

PLEASE READ BEFORE PRINTING!

PRINTING AND VIEWING ELECTRONIC RESERVES



Printing tips:

- To reduce printing errors, **check the “Print as Image”** box, under the “Advanced” printing options.
- To print, **select the “printer” button** on the Acrobat Reader toolbar. **DO NOT print using “File>Print...”** in the browser menu.
- If an article has multiple parts, print out only **one part at a time**.
- If you experience difficulty printing, come to the Reserve desk at the Main or Science Library. Please provide the location, the course and document being accessed, the time, and a description of the problem or error message.
- For patrons off campus, please email or call with the information above:

Main Library: mainresv@uga.edu or 706-542-3256 Science Library: sciresv@uga.edu or 706-542-4535



Viewing tips:

- **The image may take a moment to load.** Please scroll down or use the page down arrow keys to begin viewing this document.
- Use the **“zoom”** function to increase the size and legibility of the document on the screen. The “zoom” function is accessed by selecting the **“magnifying glass”** button on the Acrobat Reader toolbar.

NOTICE CONCERNING COPYRIGHT

The copyright law of the United States (Title 17, United States Code) governs the making of photocopies or other reproduction of copyrighted material.

Section 107, the “Fair Use” clause of this law, states that under certain conditions one may reproduce copyrighted material for criticism, comment, teaching and classroom use, scholarship, or research without violating the copyright of this material. Such use must be non-commercial in nature and must not impact the market for or value of the copyrighted work.

Electronic Reserves materials are connected to an instructor’s reserve list. By accessing this password protected document, you are verifying that you are enrolled in this course and are using this document for coursework.

The complete text of the U.S. copyright law is on Reserve at both the Main Library and Science Library Reserve Desks.

PLEASE READ BEFORE PRINTING!

PRINTING AND VIEWING ELECTRONIC RESERVES



Printing tips:

- To reduce printing errors, **check the “Print as Image”** box, under the “Advanced” printing options.
- To print, **select the “printer” button** on the Acrobat Reader toolbar. **DO NOT print using “File>Print...”** in the browser menu.
- If an article has multiple parts, print out only **one part at a time**.
- If you experience difficulty printing, come to the Reserve desk at the Main or Science Library. Please provide the location, the course and document being accessed, the time, and a description of the problem or error message.
- For patrons off campus, please email or call with the information above:

Main Library: mainresv@uga.edu or 706-542-3256 Science Library: sciresv@uga.edu or 706-542-4535



Viewing tips:

- **The image may take a moment to load.** Please scroll down or use the page down arrow keys to begin viewing this document.
- Use the **“zoom”** function to increase the size and legibility of the document on the screen. The “zoom” function is accessed by selecting the **“magnifying glass”** button on the Acrobat Reader toolbar.

NOTICE CONCERNING COPYRIGHT

The copyright law of the United States (Title 17, United States Code) governs the making of photocopies or other reproduction of copyrighted material.

Section 107, the “Fair Use” clause of this law, states that under certain conditions one may reproduce copyrighted material for criticism, comment, teaching and classroom use, scholarship, or research without violating the copyright of this material. Such use must be non-commercial in nature and must not impact the market for or value of the copyrighted work.

Electronic Reserves materials are connected to an instructor’s reserve list. By accessing this password protected document, you are verifying that you are enrolled in this course and are using this document for coursework.

The complete text of the U.S. copyright law is on Reserve at both the Main Library and Science Library Reserve Desks.

Lord, which earth, being also transported from there into the church, a paralytic to have there been suddenly cured by it; a woman in a procession, having touched St. Stephen's shrine with a nosegay, and rubbing her eyes with it, to have recovered her sight, lost many years before, and several other miracles of which he professes himself to have been an eyewitness. Of what shall we accuse him and the two holy bishops, Aurelius and Maximinus, both of whom he has attest to the truth of these things? Shall it be of ignorance, simplicity and facility, or of malice and imposture? Is any man now living so impudent as to think himself comparable to them in virtue, piety, learning, judgment, or any kind of perfection? "Qui ut rationem nullam afferent, ipsa auctoritate me frangerent."⁴³ It is a presumption of great danger and consequence, besides the absurd temerity it draws after it, to condemn what we do not comprehend. For after, according to your fine understanding, you have established the limits of truth and error, and that, afterwards, there appears a necessity upon you of believing stranger things than those you have contradicted, you are already obliged to give up these limits. Now what seems to me so much to disorder our consciences in the commotions we are now in concerning religion is the Catholics dispensing so much with their belief. They fancy they appear moderate and wise when they

grant to their opponents some of the articles of belief in question; but, besides that they do not discern what advantage it is to those with whom we contend to begin to give ground and to retire, and how much this animates our enemy to follow up his argument. These articles which they select as things indifferent are sometimes of very great importance. We are either wholly and absolutely to submit ourselves to the authority of our ecclesiastical governance or totally throw off all obedience to it. It is not for us to determine what and how much obedience we owe to it. And this I can say, as having myself made trial of it, that having formerly taken the liberty of my own choice and fancy, and omitted or neglected certain rules of the discipline of our Church which seemed to me vain and strange, coming afterwards to discuss these matters with learned men, I have found those same things to be built upon very good and solid ground and strong foundations and that nothing but stupidity and ignorance makes us receive them with less reverence than the rest. Why do we not consider what contradictions we find in our own judgments; how many things were yesterday articles of our faith, that today appear no other than fables? Glory and curiosity are the scourges of the soul; the last prompts us to thrust our noses into everything, the other forbids us to leave anything doubtful and undecided.

⁴³ Latin: "Who, though they should give me no reason for what they affirm, convince me solely by their authority" (Cicero).

MARIE DE L'INCARNATION, LETTERS



A baker's daughter, Marie de l'Incarnation (1599-1672), married a silk maker at the age of seventeen. The marriage, which seems to have been a troubled one, ended with her husband's death in 1619. Marie, who had experienced mystical visions from childhood, embraced celibacy and stringent ascetic practices, eventually joining the Ursuline order in 1633. She left for New France in North America, in what is today Canada, in 1639. At Quebec she founded a convent, which she governed as its Superior, with a school for French and Native American girls, with the aim of converting the latter to Christianity. This work led her to compose the first dictionaries of Iroquois and Algonkian. She continued, however, to write letters to people in France, including her son, a monk.

53.1

LETTER TO A LADY OF RANK
(QUEBEC, SEPTEMBER 3, 1640)

... We have every reason then, Madame, to praise the Father of mercies for those he has so abundantly poured upon our Savages since, not content with having themselves baptized, they are beginning to become settled and to clear the land in order to establish themselves. It seems that the fervor of the primitive Church has descended to New France and that it illuminates the hearts of our good converts, so that if France will give them a little help towards building themselves small lodges in the village that has been commenced at Sillery, in a short time a much further progress will be seen.

It is a wonderful thing to see the fervor and zeal of the Reverend Fathers of the Company of Jesus.¹ To give heart to his poor Savages, the Reverend Father

Vimont, the Superior of the mission, leads them to work himself and toils on the land with them. He then hears the children pray and teaches them to read, finding nothing lowly in whatever concerns the glory of God and the welfare of these poor people. The Reverend Father Le Jeune, the principal cultivator of this vineyard, continues to perform marvels there. He preaches to the people every day and has them do everything he wishes, for he is known to all these nations and is held among them as a man of miracles. And indeed he is indefatigable beyond anything that might be said in the practice of his ministry, in which he is seconded by the other Reverend Fathers, all of whom spare neither life nor health to seek those poor souls that the blood of Jesus Christ has redeemed.

There has been a great persecution among the Hurons in which one of the Fathers was almost martyred by the blow of a hatchet. A club was broken upon him in detestation of the faith he preached.

¹ I.e., the Society of Jesus, or the Jesuits.

There has been a like conspiracy against the others, who were overjoyed to suffer. Despite all this, at least a thousand persons have been baptized. The devil has worked in vain. Jesus Christ will always be the Master—may he be praised forevermore....

It would take me too long to speak to you separately of them all but I shall tell you in general that these girls love us more than they love their parents, showing no desire to accompany them, which is most extraordinary in the Savages. They model themselves upon us as much as their age and their condition can permit. When we make our spiritual exercises, they keep a continual silence. They dare not even raise their eyes or look at us, thinking that this would interrupt us. But when we are finished, I could not express the caresses they give us, a thing they never do with their natural mothers....

It is a singular consolation to us to deprive ourselves of all that is most necessary in order to win souls to Jesus Christ, and we would prefer to lack everything rather than leave our girls in the unbearable filth they bring from their cabins. When they are given to us, they are naked as worms and must be washed from head to foot because of the grease their parents rub all over their bodies; and whatever diligence we use and however often their linen and clothing is changed, we cannot rid them for a long time of the vermin caused by this abundance of grease. A Sister employs part of each day at this. It is an office that everyone eagerly covets. Whoever obtains it considers herself rich in such a happy lot and those that are deprived of it consider themselves undeserving of it and dwell in humility. Madame our foundress performed this service almost all year; today it is Mother Marie de Saint-Joseph that enjoys this good fortune....

But after all it is a very special providence of this great God that we are able to have girls after the great number of them that died last year. This malady, which is smallpox, being universal among the Savages, it spread to our seminary, which in a very few days resembled a hospital. All our girls suffered this malady three times and four of them died from it. We all expected to fall sick, because the malady was a

veritable contagion, and also because we were day and night succoring them and the small space we had forced us to be continually together. But Our Lord aided us so powerfully that none of us was indisposed.

The Savages that are not Christians hold the delusion that it is baptism, instruction, and dwelling among the French that was the cause of this mortality, which made us believe we would not be given any more girls and that those we had would be taken from us. God's providence provided so benevolently against this that the Savages themselves begged us to take their daughters, so that if we had food and clothing we would be able to admit a very great number, though we are exceedingly pressed for buildings. If God touches the hearts of some saintly souls, so that they will help us build close to the Savages as we have the design to do, we will have a great many girls. We are longing for that hour to arrive, so that we will be more perfectly able to do the things for which Our Lord sent us to this blessed country.

53-2

LETTER TO HER SON
(QUEBEC, SEPTEMBER 4, 1641)

My very dear and well-loved son:

... For myself, my very dear son, what you say is true—I have found in Canada something quite other than I thought, but I mean this in another sense than you do. Travails here are so gentle and so easy for me to bear that I experience the words of Our Lord: My yoke is gentle and my burden is light.² I have not lost my pains in the thorny study of a foreign and savage tongue; it is so easy to me now that I have no trouble teaching our holy mysteries to our converts, whom we have had this year in great number—namely, more than fifty seminarians and more than seven hundred visits from passing Savages, all of whom we have assisted spiritually and corporally. The joy my heart receives in this holy employment wipes away all the fatigues I may from time to time experience, I assure you. So have no anxiety for me on this point.

I see that you have none, but on the contrary I am very sensibly consoled by the good wish you make for me—namely, that I should be a martyr. Alas, my very dear son, my sins will deprive me of this great boon; I have done nothing until now that could have won the heart of God and obliged him to do me this honor....

53-3

LETTER TO HER SON
(QUEBEC, 1647)

My very dear and well-loved son:

Since I inform you every year of the graces and benedictions that God pours upon this new Church, it is right that I should also acquaint you with the afflictions he permits to befall it. He consoles us sometimes like a loving father and sometimes chastises us like a severe judge—and me, in particular, who incite his anger more than all others by my continual infidelities. He has made us feel the weight of his hand this year by an affliction that is very sensible to those zealous for the salvation of souls. This is the rupture of the peace by the perfidious Iroquois, whence has followed the death of a great number of Frenchmen and Christian Savages and, above all, of the Reverend Father Jogues.

What brought these barbarians to break a peace we believed so well established was the aversion several Huron captives gave them to our Faith and prayer by telling them it was these that had attracted all sorts of misfortunes upon their nation, that had infected them with contagious maladies and made their hunting and fishing more sterile than when they lived according to their ancient customs. Almost at the same time mortality attached itself to their nation and spread throughout their villages, where it harvested many of their people in a little time, and the contagion engendered a sort of worm in their corn, which devoured it almost completely. These mishaps easily persuaded the Iroquois that what the Huron captives said was true.

When the Reverend Father Jogues went to visit them to confirm the peace on behalf of Monsieur the Governor and all the Christians, both French and Savage, he left with his host, as a pledge for his return, a casket in which were some books and church furnish-

ings. The barbarians believed that these were demons he had left among them and that they were the cause of their misfortunes....

Meanwhile Monsieur the Governor, who knew nothing of this reversal, readied some Frenchmen to go with some Hurons to visit them. The Reverend Father Jogues, who had already begun to sprinkle this ungrateful land with his blood, joined with them to give them advice and necessary assistance during the voyage. They departed from Trois-Rivières on the 24th of September 1646 and arrived in the country of the Agneronon Iroquois greatly fatigued on the 17th of October in the same year.

Upon their arrival they were treated in a manner they were not expecting. The barbarians did not even wait to mistreat them till they had entered the cabins but first stripped them quite naked, then greeted them with blows from fists and clubs, saying, "Do not be astonished at the treatment you are given, for you will die tomorrow. But console yourselves. You will not be burned but struck down with the hatchet and your heads placed on the palisade that encloses our village, so your brothers will see you again after we capture them."

This reception showed them very clearly that the spirits of the Iroquois were soured to such an extent that there was no hope of mercy. So they prepared themselves for death in the little time that remained to them. The next day passed quietly, however, which made them believe that the barbarians were slightly softened. But towards evening a Savage of the Bear clan took Father Jogues into his cabin to sup. Behind the door another barbarian was waiting and struck at him with a hatchet, so that he fell dead on the spot. As much was done to a young Frenchman named Jean de la Lande, a native of Dieppe, who had given himself to the Father to serve him. The barbarian at once cut off their heads and erected them as trophies on the palisade, then threw their bodies in the river.

Thus this great servant of God consummated his sacrifice. We honor him as a martyr and he is one indeed, since he was massacred in detestation of our holy Faith and of prayer, which these perfidious ones hold to be spells and enchantments. We can even say that he is thrice a martyr—as many times, that is to say, as he went to the Iroquois nations. The first time

² New Testament, Matthew 11.29.

he did not die but suffered quite enough to die. The second time he did not suffer and died only in desire, his heart burning continually with the desire for martyrdom. But the third time God accorded him what he had for so long desired.

It seemed that God had promised him this great favor, for he wrote to one of his friends in a prophetic spirit, "I shall go and shall not return," and thence it appears that he was awaiting this blessed moment with a saintly impatience.

Oh, how sweet it is to die for Jesus Christ! It is for this reason that his servants so ardently desire to suffer. As the saints are always ready to do good to their enemies, we do not doubt that this one, being in heaven, asked God for the salvation of the man that had dealt him the mortal blow, for this barbarian was captured soon afterwards by the French and, after being converted to the Faith and receiving Holy Baptism, was put to death in the sentiments of a true Christian....

Before they went farther, they burned alive a Christian who had been dangerously wounded, lest he die on the way of too easy a death. We learned that, before they left the place, these barbarians, who are more cruel than the ferocious beasts, crucified a little child aged but three years, who had been baptized. They stretched his body upon a great piece of bark and pierced his feet and hands with sticks pointed like nails. Oh, how fortunate was that child to have deserved in his state of innocence a death like unto that of Jesus Christ! Who would not envy this holy infant, who was more fortunate, in my opinion, than those whose death honored the birth of our divine Savior?

The afflicted group was conducted to the country of the Iroquois where they were received like prisoners of war—that is to say, they were beaten with clubs and their sides pierced by blazing firebrands. Two great scaffolds were raised, one for the men, one for the women, where they were exposed quite naked to the laughter and taunts of the barbarians. They asked for Father Jogues—the Christians so they might confess, the catechumens³ so they might be baptized. The only reply to their beseeching was mockery, but some captive Algonkin women quietly approached the

ignominious scaffolds and told the new prisoners that he had been killed by a blow from a hatchet and that his head was on the palisade. At these words they saw that they could not expect gentler treatment and that, having no priest to confess to, they could expect help and consolation in their suffering only from God.

Indeed, after they had been the plaything of old and young, they were taken down to be led to the three vil- lages of the Agneronon Iroquois. In one their nails were torn out, in another their fingers were cut off, in the third they were burned, and everywhere they were beaten with clubs, which added new wounds continually to the old. The lives of the women, girls, and children were spared, but the men and the youths capable of bearing arms were distributed throughout the vil- lages to be burned, boiled, and roasted.

The Christian I spoke of that made the public prayers was roasted and tortured with a most barbarous cruelty. They began to torment him before sundown, and throughout the night he was burned from his feet to his waist. Next day he was burned from the waist to the neck. They were waiting to burn his head on the night to come but, seeing that his strength was failing, his tormentors threw his body into the fire, where it was consumed. He was never heard to utter a word of complaint or give any sign of a downcast heart. Faith gave him strength within and enabled him to perform acts of resignation without. He raised his eyes incessantly to heaven, as to the place to which his soul aspired and must soon go. You may call him a martyr or by whatever other name it pleases you, but it is certain that prayer was the cause of his sufferings and that the reason he was tortured more cruelly than the others was that he prayed aloud at the head of all the captives....

53-4

LETTER TO HER SON

(QUEBEC, SEPTEMBER 24, 1654)

My very dear son:

... If this peace endures, as there is occasion to hope it will, this country will be very good and very suitable for the establishment of the French, who multiply

greatly and get along quite well by cultivating the land, which is becoming good now that the great forests that made it so cold are being cut down. After three or four years' tillage, the farms are as good as, and in places better than, those in France. Beasts are raised for food and for milk products. This peace increases trade, especially in beaver, which are in very great number this year because there has been freedom to go everywhere to hunt without fear. But traffic in souls is the satisfaction of those that crossed the seas to seek them so as to gain them for Jesus Christ. It is hoped that there will come a great harvest from the initiative of the Iroquois.

Some very distant Savages say there is a very spacious river beyond their country that leads into a great sea that is held to be the China Sea. If with time this is found to be true, the way will be very much shortened, and the workers for the Gospel will be able to go easily into those vast and peopled kingdoms. Time will make us certain of all things.

This, then, is a little abridgement of the general affairs of the country. As for what concerns our Community and our seminary, everything is in quite a good state, thanks to Our Lord. We have some very good seminarians, whom the Iroquois ambassadors came to see each time they were on embassy here. As the Savages love singing, they were delighted, as I have already said, to hear our girls sing so well in the French style and, as a sign of affection for them, they reciprocated with a song in their own mode, which had not so ordered a measure.

We have some Huron girls that the Reverend Fathers have judged suitable to be reared by us as French girls for, as all the Hurons are now converted and live near the French, it is believed that with time they may intermarry, which will not be possible unless the girls are French in both tongue and manners.

It was suggested in the treaty of peace that the Iroquois should bring us some of their girls, and the Reverend Father Le Moyne was to have brought us five daughters of women chiefs when he returned from their country, but the occasion was not propitious. These women chiefs are women of rank among the savages, who have a deliberative voice in the councils and reach conclusions like the men, and it was they that delegated the first ambassadors to treat for peace.

In conclusion, the harvest will be large and I believe we shall have to find laborers. It is suggested and urged upon us that we establish ourselves at Montreal but we cannot consent to this unless a foundation is assured, for one finds nothing laid out in this country and nothing can be accomplished except at great expense. So, however willing we are to follow the inclination of those that call us there, prudence does not permit us to do so.

Help us praise God's goodness for his great mercies towards us and for not only giving us peace but wishing to make our greatest enemies his children so that they may share with us the blessings of so good a Father.

53-5

LETTER TO HER SON

(QUEBEC, SEPTEMBER, 1661)

My very dear son:

... Since that time there has been nothing but massacres. The son of Monsieur Godefroy had set out from Trois-Rivières to go to the Attikamegues with a group of Algonkins when they were attacked and put to death by the Iroquois, after defending themselves valiantly and killing a great number of Iroquois.

These barbarians have made many like thrusts, but Montreal has been the chief scene of their carnage. Madame d'Ailleboust, who made a journey here, told me some utterly terrible things. She told me that several persons were killed in a surprise attack in the woods, without anyone's knowing where they were or what had become of them. No one dared go in search of them or even leave the settlement for fear of being involved in a like misfortune. Finally the place was discovered by means of some dogs that were seen to return each night, drunken and covered with blood. This made it believed they were tearing some dead bodies, which afflicted everyone sensibly.

Each one armed himself to go out to discover the truth. When they arrived at the place, they found here and there bodies cut in half, others all mangled and stripped of their flesh, with heads, legs, and hands scattered on all sides. Each one gathered up what he could so as to render the duties of Christian burial to the deceased. Madame d'Ailleboust, who told me this

3 I.e., new initiates to Christianity.

story, unexpectedly encountered a man who had the trunk of a human body pressed to his stomach and his hands full of legs and arms. This sight so startled her that she almost died of fright. But it was quite otherwise when those that carried the remains of the bodies went into the town, for then one heard only the lamentable cries of the wives and children of the deceased.

We have just learned that an ecclesiastic of the Company of the Gentlemen of Montreal, having just said Mass, withdrew a little distance away to tell his hours in silence and meditation, though still quite close to seven of their domestics who were at work. When he was least thinking of the mishap that befell him, sixty ambushed Iroquois discharged a volley of musket shots upon him. Although pierced by shots, he still had the courage to run to his people to warn them to withdraw, and immediately he fell dead. The enemies pursued him and were there as soon as he was. Our seven Frenchmen defended themselves as they retreated but could not prevent one of their number from being killed and another captured.

The barbarians then gave extraordinary howls as a sign of their joy at killing a Black Robe.⁴ A renegade among them stripped the body and dressed himself in his robe and, putting a shirt over it for a surplice, paraded around the body in derision of what he had seen done in church at the obsequies of the dead. Then they cut off his head, which they carried off, retiring in haste lest they be pursued by the soldiers of the fort.

That is how these barbarians make war. They attack, then retire into the woods where the French cannot go.

We had baleful portents of all these misfortunes. After the departure of the vessels in 1660, signs appeared in the sky that terrified many people. A comet was seen, its rods pointed towards the earth. It appeared at about two or three o'clock in the morning and disappeared towards six or seven, with the day. In the air was seen a man of fire, enveloped in fire. A canoe of fire was also seen and, towards Montreal, a great crown likewise of fire. On the

Island of Orleans a child was heard crying in its mother's womb.

As well, confused voices of women and children were heard in the air giving lamentable cries. On another occasion a thunderous and horrible voice was heard. All these mishaps caused such fear as you may imagine.

As well, it was discovered that there are sorcerers and magicians in this country. This became apparent in the person of a miller who came from France at the same time as Monseigneur our Prelate and whom His Highness forced to abjure heresy because he was a Huguenot.⁵ This man wished to marry a girl that had travelled with her father and mother in the same vessel, saying that she had been promised to him, but, because he was a man of bad habits, no one would listen to him. After this refusal, he wished to obtain his ends by the ruses of his diabolic art. He caused demons or goblins to appear in the girl's house, and with them specters that caused her a great deal of distress and fear. However, no-one knew the cause of this invention until, the magician himself appearing, there was reason to believe this wretch had cast an evil spell, for he appeared to her day and night, sometimes alone and sometimes accompanied by two or three others, whom the girl called by name though she had never seen them before.

Monseigneur sent Fathers and went there himself to drive away the demons by the prayers of the Church. However, nothing improved and the din became louder than ever. Phantoms appeared, drums and flutes were heard playing, stones were seen to detach from the wall and fly about, and always the magician was there with his companions to trouble the girl. Their design was to make her marry that wretch, who wished it also but wished to corrupt her first.

The place is far from Quebec and it was a great fatigue to the Fathers to go so far to work their exorcism. So, seeing that the devils were trying to exhaust them with this travail and weary them with their antics, Monseigneur ordered the miller and the girl

brought to Quebec. The former was put in prison and the latter shut up in the house of the Hospitalières. Thus the matter remains. Many extraordinary things came to pass which I shall not tell, to avoid tedium and make an end of the matter. The magician and the other sorcerers have not yet been willing to confess. Nor is anything said to them, for it is not easy to convict persons in crimes of this nature.

After this pursuit of sorcerers, all these regions were afflicted with a universal malady, of which it is believed they are the authors. This was a sort of whooping cough or mortal rheum which spread like a contagion in all the families so that not a single one has been free of it. Almost all the children of the Savages, and a great part of the French children, are dead from it. We had never yet seen a like mortality, for the malady terminated in pleurisy accompanied by fever. We were all attacked by it; our boarders, our seminarists, and our domestics were all at the extremity. In a word, I do not believe twenty persons in Canada were free from this sickness, which was so universal that there is a strong foundation for the belief that those wretches had poisoned the air.

Such then are the two scourges with which it has pleased God to try this new Church—one is that of which I have just spoken, for no one has ever seen so many persons die in Canada as died this year, and the other is the persecution of the Iroquois, which keeps the entire country in continual apprehension, for it must be confessed that if they had the skill of the French and knew our weakness they would already have exterminated us. But God blinds them in his goodness towards us, and I hope he will always favor us with his protection against our enemies, whoever they may be. I beseech you to pray him to do so.

53.6

LETTER TO HER SON
(QUEBEC, AUGUST 10, 1662)

My very dear son:
I spoke in another letter of a cross, which I said was heavier to me than all the hostilities of the Iroquois. Here is what it is. There are in this country Frenchmen so wretched and lacking in fear of God that they destroy all our new Christians by giving them very

violent liquors, such as wine and brandy, to extract beaver from them.

These liquors destroy all these poor people—the men, the women, the boys, and even the girls, for each is master in the cabin when it is a question of eating and drinking. They are immediately drunken and become almost mad. They run about naked with spears and other weapons and put everyone to flight, be it night or day. They run through Quebec, without anyone's being able to prevent them. Thence follow murders, violations, and monstrous and unheard-of crimes. The Reverend Fathers have done all they can to halt this evil, both on the French side and on the Savage; all their efforts have been in vain.

When our Savage day-pupils came to our classes, we pointed out the evil into which they would be precipitated if they followed the example of their kinsmen; they have not since set foot in our seminary. Such is the nature of the Savages. In the matter of behavior, they copy everything they see the people of their nation do, unless they are well strengthened in Christian morality.

An Algonkin chief, an excellent Christian and the first baptized in Canada, came to visit us and lamented, saying, "Onontio"—that is Monsieur the Governor "is killing us by permitting people to give us liquors."

We replied, "Tell him so he will forbid it."

"I have already told him twice," he answered, "and yet he does nothing. You beg him to forbid it. Perhaps he will obey you."

It is a deplorable thing to see the fatal mishaps that spring from this traffic. Monseigneur our Prelate has done everything that can be imagined to halt its course, as a thing that tends to nothing less than the destruction of faith and religion in these regions....

53.7

LETTER TO HER SON
(QUEBEC, AUGUST 9, 1668)

My very dear son:
... I wrote to you by all the ways, but as my letters may perish, I shall repeat here what I have said elsewhere about our employment, since you desire that I should discuss it with you....

4 I.e., a missionary Jesuit.

5 A term in France for a Protestant.

The Savage girls lodge and eat with French girls, but it is necessary to have a special mistress for their instruction, and sometimes more, depending upon how many we have. I have just refused seven Algonkin seminarians to my great regret because we lack food, the officers having taken it all away for the King's troops, who were short. Never since we have been in Canada have we refused a single seminarian, despite our poverty, and the necessity of refusing these has caused me a very sensible mortification; but I had to submit and humble myself in our helplessness, which has even obliged us to return a few French girls to their parents. We are limited to sixteen French girls and three Savages, of whom two are Iroquois and one a captive to whom it is desired that we should teach the French tongue. I do not speak of the poor, who are in very great number and with whom we must share what we have left. But let us return to our boarding pupils.

Great care is taken in this country with the instruction of the French girls, and I can assure you that if there were no Ursulines they would be in continual danger for their salvation. The reason is that there are a great many men, and a father and mother who would not miss Mass on a feast-day or a Sunday are quite willing to leave their children at home with several men to watch over them. If there are girls, whatever age they may be, they are in evident danger, and experience shows they must be put in a place of safety.

In a word, all I can say is that the girls in this country are for the most part more learned in several dangerous matters than those of France. Thirty girls give us more work in the boarding-school than sixty would in France. The day-girls give us a great deal also, but we do not watch over their habits as if they were confined. These girls are docile, they have good sense, and they are firm in the good when they know it, but as some of them are only boarders for a little time, the mistresses must apply themselves strenuously to their education and must sometimes teach them in a single year reading, writing, calculating, the prayers, Christian habits, and all a girl should know.

Some of them are left with us by their parents till they are of an age to be provided, either for the world or for religion. We have eight, both professed

and novices, who did not wish to return to the world and do very well, having been reared in great innocence, and we have others that do not wish to return to their parents since they feel comfortable in God's house.

In the case of Savage girls, we take them at all ages. It will happen that a Savage, either Christian or pagan, wishes to carry off a girl of his nation and keep her contrary to God's law; she is given to us, and we instruct her and watch over her till the Reverend Fathers come to take her away. Others are here only as birds of passage and remain with us only until they are sad, a thing the Savage nature cannot suffer; the moment they become sad, their parents take them away lest they die. We leave them free on this point, for we are more likely to win them over in this way than by keeping them by force or entreaties. There are still others that go off by some whim or caprice; like squirrels, they climb our palisade, which is high as a wall, and go to run in the woods....

53.8

LETTER TO HER SON

(QUEBEC, SEPTEMBER 1, 1668)

My very dear son:

... If His Majesty desires this [that we should raise a number of little Native girls to be French], we are willing to do so, because of the obedience we owe him and, above all, because we are all prepared to do whatsoever will be for the greatest glory of God. However, it is a very difficult thing, not to say impossible, to make the little Savages French or civilized. We have more experience of this than anyone else, and we have observed that of a hundred that have passed through our hands we have scarcely civilized one. We find docility and intelligence in these girls but, when we are least expecting it, they clamber over our wall and go off to run with their kinsmen in the woods, finding more to please them there than in all the amenities of our French houses.

Such is the nature of the Savages; they cannot be restrained and, if they are, they become melancholy and their melancholy makes them sick. Moreover, the Savages are extraordinarily fond of their children and, when they know they are sad, they leave no stone

untuned to get them back and we have to give them up.

We have had Hurons, Algonkins, and Iroquois; these last are the prettiest and the most docile of all. I do not know whether they will be more capable of

being civilized than the others or whether they will keep the French elegance in which we are rearing them. I do not expect it of them, for they are Savages and that is sufficient reason not to hope....