

Nipissing Band Library

NIPISSING LAKE

AND

ITS PEOPLE

1612-1764

Beppe Franchi

(According to the Jesuit Relations and Allied Documents).

FORWORD

Throughout these pages we are going to relive the sad but glorious history of a great nation. It survived by enduring with patience and courage the many hardships which Nature imposed upon it, and the hostilities of its cruel enemies, the Iroquois.

Lake Nipissing, called also Nipisin and Lake of the Nipissiriniens, means "little water" in contrast with the "fresh-water-sea", Lake Huron. Some used to call it Ouinipegouek, lake of the Stinkards, because it is surrounded by sulphurous soil.

Its size is about eighty leagues in circumference and its distance from the North Sea is fifteen days, perhaps a hundred and fifty leagues.

When Samuel de Champlain came to see the Nipicerini, about seven thousand of them came to greet him. Perhaps their number was over 10,000 people at the time.

The Missionaries gave different names to the inhabitants of this lake: Bissiriniens, Nepessing, Nepisseriens, Nepissirinen, Nepissiriniens, Nipiciriniens, Nipissiriniens, Nipissiriniens, Nipistingues, Sorcerers, Gens Puants, Algonquian Tribe. The Hurons called them Askikwanenronons.

The Nipissings used to winter in different places: in Huronia, at Sillery, at St. Xavier des Pres, on Montreal Island and at the Lake of Two Mountains.

Their language was Algonquian: "These are true Algonquins, and they alone have retained the Algonquin language without alterations".

Some Jesuit Fathers came to study their language at Lake Nipissing.

The main tribal characteristics of these people were: they were superstitious, they were modest, they were industrious, they were musical. The simple people were in favor of the New Christian Religion, but the medicine men, the so called Sorcerers, were against it.

They were nomads even though they possessed wealth. Their main occupations were trading and fishing and some of them practiced agriculture.

Their history is full of events: they had special funeral ceremonies; they celebrated the feast of the dead and for this reason they always carried home their dead.

After the arrival of the Europeans various epidemics broke out among them which killed them by the hundreds.

They had special ways of electing their chiefs.

Forword

They traded at Hudson Bay and with the Crees.

The Algonquins were their friends and the Hurons their allies. The Amikoues were hostile to them and the Iroquois were their enemies.

The Iroquois defeated them and destroyed them almost to the point of extinction. Those who managed to escape the Iroquois' fury found refuge on Lake Nipigon "Deep water" lake.

The first white men to come to lake Nipissing were the Recollet Fathers.

Later on the Nipissing made friends with the French and visited them in Quebec. They also conveyed the Jesuits to Huronia.

Monsieur Nicolet was the first lay official who lived for about nine years with the Nipissings on lake Nipissing.

The Jesuits established a few missions among the Nipissings on lake Nipissing or wherever they moved.

The Jesuit Relations and Allied Documents use special names for the Natives. These names could sound offensive, but they are not. They have just different connotations from the meanings given them in our modern languages.

I have kept the original names with their original connotations:

SAVAGES - people who live in the bush, and

BARBARIANS - people who have a different culture from that of the European people.

Introduction

In 1615, Champlain thought the time ripe for the instruction of Indian missions upon St. Lawrence, a spiritual field till now neglected, and introduced to Quebec four members of the fraternity of Recollets, the most austere of the three orders of Franciscans: these were Fathers Denis Jamay, Jean d'Olbeau and Joseph le Caron, and a lay brother, Pacifique du Plessis.....

For ten years did these gray friars practice the rites of the church in the Canadian woods, all the way from the fishing and trading outpost of Tadoussac to the western Lake of the Nipissings.

Barefooted, save for heavy wooden sandals, coarsely clad in gown and hood, enduring in a rigorous climate, to which they were unused, all manner of hardships by flood and field, they were earnestly devoted to their laborious calling in a time when elsewhere the air of New France was noisy with the strife of self-seeking traders and politicians.(1)

In 1641, the missionary settlement of Montreal was founded by Maisonneuve. The Jesuits were the first resident clergy, and soon began mission work among the neighboring Indians and those who resorted there from the valleys of the Lower St. Lawrence and the Ottawa. Soon however the Sulpitians, established in Paris by the Abbe Olier, one of the Society of Montreal, took charge of the mission on Montreal Island, which in after years was moved to the Sault au Recollet, and from there to the lake of the Two Mountains, where there was gathered a polyglot village composed of Iroquois, Algonkins and Nipissings. Upon the opening of the English regime, the Jesuit and Recollet missions were suppressed, but those of the Sulpitians were undisturbed, so that this mission at the lake is the oldest now extant in Canada.

Among the Algonkins of the Ottawa River, no permanent missions were attempted by any of the orders. Long the chief highway to the West, the river was familiar to travelling missionaries, who frequently ministered to the tribesmen along its banks, either at the native villages or during the annual trading councils at the French posts of Montreal, Three Rivers and Quebec.(2)

1. *Jesuit Relations*, I, pp.6-7 - Reuben Gold Thwaites.- Introduction. Madison, Wis., Aug. (1896)
2. *Jesuit Relations*, I, pp. 20-21 - Reuben Gold Thwaites. - Introduction.

*A relation of occurrences in the mission of New France during the years 1613 and 1614.
The Mission in New France, or Canada.*

1613-1614

The tribes across the Sacque or St. Lawrence, towards the North, not far from its mouth, are the Canadis and Excomminguis; but at a distance from these, on the same Northern shore, toward the west, in the direction of Florida, dwell the Algoméguis and the Ochastéguis.(1)

Algoméguis (also spelled Algouméquins, Algonméquins and Algomquins); the Algonquins or Algonkins. Some authors consider this name generic for the Armouchiquois, the Montagnais, the "Petite Nation", the Nation of the Isle, and the Nipissiriniens. Champlain limits this appellation to the tribes that dwell upon the Ottawa.(2)

ALGOMÉQUINS, Algomméquins (Champlain-Sagard), Algomquins (Lescarbot), Ekoukeronnos (Relation 1638-1639) Kichesipirini (Relation 1639-1640) Kijesipiininio-ouach, Kichesipirinouech (Relation 1645-46). Sagard dit que le nom d'Algonméquin était générique pour les Almouchiquois, les Montagnais, La Petite Nation, la Nation de L'Isle, les Ebicerinys. Champlain limite cette dénomination aux peuples qui habitaient sur l'Ottawa. On trouve aussi Adirondaks, c'est-à-dire mangeurs d'arbres. Ce nom leur a été donné par les Iroquois pour se moquer de leur Jeûne à la chasse. Il a été transformé plus tard en celui d'Algonquins.(3)

1. Jesuit Relations, II, p.205 .The Mission in New France, or Canada, pp.199-285.
2. Jesuit Relations, II, p. 303, note 57.
3. Martin, R.P.F., Relation Abrégée....par Bressani, pp. 319-320

1624

By 1624, five Recollet missions had been established - at Tadous-sac, Quebec, and Three Rivers; at Carhagouha, in the Huron country; and among the Nipissings.

Jesuit Relations, IV, p.259, notes to vol.IV.

*Brief Relation of the journey to New France, Made in the Month of April
Last by Father Paul le Jeune, of the Society of Jesus.*

*Sent to Reverend Father Barthelamy Jacquinot, Provincial of the same Society,
In the Province of France.*

I beseech you, Your Reverence, to give succor to these poor people who are in goodly numbers, the Canadians, Montagnards, Hurons and Algonquains, teh Nation of the Bear, the Tobacco Nation, the Nation of the Sorcerers, and many others. (1)

Sorcerers: the Nipissings or Nipissiriniens, around lake Nipissing; Ferland says (Cours d'Histoire, vol.I, p. 92) that the term "Sorcerers" was given them "because more sorcerers (Medicine men) were found among them than among other tribes".

Charlevoix says of them (Journ.Hist., pp.186,187)"These are the true Algonquins, and they alone have retained the Algonquin Language without alteration".(2)

Nation of Sorcerers: (Aoueatsiouaenrrhonons; also named "Gens puants"). This was an Algonkin tribe of Nipissings, at the lake of that name. They were also called Bissiriniens; and their Huron name was sometimes spelled Askicouaneronos, Like other Northern Algonkin nations, they rendezvoused at the lake only in the ^{SUMMER} ~~winter~~ season.

During the last wars between the Hurons and Iroquois, they withdrew toward Hudson Bay, to avoid the fury of the latter, and there mingled with other nations.

In recent years, graves, and other remains of this tribe, have been found on Biscuiting Island, and at other points about Lake Nipissing . A.F. Hunter.(3)

Of Your Reverence,

The very humble and obedient servant,
In God, Paul le Jeune.

From the midst of a forest more than 800 leagues in extent, at
Kebec, this 28th of August, 1632.

1. Jesuit Relations, vol.5, p. 71 - Paul le Jeune
2. Jesuit Relations, vol.V, p. 288, notes to vol.V. note 51.
3. Jesuit Relations, vol.V, notes to vol.V., p. 279, note 19.

1633

On the 23rd of June, sieur du Plessis sent word to us that twelve of fourteen canoes of the tribe of sorcerers had gone down as far as Sainte Croix, fifteen leagues or thereabouts above Kebec. A few days before, we had seen a dozen belonging to another tribe called Iroquet, from the name of their Captain, also going down. God be blessed, since the fear of the Iroquois did not prevent their coming.

These sorcerers, - it is thus that the French call that tribe, because they make a special profession of consulting their Manitou, or talking to the devil, - these sorcerers, I say, came as far as Kebec. One of them was looking very attentively at a little French boy who was beating a drum; and, going near to him so as to see him better, the little boy struck him a blow with one of his drumsticks, and made his head bleed badly. Immediately all the people of his tribe who were looking at the drummer, seeing this blow given, took offense at it. They went and found the French interpreter, and said to him: "Behold, one of thy people has wounded one of ours; thou knowest our custom well; give us presents for this wound." As there is no government among the Savages, if one among them kills or wounds another, he is, providing he can escape, released from all punishment by making a few presents to the friends of the deceased or the wounded one. Our interpreter said: "Thou knowest our custom; when any of our number does wrong we punish him. This child has wounded one of your people; he shall be whipped at once in thy presence." The little boy was brought in; and when they saw that we were really in earnest, that we were stripping this little poulder of Savages and drums, and that the switches were all ready, they immediately began to pray for his pardon, alleging that it was only a child, that he had no mind, that he did not know what he was doing; but, as our people were nevertheless going to punish him, one of the Savages stripped himself entirely, threw his blanket over the child, and cried out to him who was going to do the whipping: "Strike me, if thou wilt, but thou shalt not strike him"; and thus the little one escaped. All the Savage tribes of these quarters....cannot chastise a child, nor see one chastised. How much trouble this will give us in carrying out our plans of teaching the young!

*Relation of what occurred among the Hurons in the year 1635.
Sent to Kebec to Father le Jeune, by Father Brebeuf.*

My Reverend Father,

I send you an account of our Journey into this Huron country. It has been filled with more fatigues, losses and expenses than the other, but also has been followed, and will be, God, aiding, by more of Heaven's blessings....At Three Rivers....there were only eleven Huron canoes to embark our ten additional persons who were intending to go into their Country. On the other, we were greatly in doubt whether any others would descend this year due to the loss they had experienced in the war with the Iroquois.

At last, after full consideration, we resolved to try our fortune... this resolution was far easier than the execution of it, which perchance would have been impossible without the care, the favor, and the liberality of Monsieur du Plessis Bochard, general of the fleet. For immediately after his arrival, which was on the fifth of July 1634, he held a Council with the Bissiriniens, to whom he proposed the plan he had of sending some men with them, and of joining us to the Hurons. They made several objections, and one of the Chiefs of the Island, named "the Partridge", more than all the rest; nevertheless, arguments and presents won them over.

The next morning, the Assembly met again by the command of Monsieur du Plessis Bochard, and both the Bissiriniens and the Hurons were present. The same plan was again presented to them; but out of respect for one another they all agreed not to embark any Frenchmen; and no arguments could, for the time being, move them....Our enterprise seemed again cut off, by this action. But, at the close of the Assembly, one of the Attiguenongha, drawing me aside, asked me to visit him in his cabin. There he gave me to understand that he and his companion would embark three of us. I replied that we could not go unless five went, namely, we three and two of our men....We found place for six...we began to distribute our baggage and made presents to each one....and on the morrow Monsieur du Plessis Bochard...feasted all of them at a great feast of three large kettles. But the contagion which spread among all these Tri-

Relation sent to Kebec (2)

bes last year, with great destruction, having suddenly seized several of our Savages, and filled the rest with fear, again threw us into confusion, and put us to great trouble.

God knows how they were able to sail, some then and the rest followed eight days after, to take their part in the fatigues of a journey extremely wearisome, not only on account of its length ...but also on account of the circuits that have to be made in coming from Kebec to this place by way of the Bissiriniens and the petite Nation.... Everybody had bad experiences and was treated badly....

Little Martin was very roughly treated, and at last was left behind with the Bissiriniens, where he remained so long that he was two months on the road, and only arrived among the Hurons on the 19th of September.For myself, not knowing how to swim, I once had a very narrow escape from drowning. As we were leaving the Bissiriniens, while descending a rapid we would have gone over a precipice, had not my Svages promptly and skillfully leaped into the water, to turn aside the canoe which the current was sweeping on.

Your Reverence's

*from our little House of St. Joseph, in the village of Ithonotiria
in the Huron Country, this 27th of May, 1635, the day in which the
Holy Spirit descended visibly upon the Apostles.*

*Very humble and obedient servant in our Lord,
Jean de Brebeuf.*

Here is a wonderful voyage of a Nipisirinien, which was related to me by a Montagnes. This man, having travelled a long distance, at last reached the Cabin or house of God, as he named one who gave him something to eat. He found him alone, but his daughter came in soon afterwards. He has only this girl, and still it is not known how he came by her, for he has no wife. All kinds of animals surround him, he touches them, handles them as he wishes, and they do not fly from him; but he does them no harm, for, as he does not eat, he does not kill them. However, he asked this new guest what he would like to eat, and having learned that he would relish a Beaver, he caught one without any trouble, and had him eat it; then asked him when he intended going away. "In two nights", was the answer. "Good", said he, "you will remain two nights with me." These two nights were two years; for what we call a year is only a day or night, in the reckoning of him who procures us food. And one is so contented with him that two winters, or two years, seem only like two nights. When he returned to his own country, he was greatly astonished at the delay he had experienced. I asked if a person could not go again to this place where the Savage had been. There is but one person, I was answered, who can go there, and even he not always, according to the report of him who has returned from there. This contains I know not what of good, for one who can get the essence of it, as also does this, which I am going to relate. Father Buteux entering a Cabin with Sieur Nicolet, who understands the Algonquin tongue very well, an Algonquin, who acts the part of a Wiseacre, invited them to sit down near him, which they did. And then he told them that the Savages recognized two Manitous; but, for his part, he recognized a third, who presided over war. That one of the three had made the land, at least, that of his country; as to that of the French he was not entirely certain. Having made the land, he produced the animals and all the other things of his country. The narrator gave him a great lake, or a Waterfall, for his home, as we give the sea to Neptune. This worthy Creator of the earth, drawing his bow one day upon a Beaver, to chase it far away, in order to people the country with them, missed it; and the arrow, lodging in a tree, had made it very beautiful and smooth; and as for this not being true, "I have", he said, "Known

The voyage of a Nipissirinen (2)

the old men who have seen this tree". He related a thousand other foolish tales. The Father had him asked where this God was before he created the earth. "In his Canoe", he replied, "which was floating upon the waters". "If he had a Canoe", was said to him "there must have been trees, for it is made of the bark of trees; if there were trees, there was land; if there was land, how has he created it?" "The land" he replied, "was there before, but it was flooded by a deluge". "And before the deluge, who created this land?" "I know nothing about it; you have more intelligence than I have, do not ask me anything more". "Since thou doest not know it, listen to us", was said to him. "If I were young, you would be right in wishing to teach me; but as I am already old, you would lose your pains, for I have no longer any memory". "It is because thou art old", said the interpreter, "that thou must hasten to learn these truths; for, if thou dost not believe, thou wilt be very unhappy after thy death". Thereupon he outlined for him the creation of the world, redemption, and the punishments and rewards of the other life. "I have not", said he, "the mind to be able to retain so many things; teach them to the children, who have a good memory". Nevertheless, this doctrine made some impression on his mind; for since then he has taught some sick persons what he could remember of it.

Jesuit Relations, vol. IX, pp. 123-127 - Fr. Paul le Jeune, 1636.

On some remarkable peculiarities of these regions, pp. 111-131.

Some advice to those who desire to cross over into New France .

1636

On the second day of April, Father Quentin made a journey a few leagues from the three Rivers, to visit some sick persons of whom we had heard. The fruit that he brought thence was that several times risked his life for God among the dangers of ice and bad weather. He contented himself with giving them some instruction, without baptizing any of them, seeing that they were neither in danger of death nor sufficiently instructed.

Sieur Jean Nicolet served him as interpreter, with his usual kindness and fidelity, of which our Fathers make good use on similar occasions. I have some momoirs from his hand, which may some day appear, concerning the Nipisiriniens, with whom he has often wintered, and from whom he only withdrew to place his salvation in safety by the use of the Sacraments, without which there is great risk fo the soul among the Savages.(1)

Jean Nicolet spent some nine years among the Nipissings, during which time he wrote an account of these savages, their customs.....(2)

1. *Jesuit Relations*, vol.IX, pp. 215-217 . Paul le Jeune.
2. *Jesuit Relations*, Vol.VIII, notes to Vol.VIII, p.295.

Father Daniel wrote to Paul le Jeune from Allumette Island: I am staying at the Island, waiting for the main part of the band, composed equally of Hurons and Nipisiriniens.

The Savages of this place have already sent back thirteen Canoes of Hurons, forbidding to go to the French.".....

The Savages who inhabit this island are very haughty. The Hurons, and the French who are now staying in their country, wishing to come down here, pass first through the lands of the Nipisiriniens, and then come alongside this island, the inhabitants of which every year cause them trouble. These Islanders would prefer that the Hurons should not come to the French nor the French go to the Hurons, so that they themselves may carry away all the trade; for this reason they have done all they could to block the way; but, as they fear the French, those who accompany the Hurons make the journey easier for them.

It is strange that although the Hurons may be ten against one Islander, yet they will not pass by if a single inhabitant of the Island objects to it, so strictly do they guard the laws of the Country. This portal is usually opened by means of presents, sometimes greater and sometimes smaller, according to the emergency....

Your very humble and very obedient servant in our Lord, Paul le Jeune.

I have jotted this Relation down hastily, now in one place, now in another; sometimes upon the water, sometimes upon the land. I finally conclude it in the Residence of notre Dame des Anges, near Kébec in New France, this 28th of August, 1636.

Jesuit Relations, vol. IX, pp. 271-275 - Paul le Jeune.

Some advice to those who desire to cross over into New France, pp. 185-303.

Relation of what occurred in the Country of the Hurons in the year 1636, sent to Kebéc to Reverend Father Paul le Jeune, Superior of the Mission of the Society of Jesus, in New France, containing in the order of time the other remarkable things that happened during this year, Jean de Brébeuf, Itonatiria, July 16, 1636.

1636

On the eighth of June, the Captain of the Naiz percez, or Nation of the Beaver, which is three days journey from us, came to request one of our Frenchmen to spend the Summer with them, in a fort they had made from fear of the Aweatsiwaenrrhonon, or stinking tribe, who have broke the treaty of peace, and have killed two of their men, of whom they made a fest.(1)

Aweatsiwaenrrhonons: The Nipissiriniens. The French term, gens puants, was also applied to the Winnebago tribe. The confusion thus arising in the identity of these tribes may have been occasioned from the fact that numerous places were marked on the early maps as "puant", -presumably meaning "Alkaline".(2)

1. Jesuit Relations, vol. X, p.83 - Paul le Jeune. (J.de Brébeuf pp. 35-85)
2. Jesuit Relations, notes to vol.X. p.322 - A.F.Hunter.

1637

The Indians believed that the law of God and the French were responsible for their epidemic death.

...Sieur Olivier replied that, even before the French came there, they had been attacked by certain epidemics which carried off many of their people, and that it was not as they said. "When I was very young", he continued, "I learned that the first who landed in your country found few people there, and that they were informed that the previous winter had killed an enormous number of them". I told them also that if they would consider all wandering peoples, they would find them in small numbers in comparison with those who were sedentary; and that we had heard that the nations of the North, where the Nipisiriniens went to barter, were almost entirely exterminated by the famine of the past winter. "You cannot," I said, "attribute their death to the French, since the French do not have intercourse with those tribes".

They replied that the Nipisiriniens carried them divers wares from France and their death might arise from them. I replied that certain tribes living far inland, below Tadoussac, had no commerce with the Europeans, using only stone hatchets, according to what a woman of that country had related to me; and that, notwithstanding, they died in as great numbers as the other wandering nations.(1)

Charles Raymbault...in 1640 was laboring with Buteux at Three Rivers; and in the autumn of that year was sent to the Huron country with Claude Pijart, that they might establish missions among the Algonkin tribes north of the Hurons.

They began their work, in November of that year, with the Nipissiriniens, who, as Lalemant tells us, were accustomed to migrate southward on the approach of winter, to spend that season in the Huron country. Having instructed these Algonkins during the winter at their encampment near Ste.Marie, the missionaries decided to follow them to their summer residence at Lake Nipissing, where they carried on the mission (named the Holy Ghost) to this tribe. Two years later, Pijart founded a second mission (St.Elizabeth), not far from Lake Simcoe, for the Algonkins of that region.(2)

Paul Le Jeune, Cap Rouge, August 31st, 1637

1. *Jesuit Relations*, vol.XI, pp. 197-199 - Paul le Jeune.

2. *Jesuit Relations*, notes to vol.XI, pp. 278-279.

What has been done for the instruction of other savages, pp. 185-219.

OF THE SORCERERS, AND WHETHER THEY HAVE COMMUNICATION WITH THE DEVIL.

THE Montagnet Savages give the name Manitou to all Nature superior to man, good or bad. This is why, when we speak of God, they sometimes call him the good Manitou; and, when we speak of the Devil, they call him the bad Manitou. Now all those who have any special acquaintance with the Manitou, be he good or bad, are called among them "Man[i]touisiouekhi." And inasmuch as these persons know only the bad Manitou, that is, the Devil, we call them Sorcerers. Not that the Devil communicates with them as obviously as he does with the Sorcerers and Magicians [155] of Europe; but we have no other name to give them, since they even do some of the acts of genuine sorcerers,—as, to kill one another by charms, or wishes, and imprecations, by the abetment of the Manitou, by poisons which they concoct. And this is so common among them, at least in their own opinion, that I hardly ever see any of them die who does not think he has been bewitched. This is why they have no other Physicians than the Sorcerers, whom they employ to break the spells by which they think they are held. In fact, they nearly all die of consumption, becoming so thin that they are nothing but skin and bone when they are borne to the grave. Hence it arises that these sorcerers are greatly feared, and that one would not dare offend

them, because they can, the people believe, kill men by their arts. They are also greatly sought after, inasmuch as they can, it is said, remove disease which has been inflicted by them. It is a pitiable sight to see how the Devil makes sport of these people, who are astonished when they see how easily we challenge and defy their Sorcerers. They attribute it to a better acquaintance with the Manitou. They believe that there are men among [156] them who have no communication with the Devil. These are Jugglers who perform the same apish tricks as the Sorcerers, in order to get a few presents from others. One day, when we were inveighing against the malice of the Sorcerers, one of the Savages present, who was regarded as such, exclaimed, "As for me, I know nothing about these tricks; my father beat his drum near the sick; I have seen him do it, and I do as he did; this is all the artifice I understand." These poor Barbarians, perishing every day, say that there is no longer any real Man[i]tousiou among them, that is to say, no genuine Sorcerer.

It is the office of the Sorcerer to interpret dreams, to explain the singing of birds, or encounters with them. The Romans had their Augurs, who did the same thing. They say that when one dreams he has seen a great deal of Moose meat, it is a sign of life; but if one dreams of a Bear, it is a sign of death. I have already said several times that these Charlatans sing and beat their drums to cure the sick, to kill their enemies in war, and to capture animals in the hunt. Pigarouich, the Sorcerer of whom I have spoken above, sang to us [157] once the song he uses when he intends to go hunting. He uttered only these words, *Iagoua mou itoutaoui ne e-e*, which he re-

peated several times in different tones, grave and heavy, although pleasant enough to the ear. We asked him why he sang this to capture animals. "I learned," said he, "this song in a dream; and that is why I have preserved and used it since." He requested us earnestly to teach him what must be sung to cure the sick, and to have a good chase, promising us to observe it exactly.

Here is one of the methods employed by the wicked ones to kill their countrymen. Some one has told me that they had formerly tried to use these deviltries against the French, but that they could not make them sick. If the Christian realized his own dignity he would hold it in high esteem. A Sorcerer, wishing to kill some one, enters his Tent and summons the Genii of the light, or those who make the light; they call them thus, and we call them Devils. When they arrive, he sends them after the soul of him, or of those, whom they wish to kill. If these persons belong to another Nation, they change their name, lest their relatives, getting wind of the affair, [158] take vengeance on the sorcerer. The Genii bring these poor souls in the form of stones, or in some other shape. Then the sorcerer strikes them with blows of javelins or hatchets, so hard that the blood runs down from them, so copiously that the javelin or the hatchet remains all stained and red with it. When this is done, the one whose soul had been struck falls sick, and languishes unto death. See how these poor people are deluded by the Demons. When one Savage hates another, he employs a sorcerer to kill him in this way; but they say that if the sick man happens to dream who it is that has bewitched him, he will get well and the sorcerer will die. These

Genii, or makers of Light, induce them to believe that they greatly love their Nation, but that the wicked Manitou prevents them from procuring for it the blessings they would desire.

They imagine that he who longs for, or desires the death of another, especially if he be a sorcerer, will often have his wish gratified; but also the sorcerer who has had this wish dies after the others. It is strange to see how these people agree so well outwardly, and how they hate each other within. They do not often get angry and [159] fight with one another, but in the depths of their hearts they intend a great deal of harm. I do not understand how this can be consistent with the kindness and assistance that they offer one another.

One of these Sorcerers or Jugglers told me that occasionally the devil speaks to some Savage, who hears only his voice, without seeing any one. He will say to him, for example, "Thou wilt find a stone upon the snow, or in such a place, or in the heart, or the shoulder, or some other part of an Elk, or of another animal; take this stone, and thou wilt be lucky in the chase." He assured me that he had found one of these stones in the heart of an Elk, and that he had given it to a Frenchman. "Hence I shall kill nothing more," said he.

He also said that the Devil made himself known through dreams. A Moose will present itself to a man in his sleep, and will say to him, "Come to me." The Savage, upon awaking, goes in search of the Moose he has seen. Having found it, if he hurls or launches his javelin upon it, the beast falls stone-dead. Opening it, he occasionally finds some hair or a stone in its body, which he takes and keeps with

great care, that he may be fortunate in finding and killing many animals.

[160] Moreover, he added that the Demons taught them to make ointments from toads and snakes, to cause the death of those whom they hate. If he tells the truth, there is no doubt they have communication with the Devil. I believe that from this superstition or notion has sprung a custom the Savages observe, of having a little bag so especially for their own use, that no one else would dare look inside of it; they would be greatly offended thereat, perhaps even so much as to kill the other. They are unwilling that any one should see this stone, or similar object, if they have one; and one of them said to me one day, "In this way thou wilt know whether a Savage really desires to believe in God, if, having one of these stones, he gives it to thee."

Makheabichtichiou has related to me that once, when he was still a young lad, and was hunting all alone in the woods, he saw coming toward him a Genie of light; he was dressed and adorned like an Hiroquois, and was borne through the air. "I halted," said he, "filled with fear. He stopped also, at a little distance from me, and all the earth around him seemed to tremble. He told me that I should not fear; that I would not die so soon, but that it would not be the same with my people. At last I saw him rise [161] into the air, and disappear before my eyes. I returned to the Cabin, thoroughly frightened, and related to my countrymen what I had seen; they took it as a bad sign, and said that some one of them would be killed by their enemies. Immediately after this, some one came to tell them that one of their fasters, being separated from the

others, had been surprised and murdered by the Hi-roquois." If fear, which makes the imagination see what is not there, did not trouble this man's fancy, then doubtless the Devil appeared to him, although he is not a Sorcerer.

I have been told by a Savage that they think the eyes of the Genii of Light are in an oblique line, one above and the other below. As I have spoken of them in other Relations, I will say no more about them here. Let us answer the question proposed in the heading of this Chapter, namely, whether these Sorcerers really have communication with the Devil. If what I am about to tell is true, there is no doubt that the Demons sometimes manifest themselves to them; but I have believed until now that in reality the devil deluded them, filling their understandings with error and their wills with malice, though I persuaded myself that he did not [162] reveal himself visibly, and that all the things their Sorcerers did were only Deceptions they contrived, in order to derive therefrom some profit. I am now beginning to doubt, even to incline to the other side, for the following reasons:

I have said before that, when they intended to consult the Genii of Light, they prepared Tents by driving stakes into the ground, binding and fastening them with a hoop, then covering them with robes or blankets. When the sorcerer has entered therein, and has sung and invoked these Genii or Demons, the Tent begins to shake. Now I imagined that the Sorcerer shook it; but Makheabichtichiou, speaking to me frankly, and the Sorcerer Pigarouich, revealing to me with great sincerity all his knaveries, protested to me that it was not the Sorcerer who moved this

edifice, but a strong wind which suddenly and violently rushed in. And, as proof of this, they told me that the Tent is sometimes so firm that a man can hardly move it, "Yet thou wilt see it, if thou pleasest to be present there, shake and bend from one side to the other, with such violence and for so long a time, that thou wilt be compelled to confess [163] that there is no human strength that could cause this movement." While passing the winter with the Savages, I saw them perform this deviltry; I saw strong young men sweat in erecting this Tent; I saw it shake, not with the violence they say it does, but forcibly enough, and for so long a time that I was surprised that a man had strength enough to endure such exertion. Nevertheless, as I did not try this round tower to see if it was firmly fixed, I imagined that it was the Juggler who shook it.

Furthermore, those whom I have just named, and others, have stoutly asserted to me that the top of this Tent, seven feet high or thereabout, is sometimes bent even to the ground, so powerfully is it agitated. Also, that the arms and legs of the Sorcerer, who was stretched upon the ground, were sometimes seen to emerge at the bottom of the Tent, while the top was shaking violently. They say that the Demon or the wind which enters this little house rushes in with such force, and so disturbs the sorcerer, making him think he is going to fall into an abyss, the earth appearing to open under him, that he emerges in terror from his Tent, which goes on shaking for some time after he [164] has left it. Aniskaouaskousit, a young Savage, has assured us that Etouet, the Captain at Tadoussac, having gone last Autumn into his Apitouagan,—this is the name

they give the Tent,—his clout was thrown out of it at the top, and his body was lifted up, so that those who looked inside no longer saw him; finally, he was heard to fall down, uttering a plaintive cry like a man who feels the shock of a fall. Having emerged from these enchantments, he said that he did not know where he had been or what had taken place.

The same one related to me, very freely, for he was our domestic and we were instructing him in the Faith, that once during the winter, when he and another young man were on a frozen Lake, they saw a sorcerer enter into a state of frenzy. He was lifted up, and without any one knowing how, for he suddenly disappeared from before their eyes. Towards evening, his robe was found, but not his body; a few days later, he returned utterly worn out, and could not tell where he had been, or what he had done. I have said before that sometimes, during their great famines, some of them disappear never to return; they have assured me that this did happen, and that it was a very bad sign for them, for [165] then the Manitou finished them.

Furthermore, this same young Savage said that he had seen with his own eyes the Sorcerer Karigouan, with whom I passed a winter, draw a stone from his bag, put it upon a shield and burn it; he assured me that the stone had not been heated.

Finally, Makheabichtichiou has informed me that the Algonquins, who are higher up on the great river, divine by Pyromancy. But, as it is not different from that of the Hiroquois, of which Father Brebœuf has spoken in his Relations, I will not explain it further. All these arguments show that it is probable that the Devil sometimes has visible communi-

cation with these poor Barbarians, who have need of great assistance, both temporal and spiritual, to draw them out of the slavery which oppresses them. Since the conclusion of this Chapter, Father Pijart, who recently arrived from the Hurons, has brought me a stone that Father Brebœuf sent me, which was used by a Sorcerer in this way. This man, wishing to cure a sick person, placed the stone in the fire, and left it there a long time, until it was red-hot. Meanwhile, he entered in a frenzy, drew this burning stone out of the fire, [166] took it between his teeth, ran like a madman through the Cabin, and cast the still glowing stone away without having received any injury therefrom. Father Pijart was an eyewitness of this act; and, as the stone is quite large, he wished to see if it had not burned his lips or tongue; he found it had not. This made him believe that it could not have been done without the agency of some Demon. I send to Your Reverence this same stone, which is still marked with the Sorcerer's teeth. As it had been in the fire, it was, as it were, calcined and made softer; hence, in pressing it with the teeth, he made the two notches which appear.

OF THEIR CUSTOMS AND THEIR BELIEF.

I DO not propose to repeat what I have previously said upon this subject, but intend to add only what new things I have learned about it. If I use repetitions, it is because I have forgotten what I have already told, or that I may explain it more fully. Among the superstitions used to cure the sick, they sometimes induce a man, a woman, or a child to remain near them, imagining that this helps them to recover their health. They are so compliant in this respect that, if a sick person asks some one to stay near him in this way, he is so readily obeyed that one who should refuse him this kind office would be considered very ungrateful, although it is a very tiresome duty; for he must remain there idle, [168] without other occupation than to sit beside the patient.

They have their patients take emetics; dysentery is cured by drinking the juice of leaves or branches of the Cedar, which have been boiled. Father Buteux said he saw a child recover very soon, after having taken this medicine.

They throw the Bear's gall into the fire to see if it will crackle, conjecturing from this noise whether they will capture others.

Father Buteux asked a Savage why they fixed their javelins point upward. He replied that, as the thunder had intelligence, it would, upon seeing these naked javelins, turn aside, and would be very careful

not to come near their cabins. When the Father asked another one whence came that great clap of thunder, "It is," he said, "the Manitou who wishes to vomit up a great serpent he has swallowed; and at every effort of his stomach he makes this great uproar that we hear." In fact, they have often told me that flashes of lightning were nothing but serpents falling upon the ground, which they discover from the trees struck by lightning. "For," say they, "here is seen the shape of those creatures, stamped, as it were, in sinuous and [169] crooked lines around the tree. Large serpents have even been found under these trees," they say. A new kind of Philosophy, truly!

When the Savages have been defeated in war, some one of their number is sent on ahead as a Herald, who cries out in a loud voice as soon as he perceives the Cabins, uttering the names of those who have been captured or killed. The daughters and wives, hearing their relatives named, spread their hair over their faces, burst into tears, and paint themselves black.

When they return from war, they hang to a tree, at the spot where they begin to turn back to retire into their own country, as many little sticks as there were soldiers, perhaps to let their enemies know, if they pass by those places, how many men there were, and how far they went, in order to intimidate them. I know no other reason for it.

In their wars, while fighting, they shout every time one of their enemies is struck, if they perceive it. I am inclined to think this is to cheer themselves and increase their own courage.

[170] They believe the earth is entirely flat, and

that its ends are cut off perpendicularly; that souls go away to the end which is at the setting Sun, and that they build their Cabins upon the edge of the great precipice which the earth forms, at the base of which there is nothing but water. These souls pass the time in dancing; but sometimes, when they are sporting on the edge of this precipice, some one falls into the abyss, and is immediately changed into a fish. To be sure, there are trees along these shores, but they are so slippery that souls can grasp them only with great difficulty. I have already said that they imagine that the souls eat and drink. I may also add that they fancy that they marry, and that the children who die here are children in that end of the world, and grow up just as they would have done in the country where they were born. Now this belief, so full of nonsense, gives us good opportunities to convince them of error. First, we tell them that, if the earth were entirely flat, it would soon be flooded by the tide of the Ocean. Moreover, we show them that it would be day at the same time all over the world. But as it is now, when it is Noon here it is night [171] in France, during the Winter. We assure them that our ships sail to the rising and the setting Sun, and that the land of souls has never been encountered. They are astonished when one speaks to them of the Antipodes, and laugh at the idea, just as others, of better understanding than these, scoffed at it in former times.

We often tell them that, if souls ate, they would grow old and die; how is it that they believe them to be immortal? Besides, if they married and had children, as they do not die, the whole earth would soon be filled with souls; we would run across them

everywhere; for, since the time they came into this land of the Setting Sun, they would have multiplied infinitely. They comprehend these arguments well, and others that we urge upon them.

Here is an admirable reason for the Eclipse of the Sun. They say there is a certain being, either a man or some other creature, who has a great love for men. He is angry at a very wicked woman, and at times even conceives the desire to kill her. But he is withheld, for in doing so he would kill the day and would bring upon the earth an eternal night. This wicked creature is the wife of the Manitou, she who makes the Savages die. The Sun is her heart, [172] and hence he who should slay her would kill the Sun forever. Sometimes this man, getting angry at her, threatens her with death; her heart trembles and grows feeble; and it is at such a time, they say, that we see the Sun eclipsed. When the Sun of Justice does not illuminate a soul, it knows not even the Sun which lightens its eyes. They vary so greatly in their belief that one can have no certainty about it. Alas, how can we find truth in the midst of error?

They believe, according to what Makheabichtichiou told me, that all the people in the world will die, except two, a man and a woman; that all the animals will die also, except two of each kind; and that the world will be peopled anew from the few that are to remain.

I have heard them tell a number of fables, at least I imagine the most intelligent among them regard these tales as fables. I will consider only one, which seems to me very ridiculous. They relate that, a man and a woman being in the woods, a Bear came, which threw itself upon the man, and strangled and

ate him. A hare of formidable size threw itself upon the [173] woman and devoured her. However, it did not touch the child that she still bore in her womb, of which she was about to be delivered. A woman, going past that place shortly after this carnage, was greatly astonished to see this child living. She took him, raised him as her son, but called him her little brother, giving him the name Tchakabech. This child did not grow in stature, always remaining like a child in swaddling clothes; but he attained a strength so formidable, that he used the trees as arrows for his bow. It would take too long to recount all the adventures of this man-child. He killed the Bear which had devoured his father, and found in its stomach, his hair still preserved. He also killed the great Hare which had eaten his mother, whom he recognized from the bunch of hair that he found in its belly. This great Hare was some Genie of Light, for they call one of these Genii, who they say is a great talker, by the name of Michtabouchiou, meaning "great Hare." To be brief, this Tchakabech, wishing to go to the Sky, climbed a tree. When he had almost reached the top, he blew against this tree, which [174] grew tall and large at the breath of this little Dwarf; the more he climbed, the more he blew, and the taller and larger became the tree, so that he reached the Sky, where he found the loveliest country in the world; everything was delightful there, the land excellent, and the trees very beautiful. After having thoroughly viewed everything, he came to bring the news of all this to his sister, that he might induce her to mount to the Sky and remain there forever. Then he came down this tree, building Cabins at intervals in its branches,

where he would have his sister lodge while ascending. His sister at first would not consent; but he represented to her so strongly the beauty of that land, that she decided to overcome the difficulties of the way. She took with her one of her little nephews, and went up this tree, Tchakabech going behind to catch them if they should fall. At every halt they found their Cabin ready, which was a great comfort to them. Finally, they reached the Sky; and, that no one might follow them, this child broke off the end of the tree just low enough so that no one could reach the Sky from thence. After they had thoroughly admired the country, Tchakabech went to spread the nets, or as [175] others call them, the snares, hoping, perhaps, to trap some animal. In the night, when he arose to go and look at his nets, he saw them all on fire, and did not dare go near them. He returns to his sister and says to her, "My sister, I do not know what there is in my nets; I saw only a great fire, which I did not dare approach." His sister, suspecting what it was, said to him, "Ah! my brother, what a misfortune! you have surely taken the Sun in the net; go quickly and unloose it; perhaps, walking in the night, it fell in there unwittingly." Tchakabech, greatly astonished, goes back; and, after having looked carefully, finds that he has indeed captured the Sun in his net; he tries to free it, but he dares not go near. By chance he encounters a little mouse; he takes it, blows upon it, and makes it become so large that he uses it to extend his nets, and to let out the Sun, which, finding itself free, continues its usual course. While it was caught in these toils, there was no day here below on the earth; how long this lasted, or what became of the child,

they do not and cannot say. I may mention that the [176] Mahometans believe that the Moon once fell from the Sky and was broken. Mahomet, wishing to remedy this disturbance, took it, passed it through his sleeve, and by this action repaired it, and sent it back to its place. This story of the Moon is as credible as the one I have just related about the Sun. In conclusion, *Beati oculi qui vident quæ nos videmus*. Blessed indeed are those whom the goodness of God has called to the school of truth. What shall they render to his Majesty for this blessing? A constancy in the Faith, and a firm resolution to live conformably to the maxims that it teaches us, since those who do not follow the paths that this torch reveals to them deserve to walk in darkness.

Jesuit Relations, vol.12, pp. 7-37.

Father Garnier wrote in these terms.

"God be blessed forever. We have been, since yesterday, here among the Nipissiriniens, - so happy and in so good health that I am quite ashamed of it. For, if I had enough heart and courage, I do not doubt that our Lord would have given me one end of his cross to bear, as he did to our Fathers who journeyed before us. If he had done me this favor, I would be a little more cast down than I am; may he be blessed by all the Angels. He has treated the child as a child; I did not paddle, I only carried my own baggage, except that during three days I have carried, at the portages, a little package that some one offered me, because one of our Savages fell ill. Is not that being treated like a child?

The trouble is that he who complains of not suffering much receives with a great deal of cowardice the sufferings that our Lord presents to him; but what is there for me to do in this, except to cast my poor, weak, wretched heart into the arms of my good master, and to pray you to bless this Lord with all your strength, because "He looks at humble things from heaven" and because he gives me hope of one day being entirely his.

We arrived at the Island on the eve of St. Ignace; our peas having given out, we bought some Indian corn. This corn lasted us until we reached here, our Savages having none stored in any place, - at least they found only one cache of it. Up to the present, we have found but little fish. We are expecting Father Davost here to-day. Adieu, my Reverend Father; make me, through your holy Sacrifices, such as I ought to be in the place where you send me in the name of God. From the lake of the Nipissiriniens, this 8th of August.(1)

Claude Pijart came to Canada in July 1637. He worked three years at Quebec and Three Rivers, in that time becoming proficient in the Algonkin dialect. Thus prepared, he began with Raymbault the mission (1640) to the Nipissings and other Northern Algonkin tribes, to whom he ministered during the greater part of the following nine years, jointly with Raymbault until the latter's death, then with Menard. Some intervals in this period were spent in the Huron mission, upon the destruction of which, Pijart escaped, with others of the missionaries, and later returned to Quebec.(2)

Paul le Jeune

on board the sainte Marie, opposite Cap Rouge, in New France, this last August 1637.

1. *Jesuit Relations*, Vol. XII, pp. 129-131 - Paul le Jeune.

2. *Jesuit Relations*, notes to Vol. XII, pp. 274-275.

A Journal containing divers things....pp. 125-233.

The Nipissings winter in Huronia
1637

From Anonnatea we made a trip to the Bissiriniens, who had come to pass the winter an eighth of a league from there. We found a number of sick people among them, to whom we gave some raisins, this being all we could do.

A person who understood the Algonquin tongue would, perhaps, have made some headway with them; many of them died.(1)

1. Jesuit Relations, vol.XIII, p. 191 - ~~Paul le Jeune~~.

Ossosane' afflicted with a contagious disease. Various journeys that we made there in the most disagreeable winter weather.

1637

On the 27th, the Father Superior returned to Ossossane' with Father Isaac Jogues, where he visited the Bissiriniens to assure them of the sympathy we felt for them in their affliction, for they already counted as many as 30 or 40 dead. The Father proposed Holy baptism to some of them, but without effect; our Holy Mysteries in the Huron language are like night to them, and, besides, they are still more attached to their superstition than are our Savages.

He learned there what they thought of the disease.

It was brought upon them, they said, as well as upon the Hurons, by Andesson, Captain of the Island, in revenge, because they had not consented to join their forces with the latter to make war upon the Hi-roquois.

31

Jesuit Relations, vol. XIII, p. 211- Paul le Jeune.

Continuation of the same sickness in our village, and the assistance we rendered to the neighboring places attacked by the same disease

pp. 144-267

.....

....Another sorcerer, almost blind, named Sondacouane', brought himself into much repute in the village of Onnentisati, and deluded the surrounding villages with his fancies.....the story or tale declares that this blind man, having dreamed that it was necessary for him to fast six days, resolved to fast seven....at the end of a few days the demons began to appear to him, merely passing around the fireplace without doing anything else, until the sixth day, when they spoke to him and said: "Tsondacouane', we come here to associate thee with us; we are demons, it is we who have ruined the country through the contagions".

And thereupon one of them named all the others by name....."But thou must know that the most evil of all is he of Ondichaaouan", (a large Island which we can see from here); "this demon is lake fire. It is he who feeds upon the corpses of those who are drowned in the great lake, and excites storms and tempests, in the darkness of which he engulfs canoes. But now we wish to take pity upon the country, and to associate thee with us, in order to stop the epidemic which prevails".

Tsondacouane' having replied to this that he was well content to do so, they taught him some remedies which he should use for the cure of the sick. Among other things, they recommended to him strongly the feasts of Aoutaerohi, adding that they feared nothing so much as those. It was said also that they pretended to try to carry him away, but that he resisted them so well that they left him to make a feast of a dog, - threatening to come and get him the next day, in case he failed to do this. These demons having disappeared, Tsondacouane' related the whole affair to the Captain Enditsaonc; the latter having reported the matter in open council, a dog was immediately found, with which he made a feast on the same day. All the people having assembled the sorcerer began to cry out that the devils were coming to carry him away, but that he did not fear them, only that all should sing a certain song. While they were singing, "There! two of them are approaching", said he, "and what I say is not imagination, but the truth."

A little while afterwards, he said to those who were preparing the feast: "Withdraw; here they are, quite near;" and at the same time they began to

speak, and to reproach him for his failure to do several things that he had been ordered, and to say they had come to carry him off.... At the end of the feast...he encountered those demons, who said to him: "Tsondacouane', thou art now safe; we can do nothing more to thee; thou art associated with us, thou must leave hereafter as we do; and we must reveal to thee our food, which is nothing more than clear soup with strawberries." There was much probability of their finding strawberries in the month of January !But our Savages keep dried ones, and they vied with one another in eating them, in order not to get sick. Also they ordered that those who would be delivered entirely from this decease should hang at their doorways large masks, and above their cabins figures of men similar to...scarecrows....This was executed and in less than 48 hours all the cabins of Onnentisati and the places around were almost covered with images...It was in these grotesque figures that they put all their trust, relying upon the assertion of a wretched blind man that the devils were afraid of these, and they had given this order for the good of the country.

An old man of our village, named Tendoutsaharone', exhorted us to do the same, on account of the affection he had for our house, so much credence did he give to this sorcerer's fancies. The Father Superior replied to him that they were deceiving themselves in thinking to make these demons afraid, and to drive away the decease with some wisps of straw; that, if he remembered what he had so often taught them, he would know very well that all this was useless for what they wished to accomplish; that, if there was anything in the world capable of inspiring the demons with terror, it was the cross..... Moreover this sorcerer, although half blind, saw into his affairs a little more clearly, it seems, than the other, the little hunchback, who had promised that in eight days Ossosane' would be without sick people; this one only promised perfect and complete recovery at the end of the January Moon. Yet he said that if the people of the village of Arente', and the sorcerers or Bissiriniens, did not make him a present of a net, it was all over with them. I do not know what they did, or whether they granted his request; but certainly the poor Bissiriniens were very badly treated, as many as seventy of them having died. As for them, they said that one of the causes of this so great mortality was that they had no

1637 - the epidemic (3)

kettle large enough to make a fest.

Jesuit Relations. Vol. XIII, pp. 227-233. ~~Paul le Jeune~~.

Francis Jupp & Macdon

During our sojourn at Ossosane, the father Superior and Father Charles Garnier made a little trip which is not to be overlooked.

On the fifth of this month, they baptized two sick persons at Anonnate; next day, the 6th, with the Bissiriniens (who were wintering a quarter of a league from there) a little newborn child. By a very special providence of God, they had gone as far as this place the day before, and had visited all the cabins, but, finding nothing sufficient to detain them there longer, they had departed, intending to return in the evening to their home. At a quarter of a league from there, they perceived that a dog which was following them had disappeared. A dog is no small thing in this country, and this is one performed an important part in this case. However, they did not trouble themselves any further about it, knowing well that this was not the first time that it had returned all alone. Being near Aneatea (Anonate), the snow began to fall so thickly that they had considerable difficulty in finding their way, so that, contrary to their intention, they were obliged to pass the night in that village.

The next morning, through a special providence of God, the dog not being found, they resolved to go in quest of it as far as the Bissiriniens. They were hardly in the village before they were informed that a woman had been delivered of a child during the night, but that her child was dead. This was enough to cause them to give no more heed to the matter; but God, who intended to save this little soul, inspired them to go and see the mother. They found this woman very sick, and the child still barely alive.

Father Garnier baptized it without the knowledge of its parents, -having for this purpose, had the foresight to dip his handkerchief in water before entering the cabin. Perhaps if the mother had been consulted thereupon, she would not have been favorable to it; the Algonquins are as yet hardly fit for holy baptism. Shortly afterwards, this little Angel flew away to Heaven.

Misled regarding Jesuits.

On the 15th, I accompanied the Father Superior to Anonatea, where he baptized a very sick woman; thence we went to visit the Algonquins, where we had learned, there were also a number of sick people. We saw among others one Oraouandindo, who died two or three days afterwards. We were under special obligation to this Savage. The Father Superior did all in his power to fit him for our mysteries and for his baptism; in fact, he seemed at first willing to lend an ear; but afterwards, seeing himself pressed to answer definitely, he made a pretext that he did not fully understand. They summoned a Savage of his own nation who, in fact, understands and speaks Huron extremely well, and who very faithfully repeated to him, in his own tongue, all that the Father said. After all that, we could draw nothing else from him except that he did not feel any inclination to go to Heaven, seeing that he had no acquaintances there; and to all the father could say to him, he never made any other answer. We always had this solace, that the Captain, and several who were there, were upon this occasion fully informed of what we are aiming at in this country, and who we are; for they confessed to us, ingenuously that until then they had taken us not for men engendered in the fashion common to others, but for real incarnate demons, -telling us that the people of the island had led them into this opinion. According to them, - I mean the Hurons and the Algonquins,- those gentlemen often render us similar kindnesses.

The Nipissings carry home their dead - 1638

On the 19th, the Bissiriniens, seeing the ice broken and the lake open, embarked to return to their own contry, and carried away in seven canoes seventy bodies of those who had died while they wintered among the Hurons. We availed ourselves of this opportunity to send news of ourselves to your Reverence, especially as a Savage named Outaete intended going direct to Kebec.

1638

Epidemic among the Nipissiriniens

Passing to the Bissiriniens, he found this poor Nation sorely afflicted by the disease; and, among others of the more influential Arendi-wane', one who complained to the others that the profession of Sorcerer was, as he said, no longer of any use, since the Manitou was mocking them, causing them as well as the others to die.

From the Residence of la Conception in the country of the Hurons, at the village of Ossosane', this 9th of June 1638,

Your very humble and very obedient in Our Lord, Francois Joseph le Mercier.

Even the Sorcerers, - whom I mentioned above, and who, at the beginning, exclaimed against the coming of the French women, - when this little girl became ill, did not have recourse to his art, but to baptism, which he obtained for his child; and bodily health having returned with the holiness of the soul, this charlatan ceased not to extol us and our doctrine. But he acted like the bells that call the faithful to the Church, and never enter it themselves.

One incident in connection with the arrival of these Algonquins caused us sorrow.

A Nipicirinen Captain who was also coming to receive instruction, fell so ill at the river des Prairies, about thirty leagues above three Rivers, that he died. Before giving up his soul, he said to his people: "Tell the French that I was going to see them to learn the road to Heaven. I am much grieved that I cannot die near them; I have hurried on as fast as I could, but illness does not allow of my going any further; as for you, do not fail to carry out your design after my death

Paul le Jeune, Sillery, September 4th, 1639.

Of the belief in Superstitions, and of some customs of the Savages.

1639

They are very prone to believe things out of the common order. A Savage of the Island told us not long ago that the report was current throughout all the upper countries, even among the Nipisiriniens, that one of our Fathers down here had lived five lives,-that his hair had fallen four times, and that he was growing gray for the fifth time; and then he asked how many more times the Father would return to manhood before dying.

Paul le Jeune, Sillery, September 4, 1639

1640

Paul le Jeune tells us how to reach Lake Nipisin from the Northern shore of the Gulf of St. Lawrence.

....Following the same Northern shore upwards....and continuing up the river we reach Kebec, and then three Rivers.

When we reach the first rapid found in the great river St. Lawrence, which we call "sault saint Louis", we come to another stream called the "River des Prairies". This river is thus named because when a certain Frenchman named des Prairies, charged with piloting a bark to the sault St. Louis, came to this junction or meeting of these two rivers, instead of coasting along the Southern shore, where the sault saint Louis is, he turned to the North, towards the other river which as yet had no French name, and which, since that time, has been called the "River des Prairies."

Going up this river all the way and leaving the River des Prairies when it turns directly to the North, that we may get to the Southwest, we come to Lake Nipisin, where the Nipisiriniens are found. These have upon their North the Timiscimi, the Outimagami, the Ouachegami, the Mitchitamou, the Outurubi, the Kiristinon, who live on the shores of the North sea whither the Nipisiriniens go to trade.(1)

Paul le Jeune, Kébec, September 10, 1640.

1. Jesuit Relations, vol.XVIII, pp. 227-229.

1640-1641

Letter of Fr.C.Garnier to his brother:

To tell you some news of This country, you shall know that we have been thirteen priests of Our Society This year: to wit, The Reverend Father hierosme Lallemant, Our Superior; Father Brebeuf, Father Lemer cier, Father Daniel; Father Raimbault, and Father Claude Pijart, who came from Quebec last year to Instruct some Algonquin and non-Huron Nations in These quarters; Father Jogues, Father le Moyne, Father du Peron, Father Chaumonot, Father Chastelin, Father Pierre Pijart, and myself.....

Jesuit Relations, vol.XX, p. 93 - Garnier to his brother.

1640-1641

Letter of Fr. Charles Garnier to his brother

Father Raimbaut and Father Pierre Pijart, remaining at the house, went every day to See the nipissiriniens - This is an Algonquin nation which had Come to spend winter in This country, a Hundred paces from Our House. They went there to learn their language, and give them what Instruction they could at This Bginning of their own study of their language; they have taught them to chant some excellent prayers, which the good people have learned very Willingly. Some among them bear witness of having some inclination for the faith; the two Fathers have gone with them to their own country, which is Five Days' Journey from here, where they spent the summer instructing them.

From St. Marie, of the hurons, this 23 of June 1641.

1640-1641

Letter of Father Jean de Brebeuf...to Mutius Vitelleschi

Besides, a greater field opens daily, wherein the zeal and activity of ours may exercise itself.

We have established two new missions this year, - one among those Algonquins whom we name Nipissirini, whose native qualities seem sufficiently.....; the other, in that nation which we call Neutral.....

Kebec, August 20, 1641

I thought to finish this chapter; but here are some fragments of a letter which will be a good conclusion.

"I set out last year from the Three Rivers," says Father Claude Pijart, "to go to the country of the Nipisiriniens. God delivered us from ambushes of the Hiroquois, and from a shipwreck, in which I thought I should loose my life; the Savages who were conducting me having stepped into the water, in a torrent against the current of which they were dragging the canoe that bore me, and the rapidity of the water having made them lose their hold, I saw myself being carried away by the torrent into a precipitous rush of water full of horror. I was, while full of life, at two finger-lengths from death," when a young Huron, who alone had remained with me in the canoe, sprang nimbly into seething water, pushed the canoe out of the current, and, in escaping himself, saved me and all our little baggage. I encountered, besides, other dangers, from which the Lord and the Mother of Mercy delivered me. We have made several Journeys this winter; God has rewarded our humble labors with some predestined souls, that seemed only to await Holy Baptism that they might enter heaven. Our usual dwelling place during the winter has been in the country of the Hurons, which we left on the eight of May, that we might go and instruct the Nipisiriniens. We say holy Mass every day in their cabins, making a little recess, or a little Chapel, with our blankets. These peoples seem to me very gentle, truly modest, and in no wise proud; they are very thrifty, - the women do not know what idleness is, and the children go to fish as soon as they are somewhat grown. The young people show a great eagerness to learn what we teach them of the doctrine of Jesus Christ, and they are much given to singing.

The men go to trade or barter with other Savages in the North, whence they bring back a quantity of furs; one Savage alone, having his supply of grain, had besides three hundred beavers, which are the best money of the country. If God gives his blessing to these poor peoples, we shall need a goodly number of brave workers, who will devote themselves to the Algonquin tongue; all these regions are filled with people who speak it.

I hope that our Nipisiriniens will go down to the Three Rivers with Father Charles Raimbault; I beg you to be present, if you please, with the new Christians, in that neighborhood; their example and their

1641-42 (2) Letter from C.Pijart

conversation will have much influence with our Savages".

From another letter: "Your Reverence can hardly believe how welcome you would be in these parts, for the establishing of our itinerant Missions. I pray Our Lord that he may order all things to his greatest glory; I have no news since my last letter, except that Father Paul Ragueneau and Father Menard arrived here in good health, on the day preceding the Assumption; in the evening, prayers were chanted in our Chapel of bark, in Latin, in Algonquin, and in Huron. What you have been told concerning the men who are beyond the Sagne' is true; our Nipisiriniens, returning not long since from the Kyristinouns, who trade on the Northern sea, assured us that they found four hundred men who all speak Montagnais, - that is equivalent to four thousand souls".

1641-1642 Holy Ghost Mission

OF THE MISSION CALLED "THE HOLY GHOST," TO THE NIPISSIRINIENS.

THE Askikwanehronons, according to our Hurons; or Nipissiriniens, according to the Algonquins,—form a Nation of the Algonquin tongue which contains more wandering than settled people. They seem to have as many abodes as the year has seasons,—in the Spring a part of them remain for fishing, where they consider it the best; a part go away to trade with the tribes which gather on the shore of the North or icy sea, [87] upon which they voyage ten days, after having spent thirty days upon the rivers, in order to reach it.

In summer, they all gather together, on the road of the Hurons to the French, on the border of a large lake which bears their name, and is about two hundred leagues distant from Quebeq, and about seventy from our Hurons; so that their principal dwelling place is, as it were, two-thirds of the way from Quebeq to the country of our Hurons.

About the middle of Autumn, they begin to approach our Hurons, upon whose lands they generally spend the winter; but, before reaching them, they catch as many fish as possible, which they dry. This is the ordinary money with which they buy their main stock of corn, although they come supplied with all other goods, as they are a rich people and live in comfort. They cultivate a little land near

1641-1642 (Holy Ghost Mission (2))

their Summer dwelling; but it is more for pleasure, and that they may have fresh food to eat, than for their support.

[88] Our Fathers at Quebec, and at the Three rivers,—who in the past have successfully labored for the improvement of all the wandering tribes which were nearest to them, and have made nearly all of them men and Christians,—cast their eyes upon this Nation, the nearest to the last one which came down in order to settle near them. But as these no longer came for Trade, on account of some opposition which others from below made against them, they did not know how to broach this matter. Last Summer, God was pleased so to order things that they themselves resolved to feel their way, and to send some canoes for the Trade with the French. They arrived safely, without any difficulty, and nothing could have happened more opportunely for that which we desired.

Consequently we spoke to them, not of abandoning their country and coming to place themselves near the other Algonquins already settled, but rather of receiving a few of our Fathers among them, that they might be instructed; they declared that this would be [89] very acceptable to them. This is why Fathers Claude Pijart, and Charles Raymbaut, setting out from below to come and help us, had directions to offer themselves, on the way, to them. But not having found them at their Summer dwelling, and having learned that they were to come and winter in our quarters, they landed here without losing hope of seeing those to whom they were specially sent.

They were not disappointed in their expectation:

These Savages, numbering about two hundred and fifty souls, arrived shortly after, and took such a district in this country, for their winter quarters, that it seems to have been the holy Ghost, and no other, who guided them.

They chose their ground on the same side of the river, upon which we were, and at two arquebus shots from our house. It was precisely from not being inconvenienced by their nearness to us, and also from our not being very distant from them, that our Fathers were easily able, every day, [90] to go and instruct them; which they did not fail to do.

We must admit that Tribes like these have an indescribably greater aptitude of heart for the seed of Faith than have our Hurons. The Fathers had not talked with them for a fortnight, before they took the utmost delight in listening to them; and they had no greater satisfaction than when they were taught to chant the greatness of God, the articles of belief, and the Commandments. In a word, nothing more pleasing can be found, than the way and manner in which, from the first, they bore themselves toward the Fathers.

In the beginning the chief Captain of this Tribe, named Wikasoumir, made a public announcement that every one should pray to God and honor him, in the way taught by the French.

After that, the little children began to learn the first principles of the Faith, and applied themselves so, that in a short time they were found remarkably advanced therein.

They make no difficulty about permitting their sick to be instructed and baptized; [91] some of them even contribute willingly to their own instruction.

A few have been baptized in that condition, to whom it pleased God to restore health.

Nevertheless the Fathers have not yet been able to decide upon baptizing any one who is in health, although they have been urgently entreated to do so, as they desire to make a longer proof of their firmness and constancy; and, in order to do this, they resolved to follow them to the place where these were going for the rest of the year, and by this very means to advance and become still more and more proficient in the use of their language,—which in many respects appears to be different from that of which they had the first smattering with the Algonquins in the districts below. They set out from here, all together, on the eighth of May, the day before the Ascension, with the hope of arriving at the principal dwelling place of this Tribe by Whitsunday. May it please that adorable Spirit whose name their Mission bears, to take perfect possession both of the minds and hearts of these poor [92] Tribes, and of our own, and to reign therein eternally.

The opportunity we had of instructing the Nipissiriniens, on account of their nearness, and the great aptitude they showed in receiving instruction during the short time that their wintering lasted, made us unable to abandon them and devote ourselves to others of the same language, who had also come to winter in the country. However, Father Claude Pijart visited a few other places, in one of which he found perhaps five hundred persons gathered together of different Tribes, to whom, in passing, he spoke of the Kingdom of God, and caused them to sing God's praises. Nearly everywhere he found some predestined soul, which was only awaiting his

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visit, that it might ascend to Heaven. I will note a rather remarkable instance of this.

The Tontthrataronons, an Algonquin Tribe, numbering about fifteen cabins, were wintering upon the lands of the Mission of saint Jean Baptiste to the Arendaehronons. Father Claude Pijart, [93] on going to visit them, received from them every manner of hearty welcome. When the evening came, as he was almost asleep, he heard a plaintive voice; he asked what it was, they told him that it was a poor sick old woman, who was in the next cabin, and who was dying. The Father begged to go and see her; the head of the cabin, an important Captain, arose and lighted a torch,—that is to say, a piece of bark; and, the Father being at a loss for water for the baptism, this Captain quickly melted some snow for him. The Father entered, instructed this poor creature, and questioned her; she gave him full satisfaction, as if she had been long before instructed; he baptized her, and shortly after she died happily.

The Father found in all those whom he visited, a disposition of mind similar to that which he found in the Nipissiriniens; but it was much better in those who had traveled most, and had most frequented the warehouses of our Frenchmen at the Three rivers and at Quebeq for some years past. [94] We shall see that with time, and with the reinforcement that we are hoping for in this language, we shall be able to do more, in the future, for all these poor wandering sheep, as well of the one language as of the other.

I cannot believe that the lack of progress in this matter ought to come from the quarter whence they in France threaten us,—which is their inability to

supply means for undertaking and maintaining all these plans. The master of the feast, who sends us to invite and constrain our crippled ones to enter the banquet hall, has only too much power and wisdom not to support and sustain us to the end; and it is not conceivable that he would forsake us in so glorious a path. Among the many devout and generous souls that are now in France,—and that appear to have no other occupation than that of seeing where and in what they may be able to use, for the service of God and their Redeemer, and by this means to secure, these few worldly goods, of which death shows them only too well that they can otherwise have but the usufruct,—what probability [95] of discouragement can there be of seeing before death this permanent house of sainte Marie, the mother of all the Missionaries, and each one of these seven Missions, and those also which shall follow hereafter, by the help of God, established and endowed forever; and especially as the question is only of the support and maintenance of two Evangelistic workers in each Mission? These Missions bear titles and names sufficiently fitted to satisfy the devotion of those who might wish to be Fathers of them; but if their inclination lead them to change the names, I know no law which can hinder their being, at the same time, both fathers and godfathers of them. The holy Ghost, on the blessed day of whose descent I am closing this Relation, will be the master and guide of this affair,—which, as well as all the others that concern these regions, I cannot sufficiently commend to the Sacrifices, prayers, and devotions of those who shall have any knowledge of them.

Jesuit Relations, vol. XXI, pp. 239-249 — father Charles Lalemant.

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A domestic among⁺the Nipissiriniens 1641-42
Memoir concerning the Domestics ----
Who give themselves to Our Society
among the Hurons.

THE difficulty that exists in bringing many persons up here, and still more in maintaining them, has, among other reasons, always made us judge that, beyond the Gospel Laborers necessary for the work that God should present to us, the fewer other persons we could have here, the better. And inasmuch as a Secular Domestic can do all that a Brother Coadjutor would do, and as a Coadjutor cannot do what a Domestic can, such as carrying loads, using an arquebus, etc., we have always deferred receiving Brother Coadjutors here, and have desired to have in their places Secular Domestics, who would give themselves for the rest of their lives to the service of our Fathers who are here among the Hurons.

Father Hierosme Lallemant, upon leaving France in the year 1638, discussed this matter with the Reverend Father Provincial, the late Father Estienne Binet, and received in writing his consent for the reception of such Domestics,—and, furthermore, a form of reception or civil Contract for such persons, worded according to one which had formerly been granted to the Province of Champagne, and accepted by Our Reverend Father General.

The Reverend Father Binet, however, left them free to add thereto, or take away, what might be found necessary to add or take away for each oc-

casion. He added that he thought the said Donné of the Province of Champagne had made some vow.

Father Hierosme Lalemant, passing through Quebec, communicated all this to Reverend Father Paul le Jeune, at that time Superior, who was favorable to the whole matter, and added, of his own accord, that he thought it would be well to have them make some vows,—leaving it all, however, to the judgment of our Fathers who are among the Hurons.

When Father Hierosme Lalemant reached the Huron country, he proposed the matter to the Fathers who were there, who all judged it proper that they should make some vows; and none seemed more suitable than those which are commonly made in our Society, and conditional, like those which are made therein,—but with the essential difference between vows of Religion and vows of Devotion, similar to that which is found in the vows made by Novices before the end of their Novitiate, or by some Penitent who would like to make them to his Confessor. Accordingly, six or seven were afterward received in this way. But, as some desired to give themselves up more devotedly and unreservedly than in the manner provided by the Civil Contract, a Form of donation was arranged, conformable to their devotion,—which, appearing rather to relieve our Society of all obligation, than to burden it, seemed unlikely to encounter more objection than any other.

In the year 1639, the relation of all that had taken place regarding this matter was sent to France, and consequently the two methods of Donation. And in the following year, 1640, letters came from the Superiors, saying that they did not in this affair, approve two things,—one, that we should require

them to make vows; the other, that in the Contract our entire Society is bound, while only the Huron mission should have been bound, to assist them all the rest of their days.

Accordingly, after these advices, the Contract was drawn up this year for the first time in the manner in which it is sent, worded with reference to him who has last Given himself; and it will be sent back, approved or disapproved, by him to whom that appertains; and in case of disapproval, some other form of Contract will be sent, according to which we can henceforth act with assurance and stability, when there shall be need therefor. For, in regard to the past, there has been none, in fact, which could not be taken according to the approval of the interpreter; and thus there will be no necessity of amending anything in previous contracts.

Now, in whatever manner the Contract is drawn up, it seems wise to notice two considerations. First, that the more advantageous and charitable are the terms that can be offered those who give themselves, the more just, the better, and the more expedient it will be for us,—considering the need we have of such persons, who should be of suitable age, and of a merit conformable to their condition; and the difficulty of getting them, here and elsewhere, for a country such as this is. Secondly, it does not seem reasonable to lay the Huron mission alone under obligation to them, but all those of New France besides.

1st. Because they do not give themselves solely for the Hurons, but for the service of the Fathers of all new France, who, in fact, may have great need of them everywhere,—as, at present, the Fathers who have gone to the Nipissiriniens have or ought to have

one of them. Indeed, they have received some, and may receive hereafter some down there, whom it may be judged expedient, perhaps, to send to us up here; and likewise some of those up here may be sent down there,—in which case, there would be a great confusion in our affairs if some missions alone were bound to them, and not all.

2nd. Because it does not seem just that young men in the flower of their youth should give themselves to the Society,—to render it in these regions better service than Brother Coadjutors, in a barbarous country, full of so many dangers and discomforts,—and yet have only such weak assurances of a livelihood, as would be the alms that have been given to some particular mission, or some trifling fund. Besides, in these quarters, the missions depend upon the whims of our barbarians. Now we would be at a loss to justify ourselves before God and before the world, if it were necessary to send back such persons, merely on account of breaking up a certain mission.

3rd. This plan will keep all the missions of New France much more united, if the Fathers and Domes-tics are common to all the missions,—not to speak of the inconveniences arising from a Division of the property of the missions of New France, which will in time be found impossible, or will be subject to great misfortunes, or to diversity of ideas and interests.

As for the matter of the vow, all external ceremonies have been discontinued, such as pronouncing the form aloud on the day of reception; Also, the public Renewal of it which they made. All is now done privately by each one, under the direction of his Confessor.

Jesuit Relations, vol.XXI, pp. 293-299 - Fr.Jerome Lalemant.

OF THE MISSION OF THE HOLY GHOST AMONG THE AL-
CONQUINS, THE NEAREST TO THE HURONS.

IN this Country,—and with Nations who do not differ from us more in Climate and in Language than they do in their nature, their way of acting, and their opinions, and in everything that can exist in Man, except body and Soul,—it takes time to realize the situation. Still more is needed to introduce among them the knowledge and Ideas of a God whose name has never been mentioned here; of a Law that has never been received here; of a manner of life wholly different from that which has been led here for two, three, even four thousand years. Now, the experience of the past has enlightened us considerably as to the means that must be adopted for the Conversion of the Hurons; but it must be confessed that we are still [151 i.e., 149] very much in the dark as regards the Algonquins who dwell in these Countries that are more remote from the Fort of our French people.

They lead the nomad life of people scattered here and there, wherever the chase or the fishing may lead them,—sometimes in the woods, sometimes over rocks, or in Islands in the middle of some great lake; sometimes on the banks of rivers,—without a roof, without a house or fixed residence; and without gathering anything from the earth, beyond what it yields in a barren Country to those who have never

cultivated it. It is necessary to follow these Peoples, if we wish to Christianize them; but, as they continually divide themselves up, we cannot devote ourselves to some without wandering from the others.

Last year, we had here only two of our Fathers who spoke the Algonquin language,—Father Claude Pijart and Father Charles Raymbaut. God's Providence brought to them at our doors, during the Winter, the Nipissiriniens whom they had commenced to instruct. When these Peoples left us after the ice had melted, the same Fathers followed them.

[152 i.e., 150] If in this wandering life there be greater danger on the water than on land; if sufferings must be borne in these shifting Houses; if, during the heat of Summer, fatigue must be endured in making journeys whereon can be found no shelter, no provisions, no furniture, other than the little that one carries with him, and whereon one is even obliged in going across the land to transport on his shoulders the Canoe that has borne him over the water; if anything still more arduous than all that, is trying to one's nature,—Heaven does not fail us in these necessities; and we find by experience that it is not always true that the fatigued body weighs down the Soul. In any case, the two Fathers remained there all Summer, continuing to instruct those poor Peoples. But to make a Christian out of a Barbarian is not the work of a day. The seed that is sown one year in the earth does not bear fruit so soon. A great step is gained when one has learned to know those with whom he has to deal; has penetrated their thoughts; has adapted himself to their language, their customs, and their manner of living; and, when

necessary, has been a Barbarian with them, in order to win them over [153 i.e., 151] to Jesus Christ.

This has been no slight influence in soothing these People, and in removing from their minds the bad impressions that had been given them of the truths of our Faith, that God has so blessed the labors of our Fathers that, out of many children who were dangerously ill and who were Baptized, all recovered their health. Therefore it was that the parents, who witnessed this blessing of Heaven conferred on these little Christians, procured this happiness for them as soon as possible, when they saw them in danger.

Toward the end of the Summer, these Peoples turned their thoughts to the celebration of their feast of the dead,—that is, to collect the bones of their deceased relatives, and, by way of honor to their memory, to procure for them a more honorable sepulchre than that which had enclosed them since their death. This solemnity, among the Nomad Tribes up here, is accompanied by rites of some importance, differing much from those of our Hurons, which may be seen in previous Relations; and it may perhaps be interesting to learn some further [154 i.e., 152] particulars about them, which I shall set down here.

The day was appointed, at the beginning of September, for all the confederated Nations, who were invited thereto by Envoys expressly sent. The spot selected for the purpose was at a Bay of the great Lake, distant about twenty leagues from the country of the Hurons. Having been invited to attend, I thought that I ought to take advantage of the opportunity that GOD gave me to establish closer relations with these Barbarians, so as to secure, in the future,

better means for the advancement of his Glory among them. The number of persons present was about two thousand.

Those of each Nation, before landing, in order to make their entry more imposing, form their Canoes in line, and wait until others come to meet them. When the People are assembled, the Chief stands up in the middle of his Canoe, and states the object that has brought him hither. Thereupon each one throws away some portion of his goods to be scrambled for. Some articles float on the water, while others sink to the bottom. The young men hasten to the spot. One will seize a mat, wrought [155 i.e., 153] as tapes, tries are in France; another a Beaver skin; others get a hatchet, or a dish, or some Porcelain beads, or other article,—each according to his skill and the good fortune he may have. There is nothing but joy, cries, and public acclamations, to which the Rocks surrounding the great Lake return an Echo that drowns all their voices.

When the Nations are assembled, and divided, each in their own seats, Beaver Robes, skins of Otter, of Caribou, of wild Cats, and of Moose; Hatchets, Kettles, Porcelain Beads, and all things that are precious in this Country, are exhibited. Each Chief of a Nation presents his own gift to those who hold the Feast, giving to each present some name that seems best suited to it. As for us, the presents that we gave were not for the purpose of drying their tears, or consoling them for the death of the deceased; but that we might wish to the living the same happiness that we hope to enjoy in Heaven when they shall have acknowledged the same God whom we serve [156 i.e., 154] on Earth. This

kind of present astonished them at first, as not being according to their usages. But we gave them to understand that only the hope that we had of seeing them become Christians led us to desire their friendship.

After that, it was a pleasure characterized by nothing of savagery, to witness in the midst of this Barbarism a Ballet danced by forty persons, to the sound of voices and of a sort of drum, in such harmonious accord that they rendered all the tones that are most agreeable in Music.

The dance consisted of three parts. The first represented various encounters of enemies in single combat,—one pursuing his foe, hatchet in hand, to give him the deathblow, while at the same time he seems to receive it himself, by losing his advantage; he regains it, and after a great many feints, all performed in time with the music, he finally overcomes his antagonist, and returns victorious. Another, with different movements, fences, javelin in hand; this one is armed with arrows; his enemy provides himself with a buckler that covers him, and strikes a blow at him [157 i.e., 155] with a club. They are three different personages, not one of whom is armed like the others; their gestures, their movements, their steps, their glances,—in a word, everything that can be seen, is different in each one; and yet in so complete accord with one another that it seems as if but one mind governed these irregular movements.

Hardly was this combat ended than the Musicians arose; and we witnessed, as the Second Part, a dance on a large scale,—first by eight persons, then by twelve, then by sixteen, ever increasing in propor-

tion, who quickened or checked their steps according to the voices that gave the measure.

The Women then suddenly appeared, and danced the Third Part of this Ball, which was as agreeable as the others, and in no wise offensive to modesty. The inhabitants of the Saut, who came to this Feast from a distance of a hundred or a hundred and twenty leagues, were Actors in this Ballet.

A Pole of considerable height had been set in the ground. A Nipissirinen climbed to the top of it, and tied there two prizes,—a Kettle, and the skin [158 i.e., 156] of a Deer,—and called upon the young men to display their agility. Although the bark had been stripped from the Pole, and it was quite smooth, he greased it, to make it more difficult to grasp. No sooner had he descended, than several pressed forward to climb it. Some lost courage at the beginning, others at a greater or lesser height; and one, who almost reached the top, suddenly found himself at the bottom. No one could attain the top; but there was a Huron who provided himself with a knife and some cord, and, after having made reasonable efforts until he reached the middle of the Pole, he had recourse to cunning. He drew his knife, and cut notches in the tree, in which he placed his cord; then making a stirrup of it, he supported and raised himself higher, and continued to do so until he attained the prizes suspended there, in spite of the hooting and shouting of the Audience. Having grasped these, he slid to the ground, and reëmbarked to go to Kebec, whither his journey led him.

This unfair conduct led the Algonquin Captains to make a Public complaint, which was deemed reasonable; and the Hurons taxed themselves for a present

of Porcelain Beads to repair this injustice, which [159 i.e., 157] caused the Souls of the deceased to weep.

After this, the election of the Nipissiriniens Chiefs took place. When the votes were taken, the chief Captain arose, and called them each by name. They made their appearance, clothed in their finest robes.

When they had received their Commissions, they gave largess of a quantity of Beaver skins and Moose hides, in order to make themselves known, and that they might be received with applause in their Offices.

This Election was followed by the Resurrection of those Persons of importance who had died since the last Feast; which means that, in accordance with the custom of the Country, their names were transferred to some of their relatives, so as to perpetuate their memory.

On the following day, the Women were occupied in fitting up, in a superb manner, a Cabin with an arched roof, about a hundred paces long, the width and height of which were in proportion.

Although the Riches of this Country are not sought for in the bowels of the Earth, and although most of them [160 i.e., 158] consist only in the spoils of Animals,—nevertheless, if they were transported to Europe, they would have their value. The presents that the Nipissiriniens gave to the other Nations alone would have cost in France forty or even fifty thousand francs.

After that, the same Women carried the bones of their Dead into this magnificent Room. These bones were enclosed in caskets of bark, covered with new robes of Beaver skins, and enriched with collars and scarfs of Porcelain Beads.

Near each Dead body sat the women, in two lines, facing each other. Then entered the Captains, who acted as Stewards, and carried the dishes containing food. This Feast is for the Women only, because they evince a deeper feeling of mourning.

Afterward, about a dozen Men with carefully selected voices entered the middle of the Cabin, and began to sing a most lugubrious chant, which, being seconded by the Women in the refrains, was very sweet and sad.

[161 i.e., 159] The gloom of the night conduced not a little to this Mourning; and the darkness, lighted only by the flickering flames of two fires which had been kindled at each end of the Cabin, received their wailings and their sighs. The theme of the song consisted in a sort of homage paid to the Demon whom they invoked, and to whom their lamentations were addressed. This chant continued through the night, amid deep silence on the part of the Audience, who seemed to have only respect and admiration for so sacred a ceremony.

On the following morning, these Women distributed corn, moccasins, and other small articles that are within their means, or the products of their industry. Their chant—ever plaintive, and interspersed with sobs—seemed to be addressed to the Souls of the deceased, whom they sped on their way—as it appeared, with deep regret—by continually waving branches that they held in their hands, for fear that these poor Souls might be surprised by the dread of war and the terror of arms, and that their rest might thus be disturbed. For, at the same time, [162 i.e., 160] the body of an Army could be observed descending a neighboring Mountain with frightful

cries and yells, running around at first in a circle, then in an oval; and, at last, after a thousand other figures they rushed upon the Cabin, of which they became Masters,—the Women having yielded the place, as if to an Enemy.

These Warriors became Dancers after this Victory. Each Nation, in turn, occupied the Ballroom, for the purpose of displaying their agility, until the Algonquin Captains, who acted as Masters of Ceremonies, entered ten or twelve in line, bearing flour, beavers, and some dogs still alive, with which they prepared a splendid Feast for the Hurons. The Algonquin Nations were served apart, as their Language is entirely different from the Huron.

Afterward, two Meetings were held; one consisted of the Algonquins who had been invited to this Solemnity, to whom various presents were given, according to the extent of the Alliance that existed between the Nipissiriniens and them. The bones of the Dead were borne [163 i.e., 161] between the presents given to the most intimate Friends, and were accompanied by the most precious robes and by collars of porcelain beads, which are the gold, the pearls, and the diamonds of this Country.

The second Assembly was that of the Huron Nations, at which the Nipissiriniens gave us the highest Seat, the first titles of honor, and marks of affection above all their Confederates. Here new presents were given, and so lavishly that not a single Captain withdrew empty-handed.

The Feast concluded with prizes given for physical strength, for bodily skill, and for agility. Even the Women took part in this contest, and everything was done with such moderation and reserve that—at

least, in watching them—one would never have thought that he was in the midst of an assemblage of Barbarians,—so much respect did they pay to one another, even while contending for the victory.

BUT, not to wander too far, let us return to the affairs of GOD. The happiest person in the whole Assemblage was a poor Old Woman about eighty years of age, who in the eyes of Men seemed nearest to unhappiness. For a long while [164 i.e., 162] she had lost the use of her sight; and, as she was unable to support herself during the short time she had still to live, she was compelled to follow her children wherever they went. The Name of GOD had never come to her ears; but, when the holy Ghost wishes to take possession of a heart, it is soon won. This Woman took fire at hearing the first news of her Salvation. She was angry with herself for having remained all her life in ignorance of the Truths that we propounded to her. She detested her sins, asked for Baptism, and would think of nothing but Heaven; Father Claude Pijart baptized her. Such manifest joy appeared on her features that it was easy to see that GOD exerted a powerful influence on her heart. Thus she could not sufficiently congratulate herself on her happiness; and, to show how much she felt it, she tendered as a gift a Beaver skin, having nothing more valuable. But the Father refused it, being already amply repaid at seeing a Soul so soon prepared for Heaven.


In this gathering of so many assembled Nations, we strove to win the affections of the chief personages by means of feasts and presents. In consequence of this, the Pauoitigoneieuhak invited us to go and see them [165 i.e., 163] in their own Country.

C. S. C. Montmagny

Rambouillet

Approved

Francis Bissell

3. *Psidium* 
bulgarum *hebr.*

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ARTHUR TAYLOR 1971

[From a document signed July 2, 1639, in the archives of St. Mary's College, Montreal, being the original of the concession of Isle aux Basques, made by the Company of New France to the Jesuit Fathers.]

(They are a Nation of the Algonquin Language, distant from the Hurons a hundred or a hundred and twenty leagues towards the West whom we call the Inhabitants of the Sault.)⁶ We promised to pay them a visit, to see how they might be disposed, in order to labor for their Conversion,—especially as we learned that a more remote Nation whom they call Pouteatami⁷ had abandoned their own Country and taken refuge with the Inhabitants of the Sault, in order to remove from some other hostile Nation who persecuted them with endless wars. We selected Father Charles Raymbaut to undertake this journey; and as, at the same time, some Hurons were to be of the party, Father Isaac Jogues was chosen, that he might deal with them.

They started from our House of Ste. Marie, about the end of September, and after seventeen days of navigation on the great Lake or fresh-water sea that bathes the land of the Hurons, they reached the Sault; where they found about two thousand Souls, and obtained information about a great many other sedentary Nations, who have never known Europeans and have never heard of [166 i.e., 164] GOD,—among others, of a certain Nation, the Nadouessis, situated to the Northwest or West of the Sault, eighteen days' journey further away.⁸ The first nine days are occupied in crossing another great Lake that commences above the Sault; during the last nine days one has to ascend a River that traverses those lands. These Peoples till the soil in the manner of our Hurons, and harvest Indian corn and Tobacco. Their Villages are larger, and in a better state of defense, owing to their continual wars with the Kiristinons, the Irini-
ons, and other great Nations who inhabit the same

Country. Their Language differs from the Algonquin and Huron tongues.⁹

The Captains of this Nation of the Sault invited our Fathers to take up their abode among them. They were given to understand that this was not impossible, provided that they were well disposed to receive our instruction. After having held a Council, they replied that they greatly desired that good fortune,—that they would embrace us as their Brothers, and would profit by our words. But we need Laborers for that purpose; we must first try to win the Peoples that are nearest to us, and meanwhile pray Heaven to hasten the moment of their Conversion.

[167 i.e., 165] Father Charles Raymbaut had no sooner returned from this journey to the Saut than he reëmbarked in another Canoe, to seek the Nipissiniens at their Winter quarters and to continue instructing them. Father René Menard, who had recently come to our assistance, went with him, for we deemed it advisable to retain Father Claude Pijart, so as not to abandon entirely a number of other Algonquin bands who come here every Year to winter with the Hurons.

The Lake was so agitated, the winds so contrary, and the storms so great, that the Canoe was compelled to put back to our Port, whence it had started; and, as the ice formed immediately afterward, it rendered the voyage impossible. Father Charles Raymbaut thereupon fell seriously ill, and has not had one day's good health since.

A great many Algonquins landed at the same time near our House, with the intention of spending the Winter here. GOD wished to give employment to

the two Fathers who knew the Algonquin Language, and who remained in health, so as thereby to save some Souls that he had chosen for Heaven; for disease carried off several children, and I do not think that a single one of them died without having received Baptism whatever opposition the parents may often have shown thereto.

[168 i.e., 166] A father, who feared that his child might be baptized, had always kept its sickness concealed. When Father Menard tried to enter his Cabin, he was rudely repulsed. He suspected the cause of this, and returned two or three times; but the Barbarian was always at the door like a Cerberus, defending the entrance. While the Father was visiting another Cabin, he felt inwardly impelled to return to the place whence he had been so often driven away. He entered without resistance, and found there only the wife of the Barbarian, for he had gone out to a feast. He asked news of her child, and she said that it was dead. Finally, after some conversation that soothed her mind, she lifted the robe that hid the little innocent, who was about to draw his last breath, and begged the Father not to approach, because her husband had forbidden her to allow it. That would have been the loss of too good an opportunity for making an Angel of Paradise of this little sufferer. No sooner was he baptized, without the mother perceiving it, than his Soul flew to Heaven.

If it was difficult to save the Children, it was no less arduous to give instruction to the Adults. The people gathered here had heard nothing but evil of us; their minds were filled with suspicion and fear; they had received disparaging accounts of our Faith; in a word, they were like [169 i.e., 167] those sick

persons who have a horror of those who wish to restore them to health. Even if we had gained nothing more than to remove all these suspicions, dispel their fears, and win their friendship, the Winter would not have been so badly spent. Besides this, there is not one who has not been sufficiently instructed; at least, we have this consolation that, if they wandered away from us when the Spring came, they took with them a sufficient knowledge of matters of the Faith to save them, or, in the event of their making a bad use of it, to justify GOD's mercies.

Father Claude Pijart also made some excursions during the Winter, to a distance of ten or twelve leagues from here, to teach some roving bands of Algonquins. Besides the children whom he sent to Heaven by means of the waters of Baptism, he Confessed some Christians, who had been instructed and baptized at Kebec and at the Three Rivers. It is a very great consolation to see poor people without a Church, without the Sacraments, without the Sacrifice, without a Preacher, without Instruction, without books,—in fine, deprived of all assistance, in the midst of the forests, leading a life externally more like that of beasts than that of other Men; notwithstanding all that, maintaining themselves in the Faith, persevering in the fear of GOD and in sentiments of piety, and living in innocence.

[170 i.e., 168] They prayed to GOD publicly, sang Devotional Hymns composed in their Language, and openly professed the Faith; they blessed GOD for having enlightened their minds so that they might know him, and desired nothing better than to dwell near the French, where they could be fully instructed

and live in the practices of a truly Christian life, whose pleasures they have enjoyed for a time. But the Iroquois have inspired such terror throughout all these Countries that these poor Christians are compelled to banish themselves, and to live in the woods, until some more powerful arm shall have subdued the insolence of their Enemies.

Fathers Claude Pijart and René Menard leave us at the end of April, to return to the Nipissiriniens in their own Country, and to continue instructing them; for that Nation seems of all these Wandering Peoples, the least averse to the Faith.

H. LALANDE
Jesuit Relations, vol. XXIII, pp. 205-233 - Fr. Charles Garnier.

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Rene' Menard came to Canada in 1640. After spending a year in the study of Algonkin accompanied Ragueneau to the Huron Country.

Upon Raymbault's return from Sault Ste.Marie, Menard started with him to the country of the Nipissings, but they were driven back by storms.

In April, 1642, however, Menard and Pijart succeeded in reaching that tribe, with whom they remained till September 1643.

Of the residence at Quebec, and the state of the Colony.

Raymbault and Nicollet

1642-1643

Our Lord has called to himself...Father Charles Raymbault, the first religious of our Society to die in these quarters. He was very zealous for the establishment of the French Colony, and for conversion of these tribes; he had managed the affairs of our Mission with much prudence and fervor, during several years in France, and the same zeal prompted him to ask urgently that he be numbered with the laborers of this new Church. His request being granted, he was sent four years ago to the Hurons, at the Request of our Fathers there, who knowing his prudence and courage, hoped to employ him for the discovery of some remoter nations. And, as the Algonquin speech was necessary for this, they sent him, in company with father Claude Pijart, to the Nipissiriniens, an Algonquin people, - in which mission, journeys and labors are past belief. There he was seized with a slow sickness, which wasted him little by little, insomuch that our Fathers had to send him down here, for greater convenience of food and medicine. But our Good God found him ripe for Heaven; and, on October 22nd last year, he died, after languishing during the space of three months, - which he spent in great peace of mind, in full resignation to the will of God, and with a very special solace at dying in new France, and having gained his decease while working for the salvation of the Savages. Monsieur the Governor, esteeming his virtue, desired that he be buried near the body of the late Monsieur de Champlain; which is in a separate tomb, erected expressly to honor the remembrance of that illustrious personage, to whom New France has owed so much.

I will not speak of the life and death of Monsieur Nicollet, Interpreter and Agent for the Gentlemen of the Company of New France. He died ten days after the Father (Raymbault), and had lived in this region twenty-five years. What I shall say of him will aid to a better understanding of the country. He came to New France in the year sixteen hundred and eighteen; and forasmuch as his nature and excellent memory inspired good hopes of him, he was sent to winter with the Island Algonquins, in order to learn their language. He tarried with them two years, alone of the French

Charles Raymboult (2)

and always joined the Barbarians in their excursions and journeys, -undergoing such fatigues as none but eyewitnesses can conceive; he often passed seven or eight days without food, and once, full seven weeks with no other nourishment than a little bark from the trees. He accompanied four hundred Algonquins, who went during that time to make peace with the Hyroquois, which he successfully accomplished; and would to God that it had never been broken, for then we would not now be suffering the calamities which move us to groans, and which must be an extraordinary impediment in the way of converting these tribes.

After this treaty of peace, he went to live eight or nine years with the Algonquin Nipissiriniens, where he passed for one of that nation, taking part in the very frequent councils of those tribes, having his own separate cabin and household, and fishing and trading for himself. He was finally recalled, and appointed Agent and Intrepreter. While in the exercise of this office, he was delegated to make a journey to the nation called People of the sea, and arrange peace between them and the Hurons, from whom they are distant about three hundred leagues Westward. He embarked in the Huron country, with seven Savages; and they passed by many small nations, both going and returning. When they arrived at their destination, they fastened two sticks in the earth, and hung gifts thereon, so as to relieve these tribes from the notion of mistaking them for enemies to be massacred. When he was two days' journey from that nations, he sent one of those Savages to bear tidings of the peace, which word was especially well received when they heard that it was a European who carried the message; they despatched several young men to meet the Manitouiriniou, -that is to say, "the wonderful man". They met him; they escort him, they carry all his baggage. He wore a grand robe of China damask, all strewn with flowers and birds of many colors. No sooner did they perceive him than the women and children fled, at the sight of a man who carried thunder in both hands, -for thus they called the two pistols that he held. The news of his coming quickly spread to the places round about, and there assembled four

or five thousand men. Each of the chief men made a feast for him, and at one of these banquets they served at least sixcore Beavers. The peace was concluded; he returned to the Hurons, and some time later to the three Rivers, where he continued his employment as Agent and Interpreter, to the great satisfaction of both the French and the Savages, by whom he was equally and singularly loved. In so far as his office allowed, he vigorously cooperated with our Fathers for the conversion of those peoples, whom he could shape and bend howsoever he would, with a skill that can hardly be matched. Monsieur Olivier, Chief Agent of the Gentlemen of the Company, having gone to France last year, sieur Nicollet came down to Quebec in his place, with joy and lively consolation at sight of the peace and devotion at Quebec; but his joy was not long. A month or two after his arrival, he made a journey to the three Rivers for the deliverance of a Savage prisoner; which zeal cost him his life, in a shipwreck.

He sailed from Quebec, toward seven o'clock in the evening, in the shallop of Monsieur de Savigny, bound for the three Rivers. Before they reached Sillery, a gust of wind from the Northeast, which had raised a horrible storm upon the great river, filled the shallop with water and caused it to sink, after two or three turns in the waves. The passengers did not immediately sink, but clung for some time to the shallop. Monsieur Nicollet, had leisure to say to Monsieur de Savigny, "Sir, save yourself; you can swim. I cannot; as for me I depart to God. I commend to you my wife and my daughter". One by one, the waves tore them all from the shallop, which was floating overturned against a rock. Monsieur de Savigny alone plunged into the water, and swam amid the billows and waves, which were like small mountains. The shallop was not very far from shore, but it was now black night, and there prevailed a sharp frost, which had already frozen the borders of the stream; so that the sieur de Savigny, perceiving his heart and strength fail, made a vow to God, and, soon afterward striking with his foot, he felt the ground. Drawing himself out of the water, he came to our house at Sillery, half dead, and remained a long time without strength to speak; then at last he told us of the woeful mischance, so grievous for all the country, had lost him three of his best men, and a great part of his furniture and stores. He and Mademoiselle his wife endured this notable affliction in a barbarous country with great

Raymbault and Nicollet (4)

patience and resignation to the will of God, and without abating a jot of their courage.

The Savages of Sillery, at the noise of Monsieur Nicollet's shipwreck, ran to the spot, and manifested unspeakable grief to see him appear no more. This was not the first time that this man had exposed himself to the peril of death for the weal and salvation of the Savages, -he did so very often, and left us examples beyond one's expectations from a married man, which recall Apostolic times, and inspire even the most fervent Religious with a desire to imitate him.

B. Vermont
Jesuit Relations, vol. XXIII, pp/273-283 - Charles Garnier.

Of occurrences at Montreal.

1642-1643

Wikassoumint Captain of the Nipissiriniens

A young man of the Iroquet nation, named Chinawich, deserves that a word be said of him, since he came down from his country, and went to the three Rivers, armed for war, with a score of his people, - and among others, the Captain of the Nipissiriniens, named Wikassoumint.

Jesuit Relations, vol.XXIV, p. 249, B.Vimont.

There are about us, here, many Algonquins who seek but a safe rendezvous, where they can hunt and live free from danger of the enemy, in which they are at all time. They come up here to seek a place of refuge, not finding it on the great river, where all their haunts are. If it had not been so hot at Montroyal, they would be there already, and would have anticipated the French, - that place suiting them better than any other. Now that they believe you there, they speak of nothing else; and, when they see us, they have no other conversation. "There" they say, "is wherewe wish to obey God, and not here".

I do not doubt, from their story, that what they saw last year, on their way up here, has much assisted in moving their heart; and I think that, if the affair be well managed, in a few years the Savages will take their stand at Ville-Marie in much greater number than they are at Sillery; it cannot be soon enough for them and for us. For even though the Matao-uackariniens, Onontchateronons, Kinonchepiririk, Weweskariniens, those of the Island, and others, - who speak the dialect of that region, and unite here in winter near the Hurons, - should go to Mont-Royal, we should still have, besides the Nepissiriniens, Archirigouans, Archouguets, - all the Algonquins, in general, from the lake of the Hurons, who are still in great number. It is for you, who are on the spot, to think of the means for attracting these peoples and preserving them.

Some observations touching the Hurons.

1642-1643

God mightily consoles us by the advancement of the spiritual, which is the only attraction that brings us here. The faith makes a notable progress among the Hurons; one could hardly believe that he would encounter so much firmness, so much innocence, and so much feeling in Savage hearts, if the truth did not teach us that God has bounties and mercies as well for the Savages as for other nations of the earth.

He has cast his eyes this year upon the Nipisiriniens, through the solemn Baptism of certain persons more advanced in age, -besides some little children, to whom these sacred waters have opened the gates of Heaven.

1642-1644

Alexis

Jean Baptist Etinechkawat...Captain of those Montagnais and Attokamegues who usually dwell at Saint Joseph, in Sillery, had several daughters.

Now, a young Savage, a good Christian, named Alexis, of the Nipissirinien Tribe, sought one of his daughters in marriage. As..... he never undertakes anything without the consent of our Fathers, he came to consult us on the subject. "I am pleased with the young man," he said, "on account of his goodness and virtue; but I am afraid of one thing, and that is that he is related to a Captain of the Nipissiriniens and will succeed to his office. I fear that this will make him proud, and that the ambition to appear as a Captain will induce him to go up there and return to his own country, when the other dies, and that he will afterward lose the affection that he now has for prayer; for pride is a great obstacle to Faith, and I would value more highly a son-in-law who, though poor and despised, was good and virtuous, than a proud and boastful Captain."

1643-1644

Joseph Memench

Joseph Memench, - a young boy of the Nipissirinien Tribe, who was yet a Cathecumen, - seeing that we delayed baptizing him, although he was sufficiently instructed, asked the reason for it. He was told that we feared that he would not be constant enough, and that, when he returned to his own country, he would abandon the Faith. These words caused him great affliction. He said to the Father who instructed him: "Write to Father Vimont, and this is what thou shalt write to him: 'Father Vimont, Memench is sad because they will not baptize him; he seems to lose courage; he wishes to speak to thee, that thou mayst have him baptized. Listen to him; this is what he says: "I have left my own country and my parents, to come here and be baptized; for what else would I have come to seek here, where I have no relatives or acquaintances? I know all the Prayers and the whole of the Catechism.

If I am once baptized, I do not wish to go back up there where the wicked are; I will remain here with the good people. I am young, but still I know what I am doing. I will keep up Prayer all my life; I do not lie. Command, therefore, that I be baptized. If thou will not do so, I shall be sad; I shall return to my own country, where I shall perhaps die without Baptism. Thou wilt be the cause of it."

This is what Memench says to thee".

It was not badly said, for a Savage fifteen years old. He wished to be himself the bearer of the letter, so that he might plead his cause in person; and he pleaded so well that he won it. Monsieur de Godefroy did him the honor of giving him the name of Joseph.

Of the mission of the Holy Ghost among the Nipissirinién Algonquins.

In concluding the Relation of last year, I said that Father Claude Pijart and Father René Menard had embarked a few days before with the Nipissiriniens, in order to continue instructing them in their own country, which is distant about seventy leagues from the place where we are. They remained there from the month of April to the month of September; or, rather, during all that time they followed those homeless people in the woods and on the rivers, over the rocks and across the lakes, - having for shelter but a bark hut; for flooring, but the damp earth or the slope of some uneven rock, which served as table, seat, bed, room, kitchen, cellar, garret, Chapel, and all. In a word, one leads there a life in which one soon learns that Nature is content with little; and, if one has to abandon his house wherever he goes, he finds that he has lost nothing, and in less than half an hour he has erected a complete lodging.

The Fathers commenced their instruction with the principal Captains "but God did not choose them", but God does not commence his works by that which makes most display. It was necessary that a poor old blind woman should be preferred and be the first to receive the blessings that flow from Heaven. Grace took possession of her heart, and soon changed her nature; she had a proud and mocking spirit, which scoffed at the things of Faith. No sooner had God touched her, than she was no longer what she had been. Her words were all gentleness; she respected our mysteries; she desired Baptism. Finally, when she had received it, and found herself in the happy condition of the children of God, she thought only of Heaven. "It was a pleasure," our Fathers say, "to see her on the day when she came to be baptized, - in rather severe weather, over a rocky road where she lost her way, owing to her blindness; and where, no doubt, she would have lost courage if her fervor had not made such difficulties agreeable to her, and made her wanderings a means of showing her love."

The mission of the Holy Ghost (2)

An infidel woman, in the pains of childbirth, was for two days in despair of her life. The Medicine men, or rather the Sorcerers of the country, had exhausted their arts; and, thinking that the mother and child could not escape death, they sought our Fathers: "Is it true", they said to them, "that he whom you honor is more powerful than our Demons? Let him manifest his power. Entreat him to bring back to life this woman, who has lost the use of her senses, and is about to lose her life, - at least, that she may be delivered of her child before she dies. If he grant your prayers, you shall dispose of the child; you may instruct it and administer Baptism to it, and no one will oppose you". Our Fathers went to the place where the sick woman was, and recommended her to God and to the prayers of St. Ignatius. That great Saint was not long unheard. At that very hour, the dying woman was happily delivered of her child, who was full of life. The mother's health returned; all gave glory to God, and acknowledged that it was he alone who was worthy of being adored.

It is not difficult to induce these people to have recourse to God in their necessities; and if the Heretics, who claim that Faith without works can justify, were to come to this country to teach their error, they would find our savages quite in accord with them. For, if they were allowed to live as barbarians, they would soon become Christians. But, when we tell them that, in order to honor God and to be happy in Heaven, they must abandon vice; live as men, and not as beasts; think more of their souls, that are immortal, than of a body that will rot after death; finally, that with Faith good works are needed, - that is what seems difficult to them, what frightens and repels them from the holiness of our mysteries; and that alone makes them hostile to us.

Our Fathers soon experienced this, amid this nomad people. For, when it was necessary to come to the point, - to cast discredit on vice, to reprove those who had two wives, to forbid recourse to diabolical superstitions, - then they encountered more opposition, and had to contend more arduously; then the instruments of the Devil

The mission of the Holy Ghost (3)

and those who pass here for Magicians,' became more insolent in blaspheming against the Faith, in making use of threats, and in doing something more. Whoever comes here must carry his life in his hands, and expect death, perhaps as much from the fury of an Algonquin or of a Huron as of an Iroquois foe. A barbarian, who dreads the Justice neither of God nor of man, will very readily commit a crime.

One of these instruments of Satan one day became angry with one of the Fathers, rushed furiously on him, threw him down, and tried to strangle him. The Father called on God to succor him, and was heard by someone who fortunately was not far away, and who, having a horror of so black a crime, threw himself on the man, tore his victim from his hands, and prevented this crime.

These acts of opposition did not hinder some, even among the principal persons, from relishing matters pertaining to God. They assiduously obtained instruction and attended the prayers said in a Chapel which had nothing rich in it but an Altar whereon the Angels adored every day, the most august object of their vision in Heaven. But our Fathers did not see, as yet, in all this anything sufficient for the foundations of a Church, which must be solid, if we wish to build anything lasting on them; and, when they heard that these tribes were to winter here in the Huron country, they resolved to baptize only those whom they saw in danger of death, and to put off the others for a probation during the whole course of the winter.

Indeed, at the end of December, not only the Nipissiriniens but also several others of these nomad Tribes, and of the same Algonquin language, who dwell on the shores of our fresh-water-sea, came almost to our doors. They set up their cabins quite near us; and Father Claude Pijart, who was the only one left able to speak the Algonquin tongue, continued to instruct them.

The first who received Baptism while in full health was a war Captain, named Alimoueskan. He was of an impetuous and arrogant character, especially toward us. Faith has made a lamb of him, and has changed him beyond recognition. He took the name of Eustache when he became a Christian,

The mission of the Holy Ghost (4)

and since then he has so exerted his courage in conquering himself, in scorning the banter of the Infidels, and in repelling their attacks, that, whatever efforts the enemies of the Faith have made to induce him to commit sin, they have never been able to overcome him. One day, while he was being dragged by force to a place for which his Faith alone could inspire him with horror, when he saw that he could not win by fighting, he escaped by flight from the hands of those who sought to effect his ruin through love. He has often left the company of people on that account. He has abruptly come away from feasts in the midst of the ceremonies, although that is considered an offense among these peoples. "But", he said, "I prefer to be a criminal in the eyes of all men than in the sight of God". He prays publicly, night and morning, in his cabin, and is never ashamed to appear a Christian in any place.

When some scoffers reproached him, saying that Faith made him a slave, and that it was lowering himself too much to obey the Father who taught him. "Well", said he, "I do not wish to obey him any longer, but I wish to obey God, whose word he bears". "I have now but one fear in this world" he said on one occasion, "and that is that I may lose the grace of Baptism. That is the occupation of my thoughts, and the strongest desire of my heart".

One favor from Heaven soon attracts another, and the graces of God do not stop at a single person. He who followed this Captain in Baptism was named Estienne; his surname is Mangouch. He is a man of very sweet temper, who had already some knowledge of our mysteries through having nearly always been the Teacher of the language to our Fathers. But he knew them without believing them, and what he had heard of Paradise and of Hell had never effected a breach in his heart.

When God gives life to words, they have a thousand times more effect than the most forcible Rhetoric of an Aristotle or a Cicero. Father Charles Raymbaut spent last Summer with the Nipissiriniens, and while he was suffering from the disease that killed him after his arrival at Kebec, he said but a few words to this man, which pierced his heart. "Mangouch," he said to him, "thou seest well that I am about to die; and at such a

The mission of the Holy Ghost (5)

moment I would not tell thee a lie. I assure thee that there is down below a fire that will burn the wicked forever."

The man had heard this truth a thousand times, but this time he feared it. He did not reply, although his heart was more strongly agitated than ever. "Beyond a doubt", he continued in his own mind, that is true. I must obey God. But who will loosen the chains that keep me captive?" In a word, he felt himself too weak, and saw his misfortune without being able, as yet, to extricate himself from it.

Finally, grace crowned its work. Last winter, when one of the most important personages of the Nation, whom God had touched first of all, lost courage and, just as he was on the point of being baptized, refused the happiness of the children of God, this man took his place, and was quite changed in a moment. He suddenly broke his chains, and burst the bonds of his captivity. He began to pray to God publicly; he renounced the superstitions of the country; he laughed at those who opposed his designs; and it was manifest in his person that in one moment the Holy Ghost gives, to a heart of which he wills to take compassion, strength greater than was the depth of its weakness, when abandoned to the baseness of a corrupt nature.

His fervor has increased since his baptism, he continues to progress in the spirit of Faith, that animates his zeal, that inflames his charity, that gives life to everything that he does, and makes him known everywhere as an excellent Christian. He has won his wife over to God, and teaches her himself, to prepare her for grace. "No", he sometimes says, "I no longer find difficult in anything. Everything is easy to me, and I feel that I walk in a road all smoothed, knowing what I know. Even if those who have taught me should league themselves against me, and should drive me away from the company of the Christians, I would have recourse to God. He would be my guide, and I would always live in the hope that, as I wish to belong entirely to him, he alone will have pity on me, no matter what men may do".

Some other persons are moved by these examples, and give us hopes of fair success; but we do not consider that we should be in haste with

The mission of the Holy Ghost (6)

savages, or confide our holy mysteries to them without some thorough test. Meanwhile, we fail not at least to send to Heaven some innocent souls, and occasionally with so much happiness that it is easy to see that the ways of divine providence are adorable everywhere, and are in all places full of love for his Elect.

These are so many Advocates in Heaven; so many intercessors with God, who in the end will cause his mercy to incline, and will call down his blessing on these people.

Hierosme Lalemant, Quebec, September-December 1645

Jesuit Relations, vol.XXVII, pp. 47-61.

1644

Leonard Garreau

He came to Canada in 1643.

In the following year he joined the Huron Mission, and during nearly two years labored among the Nipissing Indians, with Claude Pijart. Thereafter, he was probably employed in the Huron churches, until their ruin by the Iroquois.

Jesuit Relations, Notes to vol. XXIII, p. 326.

October 1, 1645

To conclude and to secure peace in this new world, it was necessary that the delegates of the Iroquois, those of the Hurons, and the principal Captains of three or four Algonquin tribes, should meet all together at some place with Monsieur the Governor.....Never had all these nations who are accustomed to come and see us every year, come down so late..... Not a single canoe had come down, whether from the Algonquins, the Nipissiriniens, or the Hurons, to bring us any news of what was going on in the upper country.

What happened at Miskou

After these good Christians had satisfied their devotion, they prepared themselves to treat of peace, more by action than by words. The Captain of the Savages of our coasts, together with Ignace Ouandagareau, loads a young man with a bag of porcelain; two others carry on their shoulders two dozen new blankets; others, thirteen fine arquebuses, powder, lead, and some javelins longer and broader than usual. Then they had everything carried into a great cabin, where many Savages - Montagnais, Algonquins, three of the nation of Sorcerers, and two Betsiamites were assembled. The Captain of our coats takes the floor in the name of the Captains of Acadia, and of him of the Bay of Rigibouctou, his kinsman, from whom he says he has commission to treat for peace; they assert that they all have banished from their hearts the former enmity, in confirmation whereof they offered all these presents to testify their kind affection. Simeon Boyer, who served as interpreter to the Betsiamites, answered that they accepted the presents, that they would be for the future only one heart; then he caused to be brought a goodly number of bundles of beaver skins, of which he made a gift. The rest of the day, and several others following, were spent in dances and feast.

We hope that this peace will contribute much to augment the glory of God, seeing that all our Savages seem to have inclination to receive holy Baptism, which they seek as a sovereign remedy for their indispositions and sickness.

Of the settlement of VILLE-MARIE, in the Island of Montreal.

1646

...Under the name and the language of the Algonquins we include many nations..... and one of them is the nation of the Nipisiriniens. Since the peace made between the Annierronnons and the French and their allies, there have been found at Montreal, as a rule, some persons from all these nations.

Jesuit Relations, Vol.XXIX, p.145, Fr. H. Lalemant.

OF THE MISSION OF THE HOLY GHOST.

FATHER Claude Pijart and Father Leonard Gareau, who had wintered with the Algonquins on the shores of our great lake, and in the midst of the snows which cover these countries more than four or five months, followed those same tribes throughout the Summer, upon the bare rocks which they inhabit, exposed to the heat of the Sun; and thus spent with them almost all the past year.

[103] God chose to signalize the beginning of their expedition by a favor which he showed them, in withdrawing them both from the gates of death. They had left us at the end of the month of November; after four or five days' journey,—in which they had to combat the winds, the snows, and the ice, which was beginning to form in every direction,—they saw themselves constrained to leave their canoe, still distant more than three leagues from the place where they were aiming to land. They cast themselves upon those pieces of ice, which for a time sustain them with sufficient firmness: but what assurance is there upon a pavement so faithless? In a moment everything breaks beneath their feet, and they find themselves in a bottomless depth of water. The earth failing them, they have recourse to Heaven, and to the assistance of the most Blessed Virgin. At this same moment, a young man, one of our domestics, who accompanied them, and one of their

Savage Christians, who had both gone on ahead, are astonished, looking back, to see them plunged into those masses of ice; they fear to perish themselves, more than they have hope of [104] being able to give them help, since that place was inaccessible. They throw some ropes to them, from as great a distance as they can; but, at each effort which they make to withdraw them from the wreck, they see them fall back more heavily into new ruins of that icy sea. Finally, Our Lord assisted them, when they had almost lost all hope, and they found a piece of ice fairly firm, which received them safely. From this, afterward, soaked with water clean through, and half-dead with cold, they nevertheless found means of dragging themselves from ice to ice, from danger to danger, to a place of safety.

All of them were obliged to owe their lives to the most Blessed Virgin. Three days afterward, that young Frenchman who had so charitably succored them went astray in the woods, having lost his trail and the roads, which the newly-fallen snow had entirely covered. The coming night augments his misfortune; to stop, would have been to chill him with cold; the more he advances, the more he goes astray, no longer knowing where he [105] is walking. He is wandering the whole night, and even until two o'clock in the afternoon of the next day,—the day of the Immaculate Conception of the Virgin. Finally, exhausted with cold, hunger, and weariness, he stops, resolute to face death. But, in order to die in the sentiments of devotion which were then further possessing his heart, he had recourse to that Mother of mercy, reciting to her, *Sub tuum præsidium confugimus sancta Dei genitrix*. At the same time he

perceives from afar a little streak of road, and feels an increase of strength,—as much as was needed, by following up this isolated route, to issue from his bewilderment, and at last to find again the two Fathers and the Algonquins, who had already despaired of him, having gone to seek him everywhere, and not having been able to meet him.

There they made for these three a little cabin of birch bark, under which they sojourned until the end of the snows,—which was the seventh of May,—and in which they were consoled in their extreme want by not passing any day without saying Mass in it. The constancy and fervor of their Christians animated their courage; their joy was increased at the sight of some [106] children whom they sent to Heaven, after holy Baptism; and in order to recompense with abundance all their hardships, it pleased our Lord to bless them with a little beginning which they gave to the Church of the Achirigouans.

Besides the Nipissiriniens,—to whom, for some years past, the faith had been announced, and among whom certain notable persons were already Christians,—there was present, by good fortune, in these winter quarters another nation of Algonquins, named Achirigouans. Their country extends toward the West, approaching the tribes of the Sault; the Aoucatsiouacnronnon,—that is to say, “who inhabit the coasts of the Sea;”⁶ and other very numerous nations, with whom these have their principal trade and very close association. We had long been desiring to win to the faith some one of this nation, that we might, by that means, furnish entrance for the Gospel toward all those other tribes, who have never had acquaintance with it; but it was necessary that God

should be the one to give the impulse, and choose his own time when we were least thinking of it.

One of those Achirigouans, who had heard [107] something of our faith, came to present himself to our Fathers. "I know not who impels me," said he; "I know not who enlightens me, and who touches me at heart; but I see well that the faith is desirable. I see well that there is a God; and I feel strength enough to resolve to honor and obey him in all that you shall tell me on his part. I am yours, because I wish to be altogether his. Tell me what I have to do, and refuse to instruct me if ever I refuse to obey you."

Our Fathers, in instructing him, find a spirit wholly inclined to our mysteries, a will which resists nothing, and a courage which surmounts and which breaks, from this first moment, everything that can oppose itself to his faith; they see well that the holy Ghost is his Master more than they, and that, rendering a heart so pliable, he does not require long instruction, or the usual delays. They baptize him at the end of six weeks; although we expect, in the case of most, probations of one and two years. They give him the name of Leonard,—his Algonquin surname is Mixisoumat; and—to say of him a great deal, and nearly everything, in few words—since then we have not perceived [108] in him any shadow of fault.

The day after his Baptism, it pleased God to try him somewhat severely; an only son of his, still at the breast, fell grievously sick. All his relatives immediately think of having recourse to the devil, and to the superstitions of the country. They reproach this new Christian, that his faith is beginning very soon to draw misfortune upon his family; they tell

him that he shall quit prayer, and his child will get well. "No, no," he says; "but much rather my prayers will cure him, if God will." In fact, he proceeded to pray, and his son recovered health so rapidly that our Fathers have concluded that this good Neophyte's faith had merited this favor of Heaven.

Seven or eight months later, this same child again fell sick. That good Christian, seeing his wife and all his relatives desolate, had recourse to the same Physician. At evening, on saying his prayers, he exclaimed, "My God, my son is more yours than mine; dispose as you shall please, of either his life or death, for nothing is impossible with you;" the next morning the child was found to be perfectly cured.

[109] Another day, while journeying over the ice of our great lake with an infidel,—both laden with corn, as much as they could carry,—his companion had so severe a fall, and wounded himself so seriously, that he remained prostrate on the spot, and was seized with a deep stupor. This good Christian no longer knew what counsel to take, unless to leave there his load, and to drag, as he should be able, that lame man over the ice. He throws himself on his knees in the midst of that icy plain, and says, lifting his eyes toward Heaven: "My God, you can heal him; I pray you to, if you accept my prayer." At the very time, he saw that he had been heard. His comrade returns to himself, and rises, as vigorous as if his fall and his wound had been nothing but a dream. Astonishment seizes both alike; but the Christian begins to speak, and, well recognizing the hand which did this act of wonder, "My comrade," he says to him, "I have prayed to God that he should take care both of thee and of me; it is he who has healed

thee. Begin to-day to acknowledge his power; and, if thou desire that he shall forever show thee mercy, follow me in the faith, and have thyself instructed [110] as soon as we shall have arrived." They betake themselves to prayers; they resume their load, and pursue their way: and this cure, so extraordinary, was sealed with the mark of those which one must attribute to God alone,—bringing back to our Fathers a good catechumen instead of a mischievous infidel.

But the fervor of the zeal which animated the Church of the Nipissiriniens wintering in this same place appears to me a not less perceptible effect of the abundant graces of the Holy Ghost upon this Mission, which has taken him especially for its protector, and which bears his name.

All the Demons and all Hell had, it would seem, unchained themselves against it: the infidels, and all the relatives of the Christians, were opposing themselves to their faith with so much stubbornness that one day these, seeing themselves all together, equally weary of so many attacks, seemed to lose heart and to succumb within these difficulties. Their profound silence at everything which our Fathers could say to encourage them, their dejected faces, and their sighs full of languor, which were their whole response, showed [111] sufficiently the violence of the temptation, and the little resolution which remained to them in order to sustain the rest of the storm, which was continually increasing. Our fathers, seeing that their words enter not into the depth of the soul, have recourse to prayer and to the assistance of Heaven. After a long silence on both sides, lo, all at once these Christians are enlightened, all together, with a light which comes down

to them from Heaven, which fills their minds, and animates their hearts with a courage which is unknown to them. "What!" said they all in company, "where are we? What are we thinking? Since God sides with us, why do we fear our weakness? Let us go to find our Captains and all the infidels; and let them know what we are now, what we wish to be, and what are to be those who after us shall embrace the faith."

In a word, the Holy Ghost possessed them so fully, and the fervor of their resolutions carried them so far into the night, that they passed it almost entirely in animating one another with this zeal which was carrying them forward,—[112] finding no more aught save sweetness, pleasures, and the delights of their hearts in all that which previously appeared to them unendurable. In consequence of that, they present themselves of their own accord, to make a general confession. It was indeed enough for our Fathers to follow the impulses of the Holy Ghost; when God speaks to the heart, it is more profitable that men keep silent.

After their devotions, they rise, all animated; they go to find the principal persons of their nation; and the most prominent of the Christians, named Eustache Alimoueckan, taking the floor for all, uttered his sentiments with so much fervor that it was easy to see that God alone had caused this so speedy change, which had nothing of nature about it.

Another good Christian, named Estienne Mangouch, wishing to render this resolution still more public, made a very solemn feast, to which he called the most notable among the infidels, and those especially who have charge among them of the diabolical

ceremonies, and who consult the Demons. [113] "I have called you," says this fervent Christian, "in order to have you know our designs and what we are now. We were half-Christians when your calumnies and the fear of men gave us trouble. Lose now the thought of shaking the fidelity which we owe to God,—we will be Christians altogether, and will have no more fear but of God alone, and of sin." He gave them a very long discourse on the excellence of the faith, on Paradise and on Hell, and on the commandments of God,—adding to each forbidden thing, that they forever renounced that sin, and that rather should the souls be wrested from their bodies, than from their hearts a consent to an offense against God.

Some infidels, having attempted to propose their sentiments against the faith, received replies so prompt and so urgent that one, not daring longer to oppose himself to them, was constrained to praise their courage,—having, he said, only one reason to complain of them,—that their relatives, after their deaths, could no longer bury their bodies according to their former customs. "Little matters it to us what will be done with our bodies after death," answered [114] these good Christians; "wherever we may be, God will know how to raise us again. That is the support of our faith, and the only thought which we have for our bodies after this life."

Since that time, this little Church has constantly increased its fervor, and, above all, has entered into sentiments of special devotion with respect to Our Lord. "When any one asks of me a thing in which I see sin," said one of them one day, "I refuse him and withdraw thence with horror, because I love Jesus; and when one begs me for something

which I can grant, I am inclined to give a pleasure, because I love Jesus; and I think that it is he alone whom I wish to please even till death."

Our Fathers have not again seen the greater part of these good Christians since Autumn, when they were constrained to leave them more than eighty leagues from here,—the Nipissiriniens having determined to disperse themselves through the woods, throughout this last winter.

Father Gareau fell sick at the same time, with a violent fever and a dysentery, to which Father Claude Pijart and the Frenchman who accompanied them [115] could not apply other remedy, in a place desolate of every human succor, than to toil almost above their strength,—paddling by day, and often into the night; bearing on their shoulders their canoe and their baggage, along the rapids, where often one has difficulty enough to make one's own way. They did this in order to hasten as much as possible the return of this good Father, whom his sickness had not been able to dispense from paddling sometimes, in order to overcome the force of the torrents which occur on the way; and who, for the space of twelve or thirteen days that their voyage lasted, had been continually exposed to the heat of the Sun, to the rains, to the winds, to injury from the air, and always with his feet in the water. Accordingly, he arrived here so prostrated that the illness exceeded our remedies. We saw him in a few days so near to death that, supposing him fallen into the last struggle, which continued more than a whole day, his coffin was made; when it pleased Our Lord to restore him to us, as if brought again to life, after a vow which we made for him in honor of the most Blessed Virgin.

Jesuit Relations, vol. XXX, pp. 109-125 —C. Garnier.

1647-1648

A Nipisirinien became a preacher to a Captain of his nation who had recently arrived at St. Joseph. As he had observed that the Captain listened to the discourse of one of our Fathers, he said to him, after the Father had gone out of his cabin: "Those people are admirable; they leave their country and come from the end of the world to teach us the road to Heaven. They never ask for anything, but they give; and, wherever they are, they do the same thing, - what one teaches, the other teaches. For my part, I have found their doctrine so just and so reasonable that I have embraced it. I love and honor them as my nearest relatives." This good Neophyte gave to that soul the first coat, upon which fine portraits have since been drawn.

~~Algonquin~~ tribe

....they have no other Church than the woods and forests; no other Altar than the rocks on which break the waves of this Lake...The Sky is as good as the vaults of a Church; and not for one day only has the earth been the footstool of him who has created it.

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

Last Winter, many of these Algonquin Tribes came to winter here among the Hurons. Two of our Fathers, who have charge of the Missions in the Algonquin language, continued their instruction until Spring, when they dispersed. At the same time, our Fathers set out to follow them, carrying on two different Missions, - one for the Algonquin Tribes on the Eastern shore of our freshwater sea, and for the Nipissiriniens; the other for the Tribes of the same Algonquin language who dwell along the Northern shore of the same Lake. The former of these Missions is that which we call "the Mission of the Holy Ghost;" the second, which we commence this year, has taken the name of 'the Mission of St. Peter".

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

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

Alarms of the enemies also cause fear; and sometime compels all the People to scatter in the woods. A poor woman penetrated so far into them

a nomad tribe (2)

last Summer, with three of her children, that they lost themselves; they were fifteen days without food, except the leaves of trees, and were reduced to the last extremity, when by accident they were found at the foot of a tree, awaiting death. God had preserved them there.

Ste. Elizabeth.

Located by Du Creux in township of North Orillia, a little S.W. of Washago, P.O. It should not be forgotten ehat this was not a Huron, but an Algonquin mission, undertaken for the benefit of the tribes about Lake Nipissing, who came south to spend the winters, soemtimes near the villages of the Point, sometimes along the shores of Lakes Simcoe and Couchiching; and the mission to them was therefore, like themselves, nomadic.

Jesuit Relations, notes to vol. XXXIV, p. 256.

Of the Devastation of the country of the Hurons, in the Spring of the year 1650.

September 1, 1650

By roads which covered a distance of about three hundred leagues we marched, upon our guard as in an enemy's country, - ~~there not being~~ any spot where the Iroquois is not to be feared, and where we did not see traces of his cruelty, or signs of his treachery.....

The Nipissirinen people, who speak the Algonquin tongue, had quite lately been massacred at their lake, - forty leagues in circumference, which formerly I had seen inhabited in almost the entire length of its coast; but which, now, is nothing but a solitude.

1650-1651

...and number of Algonquins, who had gathered together on the lake of the Nipissiriniens, - where they were fishing for sturgeon, intending to go down to three Rivers, - were surprised and massacred by a hand of Iroquois. The poor women and children were, as usual, dragged away into captivity. Some, however, fortunately succeeded in escaping; they journeyed over the hundred and two hundred leagues of road, to come and join us.

God's guidance of his elect is ever as adorable as it is loving; the infidels who blaspheme his name and oppose his glory prosper in their ways, while the Christians, as soon as they begin to adore him and to become his people, find everywhere only crosses, and misfortunes are their lot. Praise be to him forever for this.

from

Relation of what occurred in the Mission of the Fathers of the Society of Jesus in the Country of New France, from the Summer of the year 1650 to the Summer of the year 1651. To Reverend Father Claude de Lingendes, Provincial of the Society of Jesus in the Province of France by Father Paul Ragueneau: Condition of the Former Country of the Hurons, and of the Neutral Nation.

July 4th 1651

July, 4 :

News arrives from 3 Rivers....of the condition of the Hurons, and of the defeat of the Tangwaonronnos, on the lake of the Nipissiriniens, by 50 Iroquois.

Jesuit Relations, vol.XXXVI, p.131. Journal de PP. Jesuits.

July 3rd 1652

Nipissiriniens captured by the Iroquois

Another *band* has made a capture at Askikwannhe. (1)

Jesuit Relations, vol. XXXVII, p. 111 - Journal des PP. Jesuits.

note here. n. 7. ASKIKWANNHE: the Nipissine TRIBE

see vol. V note 19, 54

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

...about a Nipissirinién, escaped from the hands of the enemies, who had been taken, he the thirtieth, in the lake of the Nipissiriniens, above the sault de L'esturgeon, by 20 Iroquois.⁽¹⁾

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 Nipissirinién; Matoutisson, whom the Hurons call Ondaenronk..... 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,e', toward the south.

Those of the Tobacco Nation have wintered at Te,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,otonatendia, 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.⁽²⁾

Skia,e', was the Huron name of Sault Ste.Marie; but the Enskia,e'ronnons are doubtless meant the tribe there resident better known as Sauteurs.

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 Awetsiwaenronnons.⁽³⁾

1. Jesuit Relations, Vol.XXXVIII, p. 177, Journal des PP.Jesuits.
2. Jesuit Relations, vol.XXXVIII, p. 181- Journal des PP.Jesuits.
3. Jesuit Relations, vol. XXXVIII, notes to vol.XXXVIII, p.294.

1652-1653

Father Fracois Le Mercier tells us that he does not have too much information about the Nipissiriniens and many other tribes.

I ought now to speak of the Residence of saint Joseph at Sillery, the Residence of Three Rivers, the Mission of the holy Cross at Tadoussac, the Mission of St. Jean in the Porcupine nation, the Mission of the Poissons-blancs, the Mission of the Abnaquiois; of the people called the Nipissiriniens, of the Piskitangs, of the Algonquins of the petite Nation, and of others whose instruction in the faith has been begun. But I have not sufficient information to speak in [171] detail of all these peoples and all these Nations. I will relate a little circumstance, taken from what has come into my hands.

A woman named Genevieve, who had a sick son about eight or nine years of age, did her utmost to make him recover his health, or to prepare him for a holy death, if God should will his removal from

this world. She begged the Hospital and Ursuline Nuns to pray for him without ceasing; she often importuned our Fathers, asking them to visit him, to strengthen him, and, in short, to take such measures as would insure for him a straight path to Heaven without encountering any obstacle on the way. She thought that God, solicited by the prayers of his friends, and touched [172] with compassion at the sight of her son's good qualities, would restore him to health; or that, if it were his will, to call him to himself, he would exempt him from the pains that are ordinarily suffered after death. This idea inspired her with such excessive solicitude for both the soul and the body of that innocent child, that she rendered herself troublesome to every one,—and even to her son, whom she would question whether he were forgetting anything in his Confessions, and whether he were sorry for his sins. That poor child would say to her sometimes: "Do not grieve, mother; my heart is not wicked, there is nothing that can spoil it; and I have told the Father all that was evil in it." Now, as the illness increased every day, some Jugglers, the Physicians of the country, relatives [173] of this child's mother, told her that they would infallibly find a remedy to cure the patient. At first she turned a deaf ear to their words, seeing plainly that they wished to employ their superstitious rites and customary buffooneries; but at last, seeing herself hard pressed, her great desire to restore her son to health—he was her only child—caused her to dissemble, and partially to comply with their wishes. They softly approached the child, and asked him if he would not be glad to become well again; he replied that he would. "You

must, then," they rejoined, "allow us to sing, and to put up a Tabernacle for consulting the Genii of the air in regard to your ailment." "Not that!" he exclaimed, "not that!" And, turning [174] to his mother, he cried: "I do not want to go to Hell; those things are forbidden." In short, he showed by word and gesture that he abhorred all those superstitions; but, as he was only a child and was losing his strength and vigor, the Jugglers continued their operations. They hung about his neck three little disks, made of porcupine quills and of the size of small counters,—saying that his ailment, hidden in the intestines, was of the same size, and must be made to come out. They carefully inquired of him whether he saw anything in his dreams,—all these Barbarians having great faith in dreams. He replied that he had seen a canoe. Immediately they had a small one made and brought to him, in order to satisfy the genie or [175] Demon of dreams. Note that all this took place in secret, in the dead of night, for fear lest the Fathers should gain knowledge of it. Finally, as these remedies produced no effect, the Jugglers took their drums, yelled, sang, blew upon the patient, and feasted on a red dog, in order to arrest the course of the malady. But, instead of relief, the poor child's fever redoubled, with such vehemence that he cried out that he was burning, that he already felt the fire of Hell, and that he was being killed. At these cries the worthy physicians withdrew; the mother opened her eyes in alarm, and passed the rest of the night in lamentations and tears, pierced with grief at having reposed any faith in those charlatans and deceivers.

[176] When the Father in charge of that district

arrived in the morning to see the patient, this poor woman accosted him, and thus addressed him with tears: "Father, let us go to the Chapel; I wish to be confessed." Scarcely had she arrived there, when she threw herself on the ground, shedding many tears and exclaiming aloud, her words interrupted by sobs: "I am making my son die. My sins are taking away his life; I am killing him. I am guilty, and he is innocent. I deserve death, and he deserves to live. Would I could die in his stead; for he is good, and I am wicked. I have displeased him who made all things. What shall I do to conciliate him?" And, turning to the Father, she drew from her bosom a large porcelain collar, and said to him: "That is to appease [177] him whom I have offended. Offer him this present through the poor. Pray for me, my Father, in order that my sins may not be imputed to my child, and the door of Heaven be closed against him. I was making him a fine beaver-skin robe; I will bring it to thee, Father, and thou shalt hang it somewhere inside the Church. It will speak for me, and show to every one my sin and my repentance."

Finally, her poor little Estienne—for that was his name—died a holy death. The poor mother kissed him after his death, and said to him: "Forgive me, my son; it is I who made thee die by my sins. Forgive thy mother; she has perhaps defiled thy poor [178] soul by permitting those foolish and superstitious rites to be performed over thy little body. I fear that may prevent thy entrance into Paradise." And, wishing to bury him herself, she joined his little hands as if in prayer to God, winding his Rosary about them and placing his little Crucifix

between his fingers. "There, my son," said she to him, "is the image of him who has washed away thy sins. He will give thee a place in his house, where thou canst never die any more."

Gesuit Relations, vol.XL, pp. 235-243, Francois Le Mercier.

Different Routes from Canadas to the North Sea.....

St. Paul...met with naught but calumny and persecution, perils and dangers, on land and sea.....Our Father have tried to follow in these footsteps...they perish at sea, are killed on land, are burned, eaten, slandered and persecuted everywhere, like men who are put to death every day, and yet live. They entrust themselves to the river Sagne', ascend it, despite its swift current, penetrate the gloom of the thickest forests, and go everywhere in search of poor forsaken tribes. The enemy slays the sheep and the shepherds. They follow the people called the Poissons blancs into their country, and are put to death. They go up the land of the Outaouak, and are murdered. They visit the Nipisiriniens, the Hurons, and the Neutral Nation, and are captured on the way and burned. Banished from among the Hurons, the Nipisiriniens, and other neighboring tribes, they effect an entrance into the country of the Iroquois, proclaiming the greatness of God and preaching Jesus Christ. The people conspire against them and against the French. Where shall they go?

What shall they do? Nearly everywhere the door is closed to the Gospel. But all is not yet lost; the Tadoussac Mission and those of the Porcupines, the Poissons blancs, and the tribes that associate with them, still remain; as do also the Missions to the Abnakiens, and to the remnants of the Hurons and Algonquins. And, if it shall please God to cast his eyes upon the recently-discovered Nations whose names have been sent me by a Father who is a great Missionary, the harvest will be richer and the Mission more holy than ever. But let us hear him speak.

"I send you", says he, "some memoranda which I have obtained, partly from two Frenchmen who have made their way far inland, and partly from several Savages who are eye-witness to the things which I am about to describe, and which will be of service in draughting a general Map of those regions. You will see, in the sketch that I send, where I have placed Tadoussac, Three Rivers, the Lake of the Nipisiriniens, and the Great Sault; and if I have not located them correctly, you will, if you please, rectify my scrawl. In it you will also see the new routes for going to the North sea, by way of Tadoussac, by way of Three Rivers, and ~~by way of the Nipisiriniens~~, with the distances between places estimated according to the number of days taken by the Savages to make the journeys; I reckoned fifteen leagues a day going down stream, - owing to

different routes (2)

the swiftness of the current, - and seven or eight leagues going up. I have traced these routes, following the Rhumb-line marked by the Savages themselves, always in a direction between Northwest and West, or West by South, very seldom due North.

.....

"Third route. The Nipisiriniens, starting from their lake, - which is called Nipisin, and whence they have taken their name of Nipisiriniens, - reach the North sea in fifteen days; that is, their lake is distant therefrom perhaps a hundred and fifty leagues.

.....

"Fifth route. The upper Algonquins reach the sea in seven days, going in three days to the lake called Alimibeg, and from there descending in four more days to the Bay of the Killistins, which is on the coast.

There is a new way still, from the country of the Hurons to Three Rivers, starting from the lake called Temagami, - that is, 'deep water', - which I think is the Fresh-water sea of the Hurons, and the source of the great St. Lawrence river. After proceeding some distance on this great river, one goes across country about fifteen leagues, passing some small streams, to the lake called Ouassisanik, whence flows a river which takes one to Three Rivers. By this route, about two years ago, twenty-five Nipisirinien canoes arrived, laden with men, women, children, and furs. They told us that they had everywhere found moose, or beavers, or fish, which had furnished them with food; and assured us it would be easy for our Frenchmen, starting from Three Rivers, to reach the Fresh-water sea of the Hurons in a month.....

Names of newly-discovered nations

....The tenth Nation is that of the Killistins, who comprise four Nations or tribes. Those of the first are called the Alimibegouek Killistins; of the second, the Killistins of Ataouabouscatouek Bay; of the third, the Killistins of the Nipisiriniens, because the Nipisiriniens discovered their country, whither they resort to trade or barter goods.....

...The Father speaks also of learning from a Nipisirinien Captain that he had seen at one place two thousand Algonquins tilling the soil; and that the other Villages of the same country were still more populous. This Captain asserted that toward the South and Southeast there were more than thirty Nations, all stationary, all speaking the Abnakioulois tongue,

different routes (3)

and all more populous than were the Hurons of old, who numbered as many as thirty or thirty-five thousand souls within the limits of seventeen leagues.

A. LEONARD Garreau's death

In the following Summer, he accompanied me to the Country of the Nipisiniens, where the fatigues which his zeal led him to undergo, brought on an illness, which we all thought fatal; but God preserved him for a nobler death.

1659-1660

OF THE CONDITION OF THE ALGONQUIN COUNTRY, AND
OF SOME NEW DISCOVERIES.

I CANNOT more clearly describe the condition of the Nations of the Algonkin tongue than by giving the [41] simple account of what one of our Fathers has learned about them,—who has been, this year, on the Saguenay River of Tadoussac,—as Providence gave him opportunities for this during that journey.

As those Nations are very widely extended over five or six hundred leagues of forest, facing toward the North, he divides them into three groups,—those extending toward the East, those dwelling in the uttermost parts of the West, and those of the North, lying between the two others. Of those of the East he says nothing that has not been given in the preceding Relations; of the two other groups he speaks as follows.

“On the thirtieth of July of the year one thousand six hundred and sixty, ascending the Saguené to the distance of thirty-two leagues from Tadoussac, I encountered [42] eighty Savages; and among them was one named Awatanik, a man of importance because he was a Captain in rank, and much more so because he had received holy Baptism ten years before in the country of the Nipisiriniens. The glorious Archangel, whose name he bears, seems to have taken pleasure in leading this man, as if by the

hand, and conducting him here to us, to show us the way which will take us to the North sea—where various Algonquin Nations have sought a retreat, fleeing from the Iroquois, who also prevents us from going in search of them by the ordinary route of the great River. I will give an account of the various routes, and some incidents of his journey.

"He started, in the month of June of the year one thousand six hundred and fifty-eight, [43] from the lake of the Quinipegouek, which is strictly only a large bay in lake Huron. It is called by others, 'the lake of the stinkards,' not because it is salt like the water of the Sea,—which the Savages call Quinipeg, or 'stinking water,'—but because it is surrounded by sulphurous soil, whence issue several springs which convey into this lake the impurities absorbed by their waters in the places of their origin."

"He passed the remainder of that summer and the following winter near the lake which we call Superior, from its position above that of the Hurons, into which it empties by a waterfall that has also given it its name; and, as our traveler halted there for some time, let us pause a while with him [44] to note the peculiarities of the place.

"This lake, which is more than eighty leagues long by forty wide in certain places, is studded with Islands picturesquely distributed along its shores. The whole length of its coast is lined with Algonkin Nations, fear of the Iroquois having forced them to seek there an asylum. It is also enriched in its entire circumference with mines of lead in a nearly pure state; with copper of such excellence that pieces as large as one's fist are found, all refined; and with

19. Reference is here made to *Lake Nipissing* (Notes to vol. XLV, p. 272)

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great rocks, having whole veins of turquoise. The people even strive to make us believe that its waters are swollen by various streams which roll along with the sand grains of gold in abundance—the refuse, so to speak, of the neighboring mines.²⁰ What inclines us to believe this [45] is that, when the foundations of saint Joseph's Chapel were dug on the shore of lake Huron,—which is nothing but the discharge of lake Superior,—the workmen found a vein, as large as one's arm, of these grains of gold, the sand that was mixed with the vein being so little in quantity as to be almost imperceptible in comparison with the rest. But the workmen, who knew that there were mines of copper in those regions, being persuaded that it was from a brass mine (in ignorance that brass is a composition), filled in the foundations which they had dug, without knowing that they were sealing up a treasure there.

“But there are riches of another nature. The Savages dwelling about [46] that end of the lake which is farthest distant from us, have given us entirely new light, which will not be displeasing to the curious, touching the route to Japan and China, for which so much search has been made. For we learn from these peoples that they find the Sea on three sides, toward the South, toward the West, and toward the North; so that, if this is so, it is a strong argument and a very certain indication that these three Seas, being thus contiguous, form in reality but one Sea, which is that of China. For,—that of the South, which is the Pacific sea and is well enough known, being connected with the North sea, which is equally well known, by a third Sea, the one about which we are in doubt,—[47] there remains nothing

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20. The 'turquoises' described by the Indian were amethysts, which are abundant in the rocks of that region. The alleged grains of gold were doubtless iron pyrites. St. Joseph's Chapel evidently refers to the mission of that name at the Huron villages of Ihonaitiria and Toanche.

more to be desired than the passage into this great sea, at once a Western and an Eastern sea.

"Now we know that, proceeding Southward for about three hundred leagues from the end of lake Superior, of which I have just spoken, we come to the bay of St. Esprit,²¹ which lies on the thirtieth degree of latitude and the two hundred and eightieth of longitude, in the Gulf of Mexico, on the coast of Florida; and in a Southwesterly direction from the same extremity of lake Superior, it is about two hundred leagues to another lake, which empties into the Vermilion sea on the coast of new Grenada, in the great South Sea. It is from one of these two coasts that the Savages who live some sixty leagues to the West of our lake Superior [48] obtain European goods, and they even say that they have seen some Europeans there.

"Moreover, from this same lake Superior, following a River toward the North, we arrive, after eight or ten days' journey, at Hudson bay, in fifty-five degrees of latitude. From this place, in a Northwesterly direction, it is about forty leagues by land to Button Bay, where lies port Melson,²² on the fifty-seventh degree of latitude and the two hundred and seventieth of longitude; the distance thence to Japan is to be reckoned at only one thousand four hundred and twenty leagues, there being only seventy-one degrees of a great circle intervening. These two Seas, then, of the South and of the North, being known, there remains only that of the West, which joins them, to [49] make only one from the three; and it is the fresh knowledge that we have gained from a Nation which, being situated at about the forty-seventh degree of latitude and the two hundred

and seventy-third of longitude, assures us that ten days' journey Westward lies the Sea, which can be no other than the one we are looking for,—it is this knowledge that makes us believe that the whole of North America, being thus surrounded by the sea on the East, South, West, and North, must be separated from Groeslande [Greenland] by some strait, of which a good part has already been discovered; and that it only remains now to push on some degrees farther, to enter nothing less than the Japan sea. In order to make the passage of Hudson strait, this is to be attempted only in the [50] months of August and September; for, during these months only, the passage is less blocked with ice.

“ But enough of this for the present. If the Iroquois permit, we shall be fully able to go and enlighten ourselves more clearly concerning this discovery, which, being known to us only through the medium of Savages, does not give us all the information we might desire. Let us follow our guide, who, after wintering in the place I have just described, left it in the following Spring. Advancing by short stages because of his family, who accompanied him, after covering about a hundred leagues' distance, he arrived at the great bay of the North, along which he found various Algonkin Nations who have settled on the shores of that sea.

[51] “ This bay is Hudson bay, of which we have just been speaking. In the middle of it our Savage saw a large Island which takes its name from the white Bears inhabiting it. These are water rather than land animals, since they leave the sea but rarely, and generally live on fish, whereas black Bears feed usually only on flesh, and do not leave

the land. The white Bears' greatest dainty,—excepting the Bustards, on which they make war as skillfully as do the most expert men,—are the little Whales, which they are constantly hunting, but not without danger of falling into the jaws of the large Whales. These, from a natural antipathy, [52] devour in turn those animals by which their own young are devoured. If, as sometimes happens, these white Bears, coming together toward Springtime, are borne out into the open sea on some block of ice that has become detached from the shore, about the month of June, it is then a fine sight to see these new Argonauts voyaging at the mercy of winds and storms, and contending for their lives against the hunger that assails them on those floating icebergs, or against the Whales that wait to devour them when hunger shall force them to leap into the water and fish for sea-wolves or sea-dogs. They often pass whole months in this perilous seafaring, until at length, by a stroke of good luck, their vessel is wrecked by running aground [53] somewhere; for then these animals leap ashore, utterly famished, and make ample amends for the fast they have endured, devouring everything in their path, and sparing neither man nor beast to satisfy their ravenous hunger.

“ But let us return to our Pilgrim. On his way, he met with various Nations whose names have already been recorded. He noticed especially the Kilistinons, who are divided among nine different residences, some of a thousand, others of fifteen hundred men; they are settled in large villages, where they leave their wives and children while they chase the Moose and hunt the Beaver. The

skin of the latter is of so little value to them since the Iroquois has prevented its sale, that they broil [54] the Beavers over the fire, as is done with Swine in France, to render them eatable the more quickly. After visiting these tribes, our man betook himself to the Pitchibourenik, a people dwelling at the entrance to the Bay, whither the Hurons and Nipisiriens formerly were wont to go for trade; and whence they procured a great abundance of Beavers in exchange for hatchets, cleavers, knives, and other like commodities, which they carried thither. During a certain part of the year, the abundance of Deer is still greater in these regions than that of Beavers; indeed, it is so enormous that they provision themselves therewith for a year—either by smoking the flesh, which is their most usual method, or by letting it freeze. For toward those Northern regions nothing decays [55] or becomes tainted during the greater part of the year; and, indeed, a little farther Northward human bodies lose none of their beauty for a long time after death, being as rosy and as intact thirty years after their decease as during their lifetime. And so it is said in those countries that the dead are in good health, but the living fall ill. Icebergs are seen there, some of twenty-two brasses, others of three hundred or three hundred and sixty feet. These become detached from the shore, and break sometimes with such violence that, on falling into the sea, they arouse by this downfall, storms that have put vessels in danger of being sunk; they, possibly, caused the destruction of the one whose wreck the Savages have seen [56] on their coast.

"What excites my especial admiration in this unfortunate land is to see how Providence fails its

creatures in nothing, supplying the defects of some by aid from others, in a way one would never imagine. When one views the shores of this sea almost destitute of trees,—whether from the severity of the cold, which prevents their growth, or because the rocks with which these regions are almost entirely covered cannot provide nourishment for large forests,—who would not think it contrary to God's will that these lands should be inhabited by man, since they are so destitute of the conveniences of human life? Nevertheless, Nations are found peopling these rocks and occupying this soil which is most sterile and most hard-favored by [57] nature. But, how can people live there without fire, when the cold is so intense? God has provided for that; he gives them their store of wood every year, and uses the stags as beasts of burden to carry it to them. This fuel consists of the wood or horns of the stags themselves. You may believe what you choose; but we are assured that these peoples have no better fire than that which they make with the wood of these great animals, which must be in prodigious numbers to supply with their antlers the branches of oaks and of other trees suitable for burning.

“ But let us not leave our Guide, who is coasting along the entire Bay. It does not fare ill with him, for he declares that he has no lack of game, large and small; [58] and that a man in his company killed one of those white Bears of which we made mention. We did not learn from him whether its flesh is as good as that of the wild Geese, Swans, and Ducks that are found in the same region in the month of May, as well as countless numbers of little tufted birds and swallows, and likewise martins, white

hares, and black foxes. If powder for hunting runs short, one can resort to fishing for trout and salmon, which those Savages well know how to catch, not with lines, but with the harpoon simply.

"After our Algonkin had visited all the Nations surrounding the Bay, and had laden himself with various presents sent by those peoples [59] to the French and Algonkins of these regions,—to attract them to their Bay, in order that they might all fortify themselves there against the Iroquois,—he left the sea-coast to proceed inland and seek a road to Tadoussac, through vast forests which were unknown to him. As he was advancing through the woods, without compass and without taking altitude, he learned of the three Rivers, one of which leads straight to our village of three Rivers. This route he would not take, although it is much shorter and surer, but, at the same time, much more exposed to the Iroquois. The two other Rivers flow into lake St. Jean, whence the river Saguené takes its rise. He chose the more remote of these two Rivers as the safer one,—the other being not very far from the [60] country where three Nations were overthrown by the Iroquois, two or three years ago, and compelled to seek a refuge with other more distant ones. The names of these latter are the Kepatawangachik, the Outabitibek, and the Ouakwiechiwek.

"Finally, he reached a spot thirty-two leagues from Tadoussac, where he entertained me with an account of his adventures and travels, and began to tell me in advance the condition to which the Iroquois had reduced the Algonkin Nations toward lake Superior and the lake of the Ouinipeg. But scarcely had I returned to Quebec when I found two Frenchmen

there who had but just arrived from those upper countries, with three hundred Algonkins, in sixty canoes loaded with furs. Following is an account of what they saw with their own eyes;²³ it will give us a view [61] of the condition of the Algonkins of the West, as we have until now mentioned those of the North.

"They passed the winter on the shores of lake Superior, and were fortunate enough to baptize there two hundred little children of the Algonkin Nation with whom they first made their abode. These children were the victims of disease and famine; and forty went straight to Heaven, dying soon after Baptism.

"During their winter season, our two Frenchmen made divers excursions to the surrounding tribes. Among other things, they saw, six days' journey beyond the lake toward the Southwest, a tribe composed of the remnants of the Hurons of the Tobacco Nation, who have been compelled by the Iroquois to forsake their native land, and bury themselves so deep [62] in the forests that they cannot be found by their enemies. These poor people—fleeing and pushing their way over mountains and rocks, through these vast unknown forests—fortunately encountered a beautiful River, large, wide, deep, and worthy of comparison, they say, with our great river St. Lawrence. On its banks they found the great Nation of the Alimiwec, which gave them a very kind reception. This Nation comprises sixty Villages—which confirms us in the knowledge that we already possessed, concerning many thousands of people who fill all those Western regions.

"Let us return to our two Frenchmen. Continu-

ing their circuit, they were much surprised, on visiting the Nadwechiwec, [63] to see women disfigured by having the ends of their noses cut off down to the cartilage; in that part of the face, then, they resemble death's heads. Moreover, they have a round portion of the skin on the top of their heads torn away. Making inquiry as to the cause of this ill treatment, they learned, to their admiration, that it is the law of the country which condemns to this punishment all women guilty of adultery, in order that they may bear, graven on their faces, the penalty and shame of their sin. What renders this custom the more admirable is that, although each man in that country has seven or eight wives, and temptation is, consequently, much stronger among those poor creatures,—some of whom are always more cherished than the others,—yet the law [64] is more strictly executed there than it would be perhaps in the most highly civilized Cities, if it should be established therein. If Barbarians, who are instructed only by the law of nature, have such excellent sentiments of chastity, what reproaches will they make some day to the libertine Christians who have the commandment to pluck out their own eyes rather than permit themselves anything prejudicial to their salvation? What is not done among Christians is practiced by Savages, who cut off the most conspicuous parts of the face that has proved a source of scandal and a stumbling-block. Our Frenchmen visited the forty Villages of which this Nation is composed, in five of which there are reckoned as many as five thousand men. But we must take leave of these people,—without [65] much ceremony, however,—and enter the territories of another

Nation, which is warlike and which with its bows and arrows has rendered itself as redoubtable among the upper Algonkins as the Iroquois among the lower; and so it bears the name of Poualak, which means 'Warriors.'

"As wood is scanty in supply and small in size in their country, nature has taught them to make fire with coal from the earth and to cover their cabins with skins. Some of the more ingenious make themselves buildings of loam, very nearly as the swallows build their nests; and they would sleep not less comfortably under these skins and this mud than do the great ones of the earth under their golden canopies, if they did not fear the Iroquois, who come [66] in search of them from a distance of five and six hundred leagues."

But if the Iroquois goes thither, why shall not we also? If there are conquests to make, why shall not the faith make them, since it makes them in all parts of the world? Behold countless peoples, but the way to them is closed; therefore we must break down all obstacles, and, passing through a thousand deaths, leap into the midst of the flames, to deliver therefrom so many poor Nations. We have not spared ourselves for any of them, nor have we let slip a single opportunity that has presented itself for hastening to their aid; and we are running to succor them again at the present time, as I shall relate after saying a few words concerning the pitiable condition to which the Iroquois has reduced the Hurons.

Jesuit Relations, vol. XLV, pp. 217-239 -Fr. H. Lalemant

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A Nipissirinen Captain

During the past Winter, a Nipissirinen Captain entertained us with a full account of the number of those peoples, the situation and nature of the country, and especially a description of a general fair that was to be held there in the following Summer, to which our Savages of Kebec and Tadoussac were invited. That was a fine opportunity for us to go in person and gain information which we had hitherto obtained only through the reports, seldom trustworthy, of the Savages. Such information, moreover, is both important and curious, as well for an exact knowledge of the longitudes and latitudes of that new country, - data on which is based in part the assumption that a passage of the Sea of Japan is to be found there, - as also for seeing on the spot what means there are for laboring effectively for the conversion of those people.

To this end, accordingly, Fathers Gabriel Drueillets and Calude Dablon, with the greater part of our Savages, started from here in the month of May last - the first-mentioned Father purposing to winter in the country itself, and obtain at leisure all information requisite for assuring that Mission's success; the other, to come and tell us about those new discoveries, and describe to us the present condition of those regions, that we might spare no exertions on behalf of souls for which Jesus Christ gave all his blood.

But, as the Iroquois, the great scourge of Christianity here, hold possession of all the rivers offering any convenient access to those new Nations, it was necessary to seek out remote routes, so rough and dangerous as to be considered impassable for those pirates.

June 1661

On the twentieth day after our departure from Tadoussac, the men took their arms at break of day to go and reconnoiter a Canoe which had appeared on the preceding day, and which they thought to be filled with Iroquois. We made a short halt, fearing a surprise from this enemy in some narrow portage. But we had another surprise which followed us much closely - namely, death, which, after beginning its assaults on us at Tadoussac, passed all the rapids with us and, having carried off the eldest daughter of a Nipissirinién Captain, our Conductor, attacked the second so violently that in less than two days she followed her older sister to the other world. The father's grief was such as to make it doubtful whether he would be able to conduct us to the Sea, at any rate, this unhappy occurrence caused us three days' delay for indulgence in the customary mourning and for the burial.

from

Journal of the First Journey Made to North Sea sent to the Reverend Father Provincial of the Province of France = Paul le Jeune.

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1663-1664

Genevieve

It is well to add here what the Ursuline Mothers of Quebec have given us in writing concerning a good Algonkin woman who has dwelt a considerable time with them. This is what they say about her.

" Among the Seminarists whom we have had this year in our Seminary, there has been a good widow, [120] quite old, named Geneviève, an Algonkin of the Nepisirinien nation. Knowing well that we did not receive women of her age, she had had the Father in charge of the Savages beg us not to refuse to do her this kindness. During the twenty-three years that we have spent in this country, I have seen no Savages so fervent as this good woman. She followed us every day to the Choir services, where she said her Beads over and over for different purposes,— among others for the salvation of the Algonkains; and when she had said them several times, she would offer Jaculatory Prayers on her Rosary. She never tired of praying, or of receiving instruction in the mysteries of our holy Faith. She would often tell us her adventures, and, among others, she once [121] related the following: ' I have had signal experience of God's aid, in the firm belief that I have in him;

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he has protected me everywhere. When returning from our country to come into these regions, we met some Iroquois. I threw myself on the ground; ouaboukima, my brother, was very much frightened, while our band fled hither and thither in the woods. "Take courage," I said to my brother; "be firm, and earnestly believe in him who made all things; he will save us, and protect us from our enemies." Without ceasing," said she, "I continued to exhort him, while the musket-balls whistled around us on all sides. But God was so strong a protection to us, in this encounter, that not one of us was wounded, or seen by the Enemy, whom we saw quite near us."

"When her husband was dying in her own [122] country, which is more than five hundred leagues from here, there was not at that time any Father there to help him die a holy death, or to administer the Sacraments to him. This good woman was therefore breaking her heart with grief. Nevertheless, as she is very eloquent, in the fear which she entertained that her husband was not in a proper condition, she exhorted him earnestly, and constantly made him perform acts of Contrition; so that, as a result of her fervent admonitions, he died a good Christian. She is inconsolable when she thinks of her children, who have all died, some of them without baptism. A single one who had been left her died when he was at the age of nine or ten; and, because she saw him speak to a Juggler one day, she thinks he may have been damned for this sin. Although a long time has passed [123] since she suffered these losses, she still laments them, and gives alms, in order that God may be pleased to take pity on her. When she entered our Seminary she

made us a present of a Beaver robe that had served as a coat for her dear son, now dead, in order that we might pray to God in his behalf.

"This good woman admired all our Religious functions; and, contemplating us, she would say to God: 'Preserve these good maidens! From morning until night they think always of you, and do nothing but serve you.' When she chanced upon any instrument of mortification, she desired to use it, and sometimes she did, especially a girdle of iron points, the pain of which is very acute. But we did not let her do all that she would have liked.

[124] "On Good Friday she was deeply moved in meditating upon the Passion of our Lord; and during our *tenebrae* she burst into tears, so keenly sensible did God make her of the love which he had borne mankind in enduring such extreme sufferings. Recovering her self-control, she said: 'I am quite at a loss; I have never experienced anything like that. Would the Devil perhaps deceive me?'

"She has a very clear insight into her own internal states. One day, when she appeared very thoughtful, some one asked her what subject occupied her mind. 'I am thinking that I am very wicked. It seems to me that I do what I can, not to offend him who made all things, and yet I see myself quite full of sins. The other day, a man took away my [125] Beaver robe in my presence, under pretext of keeping it for me.' I ran after him, yet I was not angry with him, and wished him no ill. Nevertheless, I felt in myself a malice which strove to deceive me.'

"She watched our Choir ceremonies, and we had to explain them to her. She said that we imitated

the Angels and the Saints who are in Heaven. When Monseigneur the Bishop administered the Sacrament of Confirmation at our Church last Lent, she saw that several of our Boarders were instructed and prepared to receive the Sacrament. She suspected that it was something holy and momentous, and went through the house seeking some one to tell her what it was. 'Alas!' she exclaimed; 'it is something holy, [126] and they do not teach me, but they do the children.' Being then instructed, she was delighted; above all when she learned that, by receiving this Sacrament, she would be strengthened against the temptations of the Demon, and become more firm and courageous in the faith; and that she would carry the marks of it in Heaven, in the same manner as those of Holy Baptism. As soon as she had received Confirmation, she asked leave to go to Sillery to tell her good fortune to her relatives and friends among the Savages; and she preached to them with such fervor that they admired her, and adored God's greatness in the exalted sentiments with which that woman was filled." She left us to go to Three Rivers, to look for some women of her tribe, in order to prevent them from engaging in an affair which might turn them from the practice of Christianity."

JESUIT RELATIONS, vol. XLIX ff. 95-101
H. LAURENT.

— 4 —

October 28th 1665

The 28th. A vessel arrived from Mon-real bringing news of the defeat of 20 Nipicirinen Algonquins, with their wives and their children, toward the petite nation; only one escaped, and he had his fingers cut off; 7 were killed, and 12 taken alive, with some women.

Jesuit Relations, vol. XLIX, p. 173 - Journal des PP. Jesuits, Fr. Francois Mercier.

For a long time Father Claude Allouez was waiting at Montreal for some Savages of those upper Nations that are more remote from us, in order to return with them to their country and make of it a Christian land. A band of sixty Nepissiriniens being the first to appear, he received them as Angels of that New Church. So he called them in a letter which he wrote concerning them, as follows:

"At last God has been pleased to send us the Angels of the upper Algonquins to conduct us to their country, where we are to aid them in establishing Our Lord's Kingdom. Toward noon of last Thursday, the twentieth of July, after I had said a votive Mass in honor of Saint Ignatius and Saint Xavier, to promote this end, they arrived after a twenty days' journey by water from the Sault of Lake Superior. I spoke to them at the outset on the subject of Paradise and Hell and our other mysteries - to which they paid excellent attention, listening to me in greater silence than when their Captain harangued them. I hope the Holy Ghost, after rendering them thus docile, will give them the grace to receive with submissive minds the Gospel seeds which we were bearing to their country."

These Savages, coming from such a distance, were twice attacked by the Iroquois during their journey. The first time was soon after they set out, when the Iroquois laid ambuscades for them in the most dangerous places which they must pass in coming hither to carry on their traffic and commerce with our French. Now, the Algonquins of that Nation are traders rather than soldiers, and they are always encumbered with their burdens, and scantily provided with powder and firearms, - which they come here to obtain. Therefore, however numerous they may be, they always avoid any collision with their foes, however few of the latter they may encounter, ever fearing there may be others in the field, about to fall upon them.

Indeed, when they met with the Iroquois on their way, the latter having ensconced themselves, to the number of twenty or thirty only, in a wretched fort of stakes, the Algonquins, although more than three hundred strong, actually made a feint of besieging them, and lingered for some days about this fort, preventing the Iroquois from coming out, but themselves not daring to attack them.

The Iroquois soon found themselves reduced to great straits for want of water; therefore, in order to be allowed access to the river, some of their number came out of the fort with presents in their hands, and asked for a parley. "Brotheres", said they, "why do you delay so long about attacking us? We are fully resolved to receive you like brave men, and to sell you our lives at a very dear price - since, owing to your great superiority of numbers over us, we cannot escape you. But the engagement will not be without great bloodshed on both sides. Furthermore, we are in want of water in our fort, and I offer you this present to allow us free access to the river".

The present was a Collar of Porcelain - the pearls and diamonds of this country - and it captivated the gaze of the Outaouak. They gladly accepted it, and left their enemy free passage to go and draw water in a stream not far from there.

As this first delegation proved so successful for the Iroquois, and as, moreover, they still saw themselves besieged, and their provisions were fast diminishing, they made a trial of a second. Some of them issued from the fort with other presents, more beautiful than the first, and cried out from afar: "Why do you linger here so long, Brothehrs? Come and attack us, or continue your journey. We make your departure easy, and remove the rocks that might check or shatter your canoes." With these words they threw down additional presents at the feet of the Outaouak, as if to make smooth their path; and, indeed, the travelers deemed themselves fortunate to be able to pass on and continue their journey with some appearance of honor, after the occurrence of several skirmishes on each side, in which a few men had been slain.

The second encounter that they had with the Iroquois during their journey, was a little above the Richelieu river, at the so-called Cap de massacre, where some Iroquois, lying in ambush, fired a volley on the last of the Outaouak canoes, as they were defiling past near the water's edge. They killed several men, and then fled at once into the woods, fearing an attack from so large a body of foes, whom they had allowed to pass.

After these two encounters, then, they arrived at Three Rivers, where they did their trading, and immediately hastened home again, in order not to give the Iroquois time to gather their forces, and come to intercept them in some defile, where they could have fallen on them

1663-1665 (3)

unawares.

Father Allouez hastily joined them, and accompanied them to their country, here to proclaim the Faith to so many vast Regions, and, meanwhile, to bear them the good news of the succor come from France, which at last would free them from the Iroquois.

Monsieur de Trace gave into the Father's care three presents, which he is to give to these People when he arrived among them, declaring to them:

First, that the King was finally about to bring the Iroquois to their senses, and hence would grant his support to all their own land that was on the verge of ruin.

Secondly, if the Nadouessiouek, other enemies with whom they also had to deal, would not listen to terms of peace, he would compel them to do so by force of arms.

The third present was to exhort all the Algonquin Nations of those regions to embrace the Faith, of which certain individuals have already received some tincture from tireless labors and Apostolic zeal of Father Rene' Menard, who, by a special dispensation of Providence, lost his way in their woods and died there of hunger and want, destitute of all human succor. But surely God cannot have forsaken him, since everywhere he is with those who, for love of him, lose their way in the conquest of souls redeemed by the Blood of JESUS CHRIST.

Some years previpusly, another of our Fathers - Father Leonard Garreau, who had taken the same route with the same Outaouak Nation, likewise for the purpose of saving their souls - also met with a blessed death among them, on the second day of his journey, being slain in an ambushade of Iroquois who were waiting for them to pass. It may be that the Father who is now starting out with them will ere long meet with a like accident; but a man who is truly an apostle is glad to die enywhere, since he everywhere finds entrance to Paradise.

It is a happy death, in the world's estimation, to die in battle,, in the service of one's Prince, - who, after all, cannot reward a dead man, his power not extending so far,- have not who die in the service of the King of Kings death a thousand times happier, since its reward is Eternity?

Journal of Father Allouez's voyage into the Outaouk Country

.....It sometimes happened that, after we had carried our loads and plied our paddles all day long, and even two or three hours into the night, we went supperless to bed on the ground, or on some rock, to begin over again the next day with the same labors. But everywhere the Divine providence mingled some little sweetness and relief with our fatigue.

We endured these hardships for nearly two weeks; and after passing the Nipissirinien Lake, as we were descending a little River, we heard cries of lamentation and death-songs. Approaching the spot whence came these outcries, we saw eight young Savages of the Outaouacs, frightfully burned by a direful accident, a spark having by inadvertence fallen into a keg of powder. Four among them were completely scorched, and in danger of dying. I comforted them and prepared them for Baptism, which I would have conferred had I had time to see them sufficiently fitted for it; for, despite this disaster, we had to keep on our way, in order to reach the entrance to the Lake of the Hurons, which was the rendezvous of all these travelers.

from

*Relation of the Mission of Saint Esprit, among the Outaouacs, on Lake Tracy,
Formerly called Lake Superior.*

1668-1669

Father Francois Dollier de Casson arrived in Canada in 1666.

He spent the winter of 1668-1669 with the Nipissing Indians.

Jesuit Relations, vol.L, notes to vol.L, p. 320, note 11.

OF THE MISSION TO THE NIPISSIRINIENS, AND FATHER
ALLOUES'S JOURNEY TO LAKE ALIMIBEGONG.

“THE Nipissiriniens formerly received instruction from our Fathers who sojourned in the country of the Hurons. These poor people, many of whom were Christians, were compelled by the Incursions of the Iroquois to flee for refuge even to Lake Alimibegong [Nipigon], only fifty or sixty leagues from the North Sea.

“For nearly twenty years they have neither seen a Pastor nor heard the name of God. I thought that I ought to bestow a part of my labors on that old-time [121] Church, and that a journey undertaken to their new country would be attended with Heaven's blessings.

“On the sixth day of May of this year, 1667, I embarked in a Canoe with two Savages to serve me as guides, throughout this Journey. Meeting on the way two-score Savages from the North Bay, I conveyed to them the first tidings of the Faith, for which they thanked me with some politeness.

“Continuing our Journey, on the seventeenth we crossed a portion of our great Lake, paddling for twelve hours without dropping the paddle from the hand. God rendered me very sensible aid; for, as there were but three of us in our Canoe, I was obliged to paddle with all my strength, [122] together with the Savages, in order to make the most of the

calm, without which we would have been in great danger,—utterly spent, as we were, with toil and lack of food. Nevertheless, we lay down supperless at nightfall, and on the morrow contented ourselves with a frugal meal of Indian corn and water; for the wind and rain prevented our Savages from casting their net.

"On the nineteenth, invited by the beautiful weather, we covered eighteen leagues, paddling from daybreak until after Sunset, without respite and without landing.

"On the twentieth, finding nothing in our nets, we continued our journey, munching some grains of dry corn. On the following day, God refreshed us [123] with two small fishes, which gave us new life. Heaven's blessings increased on the next day, our Savages catching so many sturgeon that they were obliged to leave part of them at the water's edge.

"Coasting along the Northern shore of this great Lake on the twenty-third, we passed from Island to Island, these being very frequent. There is one, at least twenty leagues long, where are found pieces of copper, which is held by the Frenchmen who have examined it here to be true red copper.

"After accomplishing a good part of our journey on the Lake, we left it on the twenty-fifth of this month of May, and consigned ourselves to a River, so full of rapids and falls that even our [124] Savages could go no farther; and learning that Lake Alimibegong was still frozen over, they gladly took the two days' rest imposed upon them by necessity.

"As we drew near our journey's end, we occasionally met Nipissirinien Savages, wandering from their homes to seek a livelihood in the woods. Gathering

together a considerable number of them, for the celebration of Whitsuntide, I prepared them by a long instruction for bearing the holy sacrifice of the Mass, which I celebrated in a Chapel of foliage. They listened with as much piety and decorum as do our Savages of Quebec in our Chapel at Sillery; and to me it was the [125] sweetest refreshment I had during that Journey, entirely removing all past fatigue.

"Here I must relate a remarkable circumstance which occurred not long ago. Two women, mother and daughter, who had always had recourse to God from the time of their instruction, and had received from him unfailing and extraordinary succor, very recently learned by experience that God never forsakes those who put their trust in him. They had been captured by the Iroquois, and had happily escaped from the fires and cruelties of those Barbarians; but had soon afterward fallen a second time into their clutches, and were, consequently, left with no hope of escape. [126] Yet one day, when they found themselves alone with a single Iroquois, who had remained behind to guard them while the rest went out to hunt, the girl told her mother that the time had come to rid themselves of this guard, and flee. To this end she asked the Iroquois for a knife to use on a Beaver-skin that she was ordered to dress; and at the same time, imploring Heaven's aid, she plunged it into his bosom. The mother, on her part, arose and struck him on the head with a billet of wood, and they left him for dead. Taking some food, they started forth with all haste, and at length reached their own country in safety.

"We spent six days in paddling from Island to

Island, seeking some [127] outlet; and finally, after many detours, we reached the village of the Nipissiniens on the third day of June. It is composed of Savages, mostly idolaters, with some Christians of long standing. Among them I found twenty who made public profession of Christianity. I did not lack occupation with both classes during our two weeks' sojourn in their country, and I worked as diligently as my health, broken by the fatigues of the journey, allowed. I found more resistance here than anywhere else to infant baptism; but the more the Devil opposes us, the more must we strive to confound him. He is hardly pleased, I think, to see me make this latest journey, which is nearly five hundred [128] leagues in length, going and coming, including the detours we were obliged to make."

Jesuit Relations, vol. LI, pp. 63-69.

FRANÇOIS LEGERIER

1667-1669

Resuscitating a Captain

...a great feast had been prepared, to regale all these Nations , at the expense of the relatives who were to adopt Negaskaouat and give him, with his charge, the name of Tekouerimat - a process which, among them, is called "resuscitating a Captain."

To begin the ceremony, the new Captain's shoes were taken off and the clothes he had been wearing were removed; whereupon the relatives of the deceased gave him new garments. But here there was introduced something different from the ordinary solemnities; for the new Teykorimat was clothed entirely in French dress, and, instead of the tall head-dress that the wife of the deceased had been wont to place on the head of him who resuscitated her late Husband, the wife of the old Teykorimat put on Negaskaouat's head a cap adorned with a very handsome tuft of feathers. The affection that the old and the new Teykorimat always showed for the French was one of the reasons for the variation in the ceremony.

The feast being ready, the customary speeches were delivered, with the presents accompanying them. Father Nouvel spoke first, and brought three things to the new Captain's attention. First, he exhorted him to maintain the same piety that his Predecessor had always manifested. Secondly, he urged him to continue to have for the French the same affection as his Father, whom he was restoring to life as much by his example as by his name of Teykorimat. In the third place, he again pointed out to him the obligation that he was under to keep his people true to the Faith, and the obedience they owed to our invincible Monarch.

After the speech, the relatives of the former Captain made the customary presents to all the Nations present. There were assembled the French, the Algonquins, the Montagnais, the Gaspesiens, the Abnaquiois, the Etechemins, the Poissons blancs, the Nipissiriniens, and the Hurons. The first present was for Monsieur de Courcelle, our Governor; and it was put into Father de Beaulieu's hands, to be presented to him at the first opportunity. The second was given to Father Charles Albanel, an old missionary in charge of the mission at Sillery, which is the first and the principal one of them all. They then proceeded to give a present to each Nation, to make them remember that he who had formerly been called Negaskaouat was now called Teykorimat.

Resuscitating a Captain (2)

The presents of Porcelain Collars being made, Father Albanel made a speech, in his turn, and congratulated the new Captain upon their having in his person another Teykorimat, with his virtues and his affection for the French. Then, turning toward all the Nations that were present, he exhorted them to love the Faith which all had embraced, and to shun vice, which would infallibly cause them to perish if they did not renounce it. The ceremony of the day ended with a feast.

On the next day, all the Savage Captains, with Teykorimat at their head, dressed like a Frenchman, cane in hand, - went to salute Monsieur de Courcelle, our Governor, and to acknowledge him. They asked from him the protection of the King, whose subjects they are, and his special assistance to check the disorders of vice among them. Then they all withdrew.

from

Relation of what occurred most remarkable in the Missions of the Fathers of the Society of Jesus in New France, in the years 1668 and 1669. Sent to Reverend Father Estienne Dechamps, Provincial of the Province of France by Father Francois le Mercier.

One of the first fruits of this year was an Old man of seventy, who died after the Baptism which Father Alouez conferred upon him on the road. Last Summer, during his journey up hither (*Sault Ste. Marie*), the Devil, who regarded the old man as a victim that had been assured him for a long time, forgot no expedient to prevent this move, so managing matters that, two days before his death, the very day appointed for his Baptism, - the Canoe which bore the Father went astray in the Lake of the Nipissiriniens. But we have reason to believe that this dying man's Guardian Angel assumed the guidance of the Missionary during the night, and conducted him safely through the darkness to the rendezvous of the others, where this good Catechumen was baptized. The Father - who was passionately determined not to give up hope for his patient, in order that he might help him in the last struggles - was sorely afflicted when he saw, on the morning after losing his way, that his Canoe, by some misfortune or other, was separated from the body of the rest; and he could not join them either during the day or during the following night, and was even almost in utter despair when, by an unhoped-for piece of good fortune, he notwithstanding reached the entrance to Lake Huron, very late. There he found his sick man, - in the death-agony, but with his reason still unimpaired; and after he had been prepared by all the Observances necessary in his critical condition, he died a Christian death on that night, leaving us a very evident signs of an altogether special providence acting for his salvation.

From

Of the Missions of the Upper Algonquins, commonly called the Outaouaks, and, in particular, of the Mission of Sainte Marie du Sault. The Superior of these Missions is Father Dablon, who sent this Relation to Quebec to the Reverend Father Francois le Mercier, Superior-General.

1670-71?

Of the Mission of Saint Simon on the Lake of the Hurons by Father Claude Dablon.

MISSION ON THE LAKE OF THE NIPIS-
SIRINIENS.

"FINDING nothing further to live on at the Lake of the Hurons, I was thus by God's will called to that of the Nipissiriniens, to impart my teachings there.

"Accordingly, I took a Canoe for that lake; and, had I not been with some master-Canoe-men, that night of my departure from Ekaentouton would have been the last of my life. So great was the danger that I have seen nothing like it on the ocean, if I may compare a Canoe voyage with that of a Ship. During the darkness we passed between rocks, that were beaten by the waves with such violence that we seemed every moment about to be engulfed in [129 i.e., 131] the waters, even the Savages thinking that we were lost. Yet we were preserved by our Lord's most special mercy, and at length, after many hardships, arrived at lake Nipissing.

"Under the name Outiskouagami, or 'long-haired people,' are included various Nations of which the principal one dwells in the country of the Nipissiriniens and on the so-called 'Frenchmen's river,' which connects Lake Huron with Lake Nipissing.

"As far as I can judge, the country of these people is very rugged, and little adapted to agriculture; but, in compensation, it abounds in Beavers, nothing but lakes and treeless rocks meeting the eye in nearly every direction.

"These rocks were of great service to me, for they are not so sterile as might be imagined, but possess the means of preventing a poor soul from starving. They are covered with a kind of plant, which resembles the scum on a marsh that has been dried up by the Sun's heat. [130 i.e., 132] Some call it 'moss,' although it is not at all in the form of moss; others style it 'rock tripe;' for myself, I would rather use the name 'rock mushrooms.' There are two kinds: the small variety is easy to cook, and is much better than the large, which does not cook

tender, and is always a little bitter. To make a broth of the first, it is only necessary to boil it; and then, being left near the fire, and occasionally stirred with a stick, it is made to resemble black glue. One must close his eyes on first tasting it, and take care lest his lips stick together.

"This manna is perennial, and when one is very hungry he partakes of it without longing for the fleshpots of Egypt. It may be gathered at any season, as it grows on the steep slope of the rocks, where the snow does not lodge so easily as in a flat region.

"Extremely abundant here in Summer are blueberries, a small fruit of the size of a pea, and very pleasant to the taste; and, besides, before and after the season of snow, [131 i.e., 133] there is found in the marshes another fruit, of a red color and slightly larger. It is somewhat sour, and is liked by those whose teeth are never set on edge.

"In some places there are oak-trees, but they do not all bear equally good acorns. Once I ate some that were scarcely inferior in taste to Chestnuts. Others are bitter, and need to be cooked twelve hours, with occasional changes of water, and to be passed through a sort of lye, in order to be rendered eatable,—that is to say, the first boiling is in water containing a good quantity of ashes.

"It is not to be wondered at that I am so well posted on the subject of acorns and rock tripe, as they furnished my chief sustenance during my three months' sojourn here. It is true, I was occasionally given a moose-skin, or even some smoked meat; but that was a feast by no means common. Nature is content with little, and becomes used to anything.

So accustomed did I become to acorns that I [132 i.e., 134] ate them almost as one would eat olives; and I was not treated to them so generously as not to leave me very often still hungry for them.

"Despite this famine, I did not neglect my duties. I could not entice the Savages to prayers with presents, but my musical instrument came to my aid. I promised them to play on it, and to let them sing my Canticles, after they had prayed. This inducement was so successful that not only did I instruct those who loved the faith, but also those who hated it; for, in their wish to hear their children sing, they learned everything with them, almost without intending to. In the space of three months, they became sufficiently versed in our Mysteries; for it was my unfailing custom, in the morning at day-break, and in the evening a little before Sunset, to make the round of the Cabins. I explained now our principal Mysteries, now some of my Canticles; again, I questioned the children in their parents' presence, making every one join in public prayers; while finally all would sing [133 i.e., 135] together. As a result, my rounds were not, as a rule, completed until very late at night, when nothing was to be found to eat. Acorns, rock tripe, and moose-skin were then delicious dishes to me.

"These labors gained for me at this Mission fourteen Spiritual children by Holy Baptism. If I had felt confidence in the fervor of a number of others, I would have Baptized them too; but I believe it is well to try them a little more.

"When the ice began to melt, I prepared to return to Ekaentouton, where I found occupation for three weeks among the Amikoues, who form the Beaver

Nation. There I Baptized nine children, and discharged the same functions as at the other Missions; but I did not find the same scarcity of provisions, for God was satisfied with our previous sufferings from hunger, and gave us the means for ending the winter in comfort, moose being more easily killed at that time of the year.

"Missionaries to this [134 i.e., 136] country of the Outaouacs must know with saint Paul what it is to experience scarcity much oftener than plenty. Most of our Fathers have, during the past winter, received their share of this grace shown them by our Lord, of suffering something in his service. The souls of these poor Barbarians are precious enough to make us undergo with joy all such hardships; and those who aspire to the happiness of laboring for their conversion must expect to find nothing here, except what nature refuses to have anywhere else."

Jesuit Relations, vol. LV, pp. 147-155

1671-1672

On the 6th day of January, four girls, instructed in matters of the Faith, received Baptism, then a grown man, and next a child. After that, having undertaken to go on a Mission to the Nipissiriniens, I felt all the fatigues of a very rough journey removed by the piety shown by most of those poor Savages; and especially by the Baptism of nine children, two of whom were only waiting for this passport to be received into Heaven, - dying two days after having been admitted into the Church.(1)

June 13th
....God whom you yourselves acknowledge to be the master of all things, since he is the creator and ruler of all, gives me the right of free passage everywhere, as he sends me to make him known throughout all these regions. Neither Annie', Onelout, Onontagueronon, Ologouen, Sonnontouan, Nepissirinin, Outaouac, nor any strange Nation has ever required anything of my brothers, when they freely passed to and fro through those peoples' territories, to instruct them and teach them the Laws of the Gospel. (2)

Such, my Reverend Father, is a part of what occurred during my winter campaign of more than six months, occupied in visiting the Missions of the North, around Lake Huron, from sainte Marie du Sault to Nipissing, - that is, more than a hundred leagues. I pray you to help me to give thanks to Our Lord for the goodness that he has shown, during all that period, to the flock and to the Pator.(3)

Of the Mission of the Apostles on Lake Huron: Claude Dablon (pp. 93-105) January 6, 1672

Journey to the North Sea by Land, and the Discovery of Hutsn's Bay. Mission of Saint Francois Xavier in 1671 and 1672. (pp. 149-216)

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1. *Jesuit Relations*, vol. LVI, p.99.
2. *Jesuit Relations*, vol.LVI, p. 175.
3. *Jesuit Relations*, vol.LVI, p.105.

....She has sought safety for her faith in solitude, and withdrawn into a Cabin entirely separate from the village. She took for a companion only a little girl, six years old, who will be her sole comfort in The woods, even during The winter. And in order not to Conceal her purpose in performing so courageous an action, she loudly declared that she would no longer be present at any of Those assemblies which the people of her country rendered abominable by Their superstitions. This fervent Christian is quite accustomed to such actions. This year she undertook a rather long journey from Nipissing to the sault, to Seek a black gown; but as she found One at this place, among the Amikoueks, she remained here. She added devotion and Zeal to fervor, For she placed herself at a spot close enough to The little Chapel to allow her to have The consolation of taking to It Those women and girls in whom she discerned An inclination for prayer, so as to instruct Them and make them pray. This she does regularly and joyfully, and even with such prudence and discretion that she Offends none of the distorted Minds of that tribe. Moreover, she knows so well how to regulate her conduct that The Most slanderous Tongues, far from finding fault with what she does, render Her the homage that she does honor to prayer. She receives more visits from all, in her retreat, than if she were in The village; and it seems to have been God's will to reward Her, even in this world, by abundantly requiting Her for what she has abandoned for love of him. This well-know virtue - the first rudiments of which she formerly obtained at The ursuline mothers' in Quebecq, where she resided - has not prevented Her from experiencing many attacks against the fidelity that she owed to God and to her baptism; but she has resisted them with a constancy equal to all her other virtues. Here is one instance among others, this year, in which she manifested at the same time courage, and her indifference to the good things of earth. One of her friends offered Her ten beaver-skins For two Otter-skins, which the friend said, she greatly needed. But our christian penetrated That woman's design, and concluded that she either had dreamed of the two Otter-skins, or considered herself obliged to give Them to some other person who had dreamed of Them. She refused to give Them to her, without heeding neither the considerable profit that she might have made, or The friendship that she had contracted with that person, or even The relationship that existed between them..

*From: Mission of Saint Francois Xavier des Pres, near Montreal, during the years
1672 and 1673 - Father Claude Dablon.*

1672-1673

God seems to have permitted, for the spread of the kingdom of his Gospel in this new world, that the Iroquois should carry war into countries that were deemed inaccessible to men, and among nations unknown to Europeans. They brought back thence a multitude of captives; and now these captives and the Iroquois, their conquerors, -who themselves come to dwell here with their victims, - unite, that they may all together become fervent Christians. "The wolf lives with the lamb".

On seeing these new believers gathered last autumn in the fold of Jesus Christ, it was very pleasant for us to count in a single nascent Mission as many as twenty-two nations, several of whom speak entirely different tongues, while the others differ only in their idioms. These were seen, mingled together; Outouagannha, Gentagega, Montagnais Algonquins, Nipissiriniens, Hurons, Iroquois, Loups, Mahingans or Socokis, and other nations, no less opposed to one another through ancient feuds than through diversity of language.....

The third house is that of Sainte Marie du Sault, where Father Henri Nouvel, the superior of all these Missions, habitually resides;..... Father Bailloquet also proceeds there, from time to time; but, as a rule, he lives with the Algonquins of lakes Huron and Nipissing.(1)

In the country of the Outaouais we have over twelve special Missions, among them being three chief ones, each of which has a large and handsomely decorated chapel.

The first of these three Missions is Sainte Marie du Sault, at the eastern end of lake superior; it is under the charge of Father Nouvel. He and Fathers Dreuilletes and Bailloquet work therein, sometimes together and sometimes separately; for they have to devote their attention not only to the Algonquins of the Sault, but also to those of Ekaentouton, of Nipissing, and of Mississague'. These are three populous nations, with whom the Fathers go to spend the winter, one after the other.

Within a year, they have baptized over 120 persons, notwithstanding all the opposition that the devil raises up against the Gospel by various superstitions - to which these people are so attached that they have even dared, on several occasions, to lift their hatchets over the heads of the missionaries who opposed those diabolical practices.(2)

Letter of Claude Dablon, Superior of the Missions of Canada and rector of Quebec, to Rev. Father Pinette, Provincial of France, Quebec, the 24th of October 1674 (pp. 64-83)
Present condition of the Missions of the Fathers of the Society of Jesus in New France during the year 1675, Claude Dablon. (pp. 213-219)

1. *Jesuit Relations*, vol. LIX, p.71
2. *Jesuit Relations*, vol. LIX, p. 217.

1675

.....Jacques Otratenkou1...Huron by birth and allied by bond of marriage to one of the most fervent families here (wretched man, left here, he said, to go and trade at Nipissing; but he went to the Mission of St. Ignace.....(1)

The Huron Mission at Notre Dame de Lorette, during the year 1675 by Martin Bouvart.

What we can Extract from the Letters of Father Gabriel Druillette is, that he has had this year more than 50 baptisms in the Church of st. Marie du Sault; and from those of Father Pierre Bailloquette, - who carries on a flying mission throughout the Lake Huron country and in that of the Nipissiriniens, to the various tribes dwelling there, - that, during a single expedition of a month's duration, he baptized 50 children, with wonderful tokens of God's guidance regarding the salvation of those innocents. We learn, finally, from the letters of Father nouvelle, that Within a year, in the mission of st. Ignace, 140 Algonkins have been baptized, among whom are 10 adults. (1)

On the 12th day of our journey, after Changing our direction to the southwest, we came to swampy lands, where we had great trouble in finding a Lodging-place. We were so uncomfortable there that - being compelled thereto, moreover, by bad weather- we Broke camp on the following morning, to retire to a recess in a cove, wherein we were no better off. I had, nevertheless, the consolation of finding there another Cabin Of oupenengous, married to some Nipissiriniens women, whom I had the opportunity to instruct. (2)

My mission was not confined to the savages who were Encamped with me, but I Extended it by excursions to those who were Hunting in the Neighborhood. With that object, I started on the 29th of December to go to the nipissiriniens 8 or 10 leagues away in the forest, to make them pray and to instruct them. On that journey I saw the great damage caused to the timber by the Beavers, in the sections of the country where they are not Hunted. I found a great many of their Lodges several Stories high, built with an industry that causes us to admire the skill and energy of those animals in cutting large trees with their teeth, in dragging them, and in fitting them together in so adroit a manner that they are very comfortably lodged. (3)

1. *Jesuit Relations*, vol.LX, p. 211-213

2. *Jesuit Relations*, vol.LX, p. 217

3. *Jesuit Relations*, vol.LX, pp.225-227.

Extract from a letter of Father Pierson, written from St. Ignace, at Missimilimakinac on Lake Huron, on the 25th of April 1676 (pp.209-213)

Journal Of the Last winter mission of Father henry nouvel, Superior of the Missions of the Outawacs. Extract from a letter of the same Father, Dated from the former country of the Sachis, near Lake Erie, the 1st Day of January, 1676. (pp. 215-229)

Of The Mission of St. Ignace at Missilimakinac.

IT Comprises four quite distinct missions: that of the lake of the hurons, That of the nipissiriniens, that of the hurons of tionontate, and that of some outaouacs who have settled at St. Ignace.

OF THE MISSION OF THE APOSTLES ON THE LAKE OF THE HURONS, AND OF THAT OF THE NIPISSIRINIENS.

FATHER pierre Bailloquet has charge of these two missions; he has worked hard in them and suffered much for six years, since he must Seek out these peoples, who are scattered in various places along these two lakes, and caver more than 200 leagues of country, which he accomplishes in a Canoe during the summer, and in winter over the ice, with Incredible hardships.

He has been, as well as other missionaries, many times in danger of being murdered by some of the more licentious among these barbarians, who would not suffer his reproofs. One of them three times raised a hatchet over his head; others have driven him from their Cabins and closed their doors on him when he called to instruct them, or to look for their sick. Others have made him obnoxious by their Calumnies because he combatted their superstitions and diabolical Juggleries. In addition, these Expeditions entailed upon him hunger and thirst, together with a hundred other Inconveniences, — which, nevertheless, were much mitigated by the fruit which they produced. "The Providence of

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God has willed to sanctify us," wrote the Father on the 24th of may, 1677; "opportunities for patience and Charity are not wanting to us. The savages have been sick, and I as well. Many of the Former are dead; but God has not yet Thought me worthy to go to him. My Consolation is that I have baptized 35 children during their sicknesses; and of all the adults, only one died to whom I could not Administer the sacrament of penance or of baptism. I have Traversed on the ice the whole of lake huron, where there were nations," etc.

What the father informed us he had accomplished in 1677 is measurably the same for all other years. In the year following, he administered baptism to 30 children and many dying people, and, most notably, to the Chief of the mississakis, a very Influential man, who died a short time after. In the preceding year, he had baptized a very much larger number during his wintering; and, on an excursion or flying mission of one month only, which he made in the summer of 1676, He Baptized 53 children, concomitantly with marvelous interpositions of providence for the salvation of those poor Innocents.

This same providence has, moreover, manifested itself quite recently for the eternal welfare of some, as Father Bonneault experienced when coming up, last year, to the outaouacs. He wrote me, in these terms, on the 6th of october, 1677:

"Here we are, by the grace of God, in perfect health, at the mission of st. Ignace. We had the Consolation, 15 leagues from here, of meeting Father nouvel, who was coming up from ste. marie du sault, and of making the rest of the journey in his Company. In truth, I have been charmed with his

piety and Charity toward us all, and with the Zeal that he shows for the salvation of the savages. Our Lord has granted all kinds of blessings to our voyage. I have had the happiness of baptizing in various places, along lakes nepissing and huron, 4 children who belong to some poor Christians who had not seen Father Bailloquet, their pastor, since the birth of these children. But my greatest Joy was experienced in the village of the amikouecs, where I found, in the last extremity, an adult savage, who last winter had been thoroughly instructed in our mysteries by Father Bailloquet. As soon as I had entered his Cabin, he said to me: 'My father, I am about to die; baptize me, I pray thee, as soon as thou canst.' He reiterated, feelingly, the same request. I instructed him afresh, and, after having made him renounce all that could be an obstacle to his Conversion, I baptized him; and it seemed to me as if he only waited for that to die, for he survived his Baptism only a few days. He was a man who formerly had been strongly opposed to Christianity; and the Change in him, as well as our unexpected arrival in his Village, could have proceeded only from a very special kindness of God, since our route did not take us thither, and we were Led there almost Against our own intention."

The Father who had Instructed him experienced much Joy on learning what had taken place for the salvation of this savage. He has also the consolation of finding among these barbarians chosen souls, to whom God grants great favors. I omit what could be said of these, that I may mention one case only, for the purpose of according to the Reverend ursuline mothers of quebec the great credit they deserve for so well bringing up Young girls—

both the savages, in a seminary which they have established expressly for them, and the french, in another department. The benefit of the fruit which they produce from the excellent culture that they bestow on these Young plants, is felt afterward, even As far as 300 leagues and more in the forest,— when these little savages, all filled with the spirit of devotion which they have imbibed in that seminary, return to their parents, and share with them the Instruction which they have received from these good mothers. It is of one of these girls that, in another letter, the father speaks in these terms: "Our christian servant has settled down in a spot quite near our little Chapel, that, all the winter through, she may enjoy the Consolation of bringing there every Day women and girls in whom she recognizes the inclination for prayer. Her purpose is to Instruct them, as nearly as may be, in the way in which she was Instructed at quebec, and to teach them the prayers and mysteries of our Religion,— which she does with so much Joy, fervor, and prudence, as to give no Offense to any of the perverted minds of this nation. On the Contrary, she understands so well how to order her own life and all her behavior, that all the people, even the Infidels, *are astonished* confess that she does honor to prayer, and to the Reverend ursuline mothers, with whom she formerly learned the first rudiments of her devout conduct."

Letter of Father Thierry Beshefer, Superior of the Missions of the Society of Jesus in Canada, Written to the Reverend Father Provincial of the province of France. Quebec, this 21st of October 1683. (pp. 190-268).

1681-83] *BESCHERER TO THE PROVINCIAL*

In The Outaouac missions we include not only the outaouacs or upper Algonquins, who are divided into several tribes, namely; The saulteurs, who usually dwell at sault de Ste. Marie, at The entrance of Lake superior; The Kiskakons and three other tribes, all of whom have their own chiefs, at Saint francois de Borgia, at the Junction of Lakes huron and Illinois, at a Place that we call Missilimakinak; the Nipissiriniens and other petty tribes on Lake huron. We also include the hurons who reside at st. Ignace, three-fourths of a League from st. francois de Borgia; the Outagamis and The sakkis; The Pouteouatamis along the bay des Puants, in a south-westerly direction from missilimakinak; The Makoutens and the oumiamis; the Kischigamins, along Lake Illinois; and The Illinois themselves, as we more nearly approach the south. We have houses with chapels at sault de ste. Marie, at st. Ignace, at st. francois de Borgia, and at st. francois Xavier, at the extremity of the Bay des Puans—wherein we perform with entire Freedom all the exercises of Religion, and whence The missionaries frequently go on journeys among the surrounding nations.

Father Charles Albanel, although now far advanced in years, and afflicted with a continual trembling of the whole Body, and with other Ailments caused by his arduous labors, has now entire charge of the mission of sault sainte Marie. There He works for The instruction not only of the saulteurs, But also of the Kilistinons and of many savages who dwell to the North of Lake superior, and who come to sault Sainte Marie.

Father Philippe Pierson has had for his share the hurons of st. Ignace; and, although we have not

In addition to The care that The Fathers take of the Missilimakinak savages, They also from time to time, as I have said, make Journeys among other Tribes, who have not yet the advantage of having Missionaries among them. Father henry Nouvel, before going to take charge of the christians of the bay des puans, whither He proceeded a short time ago, made a voyage on Lake huron on which He navigated more than two hundred Leagues, to visit various petty algonquin tribes dwelling on the Shores of that Lake, to Instruct them and to administer to them the Sacraments. He found at Maskou-nagouing four tribes of Nipissiriniens, and the achirigouans, who were celebrating the feast of the dead. This is a Ceremony in which, after bringing the bones of all their kindred who have died within 7 or 8 years, for the purpose of burying them all together, They engage in dances and feasts. They deliver their speeches no longer to the sun, as They formerly did, but to God. They at once erected a bark chapel for the Father, who found them greatly inclined to lead a more Christian life. Drunkenness had almost destroyed them, and had made them completely forget the Instructions that they had received. But They are beginning to have a horror of the evil ways into which it has cast them. Some time Ago, they even twice sent back two Canoes loaded with brandy, which The french brought to them; and many have left Nipissing — which is their country — to avoid occasions in which They do not feel themselves strong enough to resist the excessive tendency that all savages have for drunkenness, and the solicitations of the french, who spare no pains to allure them to it. The Father, after rendering them all the services that they could expect from him, proceeded to Manitoualint, where The Chief at the head of all the Young men, whom he incited by his words and example, erected in less than two hours a Chapel, in which They received the same assistance. The Amikouets, the Niki-kouets, and the Missisakis, who were scattered in other places on that Lake, enjoyed The same advantages. All these poor people were delighted to see that so much trouble was taken to procure Them a Happiness that would Never end.

April 1, 1716

Decrees of the Council of Marine respecting the Christian Savages in Canada
April 1, 1716

PROPOSED CHANGE OF THE IROQUOIS SAVAGES OF THE MISSION OF SAULT ST. LOUIS.

There is an Iroquois mission on the other side of the river, two leagues above Montreal, under the direction of the Jesuits; it may contain about 200 warriors.

On the 7th of November, 1715, Monsieur Bergon wrote that Father Cholenec, the missionary of these savages, represented in 1714 to Monsieur The Marquis de Vaudreuil and to him that these savages could no longer remain in their village, because the soil was exhausted and the woods too far away; and that it was absolutely necessary for them to settle elsewhere. (As the savages cultivate nothing but Indian corn, which greatly impoverishes the soil, their lands cannot last them long.)

They are determined to transport their village two leagues farther up on the river St. Lawrence, on the same side as that on which they now are.

This missionary came down to Quebec to ascertain whether any funds had been ordered for the purpose, and informed Monsieur Begon that the english, with whom these savages frequently go to trade, and the Iroquois of the five nations attached to the english, have done all they could this year, either by presents or by threats to attract all the savages of the Sault to them; and that the only way to retain them is to grant them the change they ask for, and the necessary funds for clearing a tract two arpents square, and erecting a palisaded enclosure with a new fort and a church.

This expenditure has seemed to him so indispensable for the welfare of the Colony - whereof the Savages of that mission would constitute the chief defense, if we had a war with the English or with the Iroquois - that he has already given 450 francs on account of this expenditure. This he will continue to do until the sum of 1,000 francs is reached, pending the receipt of orders, as it is absolutely necessary to begin work there, in order to induce the savages of that mission not to settle among the five Iroquois nations, - who are becoming more and more formidable through

their great numbers, and who seek occasions for a rupture. He says that the fort of the Nepisseriens cost over 4,000 francs, including the Missionary's house.

The Nipissing Indians here mentioned are apparently those Algonkins who had become, during the Iroquois war, more or less sedentary in the vicinity of Montreal; these savages finally settled in the Indian mission at St. Louis, near Bout de l'Isle (the upper end of Montreal Island), under the care of the Sulpitians. About 1706 or 1707, a fortified trading post was built for them on Isle aux Tourtes (an island near the mouth of the Ottawa River) by Vaudreuil, the governor of Montreal, in order to comply with the terms upon which Isle aux Tourtes had been granted to him in 1702. It is this fort, commonly known as Fort des Sauvages, or Aouanagassing (its Algonkin name), to which our text refers. Upon the removal of the St. Louis mission to the Lake of Two Mountains (1726), the military occupation of this fort ceased. (1)

Monsieur the Marquis de Vaundreuil considers this change indispensable. It would be necessary to order a fund of 2,000 francs this year on account of this expenditure; and, when he shall be on the spot, he will do what he can to make this amount suffice by urging the savages to contribute, by their labor, to the construction of the fort.

Follow Monsieur DeVaudreuil's advice, and have the 2,000 francs given; give a note of this to Monsieur Argond.

Done and ordered by the council of marine, held at the Louvre on the 1st of April, 1716.

Signed: L.A. De Bourbon,
the M^réchal d'Estrées.

By the Council;

Signed: La Chapelle. (2)

1. Jesuit Relations, Notes to Vol. LXVII, n.2.
2. Jesuit Relations, vol. LVII, pp. 25-27.

An unnamed "missionary to the Abnakis" (but known to be Pierre Roubaud) contributes to *Lettres édifiantes* an account of the capture of Fort William Henry (or George). The Father goes to Montreal (July, 1757) with a band of Abenakis, and then accompanies the French and Indian forces led by Montcalm against the English at Lake Champlain. Soon after leaving Montreal, the savages give a war-feast, which is fully described,—as is also a brilliant defense made by a Canadian officer against a far greater force of English who attacked him on Lake George. In another encounter, a force of 300 English are cut to pieces, while the French and savages lose not one man. The captives taken by the Indians are cruelly treated, and it is with difficulty that the French can moderate the ferocity of their allies. The missionary's kind heart is full of sadness and compassion for the poor captives, and he does what he can to keep in check his own

neophytes, the Abenakis. He is disgusted and horrified at the insatiable and brutal ferocity of the Ottawas, which they display in hideous acts of cannibalism.

The Abenakis are usually more humane, and docile to their priest's commands. Some of them, however, steal brandy from the French quarter, and in their drunken condition raise a great disturbance in the camp; but the missionary finally succeeds in reducing them to order. The several divisions of the French and Indian army, having rendezvoused near the English fort, proceed to its investment. Montcalm's summons to surrender is proudly refused, and the fort is besieged. A week later, the English surrender. Montcalm allows them all the honors of war; but his savage allies care not for the law of nations. When the English troops march out of their intrenchments, the savages, like "so many ferocious beasts," fall upon them, and murder and capture all upon whom they can lay their hands. The French and Canadian officers do all they can, often risking their own lives, to restrain the ferocity and lawlessness of the Indians; but they only partially succeed. They rescue, however, many English

people, and carefully guard them in the fort, afterward sending them home to New England. The missionary who writes this letter does so, avowedly, to show that the blame for this outrageous infraction of the articles of capitulation should rest upon the lawless and bloodthirsty savages, and not upon the French or Canadian troops.

Our missionary exerts himself to the utmost to aid these poor unfortunates, and rescues several from their cruel captors,—among them, a little child torn from its parents, to whom it is later restored. He relates the efforts made by the French officers to check the cruelty of the savages, and later to make what reparation they can for the treacherous conduct of their allies. So great is the affliction and dread felt in the English colonies at this fearful massacre that they do nothing in retaliation—although, if they could have known it, “nothing was more critical for us than the situation in which the French army then was.” The latter raze and burn the captured fort.

Roubaud sets out on August 15 for Montreal, which he reaches after a stormy and dangerous voyage. He soon returns to his mission of St. François, where he immediately devotes himself to securing the restitution of some English prisoners held there.

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Letter from Father * * *, Missionary to the
Abnakis.

SAINT FRANÇOIS,
October 21, 1757.

I SET out on the 12th of July from Saint François,—the principal Village of the Abnakis Mission—to go to Montreal; the purpose of my journey was simply to bring to Monsieur the Marquis de Vaudreuil* a deputation of twenty Abnakis appointed to accompany Father Virot, who has gone to try to found a new Mission among the Loups of Oyo, or the beautiful river. The share that I was allowed to have in that glorious enterprise, the events which caused it, and the difficulties that it was necessary to overcome, may furnish hereafter interesting material for another Letter. But I must wait until manifest blessings shall have crowned the efforts which we made to carry the knowledge of Faith to tribes that appear inclined to receive it.

When I arrived at Montreal,—a day and a half distant from my Mission,—I thought myself at the end of my journey; but Providence ordered otherwise. An expedition was projected against the enemy; and, on account of the state of feeling among the Savage Tribes, the greatest success was expected. The Abnakis were to be of the party; and, as all the Christian Savages are accompanied by their Missionaries, who are eager to furnish them the aid suitable to their office, the Abnakis could be sure that I

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would not abandon them at so critical a moment. I therefore prepared for my departure; my equipment was very soon ready,—a Chapel, the holy Oils, these were all; for everything else, I trusted the Providence that has never failed me. Two days afterward, I embarked on the great river saint Lawrence in company with two Gentlemen from Saint Sulpice. One was Monsieur Picquet, Missionary of the Iroquois from la Galette; and the other was Monsieur Mathavet, Missionary of the Nipistungues from the lake of the two Mountains. My Abnakis were encamped at Saint Jean, one of the Colony's forts distant from Montreal a day's journey. My arrival surprised them; they had not been informed of my coming. Hardly had they perceived me when they made the woods and the neighboring mountains resound with the report of my approach; all, even the children (for, with the Savages, they are soldiers as soon as they can carry a gun), uttered shouts. Yes, even the children gave me proofs of their satisfaction. *Nemittangoustena, Nemittangoustena*, they exclaimed, in their own language. *Ourionni cri namihoureg*,—that is to say: "Our Father, our Father, how obliged we are to thee for giving us the pleasure of seeing thee!" I thanked them in a few words for the good will that they were expressing toward me. I did not delay to perform in their presence the duties of my Office. I had scarcely caused my tent to be set up before I hastened to join them; and I led them to the foot of a large cross placed on the bank of the river. I recited aloud the evening prayer, and ended with a short exhortation, in which I endeavored to point out to them the duties of a warrior whom Religion guides in his

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battles. After having announced Mass for the next day, I dismissed them. I believed that would be the day of our departure; but bad weather disappointed our hopes. We were obliged to be in camp that day also, which was occupied in making suitable preparations for rendering our march secure.

Toward evening, the kindness of an Officer obtained for me an opportunity to witness one of those savage military spectacles which many people admire, as being fitted to arouse in the most cowardly hearts that martial ardor which makes veritable warriors; as for me, I have never seen in them anything but a comic farce, capable of making any one burst into laughter who was not on his guard. I am speaking of a war-feast. Imagine a large assembly of Savages, decorated with every ornament most fitted to disfigure, in European eyes, their physiognomies. Vermilion, white, green, yellow, and black made from soot or scrapings of the pots—on a single savage face are seen united all these different colors, methodically applied by the aid of a little tallow which serves as an ointment. This is the paint that is used on these grand occasions to adorn not only the face, but also the head—which is almost wholly shaved, excepting a little lock reserved on the top for the purpose of attaching to it feathers of birds, or a few pieces of porcelain, or some other similar gewgaw. Each part of the head has its distinct ornaments: the nose has its ring; there are also rings for the ears, which are pierced at an early age, and so greatly elongated by the weight with which they have been overloaded that they swing and beat against the shoulders. The rest of the paraphernalia corresponds to this grotesque decoration. A shirt

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smear'd with vermillion, porcelain necklaces, silver bracelets, a large knife hanging over the breast, a girdle of variegated colors but always ludicrously arranged, and shoes of elk-skin—these are the savage accoutrements. The Captains are distinguished only by a gorget, and the Chiefs by a medallion which on one side exhibits the portrait of the King, and on the other Mars and Bellona, who are joining hands, with this device: *virtus et honor*.

Now imagine an assembly of people thus decorated, and arranged in rows. In the midst are placed large kettles, filled with meat cooked and cut into pieces, so as to be more readily distributed to the spectators. After a respectful silence, which indicates the importance of the meeting, certain Captains appointed by the different Tribes that are present at the feast begin to chant in succession. You will easily imagine what this Savage music may be, compared with the delicacy and taste of European music. The sounds are formed, I should say, almost by chance; and sometimes they strongly resemble the cries and howlings of wolves. This is not the beginning of the meeting; it is only the announcement and the prelude, for the purpose of inviting the scattered Savages to come to the general rendezvous. When the assembly has been organized, the Orator of the Tribe begins to speak, and solemnly addresses the guests. This is the most sensible act of the ceremony. The panegyric of the King, the eulogy of the French Nation, the arguments that prove the lawfulness of the war, the motives of glory and of Religion, all of these are fitted to tempt the young men to press on with joy to battle; this is the substance of that sort of address,

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which ordinarily bears no mark of Savage barbarism. I have more than once heard addresses which would not have been disavowed by our finest minds in France. An eloquence drawn wholly from nature does not cause any one to regret the help of art.

When the speech is finished, they proceed to name the Captains who are to command the party. As soon as one is named, he rises from his place and proceeds to seize the head of one of the animals which are to make the principal part of the feast. He raises it high enough to be seen by the whole assembly, crying aloud: *Behold the head of the enemy*. Shouts of joy and applause are then raised on every side, and announce the satisfaction of the assembly. The Captain, with the head of the animal still in his hand, goes through the lines singing his war-song, in which he exerts all his force in boastings and insulting defiance of the enemy, and in the exaggerated eulogies which he lavishes upon himself. To hear them extolling themselves in these moments of military enthusiasm, you might believe them all to be Heroes who are able to carry off all, crush all, vanquish all. As he passes in review before the Savages, these latter answer his chant by hollow cries, broken, drawn from the pit of the stomach, and accompanied with such ridiculous motions of the body that you must be familiar with them in order to witness them with composure. In the course of his song, he is careful to introduce from time to time some grotesque joke. Then he stops as if to applaud himself, or rather to receive the savage plaudits that a thousand mingled shouts reëcho to his ears. He continues his warlike march as long as the sport

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pleases him; if it cease to please him he ends it by disdainfully throwing down the head that he has in his hand, in order to show by this affected contempt that food of a wholly different kind is necessary to satisfy his military appetite. He afterward resumes his place, where he is no sooner seated, than perhaps there is put on his head a pot of hot ashes; but this is an act of friendship, a mark of tenderness which is endured only from a well-known and acknowledged friend; a like familiarity from an ordinary man would be deemed an insult. This first warrior is followed by others, who greatly protract the meeting, especially when it is a question of forming large parties, because with this kind of ceremony the enlistments are made. At last, the feast comes to an end with the distribution and consumption of the food.

Such was the war-feast that was given to our Savages, and such the ceremony that was observed. The Algonkins, the Abnakis, the Nipistungues, and the Amenecis were at this feast. In the meantime, more serious cares were demanding our presence elsewhere, and it was growing late; we arose, and each Missionary, followed by his Neophytes, went to close the day with the usual prayers. A part of the night was spent in making the final preparations for our departure, which was fixed for the next day. This time, the weather favored us. We embarked after having put our journey under the special protection of the Lord by a Mass, chanted solemnly, and with more precision and devotion than you could imagine; the Savages always outdo themselves at this spectacle of Religion. The tediousness of the way was

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alleviated by the privilege that I had every day of celebrating the holy sacrifice of the Mass,—sometimes on an island, sometimes on the bank of a river, but always in a spot sufficiently open to favor the devotion of our little army. It was no slight consolation to the Ministers of the Lord to hear his praises sung in as many different tongues as there were Tribes assembled. Every day each Tribe would choose a suitable place, where it encamped by itself. Religious services were held as regularly as in their Villages; so that the satisfaction of the Missionaries would have been complete if all the days of this campaign had been as innocent as were the days of our journey.

Jesuit Relations, vol. LXX, pp. 91-103.

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The next day, about four o'clock in the afternoon, Monsieur de Montcalm arrived with the rest of the army. We were obliged to continue our way, notwithstanding a deluge of rain that drenched us. We marched nearly the whole night, until we distinguished the camp of Monsieur de Levi by three fires, placed triangularly on the top of a mountain. We halted at this place, where a general council was held, after which the land troops began anew to march toward fort George, only four leagues distant. It was not until about noon that we again entered our canoes. We paddled slowly, in order to give the boats loaded with artillery time to follow us. They were far from being able to do it. By evening we were more than a full league ahead. However, as we had come to a bay the point of which we could not double without wholly exposing ourselves to the enemy, we decided to spend the night there, while waiting for new orders. It was marked by an unimportant fight, which was the prelude to the siege.

About eleven o'clock two barges, which had left the fort, appeared on the lake. They were sailing with a confidence and composure which they soon gave up. One of my neighbors, who was watching over the general safety, descried them at a considerable distance. The news was carried to all the Savages, and preparations for receiving them were concluded with admirable activity and silence. I was at once called upon to attend to my own safety by going to the land, and thence to the heart of the woods. It was not from a bravery inappropriate to a man of my profession that I turned a deaf ear to the advice which they had the goodness to give me; but I did not think the matter serious, because I

thought that I had reason to suspect the truth of the news. Four hundred boats or canoes, which for two days had covered the surface of lake Saint Sacrement, made too great a show to have escaped the watchful and clear-sighted eyes of an enemy. Holding this opinion, I had difficulty in persuading myself that two barges would have the temerity, I do not say to measure themselves with such superior forces, but to appear before them; I was arguing, and it was only necessary to open my eyes. One of my friends, a witness of everything, warned me again, in a tone too serious for me not to yield, that I was out of place. He was right. All the Missionaries were together on a somewhat large boat. A tent had been put on this in order to protect us from the injurious effects of the air during the nights, which in that climate were somewhat chilly; this awning, thus set up, made in the air a sort of shadow that was easily discovered by the light of the stars. Eager to inquire into it, the English steered directly toward us. To take such a course and to run to death was almost the same thing. Few, in truth, would have escaped it, if, fortunately for them, a slight circumstance had not betrayed us a few moments too soon. A sheep belonging to our people began to bleat; at this cry, which disclosed the ambush, the enemy faced about, steered for the opposite shore, and plied their oars that they might escape under cover of the darkness and the woods. This manœuver being immediately understood, what was to be done? Twelve hundred Savages began to move, and flew in pursuit of them, with yells as terrifying by their duration as by their number. Nevertheless, both sides seemed at first to respect

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each other; not a single gunshot was fired. The aggressors, not having had time to form themselves, were fearful of shooting each other; and, besides, they wished to take prisoners. The fugitives were using their arms to advantage in accelerating their flight. They had nearly reached their point when the Savages, who perceived that their prey was escaping them, fired. The English, pressed too closely by some canoes in advance, were obliged to answer it. Very soon a gloomy silence followed all this uproar. We were in expectation of success when a pretended brave undertook to do himself honor by a fabulous Account of the combat, at which he had assuredly not been present. He began by asserting that the action had been deadly for the Abnakis. That was sufficient to make me set out. Supplied with the Holy Oils, I leaped hastily into a canoe to go to meet the combatants; and, at every instant, I besought my guides to make all possible haste. There was no need, at least on my account. I met an Abnakis, who—better informed, because he had been braver—told me that this very deadly action had ended with one Nipistingue killed and another wounded in the boarding. I did not wait for the rest of his story; I hastened to rejoin our people, in order to cede my place to Monsieur Mathavet, the Missionary of the Nipistingue Tribe. I was arriving by water when Monsieur de Montcalm—who, at the report of the Musketry, had landed a little above—came through the woods; he learned that I had come with news from the place, and applied to me that he might better understand the affair; my Abnakis, whom I recalled, gave him a short report of the combat.

The darkness of the night did not permit us to learn the number of the enemy's dead; their barges had been seized and three men had been taken prisoners. The rest were wandering at random in the woods. Monsieur de Montcalm delighted with these details retired, that he might, with his accustomed prudence, consider the operations of the next day.

The day had hardly begun to dawn when the party from the Nipistungue Tribe proceeded to the funeral ceremony of their brother who had been killed on the spot in the action of the preceding night, and had died in the errors of paganism. These obsequies were celebrated with all savage pomp and splendor. The body had been adorned with all the ornaments—or, rather, overloaded with all the finery—that the most whimsical vanity could use on occasions sad enough in themselves; porcelain necklaces, silver bracelets, ear and nose rings, magnificent garments,—everything had been lavished on him; they had borrowed the aid of paint and vermilion in order to make the paleness of death disappear under these brilliant colors, and give the countenance an air of life that it did not possess. None of the decorations of a military Savage had been forgotten: a gorget, tied with a flame-colored ribbon, hung carelessly over his breast; the gun resting on his arm, and the war-club in his girdle; the calumet in the mouth, the lance in the hand; at his side the kettle, filled. In this lifelike and warlike attitude they had seated him on an eminence covered with grass, which served as a bed of state. The Savages, ranged in a circle around the body, maintained for a few moments a gloomy silence, which somewhat resembled grief. The Orator broke

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this by pronouncing the funeral Oration for the dead; then followed chants and dances, accompanied with the sound of tambourines set around with little bells. In all this appeared an indescribable sadness, sufficiently in accordance with a mournful ceremony. At last, the funeral rites were finished by interring the dead man, with whom they took good care to bury an abundant supply of provisions, fearing doubtless that for want of food he might die a second time. It is not as an eye-witness that I speak; the presence of a Missionary would hardly be in keeping with this sort of ceremony, which is dictated by superstition and adopted by a stupid credulity; I am indebted to the spectators for this account.

Jesuit Relations, vol. LXX, pp. 143-151.

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Such were the circumstances of the unfortunate expedition which dishonored the bravery that the Savages had displayed throughout the course of the siege, and which have made even their services burdensome to us. They pretend to justify their deeds,—the Abnakis, in particular, by the law of retaliation, alleging that more than once in the very midst of peace, or of conferences, such as that of last winter, their warriors had come to death by treacherous blows in the English Forts of Acadia. I have neither the ability nor the information that would permit me to judge a Nation, which, although our enemy, is not on that account, for many reasons, less worthy of respect. Furthermore, I do not know that in the composition of this narrative I have mentioned a single circumstance the certainty of which could justly be weakened; still less am I able

to persuade myself that malignity could discover one single action which would authorize it to cast upon the French Nation the infamy of that event.

We had made the Savages consent to the treaty of capitulation; could we more surely prevent its infraction?

We had assigned to the enemy, in order to guarantee their retreat, an escort of four hundred men,—some of whom had even been victims of a too lively zeal in repressing the disorder; could we more efficaciously hinder the non-observance of the treaty?

Finally, we went so far as to ransom the English, at great expense, and take them from the hands of the Savages by paying money; so that nearly four hundred of them are in Quebec, ready to embark for Boston. Could we more sincerely make amends for the violation of the treaty? These statements seem to me unanswerable.

The Savages, then, are alone responsible for the infringement of the law of nations; and it is only to their insatiable ferocity and their independence that the cause of it can be ascribed. The news of that fatal deed, having spread abroad through the English colonies, produced in them such grief and dread that one single Savage actually dared to carry his temerity so far as to go to carry away captives almost at

the gates of Orange, without having been disturbed either in his expedition or in his retreat. Therefore the enemy planned no undertaking against us at the time which followed the capture of the fort. Nevertheless, nothing was more critical for us than the situation in which the French army then was. The Savages, with the exception of the Abnakis and Nipistingues, had disappeared on the very day of their wretched expedition; twelve hundred men were occupied in demolishing the fort; and nearly a thousand were employed in transporting the immense supplies of food and ammunition that we had seized. Hardly a handful of men remained to cope with the enemy, if they had assumed the offensive. Their tranquillity gave us the opportunity of accomplishing our work. Fort George has been destroyed and razed to the ground and the ruins consumed by fire. It was only during the burning that we comprehended the greatness of the enemy's loss. Casemates and secret underground passages were found filled with dead bodies, which for several days furnished fresh fuel for the activity of the flames. As for our loss, it consisted of twenty-one dead—three of whom were Savages—and of about twenty-five wounded; that was all.