

**THE JESUIT RELATIONS AND ALLIED
DOCUMENTS. TRAVELS AND
EXPLORATIONS OF THE JESUIT
MISSIONARIES IN NEW FRANCE, 1610-
1791. VOL. XXIV. LOWER CANADA AND
IROQUOIS: 1642-1643**

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The Jesuit Relations and Allied Documents. Travels and Explorations of the Jesuit Missionaries in New France, 1610-1791. Vol. XXIV. Lower Canada and Iroquois: 1642-1643 by Reuben Gold Thwaites

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REUBEN GOLD THWAITES

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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. XXIV

LOWER CANADA AND IROQUOIS: 1642-1643

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LI. Relation de ce qui s'est passé en la Nouvelle France, en l'année 1642. & 1643. [Chaps. iv.–xii., second instalment of the docu- ment.] <i>Barthelemy Vimont</i> ; undated . . .	19
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PREFACE TO VOL. XXIV

The *Relation* of 1642-43 (Document LI.) was written wholly by Vimont, the superior—the manuscript for the intended Huron part having been captured by the Iroquois. In Vol. XXIII., we presented the first three chapters; Chapters iv.-xii. are herewith given, and the remaining two chapters will appear in Vol. XXV.

In continuing his account of the Sillery mission, Vimont describes the manner of life of the Indians settled there, and, as usual, relates numerous instances of their piety and zeal. A woman says twice as many prayers for the soul of Father Raymbault as for that of her own daughter, in order that he may be first released from Purgatory, as "his prayers will get her out sooner than mine." A man who speaks contemptuously of the faith is severely disciplined by the Christian Indians. An old woman, who stays at home one feast day, imitates the church ceremonies as closely as she can, and thus "has mass in her own cabin." A young man, tempted to sin, not only resists stoutly, but severely flogs his entire body, by way of penance, for fear lest he have erred; and, in deep distress, he begs the Fathers to punish him to the utmost. These Christian Indians also are doing much, by words and by example, for the conversion of their neighbors, the Attikamègues. Chapter iv. closes with a letter from an Indian to his

benefactor in France, written in his own language and his own forms of expression.

The Sillery Indians are especially severe on the women who leave their husbands. An instance of this sort having occurred, they secure permission from Montmagny to build a little prison of their own at Sillery, in which the woman is placed, with an injunction to entreat God to make her more sensible and obedient. Here, in the depth of winter, she is kept twenty-four hours, without fire or blanket, or at first, without other bed than the bare ground; through Father de Quen's intercession she is afterward given a little bread, and some straw to rest on. "Toward evening, they judged it proper to release her; it was enough for inspiring terror in this poor creature, and was a little beginning of government for these new Christians. The punishment sufficed for this young woman, and for several others." Several of the men no longer strike their wives in anger, but gently reprove them, or even patiently endure without reply.

Charles Mejachkawat takes back to the Abenakis a prisoner from that region, and winters with them; he eagerly embraces this opportunity to preach to them the Christian faith, but, as they have no acquaintance with the French people, and are much addicted to drunkenness, his sermons have not much effect. He goes with the Abenakis to visit an English settlement, where a heretic tries to dispute his religious belief; but Charles warns him that he "will burn in hell, for despising what God has made and ordered." An Abenaki chief follows Charles back to Sillery, where he is baptized, with Montmagny acting as his sponsor in the name of the grand master of Malta.