

**THE JESUIT RELATIONS AND ALLIED
DOCUMENTS: TRAVELS AND
EXPLORATIONS OF THE JESUIT
MISSIONARIES IN NEW FRANCE, 1610-
1791, VOL. LIV, IROQUOIS, OTTAWAS,
LOWER CANADA, 1669-1671**

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JESUITS & REUBEN GOLD THWAITES

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THE JESUIT RELATIONS
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ALLIED DOCUMENTS

VOL. LIV



I. 10412

The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791

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

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. LIV

IROQUOIS, OTTAWAS, LOWER CANADA

1669-1671

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PREFACE TO VOL. LIV

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

CXXVI. Little more than half of the *Relation* of 1669-70 appeared in Vol. LIII.; the remainder of the document is herewith presented. Milet's account of the Onondaga mission is continued: he describes the return to that village of a war-party with several captives, and the tortures inflicted upon the latter. The missionary comforts and instructs them as best he can, and succeeds in baptizing them. He is much tried by the conduct of some elders of the tribe, who not only fail to restrain the dissolute behavior of the young men, but themselves take part in superstitious rites. For these things he boldly reproves them, but does not obtain much satisfaction; Garakontié is almost the only one who is thoroughly devoted to the faith. The Onondaga church is mainly composed of Hurons and other captives. Notwithstanding the corruption and idolatry around them, they still retain their piety, innocence, and love for prayer. Milet has baptized forty persons, most of them infants or dying persons. At his instance, the elders resolve to send deputies to Montreal, to confirm and ratify the peace between the Iroquois and Algonkins. Garakontié is highly praised for his piety, friendship to the French, and ability as the head of his

tribe. Milet laments the prevalence and evil results of intemperance among the savages. In their sober moments, they show an interest in the faith; and they bring the children to the missionary for baptism. He concludes by expressing the opinion that "this Mission is the least difficult of all those among the Iroquois."

An account of the Cayuga mission is furnished by Carheil. He has secured several conversions, and relates the circumstances attending some of these. The fear of baptism as causing death, and the superstitious dependence upon dreams, greatly hinder his labors. He relates the arguments with which he tries to convince the savages of their folly in obeying these dreams. He concludes, as his brethren among the other tribes have done, that the Iroquois tribes cannot be converted until their insolence is humbled by some hostile army. The Cayugas are at war with the Andastes, whose ambassador they put to death.

A letter from Frémin reviews the year's work among the Senecas. He is aided by Julien Garnier, for whom he was obliged to send, so large is that field. Here are many of their old-time Huron Christians, who are delighted to meet the missionaries and receive their ministrations. They have lived, during a score of years, with but not of the Iroquois; and, amid vice and superstition, have kept the faith and lived in innocence. The unusual piety and zeal of two men among these Hurons are described at length. Frémin relates an amusing instance of the mistakes made by savages who are only partially instructed. A Seneca woman, who had many slaves, dies immediately after baptism. Her mother pities