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voyage. This Sagamore, being a Christian, by his good example might have caused a great number of others to become Christians. But I am willing to hope, or rather firmly believe, that he will not remain much longer in this error, and that the Sieur will have found some means of attracting him with many others to himself, to impress upon him the vital truths with which he had formerly, in my presence, touched his soul. For the spirit of God has power to drop upon this field fresh dew, which will bring forth a new germination where all has been laid waste and beaten down by the hail. May God, by his grace, guide all in such a way that it will redound to his glory and to the edification of this people, for whom all Christians ought to make continual supplication to his divine goodness, to the end that he may consent to confirm and advance the work, which he has been pleased to begin at this time for the exaltation of his name and for the salvation of his creatures.¹⁸

END.

[25] There are in that country some men of the Church, of good scholarship, whom nothing but their religious zeal has taken there, and who will not fail to do all that piety requires in this respect. Now, for the present, there is no need of any learned Doctors who may be more useful in combating vices and heresies at home. Besides, there is a certain class of men in whom we cannot have complete confidence, who are in the habit of censuring everything that is not in harmony with their maxims, and wish to rule wherever they are. It is enough to be watched from abroad without having these fault-finders, from whom even the greatest Kings cannot defend themselves,

veilleraient s'asseoir à la culture de la terre? Cet
est n'est pas tout que d'aller là. Il faut considérer
que l'on y fera y étaut arrivé. Pour ce qui est de
la demeure des Sioux de l'entremont il n'est fauteut se
départ de ce qui lui est le moins malais. Mais il pourra
venir à quelques gars de bien d'y [26] avancer l'ensem-
ble, et lorsqu'il sera qu'ils étaut cinq ou six hommes
avec chacun un navire bien équippi, & qu'ils afferont
planter des colonies en diverses places de ces quartiers
là, comme à Tahouatac, Gachepi, Compieau, la île
Ongoud, Sante Croix, Pempegoel, Kintouc, &
autres endroits où font les assemblées de Sauvage,
lesquels il faut que le temps amène à la Religion
Chrétienne: Si ce n'est qu'en grand Perte de famille
tel que le Roy en voulue avoir la gloire totale, & les
habiter ces lieux. Car d'y penser vivot à leur mode
l'affume cela être bon de notre pouvoir. Et pour le
montrer, leur façon de vivre est telle, que depuis la
premiers terre (qui est la Terre-neuve) jusqu'au
Armoschiquois, qui sont près de trois cents lieus, les
bonnes rivets vagabond, sans labourage, s'étend
aussi plus de cinq ou six semaines en un lieu.
Plus à fait mention de certains peuples dits Ichihypo-
phages, c'est à dire Mangueurs de poissous, vivant de
celui. Ceux ci sont tout de même les trois parts de l'ar-
sée. Car venant le Printemps ils se dirisent par troupe
sur les rives de mer infèques à [27] l'Hiver, lequel
veult, par ce que le poissou se retire au fond des grandes
cauz salées, ils cherchent les lacs & ombres des bos,
où ils pechent les Castors, dont ils vivent, & d'autres ani-
maux moindres que ceux-là. Et néanmoins quelque-
fois en été même ils ne laissent point de chasser à

come near enough to record every movement of our hearts and souls. And then what would be the use of so many such men over there at present, unless they wanted to devote themselves to the cultivation of the soil? For going there is not all. What they will do, when they get there, must be taken into consideration. As to Sieur de Poutrincourt's residence, he provided himself at his departure with everything that was necessary. But if a few honest people were seized with a desire to [26] advance the cause of the Gospel there, I would advise them to make up five or six parties, each one having a well-equipped ship, and to go and establish colonies in different parts of New France, as at Tadoussac, Gaspé, Campscau, la Hève, Oignudi, Ste. Croix, Peumptegoet, Kissabek, and in other places, where there are assemblages of Savages, whom time must lead to the Christian Religion unless the head of some great family, like the King, wishes to have the sole glory of peopling these lands. For to think of living as the Savages do seems to me out of all reason. And to prove this, the following is an example of their way of living: From the first land (which is Newfoundland) to the country of the Ammouchiquois, a distance of nearly three hundred leagues, the people are nomads, without agriculture, never stopping longer than five or six weeks in a place. Pliny mentions a certain people called Ichthyophagi, i.e., Fish-eaters, living in the same way. These Savages get their living in this manner during three seasons of the year. For, when Spring comes, they divide into bands upon the shores of the sea, until [37] Winter; and then as the fish withdraw to the bottom of the great salt waters, they seek the lakes and the shades of the forests, where they catch

Manner of
living of
the
Savages
and Fish-
eaters.

180

et autres qui vivaient quasiment d'ingestaion en certaines
parties du mois de May, Juin, Juillet & Août. Quand
il leur manquait tout pour vivre, l'art de faire une
terre fait de maïs. Et dans cela n'étaient depuis longtemps
moins que d'un, car ce que cela donne permet d'avoir
en hiver tout le maïs, et que cette même terre donne
en été la semence de maïs. Il devrait aussi faire des pâtes de
choucroute de la pomme. Si l'Amérindien devient végétarien,
Mais quant au peuple des Amérindiens de l'Amérique, il
y a plus grande mortification à faire pour eux que tout
peut-être il va être obligé, par ce que le peuple y vit
beaucoup plus fréquent. Il cultive la terre, de laquelle
il tire un grand plaisir de la vie. Voici où qu'il
n'est pas bon la façon de faire les pâtes, n'ayant pas
l'involution des maïs, ni du lait, ni des œufs; mais
broyez les blés en certaine façon de (20) meules, &
l'emplit au mieux qu'il peut pour le faire cuire entre
deux pierres échauffées au feu; ou bien soit laissé
bien en place la boulle, ainsi que l'indiquent les vétérans
Romains, va dire de Mise. Depuis on trouvera le
moyen de faire des gâteaux sous la croûte; & depuis
encore les boulangers trouveront la façon des fours.
Or ces peuples cultivaient la terre sont arrêtés, ce que
les autres ne sont point, n'ayant rien de propreté, &c
qu'élèvent les Allemans au temps de Tacite, lequel
décrit leurs sauvages façons de vivre. Plus tard
dans les terres au delà des Amérindiens (ou les
Iroquois) peuples aussi arrêtés, par ce qu'ils cultivent
la terre, d'où ils recueillent du blé malaxé (ou Saran)
des fèves, des bœufs racines, & bref tout ce que sont
nos amis du pays dédiés Amérindiens, voire encore
plus, car par nécessité ils vivent de la terre, éloignés
loin de la mer. Néanmoins ils ont va grand lac
d'étendue merveilleuse, comme d'environ 60 lieues.

Beavers, upon which they live, and other game, as Elk, Caribou, Deer, and still smaller animals. And yet, sometimes even in Summer, they do not give up hunting: besides, there are an infinite number of birds on certain islands in the months of May, June, July and August. As to their beds, a skin spread out upon the ground serves as mattress. And in this we have nothing to jest about, for our old Gallic ancestors did the same thing, and even dined from the skins of dogs and wolves, if Diodes and Strabo tell the truth. But as to the Armouchiquois and Iroquois countries, there is a greater harvest to be gathered there by those who are inspired by religious zeal, because they are not so sparsely populated, and the people cultivate the soil, from which they derive some of the comforts of life. It is true that they do not understand very well how to make bread, not having mills, yeast, or ovens, so they pound their corn in a kind of [28] mortar, and make a paste of it as best they can, and bake it between two stones heated at the fire; or they roast this corn on the ear upon the live coals, as did the old Romans, according to Pliny. Afterwards people learned to bake cakes under the embers, and still later bakers began to make use of ovens. Now these people who cultivate the soil are stationary, not like the others who have nothing of their own, just as the Germans in the time of Tacitus, who has described their ancient way of living. Farther inland, and beyond the Armouchiquois, are the Iroquois tribes, also stationary, because they till the soil, whence they gather maize wheat (or Buckwheat), beans, edible roots, and in short all that we have mentioned in describing the Armouchiquois, even more, for from necessity they draw their

their beds.

*Armouchiquois
countries.*

*Pliny.
And ed.
cibus &
and re-*

Iroquois.

A l'entour desquels se font combats. Dans cette ter-
 ritory & des villes & grandes habitudes d'elles Iro-
 quiq; qui font un grand peuple. & plus ou moins
 armé, dans les terres plus ou les rivieres nommées &
 l'entour de N. S. en tout croire les Iroquois ne per-
 dront le Nouveau Mexique bien loin par delà l'entre les
 eaux, en tresser au Soutleff, il y a des villes toutes
 & des maisons à trois & quatre étages : même du
 bois duquel il est fait il est appellé une grande riviere
 le fleuve des Vaches, pour y en
 avoir vers en grand nombre plusieurs le long de la
 riviere. Et c'est pays denchement au Nord à plus de
 dix cent lieues du vrai Mexique, avoisinant, comme
 le croy, l'extremité du grand lac de la riviere de
 Canada, lequel (d'après le rapport des Sauvages) a trente
 journées de long. Le croire que des hommes ro-
 buits & bien composés pourroient vivre parmi ces
 peuples & faire grand frein à l'avancement de la
 Religion Chrétienne. Mais quant aux Souriquois &
 Echecumus, qui sont vagabonds & errants, il les fait
 assiéger par la culture de la terre, & obligez par
 ce moyen à demeurer en un lieu. Car quiconque a
 pris la peine de cultiver une terre il ne la quitte
 point aisement. Il cibat pour la confirmer de tout
 son courage. [10] Mais se trouve ce deffein de longue
 execution si nous n'y allons d'autre sale, & si un Roi
 ou noble Prince ne prend cette cause en main, laquelle
 certes est digne d'un royaume très-Chrétien. On a
 jadis fait tant de dépenses & pertes d'hommes à la re-
 conqueste de la Palestine, à quoy on a peu profité. &
 aujourd'hui à peu de frais on pourroit faire des mer-
 veilles, & acquérir infinité peuples à Dieu sans coup
 ferir. & nous sommes touchés d'une ie ne fay quelle

*Demande
Mémoire*

*Grand
lau entre
Canada*

*Conquête
de la Pa-
lestine
composée
d'ordre de
la Neu-
ve
France.*

sustenance from the earth, as they are far from the sea. However, they have a great lake in their country, of wonderful extent, perhaps about sixty leagues, around which they encamp. In this lake there are large and beautiful islands inhabited by the Iroquois, who are a great people; the farther [29] we penetrate into the country, the more we find it inhabited: so much so that (if we can believe the Spaniards) in the country called New Mexico, a long distance to the Southwest of these Iroquois, there are regularly built cities and houses of three and four stories, and even domesticated cattle, whence they have named a certain river *Rio de las Vacas*, or Cow river, because they saw a large number of them grazing on its banks. And this country is more than five hundred leagues directly to the north of old Mexico, being near, I believe, the end of the great lake of the river of Canada which (according to the Savages) is a thirty days' journey in length. I believe that robust and hardy men could live among these people, and do great work for the advancement of the Christian Religion. But as to the Souriquois and Etechemins, who are nomadic and divided, they must be made sedentary by the cultivation of the land, thus obliging them to remain in one place. For any one who has taken the trouble to cultivate a piece of land does not readily abandon it, but struggles valiantly to keep it. [30] But, I think, the execution of this plan will be very slow unless we take hold of it with more zeal, and unless a King, or some rich Prince, take this cause in hand, which is certainly worthy a most Christian kingdom. Great expense and loss of life were once incurred in the re-conquest of Palestine, from which there was little profit; and to-day at slight expense wonders could

New
Mexico.

A great
lake beyond
Canada.

Conquest of
Palestine
compared
with that of
New
France.

Saintonge ou ce qu'il devient longtemps après l'annexion par le Roi de France. Mais si le Roi n'eût pas tout fait pour la faire à son profit, il eût été difficile d'arriver à une telle victoire, car il eût été nécessaire d'opérer à une telle époque, par des termes, la bannière à laquelle les vassaux de ce pays & de l'évêché le devraient être les plus nombreux, mais il eût été nécessaire de faire faire une telle révolution dans l'ordre ecclésiastique, que l'évêque de Bayeux & l'évêque de Baye & de Lisieux. Depuis ce temps, en Angleterre Dieu a obtenu un certain de profit, presque grand à nos yeux certes cela a été au rapport de la Cour de l'Empereur, lorsqu'il a été fait au Roi de France de l'empêcher, le meilleur empereur d'Angleterre, on plusieurs occasions de la bannière des crois par cette action qui est venue de Dieu, et ne prouve quelle gloire à l'ennemi ou lui fera d'obtenir la puissance qui aurait plu à l'Empereur en ses grandes terres, qui (peut manquer de dire) n'ont point de horne. Si l'ordre moine de l'Empereur Cistercien eût inventé tous les moyens de bien faire, cela eût beaucoup mieux, aussi oblige à Dieu des terres venues que tant d'actions de malice dont elle a ravipli la terre laude. Et au bout l'espérance de la rognation temporelle n'en est pas vain. Ce d'une part le Seigneur de Poitiers court demeure toujours serviteur du Roi en la terre que la Mecht le Roi a détruite en laquelle il ferait le rendezvous à l'opposé de tout de vaillans qui vont tous les ans aux Terres occidentales où ils regoivent mille incommodités, & en petit grand nombre, comme nous avons vu à qui dire. Quelques penetrant dans les terres, nous pourrons nous rendre familiers le chemin de la Chose & des Malvoies par un climat & parallèle report, &

be accomplished, and an infinite number of people won over to God, without striking a blow; and yet we are touched by an inexplicable apathy in religious matters, which is quite different from the servid zeal which of old burned in the bosoms of our fathers. If we did not expect any temporal fruit from these labors, I would pardon this human weakness. But there are such well-founded hopes of good usury, that they close the mouths of all the enemies of that country, who decry it in order not to lose the traffic in Beaver and other furs from which they gain a livelihood, and without which they would die of starvation or would not know what to do. But if the King and the Queen Regent, his mother, in whom God has kindled a fire of piety, should be pleased to take an interest in this (as she has certainly done in the report of the Conversion of the Savages, baptised through the [31] instrumentality of Sieur de Poutrincourt) and would leave some memorial of herself, or rather would secure for herself the blessedness of heaven by this most godly act, no one can tell how great would be her future glory in being the first to establish the Gospel in such vast territories, which (so to speak) have no bounds. If Helena, the mother of the Emperor Constantine, had found such a field for good work, she would have greatly preferred to glorify God with living temples, instead of building so many marble edifices, with which she has filled the holy land. And, after all, the hope of temporal profit is not vain. For on one hand Sieur de Poutrincourt will continue to be the servant of the King in the country which his Majesty has granted him, where he would afford a rendezvous and give assistance to all the vessels which go every year to the new

Appeal to
the King
and the
Queen
Regent.

*Algiers
pour cette
mais de
l'empereur
par le Pa-
pale de
la Mer.*

François.

*Chaque
an.*

*Annonces
Marcellin.*

faillant quelques flottiles ou [12] armées en faveur de la grande rivière du Canada, puis aux îles qui sont plus oultre, le dernier desquels n'est pas loin de la grande mer Occidentale, par laquelle les Espagnols vont approuvé tel en l'Orient: On bien en pourra faire la même entreprise par la rivière de Saguenay, vnuelle les Sauvages rapportent qu'il y a une mer dont ils n'ont vu le bout, qui est sans doute et aussi par le Nord, lequel en vain l'on a tenu cherché. De sorte que nous aurions des épices, & autres drogues sans les marcher défaite. Il espagnols & demeureront à moins du Roy le prouft qu'il tire de nous sur ces denrées. Laissant à part l'utilité des esirs, paturages, pocheries, & autres biens. Mais il faut fenen avant que recueillir. Par ces exercices on occuperont beaucoup de jeunesse Prasgoise, dont une partie longuit ou de pourroit, ou d'ouvreit ou vont aux provinces étrangères enseigner les indiens qui nous choient tapis propres & particuliers, au moyen de quoyle la France estoit remplie de biens, au lieu qu'aujourd'hui une longue paix ne l'a encor remecture en son premier lustre, tant [13] pour la raison que dessus, que pour le nombre de gens osés, & menans valides & volontaires que le public nourrit. Entre lesquelles incommodités on pourroit mesme escouer le mal de la chiquanerie qui mange nostre nation, dont elle a été blâmée de tout temps. A quoi seroit assouciement obvié par les fréquentes navigations: étant ainsi qu'une partie de ceux qui plaident au royaume plusut fait de conquester nouvelle terre, demeurans en l'obéissance du Roy, que de poursuivre ce qu'ils débattaient avec tant de ruines, longueurs, folhades, & invaux. Et en ce se repête heureux tous

World, where they encounter a thousand hardships and, as we have seen and heard, great numbers of them are lost. On the other hand, penetrating into the country, we might become familiar with the route to China and the Moluccas, through a mild climate and latitude, establishing a few stations, or [32] settlements, at the falls of the great Canadian river, then at the lakes which are beyond, the last of which is not far from the great Western sea, through which the Spaniards to-day reach the Orient. Or, indeed, the same enterprise could be carried on through the Saguenay river, beyond which the Savages say there is a sea of which they have never seen the end, which is without doubt that Northern passage that has been so long sought in vain. So that we could have spices and other drugs without begging them from the Spaniards, and the profits derived from us upon these commodities would remain in the hands of the King, not counting the advantages of having hides, pasturage, fisheries, and other sources of wealth. But we must sow before we can reap. In this work we could give employment to many of the youth of France, a part of whom languish in poverty or in idleness while others go to foreign countries to teach the trades which in former times belonged strictly and peculiarly to us, and by means of which France was filled with prosperity; whereas, to-day, a long period of peace has not yet been able to restore to her her former glory, as much [33] for the reasons just given, as for the number of idle men, and of able-bodied and voluntary mendicants, whom the public supports. Among these obstacles we may place also the evil of chicanery, which preys upon our nation, and which has always been a reproach to it. This would be

*Means of
reaching
the
Moluccas
through the
Northern
route.*

*Advantages
of a route.*

Chicanery.

Ainsi
des Jeunesse

ces pauvres peuples que se déploie ici. Car la bataille de Rovio ne les amènera pas à se redire ces mots : les instruments d'au qui fort Dieu en torticent, pour leur être coulés lourdemment les hommes. Ils ne font point l'opéra au calcul de ceux qui surmontent de vertu & de bonté n'affection d'au faux pretense de pied pour nourrir leur ambition. S'ils ne croient pas en Dieu, au moins ne le Maléfement ils possèdent tout la plénipot des Chrétiens. Ils ne trahissent que c'est d'imposture, ou de corrompre la [14] charité par artifice diabolique. Il n'y a point de pervers, ny de mordans entre eux. Tous sont riches, ayant que tous travaillent & vivent. Mais entre nous il va bien autrement. Car il y en a plus de la moitié qui vit du labour d'autrui, ne faisant aucun métier qui soit nécessaire à la vie humaine. Que faire puis la cité établie, tel y a qui n'ose faire ici ce qu'il feroit là. Il n'ose point ici estre bûcheron, laboureur, vigneron, &c. par ce que l' pere est chiquaveur, barbier, apothicaire &c. Et là il subtileront toutes ces appréhensions de reproche, & prendront plaisir à cultiver la terre, ayant beaucoup de compagnons d'aussi bonne maison que lui. Et cultiver la terre c'est le métier le plus innocent, & plus certain, exercice de ceux de qui nous sommes tous descendus, & de ces braves Capitaines Romains qui lavoient dompter & ne point estre dompté. Mais depuis que la pompe & la malice se sont introduites parmi les hommes, ce qui estoit vertu a tourné en reproche, & les fauncans sont venus en estime. Or laissions ces gens là, & revenons au Sieur de Pontmocourt, sans plus fort à vous, ô Royez Tré-Chrétiene, [35] la plus grande, & plus cherie des cieux que l' oeil du monde voye en la rüde qu'il fait.

Pour nous
par nous
en la N.
France.

A la Rey
M.

somewhat obviated by frequent voyages; for a part of these pellifoggers would sooner conquer some new land, remaining under the dominion of the King, than follow up their cause here with so much loss, delay, anxiety, and labor. And, in this respect, I consider all these poor savages, whom we commiserate, to be very happy; for pale Eavy doth not emaciate them, neither do they feel the inhumanity of those who serve God hypocritically, harassing their fellow-creatures under this mask: nor are they subject to the artifices of those who, lacking virtue and goodness wrap themselves up in a mantle of false piety to nourish their ambition. If they do not know God, at least they do not blaspheme him, as the greater number of Christians do. Nor do they understand the art of poisoning, or of corrupting [34] chastity by devilish artifice. There are no poor nor beggars among them. All are rich, because all labor and live. But among us it is very different, for more than half of us live from the labors of the others, having no trades which serve to the support of human life. If that country were settled, there are men who would do there what they have not courage to do here. Here they would not dare to be wood-cutters, husbandmen, vinedressers, etc., because their fathers were pellifoggers, barber-surgeons, and apothecaries. But over yonder they would forget their fear of being ridiculed, and would take pleasure in cultivating their land, having a great many companions of as good families as theirs. Cultivating the soil is the most innocent of occupations and the most sure; it was the occupation of those from whom we have all descended, and of those brave Roman Captains who knew how to subjugate, but not how to be subjugated.

*Anomalous
Moral-
ities.*

*Happiness
of the
Savages.*

*Opportuni-
ties for
immigrants
to New
France.*

chaque jour délivrer de nos voisins. Votre roi a été le maître de plus noble Empereur des barbares. Qu'il bénisse vous de voir en Géorgie-bâton de l'bonne volonté faire l'employez à faire la paix au monde. Veuillez nous qu'il empêche la paix dans le monde par deffens vous, & que le triomphe de ces autres rois de meure dans que vous y participiez! Mais, mon Ma-dame, il faut que le tout vous en soit rapporité, si que chene les étoiles empêchent leur honneur de l'obtenir. Ainsi que du Roy à de vous qui nous l'ont délivré toutes les belles actes des François depuis. Il fait donc priver cette gloire. Si ne la ceder à autre, tandoi que nous avons vu Pourvivre sur bon François. & qui a fermé le feu Roy de regnabile mercato vaste Epoque que Dieu absolve en des affaires d'Elles dont les histories se font mention. En haine droguoy la maison & ses beaux ont pâli par l'examen du feu. Il se passe point l'Ocean pour voir le pais, comme est fait priqué tous les autres qui ont entrepris semblables navigations [36] aux dépens de nos Roys. Mais il n'entre par effect quelle est son intention, & bien qu'on s'en peut point douter, & ne hazarderes rien maintenant quand votre Majesté l'employera à bon escient à l'amplification de la religion Chrétienne les terres Occidentales d'autre mer. Vous reconnaissiez son zèle, le vôtre est incomparable, mais il faut aviser où se pourra mieux faire votre emplois. Le Loué les Princesses & Dames qui depuis quinze ans ont doné de leurs biens pour le repos de ceux ou celles qui le faisoient sequester du monde. Mais l'ellume (sous correction) que leur peint ferroit plus illustre si elle le montrroit devant ces pauvres peuples Occidentaux qui gemitteat, & dont le défaut d'instruction estre ven-

But now, since pomp and malice have been introduced among men, what was virtue has been turned into reproach, and idlers have risen into favor. However, let us leave these people, and return to Sieur de Poutrincourt, or rather to you, O most Christian Queen, [35] the greatest and most cherished of heaven, whom the eye of the world looks down upon in its daily round about this universe. You who have the control of the most noble Empire here below, how can you see a Gentleman so full of good will, without employing and helping him? Will you let him carry off the greatest honor in the world when it might have been yours, and will you let the triumph of this affair remain with him and not share in it yourself? No, no, Madame, all must proceed from you, and as the stars borrow their light from the sun, so upon the King, and upon you who have given him to us, all the great deeds of the French depend. We must then anticipate this glory, and not yield it to another, while you have a Poutrincourt, a loyal Frenchman who served the late lamented King, your Husband (may God give him absolution), in affairs of State which are not recorded in history. In revenge for which his house and property passed through the ordeal of fire. He is not crossing the Ocean to see the country, as have nearly all the others who have undertaken similar voyages [36] at the expense of our Kings. But he shows so plainly what his intentions are, that we cannot doubt them, and your Majesty will risk nothing by employing him in earnest for the propagation of the Christian religion in the Western lands beyond the sea. You recognize his zeal, your own is incomparable; but you must take thought as to how you may best employ it. I commend the Prin-

To the
Queen.

grâce à Dieu tout ce que les presents apports
dans Chavanna. & ne le fait pas. Visez l'ouvrage de
Cattell a volonté que la religieuse Chavannaise a été
prise de vives que tient l'Espagnol en Chavanna
faire à l'heure des Espagnols du record, que par cette
blessure un peu solitaire le nom de Dieu par vent et
monde souffre & il n'aill point encore come. Or
reprenant le fil de mes (10) Historiens, plus faqons nous arrivons
pour le voyage dans terre de Poutincourt, & se
fera pour bon de propos à propos avoir touché les
commodes & longueurs de la navigation; qui l'ont
reculé d'en un, sans doute un tout de volonté des
vadous. Ce qui sera bref, d'autant qu'ordinairement
font brèves les navigations qui se font des terres Oc-
cidentales en dagz hors le Tropique du Cancer. Taz
rend le temps de relais en mon Maistre de la Nou-
velle-France, où se retrouve le Lettreur; comme aussi
pour faire la nefou pourquoi en Est la mer y ell
remplie de brumes en telle sorte que pour un jour
faut il y en a deux de brouillies. & deux fois 10' 3
fut trouvé parmi des brumes de huit jours entiers.
Cest e' estend que ledit Sieur de Poutincourt ren-
voyant son fils en France pour faire nouvelle chargé,
il a demeuré nelli long tempa à gagner le grand Banc
aux Morots depuis le Port Royal, comme à gagner
la France depuis ledit Banc: & toutefois depuis volta
Banc jusqu'à la terre de France il y a huit cens
bonnes lieus: & de là même jusqu'au dit Port Royal
il s'y en a greces (11) plus de trois cens. C'est sur
ledit Banc qu'on trouve ordinairement tout l'Est force
navires qui font la Pecherie des Morots qu'on appelle
pardepa, lequelles on appelle Morots de Terre-
neuve. Ainsi le fils dudit Sieur de Poutincourt (du)

Document 10
n° 42
vol. 1
f. 48

Document 11
n° 50
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f. 48

cesses and Ladies who for fifteen years have given of their means for the repose of those men or women who wished to sequester themselves from the world. But I believe (under correction) that their piety would shine with greater luster if it were shown in behalf of these poor Western nations, who are in a lamentable condition, and whose lack of instruction cries to God for vengeance against those who might help them to become Christians, and will not. A Queen of Castille caused the Christian religion to be introduced into the lands of the West which belong to Spain; so act, O light of the Queens of the world, that through your instrumentality, the name of God may soon be proclaimed throughout all this new world, where it is not yet known. Now resuming the thread of our [37] History, as we have spoken of the Voyage of Sieur de Poutrincourt, it will not be out of place, if, after having touched upon the hardships and tediousness of his journey, which retarded him one year, we say a word about the return of his ship, which will be brief, inasmuch as the voyages from the Western world, this side of the Tropic of Cancer, are usually so. I have given the reason for this in my History of New France, to which I refer the Reader, whom he will also learn why it is that in Summer the sea there is everthing with fogs to such an extent that for one clear day there are two foggy ones, and twice we were in fogs which lasted eight entire days. This is why Sieur de Poutrincourt's son, when he was sent back to France for fresh supplies, was as long in reaching the great Codfish Banks from Port Royal, as in getting to France from the said Banks, and yet from these Banks to the coast of France there are eight hundred good leagues; and

*Book 1.
ch. 21.
and book 2.
chap. 1.*

*For these
Books, see
the said
History.
Book 2.
ch. 24.*

*Le nau
frage de
l'île ju
stine,
trop en
bonnes
dites.*

*En 15
janvier
Rome en
France*

*Kebec
pour le
Sieur de
Monts.*

Le Barre de Saint Iuliet arrivit aussi hier à la prestation de vaste friche, & pêcherie de poches. En quoy faisant il eut en rencontre un navire Rochefoucault & un autre du Havre de Grace, d'oil il eut nouvelles de la mort lamentable de s'abre defunt bon Roy, lassé également par qui, ni comment. Mais apres eut en rencontre un autre navire Anglois, d'où il entendit la même chose, acculiers du particule des gens que le seigneur un aboer: car ils le détruisent par haine & envie, n'ayans plus grande adversaire qu'eux. En quinze jours donc ledit Sieur de Saint Iuliet fut rendu dudit Barre en France, ayant toujours en vent en poste: navigation certes beaucoup plus agréable que celle des vingt-trois de l'hiver mentionnée ci-dessus. Les gens du Sieur de Monts partirent du Havre de Grace leui ou dix jours apres ledit jour 26. Février pour aller à Kebec, & leurs parlaient (39) la riviere de Saguenay, où ledit Sieur de Monts s'est institué. Mais ils furent constraint de relacher pour les mauvais vents. Et là defaut croire un bruit que le Sieur de Pontricourt estoit peris en mer, & tout son équipage. A quoy le s'adjoytay roques soy, croyant pour certain que Due l'audera, & le fera passer par-devant toutes difficultés. Nous n'avons encore nouvelles dudit Kebec, & en attendons bien-tot. Mais je puis dire pour la verité que si jamais quelque chose de bon resulte de la Nouvelle-France la postérité en aura de l'obligation aussi Sieur de Monts auteur de ces choses, auquel il n'a eu point oté le privilégi qui lui avoit été ballé pour la traite de Caissons & autres pelletteries, aujourd'hui sous aucuns force bestiaux, arbres fruitiers, peuples, & bâtimens en ladite province. Car il a defunt ardemment de voir par dela les affaires établies à

thence to Port Royal there are hardly [38] more than three hundred. It is upon these Banks that a great many ships are usually found all the Summer, fishing for Cod, which are brought to France and are called Newfoundland Codfish. So Sieur de Poutrincourt's son (who is called Baron de Saint Just), on arriving at these Banks, laid in a supply of fresh meat and fish. While doing this he met a ship from Rochelle and another from Havre de Grace, whence he heard the news of the lamentable death of our late good King, without knowing by whom or how he was killed. But afterwards he met an English ship from which he heard the same thing, certain persons being accused of this parricide whom I will not here name; for they brought this accusation through hatred and envy, being great enemies of those whom they accused. So in fifteen days Baron de Saint Just made the distance between the Banks and France, always sailing before the wind; a voyage certainly much more agreeable than that of the twenty-sixth day of February mentioned above. Sieur de Monts's crew left Havre de Grace nine or ten days after this twenty-sixth of February to go to Kebec, forty leagues beyond [39] the Saguenay river, where Sieur de Monts has fortified himself. But contrary winds compelled them to put into port. And thereupon a report was circulated that Sieur de Poutrincourt was lost in the sea with all his crew. I did not believe this for an instant, trusting that God would help him and would enable him to surmount all difficulties. We have as yet no news from Kebec, but expect to hear from there soon. I can say truly that if ever any good comes out of New France, posterity will be indebted for it to Sieur de Monts, author of these enterprises:

*For their
method of
fishing, see
the above-
mentioned
place.*

*In 15 days
from the
Banks to
France.*

*Kebec,
Sieur de
Monts's
fort.*

L'oratoire de Baie & de la Passeme. Il jugeoit qu'en
lui est assé le temps de construire. Il ne s'eschâta point
de servir les pauvres à profiter des faiblesses qu'il a per-
dues lors bâti un Fort aussi. Nébœuf, avec des logis
aussi bons & commodes. Il en fit de l'autre
partie [qui] grande & immense rivière de Canada en re-
dant XV milles. Il n'eût que la perte d'un bâtimens
de large, abîmant en plusieurs endroits que rivière fut
assé. Pour le pays il est beau à recevoir. A
abondance en chasse. Mais c'estant en pays plus froid
que le port Royal, afflue quatre vingt lieues plus
au Nord, aussi la plénierre y est elle beaucoup plus
belle. Car toutes autres les Rivières y font naître, &
d'un poil l'heure, qu'il semble faire honte à la Manche.
Les Sauvages du Port Royal y peuvent aller en dia
en dousse jours par le moyen des rivières sur les-
quelles ils s'arment préges jusques à la source. Et de
li portent leurs petits canoës d'escors par quelque
espace dans les bois, ils gaignent vne autre rivière qui
va tomber dans ledit fleuve de Canada. Et aussi expe-
dient bœs-tot de longs voyages: ce que de nous-mêmes
se faisons faire en l'état qu'est le pais. Et par nos
audit Kebec il y a dudit Port Royal plus de quatorze
cents lieues en allant par le Cap Breton. Ledit Sieur
de Monts y avoit envoyé des vachebs dès il y a deux
ans & demi, mais faute de quelque femme de village
qui entendist le [41] gouvernement d'icellos, on en a
laissé mourir la pluspart en se dechargeant de leurs
veaux. En quoy je reconnoit combien vne femme est
nécessaire en vne maison, laquelle je ne fçay pour-
quoy tant de gens rejettent, & ne s'en peuvent passer.
Quant à moy je feray toujours d'avis qu'en quelque
habitation que ce soit on ne fera jamais fruit sans la

François
de Monts
secrétaire
1616.

GENERAL PREFACE

The story of New France is also, in part, the story of much of New England, and of States whose shores are washed by the Great Lakes and the Mississippi River. It may truly be said that the history of every one of our northern tier of commonwealths, from Maine to Minnesota, has its roots in the French régime. It is not true, as Bancroft avers, that the Jesuit was ever the pioneer of New France; we now know that in this land, as elsewhere in all ages, the trader nearly always preceded the priest. But the trader was not often a letter-writer or a diarist; hence, we owe our intimate knowledge of New France, particularly in the seventeenth century, chiefly to the wandering missionaries of the Society of Jesus. Coming early to the shores of Nova Scotia (1611), nearly a decade before the landing of the Plymouth Pilgrims, and eventually spreading throughout the broad expanse of New France, ever close upon the track of the adventurous *courreurs de bois*, they met the American savage before contact with civilization had seriously affected him. With heroic fortitude, often with marvellous enterprise, they pierced our wilderness while still there were but Indian trails to connect far-distant villages of semi-naked aborigines. They saw North America and the North Americans practically in the primitive

If they had not taken away the houses which
he giveth him to make in Beaver and other skins,
say we should have had a vast number of cattle,
trees, people, and buildings in the said province.
He earnestly desired to see everything establish'd
to them to the honor of God and of France. And
as he has been deprived of the motive for con-
sidering, yet up to the present he does not seem dis-
couraged in doing what he can; for he has had built
a Fort and some very good and convenient
houses. Here at Kebec this [40] great and mighty
Canada narrows down and is only a falcon-
ry; it has as great a supply of fish as any
part of the world. As to the country, it is wonder-
ful, and abounds in game. But being in a
place than port Royal, since it is eighty
miles North, the fur there is all the finer.
other animals) the Foxes are black and of
such fur that they seem to put the Martens
The Savages of Port Royal can go to
or twelve days by means of the rivers,
navigate almost up to their sources; and
driving their little bark canoes for some
go through the woods, they reach another
mouths into the river of Canada, and thus
make their long voyages, which we our-
selfe in the present state of the country.

From Port Royal to Kebec by sea it is more
than 100 leagues, going by way of Cape
Monts. sent some cows there two
ago, but for want of some village
that stood [41] taking care of them, *The herd of*
- part die in giving birth to their *women*.
shows how necessary a woman is in

compagnie des templiers. Sans élire la vie en ville, les vassaux viennent, & meurent en leurs terres. C'est pourquoi je me moque de ces mythes que leur ont veillé tant de mal. Et particulièrement l'enfer à ce tel qu'il a mis au nombre des Sept Sages, lequel affirme que la femme est un mal, vocative, ou qu'il n'y a rien au monde comparable à elle. Ainsi Dieu a il baillie pour compagnie à l'homme, aye des mœurs & usages à la faveur desquels Malherbeur off l'homme pour off jadis, car il n'a personne qui l'echouffe, & c'est rendu en la faveur il n'a personne pour le servir. Qui n'y a des femmes folles, il faut estimer que les hommes ne sont point sia faute. De ce défaut de vaches pleines, le font refléxus, car étant tombés malades ils n'ont pas en toutes les donations [42] qu'autrement ils eussent eues, & s'en sont allés promener aux champs. Elles. Va autre qui avoit été de notre voyage, n'eut point la patience d'attendre cela, & voulut gagner le ciel par escalade dès le commencement de son arrivée, par une configuration contre le sieur Champlain son Capitaine. Les complices furent condamnés aux galères, & ramenés en France. L'Etat rentra affamer il y a va an, ledit Champlain défroqué de voir le pays des Iroquois, afin qu'en son absence les Sauvages ne le surpassent point de son Fort, il leur permita d'aller là faire la guerre, & partirent avec lui & deux autres François, en nombre de quatre-vingt os cent, jusques au lac dédié Iroquois, à deux lieues less dudit Kebec. De tout temps il y a eu guerre entre ces deux nations, comme entre les Souriquois & Armoachiquois : & se sont quelques-uns élancés les Iroquois jusques au nombre de huit mille hommes, pour guerroyer & exterminer tous ceux qui habituaient

Entier
à tout
m.

Conjuga-
tion châ-
ture

Voyage
aux Iro-
quois

Projet
résumé

house, and I cannot understand why so many people slight them, although they cannot do without them. For my part, I shall always believe that, in a settlement whatsoever, nothing will be accomplished without the presence of women. Without them life is sad, sickness comes, and we die unprepared.

Therefore I despise those woman-haters who wished them all sorts of evil, which I hope overtake that lunatic in particular, who has been ¹ among the number of the seven Sages, who that woman is a necessary evil, since there is no woman in the world to be compared to her. Therefore gave her ^{as a companion to man, to aid and comfort him.} and the Wise Man says. —*Woe to him Rochester
dear, for when he falleth, he hath none to lift him up.*

And if two be together, they shall warm one another. If there are some worthless women, we remember that men are not faultless. Several because of this lack of wives, for when they ² did not have all the comforts [42] that I have had otherwise, and so they have to the Elysian fields. Another, who had us on the voyage, did not have the pa- wait for death, but must needs go to scaling the walls, as soon as he arrived conspiracy against sieur de Champlain.

His accomplices were condemned to be sent back to France. When Sum- bat is a year ago, Champlain wishing safety of the Iroquois, to prevent the seizing his Fort in his absence, per- so go and make war against them; so with him and two other Frenchmen, of eighty or a hundred, to the lake of

*A conspir-
acy pur-
sued.*

*Journey to
the land
of the
Iroquois.*

Guerre

la grande rivière de Canada : nommée St. John à cause qu'il en était, d'assent que il n'en plus en eust l'autre. Langage quel n'ayperdu ne [43] temps de temps Chastier, qui y fut il y a quatre-vingtans. Soñti Chastier pris avec les savages avoit St. John en sa possession & bien-saçons qu'ils se faillent apperçus de nos personnes qui eut conjoint des tristesses sur les armes de leurs ennemis. Il voulut les vaincre & les autres bien respondit. Il fut envoys entre eux de ce point cette batre pour ce jour là, aussi de rencontre l'affaire en l'ensemble. Le temps lors estoit froidin : il trouva que l'Arrière n'est point platon chaffé les embres de la nuit, que le matin s'emett par tout le camp. Quelque enfant perdu des Iroquois ayant veult fortir de ses temps, fut transperçé non d'un trait d'Apollon, ou de l'Archet aux yeux bénis, mais d'un vray trait mortel & bien poignant qui le mit à la mort. Là dedes, la colere monte au front des offensés & chacun se met en ordre pour attaquer & se defendre. Comme la troupe des Iroquois s'avoyait, Champlain qui avoit chargé son mosquet à deux balles, voyant deux Iroquois marcher devant avec des panaches sur la tête, seduia que c'étoient deux Capitaines, & voulut s'avancer [44] pour les mirez. Mais les Savages de Kebec l'empêcherent, disans Il n'est pas bon qu'ils te voyent, car incontinent, n'ayant point accoustumé de voir telles gens, ils s'en furent. Mais retire toy derrière le premier rang des autres, & puis quand nous ferons prets, tu devanceras. Ce qu'il fit : & par ce moyen furent les deux Capitaines tout ensemble emportés d'un coup de mosquet. Lors victoire gaigante. Car chacun se debonda, & se refloit qu'à pourriture. Ce qui fut fait avec

Iroquois, two hundred leagues distant from
Kebec. There has always been war between these
nations, as there has been between the Scur-
fis and Armouchiquois: and sometimes the Iro-
quois have raised as many as eight thousand men
war against and exterminate all those who live
on the great river of Canada: and it seems that
did this, as to-day the language which was spoken
at [43] time of Jacques Quartier, who was there
years ago, is no longer heard in that region. —
Champlain arrived there with his troops, they
not conceal themselves so well but that they
received by the Iroquois, who always have
upon the routes of their enemies, and each
ing well fortified, it was agreed among them
ght that day, but to postpone the affair until
now. The weather then was very clear, so
scarcely had Aurora chased away the shade
night, than a din was heard throughout
As Iroquois skirmisher having tried to
the fortifications, was pierced through
of the arrows of Apollo, nor of the little
in the blindfolded eyes, but by a genuine
painful arrow, which stretched him out
dead. Thereupon the eyes of the offended
fire, and each one takes his place in the
and defense. As the band of Iroquois
samplein, who had charged his musket
his, seeing two Iroquois, their heads
feathers, marching on in front, sup-
re two Captains, and wanted to advance
at them. But the Kebec Savages
saying:—"It is not well that they
for, never having been accustomed

*Hostile
nations.*

War.

Tobago.
17 juil.

peu de résistance, & emportèrent environ cinquante têtes de leurs ennemis, dont au retour ils firent de merveilleuses fêtes en Tabagica, danses, & chansons combinaillées, selon leur coutume.

to see such people as thou art, they would immediately run away. But withdraw behind our first rank, and when we are ready, thou shalt advance." He did so, and in this way the two Captains were both slain by one musket shot. Victory ensued at once. For they all disbanded, and it only remained to pursue them. This was done with little opposition, and they carried off some fifty of their enemies' heads, a triumph which, upon their return, they celebrated with great festivities, consisting of continual Tabagies,²² dances, and chants, according to their custom.²³

Victory.

*Tabage is
celebrated.*

[leg] Extrait du registre des baptêmes de l'église de
Port Royal en la Nouvelle France. Le 10me
Saint Jean Baptiste 14 de Juin.

M EMBERTON grand Sieur age de plus de
cent ans a été baptisé par Notre Seigneur
Jésus Christ, & nommé HENRY par Monsieur le Prieur
tricouer au nom du Roi.

2 M EMBERTONCOCHIS (de Valence) fils ainé de
Memberton age de plus de 60 ans, aussi baptisé, &
nommé LOREN par Monsieur de Blencourt sa sœur le
Monsieur le Dauphin.

3 Le fils ainé de Membertonnechis dit à prenom
Louis Memberton, age de cinq ans, baptisé à trente
par Monsieur de Poincarovert, qui l'a nommé LOUIS
de son nom.

4 La fille ainée dudit Louis âgée de treize ans
baptisée, & nommée CHRISTINE par ledit Sieur de
Poincarovert au nom de Madame la fille ainée de
France.

5 La seconde fille dudit Louis âgée d'onez ans
aussi baptisée, & nommée ELIZABETH par ledit Sieur de
Poincarovert au nom de Madame la fille ainée de
France.

6 La troisième fille dudit Louis tenant par ledit
Sieur de Poincarovert au nom de Madame la femme
aussi baptisée, nommée CLAVIER.

7 La 4. fille dudit Louis tenant par Monsieur de
Coillagoe pour Madamericelle la mere, a eu nom
CATHERINE.

J Extract from the Register of Baptism in the
Church of Port Royal, New France. The day
of Saint John the Baptist, June 24.

MEMBERTOU, a great Sagamore, over one hundred years old, has been baptized by Messire
Jesse Fieche,²² a priest; and named HENRY,
Seigneur de Poutrincourt, after the late king

MEMBERTOUCOICHIIS (called Judas), eldest son
bertou, over sixty years old, also baptized;
and LOUIS, by Monsieur de Biencour, after
the Dauphin.

eldest son of Membertoseoichis, now called
Membertou, aged five years, baptized. Mon-
Poutrincourt godfather, and named JOHN,
22.

eldest daughter of said Louis, aged thirteen
also baptized; and named CHRISTINE by
Poutrincourt, after Madame the eldest
France.

second daughter of the said Louis, eleven
so baptized, and named ELIZABETH by
Poutrincourt, after Madame, the youngest
France.

rd daughter of said Louis, Sieur de
odfater, also baptized, and named
or of his wife.

th daughter of said Louis, Monsieur
dfather, was named CATHERINE, af-

- 10 —
- 10 —
LES HISTOIRES DES MÉDAILLES — Ch. I.
10. Le p. Jean d'Estre l'archevêque nomm. levesse et châtelain par Louis IX, tenut de Poincaré au nom d'Estre le nom.
 11. Le s. Jean Louys tenut par Jean Valen a été nommé CHARAPY au nom de la ville.
 12. ARDRECHETTE Louise dudit Valen, veuve a été nommée Poer, qui fut la Dame de Poitiers, et nommée Poer.
 13. La femme dudit Poer a été nommée Dame de nom de Mademoiselle d'Anteville.
 14. La femme dudit Henri a été tenue par l'abbé Gérard de Poincaré au nom de la Moyne, & nommée Dame de son nom.
 15. La veuve d'Estre Louys tenut par l'abbé Gérard de l'abbaye de Sainte-Marguerite, nommée de son nom.
 16. L'autre femme dudit Louys tenut par l'abbé Gérard de Poincaré au nom de Madame de Desprez.
 17. ARDRECHETTE aussi croisne dudit Henri a été une v.^e John Gérard de Poincaré la sœur de Mademoiselle Neece, & nommée ROBERT de son nom.
 18. La femme dudit Nicolas tenut par l'abbé Gérard de Poincaré au nom de Monsieur son neveu, & nom PHILIPPE.
 19. La fille ainée d'icelui Nicolas tenut par le v.^e Sieur pour Madame de Bellay la sœur, & nommée LOUISE de son nom.

stage. Civilized men, for the most part,—trained to set as well as to think, and capable to make most of their experiences,—they left the most learned country in Europe to seek whether in the foul and unwholesome huts of one of the most wretched races of man. To win such crude insights to the Christian Faith, it was necessary to know them intimately, in their daily walk. No expert or boy was more expert at forest lore than were the Jesuit Fathers, and the records made by these soldiers of the Cross,—plain and heralded, while familiar in tone,—are of the highest scientific value, often of considerable literary interest. The body of contemporary, documentary material which is their *Résumés* and Letters, the Jesuits of New France have bequeathed to the historian, the geographer, and the ethnologist, enables them to the enduring gratitude of American scholars. For long years, these documents have, in part, been more or less familiar to Americans as a rich sourcehouse of material. But, hitherto, they have existed only in rare and costly forms, when in print at all,—as original products of ancient French, Italian, and German presses, or as reprints issued in sparse number for small circles of bibliophiles; while many important papers, capable of throwing light upon certain portions of Canadian history hitherto in shade, have as yet remained in manuscript.

We cannot promise for this series the entire body of existing Jesuit documents, either printed or in manuscript, which illustrate the history of New France in the seventeenth and eighteenth centuries. This would carry us, even were they all obtainable, far beyond the necessary limits of this series; for the fathers were profuse writers, and their papers are in

W. The fifth daughter of said Louis was named
W., also named by sieur de Poutrincourt, after
of his daughter. [46]

The sixth daughter of said Louis, René Mahen
she, was named CHARLOTTE, after his mother.
ACTATIENNECH, the third son of Henry Membran,
was named PAUL by sieur de Poutrincourt, after
and

The wife of said Paul was named RENÉE, after
d'Ardenville.

The wife of said Henry, sieur de Poutrincourt
is the name of the Queen, was named MARIE,

daughter of Henry, sieur de Poutrincourt
was named MARGUERITE, after Queen

of the wives of Louis, Monsieur de Jonc
the name of Mme. de Sigogne, was named

her wife of Louis, sieur de Poutrincourt
name of Madame de Dampierre.
cousin of Henry, sieur de Poutrin-
in the name of Monsieur the Nuncio,
named ROBERT.

JOVEN, also cousin of Henry, was by
court named NICHOLAS, after Mon-
a Lawyer of the Parliament of Paris.
of said Nicholas, sieur de Poutrin-
in the name of his nephew, was

daughter of Nicholas, the said Sieur
of Madame de Belloy, his niece,
LOUISE.

daughter of Nicholas, the said

20. La paix-née dudit Nicolas tenut par ledit Seur pour Jacques de Salazar son fils, a esté nommée JACQUELINE.

21. Une nèce dudit Henri tenut par Monsieur de Coulonge au nom de Mademoiselle de Grandmatre & nommée Anne de son nom.

LOVE SOIT DIEV.

sieur being godfather for Jacques de Salazar, his son,
was named JACQUELINE.

21. A niece of Henry, Monsieur de Coulonge
sponsor in the name of Mademoiselle de Grandmire,
was after her named ANNE.

PRAISED BE GOD.

II

BERTRAND'S LETTRE MISSIVE

Touchant la Conversion et Baptesme du grand
Sagamos

PARIS: JEAN REGNOUL, 1620

SOURCE: Title-page and text reprinted from original in
Lenox Library.

LETTRE MISSI-
VE, TOUCHANT LA
CONVERSION ET REP-
TELME DU GRAND SAGAMOS DE
LA NOUVELLE FRANCE, QUI EN ETOIT
SUPERTUAN ET L'ARRIVEE DES FRAN-
CAIS LE CHEF & SOUVERAIN.

Cestement sa promesse d'enseigner ses sujets
la meisme Conversion qu'elles j'entraînent
de par le Juge des Omes.

Envoiée du Petit Royal de la nouvelle
France au Sr. de la Trenche, dit à
Paris le 18. Juin 1610.



A PARIS,

chez Iean REGNOVLE, rue des Folys,
près Saint Yves.

1610.
sans permission.

A LETTER MISSIVE IN REGARD TO THE CONVERSION AND BAPTISM of the grand Sagamore of New France, who was, before the ar- rival of the French, its chief and sovereign.

*Containing his promise to secure the con-
version of his subjects also, even by
strength of arms.*

Sent from Port Royal, in New France, to
Sieur de la Tronchais, dated
June 28, 1610.

PARIS,

JEAN REGNOUL, Rue de Pois,
near Saint Ives.

1610.
With permission.

[3] Lettre Niffre, Touchant la Conversion &
Baptême du Grand Sagame de la nouvelle
France, qui en étoit auparavant l'armée
des François chef & souverain.

MONSEIEVR & Frere. Je n'ay veulin laisser partir
le tressor sans vous faire l'quement des conseillers
de ce pôs que je croy sera a gretable, d'au-
tant que le fray, qu'etiez bon Catholique. C'eil que le
Grand Sagame, qui le dit en noille langue Grand
Capitaine des Sauvages, & le premier de tout, s'est
fait baptiser le jour de la sainte Jean Baptiste dernière.
[4] avec sa femme, les enfans, & enfants de sa femme,
infques au nombre de vingt, avec autant de fervent,
ardeur & reue à la Religion que pourroit faire un qui
y avoit été instruit depuis trois ou quatre ans. Il
promet faire baptiser les autres, autrement qu'il leur
*Les nou-
velles de la
mort du
Roi
s'espous
successeur
et peuple*
fera la guerre Monseigneur de Poutincourt & Monsieur
son fils les ont tenus au nom du Roy, & de Mon-
seigneur le Dauphin. C'est de là un beau comande-
ment, je croy que cy apres ce sera encores mieux.
Quant au pays, amais ic n'ay vu rien de si beau,
meilleur ny plus lentile, & vous dis auoc venti, &
sans mentir, que si i'avois trois ou quatre Labourers
mais tant avec moy, & [5] pour les nourrir vne année,
& du bled pour esfemence le labourage qu'ils pour-
roient faire de leurs bras seulement, du surplus qui
me retiendront apres leur nourriture, l'espererois
faire trafq tous les ans de sept ou huit mille livres
en Caillons & Pelleterie: le suis bien marry auant que

{1} A Letter Missive in regard to the Conversion
and Baptism of the Grand Sagamore of new
France, who was, before the arrival of
the French, its chief and sovereign.

SIR and Brother, I did not wish the ship to depart without giving you some news of this country which I believe will be acceptable, as I know that you are a good Catholic. The Grand Sagamore, whom we call in our language Grand Captain of the Savages, and chief of all, was baptized on last saint John the Baptist's day, [4] with his wife, children, and children's children, to the number of twenty, with as much enthusiasm, fervor, and zeal for Religion as would have been evinced by a person who had been instructed in it for three or four years. He promises to have the others baptized, or else make war upon them. Monsieur de Pontincoart and his son acted as sponsors for them in the name of the King, and of Monseigneur the Dauphin. We have already made this good beginning, which I believe will become still better hereafter. As to the country, I have never seen anything so beautiful, better, or more fertile; and I can say to you, truly and honestly, that if I had three or four Laborers with me now, and [5] the means of supporting them for one year, and some wheat to sow in the ground tilled by their labor alone, I should expect to have a yearly trade in Beaver and other Skins amounting to seven or eight thousand livres, with the sur-

*The news of
the King's
death had
not then
reached
Canada.*

perir que le ne sçavois ce que ie sçay, i'eusse emploé le verd & le feu ou i'en eusse amencé deux ou trois, & deux maids de bled qui est peu de chose: Vous afferant qu'il fait beau trafiquer par deçà & faire un beau gain: Si vous voulez y entendre, mandez moy votre volonté par ce porteur qui desira retourner & faire traficq, suivant ce qu'il a veu. Je ne vous [6] en diray davantage, sinon que le prieury Dica Monseur & frere vous donner en parfaictio fait longue vie. De la nouvelle France, du Port Royal ce xxvij. Juin. 1610.

*Vostre tres-affectionné Frere & serviteur
BERTRAND.*

many archives. It is of necessity a matter of selection. We shall, however, reissue all of the documents usually designated as *Relations*,—the Cramoisy, the Quebec reissue, the Shea and O'Callaghan reprints, and to these will be added a very considerable collection of miscellaneous papers of importance, from printed sources and from manuscripts, in order to fill the chronological gaps and round out and complete the story. It is the purpose of the Editor to present this mass of selected material in chronological order, so far as proves practicable, and to furnish such scholarly helps as will tend to render it more available than hitherto for daily use by students of American history. To this end will be given an English translation, side by side with the original text. While translations of many of the briefest documents, and of portions of others, have already appeared in one form or other, this is the first attempt to translate the entire body of the *Relations*. In many cases, where corruptions in text have crept in, we shall be enabled, by recourse to original manuscripts, to restore correct renderings; this care has been taken, wherever practicable, even to the examination of manuscripts in European archives, but occasionally we shall be obliged to follow our predecessors blindly in this regard, either from inability to discover the whereabouts of the original, or to obtain access to it, when found. In the case of each document, we shall invariably state the source whence we obtained our copy, and shall give additional bibliographical data as to other editions known to us. All maps and other illustrations appearing in previous editions will be reproduced in this, and these will be supplemented by other important con-

plus which would remain to me after their support. I am very sorry that I did not know before my departure what I know now; if I had, I should have left so soon unturned to bring with me two or three farmers, and two hogsheads of wheat, which is a mere trifle. I assure you it is delightful to engage in trade over here and to make such handsome profits. If you wish to take a hand in it, let me know your intentions by the bearer, who desires to return and traffic here in pursuance of what he has seen. I [6] shall say no more, except to pray God to give you, Sir and Brother, a long life and perfect health. From Port Royal, New France, this 28th of June, 1610.

Your very affectionate Brother and servant,

BEAUMOND.

III—VI

Lettre du P. Pierre Biard, au T. R.-P. Claude
Aquaviva

Dieppe, Janvier 21, 1611

Lettre du P. Biard, au R.-P. Christophe Baltazar
Port Royal, Juin 10, 1611

Lettre du P. Ennemond Massé, au T. R.-P.
Aquaviva

Port Royal, Juin 20, 1611

Lettre du P. Biard, au T. R.-P. Aquaviva

Port Royal, Juin 21, 1611

SOURCE: Reprinted from *Dernière Mission des Jésuites au Canada*, by Auguste Garayen, S. J. Paris: L'Écureux, 1869.

[1] PREMIÈRE MISSION DES JÉSUITES
AU CANADA.¹

Lettre du P. Pierre Bizard, au T. R. P. Claude Ar-
quaviva, Général de la Compagnie
de Jésus, à Rome.

(Traduite sur l'original latin, conservé dans les
Archives de Jésus, à Rome).

DIEPPE, 21 janvier 1611.

MON TRÈS-RESPECTÉ PÈRE,
Pax Christi.

Que je voudrais pouvoir vous raconter combien grandes et nombreuses ont été, dans notre petite affaire, les miséricordes de Dieu et les fruits de sa bénédiction et des prières, c'est-à-dire comment

* Nous ajouterons aux lettres de nos premières missions au Canada un fragment d'un manuscrit intitulé *Mémoires Nouveaux, et assez noyés, et assez pauvres — Jesuites Marins au cours 1611—faits à l'apres-midi du cours 1611*.

La traduction du chapitre II de ce manuscrit, conservé dans les archives de Rome, donnera en ensemble de faits sur la Nouvelle-France, qui ne se trouve pas dans les lettres que nous publions.

Parmi les gentilshommes qui s'adressent à Henri le Grand, à brevet de Séminole, pour entreprendre la colonisation de la Nouvelle-France. Hail le Roi de Potimacourt. Le roi lui accorde tout ce qu'il demandait, mais en lui signifiant qu'il aurait à commercer avec les deux religieux plus durs sous Compagnie pour les employer, selon ses ordres, à procurer le salut des sauvages, que du reste la dépense de cette mission ne verrait entièrement à sa charge, mais que le Trésor royal y pourvoirait.

[1] FIRST MISSION OF THE JESUITS
IN CANADA.^{*}

Letter from Father Pierre Biard,^{**} to the Very Reverend Father Claude Aquaviva,^{***} General
of the Society of Jesus, Rome.

*(Translated from the Latin original, preserved in the
Archives of Jesus, at Rome.)*

DIEPPE, January 21st, 1611.[†]

M^V VERY REVEREND FATHER,

The peace of Christ be with you.

Would that I could recount how great and numerous have been the mercies of God, the fruits of his blessing and of our prayers in this our little enterprise; that is to say, how [2] we have emerged from

* We shall add to the letters of our first missionaries to Canada a fragment of a memoir entitled *Records of New France, from the year 1609 to the year 1759—Of the Island of Martinique from the year 1632—Of the Island of Cayenne from the year 1660*.

The translation of chapter II. of this manuscript, preserved in our archives at Rome, will give a collection of facts about New [3] France, which are not found in the letters we publish.

Among the gentlemen who offered themselves to Henry the Great, of happy memory to undertake the colonization of New France, was sieur de Roberval. The king granted him all that he asked but at the same time gave him to understand that he must take with him some religious persons from our Society for the purpose of securing, according to his orders, the salvation of the savages. Furthermore, that the expense of this mission would in no respect devolve upon him, but would be provided for from the royal Treasury.

(1) nous sommes sortis de difficultés graves et mal-
grâce, et nous sommes arrivés de terre estrange, nous
partons pour la Nouvelle-France. Bien de notre (1) des-

Le R. P. Pierre Coton, alors curé-adjoint et préfet du séminaire
qui était fort éloigné de la Mission, nous avait écrit, lui chargé de
nous de nous dans sa Compagnie, des bonnes espérances, pour
mettre à bon port nos projets et nos entreprises.

Retour à nos réflexions et préparatifs pour cette Mission importante.
Poursuivons-nous en compagnie le P. Pierre Coton, homme dans la verte
époque de sa vie, et qui occupait alors la charge de théologie à la pôle
Le chef des séminaires tenait, sur l'île de Montréal, une
des deux autres à partie plus bas.

On partit tous les deux en 1686 pour Hochelaga, où ils devaient
s'installer mais il fallut attendre trois ans. Car le petit chameau,
dont nous avons déjà parlé, retardait son départ, puis ensuite il pré-
tendit la nécessité de faire un voyage d'eau, afin, disait-il, de pré-
parer une habitation convenable pour les Temps. Il fit en effet ce
voyage accompagné d'un père vicaire, Séguin, se laissant tirer à
sa filet par roulade, baptisa une centaine de naufragés, sans le
avoir suffisamment instruit et éprouvé. Plus tard, on s'aperçut
que ces pères pouvaient pas même comprendre ce qu'il avancait
deux.

Trois ans après, de retour de son voyage, le sieur de Portracq,
paysé par la retraite, se chargea de conduire nos frères au (1) Ca-
nada. Mais ce fut pas sans grande difficulté et beaucoup d'au-
tochtones que nos Pères arrivèrent au Port-Royal, sur les côtes de
l'Acadie.

L'année qui suivit leur arrivée, deux autres des Nôtres allèrent les
rencontrer : ce furent le P. Quacut et le Frère coadjuteur Gilbert de
Thet. Deux ans de séjour à Port-Royal démontrent tout à nos Pères
l'impossibilité de faire le reste de leur mission, soit à cause de
la difficulté d'y arriver en grand croiseurs de sauvages, soit à cause
des tracasseries de ceux qui commandaient. Ils transportèrent le
seigneur de leur mission sur un autre point de la même île, au 45°
degré 30 minutes de latitude, et cela sur un décret de roi. Cette
localisation prit le nom de Saint-Sauveur. Ils y étaient habillés depuis
peu de temps, lorsque les anglais, revenant à l'improviste, s'ap-
prochèrent de ramasser français, sautèrent les lettres-patentes du cor-
sulaire, et, par une rangée fusillante, le firent éclater de purita. Au
moment de l'attaque, plusieurs français furent tués, et parmi eux le
frère Gilbert de Thet, homme remarquable par son courage et sa
piété.

grave and multiplied difficulties, and how, delivered from every obstacle, we depart for New France, the place to which we [j] are bound, as Your Reverence

The Reverend Father Pierre Coton, then confessor and preacher to the king, and who was very highly esteemed by His Majesty, as we know, was commissioned by him to select, from his Society, some men capable of conducting to a successful issue this perilous and holy enterprise.

Many of our religious offered themselves for this distant mission. Among them was noticed Father Pierre Biard, a man whose integrity equalled his talent, and who then occupied the chair of theology at Lyons. The choice of the superiors fell upon him and upon Father Enemond Massé, of whom we shall speak hereafter.

They both departed in 1615 for Bordeaux, where they intended to embark, but they were obliged to wait three years. For the gentleman, of whom we have already spoken, postponed his departure, then he offered as an excuse the necessity of making a trial voyage, in order, said he, to prepare a suitable dwelling for the Fathers. In fact he did make this journey, accompanied by a secular priest, who, yielding to a thoughtless zeal, captured a hundred savages without having sufficiently instructed and tested them. Last, it was decreed that these poor people had not even understood what they had received.

Three years afterwards, on returning from his voyage, sieur de Petruccourt, urged by the queen-mother, undertook to convey our Fathers to [j] Canada. But it was not without great difficulty and much suffering that they reached Port Royal, upon the coast of Acadia.

The year following their arrival, two others of our Society went to join them, namely, Father Quenotis and Gilbert du Thot, a Brother-coadjutor.¹⁰ A two years' sojourn in Port Royal demonstrated to them the impossibility of making that the center of their mission, either on account of the difficulty of attracting there a great assemblage of savages, or because of the bickering of those in command. They transferred the seat of their mission to another point upon the same coast, in latitude 45° 30', according to a decree of the king. This settlement received the name of Sainte-Sauveur. They had been established there but a short time, when the English, coming upon them suddenly, took possession of the French ship, seized the letter-patent of the commander, and, by a piece of courageous nakedness, treated him as a pirate. At the moment of attack several Frenchmen were killed, and among them brother Gilbert du Thot, a man remarkable for his courage and piety.

Réunion, comme l'assemblée universelle la veille. Elle peut certainement s'en réjouir avec une grande sérénité dans le Nouveau.

[4] Mais voici déjà un autre sonnet, et à la première heure du jeu, nous mettons à la voie. Je vous demanderai seulement un poème des événements.

Quand les marchands blédiens nous vîmes à Dieppe, au jour fat pour le départ, le 27 octobre de

Les anglois vénéraient, après avoir pris tout à leur rire, débarqués dans une matrice barbare une partie de France, et enlevèrent avec eux, en Virginie, les P'tit Basst et Quastis. Nous devons cependant être conduits à nos, sans rien oublier, mercenaires à Paris Royal, de refusant de faire connaître la mort des frangais qui se trouvent cachés dans les environs. Dirigis-nous secondes fois sur la Virginie, là y arrivent probablement tous les autres, à la droite Providence n'a été rendue toutes toutes les efforts des marchands pour y aboutir. La violence de la tempête les rejette sur les îles Açores appartenant aux portugais, et où, malgré eux, ils furent obligés de prendre terre.

Les anglais aux mêmes forces, forcés d'abandonner la baie et la [4] charre de nos Péris qui va se montrer aux portugais, pouvaient amerer la baie de Sainte et faire condamner les anglois, ces pauvres, au dernier supplice. Avant d'entrer dans le port, ils avaient engagé de leurs promesses la promesse de ne pas les dénoncer et de se faire cacher durant tout leur séjour aux Açores. Pendant la nuit de violence faite par les portugais, les P'tis restèrent à l'ordre de culte, ou se déshabillèrent à toute les regardaient. Cela gêna-t-il et cette fidélité à garder la parole donnée suryennant tellement les anglois, qu'ils changèrent immédiatement de prochaine vers leurs captifs et les emmenèrent directement en Angleterre, où ils furent politiquement leur drôle.

L'ambassadeur de France, à la nouvelle de leur arrivée, se hâta de les réclamer et les fit recueillir honorairement dans leur patrie, le mois de mai 1614.

Ce premier voyage de nos missionnaires, si stérile en apparence, fut cependant d'ores et déjà fruitful. Outre l'expérience acquise et dont on profita, le rôle des catholiques français, rassemblés par les paroisses des Péris, crée de nouvelles ressources, et dès que la colonie française fut délivrée des anglois, les Jésuites reprirent la route du Canada, où ils fondèrent dans une des plus belles missions de la Compagnie.

knows. For this you may rejoice with great consolation in the name of the Lord.

{4} But it has already struck midnight, and we are to sail at break of day, so I shall give you only a summary of the events which have taken place.

When the heretic merchants saw us at Dieppe, upon the day fixed for our departure, the 27th of October of last year, 1610 (we had, in fact, agreed to

The victorious English, after having pillaged as much as they liked, abandoned part of the French in a miserable bark, and took with them to Virginia Fathers Riard and Queen. Our two preachers expected to be condemned to death, especially when, being taken back to Port Royal, they refused to make known the hiding-place of the French who were concealed in the neighborhood. Turning their course a second time toward Virginia, they would probably have met death there, had not divine Providence frustrated all the efforts of the English sailors to land. A violent storm cast them upon the Azores islands, which belong to Portugal; and there, in spite of all their efforts, they were obliged to disembark.

Even the English were forced to admire the loyalty and charity {4} of our Fathers, who, by showing themselves to the Portuguese, might have caused the seizure of the ship, and had the English condemned and executed as pirates. Before entering port they exacted from their prisoners the promise not to denounce them, and to keep themselves concealed during their entire sojourn at the Azores. While the Portuguese were raising the ship, the Fathers remained in the bottom of the hold, where they escaped observation. This generosity and loyalty in keeping their word surprised the English that they immediately changed their treatment of their captives, and took them directly to England, where they publicly exonerated them.

The French ambassador, on hearing of their arrival, hastened to reclaim them, and had them taken back honorably into their own country, in the month of May, 1614.

This first voyage of our missionaries, apparently so futile, had, however, fortunate results. Beside the experience acquired, of which good use was made, the zeal of French catholics, revived by the stories of the Fathers, created new resources, and so soon as the French colony was delivered from the English, the Jesuits resumed their voyages to Canada, where they finally founded one of the finest missions of the Society — [Carayon].

L'année dernière, (6) mesdames étaient en effet convaincues qu'en partance de Dieppe, ils emporteraient un bateau qu'ils avaient loué pour nous aider. Deux d'entre eux avaient fait un contrat avec M. du Fourcier pour charger et équiper son navire, (5) sur lequel nous devions voyager. Ils déclaraient volontiers qu'ils ne voulait plus s'occuper du vaisseau, s'il devait porter des Jésuites. C'était une狂妄的 excuse, et elle était facile à prouver, surtout quand les catholiques leur ajoutaient que le devoir se leur permettait pas de refuser les Jésuites, puisque c'était l'ordre formel de la Reine.

On ne put cependant rien gagner sur eux. Il fallut avoir recours à la Reine. Sa Majesté écrit au gouverneur de la ville, catholique placé de rôle et de profit, et lui enjoint de signifier aux héritiques que c'est sa volonté que les Jésuites soient reçus dans le vaisseau qui va partir pour la Nouvelle-France, et qu'en n'y mette aucun obstacle.

À la réception de ces lettres, le gouverneur assemble ce qu'on appelle le consistoire, c'est-à-dire tous les fidèles disciples de Calvin. Il donne lecture des lettres de la Reine, et les invite à l'obéissance.— Quelques-uns, c'est-à-dire ceux qui étaient bons, disent hautement qu'ils sont eux aussi du même avis, et ils engagent les marchands à se soumettre; mais ils déclarent que pour eux ils ne sont maîtres de rien. Tel était leur langage en public, mais en particulier, un des marchands qui était chargé d'équiper le navire, protesta qu'il n'y mettrait rien; que la Reine, si elle le voulait, pouvait lui (6) ôter son droit, mais que pour lui, il ne le céderait pas autrement.

Que faire? Certainement tout était arrêté; car cette société n'avait pas de contrat écrit, et ces sorties

GENERAL PREFACE

temporary sale of the character. As the end of each volume will appear near. There is no room necessary to the elucidation of this text. The closing volumes of the series will contain—most probably with the whole derived in—an exhaustive analytical index, a feature without which the work would lose much of its value. In short, no pains have been spared to render all possible service to scholars, in the present work. Like the field it wide, the difficulties are many, and the Editor makes no claim to perfection. He will be grateful to any who, in the course of publication,—promising to extend through several years yet to come,—will offer helpful suggestions in any department of the undertaking.

While seeking to reproduce the old texts as closely as practicable, with their legitimate typographical and orthographic peculiarities, it has been found advisable here and there to make a few minor changes. The original printer was sometimes careless.—Careless especially so,—and his proof-reader negligent. The result was that certain typographical errors crept into the original prints,—errors not of the author's making, and therefore not illustrative of his methods. These consist in the main, of: (1) turned letters; (2) transposed letters; (3) slipped letters, and (4) mis-spacings. To these obvious errors may be added such as, e. g., mistaking the verb *gratuit* for *grauer*, evidently through a failure on the part of the writer to cross his t's,—the context plainly showing what was written; the printing, e. g., of *dranay* for *dranap*, or the repetition on the next line of a syllable in a divided word, resulting in such a redundancy as, *perfunct* for *perfunct*. Palpable blemishes like these, we have deemed it advisable to

sail from Dieppe), they contrived a plan which they considered capable of injuring us. Two of them⁴ had made a contract with Monsieur de Potincourt to lead and equip his ship, [5] in which we were to make the voyage. They straightway declared that they would have nothing more to do with the vessel, if it were going to carry any Jesuits. It was a remarkable exhibition of malice, as was easy to prove, especially when the catholics informed them that they were in duty bound not to reject the Jesuits, since it was the formal order of the Queen.⁵

However, nothing could be gained from them, and the Catholics were again obliged to have recourse to the Queen. Her Majesty writes to the governor of the city, a zealous and pious catholic, and charges him to inform the heretics that it is her will that the Jesuits be received in the ship which is about to depart for New France, and that no obstacle be put in their way.

When these letters are received, the governor assembles what is called the consistory, namely, all faithful disciples of Calvin. He reads the Queen's letters and urges them to be obedient. Some of them, namely, those who were well disposed toward us, boldly declare that they also are of the same opinion, and they try to induce the merchants to yield. But they declare that for their part they are not the masters. At least they say this in public, but in private one of the merchants who was charged with fitting out the vessel, protested that he would put nothing into it, that the Queen, if she wished, could deprive him [6] of his right, but that he certainly would not yield it otherwise.

What was to be done? In truth, all proceedings,

d'engagement entre gens nobles se sa moutien pas
ordinairement sur papier. On ne pouvait donc pas
agir contre ces témoignages.

On s'adresse de nouveau à la Reine. A la vue
d'une parallèle effrayante, elle dit en manière de
proverbe. "Il ne faut s'abaisser à priser des vins!" ;
et elle ajoute que les Pères participaient une autre fois.

Les catholiques canadiens déclarent alors nos hi-
erarchies que les Jésuites se monteront pas dans ce
vaisseau, qu'ils pourront en conséquence le faire, et
que, dans tous les cas, si les Jésuites y prenaient
place, ils payeraient aspergés eux-mêmes le prix
de la cargaison.

Cette assurance une fois donnée, on vit à un tout
la malice des Calvinistes; car ils chargèrent aussitôt
le navire complément et de marchandises et de
toute espèce d'objets, ne pouvant s'imaginer que les
catholiques pourraient jamais trouver de quoi payer le
prix de tant de choses.

A cette nouvelle, Madame la marquise de Gauchet-
ville, première dame d'honneur de la Reine, [7] s'in-
diga de voir les efforts de l'enfer prévaloir et la
malice des hommes pervers détruire ces grandes
espérances que l'on avait de procurer la gloire de
Dieu. C'est pourquoi, afin que Satan ne demeurât
pas le maître et ne reversât pas l'espoir que l'on
avait de fonder une église au Canada, elle sollicita
elle-même les autorités des Grands, des Princes et de
toute la Cour pour sonstruire les Jésuites à la né-
chanceté des hérétiques.

Qu'arriva-t-il? Le navire déjà chargé était prêt à
prendre la mer, quand cette dame envoya aux catho-
liques 4,000 livres avec d'autres secours. Alors,
pour ne pas agir par surprise, ils voal dire adroite-

were at a standstill; for this society had no written contract, since agreements of this kind among noblemen are not usually put upon paper. Therefore they could not prosecute these heretics.

They address themselves anew to the Queen. In the presence of such effrontery she quoted the words of the proverb. "Never stoop to entreat a churl," and added that the Fathers should go another time.

The dismayed catholics then declare to the heretics that the Jesuits will not embark upon their vessel, and that consequently they may go on freighting it, and that, in any event, if the Jesuits did occupy a place therein, they themselves would first pay the price of the cargo.

This assurance once given, the malice of these calvinists was exposed in all its nakedness: for they immediately loaded every part of the ship not only with merchandise, but with all kinds of goods, never dreaming that the catholics would be able to find the means of paying for all these things.

At this news, the marchioness de Guichetille, first lady of honor to the Queen, [7] was indignant at seeing the forces of hell prevail, and the malice of wicked men destroy one's strong hopes of securing the glory of God. Therefore, in order to prevent the triumph of Satan and the overthrow of their hopes of founding a church in Canada, she herself solicited alms from Nobles, Princes, and from all the Court, to rescue the Jesuits from the malvolence of the heretics.

What happened? The ship, already loaded, was about to sail, when this lady sent to the catholics 4,000 livres, with other means of assistance. Then, not to be underhand, they go directly to the heretics and say that they want the Jesuits to go with them.

ment aux chrétiens qui ne résistent pas avec cette détermination, que nous croyons au Christ, mais qui, pour des raisons de sécurité ou d'autre, ne sont pas prêts à faire face à l'ennemi. Nous devons leur donner le temps de faire ce choix. Nous devons leur donner la force de faire ce choix. Nous devons leur donner la force de faire ce choix. Nous devons leur donner la force de faire ce choix. Nous devons leur donner la force de faire ce choix. Nous devons leur donner la force de faire ce choix. Nous devons leur donner la force de faire ce choix. Nous devons leur donner la force de faire ce choix. Nous devons leur donner la force de faire ce choix. Nous devons leur donner la force de faire ce choix. Nous devons leur donner la force de faire ce choix.

Alors donc, nous Tous Réunissons et tous l'ont fait. Nous l'avons fait pour combattre la malice du démon et de ses suppôts à travers à notre enseignement. Nous ne demandons d'autrui qu'un petit peu dans ce combat, où il y a d'après nous, un certain nombre de personnes qui se battent à leur place, pour la gloire du Seigneur, sans se battre, et que nous avons déjà ce qu'il faut pour commencer [2]. cette fondation que le Seigneur nous a donnée dans sa grâce et dans sa force.

Alors donc, nous Tous Réunissons et tous l'ont fait. Nous l'avons fait pour combattre la malice du démon et de ses suppôts à travers à notre enseignement. Nous ne demandons d'autrui qu'un petit peu dans ce combat, où il y a d'après nous, un certain nombre de personnes qui se battent à leur place, pour la gloire du Seigneur, sans se battre, et que nous avons déjà ce qu'il faut pour commencer [2]. cette fondation que le Seigneur nous a donnée dans sa grâce et dans sa force.

Mais je crois que le grand sujet de leur dossier c'est précisément le triomphe du Seigneur Jésus, et que le ciel qu'il triomphe toujours! Amen. v.v.d.

Dijon, le 21 janvier 1611.

De Votre Palerme

Le fils en Jésus-Christ et le serviteur indigne,

PIERRE BIARD S.J.

that such is the will of the Queen, and so consequently they must allow them to embark, or else the merchants must accept the price of the cargo and withdraw. The latter declare that they want the value of their merchandise. (I believe they did not think the catholics would have enough money, or else they hoped to baffle them by some other means.) They give them the price they asked, and, what no one could have expected, we so completely take their place, that half the ship belongs to us, and we have already means enough to begin [8] laying the foundation, which the Lord, in his generosity and goodness, will condescend to bless.

So now, my Very Reverend and good Father, you see how entirely the malice of the evil one and of his tools has been turned to our advantage. At first we only asked a little corner in this vessel at their price. Now we are masters of it. We were going into a dreary wilderness, without much hope of permanent help, and we have already received enough to begin laying the foundation. We were to enrich the heretics by a portion of our alms; and now they, of their own accord, refuse to profit by an occasion which was to benefit them.

But I believe that the great source of their grief, is nothing else than the triumph of the Lord Jesus, and may heaven grant that he always triumph ! Amen !

Dieppe, January 21, 1611.

Of Your Reverence,

The son and unworthy servant in Jesus Christ,

PIERRE BIARD S. J.

19 Lettre du P. Bizard au R. P. Christopher
Balthazar, Provincial de France
à Paris.

(Copié sur l'autographe conservé aux Archives de
Rouen.)

MONSEIGNEUR PIREL,

PAX CHRISTI.

Etablis, par la grâce et l'aumône de Dieu, nous
voicy arrivés à Port-Royal, lieu tant désiré, et après
avoir payé et surmonté, pendant l'espace de sept mois,
force contradictions et traversies, que nous suscitèrent
à Dieppe quelques-uns de la pretendue religion, et
sur mer, les fatigues, usages et tourments de l'avy-
er, des vents et des tempêtes. Par la miséricorde
de Dieu et par les prières de Vosire Reverence et de
nos bons Pères et Frères, nous voicy au bout de notre
course, etan lieu tant souhaité Voicy aussi la première
commodité qui se présente pour écrire à Vosire
Reverence, et lui faire savoir de nos nouvelles et de
l'état auquel nous nous retrouvons. Je suis marré
que le peu de temps de notre arrivée en ce pays ne
me permette pas d'en discourir, et comme je dént-
errois [10] plus amplement, et de l'essai de cette
peuplie nation, néantmoins je m'efforceray de vous
descrire non-seulement ce qui s'est passé en notre
voyage, mais aussi tout ce qu'avons peu apprendre
de ce peuple depuis que nous y sommes, selon que,
je pense, tous nos bons seigneurs et amis avec Vosire
Reverence (doivent) l'attendre et le désirer.

-] Letter from Father Blard, to Reverend Father
Christopher Baltazar, Provincial
of France, at Paris.

*(Copied from the autograph preserved in the Archives
of Jesus, at Rome).*

[F REVEREND FATHER,

The peace of Christ be with you.

At last by the grace and favor of God, here we
are Port Royal, the place so greatly desired, after
having suffered and overcome, during the space of
months, a multitude of trials and difficulties
up against us at Dieppe by those belonging to
the intended religion, and after having survived at
fatigues, storms, and discomforts of winter,
and tempests. By the mercy of God, and
the prayers of Your Reverence and of our good
and Brothers, here we are at the end of our
and in the long-wished-for place. And I am
using the first opportunity which presents itself
to Your Reverence, and to communicate to you
ourselves and of our present situation. I am
in the short time we have been in this coun-
try permit me to write about it at length, as I
was [10] of doing, and about the condition of
people; however, I will try to describe to
you what happened in our voyage, but also
have been able to learn of these peoples
arrival, as I believe all our good noblemen
as well as Your Reverence, expect and
do.

Et, pour commencer par le préparatif de notre voyage, Votre Reverence m'auroit fait savoir que les deux marchands d'Ungue de la religion protestante qui avoient charge de faire le navire, pour emporter que s'y trouvent égale. Il y avoit 30 quinquagénaires qui estoient parti et continué le voyage de Canada, venant devoir quelques uns de nosdame compagnie pour s'employer à la conversion des peuples Indiens, et le feu Roy d'Angleterre monsieur Henry le Grand avoit assigné cinq cents francs pour le voyage des premiers qui y semerent l'envoyé, quand le R. P. Edmund Massé et moy, départis pour ce voyage, après avoir salué la Reynne Regente,主人 de sa propre boute le saint rôle qu'elle avoit de la conversion des espeuples barbares, reçus les vaudicats ces cinq cents francs pour nostre utile, aidés aussi de la générosité libérale de Madames les Marquises de Gercéville, Veneuil et de Scoudia, parties de Paris, arrivâmes à Dieppe au jour que nous avoit assigné [11] Monsieur de Baneourt, fils de Monsieur de Poitoucourt, pour nous y prendre, savoir le 21 d'Octobre 1610.

Les deux marchands, assurés qu'il avoit été ordonné que deux lessates devroient aller au Canada, s'adressèrent à Monsieur de Baneourt et lui demandèrent que si ledictz lessates entrouvoient au navire, il n'y voulloient rien avoir. On leur répondit que la venant des lessates ne leur auyroit en rien, que, Dieu merci et la Reynne, ils avoient moyens de payer leur pension sans grever aucunement leur frère. Ils pri-

¹ Charles de Baneourt, chevalier, chevalier de Saint-Jean et fils de M. de Poitoucourt. Il fut alors âgé de dix-sept ou vingt ans. (L'autre est (Anglais).)

So, to begin with the preparations for our voyage. Your Reverence must know about the effort put forth by two Dieppe merchants of the pretended religion, who were charged with freighting the ship, to prevent our being received upon it. For a number of years past, those who began and continued to make voyages to Canada have wished some of our Society to be employed for the conversion of the people of that country, and Henry the Great, the late King, of happy memory, had set aside five hundred écus² for the voyage of the first ones who should be sent there: at this time Reverend Father Emmond Massé and I, chosen for this mission, after having saluted the Queen Regent and learned from her own utterances the holy zeal which she felt for the conversion of this barbarous people, and having received the above-mentioned five hundred écus for our viaticum,³ aided also by the pious liberality of the Marchionesses de Guercheville, Verneuil, and de Sourdais,⁴ left Paris and arrived at Dieppe upon the day which [11] Monsieur de Biancourt, son of Monsieur de Potrincourt, had designated for our departure, the 27th of October, 1610.

The two above-mentioned merchants, as soon as they heard that two Jesuits were going to Canada, addressed themselves to Monsieur de Biancourt⁵ and warned him that, if the said Jesuits intended to embark upon the ship, they would have nothing to do with it: they were told that the presence of the Jesuits would in no wise interfere with them; that, thanks to God and the Queen, they had the money

² Charles de Biancourt, seigneur, seigneur de Saint-Jean and son of Monsieur de Potrincourt. He was then nineteen or twenty years old. (*Lescarbot and Champlain*)—[Carayon.]

quelques jours dans un état impénitent, et qu'après plusieurs tentatives de Rabelais, pour sauver de la mort, son ami condamné, s'en extirpaient de toutes sortes d'engêts. Il réussit à l'échapper d'eau. A cette issue, Rabelais, le Roi, arrivé au bout de Cologne, amena son Maître de Bâmois pour le voyage, et déclara d'avoir en Cour et devant à la Reine en audience, ce qu'il fit. La Reine sur cela donna deux addressed à Monsieur de Siongne, à ce qu'il voulut à déclarer la volonté du Roi à présent regardant l'Estelle, et ayant pacifiquement [sic] fait celle volonté du Roi d'entendre vaincre, que ledicta Justice allait en Canada, et par nous avions demandé les chartans néerlandais voulurent en nos démons seulement fut accordé que, laissant à part la question des libertés, on chargeroit promptement le voeu de peur que ces combats et disputes n'apportent de retardement au secours qui promptement devoit être donné à Monsieur de Poincaré.

Lors je pensois bien quasi toutes nos attentes éteintes au royaume, et ne savoys quelle deli nous il pourroit assez dégager. Mais Monsieur de Cologne ne desespéra point; sans, se montrant de sa grâce toujours plus ardemment à poursuivre pour nous, fit ce tendre en Cour, par un second voyage qu'il fit. Il avoir bien moyen de débouler les susdits marchands

• Thomas Rabelais, frayer, lorrain de Cologne, demandant la ville de Paris (Lémarie)

correct without specific mention; in some instances, however, the original error has been retained, and in juxtaposition the correct rendering given within brackets.

Another and more annoying class of errors is, the wrong numbering of chapters and pages in the old issues, chiefly the fruit of carelessness in make-up. We indicate, throughout, the original pagination, by inclosing within brackets the number of each page at its beginning, e. g. [148]; in case of misnumbering, the correct figure is also given, e. g. [150, i. e. 149]. A similar device is adopted as to chapter misnumbering, e. g. Chapitre XXX. [i. e. XXIX.]

A difference in the typographic style of the documents presented in the present series, will occasionally be noticed. In following originals of the seventeenth and eighteenth centuries, we have of course reproduced their peculiarities, such as the long "s," and character diphthongs; but where our sole copy has been a modern reprint, in a modern typographic dress, we have followed its style, deeming it inadvisable, for mere sake of uniformity, to masquerade the document in olden guise.

In the progress of the work, which has now been under way for some sixteen months, many persons beside the present staff have tendered helping hands. To them, the Editor returns, for the Publishers and for himself, grateful acknowledgment. It is impracticable to name them all in this place; but of a few from whom special favors have been received, it is only just to speak. The Reverend Arthur E. Jones, S. J., archivist of St. Mary's College, Montreal, from the first opened his heart to this enterprise, and has not only given us carte

to pay their passage without in the least disturbing their cargo. They still persisted, however, in their refusal; and although Monsieur de Siccine, governor of the city, a very zealous catholic, kindly interposed, he could gain nothing from them. For this reason, Monsieur Robbin,[†] his son, otherwise called de Cologne,[‡] a partner of Monsieur de Blançourt in this voyage, thought he would go to Court and make known this difficulty to the Queen, he did so. The Queen, thereupon, sent letters addressed to Monsieur de Siccigne, telling him to announce that the will of the present King, as well as [12] that of the late King of eternal memory, was that these Jesuits should go to Canada, and that those who were opposing their departure were doing so against the will of their Prince. The letters were very kind, and Monsieur de Siccigne was pleased to assemble the consistory, and read them to that body. Notwithstanding all this, the merchants would not yield in the least; it was merely granted that, leaving the Jesuits out of the question, they should promptly load their ship, lest these perplexities and disputes should cause some delay in bringing the succor to Monsieur de Potincourt, which must be given promptly. Then I almost made up my mind that all our hopes were doomed to disappointment, for I did not see how we were to be extricated from these difficulties. Monsieur de Cologne did not despair, but, showing himself in his kindness always more eager to pursue the case for us, by a second journey he convinced the Court of an excellent plan for thwarting the merchants; namely, by paying them for their cargo, and

[†] Thomas Robbin, esquire, sieur de Cologne, living in the city of Paris. (*Leverard.*)—[Caryon.]

espous est, en bon peyne leur marchandise et aussi
les débarquement. Madame de la Guercheville,
dame de grande vertu, reconnoissant cet expédié,
et jugant s'assez convenable la polité de le faire faire
pour se faire un aveue de Dieu faire avouer, en voila
ce que ainsi le [13] d'avril, se délivrent de faire ce
quanto pour mettre ensemble la somme de deniers
requise, et le fut avec telle diligence et si honeste-
ment, par la pieuse libéralité des plusieurs des Se-
igneurs Dames de la cour, qu'ole amassaient toutes
quatre mil livres, et les envoia à Dieppe. Ains les
des marchands furent excus de tout le droit qui la
couroit plus avou sur le vaisseau, sans rien perdre, et
sans y former intrefiefs.

Cet affûte et plusieurs autres qui survinrent dans
l'aprest de notre voyage, furent cause que se pust
partir de Dieppe avant le 26 janvier 1611. Monsieur
de Blançour, jeune seigneur fort accomply et expert
en la marine, estoit nostre conducteur, et chef de
vaisseaux. Nous estoys 36 personnes dans un navire
appelé le Grou de Dieu, d'environ sonaste tonnage.
Nous n'eussons que deux jours de bon vent, et voil-
lement, nous nous vîmes subvenement, par un vent et
marées contraires, emportés jusques à cent ou deux
cens pas des esquilles l'isle d'Wight, en Anglt-
terre, et bien nous en print que nous y rencoûtrassions
bon ancrage, sans cela resoluement c'estoit fait de
nous.

Eschappés de là, nous relachasmes à Hythe et
depuis à Niéport; en quoy nous consummâmes la
journée. Le 16 de février, premier jour de carême,
[14] un bon noroest s'eleverant, nous donna moyen de
partir, et nous accompagnâmes jusques hors de la Manche.

thus indemnifying them. Madame de la Guercheville, a lady of great virtue, recognizing the expediency of this plan, and deeming it inconsistent with real piety to allow a godly work to be checked for such a trifle, and thus [13] that Satan should be permitted to triumph, determined to try and raise the sum of money required; and she did so with such diligence and success, through the pious generosity of several Noblemen and Ladies of the court, that she soon collected four thousand livres and sent them to Dieppo. Thus the merchants were deprived of all the rights which they might have had in the vessel, without losing anything, and we were admitted into it.

This, and other incidents interfering with the preparations for our voyage, were the reasons why we could not leave Dieppo before the 26th of January, 1611. Monsieur de Blançourt, a very accomplished young gentleman, and well versed in matters pertaining to the sea, was our leader and commander. There were thirty-six of us in the ship, which was called *Le Grace de Dieu*, of about sixty tons burden. We had only two days of favorable winds, on the third day we suddenly found ourselves carried, by contrary winds and tides, to within a hundred or two hundred paces of the breakers of the isle of Wight, in England; and it was fortunate for us that we found good anchorage there, for otherwise we certainly should have been lost.

Leaving this place we put into port at Hyrmice, and then at Newport, by which we lost eighteen days. The 16th of February, first day of Lent, [14] a good northwester arising allowed us to depart, and accompanied us out of the English Channel. Now mariners, in coming to Port Royal, are not accus-

Ors ont accoustumé les mariniers, venant à Port-Royal, de ne point prendre la droite route des îles Oneusants jusqu'au Cap de Sable, ce qui abrègeroit beaucoup le chemin; car en cette façon, de Dieppe à Port-Royal, n'y auroit qu'environ mille lieues; ainsi leur coutume est de descendre vers le Sud jusqu'aux Açores, et de là tirer au grand banc, pour du grand banc, selen que les vents se présentent, viser au Cap de Sable, ou bien à Campscaux, ou bien autre part. Ils m'ont dict que pour trois raisons ils descendent ainsi aux Açores: la première pour éviter la mer de Nort, qui est fort haute, disent-ils; la seconde, pour s'aider des vents de sud, qui volontiers reignt le plus; la troisième, pour assurer leur estime, astreint il est difficile qu'ils se reconnoissent et dressent leur voyage sans erreur. Mais nulio de ces causes a eu effet quant à nous, qui néanmoins avons sailli cette coutume: non la première, parce que nous avons expérimenté tant de tempesies et la mer si rude, que je ne pense pas y avoir beaucoup de gain, tant on sud, sud ou nort; non la seconde, parce que souvent, quand nous voulions le Sud, le Nort souloit, et à retour; non enfin la troisième, d'autant que nous ne pouvions point voir ces Açores, quoique nous fussions [15] descendus jusqu'à 39 degrés et davantage. Ainsi toute l'estime de nos conducteurs s'embrouilla, et nous n'estions pas encore aux Açores de grand banc, quand quelques-uns opinoient que nous l'estions déjà passé.

Le grand banc aux moltes n'est pas, comme fistimois en France, quelque banc de sable ou terre qui apparaist hors de la mer, ainsi est une grande huere de terre sous l'eau à 35, 40 et 45 braeves large en quelques endroits de 25 lieues. On l'appelle banc, parce que c'est la premièrement où venuant de

tended to take the direct route from the Ouessant Islands to Cape Sable, which would lessen the distance, far in this way, from Dieppe to Port Royal; there would only be about one thousand leagues; but they are in the habit of going South as far as the Azores, and from there to the great bank, thence, according to the winds, to strike for Cape Sable, or Campscaux, or elsewhere. They have told me that they go by way of the Azores for three reasons: first, in order to avoid the north sea, which is very stormy, they say; second, to make use of the south winds, which usually prevail there; third, to be sure of their reckonings, for otherwise it is difficult to take their bearings and arrange their route without error. But none of these causes affected us, although we followed this custom. Not the first, for we were so tossed about by tempests and high seas, that I do not think we gained much by going north or south, south or north, nor the second, because often when we wanted the South, the North wind blew, and vice versa; and certainly not the third, inasmuch as we could not even see the Azores, although we went [15] down as far as $39^{\circ} 30'$. Thus all the calculations of our leaders were confounded, and we had not yet reached the Azores of the great bank when some of them thought we had passed it *

The great codfish bank is not, as I thought in Praance, a kind of sand or mud-bank, appearing above the surface of the sea, but is a great sub-marine plateau 35, 40 and 45 fathoms deep, and in some places twenty-five leagues in extent. They call it bank, because, in coming from the deep sea, it is the first place where bottom is found with the sounding lead. Now upon the border of this great bank, for the space of three or four leagues, the waves are generally

abîmes de l'océan. Tous trouvèrent repos avec la soude. Or, sur le bord du grand banc, les cingues sont d'ordinaire fait l'arrache tout en quatre lieues de route, et ces truites en quatre lieues on appelle les Agores.

Nous étions environ ces Agores le mardi de Pâques quand nous voilà en peine notre ennemy ennemi, l'Ouest, avec telle force et opiniâtreté, que peu s'en fallut que nous ne perussions. De toute peur ému, il se nous donna relâche, adoucissant à sa malice le froid et souvent la pluie ou la neige.

Manger en ce trajet de la Nouvelle-France, à danger et à asper, principalement en peine vaillante et mal munitionné, est un sommaire de toutes les misères de la vie. Nous n'avions repos ni [14] jour ni nuit. Si nous pensions prendre nostre repos, nostre plat subitement eschappoit contre la tête de quelqu'un, ou autre tombait sous nous, et nous contre quelque coffre, et tourneboulions avec d'autres parcelllement renversés, nostre tasse se versoit sur nostre liti, et le bûche dans nostre sein, ou bien au coup de mer mandoit nostre plat.

Monsieur de Baucourt m'honorant de tant, qu'il couchoit dans sa chambre. Une belle nuit alors qu'estant au lit nous pensions prendre quelque repos, voilà qu'un gentil et hardy coup de mer qui faussa les fermetures de la fenestre, la rompt et nous rient couvrit bien hautement, autant en eussions boss une autre fois de jour. En outre, le froid estoit si violent, et l'a été plus de six semaines durant, qu'il peine nous sentions nous d'engourdissement et de gel. Le bon Ptre Masse a pâti beaucoup. Il a demeuré quelques quarante jours malade sans manger que très peu, et quasi sans bouger du lit, encoré volontil il

very high, and these three or four leagues are called the Azores.

We were near these Azores on Tuesday of Easter week, when suddenly we became a prey to our sworn foe, the West wind, which was so violent and obstinate that we very nearly perished. For eight entire days it gave us no quarter, its vindictiveness being augmented by cold and sometimes rain or snow.

In taking this route to New France, so rough and dangerous, especially in small and badly-equipped boats, one experiences the sum total of all the miseries of life. We could rest neither [16] day nor night. When we wished to eat, a dish suddenly slipped from us and struck somebody's head. We fell over each other and against the baggage, and thus found ourselves mixed up with others who had been upset in the same way, cups were spilled over our beds, and bowls in our laps, or a big wave demanded our plates.

I was so highly honored by Monsieur de Biancourt as to share his cabin. One fine night, as we were lying in bed, trying to get a little rest, a neat and impudent wave bent our window fastenings, broke the window, and covered us over completely; we had the same experience again, during the day. Furthermore, the cold was so severe, and continued to be for more than six weeks, that we lost nearly all sensation from numbness and exposure. Good Father Massé suffered a great deal." He was ill about forty days, eating very little and seldom leaving his bed; yet, notwithstanding all that, he wanted to fast. After Easter he continued to improve, thank God, more and more. As for me, I was gay and happy, and, by the grace of God, was never ill enough to

jeunez avec tout cela. Apres Pâques, il meillor
bonsoire. Des mœurs de plus en plus. Pour moy,
j'avois garde, quand monsieur phissoira dans monselle
se rendoit, et la Dieu greve, je n'en jenois tout le
litt pour mal que j'eusse.

Echappé des tourmentes, nous entammeâmes dans les
glaces sur les Aigres de base, degrés de nos ab-
Aascens des glaces semblables des îles, autres (17)
des petits borts, autres des grandes îghises ou dîmes
bien hautes, ou superbes chateaux, toutes foltoient.
Pour les eviter, nous prîmes au sol; mais ce fut
tomber, comme l'on dit, de Charybdis en Sylla, car
de ces hauts rochers, nos tombasses en un poul de
basse glace, la mer en estant toute couverte refait
que la vie pouoit porter. Nous ne servions en pas-
ser; et n'eust esté la hardiesse de M. de Bironcourt,
nos manmiers deteurement sans expedient, mais il
fit passer autre, son obstant le mormure de plaisir,
par où la glace estoit plus rare, et Dives, par sa bonté,
nous assista.

Le 5 de may, nous descendîmes à Campoeau, et
eusmes le moyen d'y celebrer la sainte messe apès
tant de temps, et nous sustenter de ce pain qui souloit
sans defaut, et conseil sans fin. Depuis, nous costoy-
ames terre jusqu'à Port-Royal, et y sommes arrivés à
bois et heureux auspices le sainct jour de Pentecôte de
bon matin, savoir est le 22 de may^e, jour auquel le
soleil entre dans les lumeaux. Nostre voyage avoit
duré quatre mois.

Il n'est possible d'exprimer l'ayse que reçurent de
notre arrivée Monsieur de Pontincoart et les siens,
lesquels, durant tout cet hyver, se trouvèrent (18) en

Champagne et Chartres, qui l'a copié, mettant à son livre la
joli

stay in bed even when several of the sailors had to give up.

After escaping from these trials, we entered the ice at the Azores of the bank, 46 degrees north latitude. Some of these masses of ice seemed like islands, others [17] little villages, others grand churches or lofty domes, or magnificent castles: all were floating. To avoid them we steered towards the south; but this was falling, as they say, from Charybdis into Scylla, for from these high rocks we fell into a level field of low ice, with which the sea was entirely covered, as far as the eye could reach. We did not know how to steer through it; and had it not been for the fearlessness of Monsieur de Biancourt, our sailors would have been helpless, but he guided us out, notwithstanding the protests of many of them, through a place where the ice was more scattered, and God, in his goodness, assisted us.

On the 5th of May, we disembarked at Campsau,¹⁰ and there had the opportunity of celebrating holy mass after so long a time, and of strengthening ourselves with that bread which never fails to nourish and console. Then we coasted along until we reached Port Royal, where we arrived under good and happy auspices early in the morning¹¹ of the holy day of Pentecost, the 22nd of May,* the day upon which the sun enters the constellation Gemini. Our voyage had lasted four months.

The joy of Monsieur de Potincourt and his followers, at our arrival, is indescribable. They had been, during the entire winter, reduced [18] to sore straits, as I am going to explain to you.

* Champlain and Charlevoix, who copied this, were wrong in saying the 12th of June.—[Carryon.]

de très grandes renoncances, comme je vous vais déclarer.

Monsieur de Poutincourt avoit accompagné son frère revenant en France sur la baie de Jupiter vître, et l'avaient revue jusques au port Saint-Jean¹, autrement dit Chachappé, distant du Port-Royal de 9 lieues en est-sud. Revenant et ayant rebordé le Cap de Seine, se trouvant en la baie contrarie, accablé de fatigue, il fut contraint de redire le gouvernail pour un peu dormir, donna mandement à celuy qui surveillait le navire toujours terre, jusqu'à plus profond de la Haye. Ce successeur, ne ayant pas suivi, ne surveillait pas le commandement, s'auva de temps après chaussa, et abandonna terre.

Le Sauvage Meniberton, qui voyoit dans sa chaloupe, fut étonné de cette route; néanmoins, n'ayant pas la cause, n'en jugea pas l'exemple, et n'en dit rien. Aussi arriva-t-il bientôt à Port-Royal, là où M. de Poutincourt erra par six semaines en danger de se perdre, car le bon seigneur, n'étant esveillé, fut bien étably de se voir en pleine mer, à perte de terre, dans une chaloupe. Il avait beau regarder son cadran, car ne sachant [19] quelle route son gentil gouvernail avoit tenue, il ne pouvoit deviner ni où il estoit, ni où il convenoit addresser. Un autre mal, sa chaloupe ne pouvoit aller à la boussole, ayant été, se soyant comment, brisée par les flancs. Aussi, voulut-il ou non, il estoit nécessité à prendre tousjours vent derrière.

Un tiers inconvénient et grief, ils n'avoient de

¹ L'autorité des « Sauvages » leur donnait jusques au port de la Hève, à cent lieues lass, ou environ du Port-Royal. Ce qui donnerait à entendre que Chachappé, Port-Saint-Jean et la Hève sont sur même chose.

² Aller à la boussole, c'est-à-dire tout le plus près du vent.

much to research his pioneer stories, but has contributed invaluable suggestions and data, almost without number. To Wilfridous Rameau, Librarian of Laval Library, and his assistant, Victor M. Pollock, we owe much; for in their translation the greater part of the transcription is being done, and their daily courtesies and kindnesses materially lighten the task. Superintendent Robert Little, and Librarian Frederick Saunders, of Astor Library, have also been of much assistance in the conduct of the work. To John Nicholas Brown, of Providence, R. I., and to his librarian, George Parker Winship, we are indebted for numerous corrections and suggestions during the copying and photographing of documents in the John Carter Brown Library of Americana. Similar aid is being rendered by Dr. Justin Winsor, of Harvard College Library, and his assistants, W. H. Tillinghast and T. J. Kierans; by the librarians of St. Francis Xavier College, New York, and the Jesuit Colleges at Georgetown, D. C., and Woodstock, Md.; by L. P. Sylvain, assistant librarian of the Library of Parliament, Ottawa, and by C. H. Gould, librarian of McGill University Library, Montreal, and his assistant, Henry Mett. Donald Gethine McNab, of Montreal, has kindly permitted us to photograph and reproduce his excellent oil portraits of the early fathers, and, in this connection, we feel under especial obligations to Messrs. Neuman & Sons, of Montreal, for their intelligent advice and patience in photographing paintings and manuscripts for the series. Marked privileges have been granted by the officials of the Bibliothèque Nationale and the Bibliothèque de l'Arseal, of Paris. Numerous antiquarians have rendered generous aid, notably Peter A.

Monsieur de Potrincourt had accompanied his son a part of the way upon the latter's return to France the last of July, 1610, and had gone as far as port Saint John,* otherwise called Chachippé,** 70 leagues east and south of Port Royal. When he was returning, as he veered around Cape Sable, he found himself in a strong current; weakened by hardships, he was obliged to yield the helm, in order to take a little rest, commanding his successor to always keep near the shore, even in the deepest part of the Bay. This pilot, I know not why, did not follow his orders, but soon afterward changed his course and left the shore.

The Savage, Membertou, who was following in his boat, was astonished that Pustrincoart should take this route; but, not knowing why he did so, neither followed him nor said anything about it. So he soon arrived at Port Royal, while Monsieur de Potrincoart drifted about for six weeks, in danger of being hopelessly lost; for this worthy gentleman, when awake, was very much surprised at seeing himself in a small boat in the open sea, out of sight of land. He looked at his dial in vain, for not knowing [19] what route his amiable pilot had taken, he could not guess where he was, nor in what direction to turn. Another misfortune was that his boat would not sail on a bowline,** having been somehow damaged in the sides. So, whether he wished to do so or not, he was always obliged to sail before the wind.

A third inconvenience and misfortune was a lack of food. However, he is a man who does not easily

* Lescarbo says: "His father accompanied him as far as port de la Hève, a hundred leagues more or less, from Port Royal." This makes it appear that Chachippé, Port Saint John, and la Hève are one and the same place.—[Carey-on.]

** To sail on a bowline means to sail close to the wind.—[Carey-on.]

vives. Maintenant, c'est une femme qui va se troué pas facilement, et bonté l'accompagne. Donc, ce
vieux perpétuit de route. Il se détermina heureuse-
ment de prendre au nord, et Dieu lui envoya ce qu'il
souhaitait, un favorable Sud. Comme le mal de la
faim, sa prudence lui servit; car il avait chassé et
gardé certain nombre de cornesnes.^{*} Mais quel
moyen de les rôter en une chaloupe, pour les manger
et garder? De bonne fortune, il se trouva avoir quel-
que planche, sur laquelle il dressa un foyer, et ainsi
sous son gibier, à l'aide duquel il arriva à Port-
goué, ascensionnel la Norombegue, et de là aux
Etchemins, puis à l'embarcadère du Port-Royal,
où, par-dessus, il pensa faire naufrage.

Il faisait obscur quand il se trouva en cette truite,
et ses gens commenceraient à lui, contredire, [ao] nient
assez évidemment que ce fût l'embarcadère du Port-
Royal. Lay eut volontiers les opinions de ses gens,
et malheur qu'encore les suyvit, et aysai prenant
en bas de la Baye Françoise, il s'en alla roder bien
loing à la mercé des vents et des marées. Cependant
ses gens estoient bien en peine au Port-Royal, et à
quas ientent-ils pour tout assurer qu'il fust perdu, à
cela aydon le sauvage Membertou, qui affirmoit huy
avoir vu prendre vers la mer à perte de vue; d'où
l'on infervrit, comme l'on croit autant facilement et
que l'on craint comme ce que l'on aime, que puis-
que tels ou tels vents avoient régné, il estoit impor-
sible qu'avec une chaloupe, il eust peu eschappé.
Et si traitoit-on du retour en France. Or bien esba-
his, et ensemble bien joyeux furent-ils, quand ils
virent leur Thésée, revenu de l'autre monde; ce fut

* Le cornesne est un oiseau de mer, qui a le cou fort long, les
petits bras-baillies, et qui vit de poisson.

give up, and good luck follows him. Now in this perplexity about the route, he fortunately decided to turn to the north, and God sent him what he desired, a favorable South wind. His thirst served him against the misfortune of hunger, for he had hunted and kept a certain number of cormorants.[†] But how could they be roasted in a small boat, so as to be eaten and kept? Fortunately he found he had a few planks, upon which he built a fire-place, and thus roasted the game; by the aid of which he arrived at Pentegoult, formerly Norembegue, and from there to the Etechemias, thence to the harbor of Port Royal, where by a piece of ill luck, he was nearly shipwrecked.

It was dark when he entered this harbor, and his crew began to oppose him, stoutly denying [10] that they were in the harbor of Port Royal. He was willing to listen to their objections, and unfortunately even yielded to them; and so turning to the lower part of French Bay, he went wandering away off at the mercy of the winds and waves. Meanwhile the colonists of Port Royal were in great anxiety, and had already nearly made up their minds that he was lost, the savage, Membertou, strengthened this fear by asserting that he had seen him sail out of sight upon the sea; whence it was inferred, since people believe as easily what they fear as what they favor, that as such and such a wind had prevailed, it was impossible for them to escape in such a boat. And they were already planning their return to France. Now they were greatly astonished, and at the same time exceedingly happy when they saw their Theseus return from another world, this was six weeks after his departure.

[The *cormorant* is a long-necked, long-striking sea-bird, which lives upon fish.—[Carryon.]

ma dernière visite aux îles, au cours de laquelle j'ai fait une excursion à l'île d'Amédée pour voir l'assassinat de l'explorateur belge, M. H. M. Léonard. J'y suis arrivé quand une sécheresse très importante a été déclarée dans le sud du pays. Je n'ai pas pu faire cette assise le petit voyage à cause de l'assassinat de M. Léonard, mais je me suis renseigné de ce qu'il s'est passé. Le chef de l'île d'Amédée, lequel possède un peu d'éducation, me répondit que le chef de l'île d'Amédée ne voulait rien faire avec les îles, mais il voulait faire des affaires, vendre des îles et faire de la pêche évidemment. C'est un véritable tyran local et magnifique, toujours prête à empêcher des personnes de faire quoi que ce soit, de manière que les personnes, quand par hasard leur demande pourquoi ils se les refusent quelque chose pour faire de bonnes choses, il leur répond, tout de suite, que c'est à cause de lui. Il a une grande force physique et il est très fort. C'est un véritable tyran local et magnifique, toujours prête à empêcher des personnes de faire quoi que ce soit, de manière que les personnes, quand par hasard leur demande pourquoi ils se les refusent quelque chose pour faire de bonnes choses, il leur répond, tout de suite, que c'est à cause de lui. Il a une grande force physique et il est très fort.

Il avait vers April, mais non pas le navire, et lors le navire fut, bateau se geler, car aucun bien n'y avait il n'a pas la trempe. Que fera-t-il la bateaux est un cheval mal. On se met à peser sur eux, et fouiller sous terre. Sur eux, on eut des espoirs et du bâton, sous terre, on trouva de bonnes racines, qui on appelle diaphane, et abondent fort en de certains endroits.

just when Monsieur de Blançourt arrived in France, whose return was expected at Port Royal during the whole month of November of the same year, 1616. But they were very much surprised when they did not see him at Christmas; then they lost all hope, on account of the winter weather, of seeing him again before the end of the following April.

For this reason they cut down their rations, but such economy was of little avail, since Sieur de Potinçourt did not lessen [21] his liberality toward the Savages, fearing to alienate them from the Christian faith. He is truly a liberal and magnanimous gentleman, refusing all recompence for the good he does them, so when they are occasionally asked why they do not give him something in return for so many favors, they are accustomed to answer, cunningly: *Endres nient urtoj Segras*, that is to say, "Monsieur does not care for our beaver skins." Nevertheless, they have now and then sent him some pieces of elk-meat, which have helped him to gain time [i.e., to save his own provisions]. But they, the French, had a good chance of economizing when winter came, for their mill froze up, and they had no way of making flour. Happily for them they found a store of peas and beans, which proved to be their maens and ambrosia for seven weeks.

Then April came, but not the ship; now it was just as well that the mill was frozen up, for they had nothing to put in the hopper. What were they to do? Hunger is a bad complaint. Some began to fish, others to dig. From their fishing they obtained some smelts and herrings, from their digging some very good roots, called *chirard*, which are very abundant in certain places.

Avant d'arriver au commencement, une expédition fut envoyée pour reconnaître la route que le pionnier devait emprunter. Mais cette route fut prise par un bœuf qui entra dans la rivière et fut égorgé. Il fut alors décidé de faire passer la rivière par un autre cours. Mais lorsque l'expédition fut de nouveau chargée de faire passer la rivière, le bœuf fut de nouveau égorgé. Lorsque les hommes furent de nouveau chargés de faire passer la rivière, le bœuf fut de nouveau égorgé. Il fut alors décidé de faire passer la rivière par un autre cours. Mais lorsque l'expédition fut de nouveau chargée de faire passer la rivière, le bœuf fut de nouveau égorgé. Il fut alors décidé de faire passer la rivière par un autre cours.

Plus pluieuse tout au matin, et nous estimions qu'il neigeait; puis, quand nous fûmes un peu reposés et sortis ce matin, cette question fut, nous en avons, éprouvée: mais (de vent) qui venait le plus ayer des deux, ou M. de Fourcroy et les ours, ou M. de Blanquet et nous. De vent, nous avions l'air tous le cœur bien calme, et Drea, par sa sagesse, donna signe d'y prendre plaisir; car, après la morte et le dard, comme on se fasse qu'à elle et verser du sang à l'habitation et de l'habitation au (15) navire, chacun voulait caresser, et estre caressé de ses amis, comme après l'hiver on se ressouffle du beau temps, et après le siège de la liberté, il arriva que deux de l'habitation prirent un canot des sauvages pour aller au navire. Ces canots sont tellement faits que, si on se s'y tient pas bien juste et à plomb, anéantit

Thus this importunate creditor was somewhat satisfied; I say somewhat, because, when there was no bread, [22] everything else was of little account; and they had already made up their minds that, if the ship did not come during the month of May, they would resort to the coast, in search of ships to take them back to the sweet land of wheat and vines. It was Monsieur de Potrincourt's followers who talked this way, as for him, he was full of courage and knew well how he could manage to hold out until saint John's day [midsummer]. Thank God, there was no need of this, for, as has been said, we arrived the 22nd of May. Those who know what hunger, despair, fear and suffering are, what it is to be a leader and see all one's enterprises and hard work come to nought, can imagine what must have been the joy of Monsieur de Potrincourt and his colony upon seeing us arrive.

We all wept at this meeting, which seemed almost like a dream; then when we had recovered ourselves a little and had begun to talk, this question (mine, in fact) was proposed, to wit: Which was the happier of the two, Monsieur de Potrincourt and his people, or Monsieur de Blancourt and his? Truly, o'er hearts swelled within us, and God, in his mercy, showed that he took pleasure in our joy: for, after mass and dinner, there was nothing but going and coming from the ship to the settlement, and from the settlement to the [23] ship, each one wanting to embrace and be embraced by his friends, just as, after the winter, we rejoiced in the beautiful spring, and after a siege, in our freedom. It happened that two persons from the settlement took one of the canoes of the savages to go to the ship. These canoes are so made that, if you do not sit very straight and steady, they imme-

de tout autre chose que mortelle entourer tout le temps aussi des années à l'abandon et au repos.

Le Roi, pour que pour long je me promenasse sans fin de l'entremise à la mort. Mais regardez-moi, et l'autre personne faisons usage tout nous deux de nos forces et de nos moyens, de courir au bout de nos vies et d'arriver à tout ce que nous avons espérqué, en le vent froid du printemps. Promenez-vous gaiement dans le royaume, de manière qui nous ressemble à l'oisiveté, et de nous-mêmes à graine, il y regnait autre temps, et il n'eut pas peur de nous. Il eut des deus et un seul du ciel auquel il se joie depuis l'auoy, à la partie, les seigneurs d'une châtelaine, et leurs deux amies volontés et autres amis conféderes de l'oisiveté, regrettant comme la honte d'avoir perdu leur partie de deuse, n'eussent point veu le permettre que le malin esprit nous enviait et fustint au si bon jour. A elle nous glorie le tout je m'ay.

(14) Or maintenant il est temps qu'arrive par la grâce de Dieu en tout nous jetions les yeux sur le pays, et y considerions ce que l'estat de la chrétienté que nous y trouvons. Tout son fondement repose après Dieu en cette petite habitation d'une famille d'environ vingt personnes. Messire le Roi Fleache, vulgairement dicit le Patriarche, en a eu la charge, et, dans ce qu'il y a delement, a bapstis quelque cent en tout des Sauvages. Le mal a fait qu'il ne les a pu instruire comme il eust bien désiré, faute de savoir la langue, et avoir de quoy les entretenir, car celui qui leur nourrit l'âme fait quand el quand qu'il se délibere de sustenter leur corps.

dately tip over; now it chanced that, wishing to come back in the same canoe from the ship to the settlement, somehow they did not properly balance it, and both fell into the water.

Fortunately, it occurred at a time when I happened to be walking upon the shore with Monsieur de Portincourt. Seeing the accident, we made signs with our hats as best we could to those upon the ship to come to their aid; for it would have been useless to call out, so far away was the ship, and so loud the noise of the wind. At first no one paid any attention to us, so we had recourse to prayer, and fell upon our knees, this being our only alternative, and God had pity upon us. One of the two caught hold of the canoe, which was turned upside down, and threw himself upon it: the other was finally saved by a boat, and thus both were rescued; so our cup of joy was full in seeing how God in his all paternal love and gentleness, would not permit the evil one to trouble us and to destroy our happiness upon this good day. To him be the glory forever. Amen!

[24] But now that we have arrived in good health, by the grace of God, it is time we were casting our eyes over the country, and were giving some consideration to the condition in which we find Christianity here. Its whole foundation consists, after God, in this little settlement of a family of about twenty persons. Messire Jessé Fleche, commonly called the Patriarch, has had charge of it; and, in the year that he has lived here, has baptised about one hundred Savages. The trouble is, he has not been able to instruct them as he would have wished, because he did not know the language, and had nothing with which to support them; for he who would minister to their souls, must

Ce bon personnage nous a fait beaucoup d'amitié, et a conservé Dieu de notre venue; car il avoit déjà longtemps envie de repasser en France à la première commandement; ce qu'il est bien aise de faire maintenant, sans le regret d'abandonner une vie que il servit plaire.

On n'a pas jusqu'à maintenant traduit en langage du pays la croyance communue ou symbolique l'oraison de notre Seigneur, les commandements de Dieu, les Sacrements et autres chefs totalement nécessaires à faire un chrétien.

Etant débarqué au port Saint-Jean, je fis adverdy qu'entre les autres Sauvages, il y en avoit qui jà chrestiens. Je prenus de l'occasion de leur [se] donner des images, et planter une croix devant leur cabane chantant un Sancte Regis. Je leur fis faire le signe de la croix; mais je me trouvais bien étably, car autant quasi y entendoient les non-baptisés, que les chrestiens. Je demandois à un chacun son nom de baptisme, quelques-uns ne le savaient pas, et ceux-là s'appeloient Patriarches; et la cause est parce que c'est le Patriarche qui leur impose le nom, car ils concluaient ainsi, il faut qu'ils s'appellent Patriarches, quand ils ont oublié leur vray nom.

Il y eut aussi pour rire, car lorsque je leur demandois s'ils estoient chrestiens, ils ne m'entendoient pas, quand je leur demandois s'ils estoient baptisés, ils me respondoient: *Hic est enderque Verrimandia Patriarche*; c'est à dire: "Oui, le Patriarche nous a fait semblables aux Normans." Or, appellent-ils Normans tous les François hormis les Malouins, qu'ils appellent Samarois, et les Basques qu'ils disent Bascuas.

Le *sugam*, c'est-à-dire le seigneur du port Saint-

GENERAL PREFACE

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Porter, of Niagara Falls, N. Y.; W. M. Beauchamp, of Baldwinsville, N. Y.; l'Abbé H. A. B. Verreau, of Montreal, Mgr. T. E. Hamel, of Quebec, and A. P. Hunter, of Barrie, Ontario. Further acknowledgment of assistance will be rendered in the several volumes, as they appear.

R. G. T.

Madison, Wis., August, 1891.

at the same time resolve to nourish their bodies. This worthy man has shown great friendliness toward us, and thanked God for our coming; for he had made up his mind some time ago to return to France at the first opportunity, which he is now quite free to do without regret at leaving a vine which he has planted.

They have not yet succeeded in translating into the native language the common creed or symbol, the Lord's prayer, the commandments of God, the Sacraments, and other principles quite necessary to the making of a Christian.

Recently, when I was at port Saint John, I was informed that among the other Savages there were five who were already Christians. Thereupon I took occasion to give them [25] some pictures, and to erect a cross before their wigwams, singing a *Sainte Regine*. I had them make the sign of the cross, but I was very much astonished, for the unbaptized understood almost as much about it as the Christians. I asked each one his baptismal name; some did not know theirs, so they called themselves *Patriarchi*, because it is the Patriarch who gives them their names, and thus they conclude that, when they have forgotten their own names, they ought to be called *Patriarchi*.

It was also rather amazing that, when I asked them if they were Christians, they did not know what I meant; when I asked them if they had been baptized, they answered. *Hetsus enderqur Fermendus Patriarchi*, that is to say, "Yes, the Patriarch has made us like the Normans." Now they call all the French "Normans," except the Malouins, whom they call Samaritans, and the Basques, *Busca*.

The name of the *sageesse*, that is, the lord of port Saint John, is Cacagous, a man who is shrewd and cun-

Bon, ou un appelle Caugoue, un et malo n'en y va point en la côte; c'est tout ce qu'il a rapporté de France (car il a été en France), et me disent qu'il avoit été baptisé à Bayonne, me montrant cela comme qui théoriquement d'avoir été par son père condamné à un tel. Sur quoi, voyant le mal, et [16] voulant espouver ce je lay entrevuement pour la croisance, je luy demandois combien il avoit de femmes. Il me répondit qu'il en avoit huit, et de fait, il m'a corps sept, qu'il avoit là prises, ne les déifiant avec autant de gloire, tant s'en fait qu'avec honte, comme si je luy eusse demandé combien il avoit de fils légitimes.

Un autre, qui cherchoit plusieurs femmes, comme je luy dissadassane, luy alleguant qu'il estoit chrétien, me paya de cette réponse: *Rentre gars Nardaud*: c'est à dire Cela est bon pour vous autres Normans. Aussi ne voil-on gueres de changement en eux après le baptême. La même souravigne et les mesmes mœurs demeurent, ou peu s'en faut, mesmes coutumes, cérémonies, us, façons et vices, au moins à ce qu'on en peut savoir, sans point observer aucune distinction de temps, jours, offices, exercices, prières, devoirs, vertus ou remèdes spirituels.

Membertou, comme celuy qui hante le plus M. de Potracourt dés long temps, est aussi le plus zélé, et montre le plus de foy, mais encore il se plaint de ne nous pas assez entendre, et desireroit d'estre prêcheur, dit-il, s'il estoit bien instruit. Ce fut luy qui me fit l'autre jour une plaisante repartie; car, comme je luy enseignois son *Pater*, selon la traduction que m'en a fait M. de Biancourt, sur ce [27] que je lui faisois dire: *Nos en coracq nos iquerm esmoi clicos*, c'est-à-dire, donne-nous aujourd'huy nostre pain quo-

ning as are no others upon the coast; that is all that he brought back from France (for he has been in France); he told me he had been baptized in Bayonne, relating his story to me as one tells about going to a ball out of friendship. Whereupon, seeing how wicked he was, and [26] wishing to try and arouse his conscience, I asked him how many wives he had. He answered that he had eight; and in fact he counted off seven to me who were there present, pointing them out with as much pride, instead of an equal degree of shame, as if I had asked him the number of his legitimate children.

Another, who was looking out for a number of wives, made the following answer to my objections on the ground that he was a christian: *Rerum quin Normannorum*, which means, "That is all well enough for you Normans." So there is scarcely any change in them after their baptism. The same savagery and the same manners, or but little different, the same customs, ceremonies, usages, fashions, and vices remain, at least as far as can be learned, no attention being paid to any distinction of time, days, offices, exercises, prayers, duties, virtues, or spiritual remedies.

Memberton, as the one who has most associated with Monsieur de Potencourt for a long time, is also the most zealous and shows the greatest faith. But even he complains of not understanding as well enough; he would like to become a preacher, he says, if he were properly taught. He gave me a witty answer the other day, as I was teaching him his *Salve*, according to the translation made of it by M. de Bianscourt, when [27] I had him say, *Nisi in caro mea regnum ceteros circum*, that is, "Give us this day our daily bread." "But," said he, "if I did not ask him for

l'autre. « Mon dieu, à ce que l'on raconte que des
petits, si l'humour de la nature est mauvais,
ils sont malades sans cause avec grande affection
et amertume. Pour l'autre degré, qu'il soit chaste ou
gourmand, qu'il soit riche ou pauvre, ayant ou n'ayant pas
grandes familles, luy en les autres cas, il n'y a rien
qui l'ait autre chose que ce que il peut faire.
Après le prêtre, allant venir à la richesse, il trouve
des empêches à suffisance. Si quelque je suis sur ce
meme sujet, preuve de cette gravité, je vous
dirai toutefois ce qui lui est arrivé en brevet.

Il a sondé malade, et ce qui est plus, j'eus la force par
les astuces de son seigneur pape. On eut la connaissance
que des assauts que les Automores ont subissoient la
maladie ou plaie entre mortelle, dès lors la patient
ne mange plus, assuyt se luy donnez un peu. Alors
prendant sa belle robe, il entrouve luy-meme la chanc
de sa mort; après lequel manique, s'il toudra trop à
manger, ou luy jette force sausse d'une dessous, pour
l'adoucir, et quelquesfois l'assurez-lui à deuy vil.
Or les enfans de Membrerie, quoy que chrestien,
se preparoient à user de ce beau devoir de pieds en
vers leur père, j'ils ne luy donnaient plus à manger,
et luy ayant pris sa [st] belle robe de l'autre, avoit
comme un cygne, chasté et condra sa Xenie et
chast funeral. Une chose l'affligeoit encore, c'est
qu'il ne savoit pas comment il deboit bien mourir
en chrestien, et qu'il ne disoit point adieu à M. de
Pomisourt. Ces choses entendues, M. de Pomi-
court vint à luy, luy remontra et l'asseure qu'en
despit de tous les Automores et Filolons, il vivroit et
reconverroient saufé, s'il vouloit manger; ce qu'il estoit
tenu de faire, estant chrestien. Le bon homme crû,

Sing but once, I would be without moose-meat
him." A good old man told me, with a great deal of
it, how God is helping him since he has become
christian, saying that this spring it happened that
his family were suffering much from hunger.
He remembered that he was a christian, and
he prayed to God. After his prayer, he went
further and found all the smelts he wanted.
He I am speaking of this old sagamore, the
of this heathen nation, I will tell you also
benedict this winter.

sick, and what is more, had been given up
the native ~~medicine~~, or sorcerers. Now it
was, when the Aoutmoins have pronounced
or wroght to be mortal, for the sick man
ing from that time on, nor do they give
g more. But, donning his beautiful
as chanting his own death-song; after
gers too long, a great many pails of
own over him to hasten his death, and
is buried half alive. Now the children
though christians, were prepared to
soble and pious duty toward their
they had ceased giving him anything
taken away his (28) beautiful otter
, like the swan, finished his Nenie.
One thing still troubled him, that he
to die like a christian, and he had
all of Monsieur de Potincourt
tincourt heard these things, he
monstrated with him, and assured
all the Aoutmoins and Piloteois,
recover his health if he would eat

et fut assuré, auquel d'apres il tenoit celi son grand
conseilmeut, et n'eustre bien à propos contre
Dieu à malheureusement en cela fait entendre la
malice et malfaise de leurs assentis.

Je racommanday en son faveur du maistre Sieur
de Potinocourt, et qui a beaucoup profité à toute
cette gravité. Un sauvage cheyenne en eust mort, et
(manque de sa connoissance) il arrota mandé luy à l'habita-
tion, pendant sa maladie, qu'il se remontrassent
aux premiers. Après sa mort, les autres sauvages se
précipitèrent de l'enterrer à leur mode. Leur mode est
qu'ils portent tout ce qui appartient au defond,
peaux, armes, utencines, cabanes, etc. brûlent sur
cela, brûlants, bruyants avec certaines clamans, sor-
celenes et invocations du malin esprit. M. de Po-
tinocourt délibéra de vertususement résister à ces ca-
rénances. Il met donc en armes toutes ses gens, et
(sqj) s'en va aux Sauvages en main forte, obtint par ce
moyen ce qu'il demandoit, savoir que le corps
fut donné à M. le Patriarche, et ainsi l'enterrement
fut fait à la chrestienne. Cet acte, d'autant qu'il
n'a pô être contrarié par les Sauvages, a été loué
par eux, et l'est encore.

La chappelle qu'on a eue jusque à maintenant, est
fort petite, preslement accommodée, et en toutes façons
incommode à tous exercices de religion. Pour re-
mode, M. de Potinocourt nous a donné tout un qua-
tier de son habitation, si nous pouvons le couvrir et
accorder. Seulement j'ajourneray encore un mot,
que plusieurs seront bien ayes et édifiés d'ouïe.

Après mon arrivée ici à Port-Royal, j'ay été avec
M. de Potinocourt jusque aux Etchemins. Là, Dieu
voulut que je rencontraisse le jeune du Pont de Sandi

-thing, which he was bound to do, being a christ-
ian good man believed and was saved; to-day
tells this story with great satisfaction, and very
points out how God has thereby mercifully ex-
-pelled the malice and deceit of their savagery.

will here relate another act of the same Sieur de
Pouer, which has been of great benefit to all
Bathers. A christian savage had died, and (as
of his constancy) he had sent word here to the
priest during his sickness, that he desired our

After his death the other Savages prepared
him in their way; they are accustomed to take
what belongs to the deceased, skins, bows,
wigwams, etc., and burn them all, howling
certain cries, sorceries, and invocations
part. M. de Pontincoast firmly resolved
these ceremonies. So he armed all his
going to the Savages in force, by this
what he asked, namely, that the body
given to the Patriarch, and so the burial
according to christian customs. This act,
could not be prevented by the Savages,
greatly praised by them.

They have been using until now is very
mangled, and in every way unsuited for
us. To remedy this, M. de Pontin-
is an entire quarter of his habitation,
ever and adapt it to our needs. But
no word which will be pleasant and
many.

I hero at Port Royal, I went with
us far as the Etechemins. There
should meet young du Pont, of
having been for some reason

Mais, lorsqu'il fut appris au commandant Potincoart¹, qu'il portait toute l'ame de tous les Sauvages, c'était de même qu'eux. Cettes pauvres bêtes d'un grand force d'esprit et de corps, n'ayant n'aucun ordre ou conseil, agissaient parfois au plus malice, que lui. Il venait en grande apprehension de M. de [] Potincoart, mais Dieu me donna tant de courage envers lui, que sur ma parole il vint avec moy dans notre ville, et, après quelques interrogations et débats voulus par lui, la paix fut faite au grand contentement de tous. Au départ, comme les canonnades brisaient, il me pria de lui assigner heure pour sa confession. Au lendemain matin, luy même précipi. l'heure, tant il eust ce ferveur, et se confessa en l'oreille de la mer, en la présence de tous les Sauvages, qui s'impressionnèrent d'aimer le voir à genoux devant moy si long temps. Depuis, il communia avec grand exemple, et puis dire que les larmes m'en viennent aux yeux, et ne fes pas seul. Le diable fut confus de cet acte aussi pensa-t-il subtilement tout troubler l'après-druné suivante; mais Dieu mercy, par l'équité et bonté de M. de Potincoart, le tout a esté remis en son état.

Voilà, mon Réverend Pere, le discours de notre voyage et des choses survenues tant en yvelly que devant relay, et depuis nostre arrivée à cette habitation. Reste maintenant à vous dire que la conversion de ce pays à l'Evangile, et de ce peuple à la civilité, n'est pas petite, ni sans beaucoup de difficultés, car en premier lieu, si nous considerons le pays,

¹ L'année prochainement passée, il avoit été fait prisonnier par le Sover de Potincoart, d'où il étoit revenu robustement, il avoit pué continuer d'ouvrir les bœufs en grande force. (Relations Méjicanes)

wrightened away [from the settlement],⁴ had passed the entire year with the Savages, living just as they did. He is a young man of great physical and mental strength, excelled by none of the savages in the chase, in alertness and endurance, and in his ability to speak their language. He was very much afraid of M. de [30] Potrincourt, but God inspired me with so much faith in him that, relying upon my word, Du Pont came with me to our ship, and after making some apologies and promises, peace was declared, to the great satisfaction of all. When he departed, as the cannon were sounding, he begged me to appoint an hour to receive his confession. The next morning, in his great eagerness, he anticipated the hour, and made his confession upon the shores of the sea in the presence of all the Savages, who were greatly astonished at thus seeing him upon his knees so long before me. Then he took communion in a most exemplary manner, at which I can say tears came into my eyes, and not into mine alone. The devil was confounded at this act, so he straightway planned trouble for us that very afternoon, but thank God, through the justice and goodness of M. de Potrinourt, harmony was everywhere restored.

And now you have had, my Reverend Father, an account of our voyage, of what happened in it, and before it, and since our arrival at this settlement. It now remains to tell you that the conversion of this country, to the Gospel, and of these people to civilization, is not a small undertaking nor free from great difficulties; for, in the first place, if we consider the

⁴ "The year before he had been made a prisoner by Sieur de Poncet, and having slyly escaped from him, he had been obliged to wander about in the woods in great misery."—(French Relat.)—[Carayon.]

et n'est qu'un forest, sans autre commodité pour la vie que celles qu'en apportent des Poisons, et avec le temps un pourroit estimer du forest, apres qu'en [17] l'heure éclaté. La nation est sauvage, vagabonde, mal habituée, rare et d'assez peu de gens. Elle est, dis-je, sauvage, courant les bois, sans lettres, une police, une boussole nulle; elle est vagabonde, sans aucun arrêt, si des mairons et de perrois, si des personnes nî de partie; elle est mal habituée, gourmande, extrêmement paresseux, gourmants, indigents, rustres, crus et vainguer, et adonnés à toute haine; hommes et femmes, les hommes ayant plusieurs femmes et les abandonnant à autrey, et les femmes ne leur servent que d'esclaves qu'ils battent et abusent de corps, sans qu'elles osent se plaindre, et après avoir été deny maritimes, s'il plait ou mestier, il faut qu'elles rient et bay fassent caresses.

Avec tous ces mairons, ils sont extrêmement glorieux: ils s'estiment plus vaillans que nous, meilleurs que nous, plus ingénieux que nous, et chose difficile à croire, plus riches que nous. Ils s'estiment, dis-je, plus vaillants que nous, se vantant qu'ils ont tué des Basques et Malouins, et fait beaucoup de mal aux navires, mais que jamaies on en ait tiré vengeance, voulant dire que ce a été faute de cœur. Ils s'estiment meilleurs: "Car, disent-ils, vous ne cessez de vous entrebattre et quereller l'un l'autre; nous vivons en paix. Vous êtes envieux les uns des autres, et détractes les uns des autres ordinairement; [18] vous êtes larros et trompeurs; vous êtes convoiteux, sans liberalité et misericorde: quant à nous, si nous avons un morceau du pain, nous le partissons entre nous."

country, it is only a forest, without other conveniences of life than those which will be brought from France, and what in time may be obtained from the soil after [31] it has been cultivated. The nation is savage, wandering and full of bad habits; the people few and isolated. They are, I say, savage, haunting the woods, ignorant, lawless and rude; they are wanderers, with nothing to attach them to a place, neither homes nor relationship, neither possessions nor love of country; as a people they have bad habits, are extremely lazy, glutinous, profane, treacherous, cruel in their revenge, and given up to all kinds of lewdness, men and women alike, the men having several wives and abandoning them to others, and the women only serving them as slaves, whom they strike and beat unmercifully, and who dare not complain, and after being half killed, if it so please the murderer, they must laugh and caress him.

With all these vices, they are exceedingly vainglorious: they think they are better, more valiant and more ingenious than the French, and, what is difficult to believe, richer than we are. They consider themselves, I say, braver than we are, boasting that they have killed Basques and Malouins, and that they do a great deal of harm to the ships, and that no one has ever resisted it, insinuating that it was from lack of courage. They consider themselves better than the French: "For," they say, "you are always fighting and quarreling among yourselves; we live peaceably. You are envious and are all the time envying each other; [32] you are thieves and dishonest, you are covetous, and are neither generous or kind, as for us, if we have a morsel of bread we share it with our neighbor."

Telles et semblables choses disent-ils communement, veant les realitez imperfectionnes en quelques-unes de nos genz; et se faiement de ce que quelques-unes d'entre eux ne les ont si eminentes, et considerent (pus) qu'ils ont tous des vices beaucoup plus dures, et que la meilleure part des nations n'ont pas mesme les vices soudicis, conduisent ouvertement qu'ils valent veleus que tous les Chrestiens. C'est l'amour propre qui les aveugle, et le malin esprit qui les seduit, se plus au moins que vous voyez en nostre France les desvoydes de la loy s'estimer et se vanter estre meilleures que les calviniques, d'autant qu'en quelques-unes ils voyent beaucoup de vices, ne regardans ni les vertus des autres catholiques, ni leurs vices beaucoup plus grande, ne vedant, comme Cyclopes, avoir qu'un seul oeil, et celiuy siche sur aucun vice de quelques catholiques, et jumays sur les vertus des autres, ni sur eux, nient pour se tromper.

Ils s'estiment aussi plus ingenieux, d'autant qu'ils nous rouent admirer aucunes de leurs maniastures, comme cravates de personnes si rudes et grossieres, [33] et admirent peu ce que nous leur monstrons, quoy que beaucoup plus digne d'estre admire, faute d'esprit. De la viseai qu'ils s'estiment beaucoup plus riches que nous, quoy qu'ils soyent extremement pauvres et souffreteux.

Cacagous, duquel j'ai cy-devant parle, a bonne grace, quand il a un peu haussé le ton; car pour monstres sa bonne affection couvre les Francoys, il se vante de vouloir aller veoir le Roy, et luy porter un present de cent castors, et fait estat, ce faisant, de le faire le plus riche de tous ses predecesseurs. La

They are saying these and like things continually, among the above-mentioned imperfections in some of us, deriding themselves that some of their own do not have them so conspicuously, nor realize that they all have much greater vices, and that other part of our people do not have even these - they conclude generally that they are superior christians. It is self-love that blinds them, and one who leads them on, no more nor less in our France, we see those who have drawn the faith holding themselves higher and of being better than the catholics, because of them they see many faults, considering the virtues of the other catholics, nor their greater imperfections; wishing to have, like only a single eye, and to fix that one upon a few catholics, never upon the virtues themselves, nor upon themselves, unless it be for self-deception.

[the savages] consider themselves more amanu as they see us admire some of ours as the work of people so rude and lacking intelligence, they bestow very little upon what we show them, although worthy of being admired. Hence they are as much richer than we are, al poor and wretched in the extreme.

whom I have already spoken, is quite as a little elated about something; his feelings toward the French beingness to go and see the King, and present of a hundred beaver skins, that in so doing he will make his predecessors. They get this

cette sorte de ce jugement leur vient de l'estreme et brûlante roseeesse de leurs mœurs qu'ils voient regner en quelquez-ans des nations.

Nos moins plaians sur la illement d'un certain Sagamo, qui ayant euy raccomme de M. de Potincourt que le Roy eust jene et à marier: "Tout-vois, M. il y pourra-je donner ma fille pour femme: mais, selon les us et coutumes du pays, il faudroit que le Roy lui fust de grande present: apavoir, quatre ou cinq barriques de pain, trois de poix ou de felcez, un de petun, quatre ou cinq chapots de cent sols gitez, avec quelques arcs, flèches, larpons, et sentinellez dorées."

Voyez les marques de l'esprit de cette nation, qui est fort peu propile, principalement les Seriquois et Echecemins qui avoyssent la mort, combien que [14] Membertou assure qu'en sa jeunesse il a vécu chevaux, c'est-à-dire des Sauvages aussi drus temés que les cheveux de la teste. On tient qu'ils sont aussi dimunis depuis que les François ont commencé à y habiter: car, depuis ce temps-là, ils ne font tout l'eat que manger, d'où vient que, prenant une tout autre habitude, et amassant de humours, l'automne et l'hiver ils payent leurs intempéries par pleurées, coquances, flux de sang, qui les font mourir. Seulement ceito anato, soixante en sont mortis au Cap de la Hève, qui est la plus grande partie de ce qu'ils y estoient; et neanmoins personne du petit peuple de M. de Potincourt n'a été seulement malade, nonobstant toute l'indigence qu'ils ont paly, ce qui a fait apprechader les Sauvages que Dieu nous defend et protège comme son peuple particulier et bien-ayant.

Ce que je dis de cette rareté d'habitants de celle

from the extreme covetousness and eagerness
our people display to obtain their beaver skins.
At least amazing is the remark of a certain Sag-
eau, who, having heard M. de Frontenac say that
King was young and unmarried: "Perhaps," said
I may let him marry my daughter; but accord-
the usages and customs of the country, the King
make me some handsome presents; namely.

five barrels of bread, three of peau or beans,
tobacco, four or five cloaks worth one hundred
mees, bows, arrows, harpoons, and other similar

are the marks of intelligence in the people of
countries, which are very sparsely populated,
those of the Soriquois and Etchemins,
near the sea, although [34] Membertou as-
sert in his youth he has seen *chimerae*, that is
ages, as thickly planted there as the hairs
had. It is maintained that they have thus
since the French have begun to frequent
y; for, since then they do nothing all
eat, and the result is that, adopting an
ancient custom and thus breeding new
pay for their indulgence during the
winter by pleurisy, quinsy and dysen-
-ill them off. During this year alone
ed at Cap de la Hève, which is the
those who lived there; yet not one of
court's little colony has even been
ending all the privations they have
has caused the Savages to apprehend
and defends us as his favorite and
also.
but the sparseness of the population

comme, se doit entendre de ceux qui paroissent en la côte de la mer ; car, dans les terres, principalement des Etachemins, il y a force peuple, à ce qu'en dit. Toutes ces choses conjonctes avec la difficulté du langage, le temps qu'il y faudra consumer, la dépense qu'il y faudra faire, les grandes incertitudes et labeurs et dangers qu'il faudra endurer, se clarent avec la grandeur de cette entreprise, et les difficultés qui la pourront traverser. Toutes [15] les plusvures choses n'encouragent la poursuite d'aille.

Premièrement l'esperance que j'en ay en la bonté et providence de Dieu. Esait nous assuré que le royaume de nostre Redempteur doict estre reconnu par toute la terre, et qu'il ne doist avoir si astres de énigmes, si cavernes de basiliques, si rochers inaccessiblez, ni abysses tant profonds que son humilité n'adoucisse, son salut ne querisse, son abondance ne fertilise, son humilité ne surhausse, et enfin que sa croix ne triomphe victorieusement. Et pour quoy n'esperay-je que le temps est venu auquel cette prospérité doict estre accompagne en ces quartiers ? Que si cela est, qu'y a-t-il de tant difficile que nostre Dieu ne puisse faciliter ?

En second lieu, je mets la considération du Roy nostre Sire. C'est un Roy qui nous promet rien de moins que le seu Roy son pere l'incomparable Henri le Grand. Cet œuvre a commencé avec ses regnes, et peut on dire que depuis cent années la France s'est approprié ce pays, ou en a si véritablement pris possession, ny tant fait, que depuis ses regnes, que Dieu remplisse de toutes benedictions. Il se voudra permettre que son nom et ses armes paroissent en ces regions avec le paganisme, son av-

These countries must be understood as referring to people who live upon the coast; for farther inland, principally among the Etechemins, there are, said, a great many people. All these things, & to the difficulty of acquiring the language, the what must be consumed, the expenses that must be incurred, the great distress, toll and poverty that be endured, fully proclaim the greatness of this work and the difficulties which beset it. Yet many things encourage me to continue in it.

my trust in the goodness and providence of "salah assures us that the kingdom of our Sire shall be recognized throughout the earth: & there shall be neither caves of dragons & of cockatrices, nor inaccessible rocks, nor so deep, that his grace will not soften and his cure, his abundance fertilize, his humility and over which his cross will not at last triumph. And why shall I not hope we has come when this prophecy is to be these lands? If that be so, what can there be that our Lord cannot make it easy? Good place, I rely upon the King, our Sire, reign who promises us nothing less than his father, the incomparable Henry. This work began in the latter's reign, he said that in the century since France had this country, or has so completely won of it, there has not been so much any time as since our present king began; may God fill his reign with all will not permit his name and arms to regions side by side with paganism, with barbarism, his renown with sav-

éloigné avec la barbouze, au commencement avec le Roi, grec, nos parents avec l'Indigene, [36] et le Roi nous manqueraient, ses sujets sans style ni tenue de notre aysse, tenu autre Moyne. Biancourt, visant à la gloire de Dieu, contempla ces devoirs et mesme dans son ordre, au commencement de sa Bergesone, le conte de l'Evangile a par son maistre ouvert quelque esperance de marion, et se souvenindes de ce que le Roi, grand de sagesse aussi bien que de valeur, pronoqua au Seigneur Pateroncet venant en ce pays : "Allez, dit-il, je trace l'édifice, mon fils le bastira." Ce que nous supplions vous, Reverence du Roi, represter, et ensemble le bon travail que Iesus Christ pourroit faire en ces quartiers, si c'estoit leur bon plaisir de l'onder et donner quelque honneur revenu à cette residence, de laquelle ne pourroit s'épandre par toute cette contrée ceux qui y seroient elevés et entretenus.

Voylà le second fondement de nostre esperance, auquel j'ajouteray la pieté et largesse que nous avons experimenté sur nostre depart le Seigneur et Dame de celle tres-noble et tres-chrestienne coué, me promettant qu'ils ne voudroient manquer de favoriser de leurs moyens cette entreprise, pour ne perdre ce que desjâ ils y ont employé, ce qui leur sera d'avis de gloire et de felicité immortelle devant Dieu.

M. de Pointiscont, Seigneur doux et équitable, [37] vaillant, aimé et experimenté en ces quartiers, et M. de Biancourt son fils, imitateur des vertus et belles qualitez de son pere, tous deux zelés au service de Dieu, qui nous honorent et cherissent plus que nous ne meritons, nous donnent aussi grand courage de nous employer en este ouvrage de tout nostre pouvoir.

agry, his power with poverty, [16] his faith with lack of works, nor leave his subjects without aid or succor. His mother also, another Queen Blanche,¹⁶ looking to the glory of God, will contemplate these lately-acquired wildernesses, where in the beginning of her Regency the Gospel plough has, through her instrumentality, created some hope of a harvest; and will recall what the late King, great in wisdom as well as in courage, said to Sieur de Poiriacourt when he came to this country: "Go," said he, "I plan the edifice; my son will build it." We beg your Reverence to lay this matter before him, together with the work which might be done by their Majesties in these lands, if it were their good pleasure to endow and to give a fair revenue to this mission, from which all those who would be educated and maintained here might go forth through the whole country.

That is the second resource upon which our hopes are founded, to which I will add the piety and liberality which we experienced upon our departure from the lords and ladies of this most noble and most christian court, who promised me that they would not fail to assist this enterprise with their means, in order not to lose what they have already invested in it, which serves them as monuments of glory and of eternal happiness before God.

M. de Poiriacourt, a mild and upright Gentleman, [17] brave, beloved and well-known in these parts, and M. de Biancoart, his son, who reflects the virtues and good qualities of his father, both zealous in serving God, and who honor and cherish us more than we deserve, also encourage us in devoting all our energy to this work.

Finally, we are encouraged by the situation and

Finallement, l'assiette et condition
promet beaucoup pour l'usage de la v-
est, culant, et sa beauté, qui me fait —
ce qu'il a été si peu recherché jusqu'au
à ce port où nous sommes, fort prom-
issons évidemment aux Armouebiquois, Iro-
quois, nos voisins, qui sont grands peup-
lent les terres comme nous; et bien, dis-
espert quelque chose à l'avoir. Qu-
riques sont peu, ils se peuvent peuple-
mavages, c'est pour les domestiquer et ci-
vient ici; s'ils sont rudes, nous ne devons
pas cela parfaire; s'ils ont jusqu'ici p-
te s'en merveille, et seront rigoureux d'ex-
trict d'un grief, et demander sens et b-
eblast.

Pour conclusion, nous espérons avec le
nous n'aspirent de la direction de la foy et
christianisme et catholique, en ayant passé
avec aux régions de déjà plus habitées et com-
me dit est; espérons que nous ayons
la bonté et bonté de Dieu, sur le site
vert chanoï devant la grande bise qui affecte
nous devoit le royaume de Dieu, particuliè-
er les autres pouvoirs de Vaste Karawew
que DR. PD et quelques PE, auxquels nous
transmettons toutes leurs recommandations.

De Paul Royal en la Nouvelle-France, ce 10
mai 1666 dans mon office.

Paul Royal

The Jesuit Relations
and
Allied Documents

*This edition consists of
five hundred sets
all numbered
No. 29*

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condition of this place, which, if it is cultivated, promises to furnish a great deal for the needs of human life; and its beauty causes me to wonder that it has been so little sought up to the present time. From this port where we now are, it is very convenient for us to spread out to the Amnouchiquois, Iroquois, and Montagnais, our neighbors, which are populous nations and till the soil as we do; this situation, I say, makes us hope something for the future. For, if our Souriquois are few, they may become numerous; if they are savages, it is to domesticate and civilize them that we have come here, if they are rude, that is no reason that we should be idle; if they have until now profited little, it is no wonder, for it would be too much to expect fruit from this grafting, and to demand reason and maturity from a child.

In conclusion, we hope in time to make them susceptible of receiving the doctrines of the faith and of the christian and catholic religion, and later, to penetrate [38] farther into the regions beyond, which they say are more populous and better cultivated. We base this hope upon Divine goodness and mercy, upon the zeal and fervent charity of all good people who earnestly desire the kingdom of God, particularly upon the holy prayers of Your Reverence and of our Reverend Fathers and very dear Brothers, to whom we most affectionately committed ourselves.

From Port Royal, New France, this tenth day of June, one thousand six hundred and eleven.

PIERRE BIARD.

[36] Lettre du Père Ennemond Masse au R. P.
Claude Aquariva, Général de la
Compagnie de Jésus.

(Traduit de l'original latin.)

PORT-ROYAL, 10 juillet 1611.

Monsieur TEA-RIVIREND Père,

Pax Christi.

Si Votre Paternité a vu avec plaisir ma lettre
du 13 octobre, j'en ai éprouvé bien davantage à rece-
voir la nienne du 7 décembre, d'autant plus que je
suis le premier de la Compagnie qui ait reçu la pre-
mière lettre que Votre Paternité ait jamais envoyée
au Canada. Je prends ce fait comme un heureux au-
gure, et je l'accepte comme venant du ciel, pour
m'exciter à courir avec ferveur dans la carrière, afin de
m'ériter et de recevoir le prix de celle vocation élue, et
enfin de me sacrifier moi-même plus promptement et
plus complètement pour le salut de ces peuples.

Je vous l'avoue; j'ai dit alors franchement à Dieu:
Me voici! Si vous choisissez ce qu'il y a de faible et de
misérable dans ce monde, pour traverser [40] et détruire
ce qui est fort, vous trouverez tout cela dans Enne-
mond. Me voici! envoie-moi, et rendes ma langue et
ma parole intelligible, afin que je ne sois pas barbare pour
ceux qui m'entendent.

Vos pères, j'en ai la confiance, ne seront pas sans
succès, comme semble le présager notre arrivée ici,
le très-saint jour de la Pentecôte. Nous sommes faibles
en Jésus-Christ, mais, je l'espére, nous vivrons avec lui

- 89] Letter from Father Ennemond Masse to Reverend Father Claude Aquaviva, General of the Society of Jesus.

(Translated from the Latin original.)

PORT ROYAL, June 10, 1611.

MY VERY REVEREND FATHER,

The peace of Christ be with you.

If Your Reverence read with pleasure my letter of October 13th, I felt a great deal more in your letter of December 7th, especially as I am of the Society to receive from Your Reverence a letter which you have ever sent to Canada. This event as a happy omen, and accept it as from heaven, to incite me to run with ardor, in order to merit and receive the reward of my creation, and to sacrifice myself more and more completely for the salvation of souls.

So you that I said then freely to God. Here I choose what is weak and despable in this shroud [40] and destroy that which is strong, all this in Ennemond. Here I am, send my tongue and my words intelligible, so that barbarian to those who will hear me.

This, I am sure, will not be in vain, as our Saviour on the most holy day of Pentecost said. We are weak in Jesus Christ, but, I live with him by the power of God. It is

par la force de Dieu. Que Votre Paternité, je l'en conjure, obtienne par ses saintes prières et ses saints sacrifices, que le Seigneur accomplisse toutes ces choses en nous.

Le fils indigné en Jésus-Christ de la Compagnie de
Jésus.

EXEMOND MASSE.

Port-Royal, dans la Nouvelle-France, le 10 juillet
1611.

my earnest entreaty that Your Reverence, by your prayers and holy sacrifices, may prevail upon the Lord to accomplish all these things in us.

The unworthy son in Jesus Christ, of the Society of Jesus,

ENNEMOND MASSE.

Port Royal, New France, June 10, 1611.

[41] Lettre du P. Pierre Bland, au T.-R. P. Clouet
Aquariva, Général de la Compagnie de Jésus.

(Traduite par François Chabot.)

PORTE-ROYAL, 11 juillet 1611.

Monsieur Très-Révérend Père.

Par Chabot.

Après quatre mois d'une navigation vraiment imprévisible et très-périlleuse, nous sommes enfin arrivés, grâce à la protection de Dieu et aux prières de Votre Paternité, à Port-Royal, dans cette Nouvelle-France, terme de notre voyage.

Nous avons en effet quitté Dieppe le 26 janvier de cette année 1611, et nous sommes arrivés cette même année le 21 mai. Je donne en français au R. P. Provincial la relation de toute notre entreprise et de l'état où nous avons trouvé les choses ici. C'est ce qui me paraissait plus urgent et plus utile, puisque j'étais dans l'impossibilité de le faire en même temps en latin. Je ne me suis pas encore arrêté huit jours à Port-Royal, et tout le temps est [42] absorbé par des interruptions continues et par les nécessités de la vie. Au reste, le P. Massé et moi, nous nous portons assez bien, grâce à Dieu; mais il nous a fallu prendre un serviteur pour les travaux matériels. Nous ne pouvions nous en passer sans un grand détriment pour l'esprit et pour le cœur.

M. de Poincaré, qui commande ici au nom du Roi, nous aime et nous calme en proportion de sa piété.

J Letter from Father Pierre Biard, to the Very
Reverend Father Claude Aquaviva, Gen-
eral of the Society of Jesus.

(Translated from the Latin original.)

PORT ROYAL, June 11, 1611.

MY VERY REVEREND FATHER,

The peace of Christ be with you.

After four months of very painful and perilsome
travel, we have at last arrived, thanks to the
providence of God and to the prayers of Your Rever-
ence.

Port Royal, in New France, the end of our

journey we left Dieppe the 26th of January this
year, and arrived May 22nd of this same year.
Speaking to the Reverend Father Provincial the
language in French of our whole undertaking, and
the condition in which we found things here,
led to me the more necessary and useful, as
possible for me to write it at the same time
I have not yet been settled a week in Port
Royal, all the time has [42] been taken up by con-
tacting and in providing the necessities
to ourselves, Father Massé and I, we are
well, thank God, but we have been
like a servant to do the drudgery. We
dare not go with one without a great deal of
trouble.

M. de la Joncourt, who commands here in the
King's name, loves and esteems us in propor-

tion.

À la première occasion nous nous empresserons avec la grâce de Dieu, de dire quelles sont nos chances de succès.

Le vaisseau s'est déjà éloigné. Je vais être obligé d'aller le rejoindre en canot, pour qu'il ne parte sans mes lettres.

Je conjure Votre Paternité, par les mérites de son-Christ, de se souvenir de nous et de ces centaines solitaires, et de venir à notre secours, jusqu'à ce qu'elle le pourra, non-seulement par le moyen des prières très-ferventes de notre Compagnie, mais aussi par la bénédiction et les faveurs de notre Saint-Père le Pape (comme je les ai déjà demandées).

Assurément nous serons dans une grande préoccupation et dans les larmes; daigne le Seigneur nous accorder de moinssoigner un jour dans la joie. C'est quel arrivera, comme je l'aspire et comme je l'ai demandé, grâce aux prières et aux bénédicitions de Votre Paternité, que je sollicite humblement,

de Votre Paternité,
Le fils et serviteur indigné,
Pierre BIARD, S.J.

A Port-Royal, dans la Nouvelle-France, où j'étais.
le 11 de juin 1643.

We shall take the first opportunity to impart to you what may be, by the grace of God, our prospects of success in this country.

The ship has already gone. I shall be obliged to overtake it in a canoe, that it may not leave without my letters.

I conjure Your Reverence, through the merits of Jesus Christ, to remember us and these solitary lands, and to come to our aid in so far as you are able, not only by the fervent prayers of our Society, but also by the blessing and favor of our Holy Father the Pope (which I have already invoked). Surely we now in great poverty and in tears, may the Lord grant that we some day reap in joy. Which will come to pass, as I hope and have said, [4] through the prayers and blessings of Your Reverence, which are humbly solicited by your

Unworthy son and servant,

PIERRE BIARD, S.J.

Port Royal, New France, or Canada, June 11,
1621.



ILLUSTRATIONS TO VOL. I

- I. Photographic facsimile of title-page, Lescarbot's *Le Canada des Sauvages* 52
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- III. Map of Port Royal (1609), from Lescarbot's *Histoire de la Nouvelle France* (Paris, 1612) Facing 124
- IV. Map of "La Terre Neuve, Grand Rivière de Canada, et côtes de l'Océan en la Nouvelle France," from *Idem* Facing 193
- V. Historical map of New France, showing missions, forts, portage-routes, tribes, etc At end of volume

VII

JUENCY'S CANADICAE MISSIONIS RELATIO

ROME: GIORGIO PLACKO, 1710

28: We follow the general style of O'Callaghan's print No. 4. The Title-page, Eulogy of Biard, and Table of Contents, are the work of that Editor. The Act, and List of Missions in 1710, he reprinted from Juency's *Historia Societatis Jesu* (Rome, 1710), part 2, pp. 321-325, 961, 962, the proof of these we have taken from a copy of that work, found in the library of College of St. Francis Xavier, New York. The printed pagination in Arabic figures is that of Juency, that in Roman, of O'Callaghan.

CANADICÆ
MISSIONIS
RELATIO

Ab anno 1611 usque ad annum 1613, cum statim
ejusdem Missionis, annis 1703 & 1710.

Auctore JOSEPHO JUVENCIO, Societatis
Iesu, Sacerdote.



Ex Historia Soc. Iesu. Lib. xv. Part. v. Impressa

R. O. M. A.

Ex Typographia Georgii Flacchi
M. D. CC. X.

AN ACCOUNT OF THE CANADIAN MISSION

*From the year 1611 until the year 1613, with the
condition of the same Mission in the
years 1703 and 1710,*

By JOSEPH JOUVENCEY, a Priest of the
Society of Jesus.

Printed from the History of the Society of Jesus,
Book xv, Part v.

ROME

From the Press of Giorgio Mache
1716.

(ii) P. Petri Biardi Eulogium ac Vita.

DE Pare Petro Biardo qui tantum in Missione
Canadica inchoanda partem griffi huc scribit
Pater Josephus Juvenatus in sua Historia fuit anno
1632.

"Ex omnibus qui hoc anno vivere in provincia
Lugdunensi deferunt, iudicu maximo clavis est Aver-
sio P. PETRUS BIARDUS Graianopolitanus. Religi-
onis propagandæ studio navigaverat ad barbaras
Casadenas, sicutaque inter primos ejus terra callo-
res, ut in quinta parte narratum est. Inde palius ab
haereticis Augias, & redire in Galliam coactus, totu-
re impedit [ii] javadis popularibus fuis, quorum
et falso confundet, nihil sibi reliqui ad libertatem
diligentiamque faciebat. Ejus tamen industria ex-
perti maxime sunt Parodienses in prefectura Caroh-
tana, quia civitatem per usitata ordinis ministeria
diu coluit. Novissime regionis prefectus Marchio
Ragius, justus a rege copias in Campaniam ducere
contra Ernestum Nassfeldium Galliz finibus immi-
pescens, Biardum ubi adiuvaverat comitem expedi-
tionis, & sacerorum ministrum. Per eam occasioem
peccata, struens pedata magis sit apostolici viri char-
tas, ac patientia. Magna erat in castris insopia com-
munitatum. Diana militibus præbebantur adeo ma-
ligiae, ut consuli fame perirent. Biardus cibario, &

Eulogy and Life of Father Peter Biard.

CONCERNING Father Peter Biard, who performed so great a part in the establishment of the Canadian Mission, Father Joseph Juvency¹⁶ relates these things in his History, under the year

"of all who during the present year have departed life in the province of Lyons, the most regretted is FATHER PETER BIARD, of Grenoble, who was away at Avignon. With the desire of propagation, he had journeyed to the barbarous parts, and had been among the first settlers of misery, as has been narrated in the fifth part (of me). Upon being driven thence by the heretics, and compelled to return to France, he enlisted himself [is] to the service of his country, and, that he might provide for their salvation, respect showed himself deficient either in prudence. His industry, however, was espoused by the Paray le Monial, in the prefecture of the district, Marchio Ragne, sponsored by the king to lead troops into Cambray. Ernest von Mansfeld,¹⁷ who was threatening France, had selected Biard as his general in the expedition, and as a minister

Upon that occasion one would doubt the charity of the apostolic man, or his prudence more remarkable. There was in the scarcity of provisions. Rations were so

denuo fuit, ut foyat pessima pericula a dolo-
ritibus, emendando corrugatas, inter agnitiones
aditum parvatum. Et ipsius Encolpius deinceps vita
et alios benignus fecerit. Avesque canescens
[iii] desique, et strigatus labefactus vives paucorum
dilectorum sibi referuntur. Veneris quatuor divites, infans
pro omnius laborum & vite faciem, tunc ob
tempus impedit excedendo plus conveccionalibus
animi inter usus, neque ad primus tristicii forsan
frenex emerat ita compulsa, ut nullam omnitem
earum exercitacionum, quibus ad huius mundus con-
temptus crudis fuisse uoxit. Huius interclusus, si
hilius iam puer excedens cogitantes mors opprimit.
xx. Cal. Decembris."

Adhuc non insitum forsan videbatur adjicere que ab
auctore antiquiori Philippe lello et Alegambe Icnyia
fuit in Catalogo Scriptorum Societatis Jesu. Iob
verbo Biard.

"PETRUS BEANUS natione Galles, patria Graitano-
politanus, operarius magni sedi, atque adeo multarum
palmarum, quas [iv] in horridis et inuisis Canadenium
Septentrionalis Americae populorum filius primus
legit. Extrema ibi omnia passus, nihil tamquam inhu-
manum magis, quam Haereticos, expertus est. Per-
tulata oblitia gens barbara integerrimi hominis inno-
centiam venerari delicebat; cum ecce ubi sanctitatis
impinca. Deumque nesciens Hærdis, cum Anglis
Canadae oras irrupit, difficilissimæ expeditionis ingens
preuum fuit, exolum inde abducere Jesuitam. Ha-

furnished to the soldiers that some penitent changes. Bird divided among the most needy "me, both his own allowances and whatever small sum of money he had collected by begging from the wealthy, depriving himself of daily sustenance, might do a kindness to others. He had reached Arizona, (Hi) last, that he might with few more refresh his energies, which had been by so many toils. But deviating, as it were, end of all labors and of life was at hand, he that period in disciplining his spirit by penitence among the novices; and, although an who had served his time, so adapted him earliest form of the novitiate, that he of those exercises by which beginners in a contempt of themselves and of the intent upon these, and already thinking but heavenly things, death seized him on November."

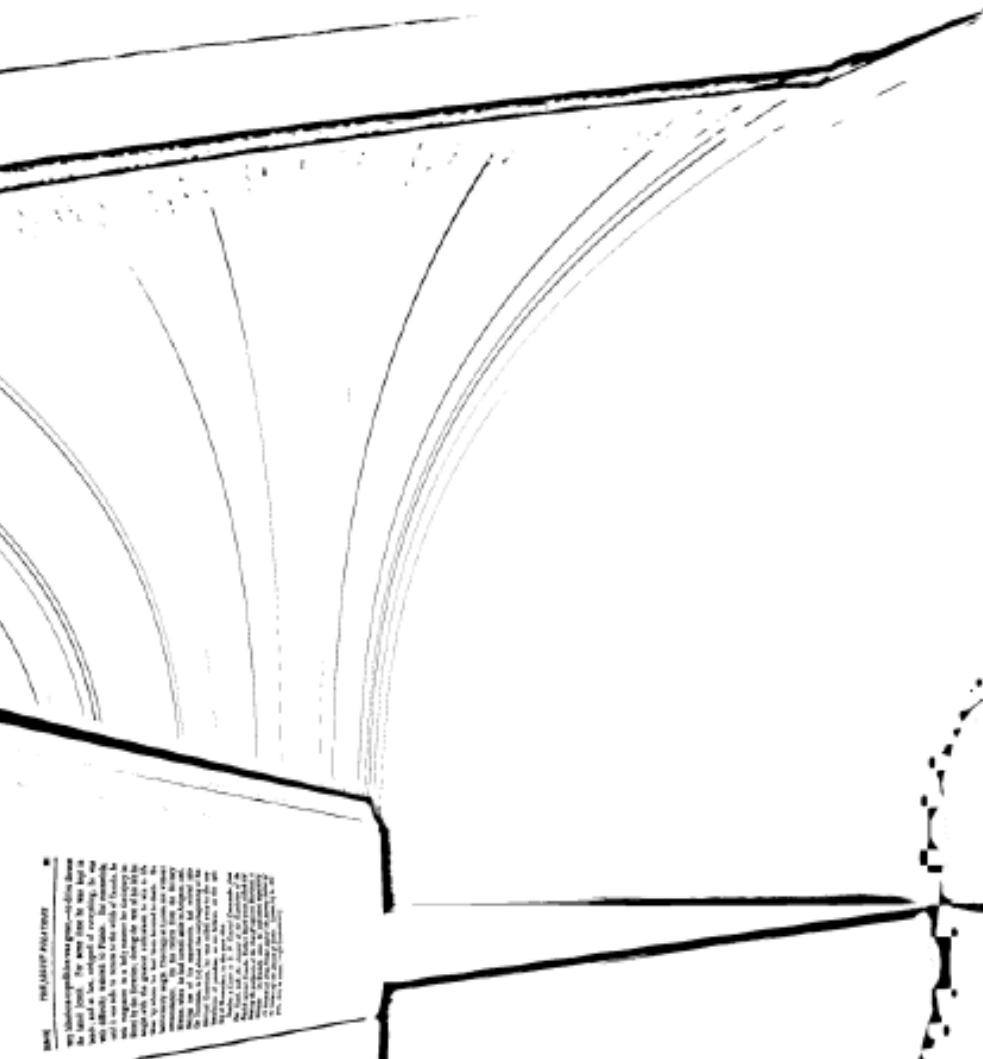
ings it will perhaps not seem useless to
have written by an earlier author.
Alegambe," in the Bibliography of the
Society of Jesus, under the word

, a French citizen, born in Grenoble, at seal, and of very many laurels gathered in the dreadful and pathless Indian tribes of North America. At here every extremity, he still ex-
more brutal than the Heretics,
, forgetting its savageness, was
the character of this most right-
hold, Heresy, hostile to holiness
, burst, together with the Eng-
of Canada. The reward of a

bitus est in vinculis aliquamdiu; & vix ut
Galliam reditus ab omni remissus. Interēt re
integrum illi esset ad novitiatum Canadae redire
cum ab Hereticis illatum sancti virtus est.
vix tempore que fuit intentissimis studiis ad
illios, i quibus ad secem adductus fuerat. De
eum Theologiam Lugduni, non sine laude. A
Ias. & Milliose Castrensi, cum Auctionem diuert
opportunitate temporis vius fecerit in Novitiatu
in ipsius [v] pene spiritualium Exercitorum initia
paratus contemplationem, ut credimus, evocata
die 11. Novembris, Anno MDCXXII.

Prater Epistolas ad R. P. Propositum Genera
Ponit Regis, et Relationem Expeditionis Anglorum
Canadian. P. Biades scripsit Librum pro editione
Pacifica, contra Martinetum Ministrum. Ga
etian edidit scilicet Relationes Novae Francie &
anno Patronum Sacrorum Iesu ad illam. Lugdun: a
L. Wagner, MDCCVI. in 12.

With the exception of the first few pages, which are in French, the rest of the book is in English. The author has written a foreword in French, which is followed by a short history of the book. The book is divided into three parts: Part I, Part II, and Part III. Part I contains a history of the book, Part II contains a history of the book, and Part III contains a history of the book.



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INTRODUCTION

BY REUBEN GOLD THWAITES

Doubtless Norse Vikings, venturing far southward from outlying colonies in Iceland and Greenland, first coasted New France, and beached their sturdy ships on the shores of New England. But five centuries passed without result, and we cannot properly call them pioneers of American civilization. Columbus it was, who unlocked the eastern door of the New World. Five years later, John Cabot, in behalf of England, was sighting the gloomy headlands of Cape Breton. Cortereal appeared in the neighborhood, in 1501, seeking lands for the Portuguese crown. About this time, at intervals, there came to Newfoundland certain Norman, Breton, and Basque fishers, who, erecting little huts and drying-scaffolds along the rocky shore, sowed the first seed of that polyglot settlement of French, Portuguese, Spanish, and English which has come down to our day almost uninterruptedly. By 1511, these fishermen appear to have known the mainland to the west; for on the map of Sylvanus, in his edition of Ptolemy, that year, we find a delineation of the "Square Gulf," which answers to the Gulf of St. Lawrence. In 1520, Fagundus visited these waters for the Por-

[vii] Table of Contents.

(The page numbers refer to O'Callaghan's Report.)

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Missionis Canadice Relatio.

[121 f. 11.] SOCIETATIS JESU, IN CANADAM, NEU NOVARA
TRANSLATA INDUCTA.

A MERICAM septentrionalem tres principia ratio-
nes obtinunt. Hispani, Galli, & Angli. Mexi-
cans, Florida pars & California, sunt Hispani-
dios. Littora orienti sole opposita & ad Australiam
devexa occuparent vanis temporibus Angli, Scandi,
& Hollandi. Quod inter illos & Mexicanos veritas
septentrionalis & occasalis campi jacet, Galli tenent, ac
Novam Franciam, sive Canadam, vulgo vocant. Ni-
hil tamen immanis barbaria Canadenibus fugi
poterat, prius quam inducta religione misericordia, ut
patebit ex ita que Paragrapho decimo referentur.
Nunc barbarica, & fonda scelerum cohors, rationi ac
virtuti locum dedit, videturque huic oraculo³ velati
confitare fides: *Lutabitar defertia & invia, & exultabis
feliciter, & florib[us] quafi libens.*

An Account of the Canadian Mission.

H.) THE SOCIETY OF JESUS INTRODUCED INTO CANADA, OR NEW FRANCE.

NEW AMERICA is occupied principally by three nations—the Spanish, the French, and English. Mexico, a part of Florida and of belongs to the Spanish dominions. The suite to the rising sun, and stretching South—been occupied at various times by the Eng—
shes, and the Dutch. The French possess which lies between these and the Mexi—
is the north and west, commonly called or Canada. Nothing fouler and more the savage Canadians could have been
ore they began to soften under the in—
gion, as will appear from matters to be the tenth Paragraph. Now, barbarism tray of sins have given place to reason
ach seems to confirm our faith in this
ry: * *The land that was desolate and *Isaiah, c.
glad, and the wilderness shall rejoice,* 35.
she the lily.

TRITON CANADICUS MISMENSIS, & PATER PROCTUS.

AMERICÆ litore, Provincia Alberia, Celi ianuæ ab anno MDXXIV, identiter infraferunt: sed obitæ, & quæ prætererant. Deinceps ipsius locis remota, regnorum Vasconicorum fuit Samuel Champlainus, qui Canadensis sollicitus pares merito dicti posuit. Jamque negotiatio bellicosa procedebat, cum Hispanica IV. de religione magna, quam de commercio felicitiva, in hanc Ordinationem parum intere Christiana facta decrevit. anno MDCVIII. ac Societatis homines ad hanc Apollinaris expeditionem polliciavit. Certior de oratione Regis factus P. Petrus Cotanus, regis confidens moderator, iustissimus Irenæos quæ primam designare sacerdotes, qui foeda tanti opere jacecent fundente, Societatis Propositum admisit. Ex omni, non juvenum modo, sed etiam senum, numero, laboriam Missionem fagittantibus, dilecti sunt P. Petrus Blandus, Gratianopolitanus, theologie professor in collegio Legiandensi; & P. Edmundus Maffieu, Lugdunensis. Motam confilia felicibus attulit Regis impensis mors; & Societas amicorum studia, qui navem & reliqua itineri necessaria comparabant, debilitavit. Sed invicta rebus aduersis Cotonii pietas, Regine autoritatem interposuit, ut difficultates obiectas profigaret. Ergo iudicatur profectio: Patres

SHINING AND FRUITFUL FRUITS OF THE CANADIAN
MISSION.

The French had, since the year 1524, often visited the coasts of America opposite to France, but cursorily, and, as it were, while passing by. At the beginning of the last century, Samuel de Champlain, who well deserves to be called the parent of the Indian colony, entered the region of the Indians. Already was the undertaking progressing very well when Henry IV., more solicitous for religion or commerce, resolved, in the year 1608, to Christianize these Indians. He therefore caused to be asked members of the Society to undertake this apostolic enterprise. Upon being informed of the King's resolution, and ordered to choose among all the energetic priests who would lay foundations of so great a work, Father Massé, confessor of the King, informed the Company of Jesus. From the whole number, youths but also of old men, who sought the duty, there were chosen Father Peter Chomedey, a professor of theology in the seminary, and Father Enemond Massé, of whom the foreseen death of the King delayed the enterprise, and diminished the enthusiasm of the Society, who were provided with necessaries for the voyage. But unconquered by adversity, brought the Queen, in order that he might complete his mission in his way. As a result, the first departure, and the Fathers have

Degresso adhuc inde unde dicitur in Historia Iudaei. Non satis in propria interpretatione civis. Se
necesse est. Pateretur, nobilia Gallie. Quibus tamen
meritoribus Gallo-Romanis omnibus, utrumque quod Romano
non levius ad item armamenta inflationem faceret.
Si dico super impotentes in hanc horum causas. Insulta
adserant, negant estremos se pollicentes in posta
dilectis. Opponunt impotentes Regiam, maculae inge-
nitamente. Respondens pro fratre suo Dato quidam factio-
narius aliud obstante, ut Gaius enim noster
bonitatem nihil esse velle. Utin vero Cossus
improborum pertinaciam frangit non potest, dia vero
aggreditur illi via. Est autem non potest minus
quam generis nobilis. Antonius Genuensis. Vnde
negatorem Africani haud fecit presentebat, ut homi
super omnes vulgares syud malitas gratiam, veritas
opinione colligerent, magnum iubito pecunia via
corrogavit, qua mercatoribus hereticis famam repre-
deretur, ab his in adorandum nunc contributa. Sic
illis reprobis & invitis, Parentes admitti fuerunt. Alii
qua intermixta extractum tempus fuerat, non ante VII
Kalend. Februario, cum hyemaret alperum aquos.
vela fusi facta. Hinc menium quatuor curvis fusi.
qui vulgo daorum est, ac moribus intus, temperie calidus
fons, infelix. Ingredi demum oltia Laurentiani
viii XI Kal. Junias, ipso facto Pentecostes die, refu-
gia Christiane religionis aliquaque invenere, leviter ab us
quos e Gallia protectos in hanc plagam diximus, im-
prefsa. Cum enim illis ignotus [122] gentis sermo,

to Dieppe, in order that they might sail thence to France. But, lo ! suddenly an unexpected fit. Their ship belonged to Postincourt, a nobleman, it was, however, subject to the two Calvinistic merchants, since they had laid no light expense toward providing her with men. As soon as they heard that numbers of them were to be embarked upon her, they refused her to leave the port. The authority was invoked, her commands were sternly answered that they would not refuse any other sort of priests, but that they did not have anything to do with our men. It was seen that the stubbornness of the rascals was overcome, he approached the matter by . There was a lady distinguished not than for birth, Antoinette de Guerche-woman was as solicitous for the interests as for her own; and since she had uncommon influence among many, reputation for integrity, she quickly consumed of money, by means of which the debts were repaid the amount which in equipping the ship. So, although very disappointed and unwilling, the fitted. But, because of the intervening winter caused a raging sea. On voyage was of four months' duration, of two, and was terrible because of tempests without. Having entered of the St. Lawrence river on , on the holy day of Pentecost, traces of the Christian religion, superficially impressed by those

deo certum confitique in humis barbaris dominibus est, facultas non suppeditat erudiendi quae oblit baptizantes: quicquid primitio in more revulsi Christianorum via retinebant nomes, illudque populi Iudei vultus emperabant. Prima Patribus cura fuit ut facilius confiterentur, perdidissent lingua vernacula excolentes Gallos, qui à veteri Francia in novam navigaverant. Initium est foliorum implicantie: Christus Iustificans Sacramenti velo testis & quanto fieri potuit maxime apparuit circumcidens in terra felicia, tot sanctis pollicis frequetando veluti pofellentem auspicio venit. Proxima infantibus sacro lavanda fonte cura est data, quarum nonnulli, post infuptam fistis sacramentum, ad terram & ventrum posidendam, quasi genitis totius nomine, de-migrarunt. Poellam annos natam novem, oppreligata gravi morbo, parentes abjecerant. Cum enim artis medice prioris ignara natio fit, negligens facile depor-tat seque cibo, aut curatione illa, juvat. Depositam Patres à parentibus poscularunt, ut expiarent lympham salutari. Ultro illis permisla est, quippe que infar mortui canis haberetur. Abduciam in mapale leparatum curavent fedulo: edociam, quantum eni necesse: baptizatam, ac noxa post luce mortuam, celo intulerunt. Eadem Sociorum caritas meliorem extitum in juvene fortita est. Ejus pater Membertius, primus omnium, uti narrant, barbarorum, cum à Gallia navigatum illuc fuit, in Christianorum numerum venerat; homo strenuus, & omnium popularium usq.

whom we have mentioned as having journeyed from France into this region. For, since the speech of the people was unknown [322] to them, and they had no certain and fixed residence in this savage land, there was no opportunity for educating those whom they intended to baptize, and who, plunging again into their former habits, scarcely retained the Christian name, while defiling it with their native vices. The first concern of the Fathers was to build a chapel, to learn the language of the country, and to instruct the Frenchmen who had emigrated from old to new France. A solemn Thanksgiving was enjoined; the figure of Christ, covered with a canopy, was carried about with the greatest possible ceremony; and he came auspiciously into the possession, so to speak, of the happy land afterwards to be frequented by so many holy men. Next, attention was given to laying the infants in the sacred font, of whom some, after receiving the sacrament of salvation, departed to their homes in the land of the immortals, in the name, as it were, of the whole race. A girl aged nine years, afflicted with a grievous disease, had been abandoned by her parents. For, since the race is altogether ignorant of the art of medicine, they readily despair of the sick, and neither provide them with food nor care for them in any way. The Fathers asked her parents to give them the forsaken child, in order that they might sanctify her with the water of salvation. She was readily handed over to them; and naturally, nay much as she was considered no better than a dead boy. Taking her apart to their hut they gave her assiduous care; she was baptized, and, dying on the ninth day afterward, they introduced her into Heaven. The same charity of the Associates resulted more fortunately in the case of a young boy. His father was

immo, namque magis pretiosa natus valere, nulli
Divini, christiana voluntatis, & gloriosi martyris
reputatione, virgo magis imperitatem reuinum
publico fidei-gloria confidens. Non obstat enim
Membrorum iste Beatae, qui Acaciam, cora
sive Laurentiam sicuti, invenerunt. Hys Nam dicit
etiam agnitionis confidens P. Basilius levita. Min-
tum nihil certe in inguria, non glandem, non Rabies
naturam immo epulum chorem, & donec recte causa
aliquam. Quem quid haec sit velim. Religiosum
jovem brevi est mortuorum, amicos vocans. Vix
epulum pariri. Fastidium chorem polles duracione
casus, quos videbat. Interferendas, placandas mortui.
Massibus. Exclamavit Pater nequissima illa Chri-
stianae honestitas conceperit. Senior, adolescentia parenta, ig-
norantiam excularit; ceterum fe ac fidem in ipsa
est postulare; doceret, juberet, imperata factura.
Sacerdos vetat ac casus interficeretur: fultores
impotentes amazavit: epuli partem, que superflui-
tionis habere nibil videbatur, permisit: in prouia
autem, ne deponeretur penitus negotii cura prohibuit,
imo fuit ut ad Gallorum domicilia, quamvis longe
disiuncta, deportaretur; sperare fe, lauante Deo,
futurum ut convaleceret. Benignus auditus est. &
Membrorum delatus ager ad nos fuit, ridentibus, ac
bolum tantum tam subito è fascibus ereptum sibi do-
lentibus beneficis, & circulatoribus, quorum sententia
conclamatus adolescentes vivere posse negabatur. Ac.

In 1534, and four years later Verrazzano was making for the French an exploration of the coast between North Carolina and Newfoundland. Whether or not Cartier (1535) was the first to sail up the St. Lawrence ("until land could be seen on either side," we may can now tell, apparently, he was the first to leave a record of doing so), progress up the river was checked by Lachine Rapids, and he spent the winter on Montreal Island.

France and Spain were just then engaged in one of their periodical quarrels, and adventurers were needed to fight battles at home, so that it was six years before any attempts were made to colonize the river lands to which Cartier had led the way. In 1541, a French seigneur named Roberval, enjoying the friendship of Francis I., was commissioned as viceroy of the new country beyond the Atlantic, with Cartier as his chief pilot and captain-general, and a choice selection of jail-birds for colonists. Cartier started off before his chief, built a fort at Quebec, and, after a long and miserable winter, picked up a quantity of glistening stones which he took to be gold and diamonds, and gladly set sail for home. Tradition has it that Roberval met him near the mouth of the river, but was unable to induce him to return to his cheerless task of founding a state in an inhospitable wilderness, with convicts for citizens. Roberval, however, proceeded to Quebec with his consignment of prison drags, and throughout another protracted winter the flag of France floated from the little intrenched camp which Cartier had planted on the summit of the cliff. Roberval's principal occupation appears to have been the disciplining of his surly followers, a work in which the gibbet and

Moubray, who, they say, in the early days of navigation came thither from France; first of all the savages named a Christian, he was an energetic man, and, willing to the testimony of all his countrymen, far excelled others in vigor of mind, in knowledge of the number of dependents, and the distinction of Jesus' name, for by public vote he had acquired the title of "Great Chief." This person Memberwell among the Souriquois, who inhabit Acadia the mouth of the St. Lawrence river. Father visited Moubray's son, who was suffering dangerous illness. He was surprised that no grief in the wigwam, no lamentations, full dirges, instead, a feast, a dance, and two dogs fastened together. He asked what dogs meant. They answered that the youth in a short time, that the friends had been bidden for them the banquet was being prepared; afterwards a funeral dance was to be concluded that the dogs which he saw were to be offered to appease the Spirit of the dead boy. The Indians said that these things were quite unchristian men, and severely censured the son. The parent of the youth excused him; he said that henceforth he and his son under the Father's direction, he begged it and command them, and said that execute his orders. The Priest forbade the dogs; he dismissed the rude dancers; past he allowed, as not devoted to superstitious practices.

He insisted that the patient should be relieved; still more, he persuaded them could be taken to the dwellings of the Indians; these were far distant, saying that favor of God, for his recovery. The

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Indice obiectivu și de măsură preștează
că în tot lumea doar o treime, cel mai micim
raport, este adus la măsură a histeriei bolilor
neinfectante, și într-o stare, după care bolile venin
nu doar la modulul, ci și în sezonul său. Căci
nu plăteștem, nu spălă și nu scăpaem
degușate de boala. Dar cum bine sănătatea
ne urmărește, neține sănătatea. Nu suntem
peste ceva în legătură cu boala virușă, unde suntem
peste cărțile lui Freud sădici, nu potem elibera și
putem să devinem esență. În sarcina să trăim ne-
re realizările aritmatice. Totuși îndepărta-
rea Cărtării să ne trăi, să bărbătii să înțeleagă
că, Cărtăra e româncă.

Hoc deus gaudi. Tegni deinde quid penitentia
proscessit Evangelii magnum regnum patens habere.
Divisa res, vobisque huc, Iudea: inservita
zassu regalis, crucis maxima pars ut
Iher: dux Galia, novas condidit felis, operi;
secos diuiniatis stigas verberibus. Non deinde pa-
tientia latu figura, ac tanta interdum existit amara
penuria, ut fragili hebdomadis certum [37] unico;
que demensum daretur, quod via sufficiat in usum

was fervently loved by *Mandarina*, the poison
brought to us, although the savages and soldiers,
who declared that the unhappy youth could
not indicate his decease, and grieved that such
should be snatched suddenly from their jaws.
Indeed he was at the point of death, when, three
days afterward, exhausted by the journey and by
the exertion at the French settlement. Never-
theless by the love and devotion of the Fathers,
the kindness of God, he was restored; nor was
established in the Catholic faith, but many
savages were inflamed with the desire of
it.

He afterward, the father of the young man
d wished to be also brought to us, where,
received into our hut and even into the
of the Fathers, he piously departed this
world was novel and displeasing to the sav-
ages among Christian people, for they
were very reluctant to be separated from
their ancestors. His funeral was ob-
e the limitations of the case permitted,
ceremony. Nor was this savage's virtue
in respect of that honor; for, even hon-
ored of Christ, he could not be induced
than one wife, considering this more
natural and reason. But, after his
Faith of Christ, he so lived that he
was an object of admiration, to the
people.

Accomplished at home. Then
there were, from the city walls, the
traversed a great part of the
world was performed wherever op-
pounds were laid upon the sick;

dium, videlicet panis unciae decem, felibra carnis lato
macerata, & pilorum fibarumve aliquantulum. Ad-
huc, erat sibi quisque faber, sarcinator, pistor, coquus,
lignator, & aquster. Occurrerant interdum Patri-
bus, in his seruminis, voces illorum, quibus Noles

* Nos. 1
13-16 *hoc duxerat habitatores suos : ubi triduum monstra quedam
florum Ense, de genere Giganteo, quibus comparati,
quasi bestie radebantur. At simul veniebat la men-
tem oratio Iose, & Calebi, plena divinae fiducie:
Terra calde bona est. Si propitius faciat Domine, in-
ducet nos in eam. Nique invictis populum terre huius.
Dominus nobiscum est.*

parents and children were conciliated by means of little gifts; services were rendered to the French who were establishing new homes; nor were the seamen and ships' passengers neglected. There was not lacking a glad harvest for their patience. Meanwhile, so great a scarcity of provisions existed, that for each week [32] a ration was allotted, so scanty that it was hardly sufficient for one day; namely, ten ounces of bread, half a pound of salted meat, and a handful of peas or beans. In addition to this, each man was his own mechanic, mender, miller, cook, hewer of wood, and drainer of water. There occurred sometimes to the Fathers, in the midst of the miseries, the words of those to whom Moses had given the task of reconnoitering Canaan: "This land . . . deserves its inhabitants, . . . there we saw certain monsters of the sons of Esau of the Giant-kind - in comparison of whom, we seemed like locusts." But at the same time there came into mind the speech of Joshua and of Caleb, full of divine trust: "The land which we have gone round is very good. If the Lord be favorable, he will bring us into it. . . Fear ye not the people of this land, - - the Lord is with us."

DOMICILIA SOCIETATIS & MISSIONES IN NOVA
FRANCIA.

ET esse cum servis suis, ac militibus Dominatum.
exitus comprobavit. Nam hoc anno MDCCCL.
inclusa, cum his sorribus, propter Quebecensis
collegium, numerantur in hac *terre deserte* prius &
anno trigesita & amplias forestissimas cultissimasque
Millios nostrarum Societatis. Prima in confectu Que-
beci, decimo ab urbe lapide, Lauertiana dicitur. Al-
tera in pago Tadoussaco sedet: ad ripam fluvi Laurenti-
ani, leucus infra Quebecum LX. versus ortum. Tre-
saliae supra Quebecum ipsum, longe procurrunt in Bo-
ream, circa lacum S. Joannis. una in eo loco, qui à
septem infulis nomen habet; altera, in pago Chigouti-
mino. tertia, fecus annae Saguenezum. Excoluntur
ibi Montagnae, Papinachis, Mialafili, & aliae paucim
gentes errabundae. Jam, si verius obeuntis foliis
paries & fluminis Laurentiani fontem tendas, occurret
in ejus ripa septentrionali pagus Trium fluminum
dictus, quia ibi tria quedam flumina confluunt: abest
Quebeco septem octo iterum iter. Florebat illic
Algozinorum Millio longe pulcherrima, sed hanc
vinum igne vaporatum & fumatum, & mercatoribus
Europaeis, facilem inde questum male captantibus
invectum, vehementer labefactavit inducta ebrietate.
Penat haec damna virtus ac pietas Abnakiforum.

SETTLEMENTS AND MISSIONS OF THE SOCIETY IN
NEW FRANCE.

ND that the Lord is with his servants and soldiers, the outcome has proved. For, in the beginning of this year 1703, while we are writing these there are numbered in this formerly solitary and ~~red country~~ more than thirty very prosperous I-equipped Missions of our Society, besides ~~the~~ ^{at} Quebec. The first of these, in sight of

at the tenth mile-stone from the city, is called Another is situated in the district of ~~it~~, on the shore of the river St. Lawrence, ~~near~~ below Quebec toward the east. Three ~~to~~ Quebec itself, extend far into the North St. Johns; one in that place which takes its the seven islands; another in the disgoutimini; the third on the Saguenay ~~to~~ they minister to the Montagnais, the Mistassins, and other wandering if you journey towards the regions of ~~an~~, and the source of the St. Lawrence

find upon its northern bank a district Ever, because there three rivers flow distant from Quebec seven or eight

Here, there formerly flourished the Mission of the Algonquins; but it has been through the drunkenness introduced in by European merchants by derive an easy profit. But these nated by the virtue and piety of the g them a mission of three stations

Triples apud Iles Sacre millesima anna Quarto anno
Proposito et XLVI, grande latitudine, numero 26, Yezu-
cini miles & parvissime insigetas: alia duas sunt re-
motaiores, longissimas ad Nipponum. Transversum
Lancastriam ad Harriam, hundredas Iaponicas
quaque nationes. Supradicta sunt apud Hinc propositum
Rouageli domestici, per centrum quatuoraginta terrarum
partiarum. Et ut deo prefigita fortuit, bella Gallie
late & Iaponiae conditae circa annos MDCLXXXVII.
Reversa cum religione pax anno MDCCXII, omnia
prospera in Iaponia refluit. In us Iaponienses reli-
giosas praecipue forent, que à S. Francisco Xavierie
severem habet, ad Monasterium Regulare.

Supra Iaponias, verbas osafus & Aquiloniam,
latro quodrigeminum gradum & XLV, certe est
majores duos lacus angusti fratrejunctos: alter, siqua
amplior, Iizacorum; alter Eutrosum dicitur. Hoc
ingens terra Nigra dividit, cupis in spacie ledet Nigra
S. Ignatii, sive Macilimathasca. Supradicta illa
lacus teritus est, ambebas major, quem superiorem
lacum appellant. Hujus in edita confinata est Nigra
S. Maria & Santi. Interjectum inter haec, & binos
inferiores lacus spatium occupant Ootayuaki, apud
quos plurima stativa Societas habet. Ejusmodi arcus
religiosis (sic enim appellare Millions vobis) unde
sunt profecti milites, & sacra explicat vexilla, tria
circa lacum Iizacorum posita sunt, prima inter Pale-
staminos: Nullo Sandu Josephi nuncupatur: altera
inter Kikarefus, Makoutenos, & Outagamios, S.

been established; one located among them, not from Quebec, on the forty-ninth parallel of latitude, distinguished by the name and patronage of Ste. Anne de Sault; the other two are more remote, at a distance named Kipissishik. Across the St. Lawrence to the South, extend the five nations of the Iroquois. There are among them seven stations of the missionaries, scattered through a hundred and fifty miles. Of these, six were destroyed in the war between the French and Iroquois, about 1689. Peace, together with the recall of missionaries, in the year 1702 restored all things to previous condition.* Among these Missions Iroquois, that one is especially flourishing named for St. Francis Xavier, at Montreal.** The Iroquois, toward the west and North, between the fortieth and forty-fifth parallels, one may see lakes joined by a narrow strait, the one called the lake of the Illinois,*** the other the Huron.*** These are separated by an island, at the point of which is situated the Mission of St. Ignatius, or Mississinawac.*** Above these there is a third, greater than either, spacious. At the entrance of this lake is situated the Mission of Ste. Marie at the space between this and two smaller lakes, situated by the Outaouaki, among whom are many stations. Three such citadels as thus it is proper to call the Missions), discharges forth her soldiers and unfuris her banners, have been located about the lake: the first, among the Puteatamis, and the second, of St. Joseph; another, among the Owasas, and Outagamies, and possessed by St. Francis Xavier:*** the third,

Preciosi. Xaverii nomen obtinet: terma inter Osmundam, Angelum Custodem. Infra monasterium lucis, supra ipsum Floridam, vestimentis perterrita campo Tunc. Id amphitropa flatio, cui nomen ab immaculata Virginea Matris conceptione impositum, tres in Millions fecerit, & ad tuorum vique Mississippe procurat. Indeque ejusdem semisulariis milia Rangulana, in triginta primo gradu latitudinis: denum ultima protegenter secundum eundem amorem verius Mexicanum fons. Hec vires est encyclopaedie diffundunt, & quod sub uno statim aspectu posse, ut intelligatur quid Regula referenda sit, quae postea de Nova Francia narrabentur.

Restat ignota Europeis adhuc pars Canadae incognita, ultra Mississipi fluvium, clementiori subiecto celo, frequens incola, armatis frigidaque lata: vita vere ac fatua expersa. Hec generofos Christi milites vocati. Nec non alera (314) longe illi difficultas, que rigidis circa Hudsonium faveat, à gradu LV. ad LX. aut LXX. subiecta septentrionalibus, nivibus ac primitis demerita, tanto sequitur implorat opem, quanto gravioribus incommodis confiditatur. Hic Societas ante annos paucos prima coepit figere resurgia. Illocefect illa, spero, dies, cum obvallatum periculis ac laboribus iter eadem pertumpet. Non una magna motimine claustra Tartari, oppressas injusta servitate animas retineant, perfringantur; neque illa ipsa, tot forens modo colonia, Missis Canadica flatim suam est maturitatem adepta. Aegrit per sexdecim

the lash were freely employed. He also essayed explorations up the river; but the rude task was not to his liking, and, with what remained of his battered band, he followed Cartier to France.

It is commonly said that Canada was abandoned by the French between the going of Roberval and the coming of Champlain. But, though little was done toward colonizing on the St. Lawrence, Newfoundland was by no means neglected. Its fishing industry grew apace. The rules of the Church, prescribing a fish diet on certain holy days, led to a large use of salted fish throughout Catholic Europe; and, by 1578, full a hundred and fifty French vessels alone, chiefly Breton, were employed in the Newfoundland fisheries, while a good trade with the mainland Indians, as far south as the Potomac, had now sprung up. The island colony proved valuable as a supply and repair station for traders and explorers, and thus served as a nucleus of both French and English settlement in America.

It is difficult for us of to-day to realize that, at any time in the world's history, enlightened folk should have thought good colonists could be made out of the sweepings of the jails and gutters of the Old World. But in the sixteenth and seventeenth centuries that delusion was quite generally entertained by would-be founders of states across sea; it required the lessons of more than a hundred years of disastrous experiments to teach discerning men that only the best of the middle class and the masses, can successfully plant a new community in the wilderness. The experiences of Cartier and Roberval on the St. Lawrence, and of Lauderrière in Florida (1564), were of no avail in influencing governmental policy.

among the Oumiamis," has the name of the Guardian angel. Below the lakes which have been mentioned, over Florida, the Illinois roam through most extensive territories. There, a very large station, named in the immaculate conception of the Virgin Mother, is divided into three Missions, and extends as far as the river Mississippi. Upon the banks of the river is situated the mission of Baigula, at the 25th parallel of latitude; " and it extends downstream towards the gulf of Mexico. It has not been to explain these matters somewhat fully, as the individual facts here specified will be referred to in what is to be hereafter narrated concerning France.

It remains unknown to Europeans, up to the time, an immense portion of Canada, beyond Mississippi river, situated beneath a milder sky, inhabited, and abounding in animal and vegetation; the whole, deprived of true life and of sal-

This region calls to the generous soldiers of God. So is it, likewise, [314] with another region similar to that, around the frozen Hudson bay,

fifty-fifth parallel to the sixtieth or seventieth at the north, plunged in snows and even more justly implores aid, as it is by more weighty ills. Here the Society, a few years ago, first began to plant its footsteps. Will dawn, I hope, when it shall break the barriers of dangers and toils. Not least exertion are the gates of Tartarus,

burdened souls in unmerited bondage; nor did the Canadian Mission itself, bring with so many settlements, all at once its development. Grievously, through it did it, so to speak, stick in a rough

anno tanquam in falebris hæsit, nec suam quandam
nacta formam est, nisi anno seculi superioris quinto
& vigimo, cum se aliquando ex illis angustiis expli-
cevit. P. Petri Cotonii, cui sua debet primordia, bene-
ficio, ut sexta Pars Historie fusius exponet.

Nunc artemnarum ac periculorum plenos natales
referimus laborioꝝ Missionis, que vix nata, in ipſis
cunis per Anglos propemodum extincta est.

read; indeed, it did not take shape until 1625, when it was extricated from its perplexities by the aid of Father Peter Coton, to whom it owed its origin, as the sixth Part of this History will more fully explain.

Now we return to the natal days, full of hardships and dangers, of the toilsome Mission, which, scarcely born, was almost exterminated in its cradle by the English.

NON CONVIENE DI ANDARE TRIBUNALE.

SPECIE che deputato volevate venire. Non
hai mai SENTITO, Pier Giacomo, di Pier
Giacomo Sartori, oggi deputato italiano, un
deputato italiano, non Amministratore, non
elettorale. Quale apprezzamento dovrebbe la
Repubblica italiana dare a questo uomo? Ignorante.
Non avete sentito cosa scriveva Vittorio
Emanuele II quando nominava Francesco I da
Vico Reppublica? E' chiaro perché l'ammiravate.
E' una scadenza. Anzi, scadenza anni MDCCLXII.
Avvedute, il voto favorevole avvenne, di solenne filo-
gia, per laicarsi finalmente libri per le sue orribili
leture, portate degli uni al loro, via Caffè
incolore, hand pressi porta Santa Sabina.
Folligiane segnatevi Galli e sanno che il codifero,
anci expedient, & la portare l'arrabbiata. Intanto
Galli accipiti spodesta fulpelli, seconosce bollino con-
fessat, cosa reda in fiume faticosam ventus inter-
be, evetus trepidi apprechustez. Bevvi, quiam
effet paxit. Angi fadu impetu in Galli conu-
gian, pudi la frustula propagatoribus, oturia si
codicidi donicilia dignella, id nullo sequitur expug-
nat.

MARSHAL MISSION DRIVEN OUT BY THE ENGLISH.

DUR CONRADES residing in that place there
welcome as a reinforcement, on the 15th day of
May, 1613. Father Quentin and Brother Gilbert
provided with a royal commission, by which
empowered to establish a new settlement in
location." They found the French intent
ed a city, and unaware of the danger
steered. The English, a few years before,
ed Virginia. This eastern coast region of
rica, situated between Florida and New
composed between the thirty-sixth and
parallel. While the English were
in the summer months of the year
aving lost their bearings and strayed
se, on account of the fogs, which
y heavy upon this sea in the summer,
dually borne to the shore where the
tied," not far from the port of St.
n they learned that a French ship
ere, they made ready their weapons
harbor. Meanwhile the French,
they should consider as friends
the wind was bearing directly
on, tremblingly awaited the out-
were was soon apparent. The
the French ship," wherein few
defense—for the others had de-
the buildings—and with no

UNUS & SOCIETATE INTERFICITUR; ALIUS CANADA
EBCIUSTUR.

PER REIMO in confiditu Gilbertus Thetox, dominum
rei adiutor & Societate, confollis lethali plaga,
peftridio religiosa morte occubuit. Ceteri Pa-
tres qui stabant in litore, in potestate Argallii,
praetoris Angli, venerant. Ille, dum Gallicam navis
prædam & fæpellecitem recenset, subduxit eam à
Sauffien, navis Gallicæ gubernatoria, qui hanc expe-
ditionem pœnata, fcrucio regum diploma, cujus fide tota
severa colonia ratio nitebatur. Mox ipsum Sauffienum
& intore fubestem adorans, querit ex eo quo jure,
cujus auctoritate, novas tam prope Virginiam fides
moluerat. Landavit Sauffienius regium diploma, quod
se in capta rite coenceptum habere dixit. Ad eas
abz vestum est, vident integras, & obseratas, tuisque
omnibus digesta locis agnoverit, diploma nullumappa-
rebit. Tam Argallius, vultu & voce ad fervitatem
composita, fugitivos & prædones coadamat, ac necem
commercuisse presunciat, simulque navim suis dimpi-
endam tradit. Ilium interea Patres obferrant ut
victus benignè confusat, quibus objici nihil noxe posset
aliud, quam quod in pacato fculo fuerint nimium fe-
cuni: auctoritatem Regis Gallie non dubiam ac vo-
luntatem testantur. Praetor probè fibi conscius vera
narrari, comiter eos audivit, & omnibus potestate

"IF THE MEMBERS OF THE SOCIETY IS KILLED, THE OTHERS ARE EXPELLED FROM CANADA.

THE FIRST one, Gilbert du Thot, a household servant of the Society, was stricken with a mortal ~~and~~, and on the following day piously departed.

The rest of the Fathers, who were standing ashore, were captured by Argall, the Englishman.¹⁰ This man, while he was taking inventory of the plunder and equipment of the ship, surreptitiously removed from the muzzaye, the captain of the French vessel, master of the expedition, the royal commission whose authority all the proceedings of day were based. Soon meeting Saussaye coming from the shore, Argall asked him at, by whose authority, he was sounding so near Virginia. Saussaye cited the mission, which he asserted that he had, &c., in one of his trunks. When they came, he saw them untouched and locked, disposed in their proper places; but disappeared. Thereupon Argall, changing countenance and voice to severity, pronounced the runaways and pirates, and declared them death; while at the same time he caused the ship to his men to be plun-
dered. The Fathers besought him to turn toward the vanquished, against whom it could be charged than that, in fact, they had been too careless; the authority and favor of the

in Galliam redeundi fecit. Dux in navicularis infelix terra insperata, quoniam una exstinxit in Galliam recte dirigere; altera cum aliquo Anglis solvere in Virginiam, inde Franciam petitura. Ille et P. Biardus & Quatiusus, illam P. Maffeuus, & Soubiseus consenserunt. Utroique fors longè dispar iuit. Quia Sanctionis & P. Maffeuus vobebat dum eam maritimam legit, auctoritatis nautis, armamentis definita, validit in genibus navea redditum in Galliam adorantea. Jungit se illis leta, cumque suis vectoribus Macdoni-um, Britaniae Arctomericæ oppidana, pacis diebus tenebat.

Isterim Argallus, clavis Anglicæ prefectus, Patria Biardum & Quatiusum dedacturus in Virginiam, ut constitutum ficeret, paululum sis precepsit cum sua nave prætoria. Virginiam obtinebat Anglus ferox, non nisi Gallico, ac Societati nostræ (325) perinvenitus. Ubi adventare jesuitas audivit, vociferatur perdendos homines improbissimos, buitu pietatis ac religiosia. Argallus contra mitibatur, seque vivo nihil molestissime dannave Patria inferendum affirmabat: hanc enim ipis dederat fidem; & regium diploma, cuius auctoritate coloacia Gallica in Novam Franciam deducebatur, protulit. Hoc diplomate inflammatus homo furiosus, exturbando et Nova Francia Gallos clamat. In hanc sententiam Angli proceres iverunt. Jubetur Argallus viam remitteri; Gallos, quicumque supererint, ejicere, domicilii evertere, & aquare folo. Reddit: arcos in ora Canadensis extructas incendit, omnia delevit, ac

King of France had certainly been given to the colony. The captain, who was thoroughly conscious of the truth of their statements, listened to them kindly, and gave to all the opportunity of returning to France. The unhappy crowd was placed upon two small ships, one of which directed its course straight towards France; the other, with some of the English, sailed for Virginia, thence to depart for France. Fathers Biard and Quentin embarked upon the latter; Father Massé and Saussaye upon the former. The fortunes of these ships were widely diverse. While that which carried Saussaye and Father Massé was coasting along the shore, destitute of provisions, of seamen, and of equipment, she fell in with two ships preparing to return to France. She readily joined herself to these, and, with her passengers, arrived in a few days at St. Malo, a town of Brittany.

Meanwhile Argall, the commander of the English fleet, in order that he might conduct Fathers Biard and Quentin to Virginia, as had been resolved upon, fitted them a little with his flag-ship. Virginia was then ruled by a ferocious Englishman,¹⁴ who was extremely hostile to the French name and to our country. [325] When he heard that Jesuits had arrived, he exclaimed that such extremely wicked men, sepulchers of piety and religion, ought to be destroyed. Argall strove against him, and declared that while he lived, no annoyance or injury should be offered to the Fathers, for he had given them assurance; and he produced the royal commission by authority of which the French colony was sent to New France. Incensed by this commission, the man declared in a rage that the French should be driven from New France. In this decision

naves donec in Regio Portu depositarunt. Unde.
Dum hec in Canada geruntur, raveri Angliae
praetentem Argillam fecerunt, illa procul à Virgilia
westorum et aliorum, alio undiante fuit. Unde,
qui Tenebrosa Anglia presens, & qua Patres Quatuor-
vices ac Ilandas uechabatur, continentibus sedentis
dierum processio vexata, in Astores, Lufitaserum ad
Africæ littoræ insulas, osterrimè defecit. hic vero
norum exercitū periculum. Turnellus portum me-
tucens, quibz Societatis Iacerdotis per funeram mona-
nitatem domino avullos spoliatoque fuisse traheret,
indigneque habefiel medita, de viatorum nece agitare
comilia crepit. Suntus denique illi vitium ad eorum
elementum & humanitatem, quia in gravissima
injuria perpexerat, conligeret. Optram tamen de-
dit, ne intraret portum, sed flante in auctoris navigio,
occisaram annosam immisit capità pararet. Con-
tra quam speraverat accidit. Secundo enim vesto
impulsus, portum quamlibet invitus reluctantisque
fiebat. Nostræ de illo, quamvis non ita merito, ne
verbum quidem ullum, quo accusaretur, interponatur:
inti quod hostiem ita servallent. Agavvit beneficium
governator Anglus; ac deinceps supernumerato cum
summa Patrum laude predicavit. Id vero multo fa-
cti impensis, cum tempestate ad Anglia urbem Pen-
brochium projectus, ejus oppidi magistratibus morit
suspicionem maritimi latronis, quod & Francia ve-
beretur navi, neque scriptam auctoritatem proficeret,
qua suam navigationem iueretur. Asleveranti (e) ▲

at Paris. In 1660, the Marquis de la Roche was sent out with the small flotilla crew to succeed Mauvaise at the King's wagon on the banks of the St. Lawrence. Leaving part of his ill-favoured gentry in the lower St. Lawrence, he had vainly attempted to plant a colony; La Roche set forth to explore the mainland for a site. A wild storm blew his vessel to France, and the wretched ship-clad survivors of the band which he had left behind were not rescued until three years had elapsed. Their tale of horror long rang in the ears of France.

In 1663-65, Chauvin and Pontgravé made another fumbling voyage up the St. Lawrence. Samuel de Champlain was one of the party which, in the latter year, followed in Carter's track to Montreal. The same season, a Calvinist, named De Mais, was given the vice-royalty and fur-trade monopoly of Acadia, and in 1664 he landed a strangely-assorted company of vagabonds and gentlemen on St. Croix Island, near the present boundary between Maine and New Brunswick; but in the spring following they settled at Port Royal, near where is now Annapolis, Nova Scotia, thus planting the first French agricultural settlement in America. Five years later, Champlain erected a permanent post on the rock of Quebec, and New France was at last, after a century of experiments, fairly under way.

Various motives influenced the men who sought to establish French colonization in America. The ill-fated agricultural colony of the Huguenots in Florida (1562-66), was avowedly an attempt of Admiral Coligny to found an enduring asylum for French Protestants. The enterprise of New France,

English conciliators agreed. Argall was ordered "not his park to expect those of the French remained; to destroy their buildings, and level with the ground." He returned, burned the fort upon the Canadian coast, destroyed everything afloat, two ships which he found at Port

these things were taking place in Canada, which ships which were following the lead were driven far from Virginia by the "the wind, others were swamped by the sea, which the Englishman Turnell" comest in which Fathers Quesnel and Biard conveyed, after being driven continuous days by tempests, was quickly arrested islands on the coast of Africa by the Portuguese. But here a new Turnell, fearing punishment because of with him and was holding under as priests of the Society, who had their homes and robbed with the rest, began to consider plans for making. Finally it seemed better to him their clemency and mildness, which avoided the most grievous injuries. took measures that they should bunking that while the ship stood procure the necessary provisions all boat. The contrary to what denied. For, impelled by an invited the harbor, although unwillingly. Our friends, contrary to not even a word by which he being because they had, in this way. The English captain rec-

prætore suo Argallo tempestate divulsum, fides habebatur. In tanto discrimine sacerdotes duoc
cietatis testes citavit, quos haberet in navi, &
rem incorrupta fides nemini venire posset in dubio.
Cum Patres interrogati rem ita se habere confir-
fent, periculo liberatus est. Reddidit quam debet
illorum humanitatibus vicem; utique ipsis non so-
effet impune, sed etiam et à magistratu honor ha-
betur, curavit. Certior interim factus Regis Chri-
stianissimi orator de Patrem navigatione difficulti, &
Angliam advenit, egit cum Anglico Rege de re-
tendis illis in Galliam. Quo annente, Ambians
decimo, quibus fuerant capti, mente ad Socios Ic-
hésiatisque persuaserunt.

equalled their kindness, and afterwards often spoke with great praise of the Fathers. But this he did much more unreservedly when, home by a storm to Pembroke, a city of England, he was suspected by the officials of that town of piracy on the high seas, because he was sailing in a French ship and produced no written authority by which he might justify his voyage. When he asserted that he had been separated by a storm from his commander, Argill, no credence was given to him. In this crisis he mentioned to witnesses the two priests of the Society whom he had in the ship, and whose uncorrupted integrity could be doubted by no one. When the Fathers, on being questioned, had given assurance that the ship was thus, he was released from danger. He made the request which was due to their kindness, and took care that they should not only suffer no harm, but even that they should be shown honor by the officials. Meanwhile the commander of the Most Christian King, upon being informed of the tortuous voyage of the Fathers, carried on negotiations with the King of England concerning their restoration to France. With his consent, they arrived, in the tenth month after their capture, joyfully and safely among their brethren at Arles.

APPENDIX.

Missiones Societatis Iesu in America Septentrionali Anno M.DCC.X. [161]

A PUD Abnaquos missiones. *Aux Abnaquis.*
 S. Angelis Custodis missio. *De l'Angel Gardien.*
 Baogulana miss. *Baigule.*
 Chequimisana miss. *Chequimini.*
 S. Francisci Solefi miss. *De S. Francois de Sales.*
 S. Francisci Xaverii miss. *De S. Francois Xaver.*
 Huronica ref. *Aux Hurons.*
 S. Ignatii miss. *De S. Ignace.*
 Immaculate Conceptionis miss. *De l'Immaculée Conception.*
 Ad septem Insulas miss. *Aux Sept Isles.*
 S. Josephi miss. *De S. Joseph.*
 Apud Illinois missiones. *Aux Illinois.*
 Apud Iroquois missiones. *Aux Iroquois.*
 Lauretana missio. *De Lorette.*
 Ad ripas & altiora horum Millifipi missiones. *Aux bords & à l'embarchure du Mississipi.*
 [161] Monisi-regalis ref. *Mon(s)i-real.*
 Nipiskontans miss. *Nipiskontans.*
 Apud Oulakonazos missiones. *Aux Oulakonazos.*
 Saguenay missio. *De Saguenay.*
 Saintenis missio. *De Santi de Sainte Marie.*
 In Silvia missiones. *Dans les forêts.*
 Tadoussacis miss. *De Tadoussac.*
 Trifurana miss. *Aux trois Rivieres.*
Numeratur Secu

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— Frans de Soto
Frances Barrett,
et al.
Apóstoles
Assumption Conception.
2000 Masses.
Arch
de Jesus.
et Ignatius.

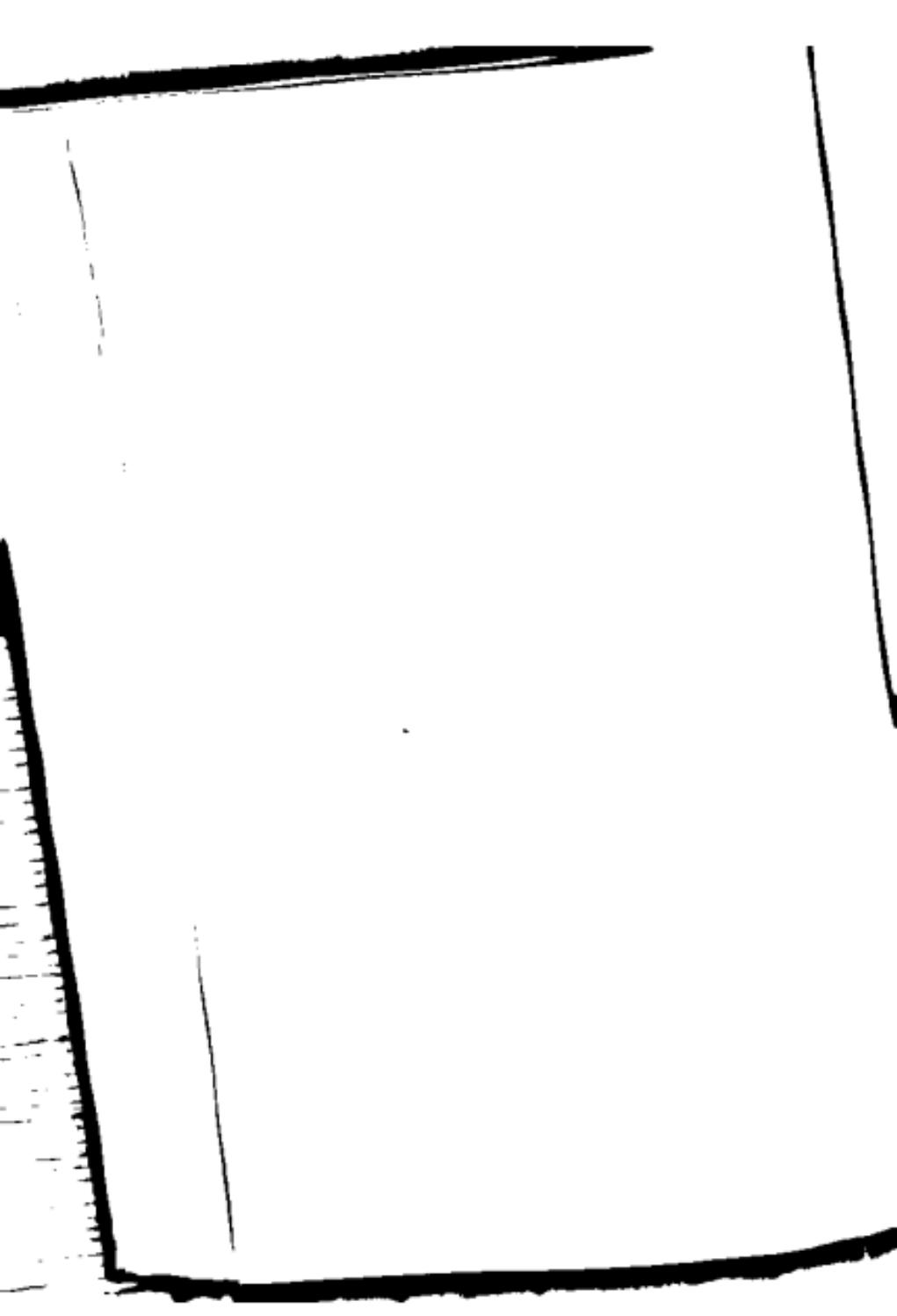
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R.

Festival.

Acknowledgments

the Marie



VIII

JOUVENCY'S

De Regione ac Moribus Canadensium

ROME: GIORGIO PLACIO, 1710

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DE
REGIONE ET MORIBUS
CANADENSIVM
SEU BARBARORVM
NOVÆ FRANCIAE

Auctore JOSEPHO JUVENCIO, Societatis
Jesu, Sacerdote.



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COUNTRY AND MANNERS
OF THE CANADIANS,
OR THE SAVAGES OF
NEW FRANCE

By JOSEPH JOUVENET, a Friar of the
Society of Jesus.

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