desire. After much singing, he asked for some tobacco which he threw upon these red-hot stones, while addressing the devil in these words, Io sechongnac.

The others from time to time urged him to do his best; these orgies lasted a good half hour, after which they began to eat. I drew near to listen to what was said; whoever well understood the whole discourse of this sorcerer would oblige a curious person by communicating it to him and by setting it
châte, il demâda du petun, qu'il ietta fur ces pierres rouges, en s'adressant au diable en ces termes, Jo sechongnac.

Les autres de temps en temps l'excitoient à bien faire; ce fabat dura bien vne bonne demi heure, après lequel ils fe mirent à manger. Je m'approchai pour écouter ce qui se diroit; qui auroit bien compris tout le discours du forcier, oblirooit vne personne curieuse de luy en faire part, & de le coucher icy de mot à mot; ie n'entreprends pas cela; ie remarquerai neantmoins que fon entretien ne fut qu'vene fuite de vanteries & d'extravagances; il ne declara pas la source du mal, car il a fouuent depuis aduoiit, qu'il n'y cognoissoit rien, mais il fe fit fort d'y remedier, û l'on vouloit executer fes ordonnances. Il fe venta fauffement d'en auoir defia gueri beaucoup en noftre bourgade, & aillieurs, que pour luy il eftoit hors de crainte de gagner la maladie, en fin à l'entendre, il n'auoit quefi qu'à commander, & tous les malades feroient incontinent fur pied; il demanda quelques biens pour faire feftin, & ordonna quelques danfes. Toute la compagnie l'efcoutoit avec des applaudissemes nôpareils; & noftre hofte qui eftoit vn des principaux, [141] luy dit: Courage mon nepueu asffe nous. Ces paroles me donnerent bien auant dans le cœur, il n'y auoit rien qu'ils auoient renonce publiquement au diable, & a tous ceux qui pactifoient avec luy, & auoiit protesté qu'il n'auoient recours qu'à Dieu feu, duquel ils auoient aduoiit tenir l'eftre & la vie; & voila qu'aujourd'hui ils mettent toute leur confiance aux fausses promeffes d'vn charlatan, & d'vn impo- fteur. Je ne peux me tenir de parler auffî à mon tour, mais que pouuois-ie dire; c'eft vne chofe bien
down here word for word; I do not undertake to do that. I may remark, however, that his conversation was only a series of boasts and extravagances; he did not declare the source of the evil, for he has often since admitted that he knew nothing about it, but he made great pretensions of remedying it if they would execute his orders. He boasted falsely of having already cured many in our village and elsewhere; that, for his own part, he was beyond any fear of taking the disease,—in fine, to hear him talk, he had little more than to command, and all the sick would immediately be upon their feet. He demanded some gifts with which to make a feast, and ordered some dances. The whole company listened to him with unparalleled manifestations of approval; and our host, who was one of the chief men, [141] said to him, "Courage, my nephew, assist us." These words sank deep into my heart; it was no time since they had publicly renounced the devil, and all those who were in league with him, and that they had protested they would have recourse to God alone, upon whom, they had admitted, depended their being and life; and see how they forthwith place all their confidence in the false promises of a charlatan and an impostor. I could not refrain from also speaking, in my turn, but what could I say? To be short of words with which to explain oneself upon so important an occasion is a matter for keen regret. This is all the lecture I gave them: "You are very wrong to do what you are doing; you show plainly that you do not believe what Echon has taught you; that man" (speaking of the sorcerer) "has not the power that you think; it is only he who has made heaven and earth who is the master of our lives. I do not con-
sensible de se trouver court de termes, pour s'expliquer en une si belle occasion. Voici tout le discours que je leur fis: Vous avez grand tort de faire ce que vous faites, vous montrerez bien que vous ne croirez pas ce que Echon vous a enseigné: cettui-là (parlait de ce forcier) n'a pas le pouvoir que vous pensez, il n'y a que celui qui a fait le ciel & la terre qui soit le maître de nos vies; je ne condamne pas les remèdes naturels, mais ces fureurs, ces danses, & ces festins ne valent rien, & sont tout à fait inutiles pour la santé. Ils m'écouterent fort patiemment & sans replique, s'ils ne fissent pas grand estat de cette reprimande, s'ils ne fissent pas grand estat de cette reprimande, ne doutans point que je ne fisse le rapport au Pere [142] de ce que j'avois vu, qui ne manqueroit de leur en parler dans l'occasion en bons termes. Quoy que s'en soit, nous gaignames toufiours cecy; que tout le soir le moïde estant couché, notre hôte fit la prière tout haut au nom de toute la famille, en ces termes. Écoutez vous qui avez fait le ciel & la terre, prenez toute cette cabane en votre protection, vous êtes le maître de nos vies. C'est dommage que cela n'ëft dit de bon cœur. Nous partîmes de là le vingt-troisième, & passant par Anonatea, nous baptîmes un Sauvage bien malade, qui fit le quinzième de ceux que Dieu nous fit la grace de baptiser en ce voyage. Étant de retour nous fûmes bien consolés, d'entendre que le P. Pijart avoit baptisé huit petits enfants, à Oïenriv, & le P. Supérieur deux au méme lieu, & une femme en notre bourgade. Mais nous eûmes un grand regret de trouver morte sans baptême, la mère d'un de nos Chrétiens; nous avions toufiours en espoerance iusques-là, que cette femme ne mourroit jamais autre
demn natural remedies, but these sweats, these dances, and these feasts are worth nothing; and are altogether useless, as far as health is concerned." They listened to me very patiently, and made no answer,—either because they did not attach much importance to this reprimand, or because they were embarrassed, not doubting that I would report to the Father [142] what I had seen, and he would not fail to speak to them of it in forcible terms, when he had opportunity. At all events, we gained at least this, that every evening, when all were asleep, our host offered a prayer aloud in the name of the whole family, using these words: "Listen, you who have made heaven and earth; take all this cabin under your protection; you are the master of our lives." It is a pity he did not say this from his heart. We left there on the twenty-third, and, passing through Anonatea, we baptized a very sick Savage, who made the fifteenth of those whom God granted us the favor to baptize on this journey. Upon our return we were greatly consoled to hear that Father Pijart had baptized eight little children at Ouenrio, and the Father Superior two at the same place, besides a woman in our village. But we felt great regret at finding that the mother of one of our Christians had died without baptism; we had always hoped, up to that time, that this woman would never die other than a Christian. She seemed very docile, and had declared herself to be well satisfied with the baptism of those children. We had visited her very often [143] and only recently we had come from healing a wound that she had inflicted upon her leg, always taking occasion to exhort her to commend herself to God; so she had often heard the greater part of our holy mysteries.
que Chrétienne. Elle paroissait fort docile, & auoit témoiné estre fort satisfaite du baptême de ces enfans; nous l’avions visitée fort souvent, [143] & tout fraîchement nous luy venions de guérir une plai, qu’elle s’estoit faite à la jambe, prenans tou­fours l’occasion de l’exhorter à se recommander à Dieu; de forte qu’elle auoit souvent ouy la plupart de nos saintet mystères. Neantmoins jamais le P. Superieur ne la peut faire consentir au baptême en cette extrémité, aportant pour toute raison, qu’abso­lument elle devroit aller où estoit un peu petit fils, qui estoit mort sans baptême. Je dirai icy à voitre Reuence, avant que de passer outre, que les bruits alloient touchours croissans, & qu’on parloit de nous en tres-mauvais termes: nommement à quatre ou cinq bourgades d’icy autour; car pour ce qui est d’Olf...fané, nous y auons touchours esté les bien venus. Ce même vingt-troisième un nommé Entaraha, dit au Pere Superieur, que ce collier de porcellene, qu’ils auoient accepté l’année passée en un conseil general qui s’estoit tenu à l’occasion de la fête des morts, estoit maintenant la cause de leur mort, & que c’estoit la croissance de tout le monde. D’autant que le Pere leur auoit dit, que ce present n’estoit pour les morts, & que fon intention n’estoit pas qu’on le [144] mist en leur fosse; mais que ce qu’il pretendoit, estoit de faire le chemin du ciel aux vivans, & de les encou­rager par là à passer par deffus toutes les difficultez, qui les empêchoient de prendre cette route.

Le 25. vn vieillard de noftré bourgade, nommé Noel Tehondecoian mourut, & alla comme nous esperons, célébrer dans le ciel la fête de la glorieuse Natiuité de noftré Seigneur. Je dirai encor icy de ce Sau-
Nevertheless the Father Superior could never induce her to consent to baptism in this extremity,—alleging as her sole reason that she desired only to go where one of her little sons was, who had died without baptism. I will say to your Reverence here, before passing on, that the rumors were continually increasing, and that we were spoken of in very bad terms, especially in four or five villages around here,—for, as to Ossossané, we have always been welcome there. On this same twenty-third, one Entaraha said to the Father Superior that that porcelain collar they had accepted the year before, at a general council held on the occasion of the feast of the dead, was now the cause of their death, and that this was the belief of all the people,—inasmuch as the Father had told them that this present was not for the dead, and that it was not his intention that they should [144] place it in their grave, but that he desired to open to the living the way to heaven, and to encourage them thereby to surmount all difficulties which prevented them from taking that route.

On the 25th, an old man of our village, named Noel Tehondecouan, died, and went, as we hope, to celebrate in heaven the feast of the glorious Nativity of our Lord. I will repeat here in regard to this Savage what I have already said of another,—that he was one of those who were the most assiduous in attending instructions in the Catechism, and had shown the greatest approval of the doctrine that we taught. It was he who had been among the first to bring word to the Father Superior to offer some public prayer in this last time of need; and quite recently he had aided me greatly in instructing a Savage of his cabin. God granted him much grace in his bap-
uage, ce que l'ay deßia dit d'vn autre; qu'il eftoit vn de ceux qui affiftoiët le plus affiduëment aux Catechifmes, & auoient le plus approuue la doctrine que nous enfeignions. C'eftoit luy qui auoit porté des premiers la parole au P. Superie[u]r pour faire quelque priere publique, en cette derniere necessité; & tout fraîchement il m'auoit beaucoup aidé à instruire vn Sauuage de fa cabane; Dieu luy fit auSSI beaucoup de grace en fon baptême, qui fut la vigile de Noël, il arrefta vn peu le Pere fur l'acte de contrition. Ce feroit (luy dit-il) pour neant que ie me repentirois d'auoir peché, d'autât que ie n'ay iamais peché; neantmoins apres auoir esté bien instruit fur ce point, il s'en acquita excellemment, & tenant le crucifix en main, il demanda pardon à noitre Seigneur, avec beaucoup de [145] reffentiment, & luy promit de garder toute fa vie fes faints commandements. Parmy eux, vn homme n' eft point cenfe pecheur qui ne tuë, ne defrobe, n'enforcele quelqu'vn, ou ne fait quelque chofe extraordinaire. Il pria auSSI le P. de luy laiffer la croix, pour le garder des esprits qui le tourmentoient de nuit, à ce qu'il disoit, adjouftât que quand il les voioit, il ictoit les yeux fur ce figne adorable de noftrre reformation, & prioit noftrre Seigneur de le defendre.

Le 27. le P. Superieur retourna à Offosfané, auce le P. Ifaac Iogues & Simon Baron: Il paßa par Anonatea, oû il visita les Bisiriniens, pour leur teftmoigner le reffentiment que nous auions de leur affliction: car il comptoient deßia jusques à 30. a 40. morts. Le Pere fit ouverture à quelques-vns du S. baptême, mais fans effect; nos Ss. myfieres en langue Huronne font des tenebres pour eux, outre qu'ils font encor plus
tism, which took place on Christmas eve. He stopped the Father a little while upon the act of contrition. "It would be useless" (he said to him) "for me to repent of having sinned, seeing that I never have sinned." Nevertheless, after having been fully instructed upon this point he acquitted himself admirably therein, and, holding a crucifix in his hand, he asked pardon of our Lord with a great deal of feeling, and promised him to keep his holy commandments all his life. Among them a man is not counted a sinner who does not kill, rob, bewitch some one, or do some extraordinary thing. He also begged the Father to leave him the cross, in order to protect him from the spirits which, according to his story, tormented him at night,—adding that when he saw them he cast his eyes upon this adorable sign of our redemption, and prayed our Lord to defend him.

On the 27th, the Father Superior returned to Ossossané with Father Isaac Jogues and Simon Baron. He passed through Anonatea, where he visited the Bisiriniens to assure them of the sympathy we felt for them in their affliction, for they already counted as many as 30 or 40 dead. The Father proposed Holy baptism to some of them, but without effect; our Holy mysteries in the Huron language are like night to them, and, besides, they are still more attached to their superstition than are our Savages. He learned there what they thought of the disease. It was brought upon them, they said, as well as upon the Hurons, by Andesson, Captain of the Island, in revenge, because they had not consented to join their forces with the latter to make war upon the Hiroquois. But, in passing through Onnentisati, he heard a very different piece of news, which was
attachez à leur superstitition que nos Sauvages. Il apprit là ce qu’ils penfoient de la maladie, qui leur estoit procurée, disoît-il, aussi bien qu’aux Hurôs, par Andesson Capitaine de l’Ile, en vengeance de ce qu’ils n’auoiêt pas voulu joindre leurs forces avec eux pour faire la guerre aux Hiroquois. Mais en passant par Onnentiatj, il apprit [146] bien un autre nouvelle que Tonneraoïanont qui estoit à Ossofant, & vendoit là la theriaque, nous accutoit comme étant la cause de cette contagion, adoucissant que c’estoit le sentiment de ceux de notre bourgade, qui disoient même que quand ils se portoient mieux, nous leur donneons ie ne faisoit que quoy qui les faisoit mourir. Neantmoins il défauoia tout cela par après, parlant au père, foustenant avoir dit seulement que dés l’Automne il auoit veu la maladie venir du costé du lac, en forme d’un puissant demon, du reste qu’il n’en cognoissoit pas la cause. Le père l’ayant repris de fon procedé, il luy répondit à l’ordinaire des Sauvages, vous avez vos façons de faire & nous les no­ftrès, Oniondechanonkhron, c’est à dire nos pays font différents. Simon Baron fit encor force faignées en ce voyage, & le P. Superieur ayant donné vne petite medecine au Capitaine Endahiaz, vne fiens parent fit vne fumerie pour la faire operer, pendant laquelle il s’adressa pour cet effect à un certain demon. Ce même Capitaine, vne iour qu’il se trouuoit fort mal, demâda quel temps il faisoit, on luy répondit qu’il negeoit, ie ne mourray donc pas, dit-il, encor au­jourd’hui, car ie ne doit partir de cette vie que de beau-temps. Neuf malades eurent [147] le bien de receuoir le saint baptefme.

*Tonneraoïanont* ne retîffit pas en fes cures non plus
that Tonneraouanont, who was at Ossossané and was selling his antidote there, accused us of being the cause of this epidemic,—adding that this was the sentiment of those of our village, who even said that, when they were getting better, we gave them I know not what, that made them die. Nevertheless, he denied all this afterwards when speaking to the father,—claiming to have merely said that in the Autumn he had seen the sickness come from the direction of the lake, in the form of a powerful demon; that, however, he did not know the cause of it. The father having reproved him for his proceedings, he answered him in the usual fashion of the Savages, "You have your ways of doing and we have ours, Oniondechanonkhron," that is to say, "our countries are different." Simon Baron again bled a great many upon this trip; and, the Father Superior having given a little medicine to the Captain Endahiach, one of his relatives had a sweat to make it operate, during which he addressed himself for this purpose to a certain demon. This same Captain one day, when he felt very sick asked what kind of weather it was; he was told that it was snowing. "I shall not die, then, to-day," he said, "for I am not to depart from this life except in fine weather." Nine sick people had [147] the good fortune to receive holy baptism.

Tonneraouanont did not succeed in his cures any more than in his prophecies. He had predicted that no more than five of them would die, and that the sickness would cease at the end of 9 days; and yet before the Father's departure there were ten dead, and since then more than 50; and on the 4th of January, when the Father went away, there were nearly as
qu'en ses prophéties; il avoit prédit qu'il n'en mour-
roir plus que cinq, & que la maladie cesserait au bout
de 9. jours, & cependant avant le départ du Père il en
esloit mort dix & depuis plus de 50. & le 4. de Jan-
uier que le Père partit il n'y avoit gueres moins de
malades qu'à l'ordinaire, & si c'elfast le 13. de cette
belle Prophétie, aussi perdit-il vne grande partie de
son crédit, & toute sa pratique fe reduifit à vne feule
cabane, en laquelle il esloit luy meme malade, toute
forte de malheurs luy en vouloient, ou pour mieux
dire, Dieu cemenoit à chafier cet esprit superbe:
quelles-jours auparauant il esloit tombé si rudemêt
fur la glace à la fortie d'vne cabane qu'il s'esloit
rompu la jambe, & cette blessure luy caufa la mort
au bout de trois semaines.

Le Père Superieur retourna donc à Ishonatiria le 4.
de Janvier: En son absence nous avions veu de nos
yeux des effects de la iuste vengeance de Dieu fur
la famille d'vn nommé Taretandé. Ce Sauuage esloit
Capitaine de nofvre bourgade, & avoit ietté feu &
flamme contre nous en plein fefin, il avoit dit que
fans doute que [148] nous avions la caufe de la mala-
die; & que si quelqu'vn de fa cabane venoit à mourir,
il fendroit la teste au premier François qu'il trou-
ueroit. Il n'avoit pas esté feul qui avoit parlé à
nofvre defavantage, pas vn de la compagnie, au moins
des plus considerables, ne nous avoient efpargné, & vn
nommé Achioantaeté, qui fait eftat de nous aimer,
avoit esté si auant que de dire que s'il eust esté l'Aon-
dechio, c'est à dire le maistre du pays, ce seroit bie
toft fait de nous, & nous avoient defia mis en eftat de
ne pouvoir plus nuire. Là deflus le Capitaine Aënons
prit la parole, au moins à ce qu'il dit, & leur repre-
many sick people as usual, and yet it was the 13th day after this fine Prophecy. Therefore he lost a great deal of his credit, and his whole practice was reduced to a single cabin, in which he himself was sick. He was beset by all sorts of misfortunes, or, to express it better, God began to chastise this haughty spirit. Some days before, he had fallen so hard upon the ice at the entrance to a cabin that he had broken his leg, and this wound caused his death at the end of three weeks.

The Father Superior returned then to Ihonatiria on the 4th of January. In his absence we had seen with our own eyes some effects of the righteous vengeance of God upon the family of one Taretandé. This Savage was Captain of our village, and had cast fire and flame at us in open feast. He had said that without doubt we were the cause of the malady, and that if any one of those of his cabin should die, he would split the head of the first Frenchman whom he should find. He was not the only one who had spoken to our disadvantage. Not one of the company, at least of the more influential ones, had spared us; and one Achioantaeté, who makes a show of loving us, had gone so far as to say that if he were the Aondechio, that is, the master of the country, it would soon be all over with us, and we would already have been put in a condition wherein we could do no more harm. Thereupon the Captain Aëmons began to speak,—at least, by his own account,—and represented to them that they were speaking of a very dangerous matter, namely, of the destruction and ruin of the country; that, if they should remain two years without going down to Kebec to trade, they would find themselves reduced to such extremities
fenta qu’ils parloit là d’une affaire bien dangereuse, c’eft à dire de perdre & ruiner le païs; que s’ils auroient été deux ans sans descendre à Kebec pour la traitte, qu’ils fe verroient reduits à telle extrémité, qu’ils s’estimeroient heureux de s’associer avec les Algonquins, & s’embarquer dans leurs canots. Ra­contant cecy au P. Superieur, il adioufïa qu’après tout cela nous n’eussions point de peur, & que quand nous voudrions nous habituer en fon bourg, nous y ferions toujours les tres-bien venus. Taretandé, ne fe contenta pas d’auoir parlé si mal à propos de nous en cette occasion, luy & Sononkhiacon fon frere vin­drent nous quereller [149] dans noftre cabane, & nous reprocher, que nous eftions des forciers, & que c’estoit nous qui les faifions mourir. Adiouftât qu’ils auroient refolu de fe deffaire de nous, & qu’au moins la conclusion eftoit prête de nous rembarquer au prin­tens, tous tant que nous eftions & nous remener à Kebec. La choſe alla plus loing que noftre bour­gade, & les chefs de cinq ou six bourgs de cette pointe nous ont depuis adouë qu’ils auoient été fur le point de faire vn mauvais coup. Helas! c’euf­t esté vn tres-grand bon-heur pour nous, ces bruits eftoient si communs, que les enfans mefme ne par­loient de nous, que comme de personnes à qui on alloit bien-toft fendre la téste. Vn iour de Diman­che qu’ils nous ouirent chanter fur le foir les Lita­nies de noftre Dame, ils auoient creu, à ce qu’ils nous dirent eux mefme par apres, que nous pleurions, attendants l’heure, en laquelle on nous deuoit venir tous esgorger, ou bruer dans noftre cabane. Nous voilà encor tous pleins de vie graces à Dieu; & pre­que en mefme temps, le fleau tomba fur cette mal’heu-
that they might consider themselves fortunate to join with the Algonquins and to embark in their canoes. Relating this to the Father Superior, he added that after all that we should have no fear; and that if we would settle down in his village, we should always be very welcome there. Taretandé was not satisfied with having spoken so badly of us on this occasion; he and Sononkhiacom, his brother, came to have a quarrel with us [149] in our cabin, and to reproach us with being sorcerers, saying that it was we who caused their death. They added that they had resolved to get rid of us, and that it had been decided at least to reëmbark every one of us in the spring, and send us back to Kebeck. The matter went farther than our village, and the chief men of five or six villages in this vicinity have since admitted to us that they were on the point of doing an evil act. Ah, that would have been a very great happiness for us! These reports were so common that even the children spoke of us only as persons who were soon to have their heads split. One Sunday, when they heard us, towards evening, chanting the Litanies of our Lady, they believed, as they told us afterwards, that we were weeping in expectation of the hour when they were to come and cut all our throats, or burn us in our cabin. Yet we are all still alive and well, thank God. Almost at the same time, the scourge fell upon that wretched family that had said the most against us. This chastisement had been for a long time due them on account of the contempt they had always shown [150] for our holy mysteries. Frequently, during the past year, we went to instruct the little ones only with much repugnance, and finally we had to desist altogether. Taretandé
reufe famille, qui auroit parlé le plus à noftrre
defauantage. Il y auroit long-temps que ce chafti-
ment luy eftoit deu pour le mefpris qu'elle auroit
toujours fait [150] de nos faints myfteres, fouuent
l'an pafté nous n'y allions inftuire les petits enfans
qu'auèc beaucoup de repugnance, & enfin nous fuf-
mes côtraints de desifter tout à fait Taretandé, & fes
freres ne fe trouuoient d'ordinaire aux Catechifmes,
que pour auoir vn morceau de petun, ou pour fe rire
par apres entre eux de ce qu'ils auroient entêdu.
Outre cela fouuent-ils nous auoient aduoûë, qu'ils
nous prenoient pour des menteurs, & ne croioient en
façon du monde ce que nous enfeignions, & que ce
que nous difions n'eftoit aucunemêt probable, qu'il
ny auoit aucune apparêçe que nous euffions eux &
nous vn mefme Dieu, Createur de leur terre auçi bien
que de la noftrre, & que nous euffions tous pris naif-
fance d'vn mefme pere. Côment difoit vn iour Sonon-
khiaconc, qui nous auroit amené en ce païs, comment
aurions nous trauerfe tant de mers dans de petits ca-
nots d'efcorce? le moindre souffle nous auroit abyfmez,
or au moins ferions nous morts de faim au bout de
4. ou 5. iours; & puis fi cela eftoit, nous fçaurions
faire des coufteaux & des habits auçi bien que vous
autres. Je perdrois trop de papier fi ie voulois en-
treprendre de coucher icy toutes leurs extrauagances.
Mais la iustice que Dieu à exercé fur eux eft tout à
fait remarquable. Ils auoient [151] veu la plus part
des autres cabanes infectées du mal fans que la vie
s'en reffêtift, ils auoient mefprisé ouuertement les
moiens que nous leur donnîs pour obtenir du ciel
d'être deliurez de cette maladie, ils marchoient teste
leuée au milieu de tant de cadaures, comme s'ils
and his brothers were not usually present at the Catechisms, except to get a piece of tobacco, or to laugh among themselves afterwards at what they had heard there. Besides, they had often admitted to us that they took us for liars, and did not believe in the least what we taught; and that what we said was not at all probable,—that there was no likelihood that they and we had the same God, Creator of their earth as well as of ours, and that we had all descended from the same father. "Indeed," said Sononkhiacone one day, "who would have brought us to this country,—how would we have crossed so many seas in little bark canoes? The least wind would have engulfed us, or we would at least have died of hunger at the end of 4 or 5 days. And then, if that were so, we would know how to make knives and clothes as well as you people." I would waste too much paper if I were to undertake to set down here all their extravagances. But the justice that God exercised towards them is altogether remarkable. They had [151] seen the greater part of the other cabins infected with the disease without feeling any anxiety for their own lives; they had shown open contempt for the means we gave them to obtain from heaven deliverance from this malady; they walked with their heads high in the midst of so many corpses, as if they were made of different material from the others, and beyond the reach of death,—when the hand of God fell heavily upon them; three of them fell sick almost at the same time. The mother was the first; she was a renegade Christian, who, having been baptized two years before, had oftentimes afterwards recanted her baptism. We had never been able to teach her any of our mysteries; and even when we spoke to her some-
eussent esté d’un autre paife que les autres, & hors des atteintes de la mort, lors que le bras de Dieu s'appesantifft fur eux: trois tôberent malades presque en mème temps. La mère fut la première, c’estoit vne Chrifiienne renegate, & qui aient esté baptifée il y a deux ans, auoit depuis fouuencesfois retracté fon baptême, jamais nous n’auions peu luy apprendre aucuns de nos myftères, & mème quand nous luy parlions quelquefois de faire le signe de la croix, ou de dire le Pater, elle nous arreftoit au premier mot & je mettoit à nous quereller. V. R. fçait defia, qu’il n’y a rien qui foit capable de mettre en choler vn Huron qui a perdu fon pere ou fa mere, que de luy dire ton pere eft mort, ta mere eft morte, le seul terme de pere ou de mere les met hors d’eux mème, & je dirai icy, puis que l’occasion s’en pre­fente, que des le mois de Decembre nous fufmes con­trains pour cette mème raifon de desifier d’aller par les cabanes instruire [152] les petits enfans, & les affembluer chez nous tous les Dimâches, pour les faire prier Dieu; veu que il leur eftoit mort tout fraîchement quantité de leurs parens, & puis ceux qui leur reftoient en vie, ont esté tout l’Hyuer fi fort occupez apres la recherche des remedes pour la fanté des malades, & ont teftimoigné fi peu d’affection à nos faincts myftères, que nous auons iugé, que cet ex­ercice pourrait plufoft nuire, qu’apporter quelque avancement aux affaires du Christianifme. Mais pour retourner à cette malheureufe renegate: nous la visitafmes plusieurs fois pendant fa maladie, & entre autres vn peu avant que de mourir, nous y estions allez le P. Pierre Chaftelain & moy, en reso­lution de faire tout ce que nous pourrions pour la
times about making the sign of the cross, or saying the Pater, she stopped us at the first word and began to quarrel with us. Your Reverence already knows that there is nothing capable of arousing to anger a Huron who has lost his father or mother, except to say to him, "Thy father is dead; thy mother is dead;" the mere word "father" or "mother" puts them into a passion. I will say here, since the occasion presents itself, that from the month of December we were obliged for this reason to desist from going through the cabins to instruct [152] the little children, and to assemble them at our house every Sunday, to have them pray to God,—seeing that only recently a great many of their relations had died; and then those who remained alive have been so busy occupied all the Winter searching for remedies for the health of the sick, and have shown so little interest in our holy mysteries, that we decided that this exercise might rather injure than advance the affairs of Christianity. But to return to this wretched renegade; we visited her several times during her sickness, and, among others, a little while before she died. We went there, Father Pierre Chastelain and I, with the determination to do all we could to dispose her to penitence in this extremity. But she stopped us at the first step; for, when we asked her if she was not very glad to have been baptized, she answered "no." And also one of her children about 15 or 16 years old, who was then very sick, being solicited several times in regard to baptism, and having left the matter to her decision, this hard-hearted mother answered, that up to her death, she did not wish him to be baptized. The Reverend Father Superior likewise urged the same thing very earnestly
disposer à la penitence, en cette extrémité; mais elle nous arreta au premier pas, car luy aiant demandé si elle n'eftoit pas bien contente d'auoir estoit baptifée, elle nous refpœdit que nö. Et mèfme vn de fes enfans, d'enuiro 15. à 16. ans, qui estoit dés lors fort malade, eftant folicité plusieurs fois du baptefme, & s'en eftât rapporté à ce qu'elle en ordonneroit: cette marmatre repondit iufques à la mort, qu'elle ne vouloit point qu'il fut baptifê. Le R. P. Superieure preffa auffi bien fort fur le mèfme fujet [153] Sonon-khiacon[c], frere du Capitaine, qui eftoit auffi à l'ex­tremité: mais ce fut fans effect. Ce ieune homme eftoit de 25. ou 30. ans, & pouuoit bien de luy­mefme independemment de la volonte de fa mere cōsenter au baptefme: mais vn esprit de fuperbe qui le poſfedoit & tant de blasphèmes qu'il auoit faits, le priueront de cette fi signalée faueur. Ces trois misè­rables ne pafferent pas le 7. de Ianuier. Le Capitaine Taretanď les fuiuit de biē pres, & fut emporté en 4. ou 5. iours: le iour de fa mort ie lallois voir du matin, & luy portois quelque petit remede, ie le trouuai affis à l'ordinaire des Sauuages, & la peſée ne me vint pas qu'il deuif mourir fi toſt, nous ne fiſmes le Pere Garnier & moy, que viſter quelques per­fonnes malades à Anonatea, que nous le trouuaſmes à noftre retour dans l'agonie, & mourut fur le foir. Voila vne cabane bien defolée. Le mèfme iour 7. de Ianuier le P. Superieure nous renuoia à Ofsofanđ, le P. Garnier & moy, où nous demeuraſmes iufques au 15. nous baptifafmes douze perſonnes malades, quatre petits enfans, & le reſte adultes [sc. adultes]. A noftre arriuee nous inftruifames & baptifafmes vne femme chez noftre hofte, qui mourut au bout de
[153] upon Sononkhiacon[c], brother of the Captain, who was also at the point of death; but this was without effect. This young man was 25 or 30 years old, and could easily of himself, independently of his mother’s wish, have consented to baptism, but a spirit of pride which possessed him, and the many blasphemies he had uttered, will deprive him of this so signal favor.

These three wretches did not survive the 7th day of January. The Captain Taretandé followed them very closely, and was carried off in 4 or 5 days. On the day of his death, I went to see him in the morning, carrying him some little remedy; I found him sitting up, in the usual fashion of the Savages, and the thought did not occur to me that he was to die so soon; we did nothing, Father Garnier and I, but visit some sick people at Anonatea, yet on our return we found him in the agonies of death, and he expired towards evening. Behold a cabin desolate indeed!

On the same day, the 7th of January, the Father Superior sent us back to Ossossané, Father Garnier and me, where we remained until the 15th. We baptized twelve sick people,—four little children, and the rest adults. Upon our arrival, we instructed and baptized a woman in the house of our host, who died at the end of two or three days; we aided her with the prayers of the Church up to her last breath. The next day we [154] visited a great many of the cabins of the village. When we found a cabin without sick people, our usual conversation was to rejoice with them that they were still in good health, to speak to them of God, to exhort them to address themselves to him for the preservation of their family, and to teach them some little prayer for that purpose. We saw the little sorcerer, who was greatly
deux ou trois iours, nous l'assistaîmes des prières de l'Eglise, jufques au dernier soupir. Le lendemain nous [154] visitâmes vne grande partie des cabanes du bourg, quand nous trouuions quelque cabane fans malades, noftrre entretien ordinaire estoit de nous coniourir avec eux, de ce qu'ils estoient encor pleins de fanté, de leur parler de Dieu, les exhorter à s'adreffer à luy pour la conferuation de leur famille, & leur apprendre quelque petite priere pour cet effet. Nous vismes le petit forcier qui estoit bien humilié avec fa iambe rompuë, de fe voir comme cloué fur vne natte: s'il estoit immobile, il remuoit afiez les autres, qu'il faifoit danser & chanter nuit & iour pour fa fanté. Il estoit vn peu confus de fe voir en cet etat; neantmoins ses discours estoient accompagnez de fast & d'orgueil, nous ne fusmes pas quafi entrez en la cabane où il estoit, qu'il nous dit que nous ne jugeaffions pas que fon mal fuft la maladie ordinaire des autres, qu'vn peu de fe voir en cet etat. Nous voulufmes faire ouverture du baptefme à vn ieune hōme, duquel on auoit fort mauuaife opinion; il nous refpondit fort mal à propos, & vn ien parent prenât la parole fe mit à nous châter potiille; nous reprochant tous les bruits qui couroient de nous par le païs; & le forcier nous dit tout net que nous nous en alaßions. La veille de noftrre depart,
humiliated with his broken leg,—seeing himself, as it were, nailed to a mat; if he was motionless, he made enough commotion among the others, by making them dance and sing night and day for his recovery. He was somewhat embarrassed at finding himself in this condition, but his talk was characterized by ostentation and pride. We had hardly entered the cabin where he was, before he told us that we should not consider his illness as the common disease of the others,—that a fall had caused him to be confined to his bed for several days. I showed him some ointments that we had, telling him that these were what we were accustomed to use in similar cases; but he disdained the offer that we made him of our little services. It is wonderful that, while this demon incarnate was in the cabin, we could gain almost nothing from the sick people; we tried to propose [155] baptism to a young man of whom people had a very bad opinion. He answered us very impertinently; and one of his relatives, breaking into the conversation, began to abuse us, reproaching us with all the rumors that were current about us through the country; and the sorcerer commanded us very peremptorily to leave. The evening before our departure we instructed a young girl, deferring her baptism, however, until the next day; this was not without some change in her intention, for she dreamed during the night that she ought not to be baptized; if she did, she would die,—the credence she gave this dream, and her dread of dying, causing her to persist altogether in the negative and to refuse baptism. But after having represented to her that the devil was the author of this dream, and that he desired nothing else than to see her forever miserable in the flames
nous instruisîmes vne ieune fille; nous differasîmes neantmoins fon baptêfme iufques au lendemain; ce ne fut pas fans quelque changemêt dans fa volonté, car elle fongea la nuit qu'elle ne deuoit pas etre baptisée, autrement qu'elle mourroit, la croissance qu'elle adiouftoit à ce fonge & l'apprehensiol qu'elle auroit de mourir, la fit perfifter tout à fait fur la negative, & refufer le baptêfme. Mais apres luy avoir représenté que le diable estoit l'autheur de ce fonge, & qu'il ne pretendoit autre chose que de la voir miferable pour iamais dans les flammes de l'enfer, & que Dieu au contraire, qui ne fouhaittoit rie tôt que de la voir bien heurueufe à toute eternité dans le ciel, l'inuitoit à receuoir le S. Baptefme; elle nous donna fon contentement, nous la baptifasmes auffi toft; il a pleu à la divine bonte luy rendre la fante du corps avec celle de l'ame; nous fômes heurueux de trouver de semblables experiences, pour esbrâler & renufer la croissance qu'ils ont aux fôges.

[156] Cependant vn autre forcier, presque aueugle nommé Sodacoianié, le mettoit fort en credit au bourg d'Onnentifati, & abufoit de fes refueries les bourgades circouoifines, dés le neufiefme de ce mois, que le P. Superieur estoit allé à Ouenrio, auce le P. Chastel­lain, baptifer deux petits enfans, il en auoit apris des particulitez, qui ne font pas à obmettre. Dôcques l'histoire ou le cote porte, que cet aueugle aiant fongé qu'il luy falloit ieufner fix iours, il fe resoluit d'en ieufner fept; & à ce deffein fit faire vn retrenchement en vn des bouts de la cabane, où il fe retira luy seul, fe contentât de boire de têps en temps vn peu d'eau tieue, à ce qu'on difois, pour fe rechauffer l'estomac. Au bout de quelques iours les demons
of hell,—and that, on the contrary, God, who wished nothing so much as to see her blest in heaven through all eternity, was inviting her to receive Holy Baptism,—she gave us her consent. We baptized her immediately; it pleased the divine goodness to restore to her health of body with that of the soul. We are glad to have such experiences, to shake and overthrow their belief in dreams.

[156] Meanwhile, another sorcerer, almost blind, named Sondacouané, brought himself into much repute in the village of Onnentisati, and deluded the surrounding villages with his fancies. On the ninth of this month, when the Father Superior went to Ouenrio, with Father Chastellain, to baptize two little children, he learned some particulars about him which are not to be omitted. Accordingly, the story or tale declares that this blind man, having dreamed that it was necessary for him to fast six days, resolved to fast seven; and, with this in view, he had an apartment partitioned off in one end of the cabin, whither he retired alone,—contenting himself with drinking, from time to time, a little tepid water, in order, it was said, to warm his stomach. At the end of a few days the demons began to appear to him, merely passing around the fireplace without doing anything else, until the sixth day, when they spoke to him and said, "Tsondacouané, we come here to associate thee with us; we are demons, it is we who have ruined the country through the contagion." And thereupon one of them named all the others by name; "That one," said he, "is called Atechiategnon," that is to say, "he who changes and disguises himself," "and is the demon of Tandehoarmonnon" (a mountain near the village of Onnentisati). After
commencé à s’apparaitre à luy, tournoians simplement au tour du foyer, fans faire autre chose, iusques au sixième jour, qu’ils luy parlerent, & luy dirent: Tjondacoüané nous venons icy pour t’associer avec nous, nous sommes des demons, c’est nous qui ayons perdu le pais par la contagion. Et là deffus quelqu’vn d’entr’eux nomma tous les autres par leur nom, cet-tui-là, dit-il, s’appelle Atechiategnon, c’est à dire qui fe change & se deguise, & est le demon de Tandehounaronnon, qui est une montagne auprès du bourg On-ventifati; aprés luy auoir dit le nom de cinq [157] ou fix qu’ils estoient; mais il faut que tu caches, luy dit-il, que le plus mefchant de tous est celuy d’On-dichaouan (qui est une grand ile que nous ayons icy à nostre veue) ce demon est comme vn feu. C’est celuy qui fe repaift des cadavres de ceux qui fe noient dans le grand lac, & excite les orages & les tempeftes dans l’obscurité, desquels il abysme les canots. Mais maintenant nous désirons auoir pitié du pais, & t’associer avec nous, pour remedier à la contagion qui court. A quoy Tjondacoüané aiât respondu qu’il en estoit fort content, ils luy enseignerent quelques remedes, dont il fe serviroit pour la guerifon des malades. Entre autres ils luy recommanderent fort les feftins d’Aoutaërohi, adiouftant qu’ils ne craignoient rien tant que cela. On dit aussi qu’ils firent mine de le vouloir emporter, mais qu’il leur refiesta fi bien, qu’ils le quitterent à faire feftin d’vn chien, le menaçant de le venir querir dés le lendemain, au cas qu’ils y manquaient. Ces demons aians difparu, Tjondacoüané raconta toute l’affaire au Capitaine Enditfaconc, lequel en aiant fait le raport en plein confeil, on luy trouua incontinent vn chien, dont il
having told him the names of the five [157] or six who were there, he said to him, "But thou must know that the most evil of all is he of Ondichaouan" (a large island which we can see from here); "this demon is like a fire. It is he who feeds upon the corpses of those who are drowned in the great lake, and excites storms and tempests, in the darkness of which he engulfs canoes. But now we wish to take pity upon the country, and to associate thee with us, in order to stop the epidemic which prevails." Tsondacouané having replied to this that he was well content to do so, they taught him some remedies which he should use for the cure of the sick. Among other things, they recommended to him strongly the feasts of Aoutaéroki, adding that they feared nothing so much as those. It was said also that they pretended to try to carry him away, but that he resisted them so well that they left him to make a feast of a dog,—threatening to come and get him the next day, in case he failed to do this. These demons having disappeared, Tsondacouané related the whole affair to the Captain Enditsaconé; the latter having reported the matter in open council, a dog was immediately found, with which he made a feast on the same day. All the people having assembled, this sorcerer began to cry out that the devils were coming [158] to carry him away, but that he did not fear them, only that all should sing a certain song. While they were singing, "There! two of them are approaching," said he, "and what I say is not imagination, but the truth." A little while afterwards, he said to those who were preparing the feast, "Withdraw; here they are, quite near;" and at the same time they began to speak, and to reproach him for his failure to do
fit festin dès le même jour. Tout le monde étant assemblé, ce forcier se print à crier que les diables venoient [158] pour l'emporter, mais qu'il ne les craignoit point, seulement que tous chantaffent vne certaine chançon; tandis qu'on chantoit, en voila, dit-il, deux qui s'approchê, & ce que ie dis n'est pas vne imagination, mais vne verité, vn peu apres il dit à ceux qui preparoient le festin, retirez vous, les voicy tous proches, & en mèsme temps ils commencerent à parler, à luy reprocher plusieurs manquemens qu'il auoit fait touchant les choses qui luy auoient esté ordonnées, & à dire qu'ils estoient venus pour l'em­porter, en vn mot le festin acheué, comme il voulu­förtir dehors, il rencontra ces demôs qui luy dirent Tfonдодóуане, fois maintenant en assurance, nous ne te fçaurions plus rien faire, te voila affocié avec nous, il faut que tu viue dorenavant comme nous, & que nous te decouriions noiftre mangé, qui n'est autre chose que du bouillon clair avec des fraifes. Il y auoit bien de l'apparence de trouver des fraises au mois de Ianuier; mais nos Sauuages en gardent de seiches, ce fut à qui en mangeroit afin de n'estre point malade. Ils ordonnerêt encore que ceux qui voudroiet être deliurez tout à fait de la maladie, pendissent à l'entrée des portes de grandes faces, & des figures d'hommes au deffus de leurs cabanes, semblables à ces efpuuantaux qu'on met en Frâce [159] dans les vergers pour chasser les oyfcaux. Cela fut bien toft executé, & en moins de deux fois 24. heures toutes les cabanes d'Onنتifati, & des lieux circonuoisins en furêt presque couvertes, tel auoit 4. ou 6. de ces archers de paille pendus aux perches de fon fofer, c'estoient leurs idoles, & leur
several things that he had been ordered, and to say they had come to carry him off. In a word, at the end of the feast, when he was about to go out he encountered those demons, who said to him, "Tsondacouane, thou art now safe; we can do nothing more to thee; thou art associated with us, thou must live hereafter as we do; and we must reveal to thee our food, which is nothing more than clear soup with strawberries." There was much probability of their finding strawberries in the month of January! But our Savages keep dried ones, and they vied with one another in eating them, in order not to be sick. Also they ordered that those who would be delivered entirely from this disease should hang at their doorways large masks, and above their cabins figures of men similar to those scarecrows that in France are placed in the orchards, to frighten away the birds. This was soon executed, and in less than 48 hours all the cabins of Onnentisati and the places around were almost covered with images,—a certain man having 4 or 6 of these straw archers hung to the poles of his fireside; these were their idols and their tutelary gods. It was in these grotesque figures that they put all their trust, relying upon the assertion of a wretched blind man that the devils were afraid of these, and they had given this order for the good of the country. An old man of our village, named Tendoutsaharoné, exorted us to do the same, on account of the affection he had for our house, so much credence did he give to this sorcerer's fancies. The Father Superior replied to him that they were deceiving themselves in thinking to make these demons afraid, and to drive away the disease with some wisps of straw; that, if he remem-
dieux tutelaires: ce fut en ces marmoufets qu'ils mirèrent toute leur confiance, fondent sur ce qu'un mi­férable aveugle leur avoient dit, que les diables en avoient peur, & l'avoient ainsi ordonné pour le bien du pays. Un vieillard de notre bourgade nommé Tendoutaharoné nous exhorta à faire le même, pour l'affection qu'il avoit pour notre maison, tant il ajoutait de croiance aux refueries de ce forcier. Le P. Supérieur luy répondit qu'ils se trompaient, de penser faire peur aux demons, & chasser la maladie avec des bouchons de paille; que s'il se souvenoit bien de ce que nous luy avions tant de fois enseigné, il fçauoit bien que tout cela essoit inutile pource qu'ils pretendoient, que s'il y avoit chose au mode qui fuft capable de donner l'espouuente aux demons, ce fuft la croix, que nous en avions deua vne devant notre porte, mais qu'à cet occasion nous en erigerions vne autre au dessus de notre cabane, afin que tous ceux qui la verroient entendissent que ce fuft [160] en la croix que nous mettons toute notre confiance, & qu'en vertu de ce signe nous ne redoutions point les demons, & esperions que Dieu préférerroit notre petite maison de cette maladie còtagieufe. Au refle ce forcier, quoy que demi aveugle, voioit, ce semble, vn peu plus clair en fes affaires, que cet autre petit boффu; qui avoit promis qu'ë huict iours Ossoffané feroit fans malades, cettyuy-cy ne promet­toit vne parfaite & entiere guerifon, qu'à la fin de la Lune de Ianuier. Encor, disoit-il, que fi ceux du bourg d'Arrenté, & les forciers ou Bîstriniens ne luy faifoient prelent d'vne rets, c'essoit fait d'eux. Je ne fçai pas ce qu'ils ont fait, & s'ils luy ont accordé fa demande, mais il est vray que les pauures Bîsî-
bered what we had so often taught them, he would know very well that all this was useless for what they wished to accomplish; that, if there was anything in the world capable of inspiring the demons with terror, it was the cross; that we already had one before our door, but that in these circumstances we would raise another over our cabin, so that all who should see it should understand that it is in the cross that we put all our trust, and that in virtue of this sign we had no fear of demons, and hoped that God would preserve our little house from this contagious malady. Moreover, this sorcerer, although half blind, saw into his affairs a little more clearly, it seems, than the other, the little hunchback, who had promised that in eight days Ossossané would be without sick people; this one only promised perfect and complete recovery at the end of the January Moon. Yet he said that if the people of the village of Arenté, and the sorcerers or Bissiriniens, did not make him a present of a net, it was all over with them. I do not know what they did, or whether they granted his request; but certainly the poor Bissiriniens were very badly treated, as many as seventy of them having died. As for them, they said that one of the causes of this so great mortality was that they had no kettle large enough to make a feast.

On the 16th, the chief men of our village assembled, and had the Father Superior invited to the council. Here the Captain Aë nons made a long speech, to entreat us in the name of every one of them, to think no more of what had passed, and not to reveal the evil designs that they had had upon our lives. The Father gave them a satisfactory answer to this, and took occasion to reprove them gently for having
riens, ont esté bien mal traitte; il en est mort iusques a septante; pour eux ils disoiet qu'vne des causes de cette si grande mortalité, c estoit de ce qu'ils n'auoient pas de chaudiere affez grande pour faire fesin.

Le 16. les principaux de noftrre bourgade assemblerent & firent inuiter au confeil le P. Superieur. Où le Capitaine Aënos fit vn long discours, pour nous supplier au nom de tous tant qu'ils estoient, de ne plus penfer à ce qui s'estoit passé, & de ne point faire esclater les mauvais deffeins qu'ils auoient eu [161] fur nos vies, le Pere les contenta là dessus, & prit occasion de les reprendre doucement, de ce qu'ils auoient manqué de fidelité a Dieu, & n'auoient eu foin d'auoir recours a fon infinie bonté pendant leur affliction, s'arreftas plufoit aux folles imaginations d'vn homme de neant, qui les abufoit & ne cherchoit que fes interefts. A cela Aënos ne respondit autre chofe, finon Onanonharaton, que veux-tu, nous auons la ceruelle réuerfée, & vn peu auparauant vn vieillard luy auido dit, mon neuue nous ne fçauons où nous en sommes, il n'y a rien que nous ne faufions pour nous conferuer la vie: & s'il faut dançer nuit & iour pour chaffer la maladie, tout decrepit que ie fus, ie commenceray le premier pour fauuer la vie à mes enfans, ils ouirent dire qu'vn autre forcier du bourg Andiatae, nommé Tehorenhaegnon promettoit merueille, pourueu qu'on luy fit quelque présent, on fit incontinent af- fommer vn chien qui luy fut porté avec beaucoup de ceremones, mais fans effect.

Le 17. la maladie qui alloit toufiours continuant à Offosfané obligea le P. Superieur de continuer ausfî les fecours que nous auions rendu aux malades
failed in fidelity to God, and for not taking care to resort to his infinite goodness during their affliction, minding rather the foolish fancies of a man of no account, who was deluding them and who sought only his own interests. To this Aë nons answered nothing but Onanonharaton, "What wilt thou have? our brains are disordered." And, a little while before, an old man had said to him, "My nephew, we do not know what we are about; there is nothing we would not do to preserve our lives; and if it be necessary to dance night and day to drive away the disease, all decrepit as I am, I will begin first, in order to save the lives of my children." They heard that another sorcerer, named Tehorenhaegnon, of the village of Andiatae, was promising wonders, provided they made him some present. They had a dog killed immediately, which was brought to him with elaborate ceremonies, but without effect.

On the 17th, the epidemic, continuing to rage at Ossossani, obliged the Father Superior to continue also the help that we had rendered to the sick up to that time. He took with him Father Isaac Jogues and Mathurin, who also performed [162] some very successful bleedings. The Father in passing through Ouenrio found a number of sick persons there; but not one of them would hear about baptism, and a Savage of Arente confessed to him what had been reported, that he had said that there we had no occasion to visit them for the sake of baptizing them,—that they did not attach any importance to baptism. This wretch died some time afterwards, and was deprived of this boon; we learned of his sickness and of his death at the same time. We have not ceased since then to go and visit them in their need, there to
ufques à lors. Il prit avec foy le P. Isaac Logues, & Mathurin, qui fit [162] aussi quelques faignées fort heucreusès. Le Père passant par Ouenrio y trouua assez de malades, mais pas vn ne voulut oîr parler du baptefme, & vn Sauuage d’Arente luy auóia, ce qu’on awoit rapporté, qu’il awoit dit que nous n’auions que faire de les aller voir pour les baptifer, qu’ils ne faifoient point d’estat du baptefme; ce miferable mourut quelque têps après, & fut priné de cette faueur, nous fceuïmes auCH toft fa mort que fa maladie, nous n’auons pas laïfïe depuis de les aller visiter dans le befoin, d’y précher nos saints myfteres, baptifer quelques malades, fur tout quelques petits enfans qui font maintenant dans le ciel, & a l’heure mefme que i’efcris cecy, les Peres Garnier & Isaac Logues partent pour y aller visiter quelques-vns. Le P. Superieur continua de la fon voyage, & s’arefta à Angoutenc, où il baptifa deux petits enfans. Le l’endemain 28. il arriua à Offossané, où il trouua les de­mons defchainez, & vn pauure peuple dans l’affliction plus que iamais, attentif aux impertinences d’vn cert­tain Tehorenhaegnon, qui fe faifoit fort d’auoir vn fecret pour cette forte de maladie, qu’il difoit auoir appris des demons, mefme apres vn ieufne de 12. ou 13. iours dans vne petite cabane, qu’il s’eftoit faite à ce deffein fur le bort du lac. Donçques les habitants d’Offossané entêdåt [163] parler de ce qu’il fçauoit faire, & voïåts que de toutes parts on luy faifoit des prefens, pour gaigner fa bien-veillance, & tirer de luy quelque foulagement, luy deputerent quelques-vns des principaux d’entre-eux, pour le supplier bien hum­blement d’auoir pitié de leur misère, & de fe tranf­porter à leur bourg, pour voir les malades, & leur
preach our holy mysteries, to baptize some of the sick,—above all, some little children, who are now in heaven; and at the very hour that I write this, Fathers Garnier and Isaac Jogues are setting out to go there to visit some of them. The Father Superior continued his journey thence and stopped at Angoutene, where he baptized two little children. The next day, the 28th, he arrived at Ossossané, where he found the demons let loose, and a poor people in deeper affliction than ever, giving their attention to the follies of a certain Tehorenhaegnon, who boasted of having a secret remedy for this kind of malady, which he had learned from the demons themselves, after a fast of 12 or 13 days in a little cabin which he had made for this purpose on the shore of the lake. Accordingly, the inhabitants of Ossossané, hearing of what he could do, and seeing that presents were offered to him on all sides in order to gain his good will, and to get from him some relief, sent to him some of their chief men to entreat him very humbly to have pity upon their misery, and to proceed to their village to see the sick and to give them some remedies. Tehorenhaegnon evinced a willingness to comply with their request; and not being able, or rather not deigning to go thither in person, sent one of his associates, named Saossarinon, to whom he communicated all his power, in proof of which he gave him his bow and arrows, which would represent his person. As soon as he had arrived, one of the Captains proclaimed in a loud voice, throughout the village, that all the sick should take courage, that Tehorenhaegnon promised to drive the disease away very soon; that, not being able to come in person, Saossarinon had been sent by him, with power to give
dôner quelques remèdes. Tehorenhagnon tefmoigna agréer leur requête, & ne pouuât, ou pluftoft ne daigna pas y aller en perfonne, y enuoia vn de fes affociez nômé Saoffarinon, auquel il cômuniqua toute fa puiffance; en preuue dequoy il luy dôna fon arc & fes flêches qui repreffertoiret fa perfonne. Auffi toft qu’il fut arriué vn des Capitaines publie par le bourg à haute voix, que tous les malades priffent courage, que Tehorenhaegnon, promettoit de chaffer bië toft la maladie, que ne pouuant pas venir en perfonne Saoffarinon eftoit enuoyé, de fa part avec pouuoir de leur donner toute forte de contentement; qu’il ordonnoit que trois iours confecutifs on fit trois fefîns, promettant que tous ceux qui y affîteroient, & y obseruoient toutes les ceremonies, feroie[n]t guarantis de maladie. Sur Ie foir le monde s’assemle iuftement en la cabane de noftre hofte, qui eft vn des plus grands [164] du bourg; nos Peres y demeureret pour voir tout ce qui s’y pafferoit. La compagnie n’eftoit composée que d’hommes, les femmes deuoient auoir par apres leur tour; il y en auoit de toutes les famillies. Avant que de cômencer la ceremonie, vn des Capitaines môta fur le haut de la cabane, & cria à pleine tefte en cette forte. Or fus nous voila affêblez. Eʃcoutez vous autres demons que Tehorenhaegnon inuocque, voila que nous allons faire vn fefîn, & vne danfe en voſtre honneur. Sus que la contagion cesse & quitte ce bourg, que fi vous auez enuie de manger la chair humaine, transportez vous au pais de nos ennemis, nous nous affoʃlos mantenat auec vous, pour leur porter la maladie & les perdre, cette harangue finie on commence à chanter. Cependant Saoffarinon va vifîter les malades, & fait la ronde par
them all manner of satisfaction; that he ordained that for three consecutive days three feasts should be made, promising that all those who should be present there, and should observe all the ceremonies, should be protected from disease. Towards evening, the people assembled in the very cabin of our host, which is one of the largest [164] in the village. Our Fathers stayed there, in order to see all that might happen. The company was composed only of men,—the women were to have their turn afterwards; there were some present from all the families. Before beginning the ceremony, one of the Captains climbed to the top of the cabin and cried aloud in this manner: "Come now, see us here assembled. Listen, you demons whom Tehorenhaegnon invokes, behold us about to make a feast and have a dance in your honor. Come, let the contagion cease and leave this town; but, if you still have a desire to eat human flesh, repair to the country of our enemies; we now associate ourselves with you, to carry the sickness to them and to ruin them." This harangue ended, they begin to sing. Meanwhile, Saossarinon goes to visit the sick and makes the round of all the cabins. But the feast did not take place until daybreak; the entire night was passed in a continual uproar; now they sang, and at the same time beat violently, keeping time, upon pieces of bark; now they arose and began to dance; each one strove to do well, as if supposing that his life depended upon it. The substitute of Tehorenhaegnon, after having seen the sick, was to have put in an appearance at this [165] cabin, but he found so much practice that daylight overtook him in his progress. Meanwhile, he was awaited with great impatience; and as they were
toutes les cabanes. Au reste le festin ne se fit qu’au point du jour; toute la nuit se passa dans un tintamarre perpetuel, tantôt ils chantoient, & en même temps ils frappoient rudement à la cadence sur des écorces, tantôt ils se levaient et se mettaient à danser, chacun s’efforçait à bien faire, comme estimant qu’il y allait de sa vie. Ce substitut de Tehorenhaegnon, après avoir vu les malades, devoir se redresser dans cette cabane, mais il trouva tant de pratique que le jour le surprit dans sa course: cependant on l’attendait avec grande impatience, & comme ils chantoient les uns après les autres, il y en eut un qui commença en ces termes, venez grand Arendiouane, venez, voilà le jour qui commence à poindre, pour ne les point tenir plus long temps en attente, il passa quelques cabanes qui lui restèrent; à son arrivée, il se fit un grand silence, un capitaine marchait devant lui tenant en une main l’arc de Tehorenhaegnon, comme la marque du pouvoir qu’avait cette chose; et en l’autre une chaudière pleine d’eau mystérieuse dont il arrosoit les malades: pour lui, il portait une aïle de coq d’Inde dont il les eut reçu gravement et de loin, après leurs avoir donné quelques breuvages: il fit les mêmes ceremonies à l’endroit des malades de cette cabane; puis ayant donné courage & bonne espoirance à toute la compagnie, il se retira; le festin se fit, & après les hommes quitterent la place aux femmes qui vinrent aussi chanter & danser à leur tour, pour de festin elle n’en firent point.

Ce 20. Saoffarinon, fit lui-même le second festin, on y invoqua l’assistance des démons en mêmes termes que le jour précédent, & [166] après avoir
singing, one after another, there was one of them who began in these words, “Come, great Arendiouane, come, behold the day beginning to dawn.” Not to keep them waiting longer, he passed by some of the remaining cabins. At his arrival a profound silence prevailed; a Captain marched before him holding in one hand the bow of Tehorenhaegnon as a sign of the power possessed by this substitute, and in the other a kettle filled with a mysterious water with which he sprinkled the sick. As for him, he carried a Turkey’s wing, with which he fanned them gravely and at a distance, after having given them something to drink. He performed the same ceremonies for the sick of this cabin; then, having inspired the whole company with courage and strong hope, he withdrew. The feast took place, and afterwards the men left the place to the women, who also came singing and dancing in their turn; as for a feast, they had none.

On this 20th, Saossarinon himself made the second feast. There the aid of the demons was invoked in the same words as upon the preceding day, and, [166] after having eaten, some one said that the Physician had already cured twelve of them. This news caused great rejoicing among the company; the Captain Andaiahac thanked him and his master Tehorenhaegnon, with all the Captains of the village of Andiataé, declaring that the whole village would be under obligation to them, and begged them to continue their favors. The 3rd feast did not take place for lack of fish.

On the 21st, Saossarinon returned to Andiataé, at his departure taking into partnership with himself and Tehorenhaegnon one Khioutenstia and one Iandatassa,
mangé, quelqu’un dit que le Medecin en avoit déja guéry douze, cette nouvelle reçut bien la compagnie, le Capitaine Andahiach le remercia, & son maître Tehorenaegnon, avec tous les Capitaines du bourg d’Andiataet, témoignant que tout le bourg leur demeuroit obligé, & les pria de leur continuer cette fauere. Le 3. feftin ne fit point faute de poiffon.

Le 21. Saoffarinon s’en retourne à Andiataet, affo­ciant à fon depart avec foy & Tehorenaegnon, vn nommé Khisoutienfiia, & landataffa, au quels ils enseigna les secrets de l’art, & communiqua fa puiffance, pour marque dequoy il leur laiffa a chacun vn aife de coq d’Inde, adiutant que d’oresnauant leurs fonges fe trouueroient veritables, il donna außi commi­fion qu’au bout de quelques iours on leur allast rapporter le succez de leur remedes. 4. ou 5. iours après on parcourut toutes les cabanes pour fauoir au vray le nombre des gueris & des malades, afin d’en informer Tehorenaegnon. Suiuant leur calcul il s’en trouua 25. de gueris, & 25. malades; on va inconti­nent a Alldiatae, en faire Ie raport a ce perfonnage, qui renuoye des Ie l’endemain Saoffarinon, pour tra­wailler à guerir le reste, mais ce fuit à la confusion, il ne voulut pas [167] prèdre la peine d’aller visiter les malades, il donna charge qu’ils fe trainaffent eux mesmes, ou qu’on les luy apportaft en la cabane d’un nommé Oonchiarré où il y avoit déja force malades, mais ce deflein luy reuift fort mal, & on ne vift cette feconde fois aucun bons effects de fes remedes, car quelques-vns ne voulurent pas y aller pour fe fentir trop foibles; la mefme nuict vne femme de la cabane mourut, & le l’endemain matin vne autre qu’on y auoit apporté, pour celle-cy le P. Superieur l’instruirit
to whom he taught the secrets of his art and communicated his power,—as a token of which he left them each a Turkey's wing, adding that henceforth their dreams would prove true. He also commissioned them to send, after a few days, some one to report to them the success of their remedies. 4 or 5 days afterwards, all the cabins were visited to ascertain with certainty the number of those who were cured and of the sick, in order to inform Tehorenhaegnon thereof. According to their count, they found 25 cured and 25 sick; some one went straightway to Andiataë to bear report thereof to this personage, who sent Saossarinon the next day to strive to cure the rest, but it was to his own confusion. He would not [167] take the trouble to go and visit the sick, but gave orders that they should drag themselves, or that they should be carried to him, in the cabin of one Oonchiarrë, where there were already a great many sick people. But this plan resulted very badly for him, and this second time no good effects were seen from his remedies, for some would not go there because they felt too weak. The same night a woman of the cabin died, and the next morning another one, who had been carried there; as to the latter, the Father Superior instructed and baptized her with a great deal of satisfaction. Moreover, he did so well that those gentlemen, the substitutes of Tehorenhaegnon, were obliged to throw aside their Turkey wings and renounce their office.

On the 25th, Tonneraouanont, the little sorcerer whom I mentioned above, died in the village of Onnentisati; he was still at Ossossanë on the 23rd, but, finding himself extremely ill, and seeing that there was no more help for him, he had himself carried to Onnentisati,
& la baptîsa, avec beaucoup de satisfaetion. Au reste
il fit fi bien que ces mëfieurs les substituts de Teho-
renhaegnon, furent contraints de hetter leur aîfe de coq
d'Inde, & renoncer à leur office.

Le 25. Tonneraoianont, ce petit forcier dont ie par-
lois cy deuant, mourut au bourg d'Onnentisati; il estoit
encor à Ofsosfané le 23. mais se trouuant extraordinai-
rement mal, & voïat qu'il n'y avoit plus de remede,
il se fit transporter à Onnentisati, témoignant qu'il
vouloit mourir au lieu de ûa naissance, il ordonna
aussi qu'on le miift en terre afin que comme il estoit
vn demon, il retournaft au lieu d'où il estoit venu,
pendant sa maladie il se plaignit, à ce qu'o dit d'ûne
certaine diableffe, qu'il appelloit ûa fœur, d'autêt
qu'elle s'etoït [168] incarnée en mefme temps que
luy dans le ventre de ûa mere, c'etoit elle à l'en-
tendre qui estoit la cause de ûa mort, & qui lui avoit
rompu la iame, d'autant que contre ûa volonté, il
avoit voulu traitter d'autres malades que ceux de la
cabane de Tondaaiondi.

Le P. Superieur baptîsa quinze perfonnes en ce
voyage. La Prouidence de Dieu parut particuliere-
ment en la converuion de deux, dont l'ûne apres avoir
refisté plusieurs iours au baptême, tousjours en vn
danger manifeste de mort, & en tel estat qu'il n'y
avoit gueres d'apparence qu'elle deuît passer la jour-
née, Dieu luy conferua la vie, iusques à ce que fon
mary furuint qui ayât esté baptîfè auparauant par le
pere en vne semblable extremité, l'exhorta fi bien &
fi efficacement qu'elle se laiffa vaincre, & témoigna
en fin eftre fort contente de receuoir le baptême.
L'autre fut vn ieune homme qui faifoit paroütre affez
bonne volonté pour le baptême, mais fon beau-pere
asserting that he wished to die in the place of his birth. He also ordered that they should put him in the ground, in order that, as he was a demon, he might return to the place whence he had come. During his sickness he complained, according to report, of a certain she-devil whom he called his sister, inasmuch as she had been incarnated, at the same time as he, in the womb of his mother. It was she, according to his story, who was the cause of his death, and who had broken his leg, inasmuch as, against her will, he had tried to treat other patients than those of the cabin of Tondaaiondi.

The Father Superior baptized fifteen persons, on this journey. The Providence of God appeared particularly in the conversion of two, to one of whom, after she had resisted baptism for several days,—always in manifest danger of death, and in such a condition that there was little probability of her living through the day,—God preserved her life until her husband appeared, who, having been baptized by the father previously, in a similar extremity, exhorted her so well and so effectively that she allowed herself to be subdued, and at last evinced great willingness to receive baptism. The other was a young man, who showed himself favorably enough inclined towards baptism; but his father-in-law and mother-in-law opposed him in this so strongly that it was impossible to resist them. Meanwhile, the danger of death was increasing. The father went there 3 or 4 times a day, without being able to find opportunity for speaking to him, there being always some hindrance; now they were making a feast, now the Medicine man was there, and very rarely did the father-in-law or mother-in-law leave him. God
& la belle-mère s'y oppofoient de telle forte qu'il n'y auoit pas moien de paffer outre; cepenďat le danger de mort alloit croifiant; le pere y alloit 3. & 4. fois le iour, fans pouvoir trouver la commodité de luy parler, il y auoit toufois quelque empefchement, tantoft on y faifoit feftin, tantoft le Medecin y eftoit, & iamais [169] presque le beau pere, ou la belle mere n'en parloient [sc. partoient], Dieu enfin voulut que le beau pere n'y eftant pas, la belle mere fut inuitee à vn feftin dans vn autre cabane, de forte que le P. Superieur fe trouua fort heurufement feul auec le malade; comme il l'auoit def-ja inſtruit quelques iours auparauant, l'affaire fut bien toſt faite, & le baptifà incontinent auec beaucoup de conſolation de part & d'autre, le pere ne faifoit que d'acheuer, que la belle mere entra, elle ne s'eftoit mise qu'en chemin pour aller à ce banquet, & en auoit incontinent quitte le deſsein. La diuine bonte auoit diſpoſé ce moment pour faire mifericorde à ce pauure ieune homme, fans doute par les merites de S. Iofeph qui fut inuoque fort particulierement en cette occafion, auſſi bien qu'en la precedente, c'eft noſtre refuge ordinaire en femblables neceſſitez, & d'ordinaire auec tels fuccez que nous auons fujet d'en benir Dieu à iamais, qui nous fait cognoiſtre en cette barbarie le credit de ce S. Patriarche aupres de fon infinie mifericorde.

Le 28. le P. Superieur retourna à Ihonattiria, pendant fon abſence nous auions fait quelques courſes à Ouénrio, & à Anonatea, où il y auoit force malade. Le 21. le P. Pierre Pijart auoit baptifé deux femmes, l'une à Anonatea que nous auions veue & inſtruite, le P. Chaffellain [172 i.e., 170] & moy, deux iours auparauant, l'autre à Ouénrio, qui mourut incontinent
finally willed that, the father-in-law being absent, the mother-in-law was invited to a feast in another cabin, so that the Father Superior very fortunately found himself alone with the sick man. As he had already given him instruction, several days before, the affair was soon completed, and he baptized him forthwith, with much consolation on both sides. The father had only finished, when the mother-in-law entered; she had just started on her way to this banquet, and had suddenly given up her intention. The divine goodness had prepared this moment for an act of mercy to this poor young man, doubtless through the merits of St. Joseph, who was invoked very specially on this occasion, as well as on the preceding one. He is our usual refuge in such necessities, and generally with so much success that we have reason to bless God forever, who reveals to us in this barbarism the influence of this Holy Patriarch with his infinite mercy.

On the 28th, the Father Superior returned to Iho-nattiria. During his absence we made some visits to Ouenrio and to Anonatea, where there were a great many sick people. On the 21st, Father Pierre Pijart had baptized two women, one at Anonatea, whom we had seen and instructed, Father Chastellain [172 i.e., 170] and I, two days before; the other at Ouenrio, who died immediately afterwards with marked indications of predestination. It was a providence of God that the Father should make this little journey on the 20th, for if he had waited until the next day, as he had planned, he would have found her incapable of baptism; but he felt himself inwardly inspired to go and lodge there the day before her death. Upon his arrival, before going to her cabin,
après avec de grands signes de prédéposition, ce fut une providence de Dieu que le Père fit ce petit voyage dès le 20. car s'il eût attendu au lendemain, comme le deffin en eût été pris, il l'eût trouvée incapable du baptême, mais il se sentit interieurement inspiré d'y aller coucher dès le jour précédent de sa mort; à son arrivée avant que d'aller à la cabane de celle-ci, il en eût visité d'autres, qui eussent refusé nettement le baptême; et même il passa le soir à instruire une femme, qui eût tout auprès d'elle, qui paraissait bien mal, et demandait fort intamment le baptême; pour l'autre à qui Dieu préparoit le ciel, le père n'y pensa quasi pas, aussi ne jugea il pas nécessaire de lui parler encore des affaires de son salut, ne s'apercevant pas du danger auquel elle estoit, cependant elle eut assez de peine à passer la nuit. Le lendemain matin le Père les retourna visiter: car il s'estoit retiré dans une autre cabane, son deffin principal estoit de baptiser celle qu'il avoit instruite, et Dieu le conduisit tout droit à l'autre, en un mot il l'instruisit & la baptisa, elle mourut au bout d'une heure ou deux; & celle qui avoit demandé si ardemment le baptême le soir précédent, n'en voulut ouyr parler en façon du monde. Nous visitâmes encore ces deux bourgades quelques jours après le P. Pierre Chaste-lain & moi, mais nous n'y avions trouvé aucune disposition pour le baptême, les vns avoient perdu le jugement, & les autres manquoient de bonne volonté.

Le 30. nostre grand lac se prit tout à fait, il y avoit long temps qu'il estoit glacé iufques à quelques îles; mais au delà, les vents presque continuels, avoient toujours rompu les glaces, il ne se gelé par tout que
he had visited some others, who had bluntly refused baptism; and he even passed the evening instructing a woman who was very near her, who appeared quite sick and very earnestly requested baptism; as to the other one, for whom God was preparing heaven, the father hardly gave her a thought, nor did he judge it necessary to speak to her again on the subject of her salvation, not perceiving the danger in which she was, yet she was hardly able to live through the night. The next morning, the Father returned to visit them, for he had withdrawn to another cabin. His chief purpose was to baptize her whom he had instructed, and God led him straight to the other one; in short, he instructed and baptized her, and she died at the end of an hour or two; while the one who had so eagerly requested baptism the evening before, would not hear of it in any way whatever. *Unus assumetur, alter relinquetur.* We again visited these two villages some days afterwards, Father Pierre Chastellain and I; but we found there no inclination towards baptism, some having lost consciousness, and others lacking the good will.

On the 30th, our great lake was entirely covered with ice. It had been frozen for a long time, up to certain Islands; but beyond these the almost continual winds had always broken the ice. It does not freeze everywhere except in very calm weather. It is a convenience to these peoples; for, as soon as the ice is strong enough, they take corn to the Algonquins, and bring back quantities of fish. We have had a long Winter this year; it began on the 10th or 12th of October, and has greatly encroached upon the Spring; there is little appearance of a favorable year, if the goodness of God is not interposed. Here
de grand calme, c'est vne commodité pour ces peuples, car aussi toft que la glace est assez forte, ils portent des bleds aux Algonquins, & en rapportent force poifson. Nous avons eu vn long Hyuer cêt année, il a commencé dés le 10. ou 12. d'Octobre, & a beaucoup anticipé fur le Printemps, il n'y a guères d'apparence d'une bonne année, si la bonté de Dieu n'y met la main: nous voys au 30. de May, & à peine les bleds commencé ils à leuer, encor n'est-ce qu'en quelques endroits, plusieurs n'ont pas encor femé & les autres fe plaignët que leurs grains font pourris dans terre; il y a 15. iours que nous avons des pluyes presque cotinuelles.

Le 1. de Februrier nous partîmes pour aller à Offossané, le Père Pierre Pijart & moy; [172] nous y feijournâmes iusques au 13. nous baptîfâmes cinq perfonnes, nous en instruirâmes plusieurs autres, mais ne les trouvâmes pas encor en danger, nous n'auions pas iugé à propos de precipiter leur baptême. Nous trouvâmes vn grand changement dans la cabane d'un nommé Tondaiondi, tandis que le petit forçier Tonnerauianont y estoit, nous y auions tou- jours esté fort mal receus nommément fur le fuiet du baptême, nous y auions esté chargez d'iniures, & tout fraischement le P. Superieur auoit fait tout fon poible pour gaigner vne pauvre femme malade, mais outre qu'elle auoit escouté fort froidement le dif- cours qu'il lui auoit fait du Paradis & de l'enfer, fon pere n'auoit tesmoigné aucune inclination pour fon baptême; & auoit donné à cognoître au pere, qu'ils ne faifoient pas grand eftat de ce que nous enfei- gnions, que pour eux ils auoient aussi bien que nous vn lieu asseuré, où alloët les ames de leur parens de-
we are at the 30th of May, and the corn has hardly begun to grow, and this only in some places; many have not yet planted seed, and others complain that their seed is rotting in the ground; we have had almost continual rain for 15 days.

On the 1st of February, we departed to go to Os-sossané, Father Pierre Pijart and I; [172] we remained there until the 13th, and baptized five persons; we instructed several others, but, finding them not yet in danger, we did not consider it wise to hasten their baptism. We found a great change in the cabin of one Tondaiondi; while the little sorcerer Tonneraouanont was there, we had always been very badly received, especially upon the subject of baptism. We had been loaded with insults there; and but recently the Father Superior had done his best to win a poor sick woman. But, besides that she had listened very coldly when he talked to her about Paradise and hell, her father had not shown any inclination to have her baptized, and had given the father to understand that they did not attach much importance to what we taught them,—that, as for them, they had, as well as we, a certain place where the souls of their dead relatives went, Ahahabreti onaskenonteta, "We have," said he, "a certain road that our souls take after death." Since the death of this little sorcerer, God had (it seems) changed their hearts. We had scarcely any hope of finding this patient still alive, whom her relatives had abandoned, as it were, after the departure of the Father Superior. In [173] fact, we found that her leggings and moccasins had already been put on, according to the custom of the country, and her mind was so far gone that we judged her thereafter incapable of baptism.
functs, *Ahahabreti onaskenonteta*, nous auôs, dit-il, vn chemin affeuré, que tiennent nos ames aprés la mort. Depuis la mort de ce petit forcier, Dieu leur auoit (ce femble) changé le cœur, nous n'auions quasî point d'esperance de trouver encor en vie cette malade, que ses parens auoient comme abandonnée dés le de­part du P. Superieur, de [173] fait nous trouuafmes qu'on l'auoit defia chauffée & bottée felon la cou­ftume du paîs, & avec si peu de jugement, que nous la iugeafmes pour lors incapable du baptefme. Le 3. l'esprit luy eftant reuenu, Dieu nous fit la grace de la baptifer. Elle mefme de fon propre mouvement fait entendre à fon pere, qu'elle defiroit estre baptifée; luy repofait qu'il en eftoit fort content, & apres fon baptême le conjoüit avec elle du bon-heur que elle auoit d'estre en eftat d'aller au ciel, luy re­prefentant que defia plusieurs de fes parens qui eftoient morts Chréfïens y eftoient, & qu'il defiroit auî luy mefme estre baptifé. Ce mefme iour nous rencon­trafmes vn ieune homme qui nous tint vn difcours qui cafolera V. R. Il s'eftoit defia rencontré fort heureueufement en vn de nos premiers voiages comme i'infruifois vn malade, & auoit pris grand plaifir d'entendre les commandemens de Dieu, & m'auoit prié dès lors de les repeter encor vne fois; & en cette feconde rencontre, me parlant d'vne fême vefue que i'auois baptifé, & qui s'eftoit guerie, il me demanda ce qu'elle deuoit faire pour aller au ciel, luy aians repondu qu'elle deuoit garder les commandemens de Dieu, & luy en ayât dit le fommaire; pour moi, me dit-il, ie les ay gardez depuis que ie les ay apris, & fuis refolu [174] de les garder toute ma vie; il me repeta les poinc.ts que le P. Super. leur auoit particu-
On the 3rd, consciousness having returned to her, God granted us the grace to baptize her. She herself of her own free will gave her father to understand that she desired to be baptized; he replied that he was very glad of it, and after her baptism rejoiced with her over her good fortune in being fitted to go to heaven, representing to her that already several of her relatives who had died Christians were there, and that he himself also desired to be baptized. On that same day, we met a young man who held with us a conversation that will console Your Reverence. We had already had a very agreeable encounter with him in one of our first journeys, when I was instructing a sick man, and he had taken great pleasure in hearing the commandments of God, begging me then to repeat them to him once more; and in this second meeting, speaking to me of a widow whom I had baptized and who had recovered, he asked me what she should do in order to go to heaven. Having answered him that she must keep the commandments of God, and having given him a summary of them, "As for me," he said, "I have been keeping them since I learned them, and have resolved [174] to keep them all my life." He repeated to me the points that the Father Superior had especially recommended to them, and added that when he happened to dream at night, the next morning he addressed God and said to him, "My God, I have dreamed; but, since you do not wish us to depend upon our dreams, I shall not trouble myself about them." He said, moreover, that he was careful to pray to God every day; and, as for that young woman, that she probably would marry again, but that this marriage would be permanent. Thereupon he put to me a question,
lièrement recommandé, & adjoigna que quand il luy arrivoit de songer la nuict, le matin il s'adressoit à Dieu, & luy disoit: Mô Dieu i'ay songé, mais puis que vous ne voulez pas que nous nous arrestions à nos songes, ie ne m'en mettrai pas en peine, au reste qu'il auroit foin de prier Dieu tous les iours, & pour cette ieune femme, qu'elle eftoi pour fe remarier, mais que ce mariage feroit stable. Là deffus il me fit vne question, & me demanda ce que deuoit faire vne femme, à qui fon mary ne luy gardoit pas la fidelité, & si elle ne pouuoit pas auflî mener la mefme vie de fon cofté; ie luy refpondis que non, qu'elle pecheroit grievement, & feroit contre les Commandements de Dieu; pour conclusion ie l'exhortai à continuer dans la bonne volôté qu'il auroit de ferrer Dieu, luy prémets que nous l'inftruirions quelque iour plus particu­lierement. Ce ieune homme a l'esprit bon & par­roît fort honnefte pour vn Sauuage.

Le 4. Dieu nous enuoia dequoy faire du bié à nos malades, & refloûr noftrre hofte, qui eftoit court de poiffon. Robert que nous auions mené avec nous, tua deux Outardes; il n'ayoit de bonne fortune que 4. ou 5. personnes bien malades, de forte que nous les [175] peuffmes aifément oblier, fans faire parler les autres; & le gibier eft si rare parmi les Sauuages, que quoy qu'ils fuffent 20. ou 25. dâs noftrre cabane, & que noftrre hofte en euft enuoyé à fes amis, ils s'estimerent encor avoir fait tres-bonne chere, & toute la cabane retentitsoit de ho, ho, ho, & entre autres vne vieille, qui eft la femme de noftrre hofte, s'adressant à noftrre chaffeur luy fit fon remerciement en ces termes, ho, ho, ho, Echiongnix & fagon achiec, Ah mon nepueu ie te remercie, prends courage pour de-
asking me what a woman ought to do whose husband was not faithful to her, and if she might not also lead the same life, on her part. I answered him "no," that she would commit a grievous sin, and would act contrary to the Commandments of God. In conclusion, I asked him to continue in the good purpose that he had to serve God, promising him that we would some day instruct him more particularly. This young man has a good mind, and appears very honest for a Savage.

On the 4th, God sent us something with which to benefit our sick and to rejoice our host, who was short of fish. Robert, whom we had taken with us, killed two Bustards. Very fortunately, there were only 4 or 5 persons very sick, so that we [175J could easily oblige them without causing the others to complain; and game is so rare among the Savages that, although there were 20 or 25 in our cabin, and although our host had sent some to his friends, still they considered that they had fared very well, and the whole cabin resounded with "ho, ho, ho." Among others, an old woman, the wife of our host, addressing herself to our hunter, thanked him in these words, "ho, ho, ho, Echiongnix et sagon achitec," "Ah, my nephew, I thank thee; be of good heart for the morrow." In fact he killed 4 or 5 more of them, so that we had something with which to make soup for two sick people in our cabin, and carried some to certain others who were most in need of it. But our host did not approve of this, and we contented ourselves afterwards with carrying them some pieces of Bustard, entirely raw, teaching them to make soup therefrom. At this time we had an amusing encounter; upon carrying some broth to a sick wom-
main, de fait il en tua encor 4. ou 5. de forte que nous eufmes dequoy faire quelques boüillons à deux mal­lades de la cabane, & en porter à quelques autres qui en auoient le plus de befoin, & neantmoins nof­tre hofte ne le trouuuant pas bon, nous nous contenta­tions par apres de leur porter quelques morceaux d'Outar­de toute crué, & de leur apprendre à en faire des boüillons, en cette occasion nous fîmes vne agreable rencontre: comme nous portiôs vn boüillô à vne malade, le Medecin s'y trouua, c'est vn des Sau­tages des plus graues & des plus ferieux que i'aie veu, il prend le boüillon le regarde & tire d'vne certaine pouldre qu'il auoit dans fon sac, il en prît dans fa bouche, & la cracha fur le boüillon puis choiiffant le meilleur le fait manger à la malade.

Le 5. nous baptiçafmes chez nostre hofte vne vieille femme, ie l'auoîs inftruite quelques iours auparauant avec beaucoup de fatisfa­tion, depuis fon baptism me particuliérement, nous l'entendions de l'autre bout de la cabane où nous eftions, fe recômander à Dieu le matin & le foir, & faire quelque petite prière que nous luy auions aprîse, elle res­fêtoit de tres grâdes douleurs, & cependât nous la trouuions tou­jours dispozée a auoir recours à Dieu. Le Capitaine Anda­hiach fon frere, nous pria fort infâmêt de luy dôner quelque remede pour le mal de têste, dont elle fe plaignoit, nous difant que le P. Superieur & Simon Baron en auoiêt dôné à quelques vns qui s'en estoïêt biê trouuez; ie ne pus m'imaginer autre chose finon qu'il parloit de quelques vnguês dont on s'estoit feruy pour quelques éfutures de iouës qui auoient abouty par dehors; ie luy monftray vne petite boîte où il y en auoit de plusieurs fortes, il fe trouua que c'estoit iufte-
an, we found the Physician there. He is one of the most dignified and serious Savages that I have seen. He took the broth, looked at it, and then drew out a certain powder that he had in his bag; he put some of it in his mouth, spit it out upon the broth, and then, choosing the best of it, made the patient eat it.

[176] On the 5th, we baptized an old woman in the house of our host. I had instructed her some days before, with great satisfaction; after her baptism, especially, we heard her from the other side of the cabin in which we were, commending herself to God morning and evening, and offering some little prayer that we had taught her. She felt a great deal of pain, and yet we found her always disposed to have recourse to God. The Captain Andahiah, her brother, begged us very earnestly to give her some remedy for the pain in her head, of which she complained, telling us that the Father Superior and Simon Baron had given one to some of them, who had been thereby benefited. I could not imagine what this might be, unless he spoke of some ointments which had been used for certain swellings of the cheeks that had broken out on the outside. I showed him a little box in which there were several kinds of these, and it proved that they were exactly what he wanted. I told him from the first that I did not think these were good for this woman's trouble; nevertheless, as he persisted, and urged me to give her some of them, I asked him which color he wished, for I had 5 or 6 different kinds; having shown me the red, the [177] white, and the green, I made her a large plaster of these, which I applied to her forehead. How powerful is the imagination, here as well as in France! The next day she found herself greatly re-
ment ce qu'il demandoit: ie luy dis d'abord que ie ne pefois pas que cela fuft bon pour le mal de cette feme, neatmoins luy persiftat touflours & me presfát de luy en doneer, ie luy demaday de quelle couleur il en vouloit, car i'euois de 5. ou 6. facos & mayat moftré du rouge du [177] blanc, & du vert, ie luy en fis vn grand emplaftré que ie luy appliquay au front; que l'imagination est puiffante icy auffi bien qu'en France; le lendemain elle fe trouua grandement soulagee, & Andahiach me pria de ne point faire part de ce remede à d'autres, & ie referuer feulement pour leur cabane, ie luy respondis qu'il ne fe mifft pas en peine, & que tandis que nous en aurions ils n'en manqueront point; si ie l'euffe voulu croire ie luy en euffe fait auffi vn emplaftré pour luy couvrir l'eftomac où estoit tout fon mal; elle ne laiffa pas de mourir deux ou trois iours apres.

Le mefme 5. iour de Feburier le confeil s'assemble chez le Capitaine Andahiach, où presidoit le forcier Tsendaocuane du bourg d'Onnentisati. Car le sieur Tehorenhachnen & ses substituts n'estoient plus en credit, cettui cy parla en maître & en Prophete, & dit que si on ne faifoit ce qu'il ordonneroit que la maladie dureroit iufques au mois de Iuillet, au contraire si on luy obeffoit, & si on luy accordoit ce qu'il demanderoit, il donnoit parolle que dans dix iours le bourg en feroit tout a fait garanty. Il ordonna donc premiernelle que d'oresnauant on mit les morts en terre, & qu'au prin-temps on les tireroit [178] pour les mettre dans des tombeaux d'ecorces drefsez sur quatre piliers à l'ordinaire. Secondement qu'on ne leur donnaft point de nattes au moins neufves. Troi-
siefmement qu'on luy fit presfent de 5. pains de
lieved, and Andahiach begged me not to share this remedy with the others, and to reserve it for their cabin alone. I replied to him that he should not trouble himself, and that as long as we had any they should not want for it. If I had consented to follow her advice, I would also have made her a plaster to cover her stomach, where all her pain was. She died, however, two or three days afterwards.

On the same 5th day of February, the council assembled at the house of the Captain Andahiach, where the sorcerer Tsendacouane, of the village of Onnetisati, presided, for sieur Tehorenhachnen and his substitutes were no longer in good standing. This latter one spoke with authority and as a Prophet,—saying that, if they did not do what he should order, the sickness would last until the month of July; if, on the contrary, they obeyed him, and if they granted what he should ask, he gave his word that in ten days the town should be entirely secured against it. Accordingly, he ordered, first, that they should henceforth put the dead in the ground, and that in the spring they should take them out to place them in bark tombs raised upon four posts, as usual. Secondly, that they should give them no more mats, at least no new ones. Thirdly, that they should give him a present of 5 cakes of tobacco. His request was immediately granted, one of the sons-in-law of our host furnishing this contribution. They reassembled towards evening outside the village. I was twice invited to this council. One of the Captains warned the children in a loud voice not to make any noise; a great fire was lighted, and the sorcerer—after having represented to those present the importance of the affair—threw therein the 5 cakes of tobacco that
petun; sa requête lui fut incontinent accordée un des gêdres de noftr' hofte fournit à cette contribution. On se r'assembla sur le foir hors du bourg, on m'inuita à ce confeil par deux fois, & vn des Capitaines auertif à haute voix les enfans de ne point faire de bruit. Ils allumerent vn grand feu, & le forcier après auroit réprété aux affiftans l'importance de la chose, y ietta les 5. pains de petun qu'on lui auroit donné en adreffant fa prière au Soleil, aux Demôs & à la Pefte, les conjurant de quitter leur païs & fe transporter au plusqoft au pays des Hiroquois.

Le 8. noftr' hofte ayat fait tout fraîchement bône chere & prenant gout aux outardes voyant que noftr' chaffeur manquoit de pouldre s'offrit lui mêime pour en aller querir, nous lui accordâmes plus volontiers pour auoir dequoy faire du bien à nos malades, aussi bien estoîs nous au bout de quelques petites douceurs que nous auiions apporté. Ce nous fut vne belle leçô de voir vn vieillard aâgé de plus de 60. ans entreprendre 4. grandes lieües en la faifon la plus fafcheufe de l'année, en esperance de manger vn morceau de viande, il y auitoit trois pieds de neige par tout & s'il ny auitoit point écore de chemins faits, aiat neigé toute la iournée precedente, & fi ie ne me trôpe vne partie de la nuit.

Sur le foir le Capitaine Andahiach alla par les ca­banes publier vne nouvelle ordonnâce du forcier Tjondacoïanné. Ce persônage estoit à Onnentifati & ne deuoit retourner qu'vn iour apres, il faifoit ses preparatifs c'est a dire quelques fueries & feftins pour invoquer l'affîtance des demons & rendre ses re­medes plus efficaces. Cette ordonnance coûtfoit a
had been given him, while addressing his prayer to the Sun, to the Demons, and to the Pest, conjuring them to leave their country, and to repair as soon as possible to the country of the Hiroquois.

On the 8th, our host,—who had been recently enjoying good fare and had acquired a taste for bustards,—seeing that our hunter was in need of powder, offered to go himself in quest of some. We gave our consent to this more willingly that we might have something that would benefit our patients, especially as we were at the end of the little sweetmeats that we had brought with us. It was a good lesson to us to see an old man more than 60 years of age undertake a journey of 4 long leagues, in the most trying season of the year, in the hope of getting a piece of meat to eat. There was everywhere three feet of snow; and no paths had yet been made, as it had been snowing all the preceding day, and, if I am not mistaken, part of the night.

Towards evening, the Captain Andahiach went through the cabins to publish a new order of the sorcerer Tsondacouanne. This personage was at Onnetisati, and was not to return until the next day. He was carrying on his preparations, that is to say, certain sweatings and feasts, in order to invoke the assistance of the demons, and to render his remedies more efficacious. This prescription consisted in taking the bark of the ash, the spruce, the hemlock, and the wild cherry, boiling them together well in a great kettle, and washing the whole body therewith. He added that his remedies were not for women who were in their courses, and that care should be taken not to go out of their cabins barefooted, in the evening.

On the 9th, our host returned, and brought us
prêtre de l'écorce de fresne, de fappin, de pruffe, de merisier, faire bié bouillir le tout dans vne grâde chaudiere, & s'en lauer par tout le corps; il adioufta que fes remèdes n'eftoient point pour les femmes qui efloient dans leur mous, & qu'on fe gardaît bien de fortir le foir nuds pieds hors des cabanes.

Le 9. noître hofté retourna, & nous aporta de la pouldre; mais de malheur pour [180] luy la chaffe ne rétfifit plus; aufti auoit ce efété vne retraite car ce n'eftoit pas la faifon du gibier. Auët que de fe coucher il ietta du petun au feu & pria les demons d'auoir foin de fa cabane; quel creue coeur pour nous de ne pouuoir empecher ces infames Sacrifices;

Le 10. on fit vne danfe pour la fanté d vn malade, il y auoit deux iours qu'il en auoit eu le fonge, & qu'on travaualloit apres les preparatifs, tous les danfeurs efloient contre-faits en boffus, avec des masques de bois tout à fait ridicules, & chacun vn bafion en main, voila vn excellente medecine, à la fin de la danfe au commandement du forciere Tsondacoïane, tous ces masques furent pendus au deffus d vne perce au deffus de chaque cabane, avec des hommes de paille aux portes pour faire peur à la maladie & donner l'espouuante aux demons qui les faifoient mourir.

Ce mefme iour le forciere qui efloit venu dés le iour precedent s'en retourna & demanda 8. pains de petun, & trois poiffons de diuerfes efpeces, à fçauoir vn Atshiendoven, vn poiffon qu'il appellent du bord de l'eau, & vne anguille; des pains de petun il en emporta 4. & les 4. autres feruiren à faire vn Sacrifice aux diable comme on auoit fait deux [181] iours auparauant noître hofté fit aufti le fien, nous leurs en
some powder. But unfortunately for [180] him, hunting was no longer successful; for the mild weather had ceased, and it was not the season for game. Before going to sleep, he threw some tobacco upon the fire and prayed the demons to take care of his cabin. How our hearts ached, that we could not prevent these infamous Sacrifices!

On the 10th, they performed a dance for the recovery of a patient. He had dreamed about it two days before, and since then they had been making their preparations. All the dancers were disguised as hunchbacks, with wooden masks which were altogether ridiculous, and each had a stick in his hand. An excellent medicine, forsooth! At the end of the dance, at the command of the sorcerer Tsondacouane all these masks were hung on the end of poles, and placed over every cabin, with the straw men at the doors, to frighten the malady and to inspire with terror the demons who made them die.

On this same day, the sorcerer, who had come the day before, returned, and demanded 8 cakes of tobacco and three fish of different species,—namely, an Atsihiendo, a fish they decoy from the edge of the water, and an eel. Of the cakes of tobacco, he carried away 4, and the other 4 served to make a Sacrifice to the devils, as had been done two [181] days before; our host made his also. We told them our opinion of this, at the time, but without effect; their heads seemed to be disordered, and it was almost words lost to speak to them about it. Also we observed that God visibly abandoned them; for, notwithstanding the diligence we used in visiting the cabins, two or 3 died without baptism. One had been partly instructed, but he had been reported to
tèmesignions dans l'occasion nostre sentiment, mais sans effet, ils auoient la ceruelle comme renueffée, c'eftoit presque paroles perduës que de leurs en parler; auflì nous remarquions que Dieu les abandonnoit à vêtue d'œil; nonobftant la diligence que nous appor­
tions à visiter les cabanes, deux où 3. moururent sans baptefme, l'vn auoit esté instruit en partie, mais on nous le faifoit comme vne personne qui alloit fe gueriffant, les autres auoient esté emportez à l'im­
prouiſt dès le commencemen de leur maladie.

L'onze nous visitafmes vne femme fort malade, espé­
rens que Dieu luy auroit peut eftre change Ie cœur, car nous n'y auions rien peu gaigner iufques alors, mais nous la trouuafoient auſſi opinaſtre que iamais, & pour tout ce que nous luy pûmes dire de l'enfer, elle ne nous répondit autre chofe finon quelle ne vouloit en aucune façon eſtre baptifee, elle mourut fur le foir. Le Capitaine Andahiach fit vne ronde par toutes les cabanes, & exhorta à haute voix les femmes à prendre courage, & à ne point laiffer abbatte de trifieſſe pour la mort de leur parents, & que quand les ieunes hommes viendroient leur [182] apporter du chamure [sc. chanvre] pour filer, qu'elles leurs rendiffent volontiers ce petit feruice, que leur deffein eſtoit de faire des armes pour aller au Prin-temps à la guerre contre les Hiroquois, & les mettre en aſſeurance & en eſtat de pouvoir travailler pafſiblement à leurs champs. Au refte ces armes ne font pas à l'épreuue du mouſquet comme fçait V. R. auſſi eſt ce bien aſſez que la fleche ne les puiffe fauſſer.

Le 12. de grand matin nostre hosſe addreffa fa priere aux demons, iettant du petti dans le feu pour la conferuation de fa famille: fur le foir on leur fit
us as a person who was on the way to recovery; the others had been carried off unexpectedly, at the begin-
ing of their sickness.

On the eleventh, we visited a very sick woman, hoping that God had perhaps changed her heart, for up to that time we had been able to gain nothing from her. But we found her as obstinate as ever; and, to all that we could say to her about hell, she an-
swered nothing except that she would by no means be baptized; she died towards evening. The Captain Andahiach made a round of all the cabins, and in a loud voice exhorted the women to take courage and not to allow themselves to be cast down with sorrow on account of the death of their relatives; and that, when the young men should come [182] to bring them some hemp to spin, they should willingly render them this little service; that it was their intention to make weapons to go to war in the Spring against the Hiroquois, and to place them in security and in a position to be able to work peaceably in their fields. However, these weapons [shields] are not proof against muskets, as Your Reverence knows, and it is quite enough if the arrow cannot indent them.18

On the 12th, early in the morning, our host ad-
dressed his prayer to the demons, throwing some to-
bacco in the fire for the preservation of his family. Towards evening they publicly made a 3rd sacrifice of 4 cakes of tobacco, which was followed by a din and clatter which arose from all the cabins and lasted a good quarter of an hour. They beat so hard upon the pieces of bark that it was not possible to hear oneself. Their purpose was, according to what they told us afterwards, to frighten the disease and put it to flight; and in order that nothing be want-
publiquement vn 3. sacrifice de 4. pains de petun, qui fut fuiuy d’vn tintamare & dun chariuary qui fe fit par toutes les cabanes, & dura bien vn bon quart d’heure, ils frapoyent si rudement contre des escorces qu’il neztoit pas possible de s’entendre. Leur defseing estoit à ce qu’ils nous dirent par apres de faire peur à la maladie & la mettre en fuite; & affin que rien ne mâquaat à cette ceremonie comme ces marques [sc. maîques] de bois & ces hommes de paille n’auoient esté pendus au deflus des cabanes que pour donner l’epouuente à la maladie & aux demons, notre hoste les coniura de faire bonne garde, & pour se les rendre plus favorables il ietta vn mor­ceau de petun dans le feu en leur honneur. Quelles extremitez pour des homès raisônables; Tout cela nous fit refouldre le lendemain a penfer efficace­ment à notre retour, voyat que parmy to us ces de­fordres nos S. mysteres ne pouuoient pas estre receus & traictez avec le respect & la reuerence qu’ils meri­tët, & que nous estois fouënt contraints de souffrir beaucoup de choses, tant pour ne les pouuoir empe­fcher que pour n’estre pas encore capables de leur en témoigner cómo il faut nos sëtimës Nous prismes dautât plus aysemët cetë resolutio qu’il y auoit pour lors fort peu de maladies [sc. malades].

Nous partisme doques le 13. & ariuame au giête bien auåt dä la nuit avec beaucoup de peine, car les chemins n’estoët largez qu’enuiró d’vn demy pied ou la neige portoit, & si vous détourniës tât foi t peu a droite ou à gauche vous en aiiés iufques à my cuiffe.

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ing to this ceremony, as those wooden masks and straw men had been hung over the cabins merely to terrify the disease and the demons, our host conjured them to keep a good watch; and, to render them more favorable, he threw a piece of tobacco into [183] the fire, in their honor. What extremes for reasonable men! All this made us resolve the next day to think seriously about our return,—seeing that among all these lawless acts our Holy mysteries could not be received and treated with the respect and reverence they deserved; and that we were often obliged to suffer many things, as much because we were powerless to prevent them, as that we were not yet capable of properly expressing our sentiments in regard to them. We made this decision all the more readily because there were at that time very few sick people.

We departed, therefore, on the 13th, and reached home very late at night, after considerable trouble,—for the paths were only about half a foot wide where the snow would sustain one, and if you turned ever so little to the right or to the left you were in it half way up your thighs.

(Continued in Vol. xiv.)
NOTES TO VOL. XIII

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

1 (p. 21).—After Champlain's death, a document purporting to be his last will and testament was presented to the authorities, by which he bequeathed to the chapel of Notre Dame de Recouvrance, at Quebec, all his furniture then in Canada,—also the sum of 3,800 livres, which he had invested in the Company of New France (vol. vii., note 18; cf. Faillon, as there cited, and his statement—p. 286 of his first volume—that Champlain had 900 livres in the private company); Kingsford says that this document was in another handwriting than Champlain's. Madame de Champlain (née Hélène Bouillé) made no opposition to this will, and it was affirmed by the Prévôté of Paris; but it was contested by others of Champlain's relatives, who finally (March, 1639) secured its annulment in a higher court,—mainly on the ground that the will was in contravention of the antenuptial contract executed by Champlain.—See Ferland's Cours d'Histoire, vol. i., p. 273; Faillon's Col. Fran., vol. i., pp. 286, 287; Kingsford's Canada, vol. i., p. 133.

Madame de Champlain entered (1645) an Ursuline convent in Paris; while still a novice, she founded a convent of that order at Meaux, in which she took her final vows, and where she died (Dec. 20, 1654).

2 (p. 27).—Du Creux locates Teanaustaye (St. Joseph) between the present Coldwater and Sturgeon rivers, toward the sources of those parallel streams. Fifty years ago, Martin thus identified it with a newly-found site in that locality: "Ducreux's map and historical references seem to indicate as its site a point now called Irish Settlement, in the north of Medonte district. Traces of a large Indian town, and especially fragments of coarse pottery, are found here."—See his Life of Jogues (Shea's transl.), p. 231. Since Martin's time, the forest has been more widely cleared, and two or three other important sites have been found in the above-mentioned neighborhood, apparently confirming his view. The "Irish Settlement" referred to has for many years been called Mount St. Louis, in the mistaken belief that the mission of St. Louis was in its immediate neighborhood; the name should rather have been Mount St. Joseph.

Taché (see his map in Parkman's Jesuits) favors a location sev-
eral miles farther south. But a cogent (and apparently conclusive) argument in favor of Martin's opinion is that the site described by him bears the invariable mark of conflict,—a tract strewn with iron tomahawks,—and that these characteristic tokens have not been found south of that locality. But tracts containing tomahawks have been found at intervals along the road to St. Michael's (distant four miles to the northwest), confirming the accounts of the retreat thither by the survivors of the catastrophe of 1648. At that time, St. Joseph, before its destruction by the Iroquois, was occupied by 400 families (Relation of 1649).—A. F. HUNTER.

3 (p. 27).—This poisonous root is also mentioned by Sagard (Voy. Hurons, p. 286). It was probably that of the Mayapple, or mandrake (Podophyllum peltatum, Linn.), of which Brunet says: "The root is a violent poison, which was sometimes used by the savages when they could not outlive their sorrows."—Catalogue des Plantes Canadiennes (Quebec, 1865), livr. 1, p. 15. Champlain (Lavergnière's ed., pp. 518, 519) describes this plant, which he found growing abundantly in the Huron country.

4 (p. 45).—Sonontouan: the chief village of the Iroquois tribe of Senecas (vol. viii., note 21). For sketch of the Onontaehronon (Onondagas), see vol. viii., note 34.

5 (p. 49).—Tondakhra was on the western side of the north peninsula of Tiny township, near Lafontaine P. O. A site there corresponds to the position assigned to this village by Du Creux.—A. F. HUNTER.

6 (p. 55).—This clan occupied the village of Scanonaenrat (vol. viii., note 38), where was the mission of St. Michael.

7 (p. 51).—Ataconchronons: perhaps a misprint for Ataronchronons, as it appears in Relation of 1640. This clan was located eastward of the Wye River, between the Attignaouants and the Aren­darrhonons (see map in Parkman's Jesuits); and among them were planted the missions of Ste. Marie and St. Louis.

8 (p. 107).—Oki: a Huron appellation (Iroquois, otkon) of various imaginary supernatural beings, corresponding to the manitous of the Algonkins. These spirits were sometimes benignant, sometimes malevolent; they were localized in streams, rocks, mountains, or the sky; others, again, had but vague and indefinite attributes, and were attached to no locality (vol. v., note 41). Oki apparently signifies "that which is above," and was applied to any existence or phenomenon that proved unintelligible to the savage mind. To the missionaries, this word seemed oftener synonymous with "demon" or "devil;" but Brébeuf admits (vol. x., p. 161) that, with the Hurons, the oki they imagine in the sky is really their idea of God as the creator and ruler of the universe. Each Indian had a tutelary manitous or demon, who controlled his actions and destiny,—usually
symbolized for him by a certain beast, bird, or fish, or even by a stone, a feather, or other inanimate object.

Dorman regards this belief in and worship of animal manitous as the result of animism, or spirit-worship. "Among primitive peoples, all animals are supposed to be endowed with souls. In many cases, the souls of human beings have transmigrated into animals. Hence, among many of our wildest tribes a likeness has been recognized between an animal and some deceased relative or friend, and the animal has been addressed as the person would have been, and has been honored on account of such resemblance with an adoration which, among primitive peoples, is equivalent to worship. In the cosmogony of many of the tribes, animals have figured as the progenitors of the tribe, and in a few tribal traditions they appear as creators."—(Prim. Superstitions, p. 221.) See also Parkman's Jesuits, pp. lxxix.-lxxi.; and Brinton's Myths of New World (3rd ed.), pp. 62-65.

9 (p. 125).—The villages included under the name of Khinonascranrant, occupied a locality two leagues distant from Ihonatiria, probably indicated by the Karenhassa of Du Creux's map.—A. F. Hunter.

10 (p. 131).—For account of the game of crosse, see vol. x., p. 185, and note 19.

11 (p. 151).—Regarding this use of wampum, see vol. xii., note 32.

12 (p. 189).—The village of Anonatea was in the extreme north of Tiny township, situated on the leading trail to the large village of Ossossané. Wenrio and Anonatea were each about a league from Ihonatiria, but in different directions, and nearer to it than were any others of the Huron villages.—A. F. Hunter.

13 (p. 191).—It was these Indians from Lake Nipissing, to whom Claude Pijart and Charles Raymbault were sent on a special mission in 1640 (vol. xi., note 16).

14 (p. 211).—This attempt of the Island tribe to incite the Hurons to hostilities against the Iroquois, is described by Brébeuf in his Relation of 1636 (vol. x., pp. 75-77).

15 (p. 237).—The name Angoutenc is probably only a typographical variation of Angwiens (vol. x., note 20), caused by a misprint in one of the names.

16 (p. 261).—Regarding offerings of tobacco to the manitous, see vol. x., note 15. Cf. mention of such offerings, in vol. xii., note 5.

17 (p. 265).—Lescarbot (Nouv. France, p. 837) describes the wild hemp of Canada and Acadia, saying: "In both, is abundance of excellent Hemp that their soil produces spontaneously. It is taller and slenderer, also whiter and stronger, than is ours in this country [France]." Champlain also found a native hemp on the New England coast; and Slafter says: "This was plainly our Indian hemp,
Asclepias incarnata. 'The fibres of the bark are strong, and capable of being wrought into a fine soft thread; but it is very difficult to separate the bark from the stalk. It is said to have been used by the Indians for bow-strings.'—Vide Cutler in Memoirs of the American Academy, vol. i., p. 424."—See description of this Asclepias in Dodge's Useful Fiber Plants (U. S. Dept. of Agriculture, Washington, 1897), pp. 71—72.

18 (p. 265).—The shields of the North American Indians were circular, somewhat convex, and 12 to 26 inches in diameter. The material was thick rawhide, usually that of the buffalo and elk—frequently hardened with glue, and contracted by heat; the process by which this was accomplished is fully described by Catlin, in his Illustrations of N. Amer. Indians (10th ed., London, 1866), vol. i., p. 241, with illustrations of shields, in plates 18, 101½. Champlain (Voyages, Laverdière's ed., p. 513) figures the leathern shield used by the Cheveux-Relevés (Algonkin). Lafitau (Mœurs des Sauvages, t. ii., p. 197) thus describes those of the Iroquois: "Their shields were of osier or of bark, covered with one or more skins stretched across; some of these are of but one skin, very thick. They have these shields of all sizes, and of all varieties of shape." Some fifty specimens of American shields are in the collection of the U. S. National Museum.

Besides their main defense, the shield, armor for the body was largely used by the American aborigines. This consisted of a sleeveless jacket or coat, or a wide band around the body, made of various substances fitted to ward off or resist blows. Various types of this armor—overlapping plates, wooden slats or rods laced together, skins, etc.—distinguished different groups of tribes. Those in use among the Atlantic tribes, though not extant in specimens, are sufficiently described by historians. Cartier (Brief Récit, Tross ed., fol. 27) thus mentions the armor of the Agouiouda (apparently an Iroquois clan), as described to him by the people of Hochelaga: "... who are armed even to the fingers, showing us the fashion of their armor, which is of cords and wood, laced and woven together." Lafitau (ut supra) says: "Their cuirasses were also a tissue of wood, or of small reed-stems, cut in proportioned lengths, crowded closely together, very neatly woven and enlaced with small cords made of deerskin. They had cuisses and braces [armor for thighs and arms] of the same material. These cuirasses were proof against arrows armed with bone or stone, but not against those mounted with iron."