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Paul Ragueneau, S.J.
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. XXXVIII
ABENAKIS, LOWER CANADA, HURONS
1652-1653

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CONTENTS OF VOL. XXXVIII

Preface to Volume XXXVIII  .  .  .  .  9

Documents:—

LXXXI. Relation de ce qui s'est passé . . . .
      av pays de la Novvelle France,
      depuis l'Été de l'année 1651.
      jusques à l'Été de l'année 1652.
      [Chaps. viii.–x., concluding the
document.] Paul Ragueneau, Ke-
bec, October 4, 1652; Marie de
l'Incarnation, Kebec, 1652  .  15

LXXXII. Journal des PP. Jésuites. Paul
      Ragueneau, Hierosme Lalemant, and
      François le Mercier; Quebec, Janu-
      ary–December, 1653  .  .  .  167

LXXXIII. Breve Relatione d' alcune missioni
de' PP. della Compagnia di Giesù
nella Nuova Francia. [Part I.,
Chaps. i.–iv., first installment of
the document.] Francesco Gioseppe
Bressani; Macerata, Italy, July 19,
1653  .  .  .  .  .  .  203

Bibliographical Data: Volume XXXVIII  . 289

Notes  .  .  .  .  .  293
ILLUSTRATIONS TO VOL. XXXVIII

I. Portrait of Paul Ragueneau, S.J.; photo-engraving from oil portrait by Donald Guthrie McNab . . Frontispiece

II. Photographic facsimile of handwriting of Paul Ragueneau; selected from his deposition relative to the martyrdom of Jogues, written in 1652, and preserved in the archives of St. Mary's College, Montreal . . . . Facing 48

III. Photographic facsimile of title-page, Bressani's Relatione, 1653 . . . . 206
PREFACE TO VOL. XXXVIII

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

LXXXI. The first seven chapters of the Relation of 1651–52 were given in Vol. XXXVII.; we here present the remainder of the document. Chaps. viii.–ix. are written by the superior Ragueneau; the final chapter is compiled (apparently by the Paris editor) from a biographical memoir of Mother Marie de St. Joseph,—assistant in the Ursuline convent, who died April 4, 1652,—written by her superior, Mother Marie de l'Incarnation.

The account of the Abenaki mission, begun in the preceding volume, is here continued by Ragueneau—recounting the readiness of that tribe to receive the faith, and their earnestness and zeal in following it. Visions and miraculous cures have often rewarded their devotion. They are exceedingly attached to Druillettes, their missionary, and hold him in great honor,—a feeling which the English settlers on the Kennebec also share. The Indians of Narantsouak (Norridgewock) publicly adopt the Father as a member of their tribe, and regard him as its head. The leading men denounce drunkenness, sorcery, and polygamy. They beg Druillettes to remain with them, and only the command of his superior induces him to leave these disciples.

The ninth chapter describes the attacks with which
the Iroquois have harassed the French settlements during the summer, especially that at Three Rivers,—for which material is furnished by a letter received from that place. Nearly the same ground is traversed herein as in the *Journal des Jésuites* (in the volume preceding this), but with more detail of circumstance. As a climax to all their anxieties and dangers, the report comes that the Iroquois clans are preparing for a general and united attack upon the French settlements during the coming winter. The writer appeals for aid from France in this time of need,—saying that the country is now practically self-supporting, and that it needs only to have a few hundred workingmen sent hither each year; these would be at once an aid in the development of the country, and a defense against the Iroquois. A similar request is also made by Noël Tekwerimat, the Sillery chief, in a letter which he writes to Father le Jeune.

Thus far the *Relation* proper; it is followed by a long account of Mother Marie de St. Joseph, the Ursuline nun. Her childhood is characterized by devoutness and purity, and she would rather read the lives of saints than play with her comrades. Having been sent to an Ursuline convent for her education, she resolves to become a nun; and, although she has not reached the age required for the novitiate, her entreaties are so importunate that she is admitted thereto. A dream sent from Heaven gives her strength to resist the efforts made by her family to keep her with them; and, at the age of sixteen, she takes the veil, in the Ursuline convent at Tours, where she greatly edifies all. At the call for nuns to go to Canada with Madame de la Peltrie, Marie de
St. Joseph is chosen as the companion of Marie de l'Incarnation, and goes with her to Quebec. Her intense devotion to the Holy Family is rewarded with visions and ecstasies, even more than ordinary. Her virtues are described at length, notably her humility, obedience, and purity. In Canada, she learns both the Huron and Algonkin tongues, and instructs the savages in the faith, becoming the spiritual mother of many souls. The attacks of the Iroquois upon the French, and this nun's failing health, lead her relatives to entreat that she will return to France; but her devotion to her work is so great that she steadfastly refuses to leave it. In one of her visions, her Lord tells her that hereafter she will "live only by faith and crosses;" from that time, she begins to fade away, and dies from consumption and asthma,—at the last, suffering intensely, but evincing the utmost patience and resignation. After her death, her spirit holds communication with a friend in Quebec, and saves his life by warning him of approaching danger.

LXXXII. The Journal des Jésuites (kept by Rague-neau, until August 9; during the next ten days, by Jerome Lalemant; and thereafter by François le Mercier) gives but a meager record for the earlier months of 1653; there is but one entry previous to April 10. On the 21st of that month, news comes from Three Rivers that sixteen Frenchmen there—servants, sailors, and others—have run away, intending to leave the country. Two months later, Indians from Gaspé tell at Quebec the disastrous result of this escapade; several of these French fugitives have died from hardship and privation, "and there were indications that they had eaten one another." On
May 12, Jacques Junier, a Jesuit donné, runs away from Sillery, after having been in the service of the mission for twenty years. A fortnight later, some Massachusetts Indians bring a letter from Rev. John Eliot, asking for the release of certain savages, their allies, captured last year by the Algonkins,—a request which is granted.

With the coming of summer, the Iroquois again infest the river, directing their murderous attacks against isolated farm-houses, laborers in the fields, fishermen setting their lines, and stray Huron and Algonkin savages, even when in considerable bands. The danger and loss are greatest at Three Rivers, and aid is quickly sent thither. News is brought, July 20, that the New England colonists are undertaking war against the Dutch and the Iroquois; and, ten days later, that the Algonkin tribes of the North, with the remnant of the Tobacco and Neutral tribes, are assembling beyond Sault Ste. Marie, to unite against the Iroquois.

August 6, the mail from France arrives, in which are received letters appointing Father le Mercier as superior in Canada. Pending his arrival (about ten days later) from Three Rivers, a vice-superior is named, Jerome Lalemant. Lalemant, in this brief time, writes in the Journal a full and highly interesting account of the ecclesiastical status of the Jesuits in Canada, and the relations of the church there to the diocese of Rouen,—matters regarding which much dissension has already arisen, and which are to bring about, but three years later, an entire reorganization of ecclesiastical affairs in Canada. Le Mercier continues the record, beginning August 21; his first entry describes a battle near Montreal, in
which the Iroquois are defeated by the Hurons, losing several of their number. From the captives, the French learn much news from the South,—one item, of alarming import, that a troop of 600 Mohawks had started, thirty days before, to attack Three Rivers. But an hour later, the tidings come that Father Poncet and another Frenchman have been carried away as prisoners by the enemy. A party of Frenchmen at once start in pursuit of the captors; but, on the next day, they hear that Three Rivers is already besieged by the Mohawk band just mentioned, and they at once go to the relief of the town. The siege lasts over eight days, and the cultivated lands around the fort are laid waste; but the enemy begins then to talk of peace, and presents are exchanged on both sides. The Mohawks raise the siege, and the chief at their head sets out to pursue Poncet's captors. Ambassadors from the Onondaga tribe come, about this time, to treat for a peace. They reach Quebec soon after the beginning of a church jubilee; processions march through the streets daily, conspicuous in which are "more than four hundred fusiliers, in fine order,"—a sight which must have confirmed the peaceful predilections of the envoys.

Father Poncet arrives at Montreal, October 24, "in a wretched canoe, and dressed in Dutch fashion." He is conducted by some Iroquois, with whom, again, presents are exchanged; and feasts are made for them by the Jesuits and the Hospital nuns. Various complications arise in the relations between the Hurons, Iroquois, and French; and a council thereon is held at the Jesuit residence, November 19.
LXXXIII. The Relations of the Jesuit missions in Canada, being written in French, had, of course, but a limited circulation in other countries than France, outside of ecclesiastical circles. These missions had now been carried on for twenty years, and the Roman Catholics of Europe felt general interest in them, as conducted by priests of an order within that church. To satisfy this interest in Italy, Francesco Bressani—who had been one of the missionaries in Huronia, from 1645 to 1649—wrote, after his return to his native land, the Breve Relatione. It gives, in popular style,—and often abridged from the Relations and other contemporary documents,—an account of the Canadian Indians (especially of the Hurons); of the Jesuit missions among them, and the difficulties incident to their conversion; and of the death of Jogues, Daniel, and other missionaries who have fallen at their posts in this arduous service. He begins with the situation and natural features of the country called New France,—discussing at length the causes of its extremes in climate; with a brief mention of its earliest discovery, and of the French settlements thus far made therein. He then describes the Huron country, and enumerates the tribes beyond it; and gives an account of the customs, clothing, characteristics, and government of the savages among whom he had labored during four years. In the main, these chapters traverse the same ground as do the Huron Relations of 1636 and 1639 (Vols. X., XVII.).

Madison, Wis., January, 1899.

R. G. T.
LXXXI (concluded)

RELATION OF 1651-52

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1653

The first seven chapters of the Relation were given in Volume XXXVII.; we here present the remaining three chapters, thus concluding the document.
[92] CHAPITRE VIII.

DES BONNES DISPOSITIONS QU'ONT LES ABNAQUIOIS
POUR LA FOY DE IESUS-CHRIST.

LE P. Gabriel Druillettes nous donne dans ses Memoires quatre ou cinq belles marques des riches dispositions, & des grandes inclinations qu'ont les peuples qu'il a visité, à la foy de Iesus-Christ.

[93] La première est tirée de leur foy, qu'ils ont conseruée, & qu'ils ont augmentée pendant trois ou quatre ans, quoy qu'ils n'ayent eu aucun maître, ny aucun Docteur pour cultuer cette première graine, & cette première semence qu'il auoit iettée dans leurs cœurs, comme en paffant, & fort à la hafte. Cette foy leur fait croire que celuy qui fe plaifl dans les amessimples, les auoit extraordinairement fortifiez dans leurs tentations, & qu'il les auoit gueris miraculeufement de plusieurs maladies.

Ceux que j'auois instruits fort legerement, dit le Pere, ne faifant encore que begayer en leur langue, ont recité confamment tous les iours les prières que ie leur auois enseignées. Ceux que j'auois baptifiez en des maladies que ie croyois mortelles, n'ofant pas dans ma première visite confier ce Sacrement à ceux qui ioyffoient d'vne pleine santé: ceux-là, dis-je, publioient par tout, que le Baptisme leur auoit donné la vie; & comme ils auoient appris qu'il falloit confesser les pechez où l'on tomboit apres la reception de ces eaux salutaires, ils n'attendoient pas qu'ils
CHAPTER VIII.

OF THE GOOD DISPOSITION SHOWN BY THE ABNAQUIOIS TOWARD THE FAITH OF JESUS CHRIST.

Father Gabriel Druillettes gives us, in his Memoirs, four or five beautiful proofs of the abundant disposition and cordial inclination felt for the faith of Jesus Christ by the peoples whom he has visited.

The first is drawn from their faith, which they have preserved and increased for three or four years, although they have had no master or Teacher to cultivate that first germ and seed which he had sown in their hearts in passing, so to speak, and very hastily. That faith made them believe that he who takes pleasure in simple souls had, in an extraordinary manner, strengthened them in their temptations, and had miraculously cured them of many diseases.

"Those whom I had instructed very cursorily," says the Father, "who at that time could only stammer in their own language, have recited every day, without fail, the prayers that I had taught them. Those whom I had baptized in cases of sickness that I thought mortal,—not daring, on my first visit, to administer this Sacrament to those who were enjoying perfect health,—those persons, I say, proclaimed everywhere that Baptism had given them life. And, as they had learned that one must confess the sins into which he fell after receiving those waters of salvation, they did not wait until they were on their
fussent à genoux aux pieds du [94] Prétre; ils s’en accroçoient tout haut, demandans qu’on les punît pour des fautes bien legeres.

L’vn d’eux guary asfiez foudainement s’efcrioit: Je marchois comme les bestes à quatre pieds, je ne pouuois me tenir debout: & aussi toſt que j’ay receu le Baptefme, j’ay couru & chafle comme les autres. Les peres & les meres me venoient presenter leurs petits enfants, que j’auois regeneres dans les eaux du Baptefme, croyant qu’ils etoient prefts d’expirer: Voila (me difoient-ils) celuy que tu as refufcitez par ces eaux importantes que tu as verfees sur leurs teftes.

Quelques-vns m’entretenoient iufques à minuïeſt, me rendans vn compte fort naïf de leur confciencie: Ils me raconfoient les attaques que les Inſtruxurs leur auoient bien fouuent liuées à l’occasion de leurs maladies, les voulans penfer à leur mode, par des cris & par des heurlemens, & par des inuocations du Demon. Ils ont es̲t̲é cause (difoient-ils) que nous auons redoublez nos prières, dem[an]dans à Dieu la fante de nos malades, ainſi qu’on ne nous pressaſt point de les mettre entre les mains de ces Inſtruxurs, & fouuent [95] nous auons es̲t̲é exaucez furl le champ. Apres auoir dit à celuy qui a tout fait, ce que nous ſçaions, & ce qui nous venoit au cœur, nous adjouſſions ces paroles: Tu connois nos coeurs, nous voulons faire pour le bien des malades, ce que fait le Patriarche; nous te difons ce qu’il te dit, tu le ſçais, nous ne le ſçaions pas: regarde ce qu’il fait, & ce qu’il te dit, c’eſt cela que nous voulons faire, & que nous te voulons dire.

I’ay rencontré vn vieillard, aagé à peu pres de cent ans, ie l’auois baptizé dés l’an 1647. le croyant
knees at the Priest's feet; they accused themselves aloud, asking to be punished for very light offenses.

"One of them, who had been cured rather suddenly, cried out: 'I was walking like the four-footed animals and could not stand upright; but, as soon as I received Baptism, I ran and hunted like the rest.' Fathers and mothers came to present to me their little children, whom I had regenerated in the waters of Baptism when I thought them at the point of death. 'Behold' (they would say to me), 'the one whom thou hast restored to life by those important waters which thou didst pour upon its head.'

"Some talked with me until midnight, rendering me a very ingenuous account of their consciences. They told me about the attacks very often made upon them, on the occasion of their ailments, by the Jugglers who wished to attend them in their fashion,—with cries, and howls, and invocations of the Demon. 'They were the cause' (said they) 'of our redoubling our prayers, asking God for the cure of our diseases, in order that we might not be urged to put them into the hands of those Jugglers; and often our petitions were immediately granted. After saying to him who made all things what we knew and what our hearts prompted, we used to add these words: 'Thou knowest our hearts: we wish to do for the good of the sick what the Patriarch does; we say to thee what he says to thee; thou knowest it, we do not. Do thou give heed to what he does and what he says to thee; that is what we would do and would say to thee.'"

"I met an old man, almost a hundred years of age, whom I had baptized in the year 1647, believing him
fur le bord de sa fosse: ce bon Neophyte, que ie nommmy Simeon, receut la vie du corps & de l'ame soudainement, apres trois ou quatre ans de langueur dans vne extreme vieillesse, qu'il caufa de l'effonnement à tous fes compatriotes. Vous fçauez bien, leur disoit il, que j'estois mort deuant mon baptême, ie ne viuois plus, ie ne pouuois me remuer, & deux iours apres on me vid en fanté. T'ay tué cet hyuer quatre Orignaux, que j'ay attrapez à la cou[r]fe: l'ay assommé deux Ours, & mis à mort quantité de Chevreux. Je pense incessamment à celuy qui a tout fait: Je parle fouuent à Iefus, [96] il me fortifie, il me confole, ie fuis demeuré feu de ma famille, j'ay veu mourir mon fils, & ma femme, & mes petits nepveux: j'en ay reffenty quelque douleur au commencement, mais sftoft que ie me fuis mis en prières, mon cœur a esté confolé, fçachant que ceux qui croyent, & qui font baptizez, vont en Paradis. J'ay remercié celuy qui a tout fait, de ce qu'ils estoient morts Chreftiens, & ie fens vne ioye dans mon ame, de ce que ie les vray bien toft dans le Ciel. Quand mon cœur se veut égarer dans la tristesse, ie me mets à genoux deuant Dieu, & la priere me fait retrouver mon cœur.

Vn autre encore plus aage, eft sft fort adonné à l'oraifon, qu'il passe vne partie de la nuit f'entretenant tout feu de Dieu, pendant que les autres prennent leur repos. Eftant couché dans fa cabane, j'entendis vne fois qu'il fe leuoit à la dérobée, les tenebres le déroboient de mes yeux, mais non pas de mes oreilles. Il commença fon oraison par les prières que ie luy auois enseignées, il en adjoûta d'autres sft à propos, & forma des actes sft amoureux, qu'ils me rauirent: Il tafchoit de parler bien bas, &
to be on the brink of the grave. This good Neophyte, whom I named Simeon, was so suddenly revived in body and soul, after three or four years of weakness, in an extreme old age, that he caused astonishment to all his fellow-countrymen. ‘You well know,’ he would say to them, ‘that, before my baptism, I was dead—I had ceased to live, I could not move; and, two days later, I was seen to be in health. This winter, I have killed four Moose which I hunted down; I have slain two Bears, and put to death a good many small Deer. I think unceasingly of him who made all things; I often speak to Jesus, [96] and he strengthens and comforts me. I am the only one left of my family, having seen my son, my wife, and my little nephews die. At first, I felt some sorrow at these deaths; but, as soon as I had begun to pray, my heart was consoled, knowing as I did that they who believe and are baptized go to Paradise. I thanked him who made all things that they had died Christians, and I feel a joy in my heart at the prospect of seeing them soon in Heaven. When my heart is inclined to lose itself in sadness, I kneel before God, and prayer makes me find my heart again.’

‘Another man, still older, is so greatly given to prayer that he spends a part of the night in private intercourse with God, while the others are taking their rest. On one occasion, when I had lain down to sleep in his cabin, I heard him get up stealthily, hidden by the darkness from my eyes, but not from my ears. He began his orisons with the prayers that I had taught him, adding others so appropriate, and rendering acts of devotion so tender, that they delighted me. He tried to speak in a very low tone,
moy de l'escouter biê [97] fort attentiuemêt. Ses gês me dirent que Dieu exauçoit fouuët les prieres qu'il faifoit pour des malades, ou pour d'autres fujets. T'ay remarqué cy deffus, qu'vne partie de ceux que le Pere auoit baptizez, dans l'extrémité de leurs maladies, retournans apres en fanté, attribuoient cette faueur à leurs Baptêfmes. Ceux qui font morts, adjoute le Pere, n'eftoient pas moins avan-tagés, ils publioient par leurs actions ce que les autres prefchoient par leurs paroles. Premieremêt ils rebutoient tous ceux, qui leur parloient de faire venir leurs medecins, ou leurs Iongleurs, pour les fouffler, & pour chanter fur eux, & pour battre leur tambours afin de chaffer le Demon, comme ils difent qui leur veut ofter la vie.

En second lieu ils faifoient paroître fur leur vifage, & par leurs fîcours; qu'ils partoient de ce monde, pour aller au Ciel, avec tant de paix, & tant de ioie, que non seulement ils empeschoient les pleurs, & les lamentations de leurs parens, mais ils leur donnoient en outre vn ardent defir de fe faire instruire en la foy de Iefus-Chrift, pour jouir d'vne fi douce mort.

Quelques femmes bien agées, malades [98] depuis deux ans, ne pouuant empefcher que les Iongleurs du pays inuités par leurs parens, n'appliquaffent fur elles leurs superftitions, demandoient à Dieu pendant leurs hurlemens, qu'il luy pleut de confondre leur Demon: en effet, elles se trouuoient plus mal apres ces tintamarres, & lors que ces beaux Medecins les abandonnoient, comme des perfonnes qui auoient defia vn pied dans le pays des morts, ces bonnes ames demandant la vie, & la fanté à noître Seigneur, la recouuroient foudainement à la veuë de ces Iongleurs.
and I to listen very [97] attentively to him. His people told me that God often answered the prayers that he offered in behalf of sick persons, or for other purposes." I have noted in this connection that a part of those whom the Father had baptized in the extremity of their illness, upon being restored afterward to health, ascribed that favor to their Baptism. "Those who died," adds the Father, "were not less benefited; and they published by their deeds what the others preached by their words. In the first place, they repulsed all those who spoke to them about summoning their physicians, or Jugglers, to blow upon them, and sing over them, and beat their drums, in order to drive away the Demon, as they say, who wishes to take away their lives. "In the second place, they made it manifest in their faces and by their conversation that they were leaving this world, to go to Heaven, with so much peace and joy that not only did they check the tears and lamentations of their relatives, but they also gave them an ardent desire to be themselves instructed in the faith of Jesus Christ, in order to enjoy so easy a death. "Some very aged women, who had been ill [98] for two years, not being able to prevent the Jugglers of the country, who had been summoned by the relatives, from practicing their superstitions over them, asked God, during their howling, to be pleased to confound their Demon. In fact, they found themselves worse after this uproar; and when these fine Physicians were giving them up, as persons having already one foot in the land of the dead, those good souls asked our Lord for life and health, which they
Quantité de ces bonnes gens (pourfuit le Père) m'ont assuré, que leurs enfants morts incontinent après le Bapteme, leur auoiët parus venir du Ciel, pour les encourager à embrasser les vérités Chrétiennes. Cette vue, disoient-ils, nous combloit d'une joie que nous ne pouuons exprimer, & quelques-uns de nous estans malades guerifoient quasi tout à coup. Ces pauures Neophytes, me mernoient sur le tombeau de ces petits Anges, pour me faire remercier Dieu de les auoir pris pour ses enfants. La les meres me dechargeoient leur cœur, me racomptans les recours qu'elles auoient eu a Dieu, & le fecours [99] qu'il leur auoit donné. Nous efitions inconfolable deuant qu'on nous eut parlé du Paradis, nous pleurions tous les matins & tous les foirs la mort de nos moindres parens, mon cœur est maintenant tout changé, il ne reffent plus ces angoiffes, mefme à la mort de mon mary, & de mes enfants; mes yeux iettent bien quelques larmes, au commance- ment, mais auflf toft que ie viens à penfer que leurs ames font au Ciel avec Dieu, ou quelles y entreront bien toft, ie sens vne ioie dans mon ame, & toute ma penfee n'eft que le prier, qu'il les mette bien toft avec luy. Que fi le Demon veut par fois me ietter dans la tristesse, comme fi i'auois perdu ceux que j'aymois, l'ay auflf toft recours à celuy qui a tout fait, lequel me fait connoiître que celuy qui est avec luy, n'eft pas perdu.

Le second indice de l'amour qu'ont ces peuples pour Iefus-Christ, & pour sa doctrine, est fondée sur leur ferueur, & sur quelques actions tref-remarquables, pour des hommes conceus au milieu de la Barbarie, l'ardeur estoit fi grande pour retenir les prières, où les vérités que ie leur enfeignoïs, dit le
suddenly recovered before the eyes of these Jugglers.

"Many of these good people" (continues the Father) "have assured me that their children, dying immediately after Baptism, had appeared to come down to them from Heaven, to encourage them to embrace the truths of Christianity. 'The sight of them,' they would say, 'overwhelmed us with a joy that we cannot express; and some of us who were ill were almost immediately cured.' Those poor Neophytes conducted me to the grave of these little Angels, for the purpose of having me thank God for having received them as his children. There the mothers unburdened their hearts to me, telling me how they had had recourse to God and [99] he had given them aid. 'We were inconsolable, before we were told about Paradise; we used to mourn the death of even the most distant of our relatives, every morning and evening. My heart is now wholly changed, and no longer feels that anguish, even at the deaths of my husband and my children. My eyes, indeed, shed some tears at first; but as soon as I come to think that their souls are in Heaven with God, or that they will soon be there, I feel a joy in my soul, and all my thought is to pray that he will soon take them to himself. But if, at times, the Demon wishes to make me sad, as if I had lost those that I loved, I immediately have recourse to him who made all things, and he makes me know that one who is with him is not lost.'"

The second proof of the love felt by these peoples for Jesus Christ and his doctrine is based on their fervor, and on some acts that are very remarkable for people conceived in the midst of Barbarism. "Their
Pere, qu’ils passoient les [100] nuits à repeter leurs leçons: les vieillards se rendoient eccler[s] de leurs petits enfans: les Catechumenes tres-peu verzez en noftre science, estoient contraints de faire les Docteurs. Quelques-uns eferiuoient leurs leçons à leur mode, ils se feruoient d’vn petit charbon pour vne plume, & d’une escorce au lieu de papier. Leurs characteres estoient nouveaux, & si particuliers, qu’[e] l’vn ne pouvoit connoistre, ny entendre l’escriture de l’autre: c’est à dire, qu’ils se feruoient de certaines marques selon leurs idées, comme d’vne memoire locale, pour se souuenir des points, & des articles, & des maximes qu’ils auoient retenuës. Ils emportoient ce papier avec eux pour estudier leur leçon dans le repos de la nuit. La jaloufie & l’emulation se mettoit parmy eux, les petits combattoient avec les plus grands, à qui auroit pluftoft appris les prières; & ceux à qui ie ne pouuois pas donner tout le temps qu’ils me demandoient, m’en faifoient des reproches. Mais il me femble que les Anges prenoient sur tout vn grand plaisir de voir l’ardeur & le courage des plus petits enfans: Ils couroiroient tous apres moy pour [101] estre instruits: Ils venoient aux prières tous les foirs & tous les matins: Ils oignoient leurs petites mains, ils se mettoient à genoux, ils prononçoient apres moy fort posément ce que ie leur oignois dire, ils continuoient tous les iours cet exercice, de leur propre mouvement, ou pluftoft par le mouvement de celuy qui commanda aux Apoftres de les laisser approcher de fa personne, puis que le royaume des Cieux leur appartient.

La troiiesme marque consiste en l’amour qu’ils ont pour leur Pere & pour leur Patriarches. Les Sauvages, qui pour l’ordinaire font affez froids dans leurs
ardor was so great," says the Father, "for retaining the prayers or the truths that I taught them, that they spent the [100] nights in repeating their lessons. The old men became pupils to their little children. The Catechumens, very little versed in our science, were forced to play the Doctor. Some would write their lessons after a fashion of their own, using a bit of charcoal for a pen, and a piece of bark instead of paper. Their characters were new, and so peculiar that one could not recognize or understand the writing of another,—that is to say, they used certain signs corresponding to their ideas; as it were, a local reminder, for recalling points and articles and maxims which they had retained. They carried away these papers with them, to study their lessons in the quiet of the night. Jealousy and emulation sprang up among them: the little ones vied with the older ones who should soonest learn his prayers; and those to whom I could not give all the time they asked me for, reproached me therefor.

"But it seems to me the Angels took especially great pleasure in seeing the ardor and spirit of the smallest children: they all ran after me to [101] be instructed; they came to prayers every morning and evening; they clasped their little hands, knelt down, and pronounced after me very sedately what I made them say; and they continued this exercise every day, of their own impulse, or, rather, by the impulse of him who bade the Apostles to let them come unto him, since theirs is the kingdom of Heaven."

The third proof is found in the love they feel for their Father and Patriarch. The Savages, who are commonly rather cold in their passions, have very often made him feel the warmth of their affection.
passions, luy ont fait bien souvent ressentir la chaleur de leur affection. Ils l’hono-roient dans leurs feftins, du mets qu’ils donnent ordinairement à leurs Capitaines. S’il fai-foit voyage avec eux, on choi-fit le meilleur Canot, on luy prêfoit la place la plus commode; & s’il vouloit manier l’auroir, ils luy arrachoi-ent des mains, difans que fon occupation estoit de prier Dieu. Prie pour nous, & nous rame-rons pour toy, disoient-ils. Aux endroits où il falloit porter leur petit Na-uire, & tout leur bagage, pour paffer [102] d’un fleuue à vn autre, ou pour éuitr des précipices, & des cheutes d’eau, ils portoient fon lièt, fon manteau, & bien fouuent fa maison, & tout cela confi-soit en vne couverture, ou vne castelongne, qui luy feroit à tous ces ufages. Or comme il fe chargeoit toujours de fa Chappelle, quelques-vns le prioient de la mettre fur les faces, ou fur les pacquets qu’ils portoient fur leurs espaules, difans que ce petit fardeau de Iefus foulageoit la pesanteur de leur charge. Quelques-vns, pour l’obliger à demeurer toujours parmy eux, l’offrirent de luy défricher de la terre, & de luy donner des champs pour les faire cultuer.

Si quelqu’un moins affectionné à nof- tre creance, laiffoit eschaper quelque parole contre le Patriarche, il ef-loit auffi toft releué. Voicy vn exemple bien remarquable pour des Sauuages. Le Pere éfant en vne bourgade afsez voifine des habitations Angloifes, le valet d’vn Anglois fe trouua certain iour dans vne cabane, où il instrui-fit fes bons Catechumenes. Cet homme, ou par malice, ou pource qu’il n’entendoit pas bien la langue du pays, rapporta par apres à fon maître, que le [103] Pere août parlé contre les Anglois; ce qui n’estoit pas veritable. Ces braues
They honored him at their feasts with the viands that they ordinarily give to their Captains. If he went on a journey with them, the best Canoe was chosen, and he was given the most comfortable seat; and if he wished to ply the paddle, they snatched it out of his hands, saying that his occupation was to pray to God. "Pray for us and we will paddle for thee," they would say. In the places where it was necessary to carry their little Boat and all their baggage, in order to pass from one river to another, or to avoid steep descents and waterfalls, they would carry his bed, his cloak, and very often his house,—all that consisting of a covering, or blanket, which served him for all these uses. Now, as he always loaded himself with his Chapel, some begged him to put it on the sacks or packets which they bore on their shoulders, saying that this little burden for Jesus lightened the weight of their load. Some, in order to oblige him to remain always among them, offered to clear some land for him, and to give him some fields to have tilled.

If any one not well-disposed toward our faith let fall some word against the Patriarch, he was immediately checked. Here is an example, which is very remarkable for Savages. When the Father was in a village quite near the English settlements, an Englishman's servant chanced to be present one day in a cabin where the Father was instructing his good Catechumens. This man—either from malice, or because he did not understand the language of the country very well—reported to his master afterward that the Father had spoken against the English, which was not true. These worthy Neophytes, learning that this master was offended at that,
Neophytes apprenans que ce maître f’en formalifoit, fe transporterent en fa maison, & luy tinrent ce langage: Nous entendons mieux noftrre langue que ton serviteur: nous étions proches du Patriarche quand il parloit, nous l’escoutions attentivement, toutes fes paroles font venus droit dans nos oreilles, fois assuré qu’il n’a jamais dit aucun mal de vous autres. Il nous enseigne que celuy qui a tout fait, haït, & condamne, & punit le menfonge, puisque nous voulons recevoir fa loy, & luy rendre obeyffiance, prends ces penfées dans ton cœur. Ces gens-là ne mentent point. Au refte, il est bon que vous fçaachiez que le Pere eft maintenant de noftrre nation, que nous l’auons adopté pour noftrre compatriote, que nous le confiderons, & nous l’aimons comme le plus fage de nos Capitaines, & nous le respeçtons comme l’Ambaffadeur de Iefus, auquel nous nous voulons donner entierement, & par confequent quiconque l’attaque, attaque tous les Abnaquiois. Le Capitaine qui prononça cette petite harangue, le fit d’vn fi bon accent, que les [104] principaux Anglois, qui demeurent fur la riniere de Kenebek, l’ayant ouye, firent venir le Pere, & le prirent par la bouche d’vn Anglois venu depuis peu de Boston, lequel parloit fort bon Françoïs, d’oublier tout ce qui f’eftoit passé, l’affeurans qu’ils n’auoient plus aucune creance aux faux rapports d’vn valet eftourdý: Qu’ils voyoient bien que tous les Sauuages l’aimoient, qu’ils auoient de grands respecês pour luy, qu’eux-mêmes l’honoroiroient comme vn Miniftre du fainct Euangile: que la confiance que ces peuples auoient en luy, nourriroit la bonne intelligence entre les Françoïs, les Anglois, & les Sauuages de ces contrées; & là defsus parurent les
repaired to his house and addressed him as follows: "We understand our language better than thy servant does. We were near the Patriarch when he was speaking; we listened attentively, and all his words came directly into our ears. Be assured, he has never said any ill of you people. He teaches us that he who made all things hates and condemns and punishes lying; and as we wish to receive his law, and render him obedience, take these thoughts to thy heart,—those people yonder do not lie. And, furthermore, it is well for you to know that the Father is now one of our nation; that we have adopted him for our fellow-countryman; that we pay him consideration and love, as the wisest of our Captains, and respect him as the Ambassador of Jesus, to whom we wish to give ourselves entirely; and, consequently, whoever attacks him, attacks all the Abnaquiois." The Captain who delivered this little harangue uttered it so emphatically that the principal Englishmen dwelling on the river Kenebek, having heard him, had the Father come to them, and begged him—through the mouth of an Englishman recently arrived from Boston, who spoke very good French—to forget all that had passed, assuring him that they gave no further credence to the false reports of a thoughtless servant. They added that they clearly saw that all the Savages loved him, and had great respect for him; that they themselves honored him as a Minister of the holy Gospel; and that the confidence which these people had in him would foster a good understanding between the French, the English, and the Savages of those regions. And thereupon appeared bottles and cups, and the Father's health was generously drunk; and, as they were from different
bouteilles & les tasses, & l'on beut largement à la fanté du Pere. Et comme ils estoient de divers endroits, chacun prioit le Pere de luy donner vne visite en fon habitation, l'asseurant qu'il y seroit toujours receu avec honneur. En effet, autant de fois que le Pere naviguant sur le fleuve de Kenebec, où ils habitent, les alloit fallüer, ils le receuoient avec des témoignages d'une sensible bienveillance; & depuis ce temps-là, ils ont toujours parlé de luy fort avantageusement aux Sauvages.

[105] Ceux de Naranchouak, qui font de tout temps les plus considérables de cette contrée, & qui ont de grandes alliances avec plusieurs nations de la nouvelle Angleterre, voulans donner des preuues de l'amour qu'ilsportoient à leur Patriarche, & à sa doctrine, l'ont publiquement dans vne grande assemblée, naturalifié, & incorporé à leur Nation. Le Capitaine Oumananradok qui harangua, dit hautement, que le Patriarche estoit non seulement leur maistre en la foi, mais qu'il estoit encore la meilleure teste du pays pour parler, & pour determiner de leurs affaires; & qu'enore qu'il y eust long-temps qu'il regardaft le Soleil, qu'il n' estoit neantmoins qu vn enfant: que le Patriarche estoit vn vieillard tout remply de sageffe: cet homme est le meilleur cerveau de tous les Abnaquois, & le plus affectionné à noftrie creance.

La quatriefme preuue des affections qu'ont ces peuples pour Iefus-Chrift, est tirée de leurs actions. Capit Iefus facere, & docere: Iefus commença d'operer noftrie falut par fes actions, & puis par fes documens. Il ne veut pas que tous ceux qui luy appartiennent, foient des Docteurs, [106] mais il les veut tous
places, each one begged the Father to pay him a visit at his settlement, assuring him that he would always be received there with honor. Indeed, whenever the Father, in his journeys on the Kenebec river, where they dwell, went to greet them, they received him with marks of cordial good-will; and, since that time, they have always spoken of him to the Savages in very complimentary terms.

[105] The people of Naranchojat,—who are at all times the most influential of this region, and have strong alliances with several nations of new England,—wishing to give proofs of the love that they bore to their Patriarch and his doctrine, publicly naturalized him in a great assembly and received him into their Nation. Captain Oumananradok, who made the harangue, declared openly that the Patriarch was not only their master in the faith, but that he was also the best head in the country for speaking, and for giving decisions in their affairs; and that, although he himself had been looking at the Sun for a long time, he was nevertheless only a child, while the Patriarch was an old man, full of wisdom. This man has the best intellect of all the Abnaquiois, and is the most devoted to our faith.

The fourth proof of these peoples' love for Jesus Christ is drawn from their actions. *Cæpit Jesus facere et docere.* Jesus began to accomplish our salvation by his deeds, and then by his teachings. He does not desire that all those who belong to him should be Doctors, [106] but he wishes them all to be obedient. "Thou dost bid us combat and resist the Demons that attack us" (they said to the Father). "They are many in number, but their strength is
obeyffans. Tu nous commandes (difoient-ils au Pere) de combattre, & de refister aux Demons qui nous attaquent: Ils font en grand nombre, mais leurs forces diminuent de iour en iour, & noftrre courage augmente.

Le Demon qui excite, & qui fomente les querelles & les inimitiez, est banny d'entre nous: Tu n'en-tends point de bruit dans nos cabanes: Les femmes ne s'ecrient point les vnes les autres. La mort foudaine de l'vn de nos Capitaines, en fuite d'vn different qu'il auoit eu auec le Capitaine de ceux qui habitent sur l'embouchure de noftrre Riviere, nous a fait croire que cet homme tenu pour vn grand Sorcier, l'auoit tué fecretement par fes fortileges: Noftrre coeur réueilloit déjà les anciennes inimitiez que nous auons euës avec ces peuples, & nous estions fur le point de nous couper la gorge, & de nous faire la guerre: mais tes paroles ont banny ce Demon. Tu es noftrre Pere, fois auflî noftrre Arbitre: Parle dans nos confeils, tu feras escouté; nous remettrons toujours nos differens entre tes mains; nous voyons bien que tu nous aimes, fouffrant, & ieusnant, & priant iour & nuiët pour nous autres.

[107] Pour le Demon de l'yurongnerie que tu auois chassé de nos cabanes en ton premier voyage, les Anglois l'ont raméné fi toft que tu nous a quittez, mais il faut maintenant l'exterminer pour vn iamais: car il nous ofte la vie, il nous cause des meutres, il nous fait perdre l'esprit, nous rendans femblables à des enragez. Allons prefentement trouver le Commis des Anglois, & luy tenons ce difcours: Toy Commis de Pleimot & de Boston, peins nos paroles fur le papier, & les enuoye à ceux de qui tu dépends,
diminishing from day to day, and our courage is increasing.

"The Demon that excites and foments quarrels and enmities is banished from among us: thou heardest no noise in our cabins, and the women do not scold one another. The sudden death of one of our Captains, following upon a quarrel that he had had with the Captain of the people living at the mouth of our River, made us believe that that man, who is regarded as a great Sorcerer, had killed him secretly by means of his sorcery. Our hearts were already arousing the old-time hatred that we had had for those peoples, and we were on the point of cutting one another's throats and making war on one another; but thy words banished that Demon. Thou art our Father; be also our Umpire. Speak in our councils; thou shalt be heard. We will always refer our disputes to thee. We see well that thou lovest us, suffering and fasting and praying for us as thou dost, day and night.

[107] "As for the Demon of drunkenness that thou hadst driven out of our cabins, on thy first journey, the English brought it back as soon as thou didst leave us; but it must now be exterminated forever, for it deprives us of our lives, causes murders among us, and makes us lose our wits, rendering us like madmen. Let us go this moment and find the Deputy of the English,¹ and speak to him as follows: 'Thou Deputy of Pleimot and Boston, paint our words on paper, and send them to those on whom thou art dependent; and say to them that all the allied Savages dwelling on the river Kenebek hate fire-water,' or brandy, "'as much as they hate the Hiroquois; and that if they have any more of it
& leur dis que tous les Sauuages alliez, qui demeuèrent fur le fleuue de Kenebek, haiffent autant la boiffon de feu, ou l’eau de vie, comme ils haiffent les Hiroquois; & que f’ils en font encore apporter pour en vendre aux Sauuages, qu’ils croiront que les Anglois les veulent exterminer. Peins ces paroles, & noftrre Patriarche nous feruira d’Ambaffadeur, il les portera à vos Gouverneurs, accompagné des principaux d’entre nous: & apres cette defenfe, fi quelqu’un f’enyure en cachette, on le fera punir felon que noftrre Pere en aura ordonné.

Le Demon qui nous donne de la crainte de nos Sorciers, & de la creance pour [108] nos Pythoneffes, qui deuinent les choses futures, & qui connoiffent (à ce qu’elles difent) les choses abfentes, ce Demon a perdu fon credit. Tes prieres, & celles des petits enfans, & le recours que nous auois à Dieu, nous font voir la vanité, & l’impuiffance de ces Iongleurs, & de leurs fortileges. Combien de fois auons-nous veu des perfonnes aux abois, que nous croyois enforcelées, reuenir en fanté, ayant prié celuy qui eft le maiftre de tous les Demôs? Il eft vray que tous les Sorciers auoient maintenant leur foibleffe, & le pouuoir de Iefus. Quelques-vns mefme inuient le Pere en leurs cabanes, & le traitent fort honorablement. Le plus remarquable, & le plus redouté d’entr’eux, nommé Aranbinau, qui autrefois auoit leue la hache fur le Pere pour l’aflommer, l’ayant trouué catechi-fant vn rien neveu, f’est rendu fi docile aux paroles du Pere, qu’il fait maintenant profession de l’auoir pour amy intime.

Quant au Demon (difoient-ils) qui nous a fait aimer la polygamie, il eft fort décrié parmy nous, puisque
brought hither to sell to the Savages, the latter will believe that the English wish to exterminate them. Paint these words; and our Patriarch will act as our Ambassador, and will carry them to your Governors, accompanied by our chief men; and, after that prohibition, if any one gets drunk in secret, he shall be punished according as our Father shall decree.'

"The Demon who gives us fear of our Sorcerers and faith in [108] our Pythonesses," who divine future events and have knowledge (according to their own account) of things absent, "this Demon has lost his credit. Thy prayers, and those of the little children, and the recourse that we have to God, make us see the vanity and powerlessness of those Jugglers and of their sorcery. How many times have we seen persons in the last extremity, whom we thought bewitched, restored to health upon praying to him who is the master of all the Demons!" It is true that all the Sorcerers now acknowledge their weakness, and the power of Jesus,—some even inviting the Father into their cabins, and treating him with high honor. The most noted and the most feared of their number, named Aranbingau,—who had, in time past, raised his hatchet against the Father to kill him, upon finding him catechizing a nephew of his,—has shown himself so docile to the Father's words that he now makes profession of having him as an intimate friend.

"As to the Demon that makes us love polygamy" (they said), "he is in great discredit among us, inasmuch as we see clearly the inconveniences and disorders which arise from a plurality of wives. [109] He who claims to have been elected Captain in this village will never be Captain if he does not give up
nous voyons bien les inconueniens & les defordres qui prouiennent de la pluralité des femmes. [109] Celuy qui dans cette bourgade pretend d’etre eleu Capitaine, ne le fera jamais, f’il ne quite l’vne de ses deux femmes; & quand quelqu’un ne voudroit pas auoir de l’esprit, cela n’empecheroit pas que les autres ne fe fiffent Chreftiens. Ils adjoüterent en fuite de ces discours apoftrofans le Pere.

Prends donc courage, demeure avec nous, puisque nous sommes prêts de t’obeyr. Tu es noître compatriote; nous sommes tous de meême nation. Tu es noître maîstre; nous sommes tes disciples. Tu es noître pere; nous sommes tes enfans, ne nous abandonne pas à la furie des Demons. Ne croy pas qu’ils soient allez bien loing: ils nous viendront esgorger si tost que tu feras party: déliure-toy, & nous aussi, de la peine de tant de voyages, & si longs, & si fascheux, qu’on ne fçanroit rien porter auec fo, ce qui nous met fouuent en danger de mourir de faim. Nous sommes tefmoins que les principaux Anglois de ces contrées te respectent. Les Patriarches de l’Acadie nous ont dit qu’ils t’auoient escrit, que tu pouuois reuenir en noître pays quand tu voudrois. Que deuiendront ceux qui mourront sans baptefme, [110] ou sans confession en ton absence? Je vous aduoüe, dit le Pere, qu’ils m’attendrirent, & si ie n’euffe creu que Dieu me r’appelloit à Kebec par la voix de mon Superieur qui me mandoit, les travaux les plus horribles ne m’auoient jamais arraché du pays de ceux que j’aime plus que moy-meême.

La derniere marque de la bonté de ces peuples pour la foy, est leur esprit definteresfé. Les Sauuages Hurons & les Algonquins peuuent attendre quelque
one of his two wives; and even if some one person should fail to have sense, that would not prevent the rest from becoming Christians.'" Then they added the following address to the Father:

"Take heart, then, and stay with us, since we are ready to obey thee. Thou art our fellow-countryman; we are of the same nation. Thou art our master; we are thy disciples. Thou art our father, and we thy children; do not abandon us to the fury of the Demons. Think not that they have gone far away; they will come and cut our throats as soon as thou leavest us. Deliver thyself, and us too, from the trouble of so many journeys, which are so long and so difficult that one can carry nothing with him—which often exposes us to the danger of dying from hunger. We are witnesses that the principal Englishmen of these regions respect thee. The Patriarchs of Acadia have told us that they had written thee that thou couldst return to our country whenever thou shouldst choose. What will become of those that shall die without baptism or without confession, in thine absence?" "I confess to you," says the Father, "they touched me; and if I had not believed that God was recalling me to Kebec by the voice of my Superior who was summoning me, the most frightful labors would never have torn me from the country of those whom I love more than myself."

The last proof of these peoples' favorable attitude toward the faith is their disinterested spirit. The Huron and Algonquin Savages can expect some help from our Fathers and, through their mediation, from the French; but the Abnaquiois can claim from us only their instruction, pure and simple. They see in
feuours de nos Peres, & par leur entremise, des Français: mais les Abnaquios ne peuvent pretendre de nous que leur instruction toute pure; ils voyent parmy eux vn Pere & fon compagnon dans la necessité de toutes choses, n'ayant pour maison que leurs cabanes d'efcorce, pour leur liet que la terre, pour leur nourriture que leurs falmigondis. Ils n'attendent aucune grace des Anglois, par la faueur des Iesuites: Ils n'ont point la pensée de venir en marchandife à Kebec, leur ayant esté declaré dés l'an 1646. qu'vn ou deux Canots suffisoient, pour venir tous les ans renouueller les alliances qu'ils ont avec les nouveau Chrestiens de sainct Ioseph. Si bien [111] qu'ils n'ont point d'esperance, ny pour le particulier, ny pour le public, de tirer aucune utilité temporelle de la venuë de nos Peres en leur pays. C'est Dieu feul qui leur a donné la grace, & la force de perseverer si long-temps dans des actions de pieté, sans maistre, sans docteur, & fans guide. C'est luy feul qui leur fait recenoir avec ardeur les enseigne-mens qu'on leur donne: C'est luy feul qui leur imprime au fond du cœur l'estime & l'affection qu' ils ont pour leur Pere; c'est luy feul qui les fait resister si fortement, & si confamment aux Demons dont ie viens de parler, qui en verité paroisssoient infurmontables, en vn pays où il n'y a point de loix portées contre les Sorciers, ny contre l'yrongnerie, ny contre la polygamie, ny contre les inimitiez & les haines mortelles: Dieu eft leur feule & vnique loy. Or iudgez maintenant, dit le Pere, si on peut abandonner ces peuples, à moins que d'abandonner Iefus-Christ, qui prie fortement en leurs perfonnes, qu'on le tire du danger d'vn precipice eternal. Peut-on
their midst a Father and his companion in need of all things, having for house only their bark cabins, for bed only the earth, for food only their own salmagundis. They look for no favor from the English through the Jesuits' mediation. They have no thought of coming to Kebee to trade, for they were notified in the year 1646 that one or two Canoes were enough for coming every year to renew the alliances which they have with the new Christians of saint Joseph. Consequently they have no hope, either as individuals or as a people, of reaping any temporal advantage from the coming of our Fathers to their country. It is God alone who has given them the grace and strength to persevere so long in acts of piety, without master, without teacher, and without guide. It is he alone who makes them receive with ardor the teachings that are given them. It is he alone who plants deep in their hearts the esteem and affection which they have for their Father. It is he alone who makes them offer such strong and unceasing resistance to the Demons of whom I have just spoken, and who in truth appeared unconquerable in a country where there are no laws directed against Sorcerers, or against drunkenness, or against polygamy, or against enmities and mortal hatreds. God is their sole and only law. "Now judge," says the Father, "whether one can forsake these peoples without forsaking Jesus Christ, who earnestly prays, in their persons, to be rescued from the danger of eternal destruction. Can one leave as prey to the Demons so many persons, and so many nations, each composed of ten or twelve thousand souls, without having compassion on them? To leave them is to leave Jesus Christ; to
laisser en proye aux Demons tant de personnes, &
tant de nations, composées chacune de dix ou douze
mille ames, sans en [112] avoir compassion? Les
quitter, c'est quitter Iefus-Chrift: les abandonner,
c'est abandonner celui qui nous dit aufi bien qu'à
fon Pere: *Vt quid dereliquisti me?* Pourquoy m'abandonnez-vous? Ces conquêtes font dignes des Princes
& des Roys Chrestiens: mais bien peu fe rendent
dignes de recueillir ces palmes. On fe bat bien
fouvent pour des rofeaux, & on mefprife les lauriers
& les palmes.
forsake them is to forsake him who says to us, as well as to his Father: *Ut quid dereliquisti me?* ‘Why hast thou forsaken me?’ ” These conquests are worthy of Christian Princes and Kings, but very few render themselves worthy of receiving such palms. People fight very often for reeds, and despise laurels and palms.
CHAPITRE IX.

DE LA GUERRE DES HIROQUOIS.

UNE lettre enoyée des Trois Riuieres, nous four- nira vn Iournal, de ce qu'ont fait cette année les Hiroquois en ce nouveau monde. Les voyes de Dieu ne font pas moins iustes, pour estre cachées. Il abbaiffe fouuent ceux qu'il veut exalter. Il enuoie vn homme chercher des AnelTes pour luy faire trouuer vn Royaume. Il exercé vn berger à tourner vne fronde, pour luy donner la victoire d'vn Geant, les Hiroquois ont quafi iuftes à preffent, fait plus de bien en la Nouuelle [113] France, qu'ils n'y ont fait de mal. Ils ont deliurés quantité d'ames des feux de l'Enfer, bruflans leurs corps d'vn feu clementaire. Car il est vray qu'ils ont convertis quantité de perfonnes, & qu'ils font les instrumës, dont Dieu f'eft feruy pour tirer le doux de l'amër, la vie de la mort, la gloire de l'ignominie, vne eternité de plaisir d'vn moment de souffrances, rudes à la verité; mais recompensées au centuple. Les Hurons eftans dans l'abbondance, & les Algonquins dans la prosperité, fe rioient de l'Euangile. Ils vouloient maffacrer ceux qui la publioient en leur païs; ils les accufoient d'estre des forciers, qui leur faifoient perdre secretement la vie, qui gastoient leurs bleeds, qui caufoient les feichereffes, & les intemperies de l'air, ils les tetoient pour des traitres qui auoient communication avec leurs ennemis pour vendre leur païs. Chofe
CHAPTER IX.

OF THE WAR WITH THE HIROQUOIS.

A LETTER sent from Three Rivers will furnish us a Journal of what the Hiroquois have done during the past year in this new world. God's ways are none the less just for being hidden. He often humbles those whom he intends to exalt. He sends a man in search of She-asses, in order to make him find a Kingdom. He trains a shepherd in the use of a sling, to give him the victory over a Giant. Up to the present time, the Hiroquois have done almost more good than harm in New [113] France. They have delivered many souls from the fires of Hell, while burning their bodies in an elemental fire. For it is true that they have converted many persons, and that they are the instruments which God has used for deriving the sweet from the bitter, life from death, glory from ignominy, an eternity of pleasure from a moment of suffering,—severe indeed, but recompensed a hundredfold. When the Hurons were in affluence, and the Algonquins in prosperity, they mocked at the Gospel, and tried to murder those who proclaimed it in their country,—accusing them of being sorcerers, who made them lose their lives by secret means, spoiled their grain, and caused drouths and inclement weather; and regarding them as traitors, who held communication with their enemies for the purpose of selling their country. A strange thing, but truly worthy of note, and showing
étrange, mais à la vérité très-remarquable, & qui fait voir que Dieu fçait bien par où il faut prendre les hommes, pour les attirer à sa connoissance, & à son amour! Si tost que les Hiéroquois (vaincus pour l’ordinaire par nos Sauuages, deuant qu’on leur portait les bonnes nouvelles de l’Euangile) [114] les eurent iettés dans le precipice où ils font encor, ces pauures gens fe font venus rendre entre nos bras, demandans l’abry & le couuert, à ceux qu’ils tenoient pour des traitres: recherchans l’amitié de ceux qu’ils avoient voulu maffacrer, comme des Sorciers: pressans qu’on leur accordas, la vie de l’ame, puis qu’ils perdoient celle du corps: souhaittans l’entrée du Ciel, puis qu’on les chaffoit de leurs terres. Et il me femble que ie peux dire, auxc vne tres-grande apparence de la verité, que les Algonquins, & les Hurons, & quantité d’autres Nations, que nous auons instruites, estoient perdus, si elles n’eufsent esté perdues; & que la plus part de ceux qui font venus chercher le baptefme dans l’aflliction, ne l’auroient jamais trouué dans la prosperité, & que ceux qui ont rencoé le Paradis dans l’Enfer de leurs tourmens, auroient trouué le veritable Enfer, dans leur Paradis terreftre. Difons donc que les Hiéroquois ont rendu des hommes riches pensans les rendre pauures: qu’ils ont fait des faints, pensans faire des miferables: en vn mot, qu’on leur doit (fans toutefois qu’on leur en ait aucune obligation) la converfion, & la fanétification [115] de plusieurs ames. Mais il faut que ie confesse, que s’ils ont fait du bien par cy-deuant, qu’ils paroissent maintenant à nos yeux comme des monfîtres, qui font prefts de nous engloutir. Qu’on perde les biens, qu’on perde la vie, qu’on foit tué, qu’on foit maffacré,
that God knows well how men must be taken, in order to draw them to a knowledge of himself and a love for him! As soon as the Hiroquois (who, before the good news of the Gospel was carried to them, were, as a general rule, subdued by our Savages) had cast them into the abyss where they still are, these poor people came to throw themselves into our arms,—asking shelter and protection from those whom they had regarded as traitors; seeking the friendship of those whom they had tried to murder as Sorcerers; urging that the life of the soul might be granted them, since they were losing that of the body; and desiring entrance into Heaven, since they were being driven out from their own lands. And, it seems to me, I can say, with a very great appearance of truth, that the Algonquins, and the Hurons, and numerous other Nations whom we have instructed, would have been lost if they had not been ruined; that the greater part of those who came in quest of baptism in affliction, would never have found it in prosperity; and that those who have found Paradise in the Hell of their torments, would have found the true Hell in their earthly Paradise. Let us say, then, that the Hiroquois have rendered men rich, thinking to make them poor; that they have made saints, thinking to make victims of wretchedness; in a word, that we owe to them (without, however, being under any obligation to them) the conversion and sanctification of many souls. But I must confess that if they have done good, as indicated above, they appear now in our eyes like monsters ready to devour us. Let people lose their property, let them lose their lives, let them be killed, massacred, burnt, roasted, broiled, and eaten alive,—
qu'on soit brûlé, rosty, grillé & mangé tout vif, patience: il n'importe, pourrue que l'Euangile ait fon cours, & que Dieu foit connu, & les ames fauuées: on gagne plus en ce trafic qu'on n'y perd. Mais que la porte du falut foit fermée aux nations plus peuplées qui habitent les riues de la mer douce des Hurons? Que les nouvelles Eglifes de Iefus-Chrift, fondées & eftablies par la pieté de la France, foient ruinées, & tant de nouvelles Chreftiens liurez à la gueule de ces Lions? Que les ouuriers Euangeliques, & les Pafteurs de ce bercail foient bannis & chaffez d'aupres de leur troupeaux: C'eft ce qu'on appelle vn grand malheur, auquel neantmoins les hautes puifsances peuuet aifé- mit remedier, nonobftant les defordres de la France, caufez par des Hiroquois affû barbares que ceux de l'Amerique: mais c'eft trop f'écarter de mon but, entrons en discours.

[116] Le fixiefme de Mars de l'année derniere 1652, les Hiroquois, qui ont rodé tout le Printemps & tout l'Esté à l'entour des habitations Françoïfes, défirent vne Escoiade de Hurons qui les alloient chercher bien loing, & qui les trouuerent bien pres fans y penfer. Ils étoient en embufcade à la riuier de la Magdelaine, fix liuës ou environ au delTus des trois Riuieres: Cette Escoiade commandée par vn nommé Toratati, tomba entre leurs mains, & fut entierement défaite.

Le 10. de May, le Père Iacques Buteux (comme il a été remarqué au premier Chap. de cette Relation) fut mis à mort avec vn Françoïs qui l'accompaignoit, nommé Fontarabie.

Le 13. du mesmo mois, vne troupe d'Algonquins s'en allans au pays des Attikamegues, & paffans par
Ego infra scribatur Missioarn Caritatis Sancti Ioannis de Brehent, archiepiscopi viti, de qua ante preciosam mortem, sensisse, anno 1639; eam tunc temporis осем ad ianuarium Missorurn Huanense, sancti Ioannis de Brehent autographo, cum maxime de ista aegmat non constabat, sed ubique concurrerat. Ab anno 1637, quo in Missione Huanense adiuvante, ceterum tune temporis Patri Joannes de Brehent erat superior, visum ad eum felicem dictum, sed imprimam nonne ad ilium affirmo. Datum Lucem, die deindeante Decembris, anno 1692.

Damasius Ragueneau.
patience! that matters not, so long as the Gospel takes its course, and God is known, and souls saved. The gain is greater than the loss in this traffic. But that the door of salvation should be closed to the more populous nations dwelling on the shores of the fresh-water sea of the Hurons; that the new Churches of Jesus Christ, founded and established by the piety of France, should be ruined, and so many new Christians delivered to the jaws of these Lions; that the Gospel laborers and the Pastors of this fold should be banished and driven away from their flocks,—that is what may be called a great misfortune, which, however, the high mightinesses can easily remedy, notwithstanding the disorders of France, caused by Hiroquois as barbarous as those of America. But that is straying too far from my goal; let us begin our narrative.

[116] On the sixth of March of last year, 1652, the Hiroquois, who prowled around the French settlements all the Spring and all the Summer, defeated a Squad of Hurons who were going in search of them at a great distance, and found them very near, without expecting it. They were in ambush at the river of la Magdelaine, six leagues, or thereabout, above three Rivers. That Squad, commanded by a man named Toratati, fell into their hands and was entirely defeated.

On the 10th of May, Father Jacques Buteux (as related in the first Chapter of this Relation) was put to death, with a Frenchman accompanying him, named Fontarabie.

On the 13th of the same month, a band of Algonquins, on their way to the country of the Attikamegues, were surprised and defeated when they were
le lieu où le Père Buteux auoit esté massacré, furent furpris, & défaits. Un ieune homme ayant tué un des Hiroquois qui les furprirent, fut au même lieu brûlé, & tourmenté d’une façon horrible.


Le même jour arriva à Montreal un soldat Huron, de la compagnie de Toratati, qui s’estoit sauvé des mains des Hiroquois; il rapporta que ce Capitaine auoit esté brûlé, & qu’on auoit donné la vie à ceux qui reftoient de sa bande. C’est ainsi que les Hiroquois grossiffent leurs troupes.

Le 15. du même mois, une femme Huronne travaillant à Montreal à cultiuier du bled d’Inde, fut enleuée par les Hiroquois, avec deux de ses enfans. Ces miferables se cachent dans les bois, derrière des fouches, dans des trous qu’ils font en terre, où ils passent les deux & trois iours quelquefois fans manger, pour attendre, & pour furprendre leur proye.

Le 21. un soldat François & un Sauuage trauefants le grand Fleuue dans vn Canot, devant le Fort des trois Riuieres, furent attaqués, & tous deux bleffez; le Sauuage mourut deux iours après de ses bleflures.

[118] Le 26. du même mois de May, un François qui gardoit du bestial à Montreal, fut mis à mort, & une femme Françoife fut bleffée de cinq ou six coups
passing the place where Father Buteux had been murdered. A young man who had killed one of the Hiroquois who surprised them, was burnt and tormented in a horrible manner, on the same spot.

On the 16th of the same month, the Algonquins of three Rivers, having learned of the defeat of their people, went out to lie in wait for the Hiroquois as they passed; but they fell into the trap which they intended to set for their enemies, for another band of Hiroquois—concealed near Lake St. Pierre, where they were going to lay their ambuscade—cut them into pieces, for the most part.

On the same day, there arrived from Montreal a Huron soldier of Toratati's company, who had escaped from the hands of the Hiroquois. He reported that this Captain had been burnt, and that those of his band that were left had been given their lives. It is thus that the Hiroquois swell their troops.

On the 15th of the same month, a Huron woman, who was working at Montreal cultivating Indian corn, was carried off by the Hiroquois, with two of her children. These wretches hide in the woods, behind tree-trunks or in holes which they make in the ground, where they pass two and three days sometimes, without eating, in order to lie in wait and surprise their prey.

On the 21st, a French soldier and a Savage—crossing the great River, in a Canoe, before the Fort of three Rivers—were attacked, and both wounded, the Savage dying of his wounds two days afterward.

[118] On the 26th of the same month of May, a Frenchman who was tending cattle at Montreal was put to death: and a French woman received five or six wounds,—not dangerous, however, since she
bien favorables, puis qu'elle n'en mourut pas, fon

Le 8. de Juin, deux Hurons tendans vne ligne pour
prendre du poifson, proche des Íles du fleuue appelé
les trois Riuieres, furent massacrez. Comme ce lieu
eft tout proche des habitations Françoifes, on accou-
rut au bruit, on pourfuiuit les Hiroquois, qui fe
fauuerent, abandonnans leur bagage, & les cheue-
lures de deux hommes qu'ils auoient tuez.

Le 19. du mefme mois, trois Canots arriuerent par
le fleuue des trois Riuieres, portâs nouvelle que les
Hiroquois eftoiët entrez bien auant dans le pays des
Attikamegues, & qu'ils les auoient défait pour la
troifième fois.

Le 2. de Juillet, à cinq heures du matin, quelques
Hurons f'en allans à la peșche vis-à-vis du Fort des
François, à l'autre bord du grand fleuue, qui eft assez
large en cet endroit, les Hiroquois qui eftoiët en
embufcade, leur courent fus: mais ils [119] se ietterent
dans la chaloupe des Françoís, qui les eftoiënt venus
escorter. Les Hiroquois montent dans leurs Canots,
ils font feu de tous coftez, pourfuinans cette cha-
lude; qui mettant la voile au vent, fe tira de ce
danger. Eftant abordée proche du Fort des Fran-
çois, quelques soldats s'embarquent, les Sauuages les
fuiuent dans leurs Canots, ils donnent la chaffe aux
Hiroquois, les presfent de fort pres: mais comme ils
font adroits, ils firent alte, fe mettant à l'abry de nos
armes à feu; & voyans que la peau de Lyon ne les
pouuoit pas couurir, ils fe voulurent feruir de la
peau du Renard. Ils enuoyent vn Canot vers nos
gens, pouffé par deux hômes, qui demandent à parole-
did not die of them; her courage brought her out of the danger. These wanton Rascals abound everywhere, and at all times.

On the 8th of June, two Hurons who were stretching a line to catch some fish, near the Islands of the river called three Rivers, were butchered. As this place is very near the French settlements, some men hastened hither, on hearing the noise, and pursued the Hiroquois, who made their escape, leaving behind their equipage, and the scalps of the two men whom they had killed.

On the 19th of the same month, three Canoes arrived by the river of three Rivers, bringing word that the Hiroquois had made their way very far into the country of the Attikamegues, and had defeated them for the third time.

On the 2nd of July, at five o'clock in the morning, when some Hurons were going out to fish opposite the Fort of the French, on the other side of the great river, which is of considerable width at this place, the Hiroquois, who were in ambush, rushed upon them; but they [119] jumped into the shallop of the French who had come to escort them. The Hiroquois took to their Canoes and opened fire in all directions, pursuing the shallop, which spread its sail to the wind and extricated itself from this danger. Having reached land, near the French Fort, some soldiers entered it; the Savages followed them in their Canoes, and they gave chase to the Hiroquois, pressing them very hard. But as they are adroit, they halted, protecting themselves from our firearms; and seeing that the Lion's skin could not cover them, they tried to use that of the Fox. They sent a Canoe toward our people, propelled by two
menter. On leur envoyé vn Canot de noftre costé, conduit par deux Hurons, & vn Algonquin: ces deux Canots fe parlerent enuiron demie heure, éloignez l'vn de l'autre de la portée d'vn piétolet. Les Hiroquois dirent qu'ils estoient conduits par vn nommé Aontarifati, leur Capitaine, & qu'il vouloit parler aux François & aux Sauuages leurs alliez. On leur fit résponce qu'ils descendaient vis-à-vis le Fort des François, & que là on leur parleroit: Ils l'y transportèrent en vn moment, & de là ils envoyèrent deux Canots au quartier des François: l'vn portoit vn ieune Huron qu'ils auoient pris, & qu'ils mirent à terre en vn lieu vn peu au deffus du Fort, pour aller voir fes parenz qui estoient parmy les François, c' estoit pour les folliciter à quitter leur party. L'autre Canot n'approcha pas de la terre, il f'escrita de deffus l'eau, & demanda que les trois Capitaines, des Francois, des Algonquins, & des Hurons passaffent la riviere, pour aller traiter avec leurs gens, & qu'ils enuoyeroient de leur costé les trois hommes les plus considerables d'entr'eux. On se mocqua de cette proposition, & cependant quelques Canots f'appro- chans pour desbaucher nos Hurons, & les tirer à leur party, on en prit vn qui portoit trois Hiroquois, dont les deux estoient Capitaines fort signalez pour leurs meutres, en toutes les habitations Françoifes. Ils furent plus heureux que les autres: car nos Peres les instruisirent, & les baptiferent deuant leur mort.

Le 25. du mefme mois de Iuillet, vne Escoiade composée de plus de cent Sauuages, fe doutans bien que les ennemis [121] estoient respandus en diuers endroits, partirent pour en découvir quelques-vns,
men, who demanded a parley; a Canoe was sent to them from our side, in charge of two Hurons and an Algonquin; and these two Canoes parleyed for about half an hour, keeping the distance of a pistol shot apart. The Hiroquois said they were led by a man named Aontarisati, their Captain, and that he wished to speak to the French, and to the Savages who were their allies. They were told, in answer, to go down opposite the French Fort, and there they should receive an interview. They [120] repaired thither immediately, and from that place sent two Canoes to the quarters of the French. One carried a young Huron whom they had captured, whom they put ashore at a spot a little above the Fort, to go and see his kinsfolk who were among the French; this was in order that he might incite them to desert the French side. The other Canoe did not approach the land, but called out from its position on the water, and asked that the three Captains—of the French, of the Algonquins, and of the Hurons—should cross the river in order to go and treat with their people; and they said that they would, on their side, send the three most prominent men of their number. This proposal was ridiculed; and, meanwhile, some Canoes approaching for the purpose of corrupting our Hurons and bringing them over to their side, one of them was captured, which carried three Hiroquois; two of these were Captains, who were notorious on account of the murders they had committed in all the French settlements. They were more fortunate than the rest, for our Fathers instructed and baptized them before their death.

On the 25th of the same month of July, a Squad composed of more than a hundred Savages, strongly
ils firent deux rencontres, fe battirent fort & ferme,
fans que nous fçachions avec quel succez du costé
des Hiroquois; pour nos gens, ils retournerent le
feptiesme d'Aouft, ayant perdu deux hommes, &
rapportans force blessés.

Le 18. d'Aouft, quatre habitans des trois Riuieres
descendants vn peu au defsus de la demeure des
François, furent pourfuiuis des Hiroquois, qui en
tuerent deux, à ce qu'on dit, & emmenerent les deux
autres pour les sacrifier à leur rage.

Le 19. l'efchec fut bien plus grâd. Monsieur du
Pleffis Kerbodot, Gouverneur des trois Riuieres,
prenant avec foy quarante ou cinquante François, &
dix ou douze Sauuages, les fit embarquer dans des
chaloupes, pour donner la chaffe à l'ennemy, &
recoururer, fi on pouuoit, les prifonniers, & le beftial
des François, que l'on croyoit enlevé. Ayant vogué
environ deux lieues au defsus du Fort, il apperceut
les ennemis dans des broffailles, fur le bord des
bois: il met pied à terre dans vn lieu plein de vafes,
& fort defaduantageux. Quelqu'vn luy reprefente
l'auantage [122] de l'ennemy, qui auoit la forest
pour retraite; il passe outre, marche tefte baiffée:
mais fon courage luy fit perdre la vie, & à quinze
François. Pendant ce côbat, quelques Hiroquois
deftachez de leur gros, cafferêt la tefte à vn pauure
Huron & à fa femme qui travaillloient en leur champ,
non loing des habitations Françoifes. Dieu qui
balance les victoires, & qui leur donne des limites,
monftrera dans ce defastre qu'il nous vouloit confem-
uer: car fi les Hiroquois fe fuffent feruis de leur
auantage, comme la terreur f'eftoit iettée parmy nos
suspecting that the enemy [121] were scattered in various places, started out in order to find some of them. They had two encounters, and fought stoutly and resolutely, without our learning the degree of success on the side of the Hiroquois; as for our own people, they returned on the seventh of August, having lost two men, and bringing back many wounded.

On the 18th of August, four inhabitants of three Rivers, on going down a short distance below the settlement of the French, were pursued by the Hiroquois, who killed two of them, as it was reported, and carried off the other two, to sacrifice them to their wrath.

On the 19th, the repulse was much greater. Monsieur du Plessis Kerbodot, Governor of three Rivers, taking with him forty or fifty Frenchmen and ten or twelve Savages, had them embark in shallops to give chase to the enemy, to recover, if possible, the prisoners and the cattle belonging to the French, which, it was believed, had been carried away. After sailing to a distance of about two leagues above the Fort, he perceived the enemy in the undergrowth at the edge of the woods, and landed in a place that was full of mud and very disadvantageous. Some one pointed out to him the advantage [122] of the enemy, who had the forest for shelter. He went forward, advancing headlong; but his ardor made him lose his life, as well as those of fifteen Frenchmen. During this engagement some Hiroquois, detached from their main body, slew a poor Huron and his wife who were at work in their own field, not far from the French settlements. God, who balances victories and confines them within limits, showed in this disaster that it was his will to preserve us; for,
gens qui auoient perdu leur Chef, ils auoient bien eßbranlez les habitans des trois Riuieres: mais ils se retirèrent comme des gens qui ne fçauoient pas iouyr de leur victoire, & laifferent les Fraçois acheuer leurs moiffons, & faire leur recolte en paix, mais non pas fans douleur.

Le 23. du mefme mois d'Aouft, on alla visiter le lieu du combat, l'on trouua ces paroles eßcrites fur vn bouclier d'Hiroquois: Normanville, Francheuille, Poiffon, la Palme, Turgot, Chaillon, S. Germain, Onnejochronnons & Agneehronnons. Je n'ay encore perdu qu'un Ongle. Normanville ieune [123] homme, adroit & vaillant, qui entendoit la langue Algonquine & l'Hiroquoife, auoit eßcrit ces paroles auce vn charbon, vouuant donner à entendre que les sept perfonnes dont on voyoit les noms, estoient prifes des Hiroquois, appellez, Onnejochronnons, & Agneehronnons, & que l'on ne luy auoit fait encor autre mal que de luy arracher vn ongle. Je crains fort que ces pauures victimes ne foient immolées à la rage, & à la fureur de ces Barbares. Vne Dame honorée pour fa vertu, a eßcrit à quelque perfonne en France, qui auoit connoiffance du sieur de Normanville, qu'il fsembloit auoir eu quelque prefentiment de fa prife. II est probable (difoit-il à cette Dame vn peu deuant que de tomber entre les mains de ces Barbares) qu'eßtant tous les iours dans les occasions. ie pourray eßtre pris des Hiroquois: mais j'espere que Dieu me fera la grace de souffrir confamment leurs feux, & que j'auray le bonheur de baptifer quelques enfans moribons, & mesme quelques malades adultes, que j'instruiray dans leur pays deuant ma mort.
if the Hiroquois had followed up their advantage,—as panic had been spread among our people, who had lost their Chief,—they would have wrought havoc among the inhabitants of three Rivers. But they retired, not knowing how to make use of their victory, and suffered the French to finish their harvests and garner their crops in peace, but not without sorrow.

On the 23rd of the same month of August, a visit was made to the scene of the engagement, where these words were found written on a Hiroquois buckler: Normanville, Francheville, Poisson, la Palme, Turgot, Chaillon, St. Germain, Onneiochronnons and Agneechronons. I have as yet lost only a Finger-nail. Normanville, a young [123] man of skill and bravery who understood the Algonquin and Hiroquois languages, had written these words with a piece of charcoal, wishing to convey the information that the seven persons whose names were seen, had been taken by the Hiroquois known as the Onneiochronnons and Agneechronons, and that he had himself up to that time received no further injury than the tearing out of a finger-nail. I greatly fear that these poor victims have been sacrificed to the rage and fury of those Barbarians. A Lady, honored for her virtue, has written to some one in France, who was acquainted with the sieur de Normanville, that he seemed to have had some presentiment of his capture. "It is probable" (he said to this Lady a short time before falling into the hands of those Barbarians) "that, as I am every day exposed to danger, I may be captured by the Hiroquois. But I hope God will give me the grace to endure their fires with constancy, and that I shall have the good fortune to baptize some dying children, or even some adult sick
Le 30. du même mois d' Août, les Hiroquois prirent encore un jeune Huron, [124] & l' emmenerent tout vif en leur pays.

Une lettre dattée du premier de Nouembre, parle en ces termes. Quelques Hurons nous viennent d'apprendre, que deux Français ont été récemment tuez aux Trois Rivières, & que deux autres ont eu les bras cassés. Ils adjoussent qu'en passant la nuit vers la Roche brulée, ils ont ouy chanter les Hiroquois, comme ils ont coutume de chanter quand ils tourmentent leurs prisonniers.

Un Algonquin vient d' arriuer à Sillery, qui dit que ces mêmes Barbares se faisirent hier, vis-à-vis de saincte Croix, d'un Sauuage & de deux femmes de sa nation. Quantité de nos Neophytes font alleez à la chasse en ce quartier-là, je crains fort qu'ils ne donnent dans les pâneaux de ces chasseurs d'hommes. Noël Tekoiierimat s'en va promptement armer la jeunesse, qui est ici en assez bon nombre, pour obvier à ce malheur: mais il souhaiteroit bien que Monseur nostre Gouuerneur luy donnaist vne escorte Françoise. Voila ce que porte cette lettre.

Pour comble de toutes nos calamitez, on nous asserve que les Hiroquois veulent rasssembler toutes leurs forces, pour nous [125] venir perdre l'Huyer prochain, c'est le rapport qu'en ont fait les fugitifs, & la raifon qu'ils en donnent, est fort probable. Ils disent donc que les Hiroquois d'enbas, nommés, Agneckronnons, demandèrent l'an passé, du secours aux Hiroquois des pays plus hautes, nommés les Sontouaheronnons, pour venir combattre les François: mais que les Sontouaheronnons, repondirent qu'ils auoient des ennemis voyfins fur les bras, & que s'ils
persons whom I shall instruct in their own country before my death."

On the 30th of the same month of August, the Hiroquois captured another young Huron, [124] and carried him away alive to their own country.

A letter, dated the first of November, conveys the following information: "Some Hurons have just apprised us that two Frenchmen have recently been killed at Three Rivers, and that two others have had their arms broken. They add that, when spending the night near the burnt Rock, they heard the Hiroquois singing as they are wont to sing when they torture their prisoners.

"An Algonquin who has just come to Sillery says that yesterday, opposite sainte Croix, those same Barbarians captured a Savage and two women of his nation. A good many of our Neophytes have gone out hunting in that direction, and I greatly fear lest they may fall into the snares of those hunters of men. Noël Tekouerimat is setting out immediately to arm the young men, who are here in considerable numbers, in order to avert such a disaster; but he would very much like to have Monsieur our Governor give him a French escort." Those are the contents of that letter.

To crown all our calamities, we are informed that the Hiroquois intend to rally together all their forces, in order to [125] come and destroy us next Winter. Such is the report made by the fugitives, and the reason which they give is very probable. They say, then, that the Hiroquois of the lower country, who are called Aguechronons, asked aid, last year, from the Hiroquois of the upper districts, who are called Sontouacheronnons, in order that they might
les vouloient venir aider à les détruire, qu’ils se joindroient à eux par après, pour perdre les Français. Les Héroquois *Aguechrounons*, ont accepté la condition, ils ont enuoié leurs trouppes avec celles des *Sontouaheronnons*, qui, avec ce secours, ont detruit la nation Neutre, qui leur estoit voisine. Si bien qu’ilsfont obligés de se joindre avec les Héroquois nommés *Aguechrounons*, pour venir combattre les Français, voila ce que portent les memoires qui ont feruy de materiaux, pour baftir ce Chapitre.

Le Demon faict bien prendre son temps. Voyant que l’ancienne France est dechiree par ses propres enfans, il veut destruire la nouuelle, pour retablir son Domaine [*126*] & son Royaume, qu’il va perdant tous les iours, par la conversion de ces pauures Americains septentrionaux, dont desia quelques Milliers font entrez au Ciel, par la porte de la foy, du Baptême, & d’une vainque vie. Ceux qui restent & qui forment vne Eglise fort innocente, s’ecrient, secourés nous vous autres, qui dites, que vous estes nos freres: ne laisstes pas estouffer par les Héroquois le germe de vostre creance, & la graine de la foy, & la semence de l’Evangile, que nous auons receuë par vostre entremife. Si vous aymez Iefus-Chrift deffendez ceux qui l’ayment, & qui font baptiffez en fon nom.

Il y a quelque temps qu’on demandoit des foldats; & leur soldo: ou leur appointemens, on demandoit leurs viures, & leurs armes, & leur passage, à prefent que le pays donne des bleds: pour nourrir ses habitans, & qu’il fe fait tous les iours, on ne demande plus pour le soutient de ces grandes contrées, que le payement du passage de deux ou trois cens hommes de travail,
come to fight against the French. But the Sontouaheronnons made answer that they had upon their hands enemies near home; and, if they would come and help destroy these, they themselves would join them later on for the purpose of destroying the French. The Agnechrounon Hiroquois accepted the condition and sent their troops to join those of the Sontouaheronnons,—who, with this assistance, have destroyed the Neutral nation, which was on their borders. Consequently, they are obliged to join forces with the Hiroquois called Agnechrounons, for the purpose of coming to make war on the French. Those are the contents of the memoirs which have served as material for writing this Chapter.

The Demon well knows how to seize his opportunity. Seeing that old France is rent asunder by her own children, he wishes to destroy the new, in order to reëstablish his Dominion [126] and his Kingdom, which is steadily going to ruin, owing to the conversion of these poor north Americans, of whom some Thousands have already entered into Heaven by the door of faith, of Baptism, and of a holy life. Those who remain, forming a Church of great innocence, cry out: "Help us, ye people who call yourselves our brothers. Let not the Hiroquois stifle to death the germ of your belief, and the seed of the faith, and the plant of the Gospel, which we have received through your agency. If ye love Jesus Christ, protect those who love him and are baptized in his name."

Some time ago, there was a request for soldiers, and for their pay, or salary; their provisions were asked for, as well as their arms and their passage. But now,—when the country is yielding grain for
chaque année: les habitans du pays, les nourriront, & payeront leurs gages. La France, qui se décharge incessamment dans les pays [127] estrangers, ne manque pas d'hommes pour dresser des Colonies, Dieu vueille qu'elle ait assez de charité, pour les faire passer en vn lieu, où ils viveront plus faintement, & plus à leur aise, & où ils feroient, la deffence, & le secours, de Iefus-Chrift, qui honore tant les hommes, qu'il les veut sauuer par le secours des hommes. C'est assis, finissons ce Chapitre par vne lettre, qu'un Capitaine Sauuage, & bon Chreftien, à enouoyée au Pere Paul le Jeune, qui travailla en l'ancienne France pour le salut de la nouuelle.

Pere le Jeune il me semble que ie te voy quand on me lit ta lettre, & il me semble que ie fuis avec toy, quand ie te parle, par la bouche, ou par la plume du Pere de Quen. Ie ne mens point, il me semble que c'est aujourd'hui que tu m'as baptizé, ie vieilly, mais la foy ne vieillit point en moy. I'ayme autant la priere au bout de quinze ans, que le premier iour, que tu m'as instruit. Nous Changeons en tout, nous autres gens de ce pays cy, mais ie t'affure, que ie ne changeray iamais, en ce que tu m'as enseigné, & en ce que nous enseigne celuy qui nous gouverne en ta place. Voire même ie ne change quasi [128] plus de lieu, ie passeray l'Hyuer prochain à Ka-Miskouaouangachit, que vous n'omez S. Iofeph, comme j'y ay passé le precedent. Ie fuis quasi tout François. T'ay ris quand le Pere de Quen m'a dit que tu auois montré la robe que ie t'enouyay l'Automne passé, à des Dames d'importance de voître pays, & qu'elle leur auoit agréée: Ce n'est pas qu'elle soit belle, c'est qu'elles aiment, & qu'elles voyent volontiers ce qui
the feeding of her people, and this is being done every day,—the only thing demanded for the maintenance of these vast regions is the payment of transportation for two or three hundred workmen each year; the inhabitants of the country will feed them and pay their wages. France, who is constantly emptying herself into foreign countries, [127] does not lack men to build up Colonies. God grant that she may have charity enough to send them to a place where they will live holier and easier lives, and where they would be the defense and aid of Jesus Christ, who honors men so highly that he chooses to save them by the help of men. That is enough. Let us finish this Chapter with a letter that a Savage Captain, a good Christian, sent to Father Paul le Jeune, who is laboring in old France for the salvation of the new.

"Father le Jeune: I seem to see thee, when thy letter is read to me; and I seem to be with thee, when I speak to thee by the mouth, or the pen, of Father de Quen. I do not lie; it seems to me only yesterday that thou didst baptize me. I am growing old, but the faith is not growing old in me. I love prayer as much, at the end of fifteen years, as on the first day when thou didst instruct me. We are Changing in all things, we people of this country; but I assure thee that I never shall change in regard to what thou didst teach me, and what we are now taught by him who governs us in thy place. Indeed, I make hardly any further change, [128] even in my location; I shall pass the coming Winter at Ka-Miskouauangachit, which you call St. Joseph, as I passed the last one. I am almost wholly French. I laughed when Father de Quen told me
vient de nous autres. J'eusse volontiers veu la robe que tu m'envoyes; on dit qu'il y a de l'or dessus. N'as-tu point eu cette pensée, Noël deuendra orgueilleux quand il f'en feruira. Ne laisse pas de l'envoyer le Printemps prochain, si je meurs cet Hyuer, mon fils, quand il fera plus grand, la portera, & il logera dans la maison qu'on a fait pour nous au Fort de Sil- lery: hafte-toy de venir, & de nous amener quantité de porteurs d'espées, pour esloigner de nos teftes les Hiroquois. Nous ferons bien toft des ames de tref-paffez: n'attends pas que nous foyons au tombeau pour nous venir voir, c'est ton bon amy Noël Tekouerimat qui t'écrit, & qui te dit, qu'il prierait toujours Dieu pour toy, & pour ceux qui nous aífifent. [129] Parle au grand Capitaine de la France, & luy dis que les Hollandois de ces coftes nous font mourir, fournisans des armes à feu, & en abondance, & à bon prix, aux Hiroquois nos ennemis. Dis-luy qu'il donne fecours à ceux qui font baptifez. C'est la fin de mon discours.
thou hadst shown the robe that I sent thee last Autumn to some Ladies of importance in your country, and that they were pleased with it. That was not because it is beautiful, but because they like, and are glad to see, what comes from us. I would have been pleased to see the robe that thou art going to send me; it is said that there is gold upon it. Didst thou not have this thought: 'Noel will become haughty when he uses it?' Do not fail to send it next Spring; if I die this Winter, my son, when he grows up, will wear it, and he will live in the house that has been made for us at the Fort of Sillery. Make haste to come, and to bring us many sword-bearers, in order to drive away the Hiroquois from our heads. We shall soon be departed souls; do not wait until we are in the grave before coming to see us. It is thy good friend, Noel Tekouerimat, who writes to thee, and who says that he will always pray to God for thee, and for those who give us aid. [129] Speak to the great Captain of France, and tell him that the Dutch of these coasts are causing our destruction, by furnishing firearms in abundance, and at a low price, to the Hiroquois, our enemies. Tell him to give aid to those who are baptized. 'That is all I have to say.'
CHAPITRE X.

DE LA VIE & DE LA MORT DE LA MERE MARIE DE S. IOSEPH, DECEDÉE AU SEMINAIRE DES VRSULINES DE KEBEC.


[130] DE SON ENFANCE.

A Mere Marie de fainct Ioseph nasquit en Anjou le septiesme de Septembre de l'année 1616. Elle estoit fille de Monsieur & de Madame de la Troche de fainct Germain, ses pere & mere; personnes de vertu, de merite, & de condition. Le Sainct Esprit la preuint dés sa plus tendre enfance, de mille graces, & de mille benedictions, qu'elle attribuoit toutes à la faincte Vierge, diant que Madame sa mere l'auoit dediee & confacrée à cette Reyne des Vierges dés le moment de sa naissance, & que c' estoit pour ce sujet qu'elle luy fit donner le beau nom de Marie, qui luy estoit bien si agreable, que jamais elle
CHAPTER X.

OF THE LIFE AND DEATH OF MOTHER MARIE DE ST. JOSEPH, WHO DIED AT THE SEMINARY OF THE URSULINES OF KEBEC.

MOTHER Marie de l'Incarnation, Superioress of the Ursuline Seminary of Kebec, in new France, wishing to console her Sisters in regard to the death of Mother Marie de saint Joseph, sent them a short account of her life, her death, and her virtues. As these Memoirs have fallen into my hands, I thought it would be wronging the public to confine the enjoyment of this treasure exclusively to the Houses of the Ursulines. Accordingly, I have extracted therefrom the greater part of the facts which I shall relate in this Chapter.

[130] OF HER CHILDHOOD.

MOTHER Marie de saint Joseph was born in Anjou, on the seventh of September, in the year 1616. She was the daughter of Monsieur and Madame de la Troche, of saint Germain, persons of virtue, worth, and quality. The Holy Ghost endowed her from her tenderest infancy with a thousand graces and a thousand blessings, all of which she attributed to the blessed Virgin, saying that Madame her mother had dedicated and consecrated her to that Queen of the Virgins from the moment of her birth; and that it was for that reason that she had the beautiful name
ne l'est oyé appeller de ce nom, qu'elle n'en ait ressentie de la douceur. Cette Vierge Reyne, & Mere des Vierges, respandit dans le coeur de cette petite l'amour de la pureté & de la Religion, deuant qu'elle sceuët que c' estoit que pureté & que Religion, si ce n'est que l'on die, ce que quelques personnes ont remarquè, que l'vfage de raison luy auoit esté notable-ment auancé.

[131] Messieurs fes parens fe pourmenans certain iour dans l'allée d'vn bois de l'vne de leurs maifons, enuoyèrent querir leur petite Marie, qui n'auoit pour lors que quatre ans: Le valet de chambre ou le laquais qui la portoit entre fes bras, luy fit en chemin quelques caresses meffantes, la pauvre enfant fe mit à pleurer, & à fe debattre d'vne façon si esrangede, que cet homme effonné eut bien de la peine de forger vn mensonge pour cacher le sujet de fes pleurs. Or ie dirois volontiers que c'est là le plus grand peché qu'elle ait jamais commis contre la pureté. M'ayant rendu en la nouvelle France vn compte fort exadt de toutes les actions de fa vie, ie puis dire (pour rendre honeur & gloire à la source de toutes les bontez) que ie ne me souuens pas d'auoir remarqué aucune faute qui approcha de loing d'vn peché grief. Me parlant puis apres des caresses de cet homme, qui passe-rent en vn moment, elle pleuroit encore à chaudes larmes, non pas qu'elle creüst y auoir commis aucune offense, mais par vne fainète ialousie pour la pureté, fe plaignant avec douleur, de ce qu'eftant fi particularment dediee & attachée à la fainète Vierge, [132] elle eut fait ce miserable rencontre, injurieux à fa pureté.

Elle fuyoit l'abord des hommes dès ce petit aage,
Marie given her,—which, indeed, was so pleasing to her that she never heard herself called by that name without feeling its sweetness. That Royal Virgin and Mother of Virgins diffused in this little one's heart the love of purity and of Religion before she knew what purity and Religion were, unless it may be said—a thing which some persons remarked—that she was notably precocious in the use of her reason.

[131] "Her parents were taking a walk, one day, in the wooded path on one of their estates, when they sent for their little Marie, who was then only four years old. The valet de chambre, or footman, who brought her in his arms, gave her on the way some improper caresses; the poor child began to cry and to resist, in so strange a manner that this astonished man had much difficulty in framing a falsehood to conceal the cause of her tears. Now I would willingly assert that this was the greatest sin against purity she ever committed. Though she gave me a very exact account, in new France, of all the acts of her life, I can say (to render honor and glory to the source of all goodness) that I do not remember having noted any fault that approached, even remotely, a serious offense. Speaking to me, then, afterward about that man's caresses, which were over in a moment, she still wept hot tears.—not that she believed she had committed any fault in the matter, but from a holy jealousy for purity, lamenting with sorrow that, after having been so expressly dedicated and attached to the blessed Virgin, [132] she should have had that unfortunate experience, to the detriment of her purity.
non par grande conduite de la raison, mais par l'infini de v'n Esprit superieur, qui luy faisoit parler d'etre Religieufe, sans les connoistre que de nom. Monsieur fon pere la voyant d'vne humeur gentille, prenoit plaisir de la contrarier dans cette inclination, il luy disoit fouuent qu'il la vouloit marier à vn petit Gentilhomme qui estoit de fon age, & souuent luy faisoit de petits prefens, qu'il disoit luy etre enuyez de fa part. La pauure enfant fe demenoit, & l'affligeoit si fort, prenant cette raillerie pour vne verité, que Madame fa mere l'aperceuant que la tristesse commençoit à la defsecher, pria Monsieur fon mary de fe priuer de cette recreation. Arriua certain iour qu'vn homme de condition la voulant agacer, la baisa par surprie; elle, en fe retournant, luy donna vn foufflet si ferre qu'il le sentit bien, quoy qu'il ne fuft porté que de la main d'vn enfant.

Ayant remarqué que Madame fa mere donnait l'aumofne aux pauures, & qu'elle parloit d'eux avec compassion, souuent elle se déroboit d'aupres d'elle pour leur porter fon déjeuner, & fa collation, & meême ce qu'elle pouuoit trouver en la cuisine. Sa bonne mere l'en eftant apperceuë, non seulement ne l'imrouua point, au contraire elle l'embrassa, la caressa, & luy donna toute permission de donner l'aumofne, & de visiter les pauures qu'elle nourriffoit, la menant avec elle pour la resioyur quand elle alloit distribuer ses charitez. *Bona arbor, bonos fructus facit.* D'vn bon arbre il vient de bons fruiets.

Elle auoit vne auerfion naturelle aux bijous, aux affiquets, & à ces petits menus fatras, qui font bien souuent les plus belles occupations des filles qui
"From that early age she avoided the approach of men, not through any exercise of her reason, but by the instinct of a superior Spirit, which made her speak of being a Nun without knowing what they were except by name. Monsieur her father, seeing that she was of an amiable disposition, took pleasure in opposing her in this inclination,—often telling her that he wished to marry her to a little Gentleman of her own age; and often making her little presents, which he said were sent to her from him. The poor child resisted and grieved so greatly, taking this raillery for earnest, that Madame her mother, perceiving that she was beginning to waste away with melancholy, begged Monsieur her husband to forego this diversion. It happened, one day, that a man of condition, wishing to tease her, kissed her by surprise; she turned around and gave him so smart a blow in the face that he felt it sharply, although it was delivered only by the hand of a child."

Having noted that Madame her mother gave alms to the poor, and spoke of them with compassion, she would often [133] steal away from her side to carry them her breakfast and her lunch, and even what she could find in the kitchen. Her good mother, upon perceiving this, not only did not disapprove of her conduct, but even kissed and caressed her, and gave her full permission to bestow alms, and to visit the poor whom she fed,—taking the child with her, in order to give her pleasure, when she went to dispense her own charities. *Bona arbor bonos fructus facit,*

"From a good tree come good fruits."

"She had a natural aversion for jewels, gewgaws, and those little insignificant trifles which often constitute the highest pursuits of girls who are fond of
aiment le monde. Elle portoit envié à la condition d’une petite bergere qu’elle voyoit en certain endroit, pourco qu’elle estoit deliurée du foin de porter des gands, d’ajuster vn masque, de confuerer de petits ornemens qu’on luy donnoit, & de se composer à la mode. Messieurs ses parens qui la voyoient gentille, & d’un naturel si aimable, & d’ailleurs si esloignée des façons de faire des perfonnes de fa condition, qu’on éleue pour le monde; la voulurent mettre dans les dispositions de se confacer entierement à Dieu, f’il daignoit l’appeller à fon service. Madame sa mere la conduisit elle-mesme à Tours, en l’aage de huit à neuf ans, & la confia aux bonnes Meres Vrfulines, à qui Noftre Seigneur à donné beaucoup de graces pour éleuer la ieunefse en fa crainte & en fon amour.

Cette ieune Damoiselle rauit bien toft les coeurs de toutes ses compagnes; elle prit sur elles vn empire par ses deferredences, par les ciuilitez, & par les petits servicis qu’elle leur rendoit, si bien qu’elles la regardoient comme leur petite maistrefse; & iamais ne furent jaloufes de la voir aimée par dessus les autres, iufques-là, que les Religieufes fe feruoient d’elle pour l’instrucion des autres. Et encore qu’elle fuft fort guaye, & qu’elle aimoit ses petits divertiſfemens, c’eftoit toujours fans prejudice de ses deuotions, s’appliquant avec vn grand plaisir à la lecture de la vie des Sainctes, notamment de ceux qui auoient travaillé à la conversation des ames. De là vient qu’elle aimoit, & qu’elle honoroit uniquement l’Apôtre des Indes, S. François Xauier, faifiant de fa vie les innocentes delices, en forte qu’elle fe déroboit souuent de
the world. She envied the lot of a little shepherd-girl whom she saw somewhere, because she was freed from the trouble of wearing gloves, of adjusting a mask, of keeping little ornaments that were given to her, and of adapting herself to the fashion. Her father and mother, seeing that she was delicate, and of so sweet a disposition, besides being so different in her ways from persons of her condition who are reared for the world, wished [134] to induce in her a disposition to consecrate herself entirely to God, if he should deign to call her to his service. Madame her mother herself took her to Tours, at the age of eight or nine years, and gave her in charge of the good Ursuline Mothers, on whom Our Lord has conferred much grace for the rearing of youth in his fear and his love.

"This young Lady soon charmed the hearts of all her companions. She gained an empire over them by her deference and courtesy, and by the little services she rendered them,—so that they regarded her as their little mistress, and were never jealous at seeing her loved more than the others, and even to such a degree that the Nuns employed her to teach the others. And although she was very merry-hearted, and liked her little amusements, it was always without detriment to her devotions. She applied herself with great pleasure to reading the lives of Saints, especially of those who had toiled in the conversion of souls; hence it was that she loved and honored with peculiar fervor the Apostle of the Indies, St. Francis Xavier, making his life her innocent [135] delight,—so that she often stole away from her companions, and deprived herself of her amusements, in order to find time to read it."
fes compagnes, & fe priuoit de fes recreations, pour trouuer le temps de la lire.

Le ne fçay si la delicateffe de fon naturel, ou la contention qu’elle apportoit pour acquérir la vertu, la firent tomber malade: quoy qu’il en soit, les Medecins iugerent qu’il la falloit remettre en fon air natal: elle ne fut pas long-temps chez fes parens, qu’elle ne retournat à fa premiere fanté. Elle ne quitta point fes deuotions, pour estre estoignée de la maison, & de la conduite des Meres Vrfulines. Elle fe confessoit, & fe communioit fort fouuent; elle donnait quelque temps à l’oraifon mentale; elle parloit de Dieu, & portoit les domestiques à la pratique des vertus, avec vn raisonnement fi solide, que Monfieur & Mada. de la Troche ne pouuoient conceuoir qu’vne fille de fon aage pût monter fi haut, à moins que d’estre douée d’vne grace fort extraordinaire.

Comme elle fe sentit entierement guerie, elle demanda permission de retourner en fon petit Paradis: Elle l’obtint, mais non pas fans peine: car le nouueau commerce, & les nouueaux entretiens qu’elle auoit eüe avec fes parens, les auoit fi eftroitement liez de part & d’autre, que quand il fut question de fe separer, ie ne fçay qui fouffrit daantage, des parens ou de l’enfant. Elle a dit depuis, que l’amour qu’ils luy portoient, que la confiance que luy témoignoit fa bonne mere par deffus fes freres & fes fœurs, l’auoient fi doucement charmée, que la violence qu’elle fe fit pour les quitter la penfa faire tomber, & pafmer de douleur. D’autre cofité, Messieurs fes parens iamais ne luy peurent dire Adieu; & Madame fa mere craignant d’exceder dans les tendreffez qu’elle
I know not whether the delicacy of her temperament, or the intensity with which she devoted herself to the acquisition of virtue, made her fall ill; however that may be, the Physicians deemed it necessary to send her back to her native air. She was not long with her parents before she recovered her former health. She did not discontinue her devotions, despite the distance separating her from the house and the guidance of the Ursuline Mothers. She confessed and received communion with much frequency; she gave some time to silent prayer; she talked about God, and incited the servants to the practice of the virtues, with such well-grounded argument that Monsieur and Madame de la Troche were unable to conceive how a girl of her age could attain such heights, unless she were endowed with very extraordinary grace.

"Feeling herself entirely cured, she asked permission to return to her little Paradise. She obtained it, but not without difficulty; for the new intercourse and the new conversations that she had had with her parents had bound them so closely together on both sides that, when the question of parting came up, I do not know which suffered more, the parents or the child. She has since said that the love they bore her, and the confidence which her good mother manifested in her, above her brothers and sisters, had exerted so sweet a charm over her that the violence she did to herself in leaving them came near making her fall down in a swoon from grief. On the other side, her parents could never say 'Adieu' to her; and Madame her mother, fearing lest she would go to excess in the tenderness that she felt for her daughter, could not escort her back,
auoit pour sa fille, ne la pût reconduire, elle pria vne sienne parente de luy rendre cet office d'amour & de charité.

Notre ieune Damoiselle ayant rumpu ses Liens, & ses chaines; par vn désir d'etre toute à Dieu, ne fut pas si tost éloignée de la maison de fon Pere, que la joie s'empara de fon cœur. Vous eussés dit que l'Esprit de Dieu la faifoit voler, & qu'il la faifoit iouir du triomphe apres cette noble victoire. A mesme temps qu'elle est rendue à la maison des Vrfulines, elle entre dans vn nouveau Combat. Elle prie, elle conjure les Meres de la receuoir en leur Nouitiat, pour estre Religieufe. On luy dit qu'elle n'a pas l'age, qu'elle n'a que treize ans ou environ, & qu'il en faut quatorze, ce rebut, & ses ferveurs, la faifoient defeicher, elle prenoit garde par où la Superieur, & les Religieus'es deuoient paffer, elle les attendoit, & les suppliant les deux genoux en terre d'auoir pitié d'elle. On luy repart, qu'elle na point de fanté, & qu'il faut plustoft parler de la renuoier chès Messieurs fes parens, que de l'admettre au Nouitiat. La pauure enfant foupiroit, & protestoit que le Nouitiat feroit fa guerifon. La Mere de saint Bernard qui l'aymoit vniquement, iugea qu'il luy falloit donner ce contentement, avec obligation neanmoins de fortir si Messieurs fes parens la vouloient retirer: elle l'acorde à ce qu'on luy demande, pour iouir de ce qu'elle demandoit, & Dieu luy fit la grace de trouuer la fanté dans ce lieu de benediction. La crainte apres tout qu'elle eut d'ê fortir, luy fit mettre auffi-toft des messagers, & des lettres en campagne, pour obtenir de Monsieur fon pere, & de Madame, fa mere, [138] la grace d'etre Religieufe Vrfuline, fans toutefois
but begged a relative of hers to render her that office of love and charity.

"Our young Lady, having broken her Bonds and her chains, from a desire to belong wholly to God, was no sooner away from her Father's house than joy took possession of her heart. You would have said that the Spirit of God made her fly, and exult in her triumph, after that noble victory. At the same time when she was restored to the house of the Ursulines, she [137] entered on a new Struggle. She prayed, she conjured the Mothers to receive her into their Novitiate, that she might become a Nun. She was told that she was not old enough,—that she was only thirteen or thereabout, and that fourteen was the required age. This repulse and her own fervor made her pine away; she gave heed where the Superior and the Nuns were to pass, where she waited for them, and implored them on her knees to take pity on her. They answered her that she was out of health and they must rather speak about sending her back to her honored parents than about admitting her to the Novitiate. The poor child sighed, and protested that the Novitiate would be her cure. Mother de saint Bernard, who loved her fondly, decided that it was necessary to grant her this satisfaction, with the condition, however, that she must leave if her parents wished to withdraw her. She agreed to what was required from her, that she might enjoy what she herself was asking for; and God graciously caused her to find her health in this place of benediction. Her fear lest, after all, she might have to leave it, made her send out messengers and letters without delay, to obtain from Monsieur her father and Madame her mother [138] this boon, that she
leur dire qu'elle eut defia fait le premier pas. Voicy comme cette fauve luy fut accordée.

DE SON NOUITIAT & DE SA PROFESSION.

Monsieur & Madame de la Troche voyans que leur fille entroit fur fa quatorziesme année, & qu'elles les pressoit fortement de luy accorder l'entrée en Religion, ils se transporterent à Tours, à dessein de la bien efprouer: car quoy qu'ils l'eussent offert à Dieu dés fon berceau, en cas qu'il luy pleut l'aggrer pour fa maison, si est-ce neantmoins que l'amour qu'ils luy portoient, leur fit prendre résolution de ne la point quitter, qu'a bonnes enseignes, & qu'il ne fussent entièrement convaincus, de la solidité de fon appel. Si toft qu'ils font arriues, ils la retirent du Monaftère, & la tenans aupres deux, ils dressent deux bateries, capables de renuerfer toute autre vocation moins forte que la sienne. L'auoué qu'il eft bon que les parens fondent les volontés de leurs enfants: car il ne faut pas croire à toutes fortes d'efprits: mais auflï faut-il [139] confesser que Dieu ne crie pas toufiours fi haut, & qu'il ne fè fait pas fi fortement entendre, qu'on ne puisse diuertir l'oreille d'vn enfant, & le retirer du lieu, où Noftre Seigneur luy destinoit les graces de sô falut. Monsieur de la Troche qui connoiffoit la trêpe de l'efprit de fa fille, qui en vérité ne tenoit rié de la fille, l'attaque par vn fort raifonnement, luy faiffant voir les moyens de fe fauuer, fans fe donner tant de peine, luy reprefentât les dangers d'vn long repêtir, quand on fe voit liée & garrottée par vne lõgue chaine de foufrâces, que la vie religieufe traifne apres foy. Madame fa mere la baifoit, la careffoit, luy offroit tout ce qui peut
might become an Ursuline Nun—without, however, telling them that she had already taken the first step. Let us see how that favor was granted her."

OF HER NOVITIATE AND HER PROFESSION.

Monsieur and Madame de la Troche, seeing that their daughter was entering upon her fourteenth year, and that she was pressing them urgently to permit her to enter the Religious life, repaired to Tours for the purpose of testing her thoroughly; for, although they had offered her to God from the time she was in her cradle, in case he were pleased to accept her for his house, yet, in spite of that, the love which they bore her made them resolve not to give her up, except for good cause, and until they were fully convinced of the genuineness of her call. As soon as they arrived, they took her out of the Monastery and, keeping her with them, planted two batteries, capable of overthrowing any other calling less strong than hers. I admit that it is well for parents to sound their children's wishes, for one cannot rely upon every order of mind; but it must also [139] be admitted that God does not always call so loudly, and make himself so clearly heard, that the child's attention cannot be diverted, and the child itself withdrawn from the place where Our Lord destined for it the grace of his salvation. Monsieur de la Troche, knowing the temper and spirit of his daughter, who in truth had nothing of the girl about her, attacked her with strong arguments, showing her the means of gaining her salvation without giving herself so much trouble; and representing to her the dangers of a long repentance upon seeing herself bound and fettered by a long chain of sufferings
gagner le cœur d’une jeune Demoiselle de la cœdi-
tion. Toutes ces offres ne la touchaient point; mais
l’amour qu’elle fentoit pour une mere si aimable, luy
dechiroit les entrailles, quand elle penfoit à la fepa-
ration.

Mais comme elle estoit d’un naturel fort genereux,
elle refisit fortent aux tendrefses de la nature, &
Nostre Seigneur luy mit pour lors en bouche, de si
beaux passages de l’Ecriture, & de si belles pensées
des fain[t]s peres, touchant le bonheur de la vie Re-
gieiuefe, elle les deduifoit [140] aucu vne telle fluidité
& aucu vne telle eloquence, que fes parens, &
plusieurs personne de condition, qui l’ecoutoient;
demeurans surpris, conclurent qu’il ne falloit pas
resifter dauantage à l’espirit, qui rend diserte la langue
des enfans.

On la fit donc rentrer au Conuent des Meres Vrifu-
lines, où le Demon qui preuoiroit la sainteté de ce
braue sujet, luy liura vne furieufe attaque. Il luy
étalle dans vn beau iour, toutes les raisons que Mon-
fieur fon pere luy auoit apportées pour la diuertir de
fon defsein: Il efface de fa memoire toutes les repara-
ties, que Dieu luy auoit suggerez. Il reeuille toutes
les tendrefses qu’elle auoit pour une mere, qui jamais
ne se l’affoit de la voir, & de l’aimer, la fecouffe fut si
grande, & les tenebres si epaïffes, que tenant fes
forces ebranlées, elle se jetta comme à corps perdu,
entre les bras de la fainête Vierge, faisant toutes les
deuotions qui luy venoient en l’espirit, pour gagner
fon cœur, & pour obtenir par fon entremise, la
deliurance de cette tentation. La pensée de quitter
fa mere pour vn iamais l’espouuantoit; mais enfin le
defir d’estre à Dieu, & de fuire les maximes de
which the religious life drags after it. Madame her mother kissed and caressed her, and offered her every endearment calculated to win the heart of a young Lady of her condition. All these offerings failed to touch her; but the love that she felt for so kind a mother rent her heartstrings when she thought of parting from her.

But as she had a very high-spirited disposition, she stoutly resisted her natural tenderness; and then Our Lord put into her mouth such beautiful passages of Scripture, and thoughts from the holy fathers, touching the blessedness of the Religious life, and she quoted them [140] with such fluency and eloquence, that her parents and several persons of quality who heard her were struck with surprise, and decided that no further resistance must be made to the spirit that makes eloquent the tongues of children.

Accordingly she was made to return to the Convent of the Ursuline Mothers, where the Evil One, foreseeing the sanctity of this valiant subject, made a furious attack upon her. He displayed to her in a clear light all the reasons that her father had adduced to divert her from her purpose, effacing from her memory all the rejoinders with which God had inspired her. He aroused all the tenderness felt by her for a mother who was never tired of seeing or of loving her. The shock was so great and the darkness so thick that, feeling her strength wavering, she flung herself, as if she were a lost creature, into the arms of the blessed Virgin, offering all the devotions of which she could think, in order to win her heart and obtain, by her mediation, deliverance from this temptation. The thought of leaving her mother forever frightened her; but at length the desire to
l'Euangile, [141] luy firent prendre resolution, en la presence de la fainete Vierge, de boire l'amertume du calice de fon fils, & de perfeuerer constamment dans fa maison, quand tous ces tourmens, la deuroient accompagner iusques a la mort.

Le iour qu'elle prit le fainet habit de la Religion, luy fut encore vn iour de combat. On a coutume d'habiller les filles en ce dernier iour de leur siecle, conformement a l'estat qu'elles auroient tenu dans le monde. Noftre Nouice parut si ajustee, si modefte aux yeux de Madame fa mere, que l'approchant d'elle pour luy donner le dernier Adieu, elle la fafit, l'embrassa, & la tint si long-temps colée fur fon fein, que Monfieur de la Troche la voyant sans parole, & comme pafmée, luy arracha d'entre les bras, pour la conduire a la porte du Monast[e]re d'où elle estoit fortie. Cette separation tira quelques larmes des yeux de la fille, & laiffa la mere dans vne profonde douleur. Si toft qu'elle fut entrée, on luy ofte fes habits de parade, & on luy donne avec les ceremonies ordinaires, celuy qu'elle auoit tant defire. On luy fit auffi porter le nom de fainet Bernard: nous dirons cy-apres comme [142] elle prit celuy de fainet Ioseph.

Noftre Seigneur la reueffit interieurement de l'onction & de la grace, signifiee par fon voile, & par les autres appartenances de fon habit. Vous euffiez dit qu'elle commençoit par oü plusieurs acheuent. L'eftois rauie d'estonnement, dit la Mere de l'Incarnation, de voir en vne fille de quatorze ans, non feulemente la maturité de celles qui en ont plus de vingt-cinq, mais encore la vertu d'vne Religieuse defia bien auancée. Rien de puerile ne paraiffoit en fa ienfelle, elle gardoit fes Regles dans vne si grande
belong to God, and to follow the maxims of the Gospel, [141] made her resolve, in the presence of the blessed Virgin, to drink the bitterness of her son's cup, and to persevere constantly in his house, even though all these torments should accompany her until death.

"The day on which she assumed the holy garb of Religion was another day of conflict for her. It is the custom to dress the girls, on this last day of their secular life, in a manner befitting the rank that they would have held in the world. Our Novice appeared, to the view of Madame her mother, so composed, so modest, that, when the latter approached her to give her the last Farewell, she seized and embraced her, and held her so long clasped to her bosom that Monsieur de la Troche, seeing her speechless and well-nigh in a swoon, snatched her from her mother's arms to conduct her to the door of the Monastery whence she had come. This separation drew some tears from the daughter's eyes, and left the mother in a deep melancholy. As soon as the former entered the Monastery, her parade dress was removed, and the one that she had so ardently desired was given her, with the customary ceremonies. She was also made to bear the name of saint Bernard; we shall relate hereafter how [142] she took that of saint Joseph."

Our Lord invested her spiritually with the unction and the grace that were symbolized by her veil and the other appurtenances of her costume. You would have said that she was beginning where many leave off. "'I was delighted and astonished,'" says Mother de l'Incarnation, "'to see in a girl of fourteen years not only the maturity of one over twenty-five, but also the virtue of a Nun already far advanced. Nothing puerile showed itself in her youth: she
exactitude, qu'on eut dit qu'elle estoit née pour ces actions. Et le haut sacrifice de l'entendement & de la volonté, qui fait leur tant de personnes, luy estoit comme naturel. En un mot, son esprit toujours également joyeux, la rendoit tres-aimable, & tres-agreeable à toute la Communauté, & elle veilloit si soigneusement fur soy-mesme, qu'il ne falloit pas luy donner deux fois des aduis fur une mesma chose, voire-mesme elle se tenoit pour auifee, & pour reprise des fautes qu'elle voyoit corriger en ses compagnes. Je ne diray rien de ses deuotions, notamment [143] de l'amour qu'elle auoit pour la sainte Vierge, nous en parlerons en fon lieu, il suffit de rendre ce tesmoignage tres-authentique, & tres-veritable, que depuis fon entrée au Nouitiat iufques à fa mort, elle l'est toujours efforçee de répondre fidelement à la grace de sa vocation.

Les deux ans de fon Nouitiat fainetemêt efcozez, Messieurs ses parens luy vindrent liurer la derniere bataille: Mada. fa mere d6plie le rest de fa rheto-
rique, elle met au iour toutes ses affections, tout fon amour, & toutes ses tendrefses, affeurant fa chere fille qu'elle la receura à bras ouuerts, si la vie d'une Religion affez penible luy eft tant foit peu defagreable: elle protefte qu'elle ne peut, fans violence, fe feparer d'elle. Monfieur fon pere luy reprefente, qu'il n'y a encore rien de fait, qu'elle eft encore dans la plaine poffeffion de fa liberté, qu'il ne faut que trois paroles pour l'enchainer, en forte qu'il n'y aura plus de remede à fon repentir. Leur deffein n'eftoit pas de refifter à Dieu: mais de faire la guerre à vne vocation fondee fur le fable mouuant.

La liaifon des cœurs ne fe rompt bien fouuent qu'a-
followed her Rules with so great exactness that one would have said she was born for these observances; and the high sacrifice of the understanding and will, which causes so many persons great exertions, seemed to come to her by nature. In a word, her disposition, which was ever invariably cheerful, made her very lovable and very welcome to all the Community; and she watched so carefully over herself that it was not necessary to admonish her twice in regard to the same thing; indeed, she even regarded herself as admonished and reprimanded for the faults that she saw corrected in her companions." I will say nothing of her devotions, especially [143] of the love that she had for the holy Virgin; we will speak of that in its place. It suffices to render this very authentic and truthful testimony, that, from her entrance upon her Novitiate until her death, she always endeavored to respond faithfully to the grace of her calling.

"When the two years of her Novitiate had been piously accomplished, her parents came to fight the last battle with her. Madame her mother brought to bear the rest of her rhetoric, and showed all her affection, all her love, and all her tenderness,—assuring her daughter that she would receive her with open arms, if the life of a Religious order that was far from easy was in the slightest degree distasteful to her; she protested that she could not, without violence, be separated from her. Monsieur her father represented to her that no decisive step had yet been taken, that she was still in full possession of her liberty; but that it needed only three words to bind her so that there would be no further remedy for her repentance. Their design was not to resist God, but to oppose a calling founded on shifting sand."
uec violence. Qui dit mere, [144] dit vne amante; & qui parle d'vn enfant bien né, parle d'vn cœur plein d'amour, & de respect. Nostre Noubce ne pouuoit quitter Dieu, ny ses parens: Elle eust désiré, ou que fa mere se fuft faite Religieuse avec elle, ou que ses parens euffent conuerty leur maison en vn Monasterre de fon Ordre: car parler de separation, c'étoit parler de mort; elle eust mieux aimé mourir mille fois que de quitter le manche de la charruë, pour retourner en arriere: Et la pauure nature souffroit en elle des conuulsions & des angoiffes étranges à la penfée qu'elle f'alloit priuer pour le reste de ses iours, de l'aimable conuerfation de fa bonne mere.

Celuy qui tient de ses doigts toute la nature lufpen-duë, qui fçait le nombre des estoilles, qui donne du poids aux vents, & des limites aux flots & aux tempeftes de la mer, la guerit de cette tentation en vn moment. Il luy fit voir dans fon sommeil, vne eschelle semblable à celle de Iacob: D'vn bout elle touchoit les cieux, & de l'autre elle estoit appuyée fur la terre. Quantité de personnes montroient par cette eschelle, aidez de leurs bons Anges, qui effuy-oient doucement la fueur [145] que le travail & l'effort leur tiroit du front & de tout le visage. Elle en voyoit plusieurs qui tomboient à la renuerfe dés le premier pas, ou dés le premier degré de l'eschelle: Les autres culbutoient du milieu, & vn petit nombre furmontant les difficultez d'vn chemin si droict & si roide, arriuoient enfin au sommet, & remportoient la victoire. L'effet de cette vuëe fit voir que ce n'estoit pas vn simple fonge forgé dans la boutique de fon imagination: mais vn remede à fon mal, appliqué par les mains de fon bon Ange. Il ne fallut point
The union of hearts is not very often broken without violence. He who utters the word "mother" utters the name of one who loves; and he who speaks of a well-born child, speaks of a heart full of love and respect. Our Novice could forsake neither God nor her parents. She would have wished either that her mother might become a Nun with her, or that her parents might convert their house into a Monastery of her Order; for to speak of separation was to speak of death. She would rather have died a thousand times than quit the plow-handle and turn back; and poor nature suffered, in her, strange convulsions and anguish at the thought that she was about to deprive herself, for the rest of her days, of her good mother's delightful conversation.

He who holds all nature suspended in his hand, who knows the number of the stars, who gives force to the winds, and sets bounds to the floods and storms of the sea, cured her of this temptation in a moment. He caused her to see in her sleep a ladder like that of Jacob; with one end it touched the heavens, and with the other it rested on the earth. Many people were climbing this ladder, aided by their good Angels, who gently wiped away the sweat which the toil and exertion called forth from their foreheads and their entire faces. Some of them she saw who fell backward at the first step, or at the first round of the ladder; others tumbled headlong from the middle; and a small number, surmounting the difficulties of a road so straight and so steep, arrived at last at the top, and gained the victory. The effect of this vision made it evident that it was not a simple dream forged in the workshop of her imagination, but a remedy for her ill, applied by the hands of her
chercher d'Oedipe pour l'explication de cet enigme, l'Esprit de Dieu en fut l'interprete; il cassa le noyau, & luy en fit gouter l'amande. Cet amour de l'enfant d'Adam, qui la tenoit attachée par des yeux, & par son coeur de chair, se changea en un instant en un amour, qui ne destruit point la nature, mais qui la sanctifie; amour plus fort, mais plus libre; amour qui regarde non le temps, mais l'éternité. Sa fidélité à resister à cet amour étouffant; sa générosité à jamais ne le découvrir à ses parens, de peur qu'ils n'en prissent avantage, pour combattre sa vocation; sa résolution à souffrir le reste [146] de ses jours la tyrannie de cet amour, plutôt que de la dresser le pied, & fortir de son poste, luy meritèrent cet amour faintet, cet amour dégagé, qui l'ayant delivrée de son esclaavage, luy donna le moyen de présenter à Dieu, dans une profonde paix, un véritable sacrifice, ou plutôt un entier holocauste d'elle-même, s'vnissant estroitement à luy, en se séparant de toutes les creatures par les vœux de sa profession, qu'elle fit à l'aige de seize ans. Et jamais depuis ce temps-là, l'amour de ses parens ne l'a embarrassée; & la crainte de s'en séparer fut tellement bannie de son cœur, qu'elle s'en éloigna par après de plus de mille lieues loing sans aucune peine.

Si tost que notre ieune Profeffe fut enrôlée en la milice de Iefus-Chrift, on luy mit les armes en la main pour combattre ses ennemis, sçaouir est l'ignorance des petites filles qu'on luy donna à instruire, & les mauuaises inclinations de leur nature. Cet exercice qui est bas dans les ames mercenaires, l'esleuoit à la dignité des Anges gardiens. Son but eftoit d'anter Iefus-Chrift fur ces petits fauvageons, de
good Angel. It needed no questioning of OEdipus for the explanation of this enigma; the Spirit of God was its interpreter. He cracked the stone, and made her taste its kernel. That love of the child of Adam which held her fettered by the eyes and heart of flesh, was changed in an instant to a love which does not destroy nature, but sanctifies it,—a love stronger, but freer; a love which regards not time, but eternity. Her fidelity in resisting that stifling love; her greatness of soul in never revealing it to her parents, for fear that they would take advantage of it to oppose her calling; her resolve to suffer, for the rest [146] of her days, the tyranny of that love, rather than take a backward step and desert her post,—won for her that holy and unfettered love which, after freeing her from her bondage, gave her the means to offer to God, in deep peace, a veritable sacrifice,—or, rather, an entire holocaust of herself; uniting herself closely to him in separating herself from all his creatures, by means of the vows of her profession, which she took at the age of sixteen. And never after that time did the love of her parents cause her trouble; and the fear of severing her connection with them was so banished from her heart that she afterward, without any difficulty, put more than a thousand leagues' distance between herself and them.

As soon as our young Professed nun was enrolled in the army of Jesus Christ, weapons were put into her hands to combat his enemies,—namely, the ignorance of the little girls given her to teach, and the evil tendencies of their nature. This pursuit—a low one, to mercenary souls—raised her to the dignity of the guardian Angels. Her aim was to engraft Jesus Christ upon these little wild stocks, to
leur faire connoître leurs passions, [147] & leurs mauvaises pantes, & de leur suggerer les moyens de les combattre. Si elle les instruisoit dans la civilité, si elle leur enseignoit à lire ou à écrire, ou si elle leur faisoit apprendre quelque ouvrage, c’etoit toujours par rapport à leur salut, leur inculquant doucement comme elles deuoient sanctifier ces occupations, & en tirer vn aide pour se sauver. En vn mot, sa fin n’a esté quasi toute sa vie, que de faire connoître & aimer Dieu à ceux avec lesquels elle conuerfoit.

Dans les occasions qui l’obligeoient de paroître à la Grille, on remarquoit en fon port & en fon maintien (difent les Memoires que j’ay deuant les yeux) vne gravité & vne modestie toute extraordinaire : elle ne pouuoit souffrir d’autres entretiens que de la pieté, & si quelqu’vn (par quelque épanchement trop libre) la vouloit jetter fur vn difcours qui refentiff le monde, elle le ramenoit avec vne fainâcie industrie; ou s’il efloit retif, elle se retiroit de la Grille, ou bien elle se donnoit la liberté de luy parler felon ses sentiments, fans aucun respect humain, difant qu’il ne falloit pas estre moins libre, & moins forte pour soutenir le bien, que quelques-vns [148] l’eftoient pour le deftruire. De là vient qu’affez fouvent elle demandoit à fa Superieure dispenfe de voir les personnes dont elle croyoit que la conuerfation fe passeroit fans fruiet.

COMME DIEU L’APPELLA, & LA FIT PASSER EN LA NOUVELLE FRANCE.

L’a Mere de S. Ioséph auoit l’esprit vif, & net, & beaucoup éclairé. Sa conuerfation efloit aymable, fon industrie à gagner les coeurs de ceux qui tenoient le timon, efloit raiffante. Comme elle fe
make them know their own passions [147] and their evil tendencies, and to suggest to them the means of combating these. If she instructed them in civility, if she taught them to read or write, or if she made them learn some work, she always made her instruction bear on their salvation, gently inculcating in them how they were to sanctify these occupations, and derive therefrom help for their salvation. In a word, her sole object, during almost all her life, was to cause God to be known and loved by those with whom she had intercourse.

"On the occasions which obliged her to appear at the Grating" (say the Memoirs which I have before me), "there was observed in her bearing and demeanor a gravity and modesty that were quite extraordinary. Conversation that did not have to do with piety she could not endure; and if any one (by some digression of too great freedom) wished to draw her into talk which savored of the world, she would lead him back again with a holy dexterity; or if he were persistent, she would retire from the Grating or else would take the liberty to speak to him according to her feelings, without respect to human considerations, saying that one must not be less free and less bold in upholding the good than some [148] were in destroying it. Hence it was that she not infrequently asked her Superior to excuse her from seeing those whose conversation she believed would be fruitless."

HOW GOD CALLED HER, AND MADE HER GO OVER TO NEW FRANCE.

MOTHER de St. Joseph possessed an intelligence that was quick, clear, and highly enlightened. Her conversation was amiable, and her skill in win-
vit dans la fuite du temps, approuuée & souffrée des premieres colônes de sa maison, sa ieunesse qui auoit encore du feu dedans les veines, la porta à deux doigts d’un precipice, la mettant (dit mon papier) dans le danger de prendre vn chemin qui luy auoit esté fort dommageable, & qui sous ombre d’un bien apparent, l’alloit ietter dans vne vanité fort subtile. Eftant donc sur le point de prendre cet effor, Noftre Seigneur luy fit voir ce que ie vay raconter. Elle fe trouua dans le repos de la nuit, à l’entree d’une grande place, enuironnée de boutiques [149] de tous costez: ces boutiques luy paroiffent remplies de tous les objets, & de toutes les delices capables de tou- cher les yeux, de gagner les ceurs, & de charmer les efprits. Ces beautez mifes en leur iour, brilloient avec vn merueilleux éclat: fi bien que tous ceux qui entroient dans cette place, en estoient incontinët efpris. Elle y vit entrer vn Religieux de fa con- noissance, qui fut incontinent enchanté aussi bien que les autres. Ce qui l’efpouuenta plus fortement dans ce danger, fut, que ne pouuant retourner en arriere, elle fe voyoit comme dans la contrainte de fe ieter dans ce precipice. Mais au moment qu’elle fe croy-oit perduë, il parut vne troupe ou vne compagnie de ieunes gens, faits iustement comme les Sauuages de la nouvelle France, qu’elle n’auoit pas encore vus: L’vn d’eux portoit vn guidon efcrit de certains mots d’une langue eftragere. Elle bien eftonné, entendit vne voix qui prouenoit de ces gens oiuiaftres, & qui luy disoit: Ne craignez point, c’est par nous que vous ferez fauue; & là deffus, fe mettans en haye de part & d’autre, la firent passer au milieu d’eux, & au tra- uers de cette place, fans qu’elle fuft arreßée, [150]
ning the hearts of those at the helm was delightful. "Seeing herself, in course of time, approved and upheld by the chief pillars of her house, her youth, which still had some fire in its veins, brought her within two fingers of a precipice, by exposing her" (says my paper) "to the danger of taking a road which would have been very detrimental to her, and which, under the guise of an apparent good, was going to conduct her into very subtle vanity. Being, then, on the point of taking this flight, Our Lord made her see what I am about to relate. She found herself, in the quiet of night, at the entrance to a large square surrounded on all sides by shops. [146] These shops appeared to her filled with all the articles and all the delights calculated to attract the eyes, to win the heart, and to charm the mind. These beautiful things, advantageously displayed, shone with a marvelous brilliancy; so that all those who entered this square were immediately enamored of them. She saw enter there a Friar of her acquaintance, who was forthwith enchanted, as well as the others. What most frightened her in this danger was, that, not being able to retreat, she saw herself apparently forced to throw herself into this abyss. But, just as she thought herself lost, there appeared a troop or company of young people having exactly the appearance of the Savages of new France, whom she had not then seen. One of them bore a standard inscribed with certain words in a strange tongue. She, greatly astonished, heard a voice which came from these olive-colored people, and which said to her: 'Fear not; it is by us that you shall be saved.' And thereupon, drawing themselves up in line on both sides, they made her pass between them and
ny charmée par ses beautez; en vn mot, ils la mirent en vn lieu d’assurance. Or il est aisé à voir par la fuite de sa vie, & par ce qui arriua à ce miserable Religieux, qui auoit pour lors la reputation de bien viure, & qui se fit apoytat quelque temps apres; que cette veüe n’estoit pas vne chimere, mais vne verité. Il est vray qu’elle n’en eut pas si toft la cônoissance, & qu’elle ne prenoit pas ses Bienfâcteurs pour des Sauuages: mais aussi faut-il confesser que l’affectiœn qu’elle auoit toujours eüe pour le salut des ames, s’eschauffa tous les iours de plus en plus dedans fon coeur depuis cette veüe, & que la lecture des Relations qu’on enuoyoit tous les ans de Canada, luy donnoit des desirs tres-ardens d’entrepandre des chœfes qu’elle tenoit pour chimeriques, ne croyant pas que jamais il se deuût presenter aucun iour de les effectuer. Elle en parloit à la Mere Marie de l’Incarœnation, qui brûloit d’un meisme feu, qu’elles prenoient toutes deux pour vne folie, ne voyans pas de quel bois on le pourroit nourrir, & ne pouuans comprendre qu’on deuût iamais enuoyer des personnes de leur sexe, & de leur condition, iusques au bout du monde.

[151] Environ ce temps-là, Madame de la Pelterie ayant leu dans les mefmes Relations, que l’on souhaitoit en la nouuelle France que quelque Amazone entreprist vn voyage plus long que celuy d’Ænée, afin de pourvoir à l'instruction des petites filles Sauuages, prit resoûlation de fonder vn Seminaire en ce pays de Croix, & d’y conduire elle-même des Religionœfes Vrfulines pour le gouuerner. En suite de ce dessein, elle se transpoûta à Tours pour en obtenir quelques-vnes de Monfeign. l’Archeueefque, & de la
across that square, without being arrested [150] or charmed by its beauties. In a word, they put her in a place of safety.' Now it is easy to see, from the sequel of her life and from what happened to that wretched Friar,—who had then the reputation of a high liver, and who apostatized, some time afterward,—that this vision was not a chimera but a reality. It is true, she did not at once know this, and she did not take her Benefactors for Savages; but it must also be owned that the fondness she had always had for the salvation of souls, increased in ardor every day in her heart after this vision; and that the reading of the Relations, which were sent every year from Canada, gave her most fervent desires to undertake things which she held as chimerical, not thinking the day was ever destined to come when she could realize them. She spoke about them often to Mother Marie de l'Incarnation, who burned with the same fire, which they both regarded as folly,—not seeing with what fuel it could be fed, and unable to conceive that persons of their sex and condition were destined ever to be sent even unto the ends of the world.

[151] About that time, Madame de la Pelterie—having read in the same Relations that it was desired in new France that some Amazon should undertake a voyage, longer than that of Æneas, in order to provide for the instruction of the little Savage girls—resolved to found a Seminary in that country of Crosses, and to conduct thither in person some Ursuline Nuns to govern it. In pursuance of this plan, she repaired to Tours, to obtain some from Monseigneur the Archbishop and from Mother Françoise de St. Bernard, Superior of their Convent. Mon-
Mère Françoise de S. Bernard, Supérieure de leur Monaïtre. Monsieur l’Archeveque approuua cette entreprise, contre l’attente de ceux qui fçauoient combien il estoit naturellement aliené de chofes si nouvelles, & qui estoient fans exemples. Il commande à la Supérieure de donner à Madame de la Pelterie, la Mere Marie de l’Incarnation, qu’elle demandoit nommément, & de luy choisir vne compagne par l’aduis de quelques personnes qu’il luy nommoit. Toute la Maison des Vrfulines eoftoit en feu, il n’y en auroit pas vne qui ne souhaitât cette seconde place, exceptée noftrre ieune Professe. Vous euffiez dit que le Demon [152] luy auroit donné vn coup de massue fur la tefte: elle estoit plus froide que la glace, elle paroïfoit ftupide, & interdite; & ce grand amour qu’elle auroit pour vn bien, dont la conquête luy auroit paru si aduantageufe, mais impossible, se changea en vne grande auerfion, quand elle fe vit dans le pouvoir d’y pretendre. Et quoy qu’elle honoroit Madame de la Pelterie, comme vne fainte, elle la regardoit neantmoins, & celle qu’on luy auroit accordé, comme des personnes perduës. C’est chofe estrange, que les affaires de Dieu font toujours accompagnées d’horreurs & de croix! Toutes fes lumieres estoient changées en des tenebres, fes affeotions en esloignemens, & fom amour en haine. Il est vray que ce bruit & ce tintamarre n’étoit qu’en la cuîfine, ou dans la baffe-cour parmy les valets, ie veux dire au bas eftage des passions: car elle auroit toujours vne secrete eftime au plus profond de fon cœur, & dans la plus haute portion de fon efprit, pour vne vocation si releuée. C’est pourquoi s’estant ouuerte à fa chere compagne la Mere de l’Incarna-
sieur the Archbishop approved this enterprise, contrary to the expectation of those who knew how much he was naturally opposed to things so new and unprecedented. He ordered the Superior to give to Madame de la Pelterie Mother Marie de l'Incarnation, whom she asked for expressly, and to choose, by the advice of some persons whom he named, a companion for her. The whole House of the Ursulines was on fire, there being no one, except our young Professed Nun, who did not wish for this second place. You would have said that the Evil One [152] had given her a blow on the head with a cudgel. She was colder than ice; she seemed stunned and abashed; and that great love that she felt for a good whose realization had appeared to her so advantageous, but impossible, was changed into a great aversion when she saw herself empowered to claim it. And, although she honored Madame de la Pelterie as a saint, yet she regarded her, as well as the one who had been accorded her, as lost. It is a strange thing that the affairs of God are always attended with abhorrence and crosses. All her light was changed to darkness, her affections to estrangement, and her love to hate. It is true, this noise and din were only in the kitchen or in the courtyard among the servants,—I mean, in the lower story of the passions; for she always had, in the inmost depths of her heart, and in her soul's highest chambers, a secret esteem for a calling so exalted. Hence it was that, upon unbosoming herself to her dear companion, Mother de l'Incarnation, these phantoms vanished, the curtain was withdrawn, and the day appeared to her, more beautiful than ever. [153]
tion, ces fantômes s’euanouïrent, le rideau fut tiré, & le jour luy parut plus beau que jamais. [153] Elle se va ieter aux pieds de sa Superieure, pour entrer en partage de ce bonheur: mais elle n’eut pour responfe qu’un commandement de prendre la chambre & l’Office de celle qui deuoit partir, & de demeurer en repos. Ceux qui connoissoient fes talens, & qui auoient de l’amour pour ce grand ouvrage, creurent qu’il n’en falloit pas demeurer là, ils sollicitent la Mere de l’Incarnation de la demander pour compagne: la Superieure luy fit la fourdooreille. Là-dessus on se met en devoir d’en choisir vne autre. On expofe le fainct Sacrement, on fait les Prieres de quarante heures, afin que Dieu présidaft à cette élection. Choſe éstrange! que dans vn fi grand nombre, ceux de qui dépendoient cette élection, ne pûrent rien conclure qu’en faueur de noſtre Postulante; il y auoit dans toutes les autres ie ne fi çoay quoy, qui rompoit l’affaire. Elle s’en alla donc derechef trouver la Mere Prieure; elle se iette par terre, & la conjure de luy estre favorable en ce rencontre, fi elle ne connoit que Dieu ne l’ait pas pour agreable. Sa Prieure demeura fans parole: L’amour luy donnoit de la crainte de perdre vne fille qu’elle auoit tendrement élueée, [154] qui luy auoit donné tant de satisfaction, & qui promettoit beaucoup pour fa maifon, ces demandes reiterés, & la peur de refister à Dieu, & de ne luy pas accorder ce qu’il defiroit, luy firent paſser toute la nuit fans dormir; & dans ce silence, Noſtre Seigneur l’occupa fi fortement, & luy donna tant de connoissance fur la vocation de fa chere fille, qu’elle fe rendit, pourueu neanmoins, que Meffieurs fes parens y consentirent.
She hastened to throw herself at her Superior's feet, in order to obtain a share of this good fortune; but she received for answer only an order to take the chamber and assume the Duties of her who was to depart, and to remain in quiet. Those who knew her talents, and who had a love for this great work, believed that matters must not rest there; they urged Mother de l'Incarnation to ask for her as companion. The Superior lent her a deaf ear. Thereupon the task of choosing another was undertaken: the holy Sacrament was exposed, and forty hours of Prayer were observed, in order that God might preside at that election. Strangely enough, in so great a number, those with whom this choice rested could reach no conclusion except in favor of our Candidate; in the case of all the others, there was something or other that proved an objection. Accordingly, she went again to find the Mother Prioress, prostrated herself, and conjured her to be favorable to her in this emergency, unless she knew her to be unacceptable to God. Her Prioress remained speechless; love made her fear to lose a girl whom she had tenderly nurtured, [154] who had given her so much satisfaction, and who gave great promise for her house. These reiterated demands, and the fear of resisting God and not yielding him what he desired, made her pass the whole night without sleeping; and in this silence Our Lord took possession of her with such power, and gave her so much knowledge concerning the calling of her dear daughter, that she submitted, with the provision, however, that her parents should give their consent.

Forthwith a special courier was sent to ask their
Aussi tost on leur enuoie vn courrier tout exprés, pour demander vn congé, dont on ne deuoit attendre qu’vn refus. Cependant on continué les prieres dans la maifon, & nofibre ieune Amazone, prend pour avocat dans fa caufe le grand fainét Iofeph, luy demandant, non l’entrée dans le Canadas, mais qu’il dispoſaſt les cœurs de fes parens, à fuiure les mouuemens de l’effrit de Dieu, que fi fa bonté luy ouuoroit cette porte, elle luy faifoit vœu de prendre, & de porter fon nom, & de marcher fous fes auſpices, en ce bout du monde.

Le courrier trouua Messieurs fes parens à Angers. Il leur prefenta les lettres de leur chere fille. Monſieur de la Troche les [155] lifant demeuera tout pâmé d’étonnement. Madame fa mere leuant la bonde à fes larmes; & abbandonnant les rênes à fa douleur, remplit toute fa maifon d’effroy, tout le monde accourt, chacune plaind, le mot de Canadas, leur donne à tous de l’œpouuante. Madame de la Troche; ayant vn peu repris fes efpris, commande qu’on mette les cheuaux au caroffe pour aller promptement empeſcher ce voyage. Aussi-toſt dit, ausſi-toſt fait. Comme elle auoit deſia vn pied dans le caroffe, parut vn Pere Carme, qui ayant appris le fujet d’vn voyage fi foudain, luy dit, Madame ie vous arſeſte, permettez que ie vous die vn mot en voftre maifon. Elle obéit, quoy qu’auec peine, ils f’en vont tous deux ensemble trouver Monſieur de la Troche. Ce bon Religieux remply de Dieu, leur parla fi hauteurment, & fi efficacement de l’honneur, & de la grace, que luy faifoit Noftre Scignore, d’appeller leur chere fille en vne fi fainete Mifſion. Il leur fit voir par tant de raifons, & fi preignantes, le dommage
permission, although only a refusal was expected from them. Meanwhile the prayers were continued in the house, and our young Amazon took as advocate in her cause the great saint Joseph, asking of him not admission to Canadas, but that he would incline her parents' hearts to follow the promptings of the spirit of God; and she made a vow to him that, if his goodness should open that door to her, she would take and bear his name, and proceed under his auspices, in that remote quarter of the world.

"The courier found her parents at Angers, and presented them the letters regarding their dear daughter. Monsieur de la Troche, [155] on reading them, was completely overcome with astonishment. Madame her mother, opening the sluice-gates of her tears and giving free vent to her grief, filled her whole house with alarm: there were hurrying feet and lamentations on every hand, the name of Canadas inspiring all with terror. Madame de la Troche, regaining her spirits somewhat, ordered the horses put to the coach, in order to go at once and prevent this voyage. No sooner said than done. When she had one foot already in the coach, there appeared a certain Carmelite Father, who, upon learning the cause of so sudden a journey, said to her, 'Madame, I detain you; permit me to say a word to you in your house.' She obeyed, although reluctantly, and they both went together to find Monsieur de la Troche. This good Religious, filled with the spirit of God, spoke to them so freely and so effectively of the honor and grace done them by Our Lord in calling their dear daughter on so holy a Mission; and he
qu'ils se causeroient devant Dieu, & les tords qu'ils feroient à la fainteté de cette âme généreuse, s'ils empechoient le cours de son voyage; qu'ils n'eurent autre repartie, qu'un acquiescement au plus haut de l'esprit, aux ordres de celui qui en estoit le maître; s'abaifans, devant lui, & adorans sa conduite, quoy qu'ils la trouuassent bien amere. Ne voila pas des parens, dignes d'auoir esté honorez d'une si sainte fille? Que diront devant Dieu, les Communautés, à qui on ne demande pas des sujets si eminens, voyans vne maison, donner ce qu'elle à de plus cher, & des parens se priuer de leur amour & de leur tendresse?

Madame de la Troche ayant fait son sacrifice, ne demandoit plus que la satisfaustion d'aller embrasser encor vne fois sa chere fille; de lui pouoir aller donner le dernier adieu: & de lui porter à mème temps, le congé, & la benédiction de Monsieur son pere, qui fe trouuoit mal. Ce bon Religionx lui dit, auex vne sainte franchife, non Madame vous n'irez pas: vos tendressez pourroient affoiblir en quelque façon, la générosité de votre Amazone. Faites l'holocauste tout entier; il suffit que vous luy ecriuiez, felon les sentimens que Dieu vous donne. Son conseil fut sfois. Monsieur & Madame de la Troche ecrirziurent deux lettres si [157] saintes, & si Chrestiennes, qu'elles tirent les larmes de tous ceux qui les lifoient.

Ces nouvelles estans arriuées, on fait porter à la Mere Marie de saintt Bernard, le nom de Marie S. Ioseph, fuyuant le vœu qu'elle en auoit fait, elle triomphe de joie, fe remettant en memoire la fuite de sa vocation: elle adore auex amour, le procedé de
showed them, by so many and pregnant arguments, the harm they would cause before God, and the wrong they would do to the sanctity of that generous soul, if they took measures to prevent her journey, that they [156] had no other response to give than a hearty acquiescence in the orders of him who was master, abasing themselves before him and adoring his guidance, bitter indeed though they found it. Were they not parents worthy of being honored by so holy a daughter? What will be said before God by the Communities from which such eminent subjects are not demanded, when they see a house give the dearest that it has, and parents deprive themselves of the object of their love and tenderness?"

Madame de la Troche, having made her sacrifice, asked for nothing more than the satisfaction of going to embrace her dear daughter once more, of being able to bid her a final farewell, and at the same time to carry her the parting words and benediction of her father, who was ill. This good Religious, with a holy frankness, said to her: "No, Madame, you shall not go; your tenderness might weaken in some manner your Amazon's noble spirit. Offer the holocaust in all its entirety. It is sufficient for you to write to her according to the feelings that God gives you." His counsel was followed. Monsieur and Madame de la Troche wrote two letters, of such [157] piety and Christian spirit that they drew tears from all who read them.

This news having arrived, the name of Marie St. Joseph was given to Mother Marie de saint Bernard, in accordance with the vow which she had made in the matter. She was triumphant with joy, recalling
Dieu dans sa conduite: bref elle se dispose à ce grand voyage, de mille lieues en droite ligne, & de plus de trois mille dans les détours & dans les bolines qu’il faut faire.

Monseigneur l’Archeveque ayant appris que le choix des deux Mères étoit fait, les fit venir en son Palais, ce fainéant vieillard leur donna sa benédiction: il les porta à embrasser courageusement la Croix du fils de Dieu, se servant des mêmes paroles qu’il dit à ses Apostrées, lors qu’il les enuoya en Mission, & leur ayant fait chanter le Psaume. In exitu Ægypto, &c. Et le Cantique de la fainéante Vierge. Magnificat anima mea Dominum, &c. Il les congédia avec étonnement, de voir la force & la confiance de ces trois Amazones: car Madame leur fondatrice étoit de la partie.

Ayant reçu sa benédiction, & celle de Messieurs ses parens, il fallut prendre congé de sa chère Mère Prieure, & de ses chères sœurs. La plus part luy portoient enuie de son bien-heureux sort, quelques vnes trembloient, à la pensée des dangers, qu’elle pouuoit rencontrer sur la terre, & sur les eaux: quoy qu’il en soit, elle sortit de Tours avec sa chere compagne, le vingtihme jour de Février, de l’an mille fix cents trente neuf. Elle n’auoit lors que vingt & deux ans & demy, & neantmoins dans tous les voyages qu’il fallut faire de Tours à Paris, de Paris à Diepe, & de Diepe en la nouvelle France; dans toutes les compagnies où elle se rencontra, en la Cour, dans les maisons particulieres, dans les Monafteres de Religieufes, elle a laiffé par tout vne telle odeur de sa modestie & de sa vertu, que ie puis affeurer qu’elle dure encore à present en plusieurs
the whole course of her vocation, and worshiping with love God's operations in her guidance. In a word, she made ready for that long voyage of a thousand leagues in a straight line, and of more than three thousand in the detours and tacks that had to be made.

Monsieur the Archbishop, learning that the choice of the two Mothers was made, summoned them to his Palace, where this holy old man gave them his blessing. He urged them to embrace with courage the Cross of the son of God,—using the same words that our Lord uttered to his Apostles upon sending them on their Missions, and making them sing the Psalm, *In exitu Israel de Ægypto, etc.*, and the Song of the blessed Virgin, *Magnificat anima mea Dominum, etc.* He dismissed them, with astonishment at seeing the strength and constancy of those three Amazons, for Madame their foundress was of the party.

[158] After receiving his benediction and that of her parents, she had to take leave of her dear Mother Prioress and her dear sisters. The greater number envied her happy lot, although some trembled at the thought of the dangers she might encounter by land and sea. Be that as it may, she departed from Tours with her dear companion, on the twentieth day of February in the year sixteen hundred and thirty-nine. She was then only twenty-two and a half years old; and nevertheless, in all the journeys that had to be made,—from Tours to Paris, from Paris to Diepe, and from Diepe to new France,—and in all the company that she met,—at the Court, in private houses, or in the Monasteries of Nuns,—she left everywhere
endroits. Elle eftoit agréable dans les dangers, elle en fçauoit diuerter la crainte par quelque petit mot, & porter le monde à la prière, qu'elle commençoit fort guayement la premiere. On ne remarquoit aucune jeunefle dans cette grande jeunefle, ce n'eftoit que [159] maturité. Son affeurance parut vn iour à la veüe de la mort qui fe prefenta, notamment vne fois, non pas armée d'vne faux, mais veftue d'vne horrible glace, contre laquelle leur vaisseau s'alloit brifer, fi Dieu par vne espece de miracle ne les eufit preferuez: fa fermeté donneroit de la couleur aux vifages paifes, & affermisfoit les coeurs tremblans de peur. En fin apres auoir effuyé les tempeftes de l'Ocean; apres auoir fouftenu le poids des vents & des flots; apres auoir franchy mille dangers, & enduré constamment les fatigues de la mer, Dieu la fit entrer la meême année de fon depart, au pays tant defiré, au pays de souffrance & de joye, au pays des combats & des victoires, pour paffer de là au fejour de la gloire d'vn triomphe eternel. Difons maintenant deux mots de fes vertus, & des faueurs que fon Esroupe luy a deparcies en ce pays de benediction.

[160] DE SON AMOUR, & DE SON APPLICATION À IESUS-CHRIST, & À SES SOUFFRANCES.

La Mere Marie de fainct Iofeph a eu dès fon enfance de grandes tendrefles pour le Verbe incarné. Le R. P. Iean Bagot, Religieux bien connu dans noftre Compagnie, m'a dit, que s'eftant rencontré en la maison de Monfieur fon pere, au temps de fa premiere communion, il fut furpris, voyant les lumieres de cette enfant: fa confeffion fi naïue & fi judicieufe pour fon age, l'eftonna; & les tendrefles
such an impression of her modesty and virtue, that I can affirm that it still continues at the present time in many places. She was welcome in times of danger; she could dispel fear by some little saying, and induce the company to join in prayer, which she herself, with much cheerfulness, was the first to begin. In her extreme youth, no youth was noticed, but only [159] maturity. Her self-reliance especially showed itself one day, at the prospect of death that presented itself,—not armed with a scythe, but clothed in frightful ice, against which their vessel would have been dashed to pieces, had not God preserved them by a kind of miracle. Her firmness brought color to their pale faces and strengthened the hearts that trembled with fear. At last, after weathering the Ocean storms,—after withstanding the violence of winds and waves, after passing through a thousand dangers, and bearing with constancy the fatigues of the sea,—she was by the will of God enabled, in the same year in which she started, to enter the land so ardently longed for, the land of conflicts and of victories, to pass thence to the glorious sojourn of an everlasting triumph. Let us say now a few words about her virtues, and the favors which her Bridegroom showed her in this land of benediction.

[160] OF HER LOVE AND HER DEVOTION TO JESUS CHRIST AND HIS SUFFERINGS.

MOTHER Marie de saint Joseph had from her childhood a great tenderness for the incarnate Word. The Reverend Father Jean Bagot, a Religious well known in our Society, told me that, happening to be at her father's house at the time of her
qu'elle auoit pour Nostre Seigneur en cette communion, le rauit. Je ne luy parlois iamais du Fils de Dieu dans le peu de fejour que ie fis aupres de Messieurs ses parents, adjouste le Pere, que ie ne viſſe ses petites,iolies toutes trempées de ses larmes: ses yeux tout baignez, eftoient si fortemêt colez fur moy, que ie ne pût me tenir, voyât cette fainte audîtid, & ce grad amour pour fon Sauueur, dans vne si tendre ieunessê, de dire à Mada. fa mere que cette enfant mîteroit quelque iour bien haut: Quia virtus Domini erat cum illa.

Toutes les lumieres, toutes les connoiſſances, [161] tous les amours, & tous les fentiments qu'elle a eu de ce diuin Eſpoux en l'ancienne France, n'eftoient que les preludes & les effais de ce qu'elle deuoit receuoir en la nouvelle. Eftant vn matin en oraifon, quelques fix ans deuant fa mort fon ame luy parut sous la figure d'vn château rauffant, & à meſme temps cet Esſpoux, le Fils du Tout-puiffant fe preſenting à la porte, fe fit voir à fon efprit par vne communication purement intellectuelle, où le Demon n'a point de part, pour eſtre indépendante de tous les fens. Il efloit si éclatant, & si plein de gloire, & si rauffant en beauté: (dit la personne de qui j'ay receu les me-.moires) Il luy tendoit les bras, & luy iettoit des regards si amoureux, qu'elle fut morte de ioye & d'amour s'il ne l'eust fouſtenu. Enfin il luy dit, en la retenant entre fes bras, & prenant vne entiere poſſeflion de fon ame: Ma fille, aye foin du dehors du château, & ie conferueray le dedans. Comme il vint à fe retirer, elle le voulut fuiure: mais vn crefpe ou vn voile fe mettant entre-deux, elle entendit bien qu'il falloit reprendre le chemin de la foy, & ne
first communion, he was surprised to see the intelligence of that child: her confession, so artless and so judicious for her age, astonished him, and the tender devotion displayed by her for Our Lord in that communion charmed him. "I never spoke to her," added the Father, "about the Son of God, in the brief stay that I made with her parents, without seeing her little cheeks all wet with tears; her eyes, full to overflowing, were so intently fixed upon me that, upon witnessing this holy eagerness and great love for her Savior at so tender an age, I could not refrain from saying to her mother that that child would some day attain a great height, Quia virtus Domini erat cum illa."

All the light, all the knowledge, [161] all the love, and all the feeling that she had for that divine Bridegroom in old France, were merely the preludes and first essays of what she was to receive in the new. One morning, some six years before her death, as she was at prayer, her soul appeared to her under the form of a charming castle; and at the same time this Bridegroom, the Son of the Almighty, presenting himself at the door, made himself apparent to her spirit by a purely intellectual communication, wherein the Evil One had no part, since it was independent of all the senses. "He was so bright and full of glory, and of such ravishing beauty" (says the one from whom I received the memoirs), "he held out his arms and threw her such fond glances, that she would have died of joy and love if he had not sustained her. At length, holding her in his arms and taking full possession of her soul, he said to her: 'My daughter, take care of the outside of the castle, and I will guard the interior.' As he
jouyr de ces lunieres qu'en passant, comme on voit briller les eclair.

[162] Elle fut neantmoins environ vne fepmaine en extasie, fans toutefois perdre les sens; & fon Bien-aime l'instruit dans cette apparition de tous les mysteres de fon adorable humanite: Il la reueftit de fon Esprit, & la changea entierement en vne nouvelle creature. Depuis ce temps-là, fon cœur n'eftoit plus à elle, & on ne pouuoit parler de Iefus-Chrift en fa presence, fans que fon ame se fondist, & se liquefiait en amour: Elle en parloit quelquefois si hautement, qu'on voyoit bien d'où procedoient ses connoiffances.

Nostre Seigneur luy tenoit fouuent vn langage fort interieur. Chantant vn iour le Credo à la faincte Messe, elle entra dans vne complaifance amoureuſe en prononçant ces paroles, Per quem omnia facla sūt, fe resiouyſſant en fon cœur, de ce que toutes choses auoient esté faites par fon Espoux. Et comme cette ioye & cette complaifance la faifoient quasii defaillir, il luy dit: Oüy, ma fille, toutes choses ont esté faites par moy, mais ie seray refait en toy. Elle penfa s'aneantir entendant ces paroles, qui ne signifoient autre chose, qu'vne faïnte transformation en celuy, dans lequel elle viuoit plus qu'en elle-mêſme.

[163] Je ne ſçauoirs rapporter tous les effets que ces communications diuines operoient dans fon ame; ce n'eftoient qu'actions de graces, que loüanges, que benedictions: Elle eftoit dans de continuelles reconnoiſſances d'être venuë au monde sous la loy de grace, pour auoir le moyen de posseder pleinement Iefus-Chrift. Elle portoit grande compaſſion aux ames qui ignoroient ce grand threfor, & ſçauoit
was about to withdraw, she wished to follow him; but a piece of crape, or a veil, intervening between them, she understood clearly that she must resume the path of faith, and enjoy this light only in passing, as one sees the lightning flash."

Nevertheless, for about a week she was in ecstasy, without, however, losing her senses; and in this apparition her Well-beloved instructed her in all the mysteries of his adorable humanity, clothing her with his Spirit and changing her entirely into a new creature. From that time, her heart was no longer her own; and one could not speak of Jesus Christ in her presence without causing her soul to soften and melt with love. She spoke of him sometimes in such exalted language that it was clearly seen whence came her knowledge.

Our Lord often talked with her, in language heard only by the inner ear. Singing the Credo one day at holy Mass, she lapsed into a state of amorous delight on uttering these words, Per quem omnia facta sunt, rejoicing in her heart that all things had been made by her Bridegroom. And, when that joy and that delight made her almost swoon away, he said to her: "Yes, my daughter, all things were made by me, but I am recreated in thee." She thought she would expire upon hearing these words, which signified nothing less than a holy transformation in him in whom she lived more than in herself.

I cannot relate all the effects that these divine communications wrought in her soul; they were a veritable series of thanksgivings, praises, and blessings. She enjoyed a continual consciousness of having come into the world under the law of grace, in order to have the means of possessing Jesus
mauualis gré à celles, qui en ayant connoissance, ne le possedoient pas.

La veiue des beautez de fon Bien-aymé, luy fit voir fi à découuert la baiffesse & la laideur des creatures, en vn mot, le neant de toute chofe, que quelques personnes la tenoient incapable long-temps deuant fa mort, de vaine gloire, & de tout autre amour, que celuy qui tend à Dieu. En effet, les yeux bien purifiez qui voyent les chofes dans la verité, ne font pas beaucoup touchez du menfonge.

Il me vient en penfée que quelques-vnes de fes fœurs lifant ce petit abregé de fa vie, pourroient bien souhaiter les mefmes douceurs, & les mefmes familiaritez avec leur Sauueur. Il faut confefser [164] que ce fucr eft doux, & que cette ambrofie eft pleine de delices: mais elles me permettront de leur dire, que ces grandes confolations passageres ne fe communiquent ordinairement qu’aux ames que Iefus-Christ met en croix avec luy: ce n’eft qu’vn alimé & vn soutien qu’il leur donne, pour porter le fardeau de fes souffrances. Nous le verrons dans ce qui fuit.

Comme Noftre Seigneur luy parloit souuent, il luy dit quatre ans & demy deuant fon trefpas, qu’elle ne viuroit plus de là en auant que de foy, & de croix. Ces paroles veritablement substantielles, eurent leur effet: Elle n’aymoit plus rien que les souffrances, & fon Esfoux luy en donnoit abondamment. Elle portoit fans celle vn eftat de peines interieures fi cachées, fi penetrantes & fi viues, que peu de personnes les pouuoient comprendre. Elle fouffroit en fon corps des douleurs & des foibleffes quaſi con- tinuelles: fi bien que les paroles de fainct Paul, Ie
Christ to the full. She felt great pity for souls that had no knowledge of this great treasure, and was displeased with those that had knowledge of it, but did not possess it.

The sight of the charms of her Well-beloved made her see so plainly the baseness and ugliness of created beings—in a word, the nothingness of everything—that, long before her death, she was regarded by some as incapable of vainglory, or of any other love than that which is directed toward God. Indeed, the vision that has been made clear, and sees things as they are, is not greatly touched by what is false.

It occurs to me that some of her sisters, upon reading this little summary of her life, may well desire the same delights and the same intimacy with their Savior. It must be confessed [164] that that sugar is sweet and that ambrosia is full of delight; but they will permit me to say to them that those great and transient consolations are ordinarily communicated only to the souls that Jesus Christ causes to suffer with him. It is merely a nutriment and support which he gives them to enable them to bear the burden of his sufferings, as we shall see in what follows.

As Our Lord often spoke to her, he told her, four years and a half before her death, that she would thenceforth live only by faith and crosses. These words, weighty indeed, had their effect. Thenceforward she cared only for sufferings, and her Bridegroom gave her an abundance of them. She was constantly subjected to a state of spiritual suffering so hidden, so piercing, and so acute, that few persons were able to understand them. In her body
fuis attaché en croix avec Iefus-Christ, fe trouuoient fort veritables en cette victime de l’amour souffrant. Souuent cet Amant des ames souffrantes la chargeoit du poids [165] de fa Justice, de fa Saincteté, & de fes autres attributs, par des impressions fi pesantes, que fa vie n’eftoit plus qu’vn martyr. Eftant certain iour dans les langueurs, elle dit ces paroles à fa compagne: Si l’on me demandoit qui me fait souffrir, ie ne pourrois repondre autre chofe, finon que c’eft le Verbe Incarné, que c’eft celuy que j’ayme, qui me tourmente d’vne façon inexplicable. Quelquefois elle auoit des oppressions de cœur fi grandes, & des impressions des souffrances de Iefus-Christ fi vues, qu’il luy fembloit souffrir vne mort plus dure que la mort mesme. Les desirs de mourir, pour ioüyr de celuy qu’elle auoit veu fi beau & fi rauiffant, allumоient en fon ame vn feu fi cuifant, & fi douloureux, qu’elle ne le pouuoit esfeindre que par vne autre douleur: Elle appaifoit l’amour de la joie par l’amour des souffrances. Ce language n’eft pas eftrangier à ceux qui ayment, & qui feuaient que pour eftre hautement femblable à Iefus-Christ dedans fa gloire, il faut luy eftre conforme, comme parle S. Paul, dans fes souffrances.

L’Efpoufe des Cantiques va chercher fon Efpoux, quand il eft abfent. L’ame [166] que Dieu occupe en l’oraifon, demeure en repos: mais f’il fe cache, elle eleue fon esprit, fait marcher fes affections, pour chercher, & pour trouuer fon bien-aimé! Noftre Canadienne fuiuoit cette maxime dedans fes Croix, quand fon Epoux luy en donnoit, elle les portoit avec vne paix, & vne soumiffion à fes ordres, & à fa conduittne toute rauiffante: elle prenoit ce faiffeau de
she suffered almost continual pains and weaknesses, so that the words of saint Paul, "I am crucified with Jesus Christ," were found to be very true in the case of this victim of suffering love. Often that Lover of suffering souls burdened her with the weight of his Justice, of his Holiness, and of his other attributes, with loads of such heaviness that her life ceased to be anything but a martyrdom. One day, when she was overcome with weakness, she said to her companion these words: "If I were asked the cause of my suffering, I could only answer that it is the Incarnate Word, the one whom I love, who torments me in an inexplicable manner." Sometimes she had such great heaviness of heart and such vivid impressions of the sufferings of Jesus Christ, that she seemed to suffer a death that was harder than death itself. Her longing to die, in order to enjoy him whom she had seen in such ravishing beauty, kindled in her soul a fire so scorching and so painful, that she could only quench it by another pain. She appeased her love of joy by her love of suffering. This language is not strange to those who love, and who know that, in order to be in a high degree like Jesus Christ in his glory, one must, as St. Paul says, be conformed to him in his sufferings.

The Bride of the Canticles goes to seek her Bridegroom when he is absent. The soul that God engages in prayer remains at rest; but, if he hide himself, it arouses its spirit and sends forth its affections to seek and to find its well-beloved. Our Canadian followed this maxim in her Crosses. When her Bridegroom gave her any, she bore them with a peace, and submission to his orders and guidance, that were altogether charming: she took that vessel
myrrhe & le cachoit dans fon sein avec amour, & quand il la priuoit de cette faueur, elle fe faifoit elle mefme des Croix elle cherchoit des mortifications, qui l’auoient bien-toft enlueée, de ce monde, fi ses Superieurs n’euffent donné des bornes & des limites à fa ferueur.

Comme elle connoiffoit la malice, & la finesfe de la fille d’Adam, ie veux dire de la nature corrompuë, elle auoit vne merueilleufe addrefse, non feulemente pour la tuër, mais encor pour empefcher, que la Charité de fes fœurs, ne luy donnaffent quelque foulagement. C’eftoit la quereller que de luy dire, que fes infirmités la diſpenfoient de fuiure la Communauté, & on luy formoit vn procès, quand on la defpendoit de prendre quelque foulagement dans fes foibliffes, fi elles n’eftoient [167] extreames. Ses reſiftances ne procedoient pas, d’un petit compliment, formé du bout des levres: mais d’une veue de fa baſleſſe, fe croyant efte à charge à fa Communauté: elle cedoit d’ailleurs facilement, & fe soumettoit, aifement, à ceux qui la gouernoient, quand ils n’écroitoient pas fes raisons; ce qui arriuoit peu fouuent, car elle eftoit fort eloquente, lors qu’elle plaidoit la cause des fouffrances de Iefus-Chrift, contre les delicateffes du vieil Adam.

DE SA DEUOTION ENUERS LA SAINCTE VIERGE & ENUERS SAINCT JOSEPH.

Il eft bien difficile d’aimer Iefus, fans aymer Marie, & d’honorer Marie, fans respecter sainct Iofeph. Je puis dire avec verité, que cette saincte famille, à efté la premiere, la plus noble, & la plus continuelle occupation de la Mere Marie de sainct Iofeph, dans
of myrrh and hid it in her bosom with love; and when he denied her this favor, she made Crosses for herself, and sought for self-inflictions that would very soon have borne her away from this world, had not her Superiors set bounds and limits to her fervor.

Knowing, as she did, the malice and cunning of the daughter of Adam—I mean, of corrupt nature—she had a marvelous adroitness not only in killing it, but also in preventing her sisters' Charity from affording her any relief. It gave her offense to tell her that her infirmities exempted her from observing the rules of the Community; and a formal contest ensued when she was urged to take some rest in her weakness, unless the latter were [167] extreme. Her resistance did not consist in a little compliment formed merely by her lips; but was based on a perception of her lowliness, and a belief that she was a burden to her Community. In other matters she yielded easily and submitted readily to those who governed her, when they did not listen to her arguments—a thing which happened very seldom; for her eloquence was great when she pleaded the cause of Jesus Christ's sufferings against the effeminacy of the old Adam.

OF HER DEVOTION TO THE BLESSED VIRGIN AND TO SAINT JOSEPH.

It is very difficult to love Jesus without loving Mary, or to honor Mary without respecting saint Joseph. I can say with truth that that holy family gave the first, the noblest, and the most constant occupation to Mother Marie de saint Joseph, during all the years of her earthly pilgrimage. Jesus Christ
toutes les années de son pèlerinage sur la terre. Iesus-Chrift la tirée a foy, la Vierge la receuë, & elle a recherché fainé Ioseph, elle est née dans la dévo-
tion enuers la sainte Vierge; c'est le premier laict qu'elle a succé: sa bonne [168] mere la dédia & la con-
facra des le berceau à cette Reine des Anges; &
luy fit passer sa première enfance dans cette pieté.
Nous avons defia dit que le nom de Marie luy fut
donné dans cette veuë, & que ce nom luy estoit vn
fure en la bouche, autant de fois qu'elle le pronon-
çoit; & que ses oreilles, & fon cœur, fentoient tou-
jours vn nouveau plaisir, quand on l'appelloit du beau
nom de Marie, cette joye prouenoit de l'amour,
qu'elle portoit à cette Reine des Anges, & on peut
dire, que cet amour, estoit vn amour de jalousie: car
elle ne pouuoit supporter; qu'on n'eut pas vn grand
recours, & vne grande confiance en celle, dont elle
experimentoit fi fouuient les bontes, elle luy attri-
buoit fon education sainte en fa petite jeunesse: fes
defirs d'estre à Dieu, & d'y porter les autres. Sa
vocation en vn ordre qui travaille au falut des ames:
I'amour de fon cher fils; la deliurance de fes peines,
& de fes tentations: en vn mot, toutes les graces, &
les faueurs, qu'elle reccuoit de la bonté de fon cher
enfant: elle a dit fouuentefois, que depuis sa naiff-
ance, iufques à l'âge de vingt-ans, tous les iours,
toutes les feepmaines, & tous les mois de fa [169] vie,
luy auoient esté confacrés d'vne façon toute particu-
liere elle fut deliurée de cet amour bas, & emprassé,
qu'elle portoït à Messieurs fes parens, par l'amour,
& par la confiance qu'elle auoït en la fainde Vierge.
I'Amour fainé & dégagé qu'elle leur porta depuis,
n'estoit qu'vn rapport de l'amour, que cette Princeffe
drew her to himself, the Virgin received her, and she sought saint Joseph. She was born with a spirit of devotion toward the blessed Virgin; that was the first milk which she imbibed. Her good [168] mother dedicated and consecrated her from her cradle to that Queen of the Angels, and made her pass her first infancy in that piety. We have said that the name Marie was given her with this intent, that it was as sugar to her mouth, whenever she pronounced it, and that her ears and her heart always felt a new pleasure when she was called by the beautiful name Marie. This joy arose from the love that she bore that Queen of the Angels, and it may be said this love was a jealous love; for she could not bear that others should not have frequent recourse to, and great confidence in, her whose goodness she so often experienced. To her she attributed her pious education in her early youth, her desires to belong to God and draw others to him, her calling in an order laboring for the salvation of souls, the love of her dear son, her deliverance from her difficulties and temptations,—in a word, all the graces and favors that she received from the goodness of her dear child. She often said that, from her birth up to the age of twenty years, every day, every week, and every month of her [169] life had been consecrated to her in a very special manner. By the love and confidence which she had in the blessed Virgin, she was delivered from that low and selfish love that she bore her parents. The hallowed and unfettered Love that she had for them afterward was only an imitation of the love which that Princess cherished for her sovereign lord. If she obeyed her Rules, it was in a union of the obedience which that amiable Mother
portoit à fon fouuerain seigneur. Si elle obeísoit à ses Regles, c'efloit dans l'union de l'obeïffance, que cette aimable Mere rendoit à fon fils, & à fon cher EsPourx: si elle auoit quelque petit temps à foy, il efloit aufl-toft consacré à la faincte Vierge, elle efloit toufiours, les premières années qu'elle fut en la maifon de Dieu dans les recherches de nouvelles inuentions pour l'honno rer; tantoft par des Pfeamines: tantoft par des Hymnes, & puis par des loiusanges, & par des vœux, qui ne finifoient jamais. Souvent elle recitoit avec l'Ange, mille fois le premier fault, qu'il luy a fait. Si quelquefois elle tomboit dans quelque imperfection, elle fen alloit amoureufement flatter fa bonne Mere, la coniurant de couvrir cette faute, de la beaute de fes vertus, afin que les yeux de fon fils n'en fuffent point bleçés, & que [170] le tort qu'elle luy faifoit par fon offence, fut reparer, par fa tref-aimable fidélité: & la deflus, repandant fon cœur à fes pieds, elle luy promettoit d'eftre vne autrefois plus fidele, & de faire telles mortifications, ou de reciter telles deuotions en fon honneur: elle entroit dans fes ioyes, & dans fes tristefles: elle la fervoit dans fes voyages, en vn mot, ce n'efloit que confiance, & qu'amour, pour fa tres-honorée Dame & Maiftresse.

Elle ne fentoit pas cette douceur enuers fainët Iofeph: elle en eut quafi volontiers, intenté vn pro cès à la fainëte Vierge; luy reprochant, qu'elle ne luy donnoit aucun accez, aupres de fon cher Epoux. Elle la prefsoit, & la coniuroit d'auoir pitié d'elle, & de luy accorder cette grace: de la prefenter à cet aimable EsPourx. Le crains, disoit elle, que cette infe nsibilité, ne foit vne marque de ma reprobation.
rendered to her son, and that which she herself rendered to her dear Bridegroom. If she had some little time to herself, it was immediately consecrated to the blessed Virgin; and, during the first years that she was in the house of God, she was always searching for new devices by which to honor her—now by Psalms, now by Hymns, and again by praises and by vows that never ended. She often recited a thousand times, the first Angelical salutation. If at any time she lapsed into some imperfection, she went, full of love, to caress her good Mother, conjuring her to cover up that fault with the beauty of her virtues, in order that her son’s eyes might not be wounded by it, and that [170] the wrong she had done him by her offense might be repaired by her very lovable fidelity; and thereupon, pouring out her heart at her feet, she promised her to be more faithful another time, and to perform such and such mortifications, or to recite such and such devotions in her honor. She entered into her joys and into her sorrows; she served her on her journeys; in a word, she was all confidence and love for her much honored Lady and Mistress.

She did not feel that tenderness toward saint Joseph, and would have been almost willing to bring suit in the matter against the blessed Virgin, reproaching her for not giving her any access to her dear Spouse. She urged and conjured her to take pity on her and grant her that favor,—to present her to that lovable Spouse. “I fear,” she would say, “that this insensibility is a mark of my reprobate condition.” When she was at Tours, and had withdrawn into solitude, she went to find her Superior, in the middle of her retreat,—weeping like a child, because
Eßant à Tours retirée en solitude, elle s'en alla trou-
uer sa Superieure au milieu de sa retraite, pleurant
comme vn enfant, de ce qu'elle n'auoit aucune deu-
tion enuers faïnt Ioseph, cela la faisoit trembler.
Sa Prieure luy dit en fe fouriant, que ses larmes, &
es angoisses, estoient vne marque [171] de cette
denotion. Mais cela ne la confoloit point, pour ce
qu'elle ne ressentoit pas, la protection de ce grand
Patriarche, comme elle experimentoit celle de fa
chere Efpoufe.

Au temps de fes plus grandes angoisses, la Supe-
rieure des Vrfulines de Loudun s'en allant au tom-
beau du B. Monsieur de Sales, passa par Tours, &
logea dans le Monastère de noftrre Canadienne: Toutes
les Religieufes, & elle à fon tour, baiferent le facré
baume, dont fainèt Ioseph s'estoit feruy pour guerir
cette bonne Mere, & la tirer de l'agonie. Il n'y en
eut pas vne qui ne sentirit vne odeur, & vn effect de
ce baume, qui ne venoit point de la terre, excepté
noftrre Canadienne, laquelle fut priüée de cette grace;
l'odeur de ce baume ne toucha ny fes narines, ny ne
produisit aucun mouuement en fon cœur. Dieu faisait
de quelle douleur fut faïsie fa pauure ame! C'eft
bien pour lors qu'elle creut, que celuy dont elle
recherchoit fi fainètement l'amitié, l'auoit rebutée.
Si Dieu prend fes delices avec les hommes, les
Sainèts n'en font pas moins. Ce grand Patriarche
prenoit plaisir de voir cette ame innocente courre
apres ce qu'elle [172] poffedoit defia d'vne façon
plus noble, que celle que fon ardeur pretendoit. En
fin il la voulut confoler.

Cette bonne Mere de Loudun retournant de fon
voyage, & passant vne autre fois par Tours, entra
she felt no devotion toward saint Joseph; that made her tremble. Her Prioress told her, with a smile, that her tears and anguish were a mark [171] of that devotion. But this did not comfort her, because she did not feel the protection of that great Patriarch as she did that of his dear Spouse.

At the time of her greatest anguish, the Superior of the Ursulines of Loudun, on her way to the grave of the Blessed Monsieur de Sales, passed through Tours and lodged at the Monastery of our Canadian. All the Nuns, and she in her turn, kissed the sacred balm which saint Joseph used in curing that good Mother and bringing her out of her agony. There was not one of them that did not experience an odor and an influence from this balm, which was not of earthly origin,—except our Canadian, who was denied that grace; the odor of this balm neither touched her nostrils, nor produced any emotion in her heart. God knows with what grief her poor soul was seized. Then indeed it was that she believed that he whose friendship she sought so piously had repulsed her. If God takes his delight in men, the Saints do so no less. This great Patriarch took pleasure in seeing that innocent soul run after what she [172] already possessed in a nobler manner than her ardor laid claim to. At length, it was his will to comfort her.

That good Mother of Loudun, returning from her journey and passing again through Tours, entered the same Monastery, and gave a second opportunity to kiss the holy balm, which she always carried with her. Mother Marie de St. Joseph trembled upon approaching it, fearing a second rebuff; she pre-
dans le même Monastère, & donna à baiser pour la seconde fois le sainct baume, qu'elle portoit toujours avec elle. La Mère Marie de S. Ioseph trembloit en s'en approchant, elle craignoit vn secon dedurut, elle se presente à genoux avec vn esprit humilié, remply neantmoins de confiance, que la tres-saincte Vierge, sa bonne mere, la donneroit pour ce coup a fon Eʃpoux. Son attente ne fut pas vaine; elle n'eut pas fi tost touché cette onction, que non seulement elle en sentit l'odeur, mais elle en fut penetrée iusques au fonds de l'ame, avec l'effet de la grace qu'elle auoit tant demandée. Le transport d'espirit qu'elle eut pour lors, fut fi felonble, que la Mere de Loudun s'en apperceuant, luy dit en fouriant, Voicy vn cœur puissamment presse de Dieu. Elle toute transportée, se retira doucement, & s'alla ietter dans vne grotte de sainct Ioseph, qui est dans le Monastère, où elle se tint enfermée enuiron [173] deux heures, & dans ce temps-là Noſtre Seigneur luy donna sainct Ioseph pour fon Pere & pour fon Protecteur, luy faifant entendre qu'elle estoit maintenant fille de la Vierge, & de sainct Ioseph.

Cette operation toute diuine, & ces caresses fi amoureuses l'aneantiffoient, & la faifoient fondre en larmes d'amour & de joie: elle fentoit dans le fonds de fon ame les effects puifsans de cette grace, qui l'affeuroient de cette filiation, en forte qu'elle n'en a iamais pû douter le reste de ses iours, experimentant dans la fuite de fa vie, les secours d'vn Pere fi puissant, & fi aymable: elle en prit le nom, comme nous auons remarqué, lors qu'il luy fit donner fon passeport pour aller en fon pays, ie veux dire en la nouuelle France, qu'on peut appeller le pays de S.
sented herself on her knees, with a spirit that was humbled, but yet full of confidence that the most blessed Virgin, her good mother, would this time give her to her Spouse. Her expectation was not in vain: she had no sooner touched that ointment than she not only perceived its odor, but was also penetrated thereby to her inmost soul, receiving the grace which she had so earnestly entreated. The spiritual transports which she then experienced were so keenly felt that the Mother of Loudun, perceiving it, said to her with a smile, "Here is a heart powerfully acted upon by God." She, in a perfect transport, softly retired, and hastened to a grotto of saint Joseph, which is in the Monastery, where she kept herself shut in for about two hours; and, during that time, Our Lord gave her saint Joseph as her Father and Protector, making her understand that she was now the daughter of the Virgin and of saint Joseph.

This process, wholly divine in its nature, and these caresses, so full of love, overpowered her and made her burst into tears of love and joy. In her inmost soul she felt the powerful effects of that grace, assuring her of this filiation, so that she could never doubt it for the rest of her days, experiencing in the subsequent course of her life the aid of so powerful and so kind a Father. She took his name, as we have noted, when he caused her passport to be given her for going to his country—I mean, to new France, which may be called the country of St. Joseph, inasmuch as those vast regions march under his standards, and honor him as their Father and their Patron. He led her into that glorious land, into that King-
Ioseph, puis que ces grandes contrées marchent sous fes estendars, & l’honoorent comme leur Pere & leur Patron. Il la conduisit dans cette glorieuse region, dans ce Royaume des souffrances, pour être l’vne des pierres fondamentales d’vn Seminaire & d’vn Monaftere erigé sous le nom de faicet Ioseph.

[174] DE QUELQUES-VNES DE SES VERTUS.

Les grandes lumieres, & les hautes contemplations, qui n’engendrent point la vertu, font semblables à ces fleurs qui ne portent aucun fruite: l’arbre en est beau, mais il n’est pas vtile. Il se trouve asse de personnes qui parlent de la vertu, ou qui se plaisent d’en ouyr parler, qui l’approuuent, & qui l’honoorent: mais le nombre de ceux qui la pratiquent solidement, est bien petit. Noître Canadienne en faifoit fon principal; elle croyoit que toutes les veiues qui ne tendoient pas là, s’écartoient du vray chemin; & que tous les brillans qui ne représentoient pas la vertu, n’estoient que de faux iours: Aussi eft-elle morte en vn pays, où l’on ayme la verité, & d’où l’on bannie les apparences. La gloire d’vne belle ame n’est pas d’auoir de beaux yeux, mais d’auoir des mains faites au tour, comme celles de l’Espoufe, propres pour exercer les vertus. Voicy quelques petites marques de celles dont noître Canadienne a esté hautement enrichie. Commençons par fon humilité.

Il me semble que ie pourrois dire, que [175] le defaut de lumiere est cause que nous craignons les louanges, & le mépris. L’ame qui voit nettement le neant de tout ce qui n’est pas Dieu, se met peu en peine d’estre aymée, ou d’estre haye; d’estre hono-
dom of sufferings, to be one of the foundation-stones of a Seminary and Convent erected in the name of saint Joseph.

[174] OF SOME OF HER VIRTUES.

Great lights and lofty contemplations which do not engender virtue are like those flowers which bear no fruit; their tree is beautiful, but it is not useful. There are persons enough who talk about virtue, or who take pleasure in hearing it talked about, who approve it and who honor it; but the number of those who actually practice it is small indeed. Our Canadian made this her guiding principle, believing that all visions which did not tend thither went astray from the true path, and that all brightness not representing virtue was only a false light; so she died in a country where truth is loved, and whence mere appearances are banished. The glory of a beautiful soul is not to have beautiful eyes, but to have well-formed hands, like those of the Bride, fitted for the exercise of the virtues. Here are some little marks of those with which our Canadian was highly endowed. Let us begin with her humility.

It seems to me that I might say that [175] want of clear vision is the cause of our being so sensitive to praise and scorn. The soul that sees clearly the nothingness of all that is not God, gives itself little concern whether it be loved or hated, honored or despised, by that nothingness. Mother de St. Joseph was so convinced of her own baseness, she was so filled with thoughts of God's grandeur, and she saw so clearly that from him alone comes trustworthy and true judgment, that she could almost say with St.
rée, ou d’estre méprisée de ce neant. La Mere de S. Ioseph estoit sî conuainçue de fes baffeesses, elle estoit sî remplie des penfées de la grandeur de Dieu: elle voyoit sî euidemment que de luy feul procedoit vn folide & vn veritable iugement qu’elle pouuoit quasi dire avec S. Paul, que le iugement des hommes luy estoit de peu d’importance. Ceux qui ne recherchent que l’approbation du Roy, ne fe foucien gueres de l’opinion d’vn paysan. De là vint qu’elle receuoi au fonds de fon ame les mépris comme des veritez, les voyant tres-conformes à fon eftat: & l’honneur comme des menfonges, s’en iugeant devant Dieu veritablement indignes: difons plufoit, qu’elle méprifoit l’vn & l’autre, comme vn homme fage méprife le ieu des noix, ou l’occupation des petits enfans.

Elle receuoi auçe vne grande égalité d’esprit, voire même avec plaisir, les paroles & les actions qui tendoient à fon abaissement, [176] disant qu’elles tendoient à la verité. Elle auoit de l’amour & de la douceur pour les perfonnes qui la mortifiioiêt: elle les defendoit dans les rencontres, & leur rendoit volontiers fervice dans leurs befoins.

Elle ne pouuoit souffrir qu’on s’éleua fort pour fa naiffance, ne reconnoissant autre noblesse que la vertu: Elle difoit que la Religion rendoit tous fes fujets égaux, leur donnant à tous vne meême naiffance; & que la vertu, & les vices faifoient les nobles, & les roturiers. Quelqu’vn luy ayant fait demander quelque esclairciflement touchant l’vn de fes ancêtres: elle fit responfe, qu’elle ne s’estoit jamais miète en peine de fauoir les avantages que la Nature luy auoit donnez en fes parens! que fa gloire
Paul that the judgment of men was to her of little account. Those who seek only the King's approval scarcely trouble themselves about the opinion of a peasant. Thence it was that, in her inmost soul, she received contempt as if it were the truth, regarding it as very well suited to her condition; and honor as if it were deceitfulness, holding herself before God as truly unworthy of it. Let us say that she held both in small esteem, as a wise man despises the game of knuckle-bones, or the pursuits of little children.

She received with great equanimity, indeed even with pleasure, words and actions that tended to her own abasement, [176] saying that they conduced to the truth. She felt love and kindness for persons who mortified her,—defending them, when occasion offered, and willingly rendering them service in their needs.

Recognizing no other nobility than virtue, she could not endure that any one should exalt himself on account of his birth. She said that Religion rendered all its subjects equal, giving to all one and the same birth, and that virtues and vices made nobles and plebeians. When some one caused her to be asked for some information concerning one of her ancestors, she replied that she had never taken the trouble to ascertain the advantages Nature had given her in her parents,—that it was her glory to be the daughter of God and of his Church, and that she rested all her good fortune and happiness on that glory. It was not that she failed to love and honor her parents, but that love and honor were bestowed upon him from whom they derived their true greatness.

Although the mere thought that Jesus Christ,
eftoit d'être fille de Dieu, & de fon Eglife: qu'elle mettoit tout fon bonheur & fa felicité dans cette gloire. Ce n'est pas qu'elle n'aymaft, & qu'elle n'honoraft Messieurs fes parens: mais cet amour & cet honneur fe rendoit en celuy duquel ils tiroient leur veritable grandeur.

La feule penfée que Iefus-Chrift fon Sauueur auoit paffé trente ans dans vne [177] vie obscure & cachée, arreftant toutes fes productions au dehors, elle ne pouuoit cacher fes talens naturels, qui la rendoient fort aymable, & fort recommandable à tout le monde: Mais toutes les graces, & toutes les faueurs dont ie viens de parler, estoient inconnus aux personnes qui l'approchoient de plus pres, elle-mefme en dé-tournoit la veuë, fçachant bien que l'éclair blesfe l'œil, & engendre la foudre & le tonnerre. Elle fuiuoit parfaitement en ce point, la conduite de fes Direceurs, qui paffoient legerement fur ces faueurs extraordinaires, laiffant faire à Dieu fon ouurage, & portant fa creature à luy eftre fidele. Jamais ils ne parloient ny dehors, ny dedans la maifon, des opera-tions qui ne font pas de noftre eftage; on exaltoit l'humilite, la patience, la charité, & les autres vertus. C'eft dans ces voyes qu'on tenoit cette ame occupée, & ie m'afseure qu'vne partie de fes Sœurs fera eftron-née, lifant ce qu'elles ont peut-eftre ignoré iufques à maintenant. Il eft vray qu'on luy auoit commandé depuis quelque temps d'ecrire la conduite que Dieu auoit tenu fur elle depuis fon enfance: afin (difoit-on) de penetrer plus [178] auant dans fon ame, qui fe produifoit affez peu; on ne vouloit pas perdre ces threfors, mais l'incendie de leur maifon nous les a rauis.
her Savior, had passed thirty years in a life obscure and hidden, checked all outward manifestations of self, she could not conceal her native talents, which rendered her very lovable and commendable to all. But all the graces and favors of which I have just spoken were unknown to those who approached her most nearly,—she herself diverting the view from them, since she was well aware that lightning hurts the eyes and causes thunder and the thunderbolt. In this respect she followed perfectly the guidance of her Directors, who passed lightly over these extraordinary favors, leaving God to do his work, and inciting his creature to be faithful to him. Neither out of nor in the house did they ever speak of operations that are not within our domain; humility, patience, charity, and the other virtues were exalted. It was in these paths that that soul was kept engaged, and I am sure that a part of her Sisters will be astonished to read what they have, perhaps, been ignorant of hitherto. It is true, she had been bidden, some time previously, to write an account of the guidance which God had exercised over her from her infancy; in order that (as it was said) a more intimate knowledge might be gained of her soul, which made little enough outward manifestation of itself. We would not willingly have lost those treasures; but the burning of their house snatched them from us.

"Here is an action proceeding from her humility and obedience. The perception that she had of her nothingness gave her a great love for the hidden life; and that love sometimes caused her fear and dread lest she should be drawn from beneath the bushel and set upon a candlestick. One day, when
Voicy vne action qui part de fon humilité, & de fon obeyffance. La veie qu’elle auoit de fon neant luy donnoit vn grand amour pour la vie cachée, & cet amour luy donnoit quelquefois de la peur & de la crainte qu’on ne la tiraft de deffous le muid, pour la placer fur le chandelier. Vn certain jour que le temps de faire élection de la Superieure s’approchoit, l’appréhension d’être éleüe luy donnant quelque trouble, elle fe iette aux pieds de fon Espoux, elle le careffe, elle l’amadoïe, elle luy donnoit quelquefois de la peur & de la crainte qu’on ne la tirafât de deffous le muid, pour la placer fur le chandelier. Vn certain jour que le temps de faire élection de la Superieure s’approchoit, l’appréhension d’être éleüe luy donnant quelque trouble, elle se iette aux pieds de fon Espoux, elle le careffe, elle l’amadoïe, elle luy reprefente qu’il a passe toute fa vie dans la baflée; qu’il a protefté que fon Royaume n’eftoit point de ce monde; elle le coniure de luy accorder la grace que fa vie ait quelque rapport à la fienne: qu’elle foit vn hommage de fa creiche, vne dépendance de fa croix, vne fuite de fes aneantiffemens, puis qu’il vouloit que noftrre vie fuft cachée dans la fienne. Le vous promets, & vous fais vœu, luy difoit-elle, que j’aymeray, que j’honoreray, celle que vous aurez éleüe, que je [179] vous obeïray fidelement en elle tant qu’il me fer a possible: Le vous verray en la voyant, ie vous aime-ray en l’aimant: En fin elle me tiendra voftre place. Sa priere fut exaucée, & fon vœu accompli. Si toft que la Superieure fut éleüe, elle l’allà trouver, luy rendit vn compte fidele de fon ame, & luy declara les voyes & les chemins que Dieu tenoit en fa conduite, & tout cela aufc la candeur & avec la simplicité d’vn enfant, auc vne deference toute naïue, & toute aimable. Le vous laiffe à penfer si vne Superieure pouuoit ne pas aimer vne ame fi fournife, vne ame enrichie de tres-beaux talens, vne ame generueufe, qui faifoit plus qu’elle ne difoit: vne ame qui n’ai-moit rien de mol, rien de bas dans fa conuerfation,
the time to elect a Superior was drawing near, being somewhat disturbed by the fear of being elected, she cast herself at her Bridegroom's feet,—she caressed and coaxed him; represented to him that he had passed all his life in lowliness, affirming that his Kingdom was not of this world; and implored him to grant her the favor that her life might bear some resemblance to his, and might be a homage of his manger, a hanging upon his cross, and a continuation of his self-effacement, since he wished our lives to be hidden in his. 'I promise you and make a vow to you,' said she, 'that I will love and honor her whom you shall elect, and that I [179] will obey you faithfully in obeying her, as far as it shall be possible for me to do so. I shall see you in seeing her, I shall love you in loving her; in short, she shall hold your place to me.' Her prayer was granted and her vow fulfilled. As soon as the Superior was elected, she went to find her, rendered her a faithful account of her soul, and made known to her the paths and the roads which God took for her guidance,—and all this with the candor and simplicity of a child, and with a deference wholly ingenuous and very lovable. I leave you to judge whether a Superior could fail to love a soul so submissive, a soul endowed with very fine talents, a generous soul which did more than it said, a soul which disliked anything shallow, anything low in its conversation, which was free from all puerility before the world, and which rendered itself compliant and docile to those who directed it.

"I am ocular witness to this last article, for she revealed her heart to me at that time. I was the depositary of her fears and vows and of her entire
qui n’auoit rien de puerile deuant le monde, & qui fe rendoit souple & traitable à ceux qui la dirigeoient.

Je fuis tefmoin oculaire de ce dernier article, comme elle me découuroit fon cœur en ce temps-là: Je fus le depositaire de fes craintes, & de fes vœux, & de tout fon procedé. Quelques perfonnes voyant qu’elle estoit toujours aimée de fes Superieurs, & n’en fçachant pas le secret, [180] difoient qu’elle fe trouuoit toujours du costé des plus forts: qu’elle fçauoit gagner ceux qui commandoient; que fon induftrie la mettoit toujours à l’abry des tempeftes qui venoient d’en haut: Elles difoient la verité, mais elles attribuoient à vne basfeffe d’esprit, ce qui prouenoit d’vne haute generofité.

Je fçay encore qu’vne perfonne luy a donné bien de l’exercice, & ie n’ay jamais fceu que fa bouche & fon cœur fe foient efcapés à fon efgard. Puis qu’il n’y a point de danger maintenant de reueler les fecrets de l’eschole, ie feray encore vn pas. On l’accufoit quelquefois, non pas de trop d’attache, car c’etoit vn esprit fort libre, mais de rendre trop de complaiſance à quels perfonnes, foit par quelque sympathie, ou pour quelque interefl trop humain. Moy qui connoissois fon cœur fi dégagé, ie fourois fans mot dire: car ie fçauois qu’elle auoit vne anti-pathie naturelle contre ceux à qui elle rendoit ces complaiſances: leur humeur eftoit defagreable à fes fens: mais comme fes fens n’eftoient chez elle que des valets, elle les faifoit plier fous la raifon, & fous la grace avec vne fi grande fidelité, qu’on eut dit [181] que ce qui leur eftoit amer, fe changeoit en douceur & en mel. Elle agiffoit d’ailleurs auce des principes, mefme naturels, fi dégagez, & fi genereux, qu’il luy
procedure. Some persons, seeing that she was always loved by her Superiors, and not knowing the secret of it, [180] used to say that she was always on the side of the stronger, that she knew how to win those who were in command, and that her adroitness always sheltered her from the storms which came from above. They told the truth, but they attributed to a meanness of spirit what arose from a high noble-mindedness.

"I know also of a certain person's giving her a great deal of trouble, and I have never known that her mouth or her heart escaped her control in regard to that person. Since there is now no danger of telling tales out of school, I will add one thing more. She was accused sometimes, not of too great attachment — for hers was a spirit by no means held in bonds — but of yielding too great complaisance to some persons,—whether through some sympathy, or from some too human interest. As for me, who knew her heart to be so unfettered, I smiled without saying anything; for I knew that she felt a natural antipathy toward those to whom she rendered this complaisance. Their temperaments were disagreeable to her senses; but as, with her, the senses were but servants, she made them bow to reason and grace with so great fidelity that one would have said [181] what was bitter to them became changed into sweetness and honey. Besides, she acted from principles which were even natural to her and were so free and so magnanimous, that it was next to impossible for her to seek the friendship or support of any creature by a base submission. Guidance from a man, or woman, or girl was, in itself, unbearable to her; guidance from God through the instrumentality of a
eftoit comme impossible de rechercher l'amitié, ou l'appuy d'aucune creature par vne fournission basse. La conduite purement d'vn homme, ou d'vn femme, ou d'vn fille, luy eftoit insupportable: La conduite de Dieu par vn enfant l'eut abbaiffée iusques au neant: elle aimoit le canal par où les ordres luy venoient du Ciel, sans prendre garde s'il eftoit de bois, ou de terre; de plomb, ou d'or.

L'vn de fes attraits pour le Canadas étoit l'amour qu'elle portoit à la pauureté, elle aimoit le pays qui la rendoit semblable à fon Efposx: Le viure pauure & groffier, les froids tres-lôgs & tres-piquâs eftoient fort contraires à fes infirmitiez, mais tres-conformes à fes affections. Il falloit deuiner fes befoins, tant elle eftoit induftrieufe à les diffimuler. Jamais on n'entendoit de plaintes, jamais de pourfuites pour obtenir, non pas ce qui auroit repugné à la perfection, mais ce qui auroit efté tant foit peu moins conforme à la fancteté de fes voeux.

[182] Je ne dy rien de fa pureté toute Angélique, elle eftoit fi bien préparée, & fi bien armée contre les objets, qui l'auroient pût tenir, tant foit peu, qu'on eut dit qu'ils n'euffent osé l'approcher de mille lieues loing, tant elle eftoit fur fes gardes, & tant elle auroit d'horreur de ce qui auroit pût bleffer l'innocence des Vierges, qui fuivent par tout l'Agneau dans les Cieux.

Sa conuerfation n'eftoit point melancholique, on ne luy voyoit jamais vn visage refrongné, vne humeur saturnienne, ou bigear: elle eftoit guaye, d'vn entre-tien aimable: mais toujours modèfte; elle fçauoit dispofer les cœurs, par de petites rencontres agréables, pour donner fon coup bien à propos: fes difcours, quoy que de Dieu, n'eftoient point ennuieux,
child would have humbled her to the point of self-annihilation. She loved the channel through which Heaven's orders reached her, without heeding whether it was of wood or of clay, of lead or of gold.

"One of her bonds of attachment to Canadas was the love that she felt for poverty: she loved the country which made her like her Bridegroom. The living, poor and coarse, and the cold, of long duration and great severity, were very unfavorable to her infirmities, but very much in harmony with her predilections. It was necessary to guess her wants, so adroit was she in dissembling them. Never were there heard any complaints, never any attempts to obtain, not what would have been a hindrance to perfection, but what would have been in the slightest degree out of harmony with the sanctity of her vows.

[182] "I say nothing of her altogether Angelic purity: she was so well prepared and so well armed against those things that might have enslaved her, however little, that one would have said they would not have dared to approach her within a thousand leagues,—so perfectly was she on her guard, and such horror did she have of what might have wounded the innocence of the Virgins who everywhere follow the Lamb in the Heavens.

"Her conversation was not melancholy; one never saw a frown on her face or observed in her a Saturnine or an uneven humor; she was cheerful, amiable in conversation, but always modest; she knew how to prepare hearts, by pleasant little incidents, for most seasonably making her stroke. Her talk, although about God, was not tiresome but profitable, even to those who had not much love for
mais profitables, à ceux mêmes, qui n’aimoient pas beaucoup la vertu. Ce n’eftoit point vn esprit pointilleux, ny ombrageux; mais vn esprit franc, rond, droit, & si ferme, que ie puis dire, que dans toutes les affaires qu’elle ma communiquées, qui n’eftoient pas quelque fois de petite importance, foit pour la païs foit pour le repos & pour l’avancement de leur maison, que i’ay toujours trouvé en elle, vn Jugement, [183] non de fille, mais d’vn homme de bon sens.

Ses talens, & ses graces, luy donnoient vn ascendant, fur l’esprit des Francois, & des Americains, qui en esfoient charmés. Jamais ils ne l’approchoient, qu’ils ne sentissent, & ne remportassent, quelque bluette du feu qui bruloit dans fon ame; & après tout, elle esfoit si Religieuse, & portoit tant de respect à fes Reigles, notamment au seruice divin, qu’elle tranchoit tout court, si toft que la cloche l’appelloit au Chœur. On luy dit vne fois, qu’elle avoit quitté trop toft, vne peronne de confideration, qui souhaitoit vn plus long entretien. Dieu ne fe paye pas, repondit-elle, de nos paroles, mais de nostre obeïffance: ie quitterois vn Roy de la terre, pour obeïr au Roy du Ciel.

Elle ne fut pas si toft arrivée en la Nouuelle France, quelle f’appliqua à l’étude des langues du pays, elle apprit la langue Algonquine, & la langue Huronne, auec assés de facilité. On peut dire que ces deux langues, luy esfoient deux langues faintes, deux langues innocentes, ne f’en estant jamais feruies, que pour Dieu.

Quand elle eut acquis ces deux threfors, [184] elle departoit le pain de la parole de Dieu, auec tant de
virtue. Hers was not a punctilious nature or one that took umbrage easily; but frank, well-rounded, upright, and so firm that I can say that, in all the communications made to me by her,—and sometimes they were of no little importance, whether in regard to the country, or for the tranquility or the advancement of their house,—I always found in her the Judgment, [183] not of a girl, but of a man of good sense.

"Her talents and her graces gave her an ascendancy over the minds of both French and Americans, who were charmed with them. They never approached her without feeling and carrying away some spark of the fire that burned in her soul; and, after all, she was so Religious and paid such respect to her Rules, especially to the divine service, that she would cut short all else as soon as the bell called her to the Choir. On one occasion she was told that she had left too soon a person of consequence, who wished for a longer interview. 'God is not satisfied,' she replied, 'with our words, but with our obedience; I would leave a King, in the world, to obey the King of Heaven.'"

No sooner had she arrived in New France than she applied herself to the study of the languages of the country, learning the Algonquin and Huron tongues with considerable facility. Those two may be said to have been to her two holy languages, two innocent languages, never having been used by her except for God.

When she had acquired these two treasures, [184] she dispensed the bread of the word of God with so much grace to those poor people, that both children and grown persons loved her as their mother. She
...
instructed many of them, beginning with the first elements of Christianity and leading up to the point where they were worthy of holy Baptism and of the other Sacraments of the Church; she was the Spiritual Mother of many, giving them such Christian advice and counsel for their guidance in the paths of their salvation, that they were charmed therewith. Not only the women, but also some men,—Hurons, as well as Algonquins,—opened their hearts to her, stating to her their troubles and difficulties with an entire confidence; and they always returned from these interviews greatly comforted and edified. Her name was known in all the country of the Algonquins and of the Hurons, she being called by them sometimes Marie Joseph, in our tongue; again, "the holy maiden," and "the Captain's daughter," in the Huron and Algonquin languages; those are the two names that they commonly give to the Nuns of this new world.

If these new plants had love and respect for Mother Marie de [185] saint Joseph, it is impossible to express how much she cherished them, and with what holy love she caressed them; they were her creatures, for whose salvation she would have given a thousand lives, and suffered a thousand deaths. Every year, she used her utmost influence with Madame her good mother, and with other persons of piety, to obtain some alms and Charitable offerings for her good Neophytes; and, in exchange, she procured for those benefactors Mediators of both sexes with Our Lord. This practice she continued until her death.

She did not enter upon an undertaking thoughtlessly, and did not believe in all kinds of spirits; she
pas à toutes fortes d'esprits, elle considérait les choses en Dieu, deuant que de les embrasser, & quand elle auroit receu quelques ordres de sa part, luy seul l'en pouvoit dispenser. Les creatures ne l'en faifoient jamais demordre. Que n'a-t'on pas fait, pour l'ébranler dans sa vocation de Canadas? on luy a tiré des coups capables d'abbatter vn Geant. Si-toft qu'elle eut fait le premier pas fortant de Tours, pour aller en cette Region lointaine. ou Dieu l'appelloit, le bruit, & la cause de son voyage, s'estant repandu [186] bien loing, ceux qui l'interreffaient dans l'honneur de sa maison, informèrent Messieurs ses parens si chaudement du mal-heur où ils iettoient leur fille, leur difans que le Canadas estoit vn pays perdu de réputation, que le vice y tenoit le haut bout, qu'on auroit vité de surprife en leur endroit; mais qu'il estoit encor aïfe de rompre ce deflein. La deflus Monsieur de la Troche, enuyoys des lettres à sa fille tres-puifs-"antes, & des ordres de l'arrester la part ou elle se trouvera. Noëftrœ Canadienne qui vit bien que ces donneurs d'aus, n'entendoient pas la Geographie, prenant l'Amerique Septentriônale pour la Meridionale, ne se trompons que de huit cent lieues, & dauantage, ne s'estonna point: elle eut recours à l'oraifon, & à sa plume: elle agit auprès de Dieu, & auprès de Monsieur son pere: le premier estoit de son party; elle eut plus de peine à gagner le secoed. elle respondit si clairement, & si fagement, & avec tant de zèle, qu'on fit arrester toute la violence qu'on luy prepařoit: mais on remit l'affaire; entre les mains du R. P. Dom Raymond de fainét Bernard, Provin-"cial des RR. PP. Fueillans, qui pour ce sujet se trâf-"porta iuîques [187] à Dieppe. Comme il avoit les
took counsel with God on all matters, before choosing them; and, when she had received any orders from him, he alone could exempt her from their execution. No creature ever made her relax from her purpose. What was not done to shake her in her call to Canadas? Blows were given her, capable of prostrating a Giant. As soon as she had taken the first step, setting out from Tours to go to that distant Region whither God was calling her, the report of her journey and its object having spread [186] far and wide, those who were interested in the honor of her house represented to her parents in such vivid terms the wretchedness to which they were consigning their daughter,—telling them that Canadas was a country of ruined reputation, that vice held the upper hand there, that unfair means had been employed in their case, but that it was still easy to balk the plan,—that thereupon Monsieur de la Troche sent a very urgent letter to his daughter, and orders to stop her wherever she should be found. Our Canadian—seeing plainly that these givers of advice did not understand Geography, but took North America for South, making an error of only eight hundred leagues, and more—was not at all dismayed. She had recourse to prayer and to her pen, taking action with God and with Monsieur her father. The former was on her side, but she had more difficulty in winning the latter. She answered so clearly and discreetly, with such zeal, that all the violent measures that had been planned against her were checked. The matter, however, was placed in the hands of the Reverend Father Dom Raymond de saint Bernard, Provincial of the Reverend Feuillant Fathers, 5 who made a journey on this account as
yeux faits aux lumieres, qui viennent d'un lieu, plus
relevé que le Soleil, & les oreilles degagées, il le
rendit bien-toit, aux raisons de nostre Canadienne,
portant sentence en fa faueur.

Sa vocation ne fut pas seulement combattue en
France, on luy fit guerre iusques en Canadas, La
nouvelle que les Hiroquois, auançoient tous les iours
de plus en plus, dans le quartier des François, & que
les infirmités de cette bonne mere, croissoient à veuë
d’œil, donna tant de crainte à des parens, qui aimaient
tendrement vne si sage fille, qu‘ils la pressèrent, & la
conjurèrent, par tout ce qu’il auroient de plus cher au
monde, de se rendre encore vne fois visible en France.
Cette ame courageuse n‘auoit garde de descendre de
fa Croix; comme elle estoit eloquente sur ce sujet,
elle les convainquit par des raisons si fortes, tirées de
la volonté, de celuy qui l‘auoit appelée en ce pays de
benediction, & de la fidelité qu’elle estoit obligée de
luy rendre, qu‘ils n‘oferent plus l‘attaquer par eux
mêmes, demeurans edifiés de fon courage, & surpris
de la force de fon raisonnement.

[188] Monfeigneur l‘Eveque de la Rochelle, fon
oncle dit franchement au R. P. Hierome Lallemant,
qui se donna l’honneur de l’aller saluer, repassant en
Canadas; qu’il auoit resolut de la rappeller en
France: mais que les lettres l‘en auroient empeché,
il les voyoit si puissantes en raisons, elles parloient si
haudement de la perseverance qu‘on doit auoir en sa
vocation, qu’il creut, qu‘vn esprit plus haut que le
fien, les auoit dictées: c‘est pourquoi il la laisssa en
paix. Elle aimoit cette chere contrée, comme vn
parterre emaillé de fleurs, comme vn champ planté
de lauriers, comme vn pays, où il y a plus de Dieu,
having his eyes adapted to the light that comes from a source more exalted than the Sun, and his ears entirely free, he very soon yielded to the arguments of our Canadian and gave sentence in her favor.

Her calling was not only combated in France, but it even met with opposition in Canadas. The news that the Hiroquois were advancing farther and farther every day into the French district, and that this good mother's infirmities were visibly increasing, gave so much alarm to parents who tenderly loved so good a daughter, that they urged her and conjured her, by all that was dearest to them in the world, to show herself once more in France. That courageous soul took heed not to descend from the Cross; as she was eloquent on this subject, she convinced them by such strong arguments, drawn from the will of him who had called her to this land of benediction, and from the fidelity she was bound to render him, that they no longer ventured to attack her on their own responsibility, being left in a state of edification at her courage, and of surprise at the force of her reasoning.

Monseigneur the Bishop of la Rochelle, her uncle, said frankly to the Reverend Father Hierôme Lallemant,—who did himself the honor of going to salute him, on his way back to Canadas,—that he had resolved to recall her to France, but that her letters had prevented him; they seemed to him so cogent in argument and spoke in such exalted language of the perseverance one ought to have in his calling, that he believed a spirit higher than her own had dictated them; for that reason, he left her in peace. She loved this dear country as a flower-garden dotted with flowers, as a field planted with laurels, as a land
qu'il y a moins de la creature, ce n'est pas qu'il ne
foit fort bon, etant paralelle a la France; mais
n'estant pas encore bien cultive, il porte plus de
fruits pour le Ciel, que pour la terre.

DE SA PATIENCE & DE SA MORT.

Il me semble qu'on peut dire, que la patience est
l'une des plus fortes marques, & des preuves plus
autantiques de la vertu. Le moyen d'etre humble,
d'etre pauvre euangeliquement, d'etre [189] obeyf-
fant, & de possedre beaucoup d'autres vertus, si on
n'est bien armé, & bien couvert du bouclier de la
patience? Depuis que Nostre Seigneur eut dit à cette
Amazone Canadienne, qu'elle ne viuoiit plus que de
foy & de croix, elle ne fit plus que languir, elle fut
attaquee d'un afme, & d'une maladie de poulmon, &
d'une oppression de poitrine, qui la faifoit touffer
incessamment: Eile crachoit le sang, & ne se pouuoit
quasi mouvoir fans douleur. Elle dit confidemment
à la Mere de l'Incarnation, en sa derniere maladie,
qu'elle n'auoit point porté de fanté depuis ces bien-
heureuuses paroles. La fievre ne la quittoit quasi
iamais, le mal la faifoit souffrir, mais iamais plain-
dre: Jamais elle ne demandoit de particularitez:
Jamais elle ne s'absentoit des obseruances, elle
gardoit ses Regles ponctuellement: il ne falloit ny
Rome, ny Banquiers, ny dispenses pour elle. Comme
elle auoit vne belle voix, & qu'elle entendoit bien la
Musique, non seulement elle chantoit, & psalmodioit,
mais elle conduifoit encore le Choeur, à quoy fans
doute elle auoit grace: car elle y reüssit à mer-
uelle, nonobstant fes difficultez de poulmon. Sa
[190] perfeuerance dans cet exercice iufques à la
where, the more there is of God, the less there is of the creature,—not that it is not an excellent country, being in the same latitude as France; but, as it is not yet well cultivated, it bears more fruits for Heaven than for the earth.

OF HER PATIENCE AND OF HER DEATH.

It seems to me that patience may be said to be one of the strongest marks and most authentic proofs of virtue. What means is there of being humble, of being poor, in the gospel sense, of being obedient and of possessing many other virtues, if one is not armed and well protected by the buckler of patience? From the time when Our Lord told this Canadian Amazon that she would live thenceforth only by faith and crosses, she did nothing but waste away,—being attacked with an asthma, a disease of the lungs, and an oppression at the chest, which caused her to cough incessantly. She spat blood, and could scarcely move without pain. In her last illness, she told Mother de l'Incarnation in confidence that she had not been well since those blessed words. Her fever scarcely ever left her; her ailment made her suffer, but never complain. She never asked for any special favors, never absented herself from observances, but kept her Rules punctually; neither Rome, nor Bankers, nor dispensations were needed for her. As she had a beautiful voice and understood Music well, not only did she sing and chant the psalms, but she also led the Choir, for which office she doubtless had aptitude; for she succeeded in it marvelously, notwithstanding her lung troubles. Her perseverance in this exercise, down to the time of her death, made it evident that her patience
mort, a fait voir que sa patience estoit heroïque; aussi peut-on dire que cette patience s'ettoit changée en amour de complaïsance aux adorables desseins de Dieu fur sa conduite.

Si on la plaignoit, on luy donnoit de la honte: si on luy vouloit rendre quelque petit service, on la jettoit dans la confusion. Les autres, à fon dire, auoient bien plus de befoi de se faire soulager que non pas elle; Lors que le mal estoit si grand, qu'elle estoit contrainte de demeurer au lit, elle rendoit s'il estoit changee en amour de complaïsance aux adorables desseins de Dieu, fur sa conduite.

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Tous ses maux redoublèrent, elle n'auoit repos ny jour ny nuit, & cependant [191] elle ne laissait pas d'aller au Chœur pour y communier, & pour participer aux conferences fainétées qu'on y faisait de temps en temps. Le quatrième jour de Mars elle tomba dans une telle extremité, qu'on luy fit recevoir le Viatique, & l'Extreme-Ondtion: mais Dieu la laissa encore vn mois en Purgatoire, c'est ainsi que j'appelle les derniers jours de la vie.

Remarquez, s'il vous plaîst, que son Monasterie ayant esté brûlé, & reduit en cendres l'année qui a précédé sa mort, les pauures Vrfulines estoient logées dans un trou, pour ainsi dire: leurs lieux, ou leurs
was heroic; also it can be said that this patience was transformed into a compliant love toward the adorable purposes of God in regard to her guidance.

If any one pitied her, she was made ashamed; if one wished to do her a service, she was thrown into confusion. The others, according to her account, had much more need of succor than she. When her illness was at such a height that she was forced to remain in bed, she rendered such winsome obedience to her Nurses, she received their services with so much gratitude, she showed herself so compliant with their way of governing her, that there was not one in the house who did not deem herself happy to serve her. After passing more than four years in ailments which seemed, from time to time, to give her some slight respite, at length,—on the day of the Purification of the blessed Virgin, of last year, 1652,—she felt the stroke that was to carry her off.

All her ills redoubled, she had no rest either day or night, and yet [191] she did not cease to go to the Choir for the purpose of receiving communion, and taking part in the holy conferences that were held there from time to time. On the fourth day of March, she became so critically ill that the Viaticum and Extreme Unction were administered to her; but God left her a month longer in Purgatory—for so I call the last days of her life.

Note, if you please, that—her Monastery having been burnt and reduced to ashes, in the year preceding her death—the poor Ursulines were lodged in a hole, so to speak. Their beds, or their cabins, were one above another, as one sees those shelves in the Merchants' shops where they arrange their merchandise. She had her bed on one of these shelves.
cabanes estoient les vnes fur les autres, comme on voit ces rayons dans les boutiques des Marchands, où ils rangent leurs marchandifes. Elle estoit couchée dans l’vn de ces rayons. Le bruit des petites écolières, le chant & la psalmodie du Chœur dans vne maison toute ramassée: le tintammarre qui se faifoit fur vn plancher d’aix par des sandales de bois dont se feruoient les Religieuses, le feu leur ayant dérobé leurs autres chaussures: la fumée qui se glissoit par tout, & qui n’étoit pas bien propre pour arrester fa toux, & guerir son poulmon, & mille autres incommodez [192] qui se rencontrent dans les maisons de ceux qui ont tout perdu par vn grand incendie: toutes ces croix, dis-je, n’ont jamais troublé la fere-nité de fon cœur, ny alteré la douceur de fa patience. Toutes ces incommodez ne font encore que des roses, Noitre Seigneur luy a donné les degrez de fer & de souffrance, à proportion qu’il l’a voulu haute-ment éléuer dans les Cieux.

Elle apprehendoit vne maladie qui exigeaist des seruices fascheux à la malade, & aux Infirmieres: Elle craignoit des douleurs trop aiguës, de peur que fa foibleffe ne fît faire naufrage à fa patience: Elle souhaitoit d’être libre des grands delaissemens interieurs qu’elle auoit souffert autrefois, de crainte de ne pas rendre avec amour la fidelité qu’elle auoit voûée à son Seigneur. Elle tomba iustemèt dans ces trois espreuues: mais celuy qui la ietta dans ces combats, luy fit remporter hautement la victoire.

Elle deuint si fortement & si pleinement hydro-pique, qu’on prit resolution de luy faire des ouverture aux iambes pour attirer les eaux qui la vouloient suffoquer. Le Chirurgien luy fit de grandes [193]
The noise of the little scholars; the singing and chanting of psalms by the Choir, in a closely crowded household; the din made on a plank floor by wooden sandals, which the Nuns used, the fire having robbed them of their other footwear; the smoke which invaded every nook and corner, and was not well suited for arresting her cough, or curing her lungs; and a thousand other inconveniences [192] which are met with in the houses of those who have lost everything in a great fire,—all these crosses, I say, never disturbed the serenity of her heart or altered the sweetness of her patience. All these hardships were as yet only roses; degrees of iron and of suffering were given her by Our Lord in proportion to his will to exalt her high in Heaven.

She dreaded an illness that should demand services burdensome alike to patient and to Nurses; she feared pains of too great severity, lest her weakness might bring shipwreck to her patience; and she wished to be free from the great spiritual destitution that she had formerly suffered, for fear that she should not render with love the fidelity which she had vowed to her Lord. Precisely these three trials she encountered; but he who subjected her to these conflicts made her win the victory gloriously.

She became so extremely dropsical that it was resolved to make openings in her legs, in order to draw off the water that threatened to burst her flesh. The Surgeon made large [193] and deep incisions in her living flesh, so that the membrane was visible, the pain causing her to utter the holy Name of Jesus. Then, becoming conscious of her very innocent murmur, "Alas!" she said, "I am very weak-spirited; forgive me the unedifying conduct I
& de profondes incisions dans la chair vive, en forte qu'on voyoit la membrane: la douleur luy fit prononcer le sainct Nom de I E S V S. Puis l'apercueuant de sa plainte fort innocente: Helas! dit-elle, je suis bien sensible, pardonnez-moy la mauaïse edification que ie vous donne. Ce remede applique la sepmaine saincte, n'eut autre effect que de luy faire tenir compagnie a fon Redempteur en ce temps de souffrances. Je ne dis rien des douleurs qu'elle souffrit quand on penfoit fes playes. Le Chirurgien, homme experimenté, voyant que la cangrene l'emparoit de fes iambes, appliqua vn appareil dans ces grâdes ouvertures, qui luy caufa des douleurs fi cuifantes, fi aiguës, & fi continuelles 3. iours durant, qu'on croyoit a tous momens qu'elle allaft expirer.

Ces tourmens luy sembloient doux, à comparaifon des angoiffes interieures, & des abandons qu'elle souffroit en l'ame: Elle auoit renfenty affez fousent ces grandes croix, & ces delaisfemens: mais ce coup, qui fut le dernier, fut le plus violët de tous, il eft croyable qu'il la purifie iufqu'au vif, & qu'il emporta les plus petites taches de fon ame. Elle parloit de Dieu incessamment, [194] & il luy sembloit qu'elle ne croyoit quafi pas qu'il fuft ny au Ciel, ny en la terre: Elle agiffoit, & elle ne le fçauoit pas: elle aimoit, & elle ne le connoiffoit pas. Dieu luy auoit ofté la veüe & la reflexion fur les sainctes operations de fon ame. En vn mot, ce coup fut la confomma
tion de fa vie, qu'elle acceptoit auëc des foumiffions heroïques à fa diuine Majëté, pour honorer le Con-
summatum est, que fon bien-aimë Fils prononça fur l'arbre de la Croix. C'est veritablement dans ces derniers iours de fa vie, qu'elle ne vuoit plus que de
am showing you." This remedy, applied in holy week, produced no other effect than to make her bear her Redeemer company in that time of suffering. I say nothing of the agonies she endured when her wounds were dressed. The Surgeon, who was a man of experience, seeing that gangrene of her legs was supervening, applied to those large openings a dressing which caused her such intense, acute, and continual pain, for the space of 3 days, that it was believed at every moment that she was going to die.

These torments seemed sweet to her in comparison with the inner agonies and abandonment that she suffered in her soul. She had often enough experienced these great crosses and feelings of desolation; but this stroke, which was the last, was the most violent of all. It is reasonable to believe that it purified her to the quick, and washed away the smallest stains from her soul. She spoke of God without ceasing, [194] and it seemed to her that she scarcely believed that he was either in Heaven or on earth. She was active, and did not know it; she loved, and was unconscious of it. God had deprived her of sight and reflection concerning the holy operations of her soul. In a word, this stroke was the consummation of her life; and she accepted it with heroic submission to his divine Majesty, in order to honor the Consummatum est which his well-beloved Son pronounced on the tree of the Cross. It was truly in these last days of her life that she ceased to live except by faith and crosses; and this was so little known by those to whom she did not open her heart, that one would have said she was surfeited with delight. Her talks with God were only on love, submission, and resignation to his adorable decrees.
foy, & de croix, & cela estoit si peu connu de ceux à
qui elle n'ouuroit pas fon cœur, que l'on eut dit
qu'elle regorgeoit de delices. Ses colloques avec
Dieu n'estoie que d'amour, que de soumission, que de
resignation à fes adorables volontez. Elle ne parloît
dans fes entretiens avec les personnes qui la visitoient,
que des biens de l'autre vie, des baffeufes de tout ce
qui est sur la terre, des richesfes de la sainte Religion,
de la fidelité qu'on doit rendre à fà vocation. Ah!
que ie fuis heureufe, difoit-elle à fes Sœurs, de mou-
rir en vn lieu pauure, d'estre priuée des petites delices
de la Frâce! Efcrituez, ie vous en prie, à Monfieur
de [195] la Rochelle, à nos cheres Meres de Frâce, à
mes parens, & les affurez bien que ie meurs tres-
contente de les auoir tous quitez. Ah! que ie fuis
satisfait d'auoir abâdonné ce que ie pouuois pretêdre
dans le monde! Que mon ame est contente d'estre
venuë en ces nouveaux contrées! Faites-leur fçauoir,
& n'y manquez pas, les grâds biens que ie reffens de
ma vocation au pais des Sauuages. Elle ne fe pou-
uoit laffier de benir Dieu des grandes graces qu'il luy
auoit faites en fuite de cette vocation, & de cet appel.
Elle difoit toutes ces choses dans fon abandon, ioüiff-
fant d'vne paix secrete, qui n'exclud pas les fou-
frances: Paix qui nage au deffus de tous les fens,
qui eft logée si haut, que toutes les choses d'icy bas
n'y fçauoient atteindre, & ne la fçauoient troubler.

Dieu qui fait tout pour le mieux, ne voulut pas
accorder à la fidele Amante la grace de paffer de cette
vie en l'autre dans ce saint abandon, il luy donna
trois iours deuant fà mort, des auant-goufts du Para-
dis, toutes les veuës de fes peines luy furët ôtëes,
toutes fes douleurs furent appaiffées, ce n'estoit que
In her conversation with those who visited her, she spoke only of the happiness of the other life, of the baseness of everything earthly, of the riches of the holy Religion, and of the fidelity one ought to render to his calling. "Ah, how happy I am," said she to her Sisters, "to die in a poor place, to be deprived of the petty delights of France! Write, I pray you, to Monsieur de la Rochelle, to our dear Mothers of France, to my parents, and assure them fully that I die well content at having left them all. Ah, how entirely satisfied I am at having given up what I could have claimed in the world! How glad my soul is that it came to these new regions! Let them know, without fail, the great blessings I experience from my call to the country of the Savages." She could not bless God enough for the great favors he had shown her after that call and that summons. All these things she said in her forsaken condition, enjoying a secret peace which does not exclude sufferings,—a peace which soars over all the senses, and is lodged so high that nothing in all this lower world can reach or disturb it.

It was not the will of God, who does all for the best, to grant the faithful Loving one the grace of a passage from this life to the other during this holy state of abandonment; he gave her three days, before her death, of the foretastes of Paradise, all sight of her sufferings being removed from her, all her pains being stilled, and her heart filled with nothing but joy and delight. She said to the Reverend Father Hierosme Lallement, who had been her director for some years: "I know, my Father, that God has promised to those who should leave anything in his name, a hundredfold in this world, and eternal life
ioye & que delices dâs fon cœur: Elle dit au R. P. Hier. Lallemant, [196] qui la dirigeoit depuis quel-
ques années: Je fçay, mon Pere, que Dieu a promis à ceux qui quitteroïént quelque chofe en fon nom, le
centuple dês cette vie, & la vie éternelle en l'autre. Pour le centuple de cette vie, ie luy en donneray
quitulance quand il luy plaira, j'en fuis tres-abondam-
ment payée: pour la vie éternelle, ie l'attends bien-
toft. Elle renouuella fes vœux de Religion, demanda
pardon aux Affiftans, receu le S. Viatique, remercia
bien humblement le R. P. Paul Ragueneau, Supe-
rieur de nos Miffions, des grandes affiftances qu'il
auoit rendues à leur Maifon, notamment depuis leur
incendie, le fuppliant de continuer fes bontez enuers
fes cheres Sœurs: Elle rendit fes actions de graces aux
Medecins du pays qui l'auoient charitablemet
affiftée, les affeurât qu'elle prieroit Dieu pour eux
dans le Ciel, f'il luy faifoit mifericorde. M. le
Gouuerneur l'enuoya visiter de fa part, pour fe recom-
mander à fes prières, la fuppliant en outre, de fe
fouuenir deuant Dieu des grâdes neceffitez du pays
qu'elle quittoit. Sa réfpôte fut toute pleine de
reſpeç et d'humilité.

Encor qu'elle baifsât de momens en momens, elle
auoit neantmoins l'esprit fi prefent [197] à foy, & fi
libre, que parlât à fes Sœurs dans le particulier, vn
peu de temps avant fa mort, elle les entretenoit de
fon enterrement. Comme vous estes peu, leur difoit-
elle, il ne faut pas que vous preniez la peine de me
porter en terre, feruez-vous des mains d'autres
perfonnes: Ce trauail vous empefcheroit de prier, &
de louer Dieu, & de bien garder les ceremonies que
l'Eglife a ordonnées pour l'enterrement des Reli-
in the other. For the hundredfold in this world, I will give him a receipt whenever he wishes it; I am very abundantly repaid. As to the eternal life, I expect it before long." She renewed her Religious vows, asked forgiveness of those Present, received the Holy Viaticum, and thanked very humbly the Reverend Father Paul Ragueneau, Superior of our Missions, for the great assistance he had rendered their House, especially since their fire, begging him to continue his goodness toward her dear Sisters. She rendered her acknowledgments to the Physicians of the country who had charitably assisted her, assuring them that she would pray to God for them in Heaven, if he showed her mercy. Monsieur the Governor sent to visit her in his name, in order to commend himself to her prayers,—begging her, besides, to remember before God the great needs of the country she was leaving. Her reply was full of respect and humility.

Although she sank from moment to moment, yet her mind remained so well under her control [197] and so free, that, speaking to her Sisters in private, a little before her death, she talked with them about her burial. "As you are few in number," she said to them, "you must not take the trouble to bear me to the grave; make use of others' hands. That task would prevent you from praying, from praising God, and from observing with care the ceremonies which the Church has prescribed for the interment of Nuns." And thereupon, as she had a peculiar love for the Church and respected its smallest ordinances, she gently explained to them those ceremonies; and ascending thence even into the Heavens, she told of the wonders of the other life. "Our hearts," says
gieufes. Et là-dessus comme elle aimoit uniquement l’Eglise, respectât les plus petites ordonnances, elle leur expliquoit doucement ces ceremonies; & montant de là iufques dans les Cieux, elle rapportoit des merueilles de l’autre vie. Nos coeurs, dit la Mere qui l’a cônu fi particulierement, eftoient frappaz de deux fortes passions: la ioye de la voir dans ces hautes dispositions, dilatoit leurs coeurs; & à mèffe temps, la trifteffe de la perte que nous faifions, les refperroic.

Elle fut 24. heures en l’agonie, fans jamais perdre ny le jugement, ny la parole: Elle répődoit à toutes les queftions qu’on luy faifoit, elle formoit tous les actes d’amour, de foumiffion, de reſignation qu’on luy fuggeroit, & mèffe en expirant elle [198] fit connoiffre qu’elle eftoit prefente à foy, & attentie à ce qu’on luy difoit.

Enfin le 4. iour d’Avril de l’année 1652. fur les 8. heures du foir, cette ame faïnte faïant diuorce auc fon corps, quitta la terre pour môter dans les Cieux: Sa face en mourant parut fi belle, & fi Angelique, qu’au lieu de nous donner de la douleurf de fon de¬part, dit la Mere de l’Incarnation, Dieu nous fit sentir vn petit efchantillon de fa gloire, par vne onction interieure, fi douce & fi favourefffe, qu’elle remplit tous nos coeurs de ioye: Il n’y en eut pas vne de nous qui n’expérimentât l’effeçt d’vne grace tres-prefente, & fort extraordinaire, & comme vne certitude que nous auions vne bonne Aduocate aupres de Dieu. On fe fentoit porté à l’inuoquer, & en l’inuo¬quant on refentoit le fruiçt de fa demande. Plufieurs ont fait cette experience depuis fa mort.

Son conuoy ne fe fit pas auc les pommes de l’Eu¬rope, mais auc tout ce qu’il y auoit d’honorable au
the Mother who knew her so intimately, "were struck with two sorts of passions: they dilated with joy, at seeing her in this exalted frame of mind; and at the same time they were stricken with sadness, at the loss we were undergoing."

She was for 24 hours in the death-agony, never losing either her reason or her speech the while. She answered all the questions that were asked her; performed all the acts of love, submission, and resignation that were suggested to her; and, even in dying, [198] signified that she was conscious and attentive to what was being said to her.

At length, on the 4th day of April of the year 1652, toward 8 o'clock in the evening, that sainted soul, divorcing itself from its body, left the earth to ascend into Heaven. "Her face at dying appeared so beautiful and so Angelic," says Mother de l'Incarnation, "that, instead of giving us grief at her departure, God made us perceive a little glimpse of her glory, by means of a spiritual unction, so sweet and savory that it filled all our hearts with joy. There was not one of us who did not experience the effect of a most present and extraordinary grace, and a virtual certainty that we had a good Advocate with God. There was a feeling that prompted one to invoke her, and upon doing so, one felt conscious of having her petition granted. Several have had that experience, since her death."

Her funeral was held, not with the pomp of Europe, but with all the honor the country could show her, and with all the affection and regret of the French and the Savages, who loved and cherished her during her life, and respect her as a saint after her death.
païs, avec toutes les affections, & tous les regrets des Frâçois, & des Sauuages qui l’aimoient, & qui la cherifoient pendant sa vie, & qui la respecfent comme vne faincte apres sa mort.

[199] Vne heure apres, ou enuiron, que ce sacré depoſt fut mis en terre, vne perfonne digne de foy (dit la Mere qui a fait ces remarques) f’en allât pour quelque action de charité, à vne lieuë de Kebec, noſtre chere defuncte luy apparut par vne vision intellectuelle: Son port eftoit remply de majefte, fa face couuerte de rayons de lumiere & de gloire, fes yeux capables de confoſmerc vn coeur; il m’a affeure (adjoute-elle) que fes regards cauferent vn tel affaut d’amour de Dieu au fond de fon ame, qu’il en penfa mourir. Elle l’accompagna iufqu’au lieu où fa cha- rité le portoit, & fe rendit encor preſente au retour, par vne façon fort interieure, mais tres-certaine, traitant auſſe luy par voye d’intelligence, fur des fujets particuliers dont ie ne puis parler.

Le lendemain, la meſme perfonne f’en allant à l’Isle d’Orleans fur le grand Fleuue glace, à deux lieües de Kebec, le flux de la mer qui monte iuſques-là, favorifé de la chaleur du Printéps, auoit deſtaché, & abyſmé quelques-vnes de ces glaces eſpaifles, qui chargët tous les ans le grand fleuue de S. Laurens, & le froid de la nuit auoit formë vne petite croûte, ou vne petite [200] glace, fur ces endroits d’où les grandes esfoiët parties. La perfonne dont nous parlons, marchant fur cette glace fort mince, fans y faire reflexion, noſtre defuncte luy parlant au fond du cœur, luy dit clairemët cette parole: Arrefte-toy. Il l’arreſt, il leue les yeux qu’il tenoit baiffez, & regardant à l’entour de foy, il fe vit enuironné d’eau
"About an hour after this sacred trust had been consigned to the earth, a person worthy of credence" (these are the words of the Mother who made these notes) "was on his way to perform some deed of charity at a league's distance from Kebec, when our dear departed one appeared to him in a mental vision. Her bearing was full of majesty, her face suffused with rays of light and glory, and her eyes capable of subduing any heart. He assured me" (she adds) "that her looks caused in his inmost soul such an overpowering sensation of love to God, that he thought he would die of it. She accompanied him as far as the place whither his errand of mercy led him, and again manifested herself on his return, in a manner eminently spiritual, but very certain,—holding communication with him, through his understanding, in regard to private matters, of which I cannot speak.

"On the next day, when the same person was traveling to the Island of Orleans, over the frozen surface of the great River, two leagues away from Kebec, the tide, which rises as far up as that point, aided by the warmth of Spring, had detached and borne down some of those thick blocks of ice that every year fill the great river St. Lawrence; and the cold of night had formed a thin crust of [200] ice over those places from which those blocks had been separated. The person of whom we are speaking was inadvertently walking on this very thin ice, when our departed sister, speaking to his inner consciousness, uttered this word clearly, 'Stop!' He stopped, raised his eyes, which were before bent on the ground, and, looking around him, saw that he was encompassed on all sides by water. He pierced
de tous costez, il perce cette petite glace avec fon bafton, pour voir s'il n'y en auroit point vne autre plus espaiffe au deflous, còmme il arriue auffay fouuent, il ne trouve que des abyfmes sous foy: Il fe recommande à celle qui l'auoit arresté, & tout faisy de crainte, il retourne au plufoft fur fes pas. Quàd il fut en lieu d'assurance, il reconnut qu'il auroit marché vn long efpacie de chemin fur les eaux fans enfoncer; auffi ne luy fembloit-il pas qu'il marchât, têt il fe fentoit fuppoyté. En fin il a rendu témoignage que la Mere Marie de S. Iofeph luy auoit fauue la vie, qu'il ne pouuoit fortir de ce dàger fans miracle. Il l'appelle maintenant fon Ange, affurant qu'il a receu depuis ce temps là de nouuelles faueurs de cette Ame d'élite.

Je trouve icy la fin des Memoires qui font tombez entre mes mains, encore que ie fçache bien que le pays ne découvre les graces & les faueurs extraordinaires qu'il reçoit de Dieu, qu'à tres-peu de perfonnes; fi faut-il qu'il souffre, puis qu'il nous a donné la peine de dreffer en France la Relation, qu'on fasse part au public de ce petit threfor.

FIN.
the thin ice with his staff, to see if there was not a thicker layer underneath, as is often enough the case, but found only abysmal depths under him. Commending himself anew to her who had arrested his steps, and utterly overcome with fear, he retraced his course as rapidly as possible. When he was in a place of safety, he became aware that he had walked a long distance on the water without sinking into it; moreover it did not seem to him that he was walking, so strongly did he feel himself upheld. In fine, he rendered testimony that Mother Marie de St. Joseph had saved his life, and that he could not have escaped this danger without a miracle. He now calls her his Angel, declaring that since that time he has received new favors from this elect Soul."

I here reach the end of the Memoirs that have fallen into my hands. Although I am well aware that the country discloses to only a very few persons the extraordinary graces and favors that it receives from God, yet, since it has given us the trouble of preparing the Relation in France, it must permit us to communicate this little treasure to the public.

END.
LXXXII

JOURNAL DES PP. JÉSUITES

en l'année 1653

SOURCE: We follow the original MS., in Laval University library, Quebec.
Journal des Pères Jésuites, en l’année 1653.

**Januario 1653**

L 10 Arriue des 3 R. Jaques Andata,ai-
ach. qui apporte les lettres, par lesquelles
ous apprenons la prise de deux Hurons
le 17. de Decembre a vne lieue des 3 R.

**April**

Le 15. La sœur de L'incarnation fait sa
profession aux Hospitalières. le P. De Quen,
y dit la messe; le P. Vimont, y fit le sermon
& i'y Receu les vœux.

Le 21. Arriue en vn canot des Trois Ri-
uières, La fontaine Cochon, qui apporta les
nouuelles de la fuitte de 16. francois, quittans
le pays.

Barré, enspesade. & La Montagne. soldats.
La Rose, seruiteur de M' de La Poterie. &
Lespine.

Baudet, seruiteur de la Grandmesnil &
matelot.

Des Noyers.
La fond M.
Journal of the Jesuit Fathers, in the year 1653.

JANUARY, 1653.

On the 12th, Jaques Andata, aiach Arrives from 3 Rivers, bringing letters by which we learn of the capture of two Hurons on the 17th of December, one league from 3 Rivers.

APRIL.

On the 10th of April, Father Charles Alba- nel and Sieur Lespine return from their wintering at Tadoussac.

15th. Sister de L'incarnation makes her profession at the Hospital nuns'; Father De Quen said the mass; Father Vimont delivered the sermon, and I Received the vows.

21st. Arrival, in a canoe from Three Rivers, of La fontaine Cochon, who brought the news of the flight of 16 frenchmen, who were leaving the country.

Barré, lance-corporal, and La Montagne, soldiers.

La Rose, a servant of Monsieur de La Poterie, and Lespine.

Baudet, servant of la Grandmesnil, and sailor.

Des Noyers.

La fond, Sailor.
Du Plessis.
La verdure. M.
La Montagne.
Sauary
La franchise.
Teste-Pelee seruiteur de la franchise.
Coquelin M.
Des Lauriers
Paul Langlois. M.

*Cinq Hurons pris...* 

item. La nouvelle de la prise de 4 Hurons. Ahatrihoia & Horentaon: pris montans de Quebec aux Trois Riuieres, TeArenhont, qui estoit allé a la chasse des Trois Riuieres. Tsond8stannen, pris des le 29 du mois de Mars, apportant des lettres des 3 R. a Quebec. il fut pris au dessous du Cap, par 20 Iroquois.

2. Dom. s’ensuyent. 

Le 27. La nuit du Samedy au Dimanche deux seruiteurs de M. Dauteuil prennent la fuite.

Le 29. M Charon est blesse a la gorge d’un coup de pistolet, dans son habitation de Lisle d’orleans, par vn assassinat de deux de ses seruiteurs.

M Lespine se marie a Madéc. Geneuieue Des Prez.

MAIO

*Granges brulées.* 


Le 7. on prend vn des hommes de M
Du Plessis.
La verdure, Sailor.
La Montagne.
Savary.
La franchise.
Teste-Pelee, servant of la franchiseville.
Coquelin, Sailor.
Des Lauriers.
Paul Langlois, Sailor.

*Item*, the news of the capture of 4 Hurons,— Five Hurons taken.
Ahatrihoia and Horentaon, taken while going up from Quebec to Three Rivers; TeArenhont, who had gone hunting at Three Rivers; Tsoudoutannen, captured as long ago as the 29th of the month of March, while bringing letters from 3 Rivers to Quebec. He was taken below the Cape, by 20 Iroquois.

27th. During the night of Saturday to Sunday, two of Monsieur Dauteuil’s servants take flight. 2 Domestic run away.

29th. Monsieur Charon⁷ is wounded in the throat by a pistol shot, at his residence on The island of Orleans,— by the murderous act of two of his servants.

Monsieur Lespine is married to Madamoiselle Genevieve Des Prez.⁸

May.

On the 1st, arrival in the shallop from Three Rivers, of Monsieur Robineau, Monsieur du Herisson, and Master Charles Boivin, who bring news of the burning of some barns on the 23rd of April.

On the 7th, one of Monsieur Charon’s men
Charon. l'autre qui auoit fait l'assassin ayant fait & pris l'office de bourreau.

Le 10ème Nous partons pour le voyage des Trois Riuieres. & fusing de retour a Quebec le 23ème jour du mesme mois. n'ayans point esté a Montreal, 1° a cause que la fregate que appartient a la Communauté, deuoit faire au-parauant le voyage de Tadoussac, comme plus necessaire. Lesperance dans laquelle nous montasmes aux 3 R. n'estant pas vn bastiment de la Communauté. 2°. parceq. Mr le Gouverneur n'auoit aucune affaire a Montreal. 3°. parcequil n'y auoit rien a porter a Montreal, tout leur ayant esté porté dez l'automne. 4° parceque le peril du voyage a Montreal estant tres grand, on ne iugea pas a propos de l'entreprendre sans necessité.

Le 12. ou plusost La nuit du 12ème au 13ème. Iaques Junier s'eclipsa de Sillery. on le trouua de manque le matin du 13ème. on eut des indices qu'il auoit passé la Riuiere en canot, sans auoir rien emporté de la maison, sinon vue arquebuse. & quelque argent qui estoit a luy, envirion cent ou deux cents liures.

Le 26. On tient conseil au fort avec 4 ambassadeurs sauvages, venus de la Nouelle Angleterre qui auoient apporté vn lettre de Mr. Iean Heliot ministre de ces cartiers la. laquelle lettre tesmoignoit, que les quatre sauvages pris comme Captifs de guerre l'automne precedent, par des Algonquins Atontrata'ron-
is arrested; the other, who had played the assassin, having performed and accepted the office of executioner.

10th. We left for the journey to Three Rivers; and were back at Quebec on the 23rd day of the same month. We were not at Montreal: 1st, because the frigate, which belongs to the Community, was previously to make the voyage to Tadoussac, as being more necessary — the esperance, in which we went up to 3 Rivers, not being a vessel of the Community; 2nd, because Monsieur the Governor had no business at Montreal; 3rd, because there was nothing to carry to Montreal, all their [supplies] having been carried in the autumn; 4th, because, the peril of the voyage to Montreal being very great, it was not judged proper to undertake it without necessity.

On the 12th,—or, rather, during The night of the 12th to the 13th,—Jaques Junier disappeared from Sillery. He was found missing on the morning of the 13th. There were indications that he had crossed the River by canoe, without having carried anything away from the house, except an arquebus, and some money which was his own,—about a hundred or two hundred francs. 9

26th. A council is held at the fort with 4 savage ambassadors, come from New England, who had brought a letter from Mr. Jean Heliot, a minister in those quarters. This letter declared that the four savages taken as Captives of war in the preceding autumn by some

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*Domestic escapes from Sillery.*

*The five Sokoguois captives are demanded back.*
nons, n’estoient ny Sokouinois, ny Iroquois: mais estoient alliez des Anglois. . . . La resolution du conseil tenu, fut que cette nation estoit amie, & alliee de longue main aux Montagnetz. Ces ambassadeurs auoient apporte 36. beaux grans coliers, pour les presens qu’ils firent, en action de grace de ce que leurs gens n’auoient pas esté traitez hostilem’.

**Iuin**

*Nauires hollandois*  
Au commencement de May [*sc. Iuin*] ar-riue vn canot de Tadoussac, qui apporte la nouvelle qu’vn nauire Hollandois y venoit y faire la retraite, & qu’il auoit retenu Mr Lespiné le 30 May.

Le 5*me. Iuin, on fait partir vn canot pour donner secours & conseil a Mr Bourdon, le P. De Quen, Mr La Tour, Guillaume Couillart Simon Guyon & St. Claude soldat.


Arrriue la fregate de Tadoussac, qui apporte nouvelle de la deliurance de Mr Lespiné. le Nauire qui l’auoit retenu, estoit vn forban Hollandois, de 16 pieces de canon, de 35
Atontrata'ronnon Algonquins were neither Sokoquinois nor Iroquois, but allies of the English. . . . The resolution of the council held was, that this nation was friendly and an ally of long standing to the Montagnais. These ambassadors had brought 36 fine large collars, for the gifts which they made, by way of giving thanks that their people had not been treated as enemies.

JUNE.

At the beginning of June, there arrives a canoe from Tadoussac, which brings the news that a Dutch ship came to that harbor for shelter, and that it had, on the 30th of May, detained Monsieur Lespiné.

On the 5th of June, a canoe is despatched in order to give aid and counsel to Monsieur Bourdon,—Father De Quen, Monsieur La Tour, Guillaume Couillart, Simon Guyon, and St. Claude, a soldier.

10th. The Iroquois, having appeared at Cap rouge, kill there François Boulé, having pierced him with three gunshots,—in the stomach, in the groin, and in the thigh,—and having removed half of his scalp. . . . Besides, they lead away alive Pierre Garman, called "le Picard," and his son Charles, 8 years old; also a young man, Hugues Le Cousturier, of 23 years. They crossed the River again in five canoes.

The frigate arrives from Tadoussac, bringing news of the deliverance of Monsieur Lespiné. The Ship which had detained him
hommes. qui ayant mouillé au Moulin Baude, y traita avec les sauages.

Le 14. arriva la barque des 3 Riuieres, qui apporte les nouvelles:

1° de francois La Meslee tué par les Iroquois, le 28ᵉ du mois de May, dans la Commune. par 20 ennemis.

2° de Guillaumet qui aroyt eu les iambes rompues par vn canon qui se creua, en le tirant le mesme iour.

3° d vn Nipissirinien eschappé des mains des ennemis, leq'y aroyt esté pris luy trentiesme, dans le lac des Nipissiriniens, au dessus du sault de L'esturgeon, par 20 Iroquois.

4°. d vn Huron, nommé Onatiase, pris captif par des ennemis, dans les champs de Mr de La Poterie le 30ᵉ. May.

5°. de trois Hurons renegats, pris captifs, & d vn Sonnontseronnon tué sur la place, & de Oniatias recouvré de leurs mains, par 12 Sauuages, Hurons & Algonquins. Les 3 Hurons pris captifs estoient Onataanaoche, iadis de Sr Michel. Ochahend, iadis de Ationnontessia, qui ambo igne cremati sunt. le troisiesme ayant eu la vie, nommé [blank space]

6°. de Cailleteau tué au Cap de La Magdelene de lundy de la Pentecoste, second iour de Iuin, proche du fort.

7°. de la desroute, ou plustost du pillage de vint ou trente Iroquois, poursuuius par les Hurons, le 9ᵉ de Iuin.
was a Dutch pirate of 16 guns, with 35 men,—which, having anchored at Moulin Baude, traded there with the savages.

On the 14th, the bark from 3 Rivers arrives, bringing the news:

1st, concerning François La Meslee, killed by the Iroquois on the 28th of the month of May, on the Common lands, by 20 enemies;

2nd, concerning Guillaumet, who had had his legs broken by the bursting of a cannon while he was firing it, on the same day;

3rd, about a Nipissirinien, escaped from the hands of the enemies, who had been taken, he the thirtieth, in the lake of the Nipissiri-niens, above the sault de L’esturgeon, by 20 Iroquois;

4th, of a Huron, named Onatiawe, taken captive by some enemies in the fields of Monsieur de La Poterie, on the 30th of May;

5th, of three renegade Hurons, taken captive, of a Sonnontwe'ronnon killed on the spot, and of Onatiawe recovered from their hands by 12 Savages, Hurons and Algonquins. The 3 Hurons taken captive were Onta, annaooche, formerly of St. Michel; Ocha-hend, formerly of Ationnontetsia; *qui ambo igne cremati sunt.* The third received his life; he was named [blank space];

6th, of Cailleteau, killed at Cap de La Magdelene on Whitsun-monday, the second day of June, near the fort;

7th, of the defeat,—or, rather, of the plunder,—of twenty or thirty Iroquois, pursued by the Hurons, on the 9th of June.

Le 20 Le flibot commandé par M're Jean Langlois part de Quebec pour la pesche, & porte nos premières lettres en france.


IULIO

Le 2ème. La chapelle de l’île d’orleans fut beniste sub titulo Visitationis B. Virginis. par le P. Hierosme Lallemant.

Le Camp volant Commandé par Eustache Lambert part de Sillery. 50 francois.

Le 9. le P. Richard arrive avec le s'r De Groseliers, de L'Acadie, d'avec M'r de la Tour.

Le 15. la fregate arrive de Montreal, avec les Nouuelles d’un pourparler de Paix avec les onmontae'ronnon. ausquel Ašen're de Těhaontaiachen seruoit de truchement, & le P. Le Moine parloit pour les francois.

Le 20. arriuerent a Quebec dix ou onze chaloupes tant de Sauuages de Gaspé, que des Etcchemins, & Montagnets, allans en guerre contre les Iroquois qui apporèrent lettres de M'r de La Tour & nouvelles 1° que les Anglois de la Nouuelle Angleterre entreprennoit la guerre, contre les Hollandois de la Nouuelle Hollande & contre les Iroquois. 2° que des francois fugitifs des Trois Riuieres, quantité estoient morts de miseres. Paul La fra

Chapte. de la Visitation, En L'isle -

Pourparler de paix.

fugitifs q. perissent.
On the 15th, the frigate sails for Montreal. Master Charles Boivin and Charles Panie go to the assistance of 3 Rivers.

20th. The flyboat commanded by Master Jean Langlois leaves Quebec for the fishery and carries our first letters to France.

21st. Aweiawa and Ochiawarenton'kwi taken captive at 3 Rivers.

JULY.

2nd. The chapel on the island of Orleans was blessed *sub titulo Visitationis Beatae Virginis*, by Father Hierosme Lallemant.

The flying Camp, Commanded by Eustache Lambert, starts from Sillery; 50 Frenchmen.

On the 9th, Father Richard arrives with seur De Groseliers, from Acadia,—from Monsieur de la Tour.

On the 15th, the frigate arrives from Montreal, with the News of a Peace negotiation with the onnontae'ronnon, for whom Awen're of Tehaontiaiehen served as interpreter; and Father Le Moine spoke for the French.

On the 20th, ten or eleven shallops arrived at Quebec.—Savages from Gaspé, and some Etechemins and Montagnais, going to war against the Iroquois. These brought letters from Monsieur de La Tour, and news: 1st, that the English of New England were undertaking war against the Dutch of New Holland and against the Iroquois. 2nd, that, of the French fugitives from Three Rivers, several had died from destitution,—Paul La franchise, Savary, Des Lauriers, La font; and that
y avoit des marques qu'ils s'estoient mangéz les vns, les autres.


Le 31. arrrive vn canot des Trois Riuieres, qui nous apporte la Nouuelle de l'arriuée de trois canots, du païs des Hurons. scauoir Aennons, Huron. Mang'sch, Nipissiriniens. Matståisson, que les Hurons appellent Onda'enronk, Eentasai & Totaenchiarak. Andarahi'ronnons. & deux Ondatasasak vel stasak; scauoir Teôchiasenté & Otontagonen. lesquels sept sauvages ont apporté nouvelles que toutes les Nations Algonquines s'assemblent avec ce qui reste de la Nation du Petun, & de la Nation Neutre, a Aotonatendia, a trois iournees au dessus du sault Skiaé. tirant vers le sud. Ceux de la Nation du Petun ont hyurné a Tea,onto'rai les Neutres, au nombre de 800, a sken'chioe, vers Te'o'chanontian, lesquelles deux Nations se doiuent rendre l'automne prochain a Aotonatendia où dez maintenant ils sont mille hommes scauoir 400 Ondatonateni,

200 Stasak. ou cheueux releuez. 100 tant Ase'atsisaen'ronnons, que de la Nation d'A'chasí.

200 EnsKiaé'ronnons. 100 tant Asechisa'ronnons que AchirSachronnon.

Cest AchaSi qui conduit toute cette affaire.
there were indications that they had eaten one another.

29th. Nine shallop canoes start to go to war, in the direction of 3 Rivers; and Father Bailloquet with them.

On the 31st, a canoe from Three Rivers arrives, which brings us the News of the arrival of three canoes from the country of the Hurons,—to wit, Aennons, a Huron; Mangouch, a Nipissirinien; Matoutisson, whom the Hurons call Onda,enronk; Eentawai and Totraenchiarak, Andarahi'ronnons; and two Ondatawawak, vel Outawak, to wit, Teóchia-wenté and Otontagonen. These seven savages have brought news that all the Algonquin Nations are assembling, with what remains of the Tobacco Nation and of the Neutral Nation, at A,otonatendie, three days' journey above the sault Skia,č, toward the south. Those of the Tobacco Nation have wintered at Tea,onto'rai; the Neutrals, to the number of 800, at sken'chio,e, toward Te,o'chanontian; these two Nations are to betake themselves next autumn to A,otonatendi, where even now they number a thousand men,—to wit, 400 Ondatonateni; 200 Outawak, or cheveux relevez; 100 Awe,atsiwaen'ronnons, and people from the Nation of A'chawi; 200 Enskia,e'ronnons; 100 Awechisae'ronnons and Achirwachronnon.

Achawi is the one who is directing all this affair.
Le 3\textsuperscript{me} la chaloupe de Maistre Abraham apporte les Nouuelles de l'arriuee du P Lyonne a Tadoussac, dans le Capitaine Poulet.

Le 6\textsuperscript{me}. a 4 heures & demie du matin, arriua le P. Lyonne, & nos letres. le soir avant soupper, dans le refectoir, ie declare que le Pere francois Le Mercier estoit nommé superieur par N. R. P. Gral. & a cause que la bulle du Pape, du triennat des Superieurs, m'obligeoit de me demettre sans delay; attendant la venue du P. Le Mercier, des trois Rivieres, ie nommay pour Vice superieur le P. Hierosme Lallemand.

Le 8. le Capitaine Poulet mouilla l'ancre a Quebec.

Le 9. arriua la chaloupe de Montreal, qui apporte la nouvelle de Michel Noela tué par les Iroquois le 20 de Juillet. & d'vn canot de deux ennemis, venu le 21\textsuperscript{me} Juillet, pour trai-ter de paix, dont l'vn estoit. Onneiochronnon nommé Tehoatirhon l'autre, vn Huron d'onnonta,e.

fut faite & declarée la Nomination de Mr. Dailleboust au syndicate.

Thomas Hayot, adjoinee du Cap Rouge y compris Sillery.

Mr de Tilly de la Coste sté. Geneuicue.

Mr Denis de Quebec.

le Sr. La Meslée de la Coste de Nostre D. des Anges.
AUGUST.

On the 3rd, Master Abraham's shallop brings News of the arrival of Father Lyonne at Tadoussac, with Captain Poulet.

On the 6th, Father Lyonne and our letters arrived at half-past 4 o'clock in the morning. At evening before supper, in the refectory, I declared that Father François Le Mercier was appointed superior by Our Reverend Father General; and,—because the bull of the Pope concerning the triennial term of Superiors obliged me to resign without delay,—pending the coming of Father Le Mercier from three Rivers, I appointed Father Hierosme Lallemand Vice-superior.

On the 8th, Captain Poulet anchored at Quebec.

On the 9th, the shallop from Montreal arrived, bringing news about Michel Noela, killed by the Iroquois on the 20th of July; and about a canoe with two enemies, who came on the 21st of July to treat for peace,—one of whom was an Onneiochronnon named Tehoatirhon; the other, a Huron from ononta,e.

The Appointment of Monsieur Daillebouost to the syndicate was made and announced.

Thomas Hayot, deputy from Cap Rouge, including Sillery.

Monsieur de Tilly from Coste Ste. Genevieve.

Monsieur Denis, from Quebec.

Sieur La Meslée, from Coste de Nostre Dame des Anges.
Guill. Peltier, de Beauport.
françois Belanger de la Longue Pointe
Pierre Picard du Cap Tourmente.
Mr Buissot ... de la Coste de Lauson.

Le 15. d’Aoust fut annoncé le Jubilé sous la
l’Authorité de Mons l’Archevesque de roùen,
qui en auoit icy enuoyé le mandement de le
publier, son mandement doit estre conservé
dans les Archiues comme piece authentique
de la continuation de possession que le susdit
seigneur. Archevesque a desia prise par quel-
ques autres actes du gouvernement spirituel de
ce pays, cette publication toutesfois du Jubilé
sous son nom & authorité est le premier acte,
qui aye paru notoirement dans le pays: qui
'est L’autant plus authentique, qu’il s’est
fait en la presence du Gouuerneur, ipso non
repugnante (Immo ipso prœmonito & con-
sentiente quod tamen non est passim euul-
gandum) & In maxima populi frequentia,
qui en suite a gangné ce Jubilé, lequel ne
puuoit, icy estre gangné autrement, le
pape ne l’accordant qu’aux sujets des Pre-
lats qui le luy demandoient pour leurs
Diocesins.

Sur quoy est a remarquer que n’y ayant eu
raport a aucun Euesque pour le Gouverne-
ment spirituel de ce pays iusques en l’an 1647.
il fut pour lors considéré à l’occasion des ves-
tures & professions des religieuses, qu’en ne
puuoit s’en passer, & la susdite année le p.
Guillaume Peltier, from Beauport.
françois Belanger, from Longue Pointe.
Pierre Picard, from Cap Tourmente.
Monsieur Buissot . . . . from Coste de Lauson.\(^{13}\)

On the 15th of August, the Jubilee was announced under the Authority of Monseigneur the Archbishop of Rouen, who had sent hither the order to publish it. His order is to be preserved in the Archives, as an authentic document for the continuity of possession which the aforesaid lord Archbishop has already assumed by some other acts of spiritual government over this country. However, this publication of the Jubilee under his name and authority is the first act which has appeared conspicuously in the country; it is more fully authenticated because it was declared in the presence of the Governor, ipso non repugnante (Immo ipso præmonito et consentiente—quod tamen non est passim evulgandum), et In maxima populi frequentia, who subsequently gained this Jubilee, which could not here be otherwise obtained—the pope granting it only to the subjects of Prelates who requested it from him for their Diocesans.

Upon this matter it is to be remarked that, as no relations had been formed with any Bishop regarding the spiritual Government of this country until the year 1647, it was then considered, on occasion of the investitures and professions of the nuns, that we could not dispense therewith; and in the

\(^{13}\) Jubilee, 1653. Requested and obtained by The Prelates.

Concerning the Authority of Monseigneur the Archbishop of Rouen in this country, and the office of Vicar-general for the Superior of our Society.
Vimont passant en France fut sur tout chargé de cette affaire, pour l'assurance des professions des religieuses: le p. Vimont après avoir consulté Rome, les principaux Pères de noble Compieux de la maison Professe & du Collège, le sens plvf commun fut qu'il falloit s'adresser & attacher à M. de Rouen; ensuite le p. Vimont s'adressa au p. Pingeole pour lors rectp. du Collège de Rouen par la faueur & assistance duquel on obtint de M. l'Arch. de Rouen l'Ancien, lettre de grands vicaires, ce qui estant apporté icy auec les lettres & les resolutions de tous nos PP confirmaties de ce que dessvf on proceda avec assurance a receuoir les professions des religieuses: on ne judgea pas toutesfois a propos de faire encore esclater beaucoup au dehors cette affaire.

Depuis Mondit St. l'Arch. de Rouen enuoya vne patente bien ample, adressée au r. p. Assistant par laquelle il establissoit le superl. de la mission son Vicaire Gival avec toutes les precautions possibles pour le bien de nostre Compieux & le dit St. Arch. estant mort cette année 1653. son nepeueu successeur en sa Charge & qui du vivant de son oncle auoit esté son Coâdiuteur, enuoya vne semblable patente a celle de son oncle au r. p. Assistant, qui nuf fut icy apportés avec le mandemt. pour la publication du Jubilé selon ce que dessus.
aforesaid year, father Vimont, going over to France, was especially charged with this business, to secure the validity of the nuns' professions. Father Vimont, after having consulted Rome and the principal Fathers of our Society,—of the Professed house and of the College,—the very general opinion was that it was necessary to address and attach ourselves to Monseigneur of Rouen. Next, father Vimont applied to father Pingeolet, then rector of the College of Rouen, by whose favor and assistance we obtained from Monseigneur the Archbishop of Rouen, the Elder, a letter [with powers as] grand vicar. This document being brought hither, along with the letters and the resolutions of all our Fathers in ratification of the foregoing, we proceeded with confidence to receive the nuns' professions. We did not, however, Judge it proper, as yet, to noise this matter abroad to much extent.

Afterward, Monseigneur the Archbishop of Rouen sent letters patent, sufficiently ample, addressed to the reverend father Assistant,—whereby he established the superior of the mission as his Vicar-General, with all possible precautions for the benefit of our Society. Furthermore, the said lord Archbishop having died in this year, 1653, his nephew,—who is his successor in Office, and who during his uncle's lifetime had been his Coadjutor—sent a patent similar to his uncle's, to the reverend father Assistant, which was brought hither to us, along with the order for the publication of the Jubilee as above.
On a de plvf a noter que le susdit nœpueu successeur, estant Coadiuteur de son Oncle donna lettre Dimissoire au sieur Gendron pour recenoi les ordres l'an 1652. & ce en consideraon qu'il estoit son subiect pour auoir demeure envirom 10. ans en ce pays: le mesme depuis la mort de son oncle a donné vn autre mandat pour faire Inquisition sur la vie & saint mort de nos Peres, de sorte que tout cela mis ensemble a fait Iuger que la chose estoit venue a sa maturite pour la faire doresnauant paroistre & esclater au dehors grand besoin seroit, ce qui s'est fait nunc primu par la publi-caon susdite du Iubilé soubs le nom & authority de Mondit Seignor. Archeuesque de roën qui fut qualifié nostre prelat ce Iour-la 15. d'Aoust en la presence comme dit est, de Monsieur le gouuernor. & de tout le peuple assemblé, pendant la grande messe.

Le 21. Arieue vn canot de Mon-real qui nous apporte la nouvelle que 30 hurons s'estans iettez heureusement sur une troupe de 17 Iroquois Annieëronen qui estoit en ambuscade derriere L'Isle de Sainte Helène pour surprendre des francais qui fauchoient dans vne prairie, les ont mis, en deroute, en ont tué vn sur la place, pris cinq en vie dont 4. sont Annieëronen et le cinq. vn huron autre-fois de Saint. François Xauier, deux hurons ont esté tuez et 2 griefuement blessez. on a appris de ces captifs 1°. que les onontae-'ronon...
It should be also noted that the aforesaid nephew and successor, while Coadjutor to his Uncle, gave a letter of Dismissal to sieur Gendron, that he might receive orders, in the year 1652,—and this in view of the fact that the latter was his subject, on account of having resided about 10 years in this country. The same, since his uncle’s death, has given another order,—one for making an Inquiry regarding the lives and blessed deaths of our Fathers. In consequence, all that put together has led us to Conclude that the matter had come to its maturity,—so that, henceforth, there would be great need of publishing and displaying it abroad. This has been done, nunc primum, by the aforesaid publication of the Jubilee under the name and authority of Monseigneur the Archbishop of rouen, who was qualified as our prelate on that Day, 15th of August, in the presence, as we have said, of Monsieur the governor, and of all the assembled people, during high mass.14

21st. A canoe arrives from Mon-real, bringing us the news that 30 hurons, having successfully fallen upon a band of 17 Annieënronen Iroquois,—who were in ambush behind The Island of St. Heléne, in order to surprise some french who were mowing in a meadow,—put them to confusion, killed one on the spot, and took five alive,—4 of whom are Annieënronen, and the fifth a huron, formerly from St. François Xavier. Two hurons have been killed, and 2 grievously wounded. We have learned by these captives: 1st, that
et les onneischtronon veulent tout de bon la paix 2. qu'une nation proche des Anglois fait la guerre aux Annienër. 3. que les Annienër. font ligue offensive et defensive avec Les Hollandois contre les Anglois qui leur ont declare la guerre et pour cet effet s'assemblent tous dans un mesme bourg: 4. que les Andas,er prennent la guerre entre l'Annien,er & le SonontSenr. 5. que 600. la plus part Annien,er. estoient partis depuis 30 iours, pour aller en guerre contre les 3. Riuieres.

Vne heure apres cette nouvelle, le P. de Quen nous apporte la calotte de P. Poncet, & la nouvelle de sa prise par les Iroquois, vn peu au dessus de sillery, ou la charite l'auoit porté, il fut emmené vif avec vn autre françois, qui coupoit ses bleds, le 20 du courant sur les 4 a 5. heures du soir 32. françois des plus considerables de kebec s'embarquent dans 6. canots pour courir apres l'ennemy, & luy aller dresser une ambuscade dans le lac de St. Pierre.


Le 22. Sur le matin vn huron est blessé aux trois Riu. sur le costeau par vne petit troupe d'Iroquois avancoueurs d'une armee de 500-Annien,er. Sur les 8. heur. on appercoit
the onontae'ronon and the onneiouchtronon desire peace in good earnest; 2nd, that a nation near the English is making war on the Annieïer'onnons; 3rd, that the Annieïer'onnons are making a league, offensive and defensive, with The Dutch against the English, who have declared war on them, and are all assembling, for this purpose, in the same village; 4th, that the Andasto'er'onnons are engaging in war between the Annien,e'ronnons and the Sonontwen'ronnons; 5th, that 600,—mostly Annien,e'ronnons,—had started, 30 days ago, to attack 3 Rivers.

An hour after this news, Father de Quen brings us Father Poncet's skullcap, and the news of his capture by the Iroquois, a little above sillery, whither charity had led him. He was carried away alive,—with another frenchman, who was cutting his wheat,—on the 20th instant, about 4 or 5 o'clock in the afternoon. 32 frenchmen, among the most prominent persons in Kebec, embark in 6 canoes, in order to pursue the enemy, and to lay an ambush for him in lake St. Pierre.

By letters from 3 Rivers, we learn that, on the 16th of the same month, two young hurons were captured on an island at 3 Rivers, by 8 Iroquois.

22nd. Toward morning, a huron is wounded on the hillside at three Rivers, by a small band of Iroquois, precursors of an army of 500 Annien,e'ronnons. About 8 o'clock, a canoe is perceived, which was passing a league above three Rivers from the South
Les Trois Rivières assiégées par les Iroquois.

vn canot qui passoit a vne lieuue au dessus des trois R. du Sud au costé du nort, vn canot va a la decouuert, puis une chaloupe bien équipée qui ayant passe. la briqueterie voit plus de 30 canots Iroquois du costé du nord et 9. du costé du sud; elle fut en grand danger, et belle Poire qui commandoit se comporta vaillamment avec sa troupe. deux Iroquois tués pas vn des francois blessé.

La nuit la troupe de francois qui auyoit poursuiuy ceux qui emmenoient Le P Poncet, ariue au cap, ils apprennent que les trois R. sont assiégées qu’on s’est battu tout le iour, Caron s’embarque dans un canot pour aller sur le lieu, il ariue heureusement vers la mynuit, il trouve tout en bon estat, et les habitans pleins de courage. Le siege dure plus de 8. iours cependant ils font le degast dans les champs mettant le feu aux pois desia arrachez, et au blé coupé et a nostre redoute du costeau tüent le bestail entre autres, 8. bestes a corne qui appartenoient a nos peres, . . . Les 32 francois ariuent aux trois R. les Iroq. parlent de paix ils se meslent avec les hurons, ils promettent de rendre le Pere Poncet, on leur promet de donner la vie aux prison. Annienéer. pris a Mon-real; . . . Le 30 commence le Jubilé.

SEPTEMBRE

le premier. on escrit des 3. R. que le 30. du passé la troupe des hurons victorieux, qui
toward the north. A canoe goes to reconnoiter; then a shallop, well equipped, which having passed the brick-yard, sees more than 30 Iroquois canoes on the north side and 9 on the south side. It was in great danger, and belle Poire, who was in command, behaved valiantly with his troop. Two Iroquois were killed; not one of the French wounded.

In the night, the band of Frenchmen who had pursued those who were carrying away Father Poncet, arrives at the cape. They learn that three Rivers is besieged, and that there has been fighting all day. Caron embarks in a canoe, in order to reach the spot: he safely arrives, toward midnight; he finds everything in good condition, and the inhabitants full of courage. The siege lasts more than 8 days; meanwhile they devastate the fields, setting fire to the peas already torn up, and to the cut corn; and at our redout on the hillside they kill the cattle,—among others, 8 horned beasts which belonged to our fathers. . . . The 32 Frenchmen arrive at three Rivers, and the Iroquois speak of peace; they mingle with the hurons; they promise to give up Father Poncet, and we promise them to spare the life of the Annieneronnon prisoners taken at Monreal. . . . On the 30th, the Jubilee begins.

SEPTEMBER.

On the first, word is sent from 3 Rivers that, on the 30th of last month, the troop of victorious hurons who were coming from
venoient de Mon-real avec leur prisonniers —
tomba entre les mains des Iroq. avec 4. onon-
ta, er. qui venoient avec force presens de castor & de colliers pour faire la paix — la plus part des presens furent pillees; . . . Nean-
moins les Annien, er. n'en deuienne. pas plus insolens parlent tousjours de paix; le chef de l'armée nommé teharihogen reçoit des presens de Mons. boucher capit. du bourg en faueur de la vie du P. Ponct, il sembarque avec 3. canots pour courir apres ceux qui l'em-
menoient. Le siege se dissipe et les Iroq. s'en vont sans ordre 6. ou 7. demeurent avec les françois, & descendent a Kebec, avec les ononta, er.

Le 4. vne barque part des trois Riu. pour Mon-real avec le Pere baolloquet, pour rame-
er le P. Claude Pijart. le desme iour, les onnonta, er. font leur presens a l'Isle d'or-
leans, ou se trouve Mr. le gouuerneur, Mr. d Aillebouyst &c

Le 7. on fait des presens reciproques aux onnonta, er. on continue les processions du jubilé, commenced le dimanche precedent pour durer deux moys.

Le 8. Les onnont. voyent la procession, ou il y auoit plus de 400. fuseliers en bel ordre. ils partent pour les 3. R.

Le 18. 2. hurons arriuent d'Agnée. A8ea-
sissen party avec son fils — apres l'armée.
Mon-real with their prisoners fell into the hands of the Iroquois, along with 4 ononta,eronnons, who were coming with many presents of beaver and collars, in order to make peace. Most of the presents were plundered. . . . Nevertheless, the Annien,eronnons become none the more insolent, but continually speak of peace. The chief of the army, named teharihogen, receives presents from Monsieur boucher, captain of the village, in behalf of the life of Father Poncet. He embarks with 3 canoes, in order to pursue those who were carrying away the Father. The siege is broken up, and the Iroquois go away in disorder; 6 or 7 stay with the french, and go down to Kebec with the ononta,eronnons.

On the 4th, a bark leaves three Rivers for Mon-real, with Father bailloquet, in order to bring back Father Claude Pijart. On the same day, the ononta,eronnons make their presents at the Island of Orleans, where are Monsieur the governor, Monsieur d'Ailleboust, and others.

On the 7th, mutual gifts are exchanged with the ononta,eronnons. The processions of the jubilee arc continued, which began the preceding sunday, to last two months.

8th. The ononta,eronnons see the procession, in which there were more than 400 fusiliers in fine order. They leave for 3 Rivers.

18th. 2 hurons arrive from Agnéé. Aweawissen started with his son, after the army.
OCTOBRE.

Le 24. Le P. Poncet ariue dans vn mechant canot, conduit par quelques Iroquois, a Mon-real habillé en Hollandois.

Le 28. il arriue aux trois Riu. dans le flibot rencontré aux Isles de Richelieu

NOUEMBRE

4. Le P. ariue a Quebecq. avec le P. Richard; Mons. boucher etc. 7. Iroquois on tira 3. coups de canon.


Le 9. on leur fait des presens mutuels 23. presens, les meres de l'hospital leur font festin, et nous vers le soir.

Le 10 le Capitaine Pointel leue l'Ancre, embarque le P. Ioseph du Peron. L'hyuer commence tout de bon.

L'onz. on chante la messe solemnelle en action de grace. Les Iroquois vont coucher a Sillery, et le P. la place qui monte aux trois Riuieres en la place du P. Richard.


Le 14. il neige puissamment. le 15. le P. la place ariue aux 3. R.

Le 17. nouvelle des 3. Riuieres d'un Iroquois et d'un sauauage de la nation des loups tuez vers mon-real par quelques hurons.
OCTOBER.

24th. Father Poncet arrives—in a wretched canoe, conducted by some Iroquois—at Mon-real; he is dressed in Dutch fashion.

On the 28th, he arrives at three Rivers, in the flyboat, which they encountered among the Isles of Richelieu.

NOVEMBER.

4. The Father arrives at Quebec with Father Richard, Monsieur boucher, and 7 Iroquois; 3 guns were fired.

6th. The Annien, e'renonnos make their presents, to the number of 16.

On the 9th, we make them presents in return: 23 presents. The hospital mothers make them a feast; we do the same, toward evening.

On the 10th, Captain Pointel weighs Anchor; Father Joseph du Perron embarks. The winter begins in good earnest.

On the eleventh, solemn mass is sung, by way of thanksgiving. The Iroquois go to spend the night at Sillery; also Father la place, who goes up to three Rivers in place of Father Richard.

On the 13th, arrives Monsieur d'Espiné, from Tadoussac, with Letters from Father Albanel, who went thither to go into the Saguenay.

On the 14th, it snows heavily. On the 15th, Father la place arrives at 3 Rivers.

On the 17th, news from 3 Rivers concern-
Les hurons et les Algonq. font leur présent
Aux Annien, e r. aux 3. R.
Le 18. La barque ariue des 3. Riu. avec
les 3. meurtriers mis aux fers et ennoyeyez a
Mons. le gouuer, avec des presens de la part
des Annien,er. pour leur deliurance. . . .
Le mesme iour les Anciens des hurons
produisent 3. colliers reçeus en cachette de
Teharihogen capit. Anni, n, er. pour attirer les
hurons en leur pâis.
Le 19 on tient conseil sur cette affaire chez
nous à Quebecq. Mr. le gouuerneur conclud
de faire faire aux 3. R. dans l'occasion 3
presens de sa part aux Annien,er. le premier
pour temoigner qu'il desauoîc les meurtres faits
par les hurons. Le 2. pour faire scauoir qu'il
a cognoissance des presens faits par eux aux
hurons en secret. Le 3. pour temoigner que
quoyque fassent les hurons et Alg. nous
demeureros tousjours en paix avec eux.
Le mesme 19. Teharihogen s'embarque aux 3.
R. avec les sieurs des Mares et la fleur pour
Anni, e L. e Les autres Annien,er. relachent
s'estant embarqués et restoi' aux 3. R. Le 23.
le Flibot ariue de Mon-real aux 3. R. et amene
un sauuage de la nation du loup habillé a
l'Europeane, parent du Mahingan tue par les
hurons; on reçoit nouuelle de la mort ou
prise, ou naufrage de Iolycour et d'Aras
habitans de Monreal.
ing an Iroquois and a savage of the nation of the wolves, who were killed near Mon-real by some hurons.

The hurons and the Algonquins make their present to the Annien,eronnons at 3 Rivers.

18th. The bark arrives from 3 Rivers, with the 3 murderers put in irons and sent to Monsieur the governor, with presents from the Annien,eronnons for their deliverance. . . . On the same day, the Elders of the hurons produce 3 collars received in secret from Teharihogen, an Annie,neronnon captain, in order to attract the hurons into their country.

On the 19th, a council is held with reference to this business, at our house at Quebec. Monsieur the governor resolves to have 3 presents delivered at 3 Rivers in due season, on his behalf, to the Annien,eronnons: the first, to certify that he disavows the murders committed by the hurons; the 2nd, to let it be known that he has knowledge of the presents made by them to the hurons in secret; the 3rd, to declare that whatever the hurons and Algonquins may do, we shall always remain at peace with them. On the same 19th, Teharihogen embarks at 3 Rivers with sieurs des Mares and la fleur, for Annien,e. The other Annien,eronnons having embarked, put back and remained at 3 Rivers. 23rd. The Flyboat arrives at 3 Rivers from Mon-real, and brings a savage from the nation of the wolf, dressed in European style,—a kinsman of the Mahingan who was killed by the hurons. We receive news of the death, or
Le 27. le flibot est parti pour Quebecq le 25. est contraint pour les glaces de relacher aux 3. R. pour y hyuerner.

DEC.

Le Premier dimanche de L'Auent on commence les Catechismes dans nostre chapelle.
capture, or shipwreck, of Jolycour and Aras, inhabitants of Monreal.

On the 27th, the flyboat, having left for Quebecq on the 25th, is constrained on account of the ice to put back to 3 Rivers, to winter there.

DECEMBER.

The First sunday in Advent, the lessons in Catechism are begun in our chapel.
LXXXIII

Bressani’s Breve Relatione

Macerata: Heredi d’ Agostino Grisei, 1653

Source: We reprint from a copy of the original Italian edition, in the library of the State Historical Society of Wisconsin.

Owing to the length of the document, we herewith present only chaps. i.–iv. of Part I. Volume XXXIX. will be wholly occupied with this Relatione, which will be concluded in Volume XL.
BREVE RELATIONE D'ALCUNE MISSIONI
De' PP. della Compagnia di Giesù
nella Nuova Francia

DEL P. FRANCESCO GIOSEPPE BRESSANI
della medesima Compagnia,

ALL'EMINENTISS. E REVERENDISS. SIG.
CARD. DE' LUGO,

IN MACERATA, Per gli Heredi d'Agostino Grisi. 1653.
Con Licenza de' Signori Superiori.
A BRIEF ACCOUNT
OF CERTAIN MISSIONS
Of the Fathers of the Society of Jesus
in New France,

BY FATHER FRANCESCO GIOSEPPE BRESSANI,
of the same Society,

TO THE MOST EMINENT AND REV. SIGNOR,
CARDINAL DE LUGO,

AT MACERATA, By the Heirs of Agostino Grisi. 1653.

With Permission of the Authorities.
Eminentiss. e Reverendiss. Signore Padron Colendissimo.

A compiacenza, che Vostra Eminenza mostrò, intendendo i prosperi successi di queste Missioni, e la compassione, che portò a i disastri di quella, con il zelante desiderio di vederla quanto prima rimessa, oltre quello, che tutta la Compagnia, & io in particolare le devo, con molti altri Soggetti di questa Missione, che hanno da' suoi fonti succhiato il latte della sacra Theologia; m' hà indotto a dedicarle la presente Relatione, alla formazione della quale la sua inclinazione hà non poco cooperato. Non è, se riguarda la persona, che scrive, e la semplicità dello stile, cosa degna dell' Eminenza Sua; mà la materia da fe non è forsi spiaceuole, nè sarà, come spero, infruttuosa, e li Grandi deuono, come Vostra Eminenza hà, con grande esempio della Chiesa, imitar le perfettioni di Dio, qui humilia respicit, massime quando v' è honorato. Con questa si ben fondata speranza glie la presento, e le bacio humilissimamente le sacre vestì. Di Macerata li 19. Luglio 1653.

Di V. Eminenza Reverendiss.
Deuotiss. & obligatiss. Seruo in Xπo
FRANCESCO GIOSEPPE BRESSANI.
Most Eminent and Most Reverend Signor, and Very Worshipful Patron.

The pleasure which Your Eminence manifested upon learning the prosperity and success of these Missions; the compassion which you felt for the disasters of this one, together with the zealous desire of seeing it restored as soon as possible; and the gratitude that the whole Society, and I in especial, owe to you,—along with many other Persons in this Mission, who have sucked the milk of sacred Theology from your fountains,—have led me to dedicate to you the present Relation, to the composition of which your sympathy has contributed not a little. It is not, if you consider the person who writes, and the simplicity of the style, a thing worthy of Your Eminence; but the matter in itself is not, perhaps, displeasing, nor will be, as I hope, unfruitful; and the Great should—as does Your Eminence, a noble example to the Church—imitate the perfections of God, qui humilia respicit, especially when he is thereby honored. With this so well founded hope, I present it to you, and most humbly kiss your sacred robes. From Macerata, the 19th of July, 1653.

Your Most Reverend Eminence's  
Most devoted and obliged Servant in Christ,  
Francesco Gioseppe Bressani.
WHEREAS Our Holy Father, Pope Urban VIII., on the 13th day of March, 1625, in the Sacred Congregation of the general Inquisition of the Holy Roman Church, made a Decree, and confirmed the same on the 5th day of June, 1634, by which he forbade any books, containing the actions, miracles, or revelations of men who have departed this life, famed for Sanctity or Martyrdom, or containing any favors supposed to have been received from God through their intercession, to be printed without being examined and approved by the Ordinary; and wishes that whatsoever has heretofore been printed without such examination and approbation, shall be in no manner considered as approved; and whereas, also, His Holiness has — on the 5th day of June, 1631 — explained the same decree, to wit, that no eulogies of a Saint or Blessed should be permitted unconditionally, and so as to be directed to the person of such Saint or Blessed; but that such eulogies might well be permitted, as are given to their exemplary life and repute for sanctity, provided there is a protestation in the beginning, that the facts are not vouched for by the authority of the Roman Church, but that reliance is to be placed merely on the author: In compliance with this decree and its confirmation and explanation, with all due observance and reverence, I declare that, whatever is related by me in this book, I wish to understand and to be understood in no other sense than that in which is usually understood whatever is based upon mere human authority, and not on the divine authority of the Roman Catholic Church, or of the Holy Apostolic See, excepting however those, whom the same Holy See has entered on the catalogue of Saints, Blessed, and Martyrs.
Gosvvinvs Nickel Societatis Iesv Praepositus
Generalis.

CVM Relationem nonnullarum Missionum à Patri-
bus nostræ Societatis in America Septentrioni-

ali, & in ea regione, quæ Nova Francia vocatur obitarum, conscriptam à P. Francífco Iofepho Brenlianio eiusdem Societatis Sacerdote ex illis parti-
bus nuper ad nos reuerfo, aliquot nostrí Religiofí recognouerint, & in lucem edi posse probauerint, facultatem facimus, vt typis mădetur, si ijs, ad quos pertinet, ita videbitur, cuius rei gratia has litteras manu nostra subfcriptas, sigilloque nostrô munitas damus.


GOSVVINVS NICKEL.
Goswin Nickel, General of the Society of Jesus.

WHEREAS the Relation of certain Missions undertaken by Fathers of our Society in North America, in the region called New France, written by Father Francesco Gioseppe Bressani, Priest of the same Society, who has lately returned to us from those parts, has been examined by some of our Religious and approved for publication, we hereby give permission to have it printed, if those whom it concerns shall so decide; in confirmation of which we give the present letters, signed by our hand and furnished with our seal.

Rome, 26th of March, 1653.

GOSWIN NICKEL. 15


Let it be printed, if it please the Most Illustrious and Reverend Lord Papirius Silvester, Bishop of Macerata. Fr. Vincentius de Juliis, of the Minor Conventuals, Master of Sacred Theology, Professor of Philosophy in Our University.

*Imprimatur:* Ludovicus Signorius, Vicar and General Auditor.

Hieronymus Spinuccion has examined this book, in place of the Most Reverend Master of the Sacred Palace, Joannes Vincentius Paulinus, Inquisitor General of Ancona.

*Imprimatur:* Fr. Joannes Baptista Talianus, of the Friars Preachers, Master of Sacred Theology, and Vicar of the Holy Office at Macerata.

SUCCESSI funesti, e gloriosi insieme delle Missioni della nuova Francia paese dell’ America Settentrionale fono fin’ hora ftati rifretti ne’ confini dell’ Antica per effer ftati ogni anno scritti folo in lingua Francefe. Dall’ altro canto eflendo degni di effer faputi da per tutto meritarebbero d’ effer trasferiti in qualche lingua, che fosfe intefa là, doue la Francefe non corre.

Questo è ftato, ed è il defiderio di molti pieni di zelo, e di Santa curiosità, di faper i progressi della Fede in questi nuouí paefi. E per compiacerli è vn pezzo, che fi è cominciato à penfare di farne vn’ hiítoria latina affai efatta. Mà come queft’ opera richiede ancora molto tempo, e le giufte iftanze di tanti meritano qualche fodisfatione, mi fono lafciafo in-durre, feenza pregiuditio dell’ hiítoria, che fe ne fcri-verà più vniuerfale, e più à lungo di farne qui vno sbozzo, è più tosto di darne vn faggio con la fempli-cità, e breuità la più grande, che potrò. Io non pretendo di parlare di tutto, ma folo dare vna cogni-tione affai rozza, particolarmente della Missione de gli Huroni, che fiamo ftati cofretti d’ abbandonare, parlando come di paffaggio di quel, che toccarà all’ altre. Dividerò il tutto in tre parti, la prima riguarderà la natura, la feconda la gratia, la terza la

THE Events—disastrous, yet glorious—of the Missions of new France, a country of North America, have hitherto been known only within the limits of Old France, having been written every year in the French language alone. Nevertheless, as they are worthy of being known everywhere, they deserve to be translated into some language which might be understood where French is not current.

This has been, and is, the desire of many, full of zeal and of Devout curiosity to know the progress of the Faith in those new countries. And to gratify them, I have thought, for some time past, of composing on the subject a latin history, fairly exact. But, as that work still requires much time, and the reasonable solicitations of so many deserve some satisfaction, I have allowed myself to be led—without prejudice to the history, which shall be written more generally and at greater length—to make a sketch thereof at once; or, rather, to give an essay thereon, with as great simplicity and brevity as possible. I do not claim to speak of everything, but only to afford a somewhat rough conception,—particularly of the Mission of the Hurons, which we have been forced to abandon, speaking, in passing, of what pertains to the others. I shall divide the whole into three parts: the first will be concerned with nature, the second with grace, the third with
gloria. Primo considerando il naturale de' Barbari, e del paese. Secondo la loro conversione opra principalmente della gratia. Terzo la morte, e conseguentemente la gloria come speriamo d' alcuni, che v' hanno grandemente cooperato.
glory. First, will be considered the nature of the Barbarians and of the country; secondly, their conversion, principally a work of grace; thirdly, the death, and consequently the glory, as we hope, of some who have greatly cooperated therein.
Parte Prima

CAPITOLO PRIMO.

SITUATIONE, & INUENTIONE DELLA NUOVA FRANCIA.


I primi Francefi, che hanno iui habitato, hanno creduto la caufa de i freddi si eccessuii (che impediscono, tra l' altre cofe, quasi quattro mesi il poter scrivere à meno, che tenerfi con la penna vicinissimi al foco; tanto ogni liquore gela) esser i bofchi vastissimi, che coprono tutto il paefe. Ma io per me credo, che, se i bofchi fecchi, e senza foglie, come fono
Part First.

CHAPTER FIRST.

SITUATION AND DISCOVERY OF NEW FRANCE.

By new France is commonly understood the space of land and water which extends from 36 degrees of latitude, which is that of Virginia, to 52, where, nearly, begins the great River of Saint Lawrence; others locate it from 32 to 54. It extends in longitude from 325 degrees to 295, as known to us,—or, to speak more properly, without any limit toward the West. It is a part of the Mainland of North America, distant from [2] Europe, in a direct course, about three thousand miles, as we have observed in various Eclipses; situated, as is seen, in one of the temperate Zones, but partaking of the quality of the two extremes,—having severe cold in Winter, very deep snows, and very hard ice; and in Summer, no less heat than that of Italy.

The first French who lived there believed that the cause of such excessive cold (which, among other things, for nearly four months renders it impossible to write, unless one ply his pen very close to the fire, to such a degree does every liquid freeze) was the endlessly vast woods which cover the whole country. But I myself believe that if the woods, dry and leafless as they are in Winter, could hinder the Sun from warming the earth and moderating the excessive cold, they would avail still more in keeping off
nel'Inverno, potevano impedire l'attione del Sole capace di riscaldar la terra, e moderare il freddo eccessivo l'auerebbero ancora maggiore per impedirla l'Estate, quando sono foltissimi; e pure non lo fanno, essendo all'ora ne' boschi stesso eccessivo il caldo, benché qualche notte geli come nell'Inverno. Stimo dunque, che la vera ragione sia la secca, chiamata da Aristotele *cos caloris, & frigoris*. Non dispuò, se il freddo della nuova Francia sia più intenso, che quello de' Paesi, che sono sotto l'intenso clima; certo è, che è molto più acuto, e accompagnato da grandi nevi, e ghiacci, che tengono i fiumi gelati cinque, e sei mesi intieri. Mà tutto questo può esser effetto della secca, la quale è necessaria per le nevi, e ghiacci, essendo opinione fondatissima, che il freddo anche grandemente intenso non basta per far i ghiacci; altrimenti l'acqua, che domanda naturalmente il fiumo freddo, come vogliono molti, è almeno vn freddo grandemente intenso, come nessun lo nega, dovrebbe nello stato suo naturale esser aggiacciata contro il suo fine, che è di feruire di buona, e di beuna à gl'huomini, e à gli animali; ma perche il freddo solo ancorche intenso non basta senza qualche o corpicciolo, o esalazione, o qualità secca, per questo nello stato stesso naturale farebbe fluida, e dove la secca si troua, ancorche il freddo non sia più grande, che altroue, ella si rirringe, o si dilata in neve, e in ghiacci. Hor la seccità di quei paesi è evidente prima perché la più parte delle terre sono d'affose, o arenose (non però sterrili) donde il Sole non può tirar altro, che esalazioni molto secche: e i paesi
the heat in Summer, when they are very dense; and yet they do not,—the heat in the woods themselves being then very intense, although some nights it freezes as in Winter. I think, therefore, that the true reason is the dryness, called by Aristotle the cos caloris et frigoris. I do not dispute whether the cold of new France is more intense than that of Countries which are under the same latitude; certain it is, that it is much more acute, and accompanied with much snow and ice, which keep the rivers frozen five and six entire months. But all this may be an effect of the dryness, which is necessary for the snows and ice,—it being a very well-founded opinion that even very intense cold is not sufficient to make ice; otherwise, water—which naturally never freezes except under the greatest cold, as many will have it, or at least under a highly intense cold, as no one denies—would in its natural state be frozen, contrary to its destined use, which is to serve for washing, and as a drink for men and animals. But, because cold alone, although intense, is not sufficient without either some little body, or exhalation, or dry quality, therefore water, even in its natural state, would be fluid; and where dryness prevails, although the cold is not greater than elsewhere, it contracts or expands itself into snow and into ice. Besides, the dryness of these countries is evident,—first, because most of the lands are either stony or sandy (but not, on that account, sterile), whence the Sun cannot derive other than very dry exhalations; and the maritime countries, as being more moist, have less snow, and it melts more quickly. Secondly, from experience, through the scarcity of rains, and by the salubrity of the air, so great that, in sixteen and more years during which
maritimi come che più humidi hanno meno neue, e si disfà più prefto. Secondo dall’ esperienza per la rarezza delle piogge, e per la fanità dell’ aria si grande, che in fedici, e più anni, che la Missione de gl’ Huroni è durata, [3] doue fiamo stati fino al numero di setanta Europei nell’ ifteffo tempo, tra quali molti di debollissima compleffione, niuno vi è morto di morte naturale, non oftante i gran difaggi, e patimenti, come vedremo: doue in Europa rari fono quelli anni, che alcuno non muora ne’ noftri Collegij, che fono vn poco numerosi. Hora omnis corruptio ab humido, dunque à contrario fanitas à fico, e per quefto forfi oltre la mutatione de’ viuieri difficilmente i Barbari si accostumano all’ aria d’ Europa, e questa ragione è commune al caldo, e al freddo, quia ficcitas efl cos caloris, & frigoris. Ma per il freddo in particolare potremmo aggiungere. Primo, che il fuolo è più alto, che il noftro, e per tanto più vicino alla feconda regione dell’ aria, del cui freddo partecipa più. E quefto si proua per il Mare più profondo, e però più periculofo alle naui, che deuono pigliar terra. Secondo per le molte cafcate de fiumi, che mesfe insieme farebbero vna affai alta montagna, che formandofi, come per gradi non è si fenfibile. Terzo per i venti freddiffimi, che vengono dalle vicine montagne, che trauersano tutto il paefe, come gl’ Appennini l’ Italia, che più frequentemente spirano da paesi freddi, e fecchi, che fono corrispondenti à noftri venti maeftrali, & al Lebuccio, che in quei paesi è freddo, chiaro, e fano; le piogge caufandofi dal Greco, che vien dal mare. Il paefe è vero, che è pieno di gran fiumi,
the Huron Mission has lasted,—[3] where, during the same time, we have been as many as sixty Europeans, among whom were many of very feeble constitution,—no one has died a natural death here, notwithstanding the great inconveniences and sufferings, as we shall see; while in Europe those years are few indeed when some one does not die in our Colleges, if their inmates are at all numerous. Now, omnis corruptio ab humido,—therefore, à contrario, sanitas à sicco; and on this account, perhaps,—besides the change of diet,—the Barbarians find it difficult to accustom themselves to the air of Europe. Thus there is a common cause for both heat and cold, namely, quia siccitas est cos caloris et frigoris. But for the cold, in particular, we might add: First, that the land lies higher than ours, and consequently nearer to the second region of the air, of whose cold it partakes in a greater degree. And this is proved by the greater depth of the Sea, which is consequently more dangerous to the ships that are obliged to land. Secondly, by the many river-cascades, which if placed together would form a fairly high mountain; which, however, forming itself, as it were, by gradations, is not so perceptible. Thirdly, by the very cold winds blowing from the neighboring mountains, which traverse the whole country as the Apennines traverse Italy; these winds more frequently blow from cold and dry countries, corresponding to our northwest winds, and to the Southwest wind which in those countries is cold, clear, and healthful,—the rains proceeding from the Northeast wind, which comes from the sea. The country, it is true, is full of great rivers and immense lakes; but this does not detract from its dryness,—these rivers and lakes
e laghi immensi; ma questo non deroga alla sua siccità; questi fiumi, e laghi essendo d' acqua purissima, e sanissima, secondo il fondo di pietra, o arena, terzo in continuo moto per il fluofo, e rifluofo, che va fino à cinquecento miglia nelle terre; finalmente, per i venti, che li agitano come il Mare, e per questo impediscono l' attione del Sole, che per altro ne tirarebbe maggior copia de vapori, che è la causa stessa, perché non pioue.fempre nel mare, la cui acqua per altro è molto più calda, grossa, e disposta à riceuere l' impressione del Sole. Potrebbe qualchunò aggiungere à questo la vicinanza, e continuità de Mari di Canada con il mare glaciale, dal quale, o almeno dalle cui spiagge si sfaccano monti intieri di ghiaccio, che nel mefe di Giugno, e di Luglio s' incontrano fino nel golfo San Lorenzo. Io ne hò visti più volte grandi come Città intiere, e Piloti degni di fede dicono hauerne viste, e costeggiate di 200. e più miglia.

Ma è difficile, che questi ghiacci per immensi, che fiano, operino in vna distanza sì grande, quanto la nostra, che stateamo sotto li 47. fino alli 44. gradi di latitudine 900. e più miglia lontani [4] dal mare. Alcuni hanno creduto, che questi paesi fossero stati altre volte scoperti da' Spagnoli, da' quali forsi hbero il nome di Canada, quasi voleffero dire, che hà nada, non hauendo quasi niente, che boschi. Ma è certo, che ne fù prefo la prima volta da Francesi il possesso l' anno 1504. e da essi hebbe il nome di nuoua Francia senza perder quello di Canadà, che alcuni hanno voluto applicare alla parte più Settentrionale. V' hanno fatto più viaggi, come l' anno 1508. 1523.
being of very pure and very wholesome water; secondly, the bottom is of rock or sand; thirdly, they are in continual motion through the flow and ebb of the tide, whose action extends five hundred miles inland, and, finally, through the winds, which agitate them like the Sea, and thereby restrain the action of the Sun which otherwise would draw from them a greater abundance of vapors. This last is the very reason why it does not continually rain on the sea,—whose water, on the other hand, is much warmer, of greater volume, and more open to receive the influence of the Sun. Some one might add to this the nearness or contiguity of the Seas of Canada to the icy sea,—from which, or at least from whose shores, are detached whole mountains of ice, which, in the months of June and July, are encountered even in the gulf of Saint Lawrence. I have repeatedly seen them as great as entire Cities; and Pilots worthy of credence say that they have seen some, along which they have coasted for 200 miles and over.

But it is unlikely that these masses of ice, immense though they are, have any effect at so great a distance as ours, since we dwell between the 47th and the 44th degrees of latitude, 900 miles or more [4] from the sea. Some have supposed that these countries were, in former times, discovered by the Spaniards, from whom, perhaps, they got the name of Canada,—as if they meant to say hà nada, there being almost nothing but woods. But it is certain that this region was taken possession of for the first time by the French in the year 1504; and from them it received the name of new France, without losing that of Canadà, which some have wished to apply to the more Northern part.17 They made several voyages
1524. 1534. 1608. 1625. & interrotti spesso, come ha scritto a lungo il Champelino fino all' anno 1629 quando prese da gl' Inglese un Forte, che i Francesi haueuano quattrocento, e più miglia lontano dal mare nel gran fiume San Lorenzo con occasione della pace, che si fece tra loro ne furono rimesi nel pacifico posseffo, che hanno continuato fin ora, senza alcun termine verso l' Occidente, & il Settentrione, le spiagge del mare, che sono verso mezzo di, e l' Oriente essendo occupate parte da Francesi, parte da gl' Inglese, che vi sono in gran numero, parte da gli Olandesi, parte da Suedesi Nell' istesso tempo, che furono i Francesi costretti dalla fame di renderli, i nostri, che erano iui tre, o quattro anni prima andati con alcuni Padri Riformati di S. Francesco, che v' erano passati da dieci anni prima, ne furono da gl' istessi Inglese rimenati in Inghilterra, quindi in Francia, e nel ritorno de' Francesi ritornarono i nostri soli per dar principio alla conversione de' Barbari habitanti di quei paesi, instituendo due Missioni una per le nationi, che chiamano Algonchine, e Montagnefi: popoli tra loro un poco simili di lingua, ma erranti, e vaghi ne' boschi: l' altra per gli Huroni popoli di lingua differentissima, e che son fisi in un luogo. Hor della prima non dirò molto per non esserci stato impiegato, della seconda, dove hò passato alcuni anni, poche cose dirò, delle quali io non sia testimonio di vista.

E perche si deuen qui alcune volte nominare diversi luoghi particolari per informare il Lettore della più principali, li accennaremo in questo principio.

1 Tadufac è il primo porto, che si piglia commu-
thither,—as in the years 1508, 1523, 1524, 1534, 1608, and 1625; and these were frequently interrupted, as Champlain has written at some length,—until the year 1629, when a Fort which the French had on the great river Saint Lawrence, more than four hundred miles distant from the sea, was taken by the English. On occasion of the peace which was made between these nations, the French were restored to the amicable possession of the territory, in which they have continued until now, without any limit toward the West and the North; while the shores of the sea which are toward the south and East are occupied partly by the French, partly by the English,—who are there in great numbers,—in part by the Dutch, and in part by Swedes. At the same time when the French were constrained by hunger to surrender, those of our Society, who had gone thither three or four years previously,—also some Reformed Fathers of St. Francis, who had passed over thither ten years earlier,—were brought back to England by the same English, and thence to France; but, at the return of the French, ours returned alone, in order to lay foundations for the conversion of the Barbarians inhabiting those countries. They instituted two Missions,—one for the nations which they call Algonquin and Montagnais, peoples somewhat related in language, but wandering and roving in the woods; the other, for the Hurons, tribes of a very different language, and settled in one region. Now of the first I will not say much, because I was not employed there; of the second, where I spent several years, I will say few things of which I have not been an eye-witness.

And as certain places will be particularly referred
nemente circa trecento miglia dentro il fiume San Lorenzo. Non vi s' habita se non all' arriuo delle naui, & all' hora vi si fa Mission, e s' istruiscono per lo fpatio di due, o tre mesi i Barbari erranti, che vi concorrono da diuerfi paesi da 300. e più miglia lontano.

2 Kebek è 120. miglia più nelle terre, & è vna Fortezza de Frâcefi, [5] che comanda allo fteffo fiume, al lido del quale è fabricata fopra vna montagna nel luogo il più fttretto di questo fiume, che è iui d' vn miglio in circa. Qui v' è Colonia Francefe, & Hurona da poco in quà, & i Barbari detti Algonchini vi passano qualche mefe dell' Anno prima d' andar' alla loro caccia.

3 Quattro miglia lontano da Kebek alle fpiaggie dello fteffo fiume v' è vna Residenza della Compagnia detta di San Giuseppe, doue i Christiani Algonchini passano la metà dell' Anno con alcune famiglie Francefi; si chiama altrimente Syllerì dal fondateur, che fu il Commendatore di Syllerì.

4 Nouanta miglia più oltre sempre contro il corfo dell' acqua sbocca in questo Rè de' fiumi, che hà al principio 60 miglia di largo, & iui più d' vn miglio, e mezo, e fflusso, e rifflusso, àcorche lòtano dal mare più di 400. miglia, sbocca dico, quel che chiamiamo i tre fiumi, perche esce come da tre bocche à ragione di due Isole, che lo diramano in tre, e qui è il secondo forte de' Francefi nel fiume San Lorenzo, & vna feconda Colonia de gl' istessi, e de Barbari Algonchini qualche tempo dell' Anno.

5 Doppo dieci miglia sempre contr' acqua s' incôtra
to from time to time, we will at once make known to the Reader the more important ones.

1. Tadusac is the first port, which is usually set down as being about three hundred miles up the river Saint Lawrence. It is deserted except at the arrival of the ships; and then a Mission is held there, and the wandering Barbarians—who assemble there from various countries, at a distance of 300 miles, and over—are instructed for the space of two or three months.

2. Kebek is 120 miles further inland, and is a Fortress of the French, [5] which commands the same river, on whose bank it is constructed upon a mountain, at the narrowest point on this river, which is here about a mile wide. There is a French Colony there, and, quite recently, a Huron one; and the Barbarians called Algonquins spend several months of the Year there before going to their hunt.

3. Four miles distant from Kebek, on the shores of the same river, there is a Residence of the Society, called Saint Joseph, where the Algonquin Christians spend half of the Year, with some French families: it is otherwise called Sylleri, from the founder, who was the Chevalier de Sylleri.

4. Ninety miles beyond, still up stream, there flows into this King of rivers,—which at its mouth is 60 miles in width, and here more than a mile and a half, with both flow and ebb of the tide, although more than 400 miles distant from the sea,—there flows into it, I say, a tributary which we call the three rivers, because it issues as if from three mouths, by reason of two Islands, which divide it into three streams. At that place is the second fort of the French on the river Saint Lawrence, and a
il lago detto di S Pietro di 24. miglia di longo, e 10 o 12 di largo famoso per l' incursioni de' Hiroquesi, il fiume lo continua, e sei miglia più oltre era alla bocca del fiume (che chiamano de' Hirochesi per venire dal loro lago) il forte di Richelieu.

6 Cinquanta miglia più avanti è la grand' Isola di Mont Reale 180. miglia lontana da Kebek altre volte habitatissima da Barbari, hora ve ne fono pochissimi. V' è un forte de' Francesi con alcune famiglie, che principiano vna terza Colonia. Questa Isola hà circa cento miglia di circuito, e qui s' vniscono i due rami, che formano il nostro gran fiume. E questo bastì per l' intelligenza di quel che diremo in questa historia.
second Colony of theirs,—and, during a certain time of the Year, of Algonquin Barbarians.

5. Then, ten miles further, still up stream, is the lake called St. Pierre,—24 miles in length and 10 or 12 in width,—famous through the incursions of the Hiroquois. A river prolongs it; and six miles beyond, at the mouth of this river (which is named after the Hiroquois, because it comes from their lake), was the fort of Richelieu.

6. Fifty miles beyond is the great Island of Mont Reale, 180 miles distant from Kebek,—which was formerly thickly inhabited by Barbarians, while now they are very few. There is a fort of the French, with some families, who are founding a third Colony. This Island is about a hundred miles in circumference; and there the two branches unite which form our great river. And let this be sufficient for the understanding of what we shall say in this history.¹⁸
CAPITOLO SECONDO

DESCRITTIONE DEL PAESE DE GLI HURONI.

CHAPTER SECOND.

DESCRIPTION OF THE COUNTRY OF THE HURONS.

The Country of the Hurons is a part of new France, which is between the 44th and 45th degrees of latitude, and in longitude about three-quarters of an hour farther toward the West than Kebeck, but more than six whole hours from Rome. In the direction of the summer Sunset, it has a lake of [6] about 1200 miles in circumference, which we call "the fresh-water sea," where the flow and ebb of tides can be observed,—a rare thing away from the sea. It has innumerable Islands,—and, among others, one 200 miles in circumference, inhabited by some Barbarians, whom they call ondatauanat. At the West, along the shores of this lake, was the nation which we called "Tobacco," because this plant was produced there in abundance; this nation was not distant from us more than 35 or 40 miles. Southward, a little toward the West, came the neutral nation, whose first villages were not more than 100 miles distant from the Hurons; the territory of this nation extended through the space of 150 miles. Thence, moving from the neutral nation a little toward the East, one reached new Sweden, where also dwell the Andastogenronons,—who are allied to our Hurons, and speak a language not very different from theirs,—distant from us, in a direct route, about 500 miles. Beyond that same neutral nation, in a direction nearly South, there is
a lake 600 miles in circumference, called Herie, formed by the fresh-water sea, which discharges into it.—and thence, by means of a very high cataract, into a third lake, still greater and more beautiful; it is called Ontario, or Beautiful lake, but we were wont to call it the lake of St. Louis. The former of these two lakes was at one time inhabited toward the South by certain peoples whom we call the Cat nation; but they were forced to proceed farther Inland, in order to escape the enemies whom they have toward the West. This nation has various Territories, cultivates the fields, and speaks a language similar to the Huron. The second lake—distant from the Hurons, in a straight course, about 100 miles—is nearly 250 miles in length, extending from the East to the West, and about 50 in width, from the South to the North. It discharges into a great river, which makes an arm of the one which we call St. Lawrence. A little Inland thence from this lake of St. Louis, reside the five Hiroquois nations, enemies to our Hurons, in a situation almost parallel to the length of that lake. North of the Hurons are many Algonquin nations, who do not cultivate the earth, but live exclusively by hunting and fishing, and go even to the so-called Northern sea, from which we reckoned ourselves distant about 1000 miles, in a straight line. Our Barbarians traded with them every year in Beaver skins, of which they have an enormous abundance. The other nations known to us, which inhabit that lake, are also Algonquin, and cultivate the soil, although but little. They are at least as many as nine,—one of them being the nation of the Sault, or cascade, [7] more than 300 miles distant from us, through which we
da quello, che chiamano de Puzzolenti, gente così
detta per hauer altre volte habitato le spiagge del
mare, che loro chiamano Puzzolente, & hanno vna
lingua à noi affatto inconosciuta.

Hor sotto il nome della Missione de gli Huroni
comprendevamo tutti quegli vastissimi paesi, & il
disegno era di non fermarsi mai nell’ inquisizione de
nuoui Popoli, de quali sperauamo, che vna Colonia
nel paese de gli Huroni farebbe la chiaue, fe gli
inscrutabili giudizio di Dio non hauessero altrimente
disposto.
hoped for a passage in order to reach other nations farther on, who dwell along a lake larger than the fresh-water sea, which takes its origin thence, and extends between the West and the north. A Peninsula, or Strip of land, divides this lake from the one which is called "lake of the Stinkards,"—people so named by reason of having formerly inhabited the shores of the sea, which they call Stinking water, and who have a language altogether unknown to us.

Now, under the name of "Mission of the Hurons," we comprehended all these vast countries; and our design was, never to stop in the seeking out of new Peoples,—to whom we hoped that a Colony in the country of the Hurons might be the key,—had not the inscrutable judgments of God otherwise disposed.
CAPITOLO TERZO.

DEL SUOLO, VIVERE, VESTIRE, E NATURALE DE BAR-BARI DELLA NUOUA FRANCIA.

Questo capo richiederebbe da fe vn libro intero, e si farà come spero col tempo, ma come questo scritto non è tanto per la curiosità, come per l' edificazione, e la breuità, mi è a cuore; dirò solo, che il paese è pouverissimo, ma non isterile, fe si coltuiua rende con grande auantaggio quel che riceue. Ha molte fpetie d' Alberi, che qui non habbiamo, e tra gl' altri molti cedri simili à quelli del Libano, molti femplici à noi fconosciuti, animali, & vccelli diuerfi da nostri, vno tra gli altri, che miaula come vn gatto, e canta come vn' vccello che è, & vn' altro vaghiis. che p la sua piccolezza si chiama vccello mofca; vn lepre, che canta, & è al gusto migliore de nostri, & vn' animaluccio, che perseguitato si difende con vna puzza infopportabile, e di longhissima durata, che perciò i Francesi han chiamato figlio del Diauolo, hanno ancora de Scoriattoli volanti, ma senza ale, e molti altri de più grosi, come Orignacchi, à Gran Bestie, Vacche, & Asini faluatichi, come si vedrà nell' historia. I cani stessi domeftici fono differenti da nostri. Noto solo, primo, che la natura prouida madre per i gran freddi dell' Inuerno gli veste quasi tutti anche i nostri, che nascono nel
CHAPTER THIRD.

OF THE SOIL, FOOD, DRESS, AND CHARACTER OF THE BARBARIANS OF NEW FRANCE.

This chapter would in itself require a whole book, and that will be composed, as I hope, in course of time; but,—as this writing is not so much for curiosity as for edification, and as brevity is a chief concern with me,—I will merely say that the country is very poor, but not sterile; when cultivated, it gives back with great abundance what it receives. It has many species of Trees which we do not have here; and among others, many cedars similar to those of Lebanon, many simples unknown to us, animals and birds different from ours. Among these last is one which mews like a cat and sings like a bird, which it is; and another, very dainty, which for its diminutive size is called oiseau-mouche [humming-bird]. There is a hare which sings, and is more palatable than ours; and a small animal which, when pursued, defends itself with a stench which is insufferable and continues very long,—the French therefore have called it "son of the Devil." They have also flying Squirrels, but without wings; and many other animals of greater size,—such as Elks or Great Beasts, Cows, and wild Asses,—as will be seen in the history. Even the domestic dogs are different from ours. I merely note: first, that nature, that provident mother, on account of the great cold of the Winter, clothes them almost all,—inclu-
paese, come cani, porci &c. di doppio pelo interiore, & esteriore, il primo de quali è foltissimo, e delicatissimo.

Secondo, che i Lepri mutano come nell' Alpi l'inverno il colore [8] essendo bianchi come la neve, tra la quale vivono, e l'estate ripigliando il colore de nostri. La terra ha miniere di ferro, e certe pietre, che si liquefàano come metallo, che pare, che habbino qualche vena d'argento. V'è vna miniere di Rame purissimo, che nò hà bisogno di passare per il fuoco, ma è in luoghi molto lontani, e difficili, che ne fanno il trasporto quasi impossibile. L' habbiamo vista nelle mani de Barbari, ma niuno l' hà visitata. Oltre le Zucche, che durano da due mesi, e fono bonissime cotte sotto le ceneri non vi è altri frutti, che saluatichi. Li migliori fono le frauole di due forti, i mori, che nascono ne i spini, le nocchie, e qualche lazzarola, e brugna saluatica. Le noci non hanno quasi altro, che la pelle, e le cerafe non fono più grosse d' vn cecio, non hanno quasi altro, che l' offo, e la scorza, e fono agrissime. V'è delle lambrusche, ma in poca quantità, nè fò stimano da Barbari stessi, ma si bene vn certo frutto di color pauronazzo grossf come vna bacca di ginepro, che non hà mai visto in questi paesi. Hò ben' iui visto in vn fol luogo vna pianta simile al Melon d' India col frutto grossf come vn limoncello. Vi è in qualche luogo abbôdanza d' agli, e cipollette, & in altri alcune radici di affai buon gusto, che feruano, come anche le ghiande in tempo di fame.

Gli Habitantì partecipano della pouertà del Suolo
ing ours which are born in the country, such as dogs, swine, etc.,—with double fur, inner and outer, the former of which is very thick and very soft.

Secondly, that the Hares, as in the Alps, change their color in winter, [8] being white like the snow in which they live,—while, in summer, they resume the color of ours. The earth contains iron ores, and certain rocks which melt like metal, with an appearance of having some vein of silver. There is a Copper ore, which is very pure, and which has no need of passing through the fire; but it is in places far distant and hard to reach, which render its transportation almost impossible. We have seen it in the hands of the Barbarians, but no one has visited the place. Besides the Pumpkins, which last for two months, and are very good baked under the ashes, there are no other fruits but wild ones. The best are the strawberries, of two sorts; the blackberries, which grow on briars; the hazelnuts, and certain haws, and the wild plum. The walnuts have scarcely anything but the shell, and the cherries are no larger than a pea,—being little else than stone and skin, and very sour. There are some wild vines, but in small quantity, nor are they esteemed by the Barbarians themselves; but they do esteem highly a certain fruit of violet color, the size of a juniper berry, which I have never seen in these countries. I have also seen, once, a plant similar to the Melon of India, with fruit the size of a small lime. There is also, in a certain place, abundance of garlic and cives; and elsewhere there are found some roots of fairly good savor, which serve—as also do acorns—in time of hunger.

The Inhabitants reflect the poverty of the Soil, in
nel vivere, vestire, habitare, letto, e navigazione. I Barbari erranti prima di conoscare i Francesi non viueuano d' altro, che di caccia, di pesca, e digiuno-nauamo più della metà dell' anno per necessità, non hauendo nè l' Economia, nè spesso la commodità di conferuare longo tempo la caccia, o la pesca, quando buona gli riusciua non hauendo tale, & il fumo, del quale si feruano in vece di tale, non effendo capace di conferuare i viuieri longo tempo; onde ne moriu spesso di fame, o gli ammazzauano talhora per pietà. Ma doppo, che hanno il commercio con i Francesi, quelli che stanno vicini al mare con il cambio delle loro pelli di Caftoro hanno de viuieri per qualche tempo dell' Anno.

Ma gli Huroni, e gli altri Popoli lontani dal mare, che fono stabili hanno la caccia solo per delitia, o per straordinario, non hanno però ne pane, ne vino, ne tale, ne carni, ne legumi; ne alcun' altro cibo com- mune nell' Europa, ma sì contentano del gran Tur- chefco cotto nell' acqua pura, o condito quando s'avono di qualche pesce, o carne fresca, o fumata, fenz' alcun vno di tale, o d' altro condimento. E di questo grano fono feminati i campi che [9] coltuiano. Doppo il nostro arriuo vi feminauano anche qualche faua, o fagioli. Il vestire degli huomini è libero, ma eccetto vna natione d' alcuni Algonchini, tutti coprono alme- no quello, à che l' honestità gli obliga: ma le donne fono molto più coperte; le Hurone nelle case stesse, almeno dalla cintura fino al ginocchio; l' Algonchine, più, che le più religiose in Europa. Queste vesti
their food, dress, dwellings, sleeping accommodations, and manner of travel. The roving Barbarians, before knowing the French, lived solely by hunting or fishing, and, through necessity, fasted more than half the year—having no notion of Economy, and frequently lacking the means of preserving game or fish a long time, when these abounded, as they had no salt; while the smoke which they used in place of salt, was not adequate for preserving provisions a long time; whence they frequently died of hunger, or sometimes inflicted death out of pity. But, since they have had commerce with the French, those who are situated near the sea have, by the exchange of their Beaver skins, provisions for some part of the Year.

But the Hurons and other Peoples distant from the sea, who are sedentary, hunt only for pleasure, or on extraordinary occasions; yet they have neither bread, nor wine, nor salt, nor meat, nor vegetables, nor any other food usual in Europe. They content themselves with Turkish corn cooked in pure water, or seasoned, when possible, with some fish or meat, fresh or smoked, without any use of salt or other condiment; and with this grain are sown the fields which [9] they cultivate. After our arrival, they also planted there beans, both large and small. The men’s clothing is light, but—excepting a certain nation made up of a few Algonquins—all cover at least that which decency demands; but the women are much more covered,—the Huron women, even in the house, at least from the waist to the knee; the Algonquin women, more than the most religious women in Europe. These garments are commonly of skins of various kinds of animals, sewed together, in size, five or six palms square; and they serve as
fono comunemente di pelli di diverse folti d' animali, cucite insieme, della grandezza di cinque, o sei palmi in quadro, e feruono la notte di coperta. Fanno delle stesse pelli senza grande artificiali e maniche, e calzette per l' inverno. Una delle nostre coperte feruerebbe per vestir il dì, & coprir la notte come Barbeni tutto inverno. Le nauigationi, che fanno ai lunghe e pericolose in fiumi, e laghi vastissimi a nationi lontane, per il traffico del castoro, le fanno in barchette di scorse, non più grosse d' un testone, capaci al più d' 8. o 10. persone, ma comunemente non più, che di tre, o quattro: e le guarnano desideramente, e quasi senza pericolo. Per cagie hanno tanto gli Algonchini, quanto gli Huroni non altro, che capanne; ma li primi di scorse sottili come pergamenò, che stendono or qua, or là secondo il bisogno sopra alcune pertiche, che fanno, come l' ossatura della capanna; li secondi fanno terre, o castelli fortificati di pali incrociati, e trauelati di tronchi d'alberi per ripararsi da colpi de' nemici, e fanno le loro capanne di 10. 15. 20. 30. e 40. canne di lungo di scorse sofistente da trauli, che feruono per sofistare i loro grani per feccarli l' inverno. Ma né gli un, né gli altri hanno altro letto, che o qualche ramo d' alberi, come i primi, o qualche scorza, o fusta, come i secondi, senza taulee, banchi, o cosa simile; la terra, o qualche scorza feruendoli di tutto. E questo era il vivere, & albergare de nostri in queste missioni, che però sono state stimate da molti le più penose della nostra Compagnia.
cover at night. They make of the same skins, in rather crude fashion, both sleeves and stockings for Winter. One of our blankets would serve to clothe by day and cover by night two Barbarians, during a whole winter. The somewhat long and dangerous navigation which they conduct, on rivers and enormous lakes, with very distant nations for the beaver trade, is effected in little boats of bark, no thicker than a testone,—holding at the most 8 or 10 persons, but commonly not more than three or four; they manoeuvre these dexterously, and almost without danger. For houses, both the Algonquins and the Hurons have nothing else than cabins; but the former make them of bark, light as parchment, which they stretch now here, now there, according to need, over certain poles which form, as it were, the skeleton of the cabin. The latter build enclosed towns, or fortified strongholds, with crossed stakes, traversed with trunks of trees, to protect themselves from attacks of enemies; and make their cabins 10, 15, 20, 30, or 40 cannes in length, of great pieces of bark supported by beams, which serve to hold up their corn, to dry it in winter. But neither of them have any other bed than either some branches of trees, used by the former, or some bark or matting, used by the latter,—without tables, benches, or anything of the kind, the earth or some bark serving them for every purpose. And this was the living and lodging of ours in those missions,—which, indeed, were thought by many to be more arduous than any other missions of our Society.

But, in this almost unexampled poverty, there are nevertheless among them both poor and rich, noble and plebeian; and they have their ornaments,—
Ma in questa quasi estrema povertà non lascian
d' effer tra di loro e poueri, e ricchi, nobili, & ignobili,
& hanò i loro ornaméti, massime le donne, per le
publiche feste, e cerimonie di giuoci, balli, e festini,
che hanò poco più, che il nome comune con quelli
d' Europa. I loro costumi fon differèti da' nostri, e
in pace, e in guerra, e in publico, e in particolare:
nò si feuopròno per falutare, essendo prima di cono-
screre i Frâcesi, sèpre scoperti. Ma il filètio, e l' obe-
dìeza de' giouani verso gli attèpati feruono di riuerèza,
e p faluto ordinario si cotètano d' vn buò dì, ch' in
lingua loro s' efprime dicèdo. Quoe.

[10] Le donne portano i capelli tutti vniti in vna
treccia, che gli cade dietro le èpalie; gli huomini
diuerfamente; altri si radono la metà della testa: altri
tutta, lafcianloci solo alcuni fiocchi di capelli quà,
e là; altri nutriscono longhissima la chioma, & è il più
comune; altri li lafciano in mezzo, ò nella fronte,
dritti come fetole; quindi i primi Francefì diedero à
nostri Barbarì il nome di Huroni per la hure, cioè
per i crini dritti come fetole di cignale, che portauano
in mezzo al capo; che questo significa in Francese, hure
Ma tutti gli hanno comunemente neri, & odiano
grandemète i ricci, cofa tra essi affatto rara, fe pure
ve n' è alcuno.

Pingonisì in diuerse maniere, & in varie occasioni la
faccia, e molti il corpo tutto; alcuni superficialmente,
e di paffaggio, altri per fempre; i primi hora di nero,
hora di roso, hora di diuerfi colori; quefti comparifce
artificiofamente barbato, quegli pare porti gli occhi-
especially the women,—for the public feasts and ceremonies of games, dances, and feasts, which have little more than the name in common with those of Europe. Their customs are different from ours, both in peace and in war, both in public and in private; they do not uncover in making salutation, having been always uncovered before knowing the French. But silence and obedience of the young men toward the elders, serve as marks of respect; and, for ordinary salutation, they content themselves with a "good day," which in their language is expressed by saying "Quoe.

[10] The women wear their hair in a single braid, which falls behind their shoulders; the men, in various ways. Some shave half of the head; others, all, leaving only some tufts of hair here and there; others allow the hair to grow very long, and this is the most common: others leave it, in the middle, or on the forehead, straight as bristles. From this the first Frenchmen gave our Barbarians the name of Hurons, because of the hurc,—that is to say, because of the straight locks, like bristles of a wild boar, which they wore on the middle of the head, as this is what hurc signifies in French. They all commonly have black hair, and greatly hate curls—something exceedingly rare among them, if indeed they are found at all.

They paint their faces in various styles, and on sundry occasions; and many, their whole bodies,—some superficially and temporarily, others permanently. The former paint themselves, now black, now red, now various colors: these appear artistically bearded, those seem to wear spectacles; some have the whole face striped with various colors,
ali; quegli ha tutta la faccia rigata di vari colori; quegli vna fola metà; tutti però lucente per l'olio, è grasso, che mefcolano ne' lor colori: il nero lo pigliano comunemente dal fondo delle pentole; gli altri colori sono di varie terre, come lacca, è di certe radiche, che rendono il colore d'vn finissimo scarlatto; e si pingono si bene, che alcuni à prima vista han creduto esser veramente vestiti alcuni Barbari, che perfettamente nudi, altra vestie non haueuano, che di puro colore.

Ma quei, che si pingono permanentemente, lo fanno con estremo dolore; feruendosi per questo di achi, di acute lefine, è di pungenti spine, con le quali forandosi, è facendosi da altri forar la pelle, si formano ful viso, ful collo, ful petto, è altra parte del corpo qualche animale, è moftro, per esempio vna Aquila, vna Serpente, vna Drago, è altra figura, che più gli aggrada: e passando poi sopra il fresco, e sanguinofo disegno poluere di carbone, è altro nero colore, che si mefcola col fangue, e penetra ne' fatti buchi; imprimono indelebilmente nella viua pelle le disegnate figure. E queste in alcune nationi è si commune che in quella, che chiamauamo del Tabacco, è in quella, che per hauer pace con gli Huroni, e con gl' Hirochei si chiamaua Neutra, non sò se si trouaffe vn folo, che non fosse in questo modo, in qualche parte dipinto. E vero, che quando la pittura è d'vna gran parte del corpo, è pericolofa, massime in tempo freddo, è per qualche fpetie di fpaftimo, è per altra ragione, hà caufata à più d'vno la morte: facendolo martire
others, only half,—but all, shining with oil or grease, which they mix in their colors. Black they commonly take from the bottom of the pots; the other colors are of various earths, as lake, or are derived from certain roots, which yield a very fine scarlet color: and they paint themselves so well that some, at first sight, have supposed certain Barbarians to be clothed, who were perfectly naked,—their clothes consisting only of paint.

But those who paint themselves permanently do so with extreme pain,—using, for this purpose, needles, sharp awls, or piercing thorns, with which they perforate, or have others perforate, the skin. Thus they form on the face, the neck, the breast, or some other part of the body, some animal or monster,—for instance, an Eagle, a Serpent, a Dragon, or any other figure which they prefer; and then, tracing over the fresh and bloody design some powdered charcoal, or other black coloring matter, which becomes mixed with the blood and penetrates within these perforations, they imprint indelibly upon the living skin the designed figures. And this in some nations is so common that in the one which we called the Tobacco, and in that which,—on account of enjoying peace with the Hurons and with the Hiroquois,—was called Neutral, I know not whether a single individual was found, who was not painted in this manner, on some part of the body. And indeed, when the painting covers a great part of the body, it is dangerous, especially in cold weather; and—either through some sort of convulsion, or for some other reason—it has caused the death of more than one, making him a martyr to vanity and a fantastic caprice, [10 i.e., 11] in the fulfillment of which they
della vanità, e d' un bizzarro capriccio: [10 i.e., 11] nell' adempimento del quale non danno comune-mente fegno di dolore, ancorche lo sperimentino acutissimo.

Le ragioni, che hanno di pingerfi, massime di passaggio non fono certamente barbare. Questa Pittura: l' inuerno gli sferue di maschera contro il freddo, & il ghiaccio: in guerra impedisce, che il volto non li tradifca, palefando l' interna paura; gli fa più terribili al nemico, e cela l' età o troppo tenera, o troppo caduca, che aggiungerebbe con l' animo le forze all' auuerfario. Serue d' ornamento nelle publiche fefte, e afsèblee. Pingono anche i prigioni destinati al foco, come vittime confacrate al Dio della guerra, e gli ornano come gli antichi ornauano le loro. Il medefimo fan anche a lor morti le fteffe raggon, per le quali orniamo i nostri. E perché il pingerfi è proprio degli homini; è delli fteffi, e nò delle dòne il proprio portare anche in guerra fpecchietti attaccati al collo, o ne loro facchetti doue tégono il Tabacco, dei quale in fumo v'ano perpetuamente, nelle afsemblee, e da per tutto. Hanno l' vno delle fntufe; ma Barbaro: chiudono grosse pietre infocate in piccola capannella, doue fi ragunano 15. e 20. perfone aßîfe da Scimie, che fi toccano inueme, e vi ftàno le hore intiere procurando anche con vn canto incomposto, che v' aggiungono, eccellîuo sudore, ed indi vféde, anche nel principio dell' inuerno, fi gettano in qual-che lago, o fiume talhora mezzo agghiacciato, d' onde nò sò come ne ritornino féza pûtura. Le fânò per
commonly give no sign of pain, although they experience it most acutely.

The reasons which they have for painting themselves,—especially for a temporary purpose,—are certainly not barbarous. This Painting serves them in winter as a mask against the cold and the ice; in war, it prevents their countenances from betraying them by revealing inward fear, makes them more terrible to the enemy, and conceals extremes of youth or age, which might inspire strength and courage in the adversary. It serves as adornment at the public feasts and assemblies. They also paint the prisoners destined to the flames, as victims consecrated to the God of war, and adorn them as the ancients adorned theirs. They do the same also to their dead, for the same reasons for which we adorn ours. And as painting themselves is peculiar to the men, so it is the custom of men, and not of the women, to wear even in war little mirrors about their necks, or in the small pouches in which they carry the Tobacco which they smoke perpetually,—at the assemblies, and everywhere. They use hot baths, but in a very Barbarous manner; they inclose large stones, red-hot, in a little cabin, where 15 or 20 persons come together, seated like Apes, who touch one another closely, and remain there during whole hours,—working themselves, while singing violently, into an excessive perspiration; and on issuing thence, even at the beginning of winter, they plunge into some half-frozen lake or river, from which, inexplicable though it seem, they return without distress. They do this from superstition, for cleanliness, for health, and for pleasure; it is thus that they refresh and invigorate themselves in the
superstizione, p politia, per fanità, e per delitie; così si rinfrescano, e rinuigorifcono nel mezzo de' lügli viaggi, e rimediano alla stanchezza nel ritorno. Ne' lor cōniti, oue convengono a centinaia, si publican tutte le viuande ad vna, ad vna, & a ciafcuna si risponde alta, e fortemente con voce di ringratiamimento oh, oh. con la H. che gl' Italiani difficilmente pronuntiarebbero. Si canta le hore intiere prima di mangiare. Vno canta, e tutti rispodono con voce forte di petto, alla cadèza; oh oh. Ma fuccedono nel canto gli vni à gli altri, e chi hà prefa qualche fiera, ò fa il festino, non ne mangia; ma ò canta, ò discorre mentre gli altri ne godono. Prima di conoscer gli Europei, non hauendo caldaie per cuocere i viuierì, massime ne' viaggi, faceuano vna fosfa in terra, e l' òpiuano d' acqua, che faceuano bollire con estinguerei dentro diuerse pietre à questo fine prima infocate. I loro balli sono men varij, ma più graui de nostri, de quali lodano la destrezza, ma negli huomini li condànano di leggierezza, che non si nota tra effi, che da giouani s' auuezzano ad vna forfi troppo feria maturità.

[12] I Matrimonij sono simili à quelli degli antichi Giudei, pigliando affai comunemente il fratello la moglie del morto fratello, mai contrahendo con i confanguinei, benché remoti, ma preferendo òempre gli affini ad ogni altro. L' huomo dota la Donna, la quale porta tutto il pefo della casa, coltiua i campi, fà, e porta le legna, prepara la cucina, e ò carica ne' viaggi de' viuierì &c. per il marito; proprio degli
midst of long journeys, and obviate fatigue upon returning. At their feasts, where they assemble by the hundred, all the dishes are announced, one by one; and at each the answer is made in a loud and strong voice, with this expression of thanks: "oh, oh,"—uttered with an H, which the Italians would pronounce with difficulty. There is singing for whole hours before eating. One sings, and all respond in a strong voice, from the chest, in measured time: "oh, oh." But they succeed one another in the song; and he who has taken some wild beast, or who makes the feast, does not eat of it, but either sings or talks while the others partake thereof. Before knowing the Europeans, as they had no kettles for cooking victuals, especially on their journeys, they made a ditch in the earth, and filled it with water, which they caused to boil by cooling in it a number of stones, first heated red-hot for this purpose. They have not such a variety of dances as we have, but these are more grave than ours,—which they praise for dexterity, but regard them as too frivolous for men. This fault cannot be imputed to them; since, even as young men, they accustom themselves to perhaps a too serious maturity.

[12] Their Marriages are similar to those of the ancient Jews: the brother quite commonly taking the deceased brother's wife,—never contracting marriage with blood-relatives, however distant, but always preferring affinity to any other connection. The man endows the Woman, who bears the whole burden of the house, cultivates the fields, cuts and carries the firewood, does the cooking, and loads herself, on the journeys, with provisions, etc., for the husband. The part of the men is only war, hunting, fishing,
huomini essendo solo la guerra, la caccia, la pesca, il
traficio in diversi paesi, e di preparar le cose per ciò
neceffarie, come l' armi offensfue, e difensfue, barche,
remi, e racchette per andar sopra le nevi: & in quefTo
ogn' vno riefce sì bene, che gli Europei ftef{ì non
faprebbero meglio fare le cose loro neceffarie per i
viaggi, alloggiamenti ne' boschi, e nauigatione. Onde
non fono Barbari qua{ì, che di nome. Ne bisogna
concipirli come mezze beftie, pelofi, neri, difformi.
Sono fenza barba, ò pelo altro, che i capelli, come gli
American{ì della Zona torrida; forfì perche i due
eftremi di caldo, e di freddo fanno gl' iftef{ì effetti:
così gli animali fanno la concottione, tanto per la
forza del freddo, quanto del caldo naturale: l' hò speri-
mentato nel merluzzo pef{ce avidiffimo, e che digerifce
qua{ì ogni cofa; l' hò aperto ancor viu{o, e trouato il
freddo del fuo ftomaco qua{ì infopportabile alla mia
mano. E fe il freddo dell' Europa non fa lo fte{fo
ne' paesi più fettentrionali, è forfì per i molti rimedij
de' vini, acqua vita, fpetie, fale, ftufe &c. ch' ado-
prano, delle quali cofe tutte i noftri Barbari non fanno
ne anche il nome. Non fono molto bruni, particie-
larmente quando fon putti; fon forti, alti di ftatura,
e proportionati, più fani di noi, nò fapendo ne anche
il nome di quà{ità di malatie comuni in Europa, come
di pietra, podagra, rottura &c. Non fì vedono nè
gobbi, nè nani, nè molto corpulenti, nè di grofsa gola
&c. fono affabili tra di loro, e fì visitano fpessifîmo,
e vorrebbero paffare per liberali, e difinterfati, ma
fon certo degni d' ammirazione particolarmente in
trade, in various countries, and the preparation of
the things thereto necessary,—as offensive and
defensive weapons, boats, oars, and snowshoes for
going over the snows; and in these industries every
one succeeds so well that the Europeans themselves
would not know a better way of devising the things
necessary to them for journeys, for lodging in the
woods, and for navigation. Wherefore, they are
hardly Barbarians, save in name. There is no occa-
sion to think of them as half beasts, shaggy, black,
and hideous. They are without a beard, or other
hair than that of the head, like the Americans of the
torrid Zone, perhaps because the two extremes of
heat and cold produce the same effects: thus animals
accomplish digestion both by the action of cold and
by natural heat. I have tested this in the cod,—a
very greedy fish, which digests almost everything;
I have opened it, while still alive, and found the
cold of its stomach well-nigh unendurable to my
hand. And, if the cold of Europe does not have the
same effect in the more northern countries, it is
perhaps because of the many palliatives of cold, such
as wines, brandy, spices, salt, stoves, etc., which they
employ,—all of which things our Barbarians do not
even know the name. They are not very dark,
especially in their youth; they are strong, tall in
stature, and well-proportioned: more healthy than
we,—not even knowing the name of many diseases
common in Europe, such as the stone, gout, rupture,
etc. They are not found either hunchbacked or
dwarfed, or very corpulent, or with goiters, etc.
They are affable to one another, exchange visits very
frequently, and like to be regarded as liberal and
disinterested. They are certainly worthy of par-
quattro cose, primo ne' fenfi quali hanno perfettissimi; e benché passino quasi sei mesi senza veder di fuori altro, che newe, e nelle capanne altro, che fumo, hanno con tutto ciò una vista acutissima; veduto eccellente, & harmonico; odorato raro, differente solo dal nostro, che stimano il muschio puzzolente, & indifferenti gli odori di cose, che non sono comestibili, e con questo fenfo scuoprono spesso il fuoco molto prima di vederlo, massime la notte. Hanno il tatto, e la pelle delicatissima, a che forsi anco furono l' vntioni tra di loro comuni, come anticamente tra li Gentili, [11 i.e., 13] e gli Hebrei. Le fanno di tutto il corpo, quando hanno di che farla, e massime de' capelli per diuere, e buonissime ragioni. Secondo hanno una costanza ammirabile ne' disagi; sorriranno dieci, e quindici dì di fame, qualche volta per superftizione, il più per necessità; il fuoco senza gridare, a che i giovani si accostumano dall' età di dieci, o dodici anni, legandosi due di essi le braccia insieme, e poi mettendo un carbone tra le due braccia per vedere chi lo scuoterà il primo per sprezzarnelo; freddo, caldo, dolori, malattie senza lamentarsi, e se trà i dolori la scrittura sacra stima i maggiori quelli del parto, le donne per massima di magnanimità partoriscono senza dar alcun segno di dolore, e se gridassero sarebbero stimate codarde, disprezzate, e non trovarebbero più marito.

Terzo la loro imaginatione è prodigiosa in riconoscere i luoghi, e descriversegli gli vni à gli altri & in condurfi ne' boschi, due quasi mai si perdono. Io
ticular admiration in four things: first, their senses, which are most perfect,—so that, although they spend nearly six months without seeing anything but snow outside, and in their cabins, nothing but smoke,—they have, nevertheless, exceedingly acute vision, excellent hearing, an ear for music, and a rare sense of smell,—differing from ours only in this, that they esteem musk ill-smelling, and are indifferent to the odors of things which are not eatable. With this sense they frequently discover fire long before seeing it, especially at night. Their touch and skin are very delicate, their sensibility being perhaps increased by the ointments commonly used among them, as anciently among the Gentiles [11 i.e., 13] and the Hebrews. They anoint, when they have the means, the whole body, and especially the hair, for various and most excellent reasons. Secondly, they have an admirable fortitude in hardships: they endure hunger for ten or fifteen days,—sometimes from superstition, mostly by necessity; fire they endure without crying out. The youth accustom themselves to this from the age of ten or twelve years, two of them binding their arms together, and then putting a coal between the two arms, to see who will shake it off the first; they despise him who loses. They endure cold, heat, pains, or diseases, without complaining; and while, among physical pains, the sacred scripture esteems those of childbirth the greatest, the women, to set an example of courage, bring forth without giving any sign of pain; for, if they cried out, they would be despised and deemed cowardly, and could not again find husbands.

Thirdly, they possess a marvelous faculty for remembering places, and for describing them to one
hò sperimentato più volte in tempo nuolo di di notte di condur qualche Barbaro in di parte feruendomi di di buffola per prouare di fargli perder l' idea delle quattro parti del Mondo, e doppo interrogarlo, doue fosse l' Oriente, doue il mezzo di, doue il paefe de' nemici, doue il nostro; mai hò trouato, che s' ingañaf- fero conducendofi così sicuri con la loro idea, che io con la mia buffola; e questo è vn talento come naturale, del quale li giouani stessi, e le donne fì feruono nelle occasioni, e particolarmente per fuggire quando fono prigioni nelle mani de' nemici, e fare le tre, e 400. miglia ne' boschi, doue non è alcun camino per ricourarfi alle noftri habita- tioni, di che vediamo ogn' anno molte volte l' efpe- rienza.

Quarto vn memorià tenaciçima, non hanno ne libri, ne scrittura, i negotij fi trattano per amba- fciate, nelle quali io mi fono ftupito di vedere di quante cose, e di quante circoftanze mai fi ricordano. Ma ipicca ancor più ne' Capitani, i quali fi feruono in vece de' libri di baftoncelli, che alle volte notano con certi segni, alle volte nò con aiuto de' quali diran- no i nomi di cento, e più presenti, le conclusioni prefe ne' confegli, e mille altre particolarità, che noi non fapremmo ridire fenza fcriuere.

Intendono, e discorrono bene, hanno vn eccellente narratiua, e grand' eloquenza, e delle materie delle quali hanno i principij trattano si bene, che li Euro- pei i più fenfati. In Francia hanno creduto finti i loro discorsi, e concioni, che nelle noftri relationi
another, and for guiding themselves in the woods where they hardly ever lose their way. I have several times tried, in cloudy weather, or by night, to lead some Barbarian astray,—using the compass, in the endeavor to confuse his notions of the four quarters of the World, and then questioning him where was the East, where the south, where the country of the enemy, where our own; yet I have never found that they were deceived, for they guided themselves just as securely by their senses as I by my compass. Indeed, this is a talent in a manner natural, which even the youths and the women use on occasion,—and particularly, to flee when they are prisoners in the hands of the enemy, and to travel three or 400 miles in the woods, where there is no road, in order to take refuge in our settlements: the proof of this we see many times every year.

Fourthly, a very tenacious memory. They have neither books nor writings; negotiations are carried on through embassies, in which I have been amazed to see how many things and how many circumstances they recollect. But this faculty shines forth still more in the Captains, who use little sticks instead of books, which they sometimes mark with certain signs, sometimes not. By the aid of these they can repeat the names of a hundred or more presents, the decisions adopted in the councils, and a thousand other particulars, which we could not rehearse without writing.

They have a clever understanding and good judgment, also an excellent style of narration, and great eloquence; and matters, of which they possess the fundamental elements, they handle just as well as the most sagacious Europeans. In France, people
riferiuamo; ma io assicuro, che la maggior parte, come traslatate [12 i.e., 14] in altra lingua fono ancora men forti che nella loro.

Ci hanno spesso persuaso in negotij d' importanza, e fatte cangiar le risolutioni, che doppo diversi effami haueuamo prese per il bene del paese. Non dubito, che siano capaci delle scienze, hanno l' orecchia armonica, & eccellente per la musica, ma la loro è diversa, & in qualche modo più martiale, che la nostra.

Non s' insegna con arte, ma i più esperti l' ammirano tral' effetti della natura. Noi l' abbiamo sperimentati capacissimi non solo della fede, che è più eccellente di tutte le scienze, ma ancora della vera scienza de' Santi, cioè a dire d' una fodiissima, e tenerissima deuotione.
have believed that their speeches and addresses, which we reported in our relations were fictitious; but I can assert that most of these, when translated into another language, are much less powerful than in their own.

They have often persuaded us in affairs of importance, and made us change the resolutions which, after mature deliberation we had taken for the weal of the country. I doubt not that they are capable of the sciences: they have a harmonious and excellent ear for music; but their music is different from, and in some degree more martial, than ours.

It is not taught as an art, but, as the most expert declare, is admired as a natural accomplishment with many. We have proved them to be most capable not only of faith, which is more excellent than all the sciences, but also of the true science of the Saints,—that is to say, of a most constant and most tender devotion.
CAPITOLO QVARTO.

POLITICA DE BARBARI CANADESI.

Non parlo di tutte le nationi di questi paesi, nè di tutta la loro politica, che è mirabile in questo, che essendo differentifima dalla nostra, e per tanto à molti fconofciuta, non lascia di fare gl' iftefì, e migliori effetti, che questa, vedendofi in vna fomma libertà pochiffimi difordini. Parlo solo delle nationi, che noi conofciamo, e particolarmente degli Huroni.

Non hanno quefti popoli nè Rè, nè Prencipe affoluto, ma certi come capi di Republica, che noi chiamiamo Capitani, differenti però da quelli di guerra; questi hanno comunemente la carica per succelfione da parte di donna, alcune volte per elettione. S'impoifeffano dell' offitio morto il predeceflore (il quale diconfi refuflcitare) non fenza qualche solennità. Questi Capitani non hanno vin coactiunam, la quale i Padri iftefì non efferçitano verfo i figli per correggerli, feruendofi folo di parole, & i figli così allevati, quanto più crescono in età, tanto più amano, e rispettano i loro padri, ottengono dunque tutto tanto i primi, come i secondi precario con eloquenza, effortazione, e priefghi, e come fignatum est fuper nos lumen vultus Domini per inculti, che fuflero, prima del nofro arriuo non lafciauan di conofcere, & il vitio, e la
CHAPTER FOURTH.

GOVERNMENT OF THE CANADIAN BARBARIANS.

I do not speak of all the nations of these countries, nor of all that concerns their government, which is admirable in this, that, being very different from ours, and therefore to many unknown, it is nevertheless quite as effective as our own, and even more so, since there appear, amid conditions of extreme liberty, very few disorders. I speak only of the nations which we know, and particularly of the Hurons.

These peoples have neither King nor absolute Prince, but certain chiefs, like the heads of a Republic, whom we call Captains,—different, however, from those in war. These hold office commonly by succession on the side of the women, sometimes by election. They assume office at the death of a predecessor (who, they say, is resuscitated in them). This is celebrated with certain ceremonies. These Captains have not vim coactivam, which even the Fathers do not exercise over their sons in order to correct them, as they use words alone; and, thus brought up, the more the sons increase in age, the more they love and respect their fathers. Therefore both the former and the latter obtain everything pre-cario by eloquence, exhortation, and entreaties; and, as signatum est super nos lumen vultus Domini, rude though they were before our arrival, they were nevertheless acquainted with both vice and virtue;
virtù, e liberi, & indisciplinati quanto dir si possa poneuamo al primo qualche rimedio. Anzi tra loro certe virtù erano si communi, che non si stimuano tali, come l' hofpitalità si grande, che riceueua ogn' vno senza cacciarlo mai di cafa, feruendolo, e dando-gli à viuere, come a' più domeftici, senza chiederne alcun pagamento. Vna patienza inuitta ne' disaggi, vna coftanza in riceuere intrepidi le nuoue più acerbe, come quella della morte. Vna tranquillità [13 i.e., 15] imperturbabile contro de paefani, che gli offendono, con pregiuditio anche de' loro beni; & vna certa honestà esteriore nel trattare, che impedisce mille leggierezze, che fono affai communi ne' giouani Europei, masfime di diuerfo feffo, fe niun' altro rifpetto li ritiene. Ma con queste apparenti virtù haueuano veri vitij interni, & esterni. Ad interna superbia attribuifco il detto di vn Capitano, che ferito da vn giouane, e vedendo i suoi folleuati per farne vendetta gli ritenne con dire bafta, non hauete fentito tremar la terra per horrore di questa temeritk? questa li fa da ftoici dissimulare le passioni masfime di fdegno, & è gran rimprouero il dire à chi comincia ad adirarfi, dunque tu t' adiri? tra gli esterni vno de' più communi era il furto, del quale si fono fempre vantati, come d' vna grand' induftria potèdolo fare senza effer scoperti. Ogni cosa li feruiva di materia, e non fapendone altr' vfo, fe ne feruivano per ornarfi. Rubbauano con le mani, e co' piedi in prefenza, & in affenza del padrone, non per vtil proprio, ma per puro vitio. Hanno alcune volte rubbato iftrumenti
and although free and undisciplined to the last degree, we soon wrought some improvement. On the other hand, certain virtues were so common among them, that they were not esteemed as such: for instance, a hospitality so great that they received every comer,—never driving him from the hut, but serving him and giving him whatever he needed just as to the most intimate members of the household, without asking any pay for it. They also show an invincible patience in trials; a fortitude in receiving unmoved the most bitter news, as that of death; an imperturbable tranquility [13 i.e., 15] when wronged by fellow-countrymen, even when they suffer personal loss; and a certain external seemliness in their behavior, which prevents a thousand levities that are quite common among European youth, especially when both sexes mingle without any external restraint. But, with these apparent virtues, they have genuine vices, within and without. To internal pride I attribute the saying of a Captain, who, being wounded by a young man, and seeing his people aroused to take vengeance therefor, checked them by saying: "Enough; did you not feel the earth shake with horror at that audacity?" This causes them stoically to dissimulate their passions, especially that of resentment; and it is a great reproach to say to one who begins to grow angry, "So you are getting angry?" Among the external vices one of the most common was theft,—they always priding themselves on their great skill, when able to accomplish it without being discovered. They turned everything to account, using for the adornment of their persons whatever was not available otherwise. They used to steal with both their hands and their
LES RELATIONS DES JÉSUITES

di diuerti mestieri à loro affatto inutili, itili d' horologij &c. & vna volta ad vn Padre de' nostri, che diceua l'Officio al lume d' vna apertura della capanna leuorno per l' istessa il breviario dalle mani senza poter' egli vedere, nè giungere il ladro. Io ne trouai vno, che rubbava la porta d' vna nostra cappella. Ma non è impunito, e la pena è, che chi n' è conuito, può esser giustamente fualigiato lui, e tutta la casa; e sì pratica in modo tale, che vn' huomo, che hauerà per essempio rubbato vn' accetta, ò simili cofuccia, perderà, ò si troua reo tutti i suoi beni, accette, caldaia, vesti, viuieri, reti, canoa &c. fino à lafciarlo, ò l' attore vfa di rigore, lui, la moglie, e i figli in vna perfetta nudità d' ogni cosa: e per euitare in questa materia le liti, hanno stabilito, primo, che vna cofa perfa, ò caduta, quando non farebbe, che di tre passi, e presa da chi che sia non è furto, che è solo quando è presa nelle capanne, ò caffè; secondo, che colui, a chi qualche cofa è ffata rubbata, riconofcendola in mano di chi che sia (nel che fono marauigliofi, distinguendo, non sò come, quasi ouum ab ouo) non lo deue subito fualigiare, ma interogarlo, chi ti hà dato per essempio questa spada? ò l' altro nó risponde, è stimato conuito di furto; ò dice di hauerla riceuuta in dono, ò cópra da qualcheuno, deue dire il nome di chi glie l' hà data, ò venduta, & all hora l' altro và à trouare il veditore, e gli fà la istessa domanda, e fe questo gli nomina vn' altro, và [14 i.e., 16] à trouarlo, & effamina fin tanto, che ne troui vno, che non l' hà da neffuno, & in questo, & in cofe simili hanno vna
feet, in the presence and in the absence of the owner,—not for actual utility, but from pure vice. They have sometimes stolen implements of various trades, wholly useless to them, the hands of clocks, etc.; and once, when one of our Fathers was saying the Office by the light of a hole in the cabin, they took through that hole the breviary from his hands, without his being able to see or to catch the thief. I found one of them who was stealing the door of a chapel of ours. But theft is not unpunished,—the penalty being, that he who is convicted of it may be justly despoiled, he and all his house; and this is carried out in such a way that a man who may have stolen an axe, for instance, or a similar trifle, loses, if he is found guilty, all his goods,—axes, kettles, clothes, provisions, nets, canoe, etc.,—until, if the prosecutor use rigor, he, his wife, and his children are left in a total destitution of everything. To avoid contest in this matter, they have established, first, that if a thing, lost or dropped, even though it should be but three paces away, be taken, by any one whomsoever, this is not theft,—that it is so only when an object is taken from the cabins or huts; secondly, that the one from whom anything has been stolen, on recognizing it in the hands of another (wherein they are wonderful, distinguishing, I know not how, almost \textit{ovum ab ovo}), must not suddenly seize it, but must question him,—for instance, "Who gave you that javelin?" If the other make no answer, he is deemed convicted of theft; if he say that he has received it as a gift, or bought it of some one, he must tell the name of him who gave or sold it to him. Then the other goes to find the seller, and puts the same question to him; and, if this one name
gran sincerità non nominando mai vn' innocente & il colpeuole con il silentio confessandofi reo. Ci fù a questo proposito proposito vn cafo. Vna pouera donna, che non haueua altra ricchezza, che vna collana di certi grani di conchiglie di mare, che i Francesi han chiamata porcellana, che è come la moneta, e le perle del paefe, per paura, che coltivando il suo campo, non gli fusse rubbata nella capanna, la portò seco in vn facco, il quale acciò non gl' impedisse il lauoro attaccò al tronco d' vn'albero con intentione di ripigliarlo al partire. Se n' auuidde vna vicina, che lauoraua in vn' altro campo, e dubitò, che la buona vecchia fe ne scordarebbe, e non lo perfe mai di vista. La vecchia dopo qualche tempo lafcia il suo campo per andare in vn' altro vicino, e la vicina, che non aspettava altro piglia alla sua prefenza il facco, e grida al modo del paefe: Io, hò fatto vn buon' incontro, e fe ne và. Hora il dubbio è, se può questa in conscienza ritenerlo, e se la prima ha ius di fualigiarlà. L' intentioni sono nascofte, chi sà fe la padrona l' haueua di ritornare, come ella diceua nel campo fe non l' haueua il facco secondo la conventione del paefe fi stima abbandonato, & primo occupantis, noi ci rimettemmo à i Capitani, de' quali notammo la prudenza. Se la cofa si riguarda in rigore, rifpofero la prefa è buona, almeno la vecchia non hà ius di fualigiare l' altra, ma l' altra deue fe non vuole esser stimata scortese, litigiosa, & autara rendere il facco, e contentarsì di qualche cortesia, o mancia, che l' altra le deue.
to him another, he goes [14 i.e., 16] to find him, and continues the investigation until he finds one who has it from nobody. In this, and in similar things, they display great sincerity,—never naming an innocent man; while the guilty one, through his silence, confesses himself the culprit. A case in point was brought before us. A poor woman, who had no other wealth than a collar of certain beads made of sea-shells,—which the French have called *porcelaine*, and which are, as it were, the money and the pearls of the country,—for fear lest while cultivating her field it might be stolen from the cabin, carried it with her in a pouch, which, in order that she might not be hindered in her work, she attached to the trunk of a tree, intending to get it again upon going away. A neighbor of hers, who was at work in another field, espied it, and, suspecting that the good woman would forget it, she never lost sight of it. The old woman, after a while, leaves her field to go to another, near by; and the neighbor, who waited only for this, takes the pouch before her very eyes, and exclaims, after the manner of the country, "I have made a good find!" and goes away. Now the uncertainty is, whether this woman can legitimately keep it, or whether the other has the right to dispossess her. The intentions are obscure: for who knows whether the owner intended to return, as she said, into the field? If she did not, the pouch, according to the accepted usage of the country, is accounted as abandoned, *et primo occupantis*. We referred the matter to the Captains, of whose prudence we took note. "If the matter is considered with strictness," they answered, "the prize is good,—at least the old woman has not the right to dispossess the other
Ma la politica, che hanno per impedire gli omicidi che fono rarissimi e degna d' esser qui riferita, e si vedrà in vn cafo seguito li 28. d' Aprile dell' anno 1648. nella perfona d' vn Francefco, che per diuotione ci feruiua iui gratis vccido dagli Huroni. Era questi vn giouane di 22. anni chiamato Giacomo Douart, che fu incontrato da due affaffini, che cercauano qualch' vno di noi, o de' noftri, il primo, che haueffero trouato solo in disparte per vcciderlo, l' ordine n' era ftato dato da fei Capitani di tre Terre diuerfe, nemiciffimi della fede, che pretendeuano per questo mezzo d' impeditir la buona intelligenza tra noi, & i noftri Chriftiani, fpaurirci tutti, e coftringerci ad abbandonar il paefe, e così impeditir la predicatione dell' Euangelio, che stimauano cofa di pregitudio à gl' intereffi loro. L' vccifero d' vn colpo d' accetta verso il tramontar [15 i.e., 17] del Sole, e la mattina seguente i noftri Chriftiani hauutane la nuoua vennero dalle contrade vicine per dirci, che questo colpo era vn' inditio certo di qualche congiura contro di noi, mà eccoci, foggiunfero tutti pronti à morire per la difefa de' noftri Padri, e della fede. Tutto il paefe fi commoffe, onde i principali della natione conuennero ad vn confeglio generale, doue gli autori dell' homicidio mostrando quali erano nemici della fede, non mancarono di dire non solo, che non bisognaua far conto di quel, che era paffato, mà di più ferrarci in faccia le porte de' lor borghi, e cacciarci dal paefe, & altri aggiunfero, che era neceffario mandar in esilio tutti i Chriftiani, & impedire, che il lor numero non cresceffe. Ma il zelo
woman; but the latter, unless she wishes to be thought unmannerly, litigious, and avaricious, should give back the pouch, and content herself with some civility or gratuity, which the other owes her."

But the policy which they observe for preventing murders, which are very rare, is worthy to be reported here, and it will be seen in a case which occurred on the 28th of April in the year 1648. A Frenchman, who from devotion served us there for nothing, was killed by the Hurons. He was a young man of 22 years, called Jacques Douart. He was met by two assassins, who were seeking some one of us or of ours, with the intention of killing the first whom they should find alone. The order for this had been given by six Captains, from three several Villages, who were very hostile to the faith, and who intended, by that means, to hinder the good understanding between us and our Christians, to terrify us all, and to constrain us to abandon the country, and thus to prevent the preaching of the Gospel, which they deemed a thing prejudicial to their interests. They killed him with a hatchet-blown, toward [15 i.e., 17] Sunset; and on the following morning, our Christians, having received the report of it, came from the neighboring districts to tell us that this crime was a sure sign of certain plots against us: "But here we are," they added, "all ready to die for the defense of our Fathers and of the faith." The whole country became aroused: wherefore the leaders of the nation assembled in a general council, at which the authors of the murder, showing themselves to be enemies of the faith, did not fail to say, not only that it was necessary to make no account of what had happened, but further, that the gates of their villages
di questi buoni neofiti spicò grandemente in questa occasione; alcuni dicevano, che volentieri haurebbero lasciati i parenti, che amano teneramente, e la patria più tosto, che fare vn minimo torto alla lor fede; altri, che non stimauano punto la vita presente, dopo hauer conosciuti gli auantaggi della futura. Io non temo diceua taluno il foco de' Hirochefi, purche mi troui senza peccato, molto meno d' esser scananno per la fede, e di dar la mia vita à chi me la renderà immortale; altri altrimenti, ma tutti con vn zelo, e libertà veramente christiana, biafmauano gli auitori, e complici dell' homicidio senza però nominarli, ancorche li fapeffero. Questa gente, diceuano, vuole la rouina del paefe, è stata senza dubbio con presenti corrotta per tradirci, la fede non li piace, perché riprende i lor vitij che comparifchino, e si vedrà. Due, ó tre giorni si paffarono in queste fante contese, le quali feruirono e per accrefcer maggiormente il feruore de' noftri Christiani, e per far vedere l' amore, che portauano alla fede & à i loro maeftri, & in fine ad ottenere da' Capitani, e da' principali del paefe anche infedeli, che al nome del publico ci fosse pienamente fodisfatto, che è la loro politica in simili cafi.

Sarebbe tentar l' impossiibile e rouinare ogni cofa più tosto, che rimediare proceder con i Barbari secondo la giu stifitia di quasi tutte le nationi, condannando alla morte l' homicida; il publico è quello, che fodisfà a' misfatti del particolare, è il colpeuole sia conofciuto, è nò, in fomma il misfatto folo si caftiga, e non il malfattore, e questo, che altroue parrebbe vn' inguisti-
should be shut in our faces, and that we must be
driven out of the country. Others added that all
the Christians should be sent into exile, and their
number kept from increasing. But the zeal of some
good neophytes shone forth brightly on this occa-
sion: some said that they would gladly have forsaken
their kindred, whom they tenderly loved, and their
native land, sooner than do wrong, in the least
degree, to their faith; others, that they esteemed the
present life as nothing after having learned the
blessings of the future one. "I do not fear," said
one, "the fire of the Hiroquois, provided I be found
without sin; much less do I fear to be slain for the
faith, and to give my life to one who will restore it
to me, immortal." Others spoke otherwise, but all,
with a zeal and freedom truly christian, censured
the authors and abetters of the murder,—without
naming them, however, although they knew them.
"These people," they said, "wish the ruin of the
country, and have no doubt been corrupted with gifts
to betray us; the faith does not please them, because
it reproves their vices; let them appear, and this
will be seen." Two or three days passed in these
holy contests, which served to increase still more the
fervor of our Christians, and to show the love which
they bore to the faith and to their teachers; and
finally, to obtain from the Captains and the chief men
of the country, although infidels, that, in the name
of the public, such full satisfaction should be accorded
to us, as their law prescribes in similar cases.

It would be attempting the impossible, and ruini-
ing everything, rather than affording a remedy, to
proceed with the Barbarians according to the judicial
usage of nearly all nations, by condemning the mur-
tia, è mezzo efficacissimo tra loro per impedire il corso di simili d'ordini. Hò creduto, che farebbe curiosità ragioneuole il sapere in questo i loro costumi particolari, però seguitarò l' Historia incominciata [16 i.e., 18] in poche parole. Risoluti dunque di fodisfarci, ci chiamarono in vn consiglio generale, che hauevano fatto, doue vn vecchio Capitano in persona di tutti cominciò à parlare al Superiore della Missione in questa guisa. Fratello (sono quasi le fue stesse parole) ecco qui tutte le nationi radunate insieme per fodisfarti, le nominò tutte ad vna ad vna; noi non siamo più che vn pugno di gente, tu solo fostenti questo pouer paese, e lo porti nelle tue mani, vn fulmine l' ha colpito, e diuiso in due, ci hà aperto vn precipizio, doue fe ci abbandoni, sicuramente ci abissiamo. Habbi dunque pietà di noi, che qui siamo per pianger la tua perdita, e la nostra più tosto, che per parlare. Questo paese altro non è, che vn scheleastro senza carne, senza vene, senza nerui, senza arterie, siamo come offa fecche, che erano legate con vn filo assai delicato insieme, il colpo scaricato sopra la testa del tuo nipote, che piangiamo, hà rotto questo legame, è stato il Demonio, che hà messo l' accetta in mano dell' affatino. Foiti tu forsi à Sole, che lo conducesti à si infelice misfatto? Perche non oscurafti il tuo lume, affinche egli stesso haueffe horrore della sua temerità? N' eri tu forsi complice? Non per certo, poiche caminauà nelle tenebre, e non sapeva doue andasse. Si penfava l' infelice di dar dritto sopra la testa d' vn giovane Francefe, e colpi
derer to death: it is the public that gives satisfaction for the crimes of the individual, whether the culprit be known or not. In fine, the crime alone is punished, and not the criminal; and this, which elsewhere would appear an injustice, is among them a most efficacious means for preventing the spread of similar disorders. I have believed that it might be a reasonable curiosity to wish to know, in this matter, their particular customs; howbeit, I will continue in a few words the Story begun above. [16 i.e., 18] Having, then, resolved to make satisfaction to us, they called us to a general council which they had convened; at which an old Captain, in the name of them all, began to speak to the Superior of the Mission in this wise: "Brother" (these are almost his own words), "thou seest here all the nations assembled together to make satisfaction to you,"—he named them all, one by one; "we are no more than a handful of people; thou alone sustainest this poor country, and bearest it in thy hands. A thunderbolt has struck it, and rent it in two; it has opened a chasm before us, wherein, if thou abandon us, we shall surely be swallowed up. Have therefore pity on us, who are here to lament thy loss, and ours, rather than to speak. This country is nothing but a skeleton, without flesh, without veins, without sinews, without arteries; we are like dry bones, bound together with a very delicate thread. The blow dealt upon the head of thy nephew, whom we mourn, has broken that bond; it was the Demon who put the axe in the hand of the assassin. Was it perchance thou, O Sun, who didst lead him to commit so wretched a crime? Why didst thou not darken thy light, that he himself might be horrified at his own
la sua patria di piaga mortale; la terra s' apri per riceuere il fangue dell' innocente, & hà fatto vn' abisso per inghiottirci tutti, già che siamo tutti colpeuoli. I nostri nimici si rallegraranno di questa morte, e faranno la solennità d' vn glorioso trionfo, vedendo, che l' armi nostre distruggon noi stessi, e fanno sì bei colpi à lor favore. Continuò in questa guisa lungo tempo, e poi, fratello, foggiunfe, habbi pietà di questo paese, tu folo li puoi tender la vita, à te tocca il riunire quest' offa dissipate, tu deui chiuder la bocca di questo abisso, che sta per ingoiarci, habbi pietà del tuo paese, che tuo chiamo, perche te ne facciamo il padrone, e noi siamo qui come rei, per riceuer la condannagione, se senza misericordia trattarci vuoi, habbi pietà di coloro, che accusando fe stessi, vengon per chiederti humilmente perdono. Tu hai assicurato il paese con stabilirci la tua dimora, se te ne parti noi faremo come paglie fradicate, che folo feruono per trastullo de venti. Questa Terra è vn' Isola, che vacilla, & è per esser sommerfa nella prima tempesta, stabiliscila tu, e la posterità te ne lodarà senza scordarsene mai. Alle prime nuove di questa morte habbiamo abbandonato ogni cosa, & altro [17 i.e., 19] con noi non portiamo, che lagrime, e pentimento, pronti ad effeguere quanto per riparatione della colpa commessa, ci ordinarai, parla dunque. che vuoi? tue sono le nostre vite, e molto più i nostri beni, volètieri ce ne spogliaremo per fodisfarti, spogliaremo i nostri figli per còtentarti, nè te ne incolparemo, ma si bene colui, che ci fece rei. Còtro di lui riulteremo i
temerity? Wast thou, perhaps, his accomplice? No, forsooth, since he was walking in the darkness, and knew not whither he went. The unhappy man thought to strike directly upon the head of a young Frenchman, and struck his own country with a mortal wound; the earth opened to receive the blood of the innocent, and has made a chasm to engulf us all, now that we are all guilty. Our enemies will rejoice in this death, and will celebrate a glorious triumph, on seeing that our arms destroy ourselves, and deal such telling blows in their favor." He continued in this strain a long time, and then added: "Brother, have pity on this country; thou alone canst give life to it. To thee it pertains to gather together these scattered bones; thou must close the mouth of this chasm which stands ready to engulf us; have pity on thy country, which we call thine, because we make thee the master of it. We are here like criminals, to receive condemnation, if thou choose to treat us without mercy; have pity on those who, accusing themselves, come humbly to ask thy pardon. Thou hast given stability to this country by establishing thy dwelling here; if thou go away, we shall be like uprooted straws, which serve only as sport for the winds. This Land is an unstable Island, and is likely to be submerged in the first storm; do thou establish it, and posterity will praise thee, and hold thine act in perpetual remembrance. At the first news of this death, we forsook everything; and [17 i.e., 19] we bring with us nothing but tears and repentance,—ready to execute, by way of reparation for the crime perpetrated, whatever thou shalt command us. Speak, therefore; what wilt thou have? Thine are our lives, and, much more, our goods; we
noi fra i degenti, e per te altro no hauerem mai, che amore, e venerazione. Per risposta fe gli diede vn fafcetto di baiitoncelli vn poco più lunghi, e grossi de folfaroli, che cöteneuano il numero de presèti, che dimandauamo per sodisfattione dell' homicidio. I nostri Christiani ci haueano informati di tutti i loro costumi, & effortati ad offeruarli efattamète, fe no voleuamo pregiudicare non solo a noi, ma anco alla caufa di Dio, & alla fede. I Capitani diuiffero tra loro i baiitoncelli, accioche ogni natione cöcorresse à i presenti, che addimandauamo. Andò per questo ogn' uno alla sua terra. Niuno in particolare è costretto à questa cötributione, ma à gara tra di loro, fecòdo che fono più, ò meno ricchi, procurano tutti di partecipare à questì publici peñi, per mostrarsì più affetti- onati al ben cômune. Fù dòque destinato vn giorno per il ritorno, e per fare la cerimonia con tutte le folenità del paefe, e fù li 11. di Maggio. La fera innanzi 4. Capitani furono deputati dal confeglio generale per abboccarcì, dui erano Christiani, e dui infedelì. Si presentauano alla porta, ma come no fi parla in queste occafioni fenza presenti, fecero all' entrata il primo, che fù, accìò fe gli apriffe la porta. Il fecondo accìò fe gli permettesse l' entrata, e quante porte haueuano da passare, altretanti presenti haue- reffimo potuto da loro esigere. Entrati che furono, cominciarono à parlare con vn presente, che chiamano afciugamento di lagrime, accioche non li riguardaffi- mo più con occhio torbido. Il fecondo chiaman vna potione medicinale per rimetterci la voce, che
will gladly despoil ourselves of them to satisfy thee; we will despoil our children, to content thee; nor will we accuse thee herein, but only him who involved us in guilt. Against him shall we direct our resentment, and for thee we shall never have anything but love and veneration.” In answer, there was given him a parcel of small sticks, a little longer and thicker than matches, which indicated the number of presents that we required by way of satisfaction for the murder. Our Christians had informed us of all their customs, and exhorted us to observe them exactly, unless we would arouse prejudice not only against ourselves, but also against the cause of God and the faith. The Captains divided the sticks among them, so that every nation should contribute toward the presents which we asked. For this purpose every one went to his own village. No individual is obliged to make this contribution, but they vie with one another, according as they are more or less rich, in sharing these public burdens, in order to show their devotion to the common weal. A day was therefore set for the return, in order to perform the ceremony with all the solemnity of the country. This was the 11th of May. On the eve of this event, 4 Captains were delegated by the general council to confer with us; two were Christians, and two infidels. They presented themselves at the door; but as there is no speaking on these occasions without gifts, they made the first one at the entrance: which was to the end that the door might be opened to them. They made a second, that they might be permitted to enter; and, as many doors as they had to pass, so many gifts we might have required of them. When they had entered, they began to speak, offering us a present
haueuamo perfa, e per farla vfcire per l' auuenire più dolce. Il terzo per placar la mente agitata da pen-sieri di dolore. Il quarto per addolcire il cuore giuftamète irritato. Quefti presenti fono la maggior parte di que' granelli di cōchiglie marine, che i Francefi han chiamati, come habbiamo detto, por-cellana, e simili cofuccie. vera pouertà in Europa, ma molto stimmate in que' paesi. Aggiunfero à quefti altri noue presenti per alzare vn fepolcro al defonto, ogn' vno con il fuo proprio nome, quattro per le 4. colonne, che doueano foftenere il fepolchro, e quattro per li quattro trauerfi, che fanno il cataletto del morto, il nono per feruirgli di guanciale. Doppo [18 i.e., 20] otto Capitani delle otto nationi Hurone portorno ciafcuno vn presente per le otto offa più principali del corpo humano, come de' piedi, gambe, braccia &c. E qui il costume loro ci obligò di par-lare, cioè di fare vn presente di 3000. di que' granelli per rimetter in piedi il paefe rouinofo, e stabilirlo, accioche poteffe foftenere i rimproveri, che gli fareffimo per il misfatto commefso.

La mattina seguente alla prefenza d' vn gran popolo concorfo da ogni parte fecero come vn teatro in vna piazza publica, oue fofpefero 50. presenti, che fono la fodisfazione principale, il resto già riferito non essendo che come vno accefforio. Per vn' Hurone ammazzato da vn' altro Hurone fì contentano per l' ordinario di 30 presenti. Per vna donna ne dimandano 40. sì perché effe non fì poßono difendere come gli huomi-ni, sì anche perché popolano i paesi, onde la vita loro
which they call "the drying of tears," in order that we might no longer regard them with clouded eyes. The second they call a medicinal potion for restoring our voice to us, which we had lost, and for causing it to sound more softly in future. The third, to appease the mind agitated by thoughts of grief. The fourth, to soothe the heart, justly provoked. These gifts are mostly of those beads of marine shells which the French, as we have said, have called *porcelaine,*—and similar trifles, utterly valueless in Europe, but much esteemed in those countries. They added to these, nine other gifts, to erect a sepulcher to the deceased,—every one with its own peculiar name; four were for the 4 columns which were to support the sepulcher, and four for the four stretchers which form the coffin of the dead; the ninth, to serve him as a pillow. Afterward, [18 i.e., 20] eight Captains of the eight Huron nations brought each a present for the eight principal bones of the human body; those of the feet, legs, arms, etc. And here their custom obliged us to speak,—that is, to make a present of 3000 of those beads, in order to put the ruined country on its feet again, and strengthen it so that it could bear the reproaches which we might make against it for the crime perpetrated.

The following morning, in the presence of a great multitude assembled from every direction, they made a sort of stage in a public square, where they suspended 50 gifts, which form the principal satisfaction: the remainder, already referred to, being only a sort of accessory. For a Huron slain by another Huron, they usually content themselves with 30 presents. For a woman, they ask 40. This is partly because they cannot defend themselves like the
deue essere più pretiosa al publico, e la loro debolezza
due hauere più grande appoggio dalla giustitia. Per
vn forastiero ne domandano più, perché altrimente
dicono gli homicidij farebbono continui, il commercio
si perderebbe, e si farebbe facilmente guerra con le
nazioni straniere. Non è finita ancora la cerimonia
Il corpo, à cui fu alzato il sepolcro, non vi deue
riposar nudo; bisogna riueftirlo, come era in vita, e
per questo feccero tre presenti per vna camicia, vna
giuppone, calzoni &c. e per vn' archibugio con
poluere, e palle, che il morto hauea; e per ritirare
dalla piaga l' accetta mortale aggiunsero anche vn
presente. Quanti colpi hà riceuuto il morto, tanti
presenti haurebbero douuto fare, per rifaldarli vi
aggiunsero ancora tre altri presenti; il primo per
chiuder la terra, che si era aperta, il secondo per
affodarla, e qui tutti incominciarono, secondo il loro
costume, à ballare in fegno d' allegrezza; il terzo per
impedire con vna grossa pietra (come dicono) che
quell' abisso non s' aprisse mai più: e fette altri, primo
per rendere la voce à missionanti, secondo per efortare
i nostri domestici à non riuolgere l' armi contro l' ho-
micida, ma contro i loro nimici; il terzo per riaccen-
dere il fuoco, che teneuamo sempre accefo per com-
modo de passaggieri, il quarto per riaprir la porta
dell' Hospitio de' nostri Christiani che frequentemente
alloggiavamo, il quinto per rimettere nell' acqua il
batello, del quale ci serviuamo per farli passare il
fiume quando veniuanò à visitarci, il fefto per rimetter
il remo nelle mani d' vn giouane, che haueua cura di
men, partly, too, because they people the countries,—on which account, their lives should be more precious to the public, and their weakness should have greater support from justice. For an alien they ask more; because otherwise, they say, murders would be continuous, trade would be ruined, and war would easily occur with foreign nations. The ceremony is not yet finished. The body for which the sepulcher was erected must not repose there naked; it is necessary to clothe it as it was in life. Accordingly they made three presents, for a shirt, a doublet, breeches, etc., and for an arquebus with powder and balls, which the deceased had; and, to withdraw from the wound the deadly hatchet, they added a further present. As many blows as the dead has received, so many gifts they would have been obliged to make, in order to heal the wounds. Thereto they added three more presents: the first, to close the earth, which had opened itself; the second, to make it solid,—and here all began, according to their custom, to dance in token of gladness; the third, to prevent, with a great stone (as they say), that chasm from ever opening again. There were also seven others: the first, to restore speech to the missionaries; the second, to exhort our domestics not to turn their arms against the murderer, but against their enemies; the third, to rekindle the fire which we kept always lighted for the convenience of travelers; the fourth, to open again the door of the Hospice for our Christians, whom we frequently lodged; the fifth, to put back in the water the boat which we used for conveying them across the river when they came to visit us; the sixth, to restore the paddle to the hands of a young man who had charge of that
quel passaggio, il settimo per l' Illu.trifisimo Signor Gouernatore, che chiamano Onontio. [19 i.e., 21] N' hauereffimo potuto efigere due altri per riedificare la nostra Cafa, e Chiefa, e per ereggere quattro Croci, che erano nelli quattro angoli del nostro diflretto, ma ci contentammo di quelli, che fpontaneamente ci offerfero. Tre de' primi Capitani conclufero la cerimonia con tre prefenti gratuiti, che fecero per efortarci ad effer fempre coftanti in amarli. Tutti quefì prefenti arriuarono à cento.

Per risposta facemmo ancor noi de prefenti à ciafcheduna delle otto nationi per rinodare, e cofermare l' antica amicitia, per efortarli à star fempre vniti, e d' accordo, e tra di loro, e con i Francefi, per meglio reftitere à loro nemici, per impedire le male-dicenze, che correuano contro la fede ed i Chrifiani, i quali incelpauano d' ogni finistro accidente per cofolarli della perdita di alcuni de' loro veflì da gl' inimici, & in fine afficurarli, che l' Ilu.trifis. Sig. Gouernatore, che era il Signor Caualiere di Mont-magni, e tutti i Francefi fi fcordarebbero per fempre di quell' homicidio, per il quale haueuano fecondo i loro coftumi pienamente fodisfatto.

Ecco come punifcono gli homicidij, e quando i prefenti mancano al fecondo, à al terzo fi dichiarano le guerre tra le nationi.
passage; the seventh, for the most Illustrious Signor Governor, whom they call Onontio. [19 i.e., 21] We might have required two others, to rebuild our House and Church, and to erect four Crosses which were at the four corners of our territory; but we contented ourselves with those which they offered us voluntarily. Three of the first Captains concluded the ceremony with three gratuitous gifts, which they made to exhort us to be always constant in loving them. All these presents amounted to a hundred.

In return, we also made gifts to each of the eight nations, to bind up again and to confirm the old friendship; to exhort them to be always united and at peace, both among themselves and with the French, in order the better to resist their enemies; to prevent the slanders which were current against the faith and the Christians, whom they accused of every disastrous accident; to console them for the loss of some of theirs, killed by the enemies; and finally, to assure them that the most Illustrious Signor Governor, who was the Signor Chevalier de Montmagni, and all the French, would forever forget that murder,—for which they had, according to their customs, made full satisfaction.

It is thus that they punish murders; and, when presents are not forthcoming at the second or the third time, wars are declared among the nations.
BIBLIOGRAPHICAL DATA: VOL. XXXVIII

LXXXI

For bibliographical particulars of the Relation of 1651–52, see Vol. XXXVII.

LXXXII

The bibliography of the Journal des Jésuites was given in Vol. XXVII.

LXXXIII

In reprinting Bressani's Breve Relatione we follow the original Italian text, from a copy in the library of the State Historical Society of Wisconsin. It is not described in Harrisse's Notes; but the omission is evidently unintentional, as he refers to it in the note appended to no. 475. The volume is dedicated to Cardinal de Lugo "Di Macerata li 19. Luglio 1653."

Collation: Title, with verso blank, 1 leaf; dedication, with privilege dated "Romæ 26. Martij 1653" on the verso, 1 leaf; text, beginning with the "Proemio" or introduction, pp. 1–127 (for pp. 1–129), with "Tauola de' Capitoli" on verso of p. 127. The signatures are: Two preliminary leaves, A in four, B in five, C–Q in fours. The insertion of a leaf between sig. B, and B₂ is responsible for the omission of two pages of the pagination, namely on the verso of B, and on the verso of the inserted leaf.

Copies have been sold or priced as follows: Quar-
itch (1860), no. 3930, priced at £3. 3s; Leclerc (1867), no. 209, sold for 70 fr., and (1878), no. 684, priced at 350 fr.; Murphy sale (1884), no. 343, sold for $16; Barlow (1890), no. 333, sold for $27; Silvio Bocca, of Rome, priced (1892) at 200 lire, and (1896) 100 lire; Dufossé (1891–96), priced at 150 to 200 fr.; Maisonneuve, of Paris, priced (1898) at 200 fr.; and Jacques Rosenthal, of Munich, priced (1898) at 175 marks. There are copies in the following libraries: Lenox, Brown (private), Ayer (private), State Historical Society of Wisconsin, Provincial Parliament (Ottawa), St. Mary's College (Montreal), Laval University (Quebec), British Museum, and Bibliothèque Nationale (Paris).

In 1852, the Rev. Felix Martin, S.J., published a French translation of Bressani, in which he included some important additions. It collates as follows:


The appendix contains several important documents, among them Father Jogues's "Novum Belgium;" a note on "Wampum;" a list of the Fathers who served in the mission to the Hurons; a "Précis historique sur la Mission Huronne" (9½ pp.); and "Notes sur la Géographie ancienne du Canada" (11 pp.). The book is illustrated with numerous cuts and maps, many of which are in the text. An "Explication des Gravures," on pp. 330–333, will sufficiently locate them for the book-collector.

The French translation is common enough, and may be found, generally, in collections of Canadiana. The market value may be estimated from the following data: Thomas W. Field sale (1875), no. 197, fetched $1.62; O'Callaghan (1882), no. 377, sold for $2.75; Murphy (1884), no. 342, sold for $3.50; Dufossé, priced (1891) at 10 fr.; Chadenat, priced (1896) at 12 fr.

Martin's work was made the basis for a popular account of the early Jesuits in Canada, published at Montreal, in 1877, by Rev. Theodore Fleck, S.J., under the title, Les Jésuites Martyrs du Canada.
NOTES TO VOL. XXXVIII

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

1 (p. 35).—Reference is probably made here to John Winslow, one of the Plymouth merchants engaged in the Kennebec trade (vol. xxxvi., notes 7, 14).

2 (p. 39).—The "Acadian Patriarchs" were the Capuchin Fathers (vol. xxx., note 22).

3 (p. 49).—High mightinesses: see vol. xxii., note 14.

4 (p. 109).—Jean Bagot was born at Rennes, France, in 1591, and at the age of nineteen entered the Jesuit novitiate. After his ordination, he was successively a teacher of theology, censor of books for the Jesuit general at Rome, and head of the Congregations of the Blessed Virgin in France. Bagot wrote various controversial works, especially those attacking Jean Rousse, of Paris, regarding the obligation of confession.

5 (p. 145).—The Feuillants were a reformed congregation of Cistercians, founded in 1577 by Jean de la Barrière. The latter order, a branch of the Benedictines, was founded in 1098, at Citeaux (Cistercium), five leagues from Dijon, by St. Robert. It was from this monastery that St. Bernard went forth to found that of Clairvaux (vol. xxxi., note 5).

6 (p. 149).—Banquier: according to Littré, a broker, or agent, employed at the court of Rome to expedite the despatch of bulls, dispensations, etc. Cf. Marie de l'Incarnation's remark as to a bull desired by the Ursulines—Lettres (Richaudeau's ed.), t. i., p. 429.

Father Jones remarks upon this passage in our text, "It means that she would not hear of any mitigation of the austerities of religious life, or of any exceptional expense in her case, or of dispensations, . . . for, of course, in cases like the above, there was no need of applying to the Pope, or to bankers."

7 (p. 171).—Claude Charron, born 1621, was a merchant of Quebec, of which town he was elected an alderman in 1663. In that year also, he was a member of the Tadoussac trading company. The date of his death is not recorded, but was after 1686.
8 (p. 171).—Louis Couillard, eldest son of Guillaume (vol. xii., note 27), bore the title of Sieur de l'Espinay. His wife was a daughter of Nicolas Després (vol. xxxvii., note 4); they had six children.

9 (p. 173).—See Lalemant's commendation of this donné in vol. vi., pp. 55–57.

10 (p. 175).—A son of Jean Guyon (vol. xxvii., note 16); Simon was born in 1621, and died in 1682.

11 (p. 175).—François Boulé (vol. xxviii., note 20) was a farmer at Cap Rouge, as was also Pierre Garemand (vol. xxvii., note 12).

12 (p. 181).—Skia té was the Huron name of the Sault Ste. Marie; by the Enskia, c'ronnonons are doubtless meant the tribe there resident, better known as Sauteurs (vol. xviii., note 16). The rendezvous mentioned in the text was evidently located on the east shore of Lake Michigan. As this was a gathering of Algonkin tribes, it was probably the Nipissings, not the Winnebagoes, who were intended by the term Aweatsiwaenronnons (vol. x., note 7).

Sken'choie, the place where the remnant of the Neutrals spent the winter, seems to be mentioned only in this place; but the etymology of the name, and the location of the Skenchiohronons (vol. viii., p. 302), would suggest that this place was, or had been, the residence of that tribe. Coyne says (Country of Neutrals, p. 19): "This is probably the last we hear of the Neutrals under their own name. Some of the survivors united with the remnant of the Hurons at Mackinac and on Lake Superior; and under the names of Hurons and Wyandots they appear from time to time on the page of history. Their removal to Detroit, on the establishment of the latter trading-post by Cadillac, is perpetuated by the name of Wyandotte, to the south of that city."

13 (p. 185).—Ragueneau's handwriting ends here, and is followed by that of Jerome Lalemant, until Aug. 21, pending the arrival of the new superior, Le Mercier.

Christophe Crevier, sieur de la Meslé, came from the vicinity of La Rochelle, France, with his family to Quebec, about 1638; soon afterward, he settled at Three Rivers,—where he acquired (1655–60) the fief of St. Christophe. One of his daughters, Jeanne, became (1650) the second wife of Pierre Boucher, governor of Three Rivers, by whom she had sixteen children. Two of Crevier's sons were killed by the Iroquois.

Guillaume Pelletier (Peltier), a native of Perche, is first mentioned as a colonist in 1646; his wife was Michelle Morille. He died in November, 1657.

François Belanger, a native of Normandy, came to Quebec as early as 1636. In the following year, he married Marie, daughter
of Jean Guyon (vol. xxvii., note 16), by whom he had thirteen children.

Pierre Picard, born 1616, married Renée Suronne, by whom he had one son; he died at Quebec in 1676.

From this point there is no record in the Journal for five days (August 10–14); but there is, in the archives of St. Mary's College, Montreal, an interesting document of this period,—a formal request (dated Aug. 10, 1653) by the governor, De Lauzon, to the Jesuits to fortify their house in Quebec for defense against the Iroquois, "since it is necessary to provide for the refuge and safety of the Habitants of Quebec, in case the Enemies make a raid thereon, and as the place is entirely open and without defense,—the house of the Reverend Jesuit Fathers being the only building which can afford shelter to many persons and families, in such an emergency."

14 (p. 189).—Concerning the relations of Canada and Rouen, see vol. xvi., note 5. The purpose of Vimont's journey in 1647 is more fully stated in vol. xxx., p. 191. The "inquiry into the lives and holy deaths of our Fathers" had at least one result—the preparation by Ragueneau (vol. ix., note 40) of the MS. of 1652 upon the above subject.

From this point, the Journal is written by Le Mercier, until Feb. 5, 1654.

15 (p. 213).—Caraffa (vol. xxx., note 9) was succeeded, as general of the Jesuits, by Francesco Piccolomini (December, 1649), who died June 17, 1651. In the following January, Alessandro Gottifredi was elected general, but lived only two months thereafter. Mar. 17, 1653, Goswin Nickel was raised to this dignity, which he retained eight years,—resigning his office (June 7, 1661) in favor of Jean Paul Oliva. Three years later, he died.

16 (p. 217).—Martin (Bressany, p. 49, note) thinks that this is a reference to Du Creux's Hist. Canadensis; but Bressani's own statement in the text, and one or two other allusions of his, rather indicate that he himself contemplated writing a book, similar in scope to Du Creux's.

17 (p. 227).—For meaning of name Canada, see vol. ii., note 48.

18 (p. 233).—Detailed information concerning these localities, the early settlements on the St. Lawrence, and the history of Canada up to Bressani's time, is given in preceding volumes of this series.

19 (p. 235).—Regarding these tides, Martin says (Bressany, p. 62, note 1): "This geographical error has long been prevalent, and Chateaubriant himself adopted it. It is now known that all the great lakes of Canada have neither flow nor ebb, properly speaking. They are subject, however, at times to considerable variations of
level. These must be attributed, it would seem, to local and accidental causes,—to the violence or the persistence of winds, to the abundance or the force of certain currents of water."

Ondatawawat: the Ottawas (vol. xiv., note 9).


21 (p. 245).—For value of the measure known as "palm," see vol. xxix., note 7. Martin says (Bressany, p. 69, note): "The Italian palm measured 8 pouces, 3 lines" of French measure,—equivalent to 8.8 inches, English measure; but this is considerably less than the value given by Littré.

22 (p. 247).—Testone: see vol. ix., note 39.

23 (p. 247).—Canne: a measure of length used in various countries, especially in Italy, the value of which is not constant; that of Naples is equivalent to two meters, twenty-nine centimeters.