

**THE JESUIT RELATIONS AND  
ALLIED DOCUMENTS: TRAVELS  
AND EXPLORATIONS OF THE  
JESUIT MISSIONARIES IN NEW  
FRANCE, 1610-1791. VOL. XXXI**

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The Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in New France, 1610-1791. Vol. XXXI by Reuben Gold Thwaites

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**REUBEN GOLD THWAITES**

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VOL. XXXI

The Jesuit Relations and Allied Documents

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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. XXXI

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## PREFACE TO VOL. XXXI

The *Relation* of 1647, by Jerome Lalemant (Doc. LXIII. of our series), was commenced in Vol. XXX. by the publication of the first three chapters; we herewith present Chaps. iv. — xiii., leaving the last two chapters to Vol. XXXII. Continuing his narrative, Father Lalemant devotes much space to the labors, captivity, sufferings, and finally the death of Father Isaac Jogues, who was killed by the Iroquois in the preceding year. Much of this account is taken from Jogues's own narrative, written at the command of his superior. He describes his capture by the Iroquois in August, 1642; the cruelties inflicted on him and his fellow-prisoners; and the painful journey to the Iroquois villages. On the way, they encounter a large troop of warriors proceeding to attack the French, and these also vent their fury on the wretched prisoners, even more fiercely than their captors have done; Jogues and his companions — Goupil, Cofture, and over twenty Hurons — barely escape from this ordeal with their lives. They meet similar treatment upon entering the first Mohawk village, and thence are taken to the other two, at each one experiencing a repetition of these hideous cruelties, — Jogues himself being, in every case, the especial object of his captors' rage. The Frenchmen are sentenced to death, but are reprieved, and kept as prisoners in the

Indian villages. Having seen Goupil teaching a child to make the sign of the cross, the superstitious natives slay him, in Jogues's presence; and they threaten to kill him also,—making several unsuccessful attempts upon his life. In the midst of his sufferings and anxieties, he has a dream, sent by God for his instruction and consolation, which he recounts at length; he also describes reveries, meditations, and visions, that came to him in his desolate captivity. He is sent into the woods, as servant to a hunting party, where he suffers the utmost privations and hardships; returning thence, he saves the life of a poor Indian woman, at the risk of his own. Similar perils he repeatedly incurs throughout the winter, visiting the Huron captives who are kept in the Mohawk villages, and consoling and encouraging them in their sufferings. His patience and unselfishness win the hearts of the family to whom he has been given, and they treat him with some kindness. The Father is in continual danger and expectation of death; but his life is, for the time, spared.

In April, 1643, an envoy from the Sokoki tribe brings presents for the ransom of Jogues, because one of their tribesmen had, some time before, been redeemed by Montmagny from the Algonkins. The Mohawks accept these presents, but nevertheless violate both tribal and international law, by detaining their prisoner. He is comforted, however, by receiving through this envoy letters from Montmagny. These he answers, and one of them reaches its destination. Not long afterward, he is taken by his keepers on a fishing expedition, to a place below the Dutch settlement at the present Albany. This affords opportunity for his deliverance, which is

effected by the aid of the Dutch; they send him to Manate (New York), and, later, to Europe. After many hardships endured upon this voyage, he finally reaches the Jesuit college at Rennes, France, January 5, 1644. But he returns to Canada by the fleet of that year, and is sent to Montreal. Jogues and Bourdon depart on another voyage to the Iroquois country, May 16, 1646, as envoys of Montmagny; they return to Three Rivers about six weeks later. Jogues is not content to remain long among his brethren; he sets out on his last and fatal voyage on September 24 following, accompanied by a young French *donné* and some Hurons. News of his death is received at Quebec, some months later, through a letter sent by Kieft, the Dutch governor, to Montmagny.

Lalemant explains Jogues's death as caused by the hatred felt by the savages toward the Christian doctrine,—imagining that it causes their illnesses and other misfortunes. He proceeds to eulogize the virtues of the martyr— notably his extreme humility and purity. His confessor asserts that Jogues's "greatest offenses were some feelings of complacency which he had felt at the sight of death."

Lalemant recounts the pious and devout actions of the converted Indians at Sillery, where a church has been built for them, dedicated to St. Michael. The hospital still continues its noble work; it has, during the past year, cared for more than eighty patients, both French and Indian, and "not one Savage has died there without baptism." The superior, Marie de St. Ignace, has died; she has lived a most devoted and unselfish life in Canada, and accomplished great good for both races. Her death occurs at the very time when the new hospital at Quebec is ready