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SEARCH LIGHTS

THROUGH

THREE CENTURIES

OF

Franco-Anglo-American History.

A CENTENARY SOUVENIR.

Onward, still onward the Centuries go,
We hear not their ebb and we see not their flow,
Bearing their burden of Pleasure or Pain,
They still hasten onward, nor turn back again.

—M. M. M.

PART FIRST.

ARGUMENT.

I speak not of the Trojan name ;
Neither its glory nor its shame
Has met our eyes.
Nor of Rome's great and glorious dead ;
Though we have heard so oft and read
Their histories.

Little avails it now, to know
Of ages passed so long ago,
Nor how they rolled.
Our theme shall be of yesterday
Which to oblivion passed away
Like days of old.

(*From the Spanish of Coplas di Manrique by Longfellow.*)

My theme shall be my native land ; my heroes that devoted band of pioneers, missionaries and explorers who were the first white men to track its pathless forests and prairies, or to paddle their light canoes along the banks of its inland seas and mighty rivers ; carrying the seeds of Gospel Truth into the very remotest parts of American wilderness. Why, indeed, should we search the pages of Grecian or Roman history to find heroic deeds to imitate, or noble names worthy of being enshrined in Memory's Casket ?

Admitting that "true heroism consists in courage and intrepidity in the hour of danger, loyalty to a just cause, and fortitude in the endurance of the trials to be met with in the path of duty ; we need but to turn to the records of the events connected with the colonization of this continent, and the varied phases of its history, during three centuries to find what we seek.

Fortunately for our generation, these records have been faithfully kept and by persons capable of relating

the circumstances connected with incidents passing under their personal observation, so that in reading Champlain's Memoir's ; The Jesuit Relations ; Annals of the Ursulines and Hospital Nuns of Quebec, as well as Histories of Charlevoix, or La Hontan, we become acquainted with names of men, aye, and women, too, whose heroism places them on a parallel with any of the vaunted heroes of Homer or Virgil. The historian, H. H. Miles, speaking of this epoch remarks : "It brings under the reader's notice a goodly list of distinguished characters—men whose qualifications were such as would have rendered them conspicuous objects of admiration in any country where virtue, wisdom and heroic deeds might command respect or excite emulation.

What, though our heroes are no mythical heroes ! Has it not been oft times demonstrated that "Truth is stranger than fiction," and certainly the recital of the trials and perils of the early colonists, from Champlain down to Daniel Boone, and his contemporaries would suffice to fill many a page with thrilling tales of hair-breadth escapes of more than Spartan fortitude and of fidelity to love and duty, worthy of any nation or any cause. And what more splendid setting for a mighty epic, could one desire than the primeval forests and the vast lakes and river basins of the American continent ?

The poets, Longfellow, Campbell and Whittier have embodied some of these incidents in immortal verse, and our proto-American novelist, Fennimore Cooper, in the early part of the century surprised and delighted the English reading public by the production of a number of thrilling narratives : "The Deer Slayer," "The Pathfinder," "Leather Stocking," "The Last of the Mohicans," and others dealing almost if not wholly with colonial events.

In "Too Strange Not to be True," Lady Georgiana Fullerton gives us a pen picture of life and adventure in the "Wilds of Louisiana," which, if rather fanciful, is

none the less entertaining and instructive. Mrs. A. T. Sadlier, Dr. Talbot Smith, Winston Churchill, E. Westwood, Miss Catherwood and others, have found themes for their gifted pens in our early colonial history.

Owing to the fact that many of the earliest chronicles of the events connected with the lives of the pioneers of civilization and Christianity in North America were written in a foreign language ; these have to a certain extent remained involved in obscurity in as far as regards the majority of readers, but as mercantile enterprise has of late thrown open the Klondike gold fields, so the literary enterprise of the nineteenth century has exploited a rich mine of historical romance for the genius of the poet and the novelist.

Among those who have availed themselves of the treasures hidden in this mine we will cite but one author, Wm. Kirby, who in "Le Chien d'Or," a tale of old Quebec in the last days of the French regime, brings before his readers no less personages than the then Governor of Quebec, Count de Galissoniere, the bishop, Monseigneur Pontbriand, the Royal Intendant, Francois Bigot, the Abbe Picquet, Rigaud de Vaudreuil, Jumonville de Villiers, Claude de Beauharnois, as well as several other historical characters He has even attempted to give them some "Glimpses of the Monastery" by introducing them to several members of the Ursuline Community of that time. Here, however, as in many parts of the work, allowance must be made for the imagination of the novelist, who has succeeded in painting a rather TOO VIVID picture of Quebec society as it was during the administration of the notorious Bigot.

NOTE.—The celebrated documents entitled "Relations," began to be transmitted to France by the missionaries as early as 1623. Their writers were among the most learned and distinguished scholars of that time, and although a large portion of this correspondence is taken up with incidents of a purely spiritual nature, being intended as reports of the progress made in Christianising the savages ; yet they contain a

vast amount of incidental information, valuable from a historical point of view. Their principal authors were Fathers Biard, Massè, Lallemant, Le Jeune, Vimont, Brebœuf, Le Moyne, Chaumanot, Raguneau, DuQuen and Dablon. They cover more than half a century of incident in the nursery of American civilization.

NOTE —Regarding the translation and publication of "The Jesuit Relations" now in progress, Mr. Fiske says: "I consider it as one of the most important historical enterprises ever undertaken in America. These documents are absolutely indispensable to the right understanding of American history.

For information concerning this "unique work" apply to the Burrows Brothers, Cleveland, Ohio.

CHAPTER FIRST.

THE FOREST PRIMEVAL.

I think it is Father Ryan, the Poet Priest, who says: "The Poet is a Seer." Certainly, the poet who in writing of America, styled it: "The Cradle of the Nations Yet to Be" was endowed with the gift of prescience in no ordinary degree.

What a grand and inspiring reflection is it not for us that an ever watchful Providence had held in reserve, as it were, this continent, with its illimitable resources of mineral and vegetable wealth, for the support and aggrandizement of the millions of human beings who would in the course of time make of it their dwelling place! And yet, but a few centuries ago this "Gem of the Ocean" was unsought, unknown, hence unappreciated.

Age had succeeded age, dynasty replaced dynasty, thrones and sceptres and crowns were won and lost and lost and won again on the battlefields of the Old World; while the majestic forests of this Western Continent lay sleeping in unbroken solitude. Her mighty rivers, now the highways of commerce, rushed on unresisted and untravelled to lose themselves in the "dark and deep ocean," and the placid bosoms of her crystal lakes were unruffled, save by the motion of the sea gulls wing.

Even after that memorable day when the joyful cry of Land ! Land ! ! from the crew of the "Santa Maria" awoke the slumbering echoes on her shores, then trodden for the first time by Christian men ; nearly a century and a half passed away ere any attempts were made at colonization by the European nations. This is not to be understood of voyages of exploration and discovery made by navigators in the employment of Spain, Portugal, France and England, either in search for gold or the hoped for passage to the East.

As early as 1517 French fishermen, from the Basque and Norman coasts, themselves a maritime people, as well as those of Portugal, were the first "to till the deep sea pastures of American waters." Having discovered the shoals of cod fish on the "banks" of Newfoundland, they carried home full fares long before a single Englishman had ventured into the same seas to prosecute this lucrative branch of industry.

From the shores of Dieppe, Rochelle, St. Malo and other ports of France, came these hardy adventurers, who in frail craft, hardly larger than the smallest fishing schooner of our sea coasts, dared all the dangers of these then unknown seas, and later on, planted the first colonies on the shores of Acadia, or on the banks of the St. Lawrence. With wonderful discrimination they selected those harbors and bays, best adapted for trade ; and modern enterprise has never denied the wisdom of their choice. Louisburg, Quebec, Montreal, Detroit and New Orleans, still remain to attest the sagacity and foresight of the French Pioneer.

It is not within the scope of the present work to follow the fortunes of the various explorers or navigators who, during the sixtehnth century, made voyages across the broad ocean. Our purpose is to dwell more at length on the achievements of the two nations who, despite all obstacles, succeeded in establishing permanent colonies on the shores of the New World, and of whose descend-

ants it may to-day be said : "They possess the land."

Admitting the precedence of the English claim to the newly discovered territory (Cabot's exploration's being 1497, while that of Verazzani, 1524) still, the facts of the case show that at the opening of the seventeenth century, France had done more in the way of discovery, trade, etc., than her rival. Bancroft says : "The first permanent efforts of French enterprise in colonizing America, preceded any permanent English settlement on the Potomac.". He then goes on to say : "It was neither commercial enterprise, nor royal ambition which carried the power of France into the heart of this continent ; it was religious enthusiasm. Religious enthusiasm founded Quebec and Montreal ; made a conquest of the western wilds, and explored the Mississippi and the lakes.

Whatever may have been the motive power (natural or supernatural) no one can dispute the fact that these early French colonists must have possessed in an extraordinary degree the qualities that go to constitute the hero ; to have enabled them to persist in an undertaking so fraught with difficulty and danger as were the first settlements on the St. Lawrence.

The following is the testimony borne to the character of the early French pioneers and missionaries by the Hon. Judge Walker, of Detroit : "We, Americans, should never forget that the pioneers of civilization and Christianity along the shores of the noble rivers and lakes of the northwest were Frenchmen. That in the face of dangers, toils and sacrifices, which no language can portray, they bore aloft the torch of Christian truth, amid moral darkness and desolation, and sustained by mental and moral discipline, known only to those who put their trust in God, met death with a joyful fortitude that finds few parallels in the annals of mankind."

Such men in reality were Samuel de Champlain, founder and first governor of Quebec ; such were James Mar-

quette and Joliet and de La Salle, joint discoverers of the Mississippi ; such were the Jesuit and Franciscan missionaries and such were young Daulac and his sixteen companions who, in 1660, sacrificed their lives for the safety of the threatened colony.

But as our esteem and admiration for a person increases in proportion as we become acquainted with his merits and good deeds ; so will a further knowledge of these early pioneers give us a just estimate of their lives and character, and of the debt of gratitude due to their memories, should "Search Lights" contribute to this end in some small degree its object will have been accomplished.

CHAPTER SECOND.

THE HERALD OF THE GREAT KING.

"The breaking waves dashed high
On a stern and rock-bound coast
And the woods against the stormy sky ;
Their giant branches tossed."

The above lines descriptive of the scene which greeted the anxious gaze of the Pilgrims on the deck of the Mayflower would be equally applicable to that beheld by the crews of Cartier's vessels, when entering the Gulf of St. Lawrence. And here, one might feel inclined to ask the question : "Why (since the French were the first to make settlements) they did not choose a locality farther south, where they would have found a more genial clime and less stubborn soil ?" Their choice appears a natural one however, when we bear in mind the maritime character of the people who made it ; and also the rival claims already established by Spain in Florida and Mexico.

Moreover, during the latter half of the sixteenth century a species of mercantile intercourse had been kept up between the natives in the vicinity of Newfoundland

and the eastern parts of France. The exploration made by Cartier had made known the fact that although the newly explored territory did not possess mines of gold or diamonds ; its forests and rivers could supply an article of commerce from which immense profits would accrue to the merchants of France. In the course of time the paltry trade was destined to become the chief instrument in originating and promoting the actual settlement of the country by the French.

About the year 1601 a company was formed under the auspices of M. DeChates, Governor of Dieppe which included those merchants of Rouen, St. Malo and Rochelle who had been engaged in the fur traffic on their own account. De Chates was a judicious and honorable person, in high favor with the Sovereign Henry IV., and among those whom he chose to form his new company was a man destined by Divine Providence to become the founder and father of the colony of New France, Samuel de Champlain.

Champlain was at this time about thirty-six years of age and had served in the French marine at the Antilles, and in the South of France against the Spaniards.

Of a noble and virtuous disposition, chivalrous by nature and deeply religious, Champlain was evidently gifted with qualities which endeared him to all—to the Canadian Indians as well as his own followers. Being of good address, he had already acquired considerable influence at court when invited by Pontgrave and De Chates to take part in their enterprise of colonising New France.

It is to the "Memoirs" of this remarkable man that we are chiefly indebted for authentic information regarding the early history of the Province of Quebec and the deadly feuds of the Iroquois Indians and the more peaceable tribes who had formed alliances with the French.

Of these "Memoirs" Ferland says : "We find in them details of romantic interest, of courage and fortitude, of

sagacity and patience, of indefatigable industry and self-denial, which will always entitle him to a high rank among representative men in the annals of mankind as the chosen instrument of Divine Providence for the carrying out of its designs in regard to these vast regions until then untrodden by the foot of white man.

He is thought to have made in all a score of voyages across the Atlantic in the interests of the struggling colony and in addition to the results of his explorations on the coast of Nova Scotia and in the gulf of the St. Lawrence, he first made known to Europeans the course and origin of the River Richelieu, the existence of that beautiful lake to which he gave his own name and the adjoining one Lake St. Sacrament.

In June of 1608, Champlain arrived at Tadousac. This was his third voyage across the Atlantic. Leaving his colleague, De Monts, there to traffic with the natives, he continued his route up the river until he came to the place where Cartier had wintered in 1535. Here he landed and having ascended some distance from the mouth of the St. Charles towards the promotary now called Cape Diamond, judged the site suitable for a permanent settlement. Artisans, tools, arms, provisions and merchandise were landed and wooden buildings and defences constructed. On this site the present City of Quebec grew up and here its founder spent the remaining twenty-seven years of his life employed in the welfare of the colony; the expansion of French territory and the propagation of the Faith among the savages.

Taking into consideration the vast distances to be travelled, the poor conveyances then in use, the treachery and the animosity of the people of the country and the many reverses and obstacles to be encountered at the court of France; we must acknowledge that Champlain's indomitable perseverance entitle him to the title of "Founder of Quebec."

The following interesting sketch of the American In-

dians by Prof. C. Hopkins gives one a very clear view of the neighbors with whom the first colonists came into contact.

The American Indian.

Ye say they all have passed away,
That noble race and brave ;
That their light canoes have vanished
From off the crested wave ;
That mid the forest, where they roamed
There rings no hunter's shout ;
But their names are on your waters,
Ye may not wash them out.

—*Sigourney.*

With regard to the natives or aborigines of America, the first to meet the English colonists and French explorers on the rock-bound coast of the Atlantic were the strong heavy-boned and sturdy Algonquins.. Their hunting grounds extended west of the Alleghanies, northward to the gulf of St. Lawrence, and westward again to the Laurentides, even to the far west prairies. (See Chart). This family was at one time the most numerous of all the Indian races and spoke a language not very different in the different tribes. To this stock belong the Chippewas or Ojibways, of Wisconsin and Minnesota, celebrated in Longfellow's Hiawatha ; the Crees of British America, the Mohegans, the Delawares, the Kickapoos, the Illinois, the Ottawas, the Sacs and Foxes and indirectly the restless Shawnees, and other tribes mentioned in the history of the settlement of the colonies and up to the war of 1812, and Pontiac's conspiracy. This people are supposed to have constituted one half of the population east of the Mississippi in the fifteenth century.

As a nation the Algonquin has been almost exterminated. Its hardiest offshoot was that of the Ojibways or Chippewas, who live along the north shore of the St.

Lawrence and around Lakes Huron, Nipissing and Superior. To this branch are allied the Ottawas, whose hunting grounds were along the river bearing that name. These Indians were all very friendly with the French in Champlain's time and long afterwards and, with the Hurons or Wyandottes brought their furs down to Montreal and Quebec in order to barter them for cloth, blankets and fire arms brought from France.

Clinging to their country of wood and rock, these Ojibways have been a widely scattered, but self-reliant people. Dwelling in their round topped, birch-bark wigwams, at home on their lakes and streams, in their bark canoes and living on fish and game, they have held their own as a powerful race and have again and again been successful in driving back the fierce Iroquois.

We now come to the Iroquois or "People of the Long House." These formed a confederacy consisting of five tribes, Mohawks, Oneidas, Senecas, Cayugas and Onondagas, occupying the fertile region extending westward from the Hudson and South of Lake Ontario, to a distance of about one hundred and fifty leagues of the territory now forming the north eastern portion of New York. With regard to climate and soil nothing could be desired. They were in the midst of lakes and rivers abounding with fish, wild fruits abounded in the forests, maize and pumpkins were easily cultivated and in fact the Iroquois excelled all the Northern Indians in agriculture as well as in the arts of war and government.

Knowing well the advantages of their position on the great waterways, leading to the interior of the continent, they made themselves feared by the neighboring tribes. From Canada to the Carolinas and from Maine to the Pacific Indian women shuddered at the name of the "Ho-de-no-shaw-nee" or "People of the Long House," while even the bravest warriors of other tribes went far out of their way in the wintry forests to avoid an encounter with this dreadful foe.

Yet, this ferocious people seemed to have been at once the worst and the best of all the Indian nations. Their pride was intense and overmastering ; their list of conquest was individually and personally as strong as that of Alexander or Napoleon ; their savage passions and cruelties were vented upon their conquered enemies to an indescribable degree. At the same time it would be difficult to find their equal in courage, constancy and concentrated energy among the savage races of the earth.

To Dr. Horatio Hale, who made a thorough study of the system of the Iroquois confederation the writer is indebted for the following "true story of Hiawatha," the hero of the Onondagas, who by his wisdom and persuasive eloquence brought about the union of these five nations, hitherto at war with each other.

About the middle of the fifteenth century lived Hiawatha, a chief of Onondaga blood and of high rank. His tribe at the period above mentioned was ruled by a despotic and tyrannical leader. Dreaded and feared by his own people he waged incessant war against the Cayugas and Senecas, whose land bordered on the territory of the Onondagas.

In the meantime the Mohawks, lying to the east, were engaged in a bloody war with the Mohicans, who occupied the territory along the Hudson River, south of them, so that feuds, bloodshed and extermination was the order of the day. According to their historian "the very earth was soaked in blood." But now comes the hero ! Hiawatha was to be the savior of the "Five Nations" and by his scheme of uniting them into a federation to perpetuate their histories throughout the centuries to come.

His scheme was certainly that of a born diplomat, and like every plan of its kind for the general benefit, met with the greatest opposition from the very one who should have encouraged it and aided its execution.

According to Hiawatha's plan, each nation was to retain its own council and management of local affairs ; the general control to be lodged in a federal senate, composed of representatives from each nation, holding office, during good behavior and acknowledged as ruling chiefs, throughout the confederacy. Still, further, this was not to be a limited confederation, it was to be indefinitely expansible.

The avowed object of its projector was to abolish war altogether. After many and varied rebuffs and discouragements, Hiawatha succeeded in winning by his marvellons eloquence and sincerity, the great chief, De Kanawidah, of the Mohawk tribe, then followed the Oneidas, Cayugas and Senecas ; the haughty Attotarho alone refusing to consider the project and rejecting all proposals to join the League.

In desperation the now enthusiastic tribes sent an embassy of their most persuasive orators to the lordly Onondaga with flattering proposals and inducements to which he finally yielded. Thus was founded that powerful confederacy which has lasted through centuries of war and devastation and still exists as solidly intact as ever, the basis of government amongst the Iroquois of the Grand River Reserve, and the form of government acknowledged by many able thinkers as the purest policy known to civilization In 1715 the Tuscororas were driven from North Carolina and sought the protection ot the "Five Nations." Being admitted into the confederacy the name "Six Nation" Indians was given it.

Sioux or Dakota Indians.

As the early French explorers passed to the westward along the great lakes they come in contact with a new nation of Indians coming from the head waters of Lake Superior. These were known as the 'People of the Lake" and were so like the Five Nation Indians in appearance that the French called them the "Little

Iroquois of the West." They were a nation of allies; as were the latter, and from this circumstance bore the name Dakotas, but are better known as the Sioux. Their language is somewhat similar to that of the Iroquois, and their lithe figures, aquiline noses and intellectual features mark them as handsome Indians. It has been surmised that the Iroquois and the Sioux are but different branches of a war-like people who, coming up the Mississippi on their line of conquest, divided at the mouth of the Ohio River, the one part going to the Northeast, the other Northward, "to the Land of the Dakotas," to the west of the Great Lakes. So fierce are they in disposition, so cruel in war, that they have been called "The Tigers of the Plains." Along the southern boundaries of our western prairies of Manitoba and Assiniboine is the old territory of the Dakotas. In 1861 the great Sioux massacre of Minnesota took place and this led to the flight of Sioux refugees to the north side of the boundary line. Several settlements of the Sioux are thus found in Manitoba. They are farmers and to a considerable extent Christianised.

Strangely, like the history of the Iroquois, has been that of the Sioux. Years before the coming of the white man, feuds arose in the most northern tribe of the Dakotas and it was so severe that a portion broke off from the nation altogether and became its deadliest enemies. These took up their abode on the Assiniboine, the largest tributary of the Red River, which runs entirely through Canadian soil. This people have always been friendly with the Crees, in fact amalgamated with them to a great extent.

On the Souris River a remarkable "outlier" of brown sandstone rock rises in the prairies. This was called by early French explorers "Roches Percées" and the name still remains.

It was a famous rendezvous for the surrounding tribes, Crees, Assiniboines and even Sioux. Their picture

writing may still be seen upon it, commemorating their history. To them it was the abode of the "Manitou," and there the nations all assembled, laying aside for the time being, their tribe feuds and being at peace with one another. Here were reproduced the scenes of peace, so pleasantly related in "Hiawatha" (by Longfellow) in connection with the red pipestone quarry, a locality to the south of Roches Percées.

In the spring of 1609 Champlain, who had wintered at Quebec with thirty of his followers, proceeded up the St. Lawrence. Meeting with parties of Indians belonging to the Algonquin and Huron tribes he entered into friendly communication with them. Considering it the best policy to be on good terms with those who were to be his immediate neighbors, he made an agreement with them by which they were to facilitate the efforts of the French in their westward explorations, and also supply the trading posts with an abundance of furs. In return the French soldiers were bound to assist them in their conflicts with their formidable foes the "Five Nation Indians."

Champlain has been severely censured for entering into such an alliance ; but was it not the most natural thing to do under like circumstances ? He actually took part in three expeditions into the Iroquois country and by the use of fire arms (to which they were not accustomed) so intimidated them that for a while they desisted from their aggressions.

In June, 1609, Champlain set out with a war party of savages, which started from the present location of Quebec and directed its course to the mouth of the Richelieu, at the western end of Lake St. Peter. He had with him, in a small open boat, eleven Frenchmen armed with fire locks, while the Indians accompanied them with a flotilla of canoes. A quarrel arising among them on the way, three-fourths of them turned back and paddled homewards, but the remainder proceeded up the

river. Finding the course obstructed by rapids and foaming falls, and the danger that confronted him being much greater than he had anticipated, Champlain sent back to Quebec all his Frenchmen but two and went forward with a force of twenty-four canoes, containing sixty warriors.

Presently the river widened into a lake dotted with large islands. This is the body of water that has retained Champlain's name to the present day. Pushing along its western shores, with the Adirondacks on their right and the Green Mountain on their left, the party pursued their way until they reached a promontory which extends into the lake on the western bank. We will let the Captain describe the engagement in the quaint style of his time. We can easily picture to ourselves the surprise of the Iroquois on seeing the French soldiers and their dismay at witnessing the effects produced by Champlain's "Arquebuse."

"MEMOIRS."

"Now, as we began to approach within two or three days' journey of the abode of their enemies, we advance only at night, resting during the day. When it was evening we embarked in our canoes, to continue our course and, as we advanced very quietly and without making any noise, we met on the 29th of July the Iroquois, about ten o'clock at evening, at the extremity of a cape which extends into the lake on the western bank (au bout d'un cap qui advance dans le lac du coté de l'Occident). They had come to fight. We both began to utter loud cries, all getting their arms in readinees. We withdrew out on the water, and the Iroquois went on shore, where they drew up all their canoes close to each other and began to fell trees with poor axes, which they acquire in war sometimes, using also others of stone. Thus they barricaded themselves very well.

"Our forces also passed the entire night, their canoes being drawn up close to each other and fastened to poles, so that they might not get separated, and that they might be all in readiness to fight if occasion required. We were out upon the water, within arrow-range of their barricades. When they were armed and in array, they despatched two canoes by themselves to the enemy to enquire if they wished to fight, to which the latter replied that they wanted nothing else; but, they said, that at present there was not much light, and that it would be necessary to wait for daylight so as to be able to recognize each other, and that as soon as the sun rose they would offer battle. This was agreed to by our side. Meanwhile, the entire night was spent in dancing and singing, on both sides, with endless insults and other talk; as, how little courage we had, how feeble a resistance we could make against their arms, and that, when day came, we should realize it to our ruin. Ours, also were not slow in retorting, telling them they would see such execution of arms as never before, together with an abundance of such as is not unusual in the seige of a town. After this singing, dancing and bandying of words on both sides to the fill: when day came my companions and myself continued under cover for fear that the enemy would see us. We arranged our arms in the best manner possible, being, however, separated, each in one of the canoes of the savage Montagnais.

"After arming ourselves with light armor, we each took an "arquebuse" and went on shore. I saw the enemy go out of their barricade, nearly two hundred in number, stout and rugged in appearance. They came at a slow pace toward us, with a dignity and assurance which greatly amused me, having three chiefs at their head. Our men also advanced in the same order, telling me that those who had three large plumes were the chiefs, and that they had only these three, and that they could be distinguished by these plumes which were much

larger than those of their companions, and that I should do what I could to kill them. I promised to do all in my power, and said that I was very sorry they could not understand me, so that I might give order and shape to their mode of attacking their enemies, and then we should without doubt defeat them all ; but that this could not now be obviated, and that I should be very glad to show them my courage and good will when we should engage in the fight.

"As soon as we had landed, they began to run for some two hundred paces toward their enemies, who stood firmly, not having as yet noticed my companions, who went into the woods with some savages. Our men began to call me with loud cries ; and in order to give me a passage-way they opened in two parts, and put me at their head, where I marched some twenty paces in advance of the rest, until I was within about thirty paces of the enemy, who at once noticed me and, halting, gazed at me, and I did also at them. When I saw them making a move to fire at us, I rested my musket against my cheek and aimed directly at one of the three chiefs. With the same shot, two fell to the ground ; and one of their men was so wounded that he died some time after. I had loaded my musket with four balls. When our side saw this shot, so favorable for them, they began to raise such loud cries that one could not have heard it thunder. Meanwhile the arrows flew on both sides. The Iroquois were greatly astonished that two men had been so quickly killed, although they were equipped with armor woven from cotton thread and with wood, which was proof against their arrows. This caused great alarm among them. As I was loading again, one of my companions fired a shot from the woods, which astonished them anew to such a degree that, seeing their chiefs dead, they lost courage and took to flight, abandoning their camp and fort and fleeing into the woods, whither I pursued them, killing still more of them, and took ten

or twelve prisoners. The remainder escaped with the wounded. Fifteen or sixteen were wounded on our side with arrow shots, but they were soon healed.

"After gaining the victory our men amused themselves by taking a great quantity of Indian corn and some meal from their enemies ; also their armor, which they had left behind that they might run better. After feasting sumptuously, dancing and singing, we returned three hours after with the prisoners. The spot where this attack took place is in latitude 43 degrees and some minutes, and the lake was called Lake Champlain."

On the map which Champlain made (and which is still preserved) he has plainly marked "the cape projecting into the lake" by a reference number 65. No observant traveller following Champlain's course, can fail to be struck with the position of Crown Point as answering his description of the site of the engagement.

How often during the three centuries following that June morning, 1609, have the sounds of that first discharge of fire arms re-echoed through the mountains and hills of this picturesque region. Lake Champlain was justly termed the "gate" of the country, and Crown Point, Ticonderoga, Ft. Frederic and Plattsburg are as imperishably engraved on the page of history as those of Thermopylæ, Marathon and Plataæ.

But, now ! oh restful thought ! the Dove of Peace broods over the scene, and the tourist or the "pale student" seeking relaxation, by spending some of his vacation days at the Catholic Summer school at Cliff Haven, may wander at his own "sweet will" over hill and through dale without an anxious thought, unless it be "Where have I left my kodak ?"

In 1613 Champlain made a trip up the Ottawa, in company with four Frenchmen and one Indian in two small canoes. The adventure was no slight one. In many places the current was swift, and dangerous boulders impeded his course.

At Carillon and the Long Sault were rapids which prevented the occupants of the canoes from paddling while the impenetrable forest that lined the shores prevented them from making a *portage*, and they were compelled to drag their canoes along the banks with cords.

Champlain almost lost his life. His foot slipped in the rapids. He fell into the boiling waters, but placing himself against a rock, he was saved from being swept away, while the cord of his canoe almost severed his hand. Making his way onward he passed the falls where the Rideau discharges its tributary waters into the Ottawa, and came to the cataract of the Chaudiere. The Indians threw tobacco into the foam to propitiate the Great Spirit or Manitou, and implore His protection on their further course.

Passing up the river he came to many a foaming rapid and open expanse until the Chats, with their numerous and picturesque falls broke upon his view.

They soon arrived at Allumette Island where resided a friendly chief named Tessouat who received Champlain and his party with savage hospitality and gave an entertainment in his honor. Tessouat became a Christian many years later.

Champlain had with him a young French trader who had told him that there was a little farther north a practicable route to the north sea (Hudson's Bay) pretending to have been there himself the previous year, but the Indian chief disproved this assertion and would have had the man put to death for lying to them, but Champlain forgave him. It is probable that Vignau had heard of this body of water from Indians who had passed between its south shores and the head waters of the Ottawa. There was in fact not more than three hundred miles distance from where Champlain then was to its southermost point.

Reluctantly giving up the idea he had conceived of discovering a westerly passage to China, Champlain

went back to Quebec and in August set sail for France in the interests of the colony. Innumerable obstacles hindered the execution of his projects and it was nearly two years before he had the satisfaction of obtaining the king's sanction for his plans. These were the formation of a chartered company of merchants of St. Malo and Rouen who would agree to assist in supplying and maintaining missionaries for the Canadian missions. He also obtained several vessels and a number of artisans and laborers.

The return of Champlain to Quebec in 1615 was an occasion of great rejoicing for himself and the little colony. As local governor or lieutenant of New France he was in a position to carry out one of his most cherished designs, namely, to introduce among the benighted savages of Canada some regular means of promoting their conversion to Christianity. According to the conditions of the charter he had brought with him from France four religious of the Franciscan Order, Le Caron, D'Olbau, Jamay and Brother Du Plessis. These had brought with them the necessary articles for celebrating the Divine mysteries as well of for portable chapels to be carried into the wilderness. On June 15th, Mass was celebrated for the first time at Quebee.

Regular religious services were opened at the three trading posts, Quebec, Three Rivers and Tadoussac and a council was convened at Quebec in which it was agreed that Father Le Caron should undertake the establishment of a "Mission" in the distant regions occupied by the Hurons. In order to inaugurate his good work he set out with some companions to make the long trip up the Ottawa by which the Huron country was to be reached. To accomplish so protracted a journey along a route of fully three hundred leagues, frequently carrying their canoes and baggage on their backs through shallows, over pointed rocks must have been fatiguing enough to daunt the courage of any less heroic souls

than those of the devoted missionary and his companions.

A band of Wyandottes having met the convoy at Montreal, Champlain delayed to parley with them, while Le Caron proceeded on his way. He was already established at Carahouga when Champlain arrived there. The latter having agreed to join the Wyandottes in an incursion of their enemies' country, soon followed.

He had with him two canoes, ten Indians, Etienne Brulé, his interpreter, and another Frenchman. With these he pushed forward to his former resting place at Alumette Island, and from there followed the river until he reached the Mattawa. Ascending this stream he crossed by a short *portage* into Lake Nipissing. Thence the party descended the French River till they came to the broad expanse of Lake Huron. Skirting the eastern shore with its rocks, innumerable bays and islets, he struck southward to Matchadesh Bay, near whose shores the Huron towns were situated. Here, occupying the eastern and northeastern portion of the present county of Simcoe, Ontario, the Hurons had, within an area of thirty or forty square miles, between twenty and thirty villages, with a population of from five hundred to a thousand each.

On August 12th, 1615, the Holy Sacrifice of the Mass was celebrated for the first time at "Carahouga," now near Orillia, Ont. Father Le Caron celebrated. Besides Champlain and Etienne Brulé, there assisted fourteen French soldiers or traders and many Indians.

Having collected his Indian allies he proceeded in September on the expedition to the Iroquois cantons. The Huron fleet entering Lake Simcoe made its way down the chain of lakes in which the river Trent has its origin, thence into the Bay of Quinte, crossed the eastern end of Lake Ontario, landed near where Sackett's Harbor now is, and struck into the enemies' country. This time the latter were better prepared to defend themselves and the Hurons, after five days, were obliged to

withdraw discomfitted. They prevailed on Champlain to return with them to Carahouga, where he took up his winter quarters in the lodge of a chief named Darontal.

He occupied his time during the winter in holding intercourse with all the tribes which were accessible to him, endeavoring to conciliate them with a view to their conversion as well as in the interests of the fur trade, etc.

What sentiments of joy and gratitude must have expanded the heart of Champlain as he retraced that long and painful route to Quebec. To a man whose motto was "The salvation of one soul is of more consequence than the conquest of an empire" the prospect of gaining to Christianity not only the Huron nations but many others, farther west, was an inspiring thought. But innumerable obstacles were yet to be overcome before he could realize his noble object.

His return to Quebec, 1616, accompanied by Le Caron was hailed with joyful acclamations by his people who, not having had any tidings from him for over a year, had given him up as lost.

The ensuing 20 years of Champlain's eventful life were spent in unceasing efforts to establish the Canadian colony on a permanent basis. Truly, a less undaunted spirit than his would have on more than one occasion yielded to discouragement and abandoned the project as unfeasible. But no ; even when surrendering Quebec to Kirkt in 1629, he never lost hope of the final success of his laudable enterprise. Having visited France in company with Le Caron, they succeeded in obtaining the much needed assistance of two more Reccollet priests and a Brother, as well as the historian, Sagard, and some laborers, among whom was Louis Hebert, the first Canadian farmer. The two Franciscans, with Sagard, set out at once for the Huron country. Besides laboring for the conversion of the Indian tribes the missionaries tried to prevail on them to refrain from those destructive wars which were customary among them. They

succeeded in so far that in 1624 a great convention was held at Three Rivers, and a treaty of peace entered into between the Iroquois on the one side and French, Algonquins and Hurons on the other.

But as some of the "Five Nation" Indians were not included, this peace was not of long duration, as we shall see later on.

These hostilities, as well as the rivalries of various commercial companies and private traders and the conflicting colonial policy of the Home Government, were a constant source of anxiety to the devoted founder of Quebec, inasmuch as they seriously interfered with his plans of colonization. De Chates died while Champlain was in the Huron country. His successor, De Monts, resigned in favor of the Count de Soissons, who died the same year. The next to hold the office was the Prince de Conde, who in 1616 sold his right to the Admiral de Montmorency who became weary of the duties entailed thereby, handed it over to his nephew, the Duc de Ventadour. All these officials of course made use of Champlain as Deputy Governor to the colony of New France, but took very little interest in its success any farther than the profits to be derived from the trade in furs. Ventadour, however, being of a religious turn of mind gave Champlain all the assistance in his power, even contributing from his private resources to the support of several new missionaries for those distant regions. These were Fathers de Brebœuf, Enemond Massé, Charles Lalemant, and three others who came to Canada in 1625.

Still affairs were in a pretty critical state in 1627-28, the ships bringing provisions not having arrived. Then came the surrender to Kirkt, but in the meanwhile Cardinal Richelieu, Prime Minister of France, had taken cognisance of Champlain's difficulties, and had formed a new and powerful company to carry on trade with New France. This company comprised some of the most

noted men at that time in France, and the principal merchants of Paris, Bordeaux, Dieppe and Rouen. They were bound to carry out to the colony not less than 4,000 settlers and provide for their maintenance until such time as they were in a condition to support themselves. It was stipulated that a certain number of clergy should be maintained as well for the service of the French as the Indians. In return they were empowered to exercise sovereignty over New France and Florida ; to enjoy the monopoly of the trade (except the cod and whale fishery) for fifteen years, with freedom from tax or duty on imports or exports. The company was supplied by the king with two warships of three hundred tons each and twelve of its members were raised to the rank of nobility. The charter was ratified in 1628, but as Quebec was in the hands of the English, its powers were not exercised until 1632.

Champlain having been appointed governor, returned to Quebec in 1633, bringing with him about 200 new colonists, in three vessels well equipped and supplied with cannon. He set himself diligently to work, providing for the material progress of the colony, at the same time co-operating heartily in all measures for securing its religious welfare. Although not actually founded during his lifetime, a seminary or college was projected at Quebec. The preliminaries were all settled, and the erection of the building made feasible by the gift to the Jesuits of 36,000 livres from the Marquis de Gamache. Before the work was begun the devoted Father of the nascent colony was called to receive the reward of his trials and labors in its behalf.

Champlain's death occurred in 1635. Speaking of the event Parkman says : "Christmas day, 1635, was a dark day in the annals of New France. In his poor chamber in the Fort, breathless and cold lay that hardy frame, which war, the sea and the wilderness had buffeted in vain. After two months of illness, Champlain, at the

age of 68, lay dead. His last cares were for his colony and its suffering members.''

Jesuits, officers, soldiers, traders and the small band of ''cultivateurs'' from the vicinity of Quebec, followed the remains to the church where they had seen his familiar form for so many years in their midst. Father Le Jeune pronounced his eulogy and the feeble community built a tomb to honor his remains. In his last illness Champlain had been attended by Father Charles Lalemant his intimate friend and spiritual adviser and a most efficient coadjutor in his labors for the good of the colony. In Le Jeune's ''Relation'' for 1636, he says :

''Champlain had prepared a general confession of his whole life, which he rendered with great pain to Lalemant whom for the last ten years or more he had honored with his friendship. This father succored him in his last illness of two months and bears ample testimony to the many virtues practised by him in sickness as well as in health.''

In ordinary social intercourse his tendency was rather towards the practice of congenial cheerfulness and pleasantry than to that moroseness which sometimes becomes habitual with earnest men under the influence of fervid religious zeal. In his dealings with the Indians he was uniformly truthful and just, and in this respect they recognized the contrast between his conduct and that of the European traders, who purchased their valuable furs and cheated them without compunction. One of their chiefs thus expressed to Champlain their sentiments on the subject : ''We entirely love you, all that you say is true.''

In the mutual exchange of gifts between French and Indians, Champlain was scrupulously careful that the French presents should not be less valuable than those given by the savages. In his ''Relations'' Father Le Jeune gives this testimony to his character :

''He has truly spent his life in the practice of justice

and equity ; in loyalty towards his sovereigns, and in perfect fidelity to the gentlemen of the company. Is it not, then just, that the name of Samuel Champlain should occupy a conspicuous position in American history ; as well by reason of his virtue, as on account of his discoveries and exploits ?

CHAPTER III.

HARVEST FIELDS OF THE CHURCH.

The native American race found here by the first European visitors to the continent, seemed an outlying and neglected portion of the Lord's vineyards. But the day of Pentecost at last dawned for it ; and no where are the signs of the True Church more apparent than in the glorious American missions. On the one side we see nature, the world, the flesh and the devil ; on the other grace, devoted apostles, long suffering, the baptism of blood, the martyrs' palm, and the new canticles of the virgins, the coming of Christ here, as elsewhere, was indeed the rising of the sun of justice on these benighted peoples ; but in its dawning light stood out against the Easter sky, the cross, and on it, ONE, nailed by love to its hardwood, looking out with agonizing face, on all the children of men, and granting them a participation in His own cup of sorrow ; that thereby they might enter into the fullness of the blessings He came to bring them.

In the case of these American tribes God seems to have chosen to leave them to be a plaything, as it were, to superior forces; to disappear before the advancing races of an older civilization, and even to perish as the result of their acceptation of the Faith. Still, His Paternal Providence in their regard is strikingly shown, by the opportunities given them to know His Divine Truths, and thus to become spiritually free, at the very epoch when they were losing their temporal freedom.

We know that the greatest proof of His love that God can give to an infidel nation is to call them to the knowledge of His admirable light. Hence, this period of Canadian History, though it may be said to consist only of the French Mission and Indian depredations stands out brightly as a manifestation of the wonderful things God's love can do in the hearts of those who are penetrated therewith.

We have been witnesses of this in the conduct of the heroic Champlain whose great desire seems to have been to spend and be spent for the salvation of souls, and the propagation of the Gospel. We shall see it still more in the heroic band of missionaries who followed in his wake and its effects are clearly perceptible in the behavior of the newly converted Indians. In reading the account of their generosity and fortitude one might imagine himself reading the history of the early Christian martyrs.

As in the days of Nero and Diocletian there were certain localities specially sanctified as the arena wherein the martyrs of Christ shed their blood, so in our own country, this New World, we possess at least two such places, where brave servants of God combatted with the powers of darkness that had hitherto held dominion over the inhabitants of those beautiful and fertile regions. These two localities are that portion of New York State formerly occupied by the Five Nation Indians and that part of the Province of Ontario called by early historians the Huron country.

We have already taken note of the deadly enmity existing between those two great nations of families of Indians and of the espousal of the Huron cause by Champlain. It remains to be seen how this very circumstance led to the introduction of Christianity among that haughty and ambitious people.

At the time of Champlain's death, 1635, there were already laboring among the Hurons both Franciscans and Jesuits and in the ensuing sixty years there were always

a number of those devoted men ready to shed their blood in order to serve them. Immediately after the restoration of Quebec to the French in 1633, the lion-hearted Brebœuf who had already passed a winter in Canada, set out from Quebec in company with Father Anthony Daniel and a party of Hurons who had come down to Quebec to trade their furs with the French. In 1635 Fathers Pijart and Le Mercier went there and were followed in 1636 by Garnier, Chatelain and Isaac Jogues. After these came Gabriel Lalemant, Le Moyne, Du Perron, Chaumonot, Raymbault, Bressauni, Chabanel and D. Davost. Of the above mentioned "Apostles of the Huron Country" six sealed their mission with their blood, and one and all by the hardships they endured merited the title of "Martyr" as well as apostle. We dwell more at length on the experiences of Father Isaac Joques as being more comprehensive, since he became also the apostle of the Faith to the fierce Iroquois from whom he escaped twice to meet his death at their hands on his third visit.

Father Jogues was one of the five priests who accompanied the new governor Montmagny to Canada in 1636. Singularly enough he had been ordained priest the year that Champlain died. He had been selected then, to his great joy, to be sent on the Indian missions. He was a native of Orleans, France, and having been deprived of his father at an early age, owed a double meed of affection to his worthy mother, to whom he writes immediately on his arrival in Quebec. This was not then a very important post ; yet a few houses began to cluster together on the crest of the promontory ; protected by the guns of the fort thrown up by Champlain. Father Jogues writes :

"Dear Mother,—At last it has pleased our Lord to allow me to alight on the shores of New France, the goal of my long aspirations. We sailed from Dieppe on the 8th of April, and arrived here eight weeks later. I landed

at an island called Miscow, where two of our Fathers served the French ; and attempt the conversion of the Indians in the vicinity.

"After a fortnight spent there I embarked in another vessel that conveyed me to Tadoussac, where large vessels lie to, while barks and lighter vessels run up the St. Lawrence as far as Quebec, a French settlement which is growing every day. I write you this from a distance of more than a thousand leagues and perhaps I shall be sent this year to the country of the Hurons which is more than three hundred leagues from Quebec. It matters not where we are so long as we repose in the arms of Divine Providence.

"P. S.—I have just received orders to be ready to start for the Huron mission in two or three days.

"Three Rivers, August 20, 1636.

I. JOGUES."

Father Le Jeune who was Superior of the Missions, in his "Relation" for this year describes the circumstances attending Jogues departure for the Huron country. The two Fathers Garnier and Chatelain, having left Quebec to join those already on the Missions. Jogues would probably have remained with those in Quebec for the winter had not a circumstance occurred to hasten his departure. Father Brebœuf had succeeded in collecting a convoy of the Huron youth whom he sent to the college at Quebec for instruction. Father Jogues was present when the convoy which was under the guidance of Fathers Daniel and Davait, landed. It certainly must have been a touching scene. The canoe of Father Daniel was the first to land. At the sight, writes Father Le Jeune, our hearts were moved with admiration and sympathy. He was barefooted ; his cassock in tatters, and his breviary slung around his neck, in order to allow him to handle the paddle. His figure was attenuated from long fasting ; but his countenance beamed with joy and cheerfulness.

The most affectionate reception was tendered to the missionaries and their neophytes. Of course a great feast had been prepared for the Indian escort before their return and in the midst of the feast one of the warriors made a touching rebuke to the Jesuits, that they had not been asked to take back any of the "Black Robes" with them. "What, do the French love us less," said he, "will they not replace those we have brought back ?" To the great delight of Father Jogues, his superior decided on allowing him to accompany them.

In a letter to his mother dated June 1, 1637, he gives some account of his voyage over the same route as that followed by Champlain in 1615. He says : "Dear Mother,—As only one opportunity is afforded every year of writing to you, I cannot let it pass without acquitting myself of my duty towards so good a mother. I feel sure that you will be happy to acknowledge the special providence, with which Divine Goodness has led me, since he has accorded me the grace of arriving in this Huron country.

I left Three Rivers on the 24th of August, embarking in a birch canoe, capable of carrying at the most five or six persons. It would not be easy to give you in detail all the discomforts of this mode of travel. The travellers' food is a little Indian corn, crushed between two stones and then boiled. Our beds consist of the rocky ground bordering the river ; our lamp is the light of the moon and stars.

We meet in this journey some sixty or eighty waterfalls which descend so rapidly and so deep that canoes going too near are carried over and dashed to pieces on the rocks. To avoid those one is obliged to land and march through tangled woods and marshes, making a detour of a league or more, carrying canoes and baggage. In addition to my own I was obliged to carry a great part of the way an Indian boy of ten or eleven years, who had fallen sick."

Despite all these difficulties Father Jogues arrived at the mission of St. Joseph's in the Indian village of Ihonitira on the 11th of September, having made the trip in nineteen days. We can easily imagine to ourselves the joyous reception he met with from his brother missionaries. Father Raguneau writes: "I made all the preparations in my power for his reception; but, oh, what a feast! a handful of dried fish with a sprinkling of flour, for seasoning. I had sent for a few ears of corn which we roasted for him after the fashion of the Indians. But to listen to him you would think he had never enjoyed anything so much."

It did not take this new disciple long to overcome the difficulties of the Huron dialect, so that he was able to assist Father Brebœuf in his work of evangelising the savages. He rehearsed the catechism with the young; taught them the prayers and administered the sacrament of baptism to the dying.

The conversion of the Huron nation was not effected without long and painful labors and many sufferings on the part of the missionaries. There were also a great number who clung with tenacity to the superstitions of their forefathers. Some of these irritated at the success of Father Brebœuf took advantage of his absence in the country of the Neutrals to conspire against his life. But in order not to have the blame attached to their own people they sent an embassy with a present of nine tomahawks to the "Neutrals" on condition that they would murder "Echon" as the father was called. Be it recorded to the honor of these savages, they rejected the proposition with indignation.

In 1638 an epidemic broke out which caused great fatality among the Hurons. The village where the Missionaries lived (Ihonitiara) suffered the most from its ravages so that the inhabitants abandoned the place, dispersing themselves among the other villages. Father Jogues writes to his mother, May 7, 1638: "Although

we were every day and all day near the dying, breathing the pestilential air of their cabins, none of us fell sick. Henceforward we should be truly ungrateful did we not, while thanking God for His protection, confide our affairs entirely to His Paternal goodness."

Some of the villages, as Ossossane and Ouinreo, begged the Fathers' intervention to avert the scourge, but others, especially the "Medicine Men" stirred up the bad passions of the chiefs, saying it was the "Black Robes" who had brought these evils upon them. Their credulity had also been aroused by the reports spread by some Indians who had been to Manhattan Island. These said that the Dutch there had warned them to have nothing to do with the missionaries.

So great was the animosity thus incited in their regard that for nearly a year they could not find admittance into the principal villages. Every act of theirs, even the sign of the cross, appeared as the cloak of some evil design or magic spell.

Their lives even were threatened, but they possessed their souls in patience and by their intercession and fasting besought the Lord to deliver this unfortunate people from this temporal scourge as well as from the delusions under which they were laboring. Of this trial Father J. Lalemant writes in his "Relation" of 1630: "I begin to doubt whether any other martyrdom is requisite for the end for which we labor, and I have not the least doubt that many would be found who would rather feel at once the keen edge of a hatchet on his head, than endure for a year such a life as we have lived here every day." (And yet it was during this time that Father Jogues received some of his greatest spiritual consolation). It was the remote preparation for his great sacrifice.

The care of the temporal affairs confided to Father Jogues did not occupy him so exclusively as to prevent him from assisting the three other priests at the residence. Besides having the charge of assisting the In-

dians who frequented St. Mary's, he made visits to four neighboring villages, which had been left to the care of the Fathers. In 1640 he was sent with Father Garnier to establish a mission among the Petuus, or Tobacco Indians, who had entered into an alliance with the Hurons for mutual defence against the Iroquois invasions. On the route they were forsaken by their guides and had to trust for guidance to their guardian angels and that Divine Providence in whose care they were. They passed one night in the forest, but in the evening of the second day they arrived at the first village of the Tionontates, having traveled a distance of thirty miles or more.

Their timely arrival brought consolation to a poor creature who lay dying in one of the cabins. She seems to have been a predestined soul who only awaited baptism in order to take her flight to the Land of the Blessed. But Satan could not behold his empire, thus invaded without resistance. The calumnies heretofore spread among the Hurons had been spread also among this people so that the lives of the missionaries were in danger while they remained in the village. After two months fruitless efforts in the midst of incessant perils they returned to St. Mary's. The following year, however, Father Garnier founded there a flourishing mission (Mission of the Apostle) where nine years later he, in imitation of the True Shepherd, gave his life for his flock.

In 1641 (Sept. 17) Father Jogues and Raymbault undertook a voyage of 250 miles in their birch canoes along the northeastern shores of Lake Huron to the "Sault" or falls named by them St. Mary's. This was in accordance with a promise made to the Ottawas (or Chippewas) to visit them at that time when they assembled there to catch white fish. Upwards of two thousand Indians were awaiting them and gave them a flattering reception. Father Jogues addressed them in the Huron tongue and Father Raymbault in Algonquin, which most of them understood. Presents were exchanged and the

Chief of the Chippewas, speaking in the name of all, invited the missionaries to remain among them, saying : "We will embrace you like brothers; we will learn the prayer of the French, and we will be obedient to your voice." Much as the envoys would have liked to stay in this country, their number were too few to allow of this at the time. Later, in 1669, we find the Fathers Allonez and Dablon carrying the Gospel truth to these western nations.

As for Father Jogues, a more distant and dangerous field was awaiting him. Had he some presentment of the sufferings soon to fall to his lot? We know not, but it would appear so from certain favors which were granted him in prayer while on his way back from the Sault. While prostrate in prayer, earnestly beseeching God to allow him to drink of the chalice of suffering, he seemed to hear an interior voice saying : "Thy prayer is heard, take courage and be strong" (Jas. I. 6.) At this very time the Superior, Father Jerome Lalemant, had selected him for a very perilous undertaking. This was to make a journey to Quebec in the interests of the Huron Mission. He was, however, left free to accept or decline the task. It goes without saying that it was accepted unhesitatingly.

The missionaries had received a much needed accession to their numbers in 1639, when Fathers Vimont, Paucet and Chaumonot came out from France. The latter of these was sent at once to the Indian Missions where he remained until their final destruction in 1649. He afterwards labored among the Iroquois and lived to the ripe old age of 82, dying at Quebec in 1693. Father Du Perron who arrived in the Huron country in 1638, labored there for twelve years, when he returned to France, but died in Quebec in 1665.

Notwithstanding the self-sacrificing spirit of the missionaries, they had for some time recognized the necessity of having a residence in some central location, where

they could re-assemble to confer on affairs of the missions in the different villages. It would also be a sort of retreat where freed from the importunities of the savages they could for a few days rest and recruit their strength—both spiritual and bodily. The site chosen was on the River Wye which empties into the great lake and bay in the vicinity of the Attachronous. Having received the sanction of the home government, they set laborers to work to erect a palisade enclosing a rectangular piece of ground, sufficient for their buildings, a garden and a cemetery. Within this space they had five buildings; a fort, a chapel, the dwelling of the missionaries and two cabins, one for the sick and the other a sort of hospice for travellers. This soon became a place of great resort for the Christian Indians.

We may have some idea of the grandeur of these structures from Father Chaumonot's description: "Our buildings are constructed of bark like those of the Indians, with a partition for the chapel. Our kitchenware consists of a kettle and a wooden platter for each one which is filled with "sagamite." This dish I can only compare to the paste used in papering walls. We never see salt and our food being mostly liquid we are not much troubled with thirst. Our beds are easily made since we have only to spread our blankets on a pile of bark or branches. As for linen, we have none, not even for the sick. But the greatest inconvenience is the smoke; not having a chimney for outlet, it fills the whole cabin and spoils all. In winter nights we have to read our breviary by fire-light as well as study, and when it is windy the smoke becomes unendurable. In the day time the opening in the top of the cabin serves as window as well as chimney."

The new residence called "St. Mary's" may have been an improvement on this, since it was constructed by the French themselves, under the superintendence of Father Jogues. Still, as they tried to conform as much as pos-

sible to the mode of life of the Indians, it is not likely that they had many luxuries. We know already of the Indian custom of giving presents; they expect an equal value in return. Whenever they went to Quebec they brought back many domestic utensils.

The number of French then in the Huron country must have been about thirty, inclusive of priests, lay brothers of which there were two, and several coadjutors or "donnes," laymen who had connected themselves with the missionaries by contract, giving their services gratis, while the Fathers were to provide them with a home. These "donnes" rendered great service to the missionaries and were examplary in their conduct. At this time there were only six, but in 1649 their number amounted to twenty-three. The greater part of the work at the new residence was performed by these devoted men, but from lack of tools may not have been very artistic.

In a letter dated April 27, 1639, Father Du Perron tells us how the day passed at St. Mary's: "We rise at four, make an hour's meditation after which those of us who are priests say Mass in our turn until eight. We then break our fast, after which we open the door for the Indians who have access to our cabins, until four in the afternoon. After 8 A. M. some of the Fathers make their visits to the sick or go to the neighboring villages. At two the bell rings for examen after which comes dinner, during this meal the scriptures are read, grace is said in Huron for the benefit of the Indians, who are present. At four we dismiss the Hurons who are not Christians, we then recite together Matins and Lauds. Afterwards, a conference of three-fourths of an hour; then study of the language till 6.30, then supper. Eight o'clock, Litany of the Blessed Virgin Mary and examen.

Leaving Father Jogues to pass the winter among his brethren at the humble but peaceful residence of St.

Mary's, we shall precede him to the east ; so soon to be the theatre of his combats and final victory.

NOTE.—The Huron Country which was eighteen to twenty miles wide, by twenty-five to thirty-seven long, occupied that portion of Ontario, between Lat. 40 and 45 N., reaching west to Notawasaga Bay and Lake Huron. They comprised from thirty to thirty-five thousand persons, divided into four principal families, each having its own sachem. The Bear Family, dwelling on the western frontier, was the most influential. Their principal village (Carahouga) was built on a secluded hill at the edge of the dark forest of pine and cedar, through which ran the paths leading to the other villages. In the vicinity were roughly cultivated patches of ground or natural meadow, and fields of maize, beans, squash or pumpkins. The other villages as near as can be located now, were Ihonitiara, on a point running out into the lake. From this point a large island was visible in the lake, so that it is probable this site was at the entrance of what is now known as Penetanguishene Bay. Ossassané was also on the western coast on an isolated promontory. The "Residence" chosen by the Jesuits and named by them "St. Mary's," was centrally located, about seven and a half miles distant from Ossossané. Tenaustayæ was seventeen miles away, at the place now known as the Irish Settlement in the north of the Medonte District.

The most eastern frontier town was Cahiague, called by the Jesuits St. John Baptist's. Tiontaheron wus also near the frontier, but was moved near to the Jesuits in 1648.

NOTE.—After the abandonment of the village of Ihonitiara by the Indians, the missionaries removed to that of Ossossané where Father Pijart had established a mission in 1637. He gave it the name "The Conception." In 1639 Father Jogues writes : "Our poor Indians treat us as true friends. We have here a cabin thirteen fathoms in length ; also a chapel built entirely of wood which attracts the admiration of all. We hold public catechism every Sunday at which many sachems attend, headed by a family of eight Christian Hurons.

Many of the Indians who had forsaken the mission of St Joseph, or Ihonitiara, joined those at Tenaustayæ, where Father Brebœuf followed them, giving to this mission the same name. It was here Father Daniel was slain by the Iroquois in 1648 This village was inland, some miles west of the northermost part of Lake Simcoe. Being perched on a high hill and stockaded around on all sides but one, it should not have been easily invaded by enemies. But it was kept with the usual negligence of the untrained savage and so was surprised by the ubiquitous Iroquois at the very moment when those who should have been its defenders were absent. It seems to have been a family failing with this people that they never prepared for danger until they were in the midst of it.

SEPARATE SCHOOL, CHATHAM

CHAPTER IV.

The Apostle of the Iroquois.

Lying along the southern shores of Lake Ontario and the Mohawk River, the "People of the Long House," as they called themselves, had easy access to the Great Lakes on the west and on the east to the Atlantic. The Mohawks who were nearest to the Dutch had three principal towns: Osserenon, about thirty miles from Renselaerwick (Albany); Andagaron, six miles further up, Tionnontoguen, about eleven miles west. The first named was the place where Father Jogues met his death and where now the Shrine of Our Lady of Martyrs is located. All these places are on the south side of the Mohawk River.

Since the Federation of the Five Nations, their unfailing policy towards other nations had been either to subjugate them by incorporating them to themselves, or to exterminate them altogether. They also had the custom of adopting the youth taken captive by them, in order to replace any of their braves slain in war. Having determined on the annihilation of the Algonquin tribes they saw with jealousy the alliance of these with the French, as with a greater power which might in time attain sovereignity over themselves. Up to the time of which we are speaking (1641), they had not made any direct attacks on the French settlements, but parties of their warriors waylaid the Huron convoys when bringing furs to Three Rivers. They had even made proposals of a treaty with the French on condition that the latter should observe neutrality between themselves and the other Indian nations. In the spring of 1641 two young Frenchmen, Francis Marguerie and Thomas Gódfrey, while out hunting, were captured by a party of Iroquois and taken to the village of Andagaron where they were regarded as objects of curiosity. An Iroquois, who had received kindness at the hands of Marguerie in former days, de-

clared that the lives of the young men should be spared, even offering to ransom them himself. A great council was held in which it was decided to employ them in securing a treaty of peace with the French, at Three Rivers. They arrived there in June accompanied by a party of three hundred and fifty warriors. Marguerie, as spokesman, announced the object of the embassy; that is, that they wished to treat of peace with the French, but not with their allies. In fact, while one party had come to Three Rivers the remainder were lying in wait on the banks of the St. Lawrence to plunder the Algonvuins, who would be coming down at this time with canoe loads of precious freight.

On the 10th of June a council was held in the camp of the Iroquois; Montmagny, the Governor, presided, assisted by Father Ragueneau and Jean Nicolet, as interpreters. Onagan, one of the chiefs, made an able speech, set the prisoners at liberty, with proposals of amity on the conditions already mentioned. Of course, Montmagny could not agree to those terms; which so displeased the haughty warriors that they withdrew in anger, after discharging a shower of arrows at the French boats. The Governor ordered a discharge of artillery from the fort, which so intimidated them that they soon decamped; not, however, without threats of vengeance.

The Mohawk nation, especially, had become more insolent and aggressive, since their intercourse with the Dutch. Bands of their warriors constantly beset the banks of the Ottawa River, descending by way of Lake Champlain and the Richelieu, and lying in wait for the flotillas of canoes, as they made their way to or from the French posts. They had learned to rely on the friendly offices of the Dutch at Fort Orange who provided them with fire-arms (and what was worse for themselves fire-water) bought and sold for their own advantage. The Indians also learned from some among them to distrust the French, especially the "Black Robes," as sorcerers and

enemies. In order to hold in check these bands of fierce marauders, the Chevalier Montmagny (1642) had erected a fort at the mouth of the Richelieu, but it had not yet been garrisoned.

Meanwhile, on the 2nd of June, 1642, Fathers Jogues and Raymbault, with 20 Huron warriors and 3 Frenchmen, had made the voyage to Quebec in safety. Their canoes we freighted with precious peltry, to be exchanged for blankets, axes, knives, and other domestic utensils. After spending 19 days in Quebec, Father Jogues was anxious to rejoin his brethren among the Hurons, in order to relieve as soon as possible the privations they were enduring. His Superior, at Quebec, entrusted to his care letters for his co-laborers, as well as church furniture and provisions to the value of two thousand dollars. The little fleet consisted of twelve canoes, carrying some forty persons. Father Joques had with him a young French surgeon, named Renè Goupil, and one of the donnés of the Mission, Wm. Couture, by name, besides a young Huron woman, who had been with the Ursulines two years and was returning to teach her own people the "prayer of the French." Her uncle, Joseph Theondecheron, whom we shall find with other steadfast Christians, sharing the sufferings and captivity of their zealous leader embarked with them. As the party were embarking Montmagny who was then at Three Rivers, offered to detail some French soldiers to escort them up the Ottawa, but the Huron chiefs proudly declined the offer, probably with that false sense of security already noted as characteristic of the Indian brave. On the first night of their journey they camped on the bank of the river facing the islands in Lake St. Peter. The following day as they were making their way along the shore in order to avoid the current, they suddenly found themselves in the midst of an ambuscade of seventy Iroquois warriors, led it would seem, by a Huron renegade who was fami-

liar with the route chosen by his countrymen going to and from Quebec.

After the first panic, the Hurons fought bravely, but were overpowered by superior numbers. The Frenchmen also stood the shock gallantly and Couture had made good his escape, but. struck with remorse at the thought that Jogues was in the hands of the enemy, he determined to either rescue him or share his misfortune. He retraced his steps to the scene of the conflict and coming across five Iroquois, shot the chief. The others seized him and tearing off his clothing, chewed his fingers and ran a sword through the hand that had fired the shot. Father Jogues' hiding place had not been discovered, though his enemies had several times passed quite near the spot. But seeing so many of his people in the clutches of their enemies, he went forward and delivered himself into their hands.

Great was now the exultation of the Iroquois at finding in their hands three Frenchmen besides twenty Hurons and a great quantity of booty. After dividing the spoils they made ready to return to their own country to display there the trophies of their conquest. Ascending the Richelieu they crossed Lake Champlain, from end to end. Now, commenced the "Way of the Cross" for the poor prisoners. They were seven days crossing the lake, during which time their festering wounds were exposed to the heat of the sun by day and clouds of mosquitoes by night. Without food or rest, they were bound in the bottom of the canoes and at the disposal of the young braves to inflict any indignity that their malignant ingenuity might devise.

On the eighth day they caue to an island, where a war party of two hundred Iroquois were encamped. Here the prisoners were obliged to land in order to be paraded in "triumph" by their captors. A platform was set up on a hill in the vicinity, and each Indian provided himself with a club, or thorny branch, according to his

fancy. These preparations of "welcome" being ready the victims were stripped of their garments and obliged to run the gauntlet between a double file of these cruel executioners, from the shore to the platform. The missionary was the last to land, that being alone and walking slowly he might offer a surer mark for their blows. In describing this horrible scene to Father Buteux, Jogues says: "They showered blows on us so that I fell under them on the rocky path leading up to the hill. I thought I must surely die under this cruel torture. I could not rise; so that they carried me to the platform, half-dead and streaming with blood. When they saw me revive a little they again showered blows on my head, back, and all parts of my body. I would never end were I to tell all we Frenchmen had to endure. They burned one of my remaining fingers, crushed another with their teeth, and those that had been before crushed were so violently twisted that they have never recovered their shape, even since they healed." Then he adds: "But God had us in His care and evidently wished to try our courage in His service; since He did not allow them to put an end to us at once."

They spent only one night on this island, but meeting other parties on their route, paid tribute each time by a renewal of their sufferings. Finally, after a march of thirteen days, they arrived within three-quarters of a mile of Ossernenon, at three o'clock in the afternoon the eve of the Assumption. At this place the same kind of welcome awaited them as they had received on the island. In fact, their captors proceeded to greater lengths, cutting off the right thumb of both Father Jogues and Renè Goupil, and striking the Father with a ball in the back until he fell fainting from pain. Even the young children began their apprenticeship in cruelty by piercing the martyrs with awls, tearing open their wounds, or throwing burning cinders on their bare flesh and enjoying the vain efforts of the

victims to shake them off. They were similarly treated at the two other Mohawk villages, and after seven days spent in going from place to place were led back to Andagaron, where their fate was to be decided. At first they were all to be burned alive; but the sachems of the village insisted that no precipitate action should be taken, at least, in regard to the French prisoners. Three Hurons were sentenced to die, one in each of the three towns, but Father Jogues, Couture and Goupil were kept as slaves to their cruel captors.

NEW YORK.

As Described by Father Jogues, 1643.

"New Holland, which the Dutch called in their own language New Netherland, that is to say, New Low Countries—is situated between Virginia and New England. The mouth of the river, which some people call Nassau, or the Great North River, to distinguish it from another which they call the South River, and from some maps that I have seen, Maurice River, is at 40 deg., 30 min.

The channel is deep, fit for the largest ships, which ascend to Manhattan Island which is seven leagues in circuit, and on which there is a fort to serve as the commencement of a town to be built there, and to be called New Amsterdam.

The fort, situated at the point of the island, about five or six leagues from the mouth, is named Fort Amsterdam; it has four regular bastions, mounted with several pieces of artillery. All these bastions and the curtains were in 1643 but mounds, most of which had crumbled away, so that entrances were made on all sides. There were no ditches. For garrison of said fort and another, built further up, against the incursions of the savages, their enemies, there were sixty soldiers. They were beginning to face the gates and bastions with stone. Within the fort there was a pretty large stone church,

the house of the governor (whom they styled director-general) quite neatly built of brick, the storehouse and barracks.

On the Island of Manhattan, and in its environs, there may well be four or five hundred men of different sects and nations; the director-general told me that there were men of eighteen different languages; they were scattered here and there on the river, above and below, as the beauty and convenience of the spot invited each to settle; some mechanics, however, who ply their trade are ranged under the fort; the others are exposed to the incursions of the savages who, in 1643, while I was there, actually killed some two-score Hollanders, and burned many houses and barns in which wheat had been stored.

Shortly before I arrived, three large ships of three tons each had come to load wheat; two found cargoes, the third could not, on account of it having been burned. The ships came from the West Indies, where the West India Co., usually keep seventeen ships of war. Ships lie at anchor in a bay beyond the island and can be defended from the fort. The river, which runs due north is at least a league broad before the fort.

When any one comes to settle in this country, they lend him horses, cows, etc., they furnish him with provisions, all of which he returns as soon as he is at ease. As to the land, after ten years he pays to the West India Company the tenth of the produce which he reaps. The first comers found lands fit for use, formerly cleared by the savages. Those who came later have cleared off the timber, mostly oak. The soil is good. Deer are abundant in the fall. The climate is mild, lying at forty and two-third degrees; there are many European fruits, as apples, pears and cherries. I reached there in October, and found even then a considerable quantity of peaches. The fort was begun in 1615; the first settlements were made twenty years ago and they

have already some commerce with Virginia and New England.

This country is bounded on the New England side by a river which they call the Fresche River, which serves as a boundary line between the Hollanders and English settlers, though many of the English choose rather to hold land under the former; since they ask nothing, while the English lords exact rents and would fain be absolute. The side towards Virginia has for boundary the river called South River on which there is also a Dutch Settlement. The Swedes also have one at its mouth, extremely well supplied with cannons and men. It is thought that these Swedes are maintained by some Amsterdam merchants who are not satisfied that the West India Co., should enjoy all the commerce of these parts.

Ascending the North River to the 43 deg., you meet the second Dutch settlement, which the tide reaches but does not pass. Ships of 100 to 120 tons can ascend to it. There are two things, in this settlement (Renselaerwick); first, a miserable little fort called Fort Orange, built of logs, with four or five pieces of cannon and as many swivels. This fort was formerly on an island in the river. It is now on the mainland towards the Iroquois. In the second place is the colony sent here by this "Renselaers" who is the patron. This colony is composed of about a hundred persons who reside in some twenty-five or thirty houses, built along the river, as each found convenient. The houses are merely of boards and thatched, with no mason work except the chimney. The forests furnish many large pines, which they make into boards by means of mills which they have here. In the principal house lives the patron's agent; the minister also has one apartment in which service is performed. They also have a kind of bailiff who administers justice. He is styled Seneschal.

This settlement is not more than twenty leagues from

the Agnieronons (Mohawks) who can be reached by land or water as the river on which the Iroquois country lies, falls into that which passes by the Dutch, but there are many low rapids, and falls of a half a short league where the canoe must be carried.

There are also many nations between the two Dutch settlements which are about thirty German leagues apart to fifty or sixty French leagues. The settlers here found some spots of ground that the savages had cleared, where they raise wheat, and oats for their horses, of which they have great numbers. They also make beer. This land being a poor soil, hemmed in by hills, obliges them to separate so that they already occupy two or three leagues of country.

Trade is free to all; this gives the Indians all things cheap, each of the Hollanders outbidding his neighbor, in order to make a little profit of his own."

His Captivity.

"Roaming through the stately forests of the Mohawk valley he wrote the name of Jesus on the trunks of trees, carved the cross on their bark and entered into possession of the country in the name of God. Thus did France bring its banner and its Faith to the confines of Albany"

—*Bancroft.*

Thanks to the MS. preserved by Father Jogues' Superior, Father Buteux, we are able to follow him step by step in these toilsome journeyings through the wilderness during his twelve months captivity among the Mohawks. Truly, all this region may be deemed consecrated ground, and one could almost imagine himself listening to the Apostle of the Gentiles, giving an account of His trials and persecutions to His brethren of the Christian Church. Hunger, cold, nakedness and persecution which exposed him at every or any moment to fall a victim to the vindictive fury of some one among his treacherous foes; such were his daily experiences.

His companion in captivity, Renè Goupil, was thus slain at his side at the instigation of an old Indian who

had seen him making the Sign of the Cross on the forehead of a little boy while caressing him. Father Jogues and Renè had just arrived at the entrance to the village when the latter received a blow of a tomahawk which caused his death. But Divine Providence which sweetly disposes all things, baffled the designs of the missionary's enemies, on more than one occasion. Once a half-witted Indian insisted on having a part of the blanket which formed his only protection by day or night. "I would give it to you with all my heart," said the holy man, "but, you see, it is all I have to defend me against the cold; besides, I would then be in a state of nudity, which is not allowed us. However, do as you choose." The wretch, provoked at this meek refusal which he looked on as an insult, determined on revenge. As it is not allowed to murder an enemy within the palisades, he laid plans to have him decoyed out into the fields. These arrangements were discussed in Father Jogues' presence. "I pretended not to understand," he writes, "that they were plotting against me. I was as a dumb man, not opening his mouth; and I became as a man that heareth not and that hath no reproof in his mouth."

The following day he was commissioned by his master to accompany two women to the field where there were some corn and pumpkins. Here the murderer was stationed in order to strike the fatal blow. Jogues went courageously forward to meet him, but something in his demeanor so affected the savage that he desisted from the dastardly act for that time.

At this precarious period of his captivity the missionary divided his time between providing for the wants of the family to which he belonged, and the duties of an Apostle in encouraging the poor Hurons, his companions in exile, the remainder he devoted to the practices of piety and religious exercises.

He thus describes his pious ingenuity in keeping alive his fervor: "I avoided crowded places and sought soli-

tude. There I entreated God to make His face shine upon His servant and to grant him help from trouble (Ps. cvii. —13). If I have become unto many as a wonder (Ps. lxx. 7.) I owe it to God alone, who in His infinite goodness so wonderfully bore me up and aroused my drooping courage. I found a refuge in the Holy Scripture, my only resource in the dangers which encompassed me. I venerated them, and desired to have the sacred texts on my lips when dying. Of all the books we were carrying to the Huron Missions I had only saved the Epistle of St. Paul to the Hebrews. I always carried this about me, as well as an indulgenced picture of St. Bruno. I wished that whenever I met death, in whose shadow I walked constantly, it might find me ready resting on the Holy Scripture, which had been my greatest comfort, strengthened by the graces and indulgences of the Most Holy Church, my Mother, whom I have always loved, but now more than ever, and armed with the cross of my Redeemer."

In October the Indians set out on an expedition of sixty miles to hunt the deer. The captive was to accompany them ; not so much to assist in the hunt as to do the women's work of cutting the wood and keeping up the fires in the cabins. To the hunters, accustomed as they were to this sort of expeditions, it brought a certain amount of enjoyment, but it was anything but enjoyable to the poor missionary. Half clad as he was, he suffered intensely from the severity of the weather, as well as from thorns, briars and sharp stones with which he came in contact on the route. Yet all he had to suffer on the way was little in comparison with the trials that awaited him. At first game was abundant and the nieat diet enabled the father to recruit his enfeebled health. But on witnessing the idolatrous practices of the Indians in regard to the animals taken in hunt, he felt obliged to abstain from eating their flesh. No sooner was a bear or deer slain than a portion of it was raised

aloft and offered to the genius of the hunt with these words : 'Aireskoi !"—"Here ! we offer thee flesh ; eat it and show us where the deer roam !" Father Jogues' abstinence did not pass unnoticed long, and as the success which had at first attended their efforts, began to forsake them, they attributed the blame to him. He was treated with the greatest intolerance, and if seen praying he was accused of invoking the evil spirits. Truly, his situation was not unlike that of his Heavenly Master in the midst of the unbelieving Jews.

The rigors of winter soon came to increase his hardships. Heavy snows covered the ground, and although deer skins were in abundance his cruel masters would barely allow him the use of one to protect his shivering frame. His hands and feet were benumbed and frostbitten, yet this did not seem to excite any sympathy for him. In this forlorn condition his sole comfort was to retire to a little oratory which he had constructed at the foot of a large tree, on whose bark he had carved a cross. Here, sheltered only by some fir-branches, he spent whole hours in silent converse with his Creator, Sometimes mental anguish was added to bodily suffering. "I thought," he says, "of my dear companion whose blood had so lately been spilled in my presence. I had heard that the good Couture had also ended his life amid cruel torments and that a like fate awaited my return to the village. Then my whole past life rushed to my remembrance with all its faults and infidelities and I groaned to see myself die in the midst of my days as one rejected by God ; deprived of the rites of the church and with no good works to propitiate my Judge. In my anguish I cried aloud to God : When shall my grief and mourning cease ? When wilt thou have pity on thy servant ? Then he adds in a lively sentiment of humility and confidence : I should have perished (Mark xiii) unless the Lord had shortened the evil days ; but I had recourse to my ordinary refuge and sup-

port, the Holy Scriptures of which many passages came to my mind. They taught me to see God in His goodness; and made me recognize the fact that although deprived of all aids to piety; the just man liveth by faith."

In January some of the hunting party prepared to return to the village. Father Jogues asked permission to return with them, hoping thus to find more scope for the exercise of his zeal there, than in the forests. He obtained the desired favor but was obliged to carry a load of venison back with him. On the way they came to a rapid torrent which had to be crossed on a fallen tree thrown across it as a bridge. One of the party; an Indian woman who, besides a load of meat, had her child strapped to her neck, lost her balance and fell into the rushing waters. Both would undoubtedly have been drowned had not the missionary gone quickly to her assistance at the risk of his own safety. The child died the following day, but at least he had the assurance of saving the innocent soul, since he had given it holy baptism.

On reaching the village and disposing of his burden his object was to try and obtain some decent apparel, but his solicitations met only with rebuffs and jeers. Finally a Hollander who was then trading in the town gave him a suitable garment. His next task was to care for a sick man whose own friends had forsaken him on account of the intolerable stench proceeding from an ulcer on his body. His care of this man gave the Indians a proof of what Christian charity can do for an enemy.

But now the people of the cabin to which Father Jogues belonged, having returned from the winter hunt recalled him to work for them, and here he was shown more kindness than had yet been his lot. His host's mother whom he called "Aunt," especially tried to shield him and warn him of any danger that menaced him and to help him in acquiring a knowledge of the Mohawk dialect. He devoted himself to study this with the

greatest ardor, perceiving that thereby he could benefit these poor savages, by explaining to them in their own tongue the Christian truths. He found excellent opportunity for this, his owner's cabin being a rendezvous where all the affairs, not only of this village, but of all the tribe were discussed by the elders in his presence. The man of God took occasion to introduce some gospel doctrine in the conversation. The old men listened attentively and in their turn plied him with questions as to the size of the sun, the figures on the moon's face, whether the heavens was a solid vault, whether it touched the earth, and others of like nature. His explanations excited their admiration so that they said among themselves: "How senseless we should have been to have killed this man, as we were ready to do several times." The young braves too who had been witnesses of his intrepidity on certain occasions when they had brandished their tomahawks above his head without being able to disturb his equanimity, now began to hold him in high esteem.

If faith required of men only conviction of mind, Father Jogues' instructions would have triumphed, but the intense aversion of the savages to any new teaching joined to their violent passions and superstitious practices put almost insurmountable obstacles in the way of their conversion. They agreed to what he said, but said: "All that is good for you who live beyond the great lake (ocean), but not for us." Yet, his zeal was not without fruit. Besides infants, baptized when in danger of death, many adults among the sick and dying, or captives condemned to the last sufferings, received the sacrament of regeneration. In this way he helped to open the gate of heaven to some seventy souls, children, youth and aged of different nations and languages.

On one occasion he was taken by his owner on an embassy to a neighboring tribe, nearly two hundred miles distant. The march was trying, but the missionary's

reward awaited him. His master's design in taking him was doubtless to make an ostentatious display of the power of the Five Nations, but Providence had its own ends to accomplish. On reaching the town, he proceeded as was his custom, to visit the cabins of the sick, when he was surprised to hear his name called by a young brave, who was stretched on the ground, racked by pain. "Do you not recognize me, Ondesonk?" said the sick man, "Do you not remember the góod turn I did you at Tionontiguen?" In fact it was this very Indian who had at that village, cut the father's bonds at the moment when they had become unbearable.

It is needless to add that the priest gratefully embraced the opportunity of delivering this young benefactor from his spiritual bondage.

The servant of God next accompanied a fishing party to the banks of the Hudson, near what is now known as Saratoga Lake. Thither came the rumor that during their absence several Huron prisoners had been burned. Heart-broken that he had not been able to console them in their last moments, he asked and obtained leave to return to the Mohawk village. He set out in company with a band of savages. On the way they halted at Renselaerwick, where he was informed by the Dutch of the true state of affairs. War had broken out with renewed fierceness against the French and his own fate was decided, and only awaited his return to be consummated. The commandant of the Dutch colony urged him to take the opportunity to escape by means of a trading ship which was to set sail in a few days. He passed the night in prayerful deliberation, and as the reasons of zeal that could detain him in the Iroquois country were no longer valid, he concluded to avail himself of the means of safety placed at his disposal by Divine Providence.

After being kept hidden for nearly six weeks from the Mohawk deputies who had been sent to bring him back

to their country, Father Jogues was ransomed and put on board a vessel which was just ready to drop down the river to "Manhatte." Megapolensis showed him constant kindness, and on the voyage to New York gave an entertainment to celebrate the captive's deliverance.

The governor at Manhatte gave him an honorable reception, invited him to his own table, and gave him suitable clothing to replace the half savage attire in which he was clad. He provided for his wants during the time of his stay and in November gave him passage in a small vessel vessel that was taking dispatches to Holland. After many mishaps and delays he arrived at the College of his Order in Rennes, France, January 5, 1644.

The mother of the missionary was still living, and he hastened to relieve the anxiety of her motherly heart by sending her a letter the day after his arrival, but this letter has not been preserved. When Queen Anne of Austria heard of his deliverance and safe arrival in France she remarked to her courtiers: "Romances are written every day which are a tissue of fictions; here is one that is true and combines the wonderful with the most admirable heroism." She sent for the humble Jesuit and was moved to tears on beholding his mutilated hands. His own family were anxious to enjoy his presence among them, but he could not be prevailed on to remain long away from his brethren and the Apostolic ministry which Providence had assigned him. His Superiors did not wish to thwart his holy desire; he had proved himself worthy of so noble a heritage, and his heart always cherished the fond hope that he would yet receive the crown of martyrdom that he had so often seen glittering above his head.

It may well be imagined what anxiety had been felt on his account at Quebec and by his brethren in the Huron country at the time of his capture. At first reports were spread of his death and then Joseph Theondecharon who had eluded the vigilance of his captors and reached

Three Rivers in safety, brought the news that his life had been spared. Montmagny was deeply affected at the account given by the faithful Huron of the sufferings undergone by the missionary and of the dangers which hourly threatened him. He would willingly have taken measures towards rescuing him from those fierce enemies, but feared to exasperate them if he had recourse to arms, even if his forces were sufficient, to undertake the rescue. About that time an incident occurred which gave him what he considered a favorable opportunity for obtaining the desired object. On the 19th of October, 1642, an Indian warrior of the Sokoki tribe, having been taken prisoner by a party of Algonquins, near Sillery, was condemned to pass through all the horrors of Indian torture. He had been so tightly bound that his wrists were cut to the very bone and he had lost consciousness from the intensity of the pain. As soon as the governor heard of the affair he hastened to Sillery, and having obtained the liberation of the prisoner, had him taken to the hospital where he was treated with the utmost kindness until his wounds were healed. Then he was sent back to his tribe laden with presents.

Now, as the Sokokis were allies of the Iroquois Montmagny hoped by this charitable treatment of the captive to obtain their mediation in behalf of Father Jogues. The result justified his expectations. The Indians, as susceptible of gratitude as of vengeance, felt indebted to the French for their generous conduct, and in April sent an embassy to the Mohawks with the usual number of presents to give weight to their words. The Mohawks received the deputies with their customary ceremonial in a public audience. The Sokoki orator concluded his eloquent harangue by these words: "My people think they cannot do too much to please men so generous, and as we know how highly they (the French) esteem Ondesonk (Father Jogues), we bring you a belt of many thousand beads of wampum, to cut his bonds.

He then produced a letter from the governor which he solemnly placed in the hands of the missionary.

In his letter of August 30th Father Jogues speaks thus of this affair: "The Iroquois retained the presents without setting any of us at liberty; an act of treachery unexampled among these tribes, for this law is invariably observed, that whoever touches or accepts the presents made him, binds himself to execute what is asked by the present. When they do not wish to comply, either they do not take the presents or they return others in their stead."

During the summer he had found means of transmitting a letter to Quebec in which he gave proofs that he did not wish his private interests consulted at the expense of those of religion or of the colony. The letter is dated June 30th, 1643, and is still preserved. The following are extracts therefrom:

"Village of the Iroquois.

To His Excellency, Charles Montmagny:

My Lord, — This is the fourth letter I have written since my detention among the Iroquois. Time and paper fail me to repeat what they contained. This conveys the tidings that we are still in the land of the living. Henry, taken prisoner on St. John's eve, has been brought here. He did not have to run the gauntlet on entering the village, nor have his fingers cut off as ours were He and the Hurons have been spared thus far.

Fear constantly and on every side, the ambuscades of these men, as bands of braves leave the village every day to go on the warpath. You must not think the river will be free from them before the end of Autumn.

They are assembled here to the number of seven hundred; possess three guns which they use with great skill and know several routes to Three Rivers. A new party has just taken the field. They intend attacking the French as well as Algonquins. Do not, I beg of you, take me personally into consideration; let no sym-

pathy for me prevent your taking any measures, best fitted to advance the greater glory of God. So far as I can divine, it is the design of this people to destroy the Huron nation, by killing their important chiefs together with women and children and amalgamating the young braves into their own forces."

While Father Jogues was in France, an attempt had been made to send a convoy with some supplies to the Huron Missions. A young Italian Jesuit, Father Joseph Bressani, was delegated to this perilous enterprise. When near lake St. Pierre they fell into the hands of the Iroquois, who again rejoiced to have a "Blackgown" in their power, subjected the "young soldier of the cross" to the most fearful tortures. He also, was soon ransomed by the Dutch and conveyed to Europe.

In the summer of 1644 a short respite was obtained from hostilities, by the Governor who had again given freedom to some Iroquois prisoners who had been condemned to death. They became peace deputies to their own nation, who in turn sent a French captive, (Couture), with three Iroquois to Three Rivers, to negotiate terms of peace. On the 12th of July a grand council was convened at Three Rivers, consisting of Mohawks, Algonquins, Montagnais, Attkuamegues, besides French and their Huron Allies. The peace was finally concluded in 1646 and the governor considering it desirable to send a solemn embassy to the Mohawk villages to ratify the treaty, Father Jogues was again selected for this perilous duty. Since his return from France he had been employed at Montreal in the humble details of the ministry. Here Father Lalemant's letter, confiding the charge to his zealous care, reached him. We reproduce the letter in which he signifies his acceptance thereof.

"Montreal, April, 1646.

To Father Jerome Lalemant, Superior of the Mission, Quebec :—

Reverend Father,—The letter which it has pleased

you Reverence to write found me in my retreat, and in the exercises which I had begun, there being no canoe to carry our letters, I choose this time because the Indians being at the chase, allow us to enjoy a greater silence.

"Would you believe that, on opening your letter, my heart was at first seized with a kind of fear that what I desire, and what my soul should earnestly desire, might not arrive. Poor nature, mindful of the past trembled; but our Lord, in His goodness, has given and will again restore its calm.

"Yes, Father, I will all that our Lord wills, and I will it at the peril of a thousand lives. Oh! how I should regret to lose so glorious an occasion when it may depend only on me that some souls be saved. I hope that God's goodness which has not abandoned me in the hour of trial, will aid me still. He with me, can trample down whatever difficulty opposes the project.

"It is a trial to be *in medio nationis pravæ*, without altar, without confession, without sacraments, but His holy will and Divine Providence supply for all time. He, who by His holy grace preserved us without these aids, for eighteen or twenty months, will not refuse us the same favor again, for we do not thrust ourselves into this work, but undertake it solely to please Him, despite the repugnance of nature.

"As to the comings and goings of the Iroquois, what I can say is, that I see very few from the first two towns; yet, it is with them we are chiefly concerned. Scarcely any have come, except from the last village where Couture was, and they profess to come as warriors in these parts. It is not, however, with these that we must dwell, but with these that are unknown to us.

On the 16th of May Father Jogues set out in company with M. Bourdan, the engineer of the colony, the four Mohawk deputies, and several Algonquins, to make the toilsome journey into the country of the Iroquois. On the 30th they reached a small lake which the missionary

named in honor of the feast, Lake St. Sacrament. By the fourth of June they reached the Dutch colony on the Hudson and on the 7th were at Osserenion, where the Father had been so cruelly treated in 1643. Its name had been changed and Father Jogues now named it Holy Trinity. He was received honorably and all pressed around, seeming to have forgotten their former animosity. The family of the Wolf especially, to which his "Aunt" belonged, showed him much kindness and said to him: 'With us thou shalt always have a mat on which to lie and a fire at which to warm thyself.' As soon, however, as the council closed he set out for Three Rivers, where he arrived on the 29th of June.

The heart of the missionary was now fired with renewed zeal and he proposed wintering among the Iroquois. At first his superiors would not entertain the idea, but finally it was decided on as the best means of keeping the savages to the conditions of the late treaty.

He accordingly left Quebec accompanied by several Hurons who wished to visit their relatives adopted among the Mohawks. These abandoned him on the route, having become suspicious of the bad faith of the crafty people of the "Long House." When within two days' journey of the villages Father Jogues and his companion fell into the hands of a war party who, with loud cries, threw themselves on them, stripping them of their clothing, and dragging them back to the village, telling them they should die on the morrow. This threat they executed despite the wishes of many of their sachems, who were then in council on the matter. Some of the band invited the prisoner to sup in his cabin, where he had no sooner entered, than a blow from a tomahawk killed him instantly.

Severing the head from the body, the murderers placed it, as they had threatened to do, on the stockade at the entrance of the village, with the face turned in the direction whence he had come. By so doing they

thought to deter any future missionary from following in his footsteps. We shall see later with what success.

The next morning his companions, La Lande and the faithful Huron, were killed and the three bodies thrown in the river. Meanwhile, the council had resolved on peace, but it was too late. The old woman who had cared for the Father during his first captivity, whom he had called "Aunt," had said to the murderers: "You shall kill me with the same blow;" but her own brother had yielded him into their hands. One of the young Indians in attempting to ward off the blow received a wound on his arm. (He was afterwards baptized.) But all these efforts had been vain, the time for the crowning had come. It was the 18th of October, four years since René Goupil's death in the same place. In this tragic termination of an apostolic life there is something more when studied by the light of Faith. Is it not the heroic consummation of a life of sacrifice which we admire as a martyr's death?

The death of Father Jogues was not known at Quebec for a long time. He seemed to anticipate it before leaving Canada. In writing to a friend, he had used these words: "*Ibo et non redibo*," (I go but I shall not return) as if foreseeing the fate that awaited him in the Iroquois country. The first vague rumors of the tragic event were founded on the reports of some Algonquin women who had escaped from captivity. It was, however, soon suspected, and justly, when Iroquois warriors were seen once more infesting the great river, and renewing their depredations on the allies of the French. Finally a letter from Kieft, Governor of New Netherlands, addressed to the Chevalier de Montmagny, confirmed all suspicions. It reads:

Fort Amsterdam, New Netherlands,
November 14th, 1643.

Monsieur,—I wrote a reply to that you were pleased to honor me with, by Father Jogues, dated May 15th

and sent it to Fort Orange, to be delivered to said Father de Jogues; but he not having returned as expected, it was not immediately sent. This will, then, serve to thank your Excellency for your remembrance of me, which I shall endeavor to return, if it pleases God to give me an opportunity. I send this through the northern quarters, either by means of English, or Monsieur D'Alnay, in order to advise you of the massacre of Father Isaac Jogues and his companion, perpetrated by the barbarous and inhuman Maquaas, or Iroquois; as also of their designs to surprise you, under color of a visit, as you will see by the enclosed letter, which, though badly written and spelled, will give you partienlars. I am sorry that the subject of this is not more agreeable; but the importance of the affair has not allowed me to remain silent.

Our minister at Fort Orange made inquiries among the chiefs of these "canaille" as to the reasons of their treacherous conduct, but he could get no more satisfaction from them than that the said Father had left in their keeping, a chest in which there was an evil spirit which destroyed their crops of maize; this is all I can write now. Beseeching God to guard you and yours from this treacherous nation. I am, I assure you,

Your most humble and obedient servant,

WILLIAM· KIEFT,"

The enclosed letter gave the details as we have given them of the good Father's death, but was dated a month earlier. Neither letter reached Quebec until June the following year, 1647.

Was it in answer to the martyred priest's prayer that within a year after his death, his murderer was converted and died in the most edifying sentiments of Christian fortitude! We can not say; but here are the facts of the case:

On the 16th October, 1647, John Amiot, a young

French trader, brought into Sillery an Iroquois whom he had captured near Three Rivers. The allied savages, who had recently lost several of their braves at the hands of the perfidious enemy, demanded that he should be put to death as an example. The Governor consented on condition that his torments should not be prolonged nor his flesh eaten. These conditions were observed. After passing through fire he was given the final blow. During the week's time previous to his execution the Fathers of the Mission endeavored to prepare him for his unavoidable fate. He listened with docility and soon astonished them by the remarkable evidence of his faith, and his repentance for his sins. In conversation he related to the Fathers many details of the torment inflicted on the French captives by his people, and on the Jesuit priest in particular. When asked the name of the murderer of John de Lande he gave it at once, but remained silent when asked about the death of Father Jogues. Being recognized, however, by a Huron prisoner who had escaped from the Mohawks, as the one who had dealt the final blow, he made no attempt to deny his crime, and seemed to think only of detesting and expiating it. During his sufferings nothing of the savage appeared, neither taunts nor threats nor bravado of any kind. He had said, as he came to the place of execution: "My captor is the cause of my going to heaven. It is well. I thank him." He repeated over and over, Jesus! Jesus! In the baptismal register of the time may still be read this significant name: "Isaac, a Mohawk captive about to be burned."

Truly the good seed was already beginning to bring forth fruit, notwithstanding the thorns and briars amongst which it had fallen.

CHAPTER V.

Intervening Events.

The news received from the converted murderer of Father Jogues, as well as that contained in the letter from the Dutch Governor, was not calculated to lessen the dread felt for the fierce Mohawks. In fact, the death of the missionary had, naturally speaking, been the occasion of a determined attack on the French. The savages, reasoning from themselves, concluded that there was no possible peace henceforward with a nation they had so wantonly and deeply injured. They redoubled their furious attempts on the allies of the French, especially the Christian Hurons and the Algonquins of Sillery. In 1648 three Hurons were captured, having ventured to come to the French trading-post at Three Rivers. Two escaped, but their story was not encouraging to the colony. It was certainly Providential that the Iroquois were not acquainted with the smallness of the French garrison, which at this period numbered only 115 soldiers, divided between the four places as follows: Quebec, 15; Montreal and Three Rivers, 70; and the Jesuit residence in the Huron country, 30. A small cannon had been taken there in 1644.

A grave tone runs through the "Relations" of this year (1648) when it speaks of the departure of the Hurons in their bark canoes, taking with them the new accession of missionaries. F. Vimont says: "It is a great blessing to see the courage and zeal of these good Fathers; the blood and death of those who have gone before animates them; their joy was apparent on their countenances, so that you would have said they were all going to take possession of a kingdom. What seems more wonderful is that, under the circumstances, young men are found who, emulating the conduct of the Fathers, are willing to run the same risks for the salvation of souls."

Still more melancholy was the report arriving at Quebec only in May of the year following (1649), which told of the total destruction of the Huron Mission of St. Joseph and the massacre of the devoted Father Daniel, who had spent fifteen years in the Huron country.

On the 4th of July of this year (1648) the Mohawks had made an attack on Three Rivers, killing one Frenchman and a Christian Huron and carrying off four other ones. The same day a war party of Iroquois attacked the village of St. Joseph, which was on the extreme frontier of the Huron settlements. In the larger of its two villages there were four hundred families. The crafty foe prowled around the place until they had satisfied themselves of the absence of its principal defenders, then seized the propitious moment to fall on their unwary prey. At sunrise Father Daniel began his Mass as usual. The Christians filled the little chapel and lingered there still even when he had finished, expecting, perhaps, some words of counsel and encouragement, as he was wont to give them. Suddenly the war-whoop of the Iroquois was heard. The few remaining braves ran to engage in attempt at defence while the old, the women and children fled in fear and dismay. They called on the devoted priest to make his escape, but, like the "Good Shepherd," he preferred to die with his flock. Giving a last absolution to those assembled in the church he said: "My brothers, rejoice; we shall be in Heaven to-day." Saying this, he went forward to meet the assailants at the entrance of the chapel, thus giving the women and children a chance to escape. As he advanced calmly to meet the invaders they recoiled instinctively, as it were, awed by the majesty of his demeanor.

Only for a moment, however. Recovering from their surprise they let fly a shower of arrows, and as he yet remained standing an Indian shot him through the breast with his musket. With the name "Jesus" on his lips the soul of the intrepid missionary went forth to receive

the reward of his fidelity. Thus was the soil of Ontario first bedewed by the blood of a martyr of Christ. The mangled body was thrown into the flames of the burning chapel, wherein he had so often offered up the Holy Sacrifice for his little flock.

The second village of this mission was destroyed at the same time. The number of those who had been killed or taken prisoner was about seven hundred. Quite a number were absent with Father Bressani at Montreal and only arrived in the beginning of September to find their villages in ruins and their families dispersed. All were edified at what was told them of Father Daniel's death. They said: "The religion which can inspire such sacrifices must be holy, and those men who love us so much as to die for us will certainly neither deceive us nor cause our ruin."

Among the Hurons, many who had formerly refused to receive baptism now came forward to ask for the Sacrament. Father Bressani and the four new missionaries found ample material for their zeal and several missions were founded, three of which were among the Algonquin tribes still further to the North-West. But the Iroquois, having now broken through the frontier lines of their rivals, were already looking forward to the final work of destruction.

Encouraged by their success of the previous summer the Iroquois returned early in the spring of 1649. On the 16th of March a thousand warriors surprised the Christian village of St. Ignatius at break of day; killed or made captive all the Hurons with the exception of three who escaped into the woods and carried the dire news to the neighboring village of St. Louis. Being thus alarmed the women and children fled into the woods, leaving about eighty valiant warriors to defend the place. Fathers Brebœuf and Lalemant, who were then at this village, might also have escaped and the converts entreated them to save themselves, but their zeal would

not allow them to forsake their little flock. They fell into the hands of the invaders, together with the greater number of the heroic defenders, who were reserved for the torture

NOTE.—The following is the account given by an eye-witness of the tortures inflicted on Father Breboeuf on the evening of the 16th of March, 1649. He says: "The Iroquois have come to the number of about twelve hundred men; they have taken our village, have taken Father Breboeuf and his companions, have set fire to all the cabins. They let loose their fury on these two Fathers, for they took both and stripped them naked, and tied each of them to a post. Their two hands were bound together. They tore the nails from their fingers, they showered blows with sticks on their shoulders, loins, belly, legs and face, so there was no part of their body which did not undergo this torment. They told us also that although Father de Breboeuf was overwhelmed by the weight of these blows he did not cease speaking all the while of God and encouraging all the new Christians, who were captives like himself, to suffer well in order to die well, and go in company with him to Paradise. While this good Father was thus encouraging these good people a wretched Huron renegade, who was living as a captive with the Iroquois, and whom the Father had previously instructed and baptized, hearing him speak of Paradise and Holy Baptism, was irritated and said to him: 'Echon (the name the Hurons gave Father Breboeuf), thou sayest that baptism and sufferings of this life lead straight to Paradise. Thou shalt go thither soon, for I am going to baptize thee and make thee suffer well, in order that thou mayest go as soon as possible to thy Paradise.' Having said this, he took a kettle full of water boiling hot and poured it on his head three different times, in derision of Holy Baptism, saying each time with sneering raillery: 'Go to Heaven now, thou art well baptized.' Besides this they inflicted several other kinds of torment on him. They first heated their hatchets red hot and applied them to the tenderest parts of his body. Then they made a necklace of these hatchets heated red hot and placed them around his neck. (This necklace is made by passing a withe of green hickory or other wood through the heads of six red hot hatchets and joining the ends of the withe together, then putting it around the neck of the victim.) This is the most horrible of torments. If the victim bend forward, those on his shoulders press all the more; if he wishes to lean back, those on his breast make him suffer the same torment; if he stand straight upright without leaning either way, the burning hatchets subject him to double torture. Having thus encircled his neck they next

put on him a girdle of bark full of pitch and resin and set fire to it so that it roasted his whole body. During these sufferings the Jesuit remained as immovable as a rock, so that his captors were in astonishment at his heroism and endurance. His zeal was so great that he was all the while encouraging his fellow-captives and exhorting the unbelievers in order to convert them. His executioners became so enraged at this that they cut off his tongue and his upper and lower lips. After this they set themselves to cut off the flesh in slices from his limbs and, roasting it, devoured it before his face. While thus tormenting him they mocked him, saying: 'Thou seest well that we treat thee as a friend, since we shall be the cause of thy eternal happiness. Thank us for these favors, since the more thou sufferest the more thy God will reward thee.' Seeing that he was growing weaker they made him sit down, and one o them taking a knife cut off the skin which covers the skull of the head. Another of the savages, seeing that the good Father was at the extremity, made an opening in his breast and tearing out his heart roasted and ate it. Others came and drank his blood while yet warm, saying that Father Breboeuf had been very courageous to suffer all the evil which they had done him, and that by drinking of his blood they would become like him. He died at four o'clock in the afternoon of the same day on which he was taken. Father Lalemant, although less robust, survived until nine o'clock the next day, when one of his tormentors put an end to his sufferings by splitting his head open with a hatchet. The bodies of the two martyrs were then thrown into the flames, but after the departure of the enemy their brethren collected the precious remains and carried them to the Residence at St. Mary's, where they were reverently interred. Their authenticity was certified by Brother Regnaut, S. J., and they were afterwards taken to Quebec."

PART SECOND.

CHAPTER I.

SOME SEVENTEENTH CENTURY WOMEN.

"But wondrous is the love of God, who sends His shining host
From age to age, from race to race, from utmost coast to coast,
And wondrous 'twas, in our own land, e'en on the spot we tread,
Ere yet the forest monarch to the axe had bowed his head—
That in our very hour of dawn, a light for us was set
High on the royal mountain side, whose lustre guides us yet."

—*T. D'Arcy McGee.*

Writing of the "Discovery of America," T. D McGee begins by saying: "In the foreground of American history there stand three figures: a lady, a sailor and a monk." So, in entering on the borderland of Canadian civilization, we meet not alone the sailor, the soldier and the missionary, but the heroic figures of several noble women to whose influence and example Canadian posterity is deeply indebted. "If," as the great Ozanam says, "nothing great or glorious could be achieved in the Church without the concurrence of woman, we must believe that Divine Providence was especially favorable to the Canadian colonists on the St. Lawrence by sending into their midst those 'ministering angels' who devoted their lives to the amelioration of the privations and sufferings incident to a life in the wilderness of the New World. Besides the Marquise de Guercheville, the Duchess d'Aiguillon and Madame Bullion, who rendered pecuniary assistance to the colonists, there were others who devoted their lives to the conservation of the Faith and of morality among their own countrymen, as well as to the enlightenment of the aborignes of America.

Such were Madame de la Peltrie, M. Mary of the Incarnation, Margaret Bourgeois and Miss Jeanne Manse, women whose memories are perpetuated, not on the 'false marble,' but in the hearts of all true Canadians who behold their works, that even after the lapse of nearly three centuries bear witness to their zeal and devotedness. Of them we may say with truth, 'Their works live after them.' "

Incredible as it may sound to us, the fact remains that at one period of our colonial history that vast tract of territory from the St. Lawrence to Florida belonged to one woman. True, this was only by a king's patent, which in those days did not always materialize. The story is so intimately connected with the founding of Acadia that we may allow the two subjects to coalesce in our recital. As early as 1604 Henry IV. of France had granted to M. de Monts, a Huguenot gentleman, all the territory between latitudes 40 and 46 N., with instructions to establish colonists, cultivate the soil, search for mines of gold and silver, build forts and towns, with power to confer grants of land, as well as the exclusive right of trade with the natives for furs and other merchandise. De Monts had already been associated with Chauvin and Poutgrave in their unsuccessful expeditions to Canada. He was very patriotic, possessed fine abilities, and had much influence at the court of Henry IV. Although not a Catholic, he and his followers were allowed the free exercise of their religion. On his part, he promised and fulfilled that condition of the charter requiring him to take out with him two missionaries. Nicolas Aubrey was one of the two.

Champlain accompanied the expedition as geographer, and drew a map of the site chosen, on which were erected a fort, a chapel and presbytery. This site, however, was not favorably located and the next spring De Monts and his people removed to the mouth of the Annapolis river, where they laid the foundation of Port Royal.

With the death of Henry IV. De Monts' grant was rescinded, and he returned to France.

Among the colonists who had gone out with De Monts was Jean de Biencourt Sieur de Poutrincourt. To him De Monts had sub-let Port Royal, and although the loss of the grant made it useless to him, he resolved to make L'Acadie a New France. He therefore obtained a confirmation of the grant in his own favor.

Now, though Poutrincourt was a good enough Catholic, he tried to evade that clause of the grant which required him to take a Jesuit missionary with his colonists. Father Peter Biard was chosen to accompany the expedition, but while he was waiting at Bordeaux the vessel sailed from Dieppe, having on board a secular priest, La Flèche. The buildings at Port Royal were found in good condition and were taken possession of by the new comers. When the ship returned to France a register of baptism was sent by Poutrincourt as evidence that good missionary work could be done by secular priests as well as by the Jesuits.

However that may be, the latter had at court a powerful patroness in the person of the Marquise de Guercheville. Antoinette Du Pons, Marchioness of Guercheville, was a lady of honor at the court of Louis XIII. Being of a deeply religious turn of mind and, moreover, well informed as to the good done by the men of this society in India, China, Japan and Paraguay, she believed that the best interests of the Church in North America required their presence there. Having heard that Poutrincourt had bargained with two Huguenot merchants to equip and load the two vessels that were returning to Acadia, this noble lady bought out their interest in the undertaking, and advanced in addition two thousand pounds to Poutrincourt, who was badly in need. She then made over the whole of her investment to the Society for the benefit of their Missions in North America.

Following these transactions, two Jesuits, Fathers Biard and Masse, set sail in 1611 for the New World, the first of that band of religious heroes who have left the traces of their toils and blood from Maine to the Pacific. Their letters to France were the first of the series entitled "Relations," to which we have already alluded and from which we shall continue to quote.

Immediately on reaching Acadia, Biard set to work to master the difficulties of the Micmac language, so as to be able to instruct the natives in their own tongue without an interpreter. In the meantime Poutrincourt the elder having gone back to France, sold to the Marquise a further interest of 1000 livres in his Acadian monopoly and obtained of De Monts a quit-claim of his rights, and had his grant renewed by Louis XIII. The next vessel to arrive in the Bay of Fundy had on board as representative of the De Guercheville interests Gilbert du Thet, a brother co-adjutor of the Society. Dissensions soon arose between the rival interests; the Jesuits resolved to retire from the field, but were prevented from sailing by the arrogant young Poutrincourt. Du Thet alone went to France to report to his employer, the Marquise.

This indomitable woman then determined to commence a colony of her own in a more favorable portion of her vast domain. The good ship "Jonas" was chartered, manned with forty chosen men, having at their head La Saussaye, with Du Thet as business manager. There was also a third Jesuit, Father Du Quentin They left France on March 12, 1613, landed safely at Port Royal, where they took on board the two Fathers, Masse and Biard, and then bore away to the mouth of the Penobscot. There they ran into a harbor on the eastern side of Mount Desert Island. Here the party landed, planted a cross, the missionaries celebrated Mass, and named the site St. Sauveur

La Saussaye with his little band set to work clearing

the forest and tilling the soil for crops. To the credit of the savages, be it said, they did not molest the colonists. Father Biard, in some of his courses to the mainland, baptized a child belonging to an Abenaki chief, and thus having gained their good will was able to inculcate into their minds the truths of Christianity. Thirty years later they asked and obtained a missionary and were ever after faithful allies of the French and devoted and fervent Christians.

But, alas! for the permanency of the Marquise de Guercheville's foundation! If it had been left in peace by the red men, there were white men who were less inimical. The rapacious Argall, bearing a commission from the Governor of Virginia, on his way back from a fishing trip, bore down on the "Jonas" riding at anchor in the harbor, fired on her as an enemy, killed Du Thet and wounded several of the crew. (This when the mother countries were at peace.)

Argall's commission empowered him to expel all Frenchmen found on English territory. But was this English territory? In the absence of the French commander, La Saussaye, he feloniously abstracted from the latter's trunk the colonization papers given him by the King of France, and then stormed and raged when the Commandant was not able to show his commission.

La Saussaye, Masse and fifteen Frenchmen were set adrift in an open boat, but were picked up by some trading vessels on the coast of Acadia The rest of the colony, including Fathers Biard and Du Quentin, were carried by Argall to Newport News, the seat of Governor Dale. To save the lives of his prisoners Argall was obliged to acknowledge the mean trick he had played on the French Commandant at St. Sauveur. Overlooking the charter granted by the King of France, the English Governor ordered Argall to retrace his steps and destroy the settlements, not only of St. Sauveur but of Port Royal also.

Taking with him the captured ship "Jonas," having the Jesuits still on board, Argall executed the commission. On the return trip a western gale drove the "Jonas" out of her course to the "Azores," whence she made her way to Pembroke, on the coast of Wales. A year later the Jesuits reached France to give an account of their trials and adventures to their patroness, the Marchioness. As for her, although her plan had been frustrated by the arbitrary measures of the "noble Governor," we have no doubt that she has attained the reward awaiting those who "having saved one soul have predestinated their own."

The Land of Evangeline.

Though Port Royal had been destroyed, the colonists remained and kept hold on Acadia. They rebuilt their dwellings and resumed plans for more extensive settlements—but it is more especially as an agricultural people that they have become the theme of the poet and the historian. However, brisk intercourse was kept up between Acadia and France, as more than five hundred vessels sailed annually to the North American coast. There may be seen in the "Archives de la Marine" an autograph letter from the son and successor of Poutrincourt, dated 1618, addressed to the Magistrates of Paris, urging on them the necessity of establishing fortified posts in Acadia as defenses against English invasions. In general, the English colonists seem to have conceded that Acadia was French territory and that it extended to the Penobscot in Maine. The French themselves claimed as far as the Kenebec, and this claim was allowed by the treaty of Breda, 1667. We find Reccollets in charge of French missions in Acadia in 1619, and in 1633 Cardinal Richilieu gave the Capuchins charge of the missions, to whom he also gave means to found an Indian school. Though Port Royal was the chief

station, they had others on the Penobscot and Kenebec. In 1863, near the site of Castine, was found a copper-plate bearing this incription: "1648, 8 June. I, Friar Leo Capuchin, of Paris, missionary, laid this cornerstone in honor of Our Lady of Holy Hope." That they had a hospice somewhere at the mouth of the Kenebec is certain since Father Druillettes visited them there on his way to Boston in 1647.

The colony of Acadia was notably augmented in 1632 when Isaac de Razilly became Commandant under the "Company of New France." This nobleman brought out with him some forty families, and his successor, De Charnisay, increased the population by the addition of twenty more. In 1671 Grand Fontaine was sent out as Governor and in his company were as many as sixty persons, soldiers, sailors and artisans. These were the ancestors of the "peace loving Acadian people," to whose fate so many romantic associations have been attached.

Most of these early Acadians came from Rochelle, Saintonge, and Poitou, on the western coast of France, and were principally farmers. Coming from a country of marshes, artificially drained by dykes, they found similar conditions on the coast of their new destination and set to work to employ the same methods of agriculture. Diereville, who visited them in 1699, thus describes the plans adopted by them: "The current of the sea is stopped by large dykes called 'aboteux.' These are made by planting five or six rows of trees all entire at the place where the sea enters the marshes, then between these they lay down other trees lengthwise on top of each other, filling up the vacant places so well with clay, trodden hard, that the tide can not pass through. In the middle of this they adjust a floodgate in such manner that it will allow the water of the marsh to flow out at low tide." In a few years these lands became very productive and agriculture, together with

the raising of live stock, enabled the settlers to live not only comfortably but luxuriously.

The only trades represented among them were those arising from the necessities of the population, as coopers, weavers, masons or blacksmiths, but they were not dependent on the supplies from France, as were their countrymen on the St. Lawrence. As to their surplus produce, they easily found market for it at the garrison of Port Royal, maintained by the King of France. At the time of the deportation (1755) many of them had acquired considerable sums in specie by the sale of their cattle.

In 1710 Port Royal (then the only French fortress in Acadia) was captured by the English and the name changed to Annapolis, in honor of Queen Anne of England. By the terms of the treaty of Utrecht, 1713, and the Queen's letter to Nicholson, the inhabitants were allowed to remain in possession of their lands, subject to British laws. This did not suit the Governor of Quebec, who feared to lose those much needed auxiliaries. In the meantime they determined on erecting fortifications on Isle Royal (Cape Breton Island), on the opposite side of the Bay, and prevailed on many of the Acadians to remove there. But the country did not suit them; instead of the fertile diked marshes of Acadia, they found themselves surrounded by immense forests, which required three years of incessant toil to reduce to a state fit for agriculture. The climate also was less favorable, and many of the settlers retraced their steps to their former settlements.

After the taking of Port Royal by the English, as we have said, France determined on establishing a strongly fortified harbor on the coast of Isle Royal (Cape Breton). The place selected, and named Louisburg, was eminently suitable, both from its position and natural advantages, for a first class naval station. The entrance from the sea was less than a quarter of a mile, while it had a cir-

cuit of nearly twelve miles. For anchorage, it had a depth of nearly fifty feet, and ships could run ashore on the sandy beach without danger. Engineers were sent out by the French Minister to supervise the construction of piers, magazines and other necessary works, so that, in course of time, Louisburg became next to Quebec, the most strongly fortified place in America. No less than thirty millions of francs were spent on this work from 1720 to 1740. In 1744 France and England were at war, but before the English Colonists were aware of the precise state of affairs at home, a force from Louisburg had surprised and captured the English garrison of a small fort on the Strait of Canso. In retaliation the Governor of Massachusetts sent a fleet and land force of 4000 men under the leadership of Sir Wm. Pepperell to reduce Louisburg. Had the place been well defended, there was no reason why it should not have withstood an assault by a much greater force. The place was disgracefully surrendered, but at the treaty of Versailles it was restored to France, 1748.

Of its last siege and final destruction, as well as of the "deportation" of the Acadian people, we will speak in a subsequent chapter. Let us now return to Quebec.

CHAPTER II.

Growth of Charitable and Educational Institutions in Canada.

A recent writer on Canadian affairs makes the assertion that "In reviewing the religious and educational status of Canada, there is no exaggeration in saying that this colony is on a par with the older nations of Europe in that respect, and the old French Province of Quebec may claim to hold first rank as being the cradle-land of educational culture and civilization. While yet the war-whoop

of the Iroquois was heard in the dense forests outside of its feeble palisades, the Jesuits had established a College for the education of the sons of the French traders, as well as of their Indian converts; and the Ursulines and Hospital Sisters had commenced their works of mercy, corporal and spiritual, not only among their own country women, but what was more heroic still, among the aborigines. In 1635, the year of Champlain's death, the site was chosen for the projected College, in accordance with the gift of 36000 livres from Marquis de Gamache to Reme de Rohan, his son, for that purpose. In 1637 the Duchess d Aiquillon donated 22900 livres for the foundation of a Hospital, but it was not really opened until 1639, when some nuns of the Hotel Dieu in France came to Canada for that purpose. They sailed on the same ship that brought the two foundresses of the Ursuline Convent and their companions, together with three members of the Society of Jesus, Fathers Vincent, Chaumonot and Poncet. No wonder that, as the ancient annals tell us, "The brave Charles Huatt de Montmagny met them at the place of landing with the military and all the people, who rent the air with their joyous acclamations." They were then conducted to the chapel of Notre Dame, where the Te Deum was entoned by Father Le Jeune, and taken up by the voices of the people, while the cannon of the Fort proclaimed through the echoing woodland the joyful tidings of their happy and safe arrival. Had we the imagination of Chateaubriand we might picture to ourselves the Demons of Darkness and Superstition fleeing in alarm at this invasion of their so long undisputed domain.

At sight of the religious, clad in their peculiar costume, the poor squaws gathered up their little paposes and seem ready to flee to the woods with them; the older red skinned urchins stop their wild sport and huddle together until, at a sign from the good Father Le Jeune, whom they all know, they cluster around the strangers with

evident curiosity. When told that these Daughters of Captains "had left their homes in France to come and teach them more about the Blessed Jesus, and to help them in their sickness," their wonder and admiration were unbounded. Some amongst them would probably remember the young and beautiful wife of Champlain (Helen Bouille), who had spent four years at Quebec (1624), and who, they had said, "carried them all in her heart" But these ladies were going to remain in their midst, and the naturally grateful minded "savages" knew how to appreciate the sacrifice they were making.

As to the heroines themselves, who can describe their mingled emotions? joy at having reached the so long desired goal; admiration at the sublimity of the scenery which met the eye on every side, and gratitude to the giver of all good, Who had provided for their welfare even on these inhospitable shores. Madame de la Peltrie in particular was in ecstacies, and embraced the little Indian girls, as if, indeed, they had been members of her own family, and, as she could not speak their language, expressed her affection in a manner to make herself intelligible to these simple, forest children. M. Incarnation, though less demonstrative, was not the less overjoyed to find herself in a land and among a people that had been foreshadowed to her spiritual vision on Christmas morn, nine years previous. Now, indeed, she more fully comprehanded the import of the mysterious message: "Go to Canada, and there build a house to Jesus and Mary."

How these two holy women were brought together, united in will as it were, to perform the task allotted to them by Divine Providence, is not the least interesting part of their history. The elder of the two, by some three years, Marie Guyart, was born in 1599, at Tours, of a family not wealthy but distinguished for probity and virtue. The young girl had the advantage of a solidly pious education, and though gentle and affectionate in her family and with her young companions, never dis-

played that levity or worldly vanity so often the appendage of youthful inexperience or desire of notice. Her life as maiden, wife, mother and widow might be comprised in these two phrases: fidelity to daily duties and correspondence with grace in the fulfillment of these duties. Even before becoming a religious she had made a practice of evangelical perfection, and after the death of her husband had vowed obedience to her married sister, in whose family she was employed. Her arduous labors in this humble sphere served, as she afterwards declared, as a sort of probation to her missionary life in Canada The interests of religion alone had become hers, the conversion of a heathen nation and the extension of the kingdom of Jesus Christ on earth the subject of her most ardent desires and fervent prayers A true disciple of the Sacred Heart, her constant heavenward sigh was, "Thy Kingdom come." At the age of eighteen her husband's death left her at liberty to pursue her original inclination of consecrating herself to God in a religious order, and in 1637 she entered the Ursuline Convent of her native city, Tours. She had provided for the education of her little son, Claude Martin, and left him in charge of the sister in whose service she had spent at least seven years without remuneration.

Passing over her novitiate, marked by the most admirable fidelity to Rule, her profession and her elevation to the post of Assistant Mistress of Novices, we will take up the thread of her life as the "Apostolic Woman," of whom Anna T. Sadlier has written: "Perhaps in the whole history of the New World there is no individual biography more extraordinary than that of this marvelously gifted woman, whose life and deeds shine out to us from early Canadian chronicles."

The letters written by the missionaries in Canada, especially those in the Huron country, were extensively

NOTE.—This son afterwards became a Benedictine and kept up a correspondence with his venerated mother until her death in 1692.

read in Paris, and, of course, with all those interested in the work of the Church, they formed a familiar topic of conversation. One of them in particular, written by Father Le Jeune, in 1635, in which he exclaims: "Alas! were the superfluous wealth of some of the ladies of France employed to further the conversion of these poor savages what blessings would it not draw down upon their own families?" inspired her with so ardent a zeal that she but waited the opportunity of embarking for that distant and comparatively unknown land.

Shortly after her religious profession she was favored with a remarkable dream, or rather vision. Having retired to her cell after Matins she, as it were, found herself in company with a secular lady whom she had accidentally met Taking her by the hand M. Incarnation led her to a great distance over what seemed to be insurmountable obstacles. After many difficulties they arrived at their destination, where they were met by a man of venerable aspect clothed in white, in appearance as the Apostles are represented. He pointed out to them a small church The place in the interior was spacious and beautiful, like the interior of a monastery. From the eminence on which this little church was situated could be seen a vast country, covered with mountains, valleys and fogs, in the midst of which was a small house or church so wrapped in obscurity that it was scarcely discernible Her companion had now quitted her to penetrate into the darkness Arriving at the church designated by the guardian of the place, she beheld the Holy Virgin holding in her arms the Child Jesus and regarding the savage country. The figures at first sight appeared to be of marble, but on nearer approach proved to be real flesh and blood beings and the Blessed Mother seemed to be speaking to her Son with reference to the savage country and to M. Incarnation in connection therewith. So ravishing was the beauty of the Blessed Virgin that the impression remained on her

mind ever after, and although no word had been spoken to her she awoke with a new ardour for the conversion of the people of that distant land. Some days later, while in prayer before the Blessed Sacrament, she received a new impression of this vision and seemed to hear an interior voice telling her "It is Canada that I have shown you and you must go there and build a house for Jesus and Mary." And who was the secular lady who had been her companion in the dream, and who was in reality to be her companion thenceforward to the close of her earthly career? None other than the young and pious widow, Madame de la Peltrie, who, although they were totally unknown to each other at this time, were both imbued with the same apostolic charity.

Madame de la Peltrie (Madeleine de Chauvigny) was born at Alencon, France, in 1603. Her father, as Lord of Vaubougon, held high rank among the nobility of Lesser Normandy. Madeleine was the younger of two daughters, and was endowed with all the amiable and generous qualities which make the delight of the family circle and the ornament of society. Desirous of leaving after him heirs capable of recalling the virtues of his ancestors, he had already formed an advantageous alliance for his eldest daughter, but the young Madeleine avowed her disinclination to worldly suitors, protesting that she wished no other spouse than the King of Kings. Vain protestations! The father of the family in France, in those days, was the supreme arbiter of his daughter's future, and as Madeleine had not as yet shown any decided religious vocation, she was espoused at the age of seventeen to the Chevalier Charles Grivel, Lord of Peltrie He proved a devoted husband, and notwithstanding her repugnance to the contract, the young wife comported herself during the five years of her married life as became a devoted helpmeet and fervent Christian.

Left a widow at the age of twenty-two (her only child had died in infancy) Madeleine felt her soul filled with a burning zeal for her neighbors' salvation, and resolved to devote the remainder of her life to the work of the conversion of heathen nations. Her daily prayer at this period was: "Lord, do with me what Thou wilt; all I have is yours, my goods, my life, my health, shall be devoted to Thy service." She already spent much in charity; and not satisfied with merely giving, wished to be actively employed in works of zeal, which, however, did not find favor in the eyes of her relatives. In spirit she followed those Apostolic men who had crossed the seas to win souls to God.

While in these dispositions she heard read the words already referred to in the "Relations of the Jesuits," and to her they came like an answer from Heaven to decide her future. What better use could she make of her time and goods than to devote both the one and the other to the succor of the newly founded and needy church of that Canada of which every one was speaking? With Madame de la Peltrie to resolve was to act, such was the ardour of her disposition. But no sooner was her resolve made known than there arose a storm of opposition on the part of family and friends. It was treated as chimerical, as Quixotic; that a young widow with a smiling future opening before her should exile herself from her native country to seek a home among savages. How would she, with her delicate frame, sustain the privations, fatigues and inconveniences of a life in the midst of an American wilderness? Her aged father, by whom she was greatly loved, had set his heart on a second marriage, but this time found her will unalterable and finally left her in peace. On the Feast of the Visitation, as she was in prayer, she received so strong a manifestation of God's will on the matter that she could not doubt that her vocation called her to Canada.

Before she had taken any decisive step, however, she fell dangerously ill of a fever, which soon reduced her to the last extremity. While in this state she made a vow to go to Canada and found a church there if she recovered her health So sudden and unexpected was her recovery that her physician said, laughingly : "Madame, your fever has gone to Canada." As soon as she was convalescent she set about the fulfillment of her vow. First of all she must have a companion. A young country woman, who was much attached to her, at first agreed to go, but drew back when the time came for leaving France. Madame de la Peltrie had the idea of taking some religious, but not being acquainted with any, she sought the advice of Father Poncet, who was then at Paris, making preparations to sail for Quebec. From him she learned to her great joy of the remarkable vocation of Mary of the Incarnation. While at Paris she consulted Father Condren, General of the Oratory, and St. Vincent de Paul, and both of these eminent men approved of her undertaking and encouraged her to persevere in carrying it out in spite of all obstacles.

Madame de la Peltrie wrote immediately to the convent of the Ursulines at Tours, telling M. Incarnation that she would shortly go to visit her and consult together on their cherished project Who can describe the joy with which this communication was received? This, then, was the companion of her dream of eight years previous; this was the first step towards its realization.

When Madame de la Peltrie, accompanied by M. de Berniers, arrived at Tours they called on the Archbishop, who received them with benignity. After hearing the business on which they had come he exclaimed: "How happy it would make me should God choose some of my daughters for this glorious enterprise!" Turning to the Father Rector of the Jesuits, who was present, he said: "Go, my Father; go at once to the monastery and tell the Reverend Mother to assemble the community

and hear what they think of the mission of Canada." Being satisfied on this point, the venerable Archbishop wished that Madame should be conducted to the monastery and given entrance, the same as if it had been himself. On arriving there, she was received by the assembled religious and conducted to the choir, where the Veni Creator was sung. All were filled with joy at the sight of this pious and amiable lady, whom they regarded as an angelic creature, while she believed herself in Paradise.

But what must have been the sentiments of congratulation exchanged between these two holy souls who had but one end in view, the fulfillment of God's designs in their regard? The next step was to select a companion for M. Incarnation. All offered themselves, but the choice fell on a young religious who had made a vow to take the name of St. Joseph if she were accepted for this distant mission. Everything being arranged, the departure from Tours was fixed for the 22nd of February, on which day the Venerable Archbishop sent his carriage to bring the two religious to receive his parting blessing as well as their obedience.

After making them partake of a refection at his own table he presented M. Incarnation and her young companion to M. de la Peltrie with these memorable words: "Behold the two cornerstones of the temple you are about to erect in the New World to glorify the Almighty. I entrust them to you for this end conformably to your request. May they be two precious gems in the foundation, like those in the Heavenly Jerusalem. May this edifice be the abode of peace, of grace and all Heavenly blessings, more abundant than those of Solomon's Temple, and may the efforts of Hell never prevail against it, no more than against the Holy Catholic Church, of which it forms a part. And since this house is to be built for God, may He fix His dwelling there as the Father and the Spouse, not only of these two nuns that I confide to

your care, but of those who accompany them, or who will live there to the end of time." These solemnly beautiful words of the Patriarchal Prelate, when read to-day by the spiritual daughters of M. Incarnation, after the lapse of nearly three hundred years, sound like the utterance of a happy prophecy.

On arriving in Paris they had an interview with the Queen mother, Anne of Austria, who wished to see and converse with these heroic women thus generously forsaking all earthly considerations to help the neighbor. The Queen, as well as the Duchess of Senecy, one of her ladies of honor, were among the most generous benefactors of the Canadian Mission.

At Dieppe, from which port they were to sail, they were joined by one of the Ursulines of that city, Mother Cecile Richer, of the Holy Cross, a soul worthy of being united to so goodly a company. They were met here also by the three Hospital nuns for the Duchess d'Aiguillon's foundation; Marie Guenet of St Ignace, Agnes le Cointre, and Marie Forestiere of St. Bonaventure. M. de la Peltrie had also been joined by an amiable young lady named Charlotte Barre, who afterwards entered the community.

Fortunately for the travellers, Madame de la Peltrie had confided the care of her temporal concerns to M. de Bernieres, Louvigny, Treasurer of France, at Caen. This gentleman was well known to her father, and by the advice of sage counsellors, whom they had both consulted, he had asked and obtained of M. Vanbougon the license to make proposals of marriage to the young widow. By a mutual compact, he then bound himself to conduct her affairs in such a manner as to relieve her family of all responsibility in the matter and at the same time have her free to carry out her designs of sailing to America. As she had ordered her furniture sent from Alencon to Paris they concluded that she and M. Berniers were about establishing themselves in that city; whereas prepara-

tions were being made as rapidly as possible for the embarkation of Madame and her company from Dieppe. In fact, a bark had been freighted at her own expense with provisions, clothing, etc, to the value of 8,000 livres, quite a sum in those days. The nuns had also received gifts of altar furniture from their friends and the Ursulines of Paris. M. de Bernieres continued to manage the financial affairs of the missionaries and proved himself the kindest of benefactors.

Ere quitting forever her natal soil, M. Incarnation would say a last adieu to her Superior at Tours. She says:

"REVEREND AND DEAR MOTHER:

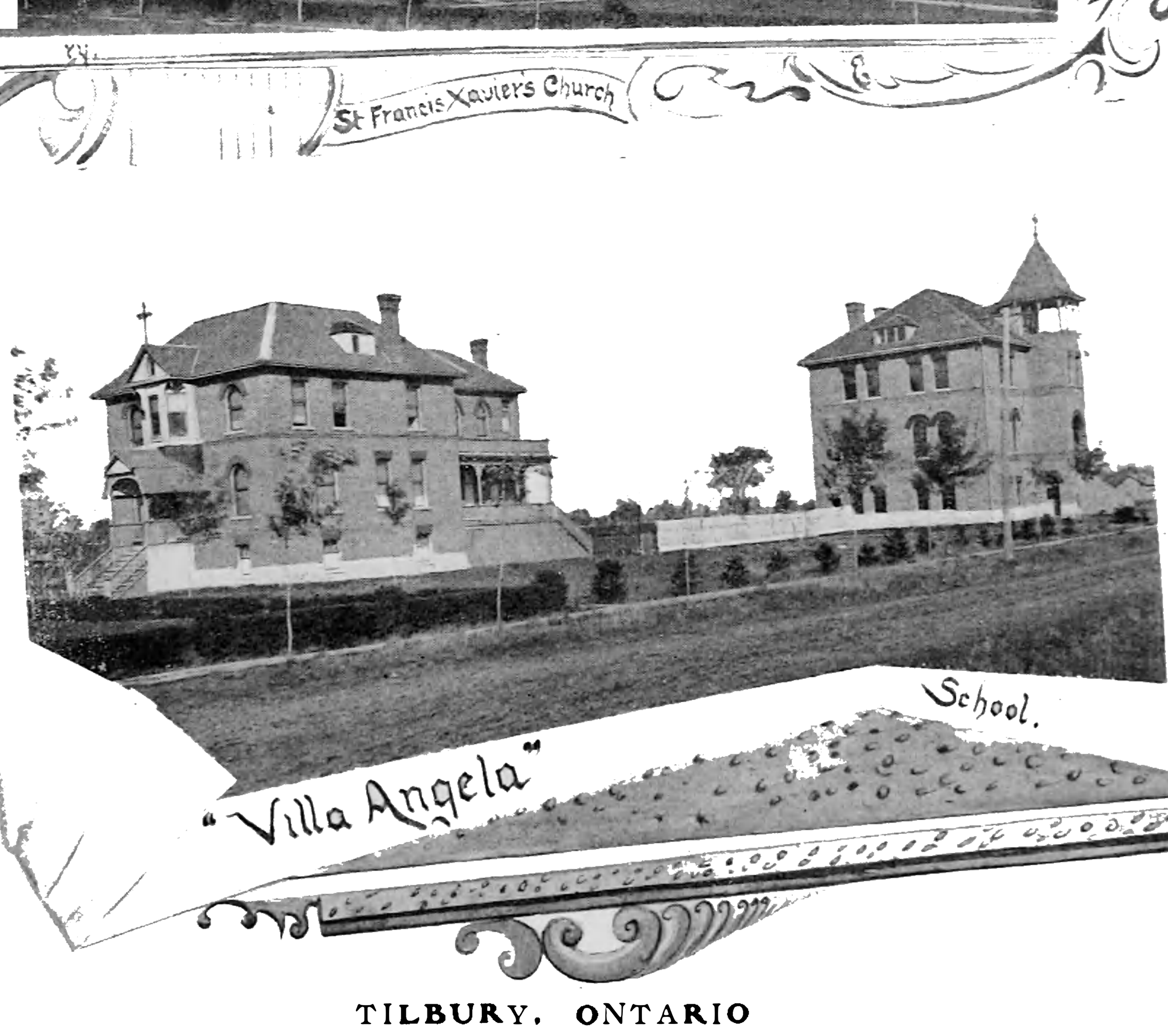
This is to say adieu for good; and to go where the Divine Master calls us by His infinite mercy. The vessel sails to-day, and we only wait a favorable breeze to be taken to it in the shallop. You may judge, my dear Mother, if the moments do not seem long to a soul impatient to give her life for her Well Beloved. Oh! my dear Mother, how powerful is not the Master of our hearts! If you knew what He has operated in our little band of "Canadienes" you would bless His goodness a thousand times. All are on fire and yet it seems as if this fire reduced us into the ashes of humility, so much are we abyssed in the Ocean of the Divine Mercies. My dear Mother! words fail me to express what is in my heart!

Madame of the Ville-aux-Clercs presented our establishment a beautiful tabernacle and a handsome ciborium veil, together with a quantity of flowers for ornamental purposes. She is thus our first benefactress, after you, my very dear Mother, who will always be so without compare, since without mentioning your other benefits, you have given us ourselves. Thus you will always be my "unique" Mother and I shall always be your most obliged and very affectionate daughter in Jesus Christ.

MARY OF THE INCARNATION,

R. U. I."

St Francis Xavier's Church



"Villa Angela" School.

TILBURY, ONTARIO

CHAPTER III.

QUEBEC: NOW AND THEN.

No scene can be more imposing than the city of Quebec and its surroundings as it breaks on view of the traveller sailing up the St. Lawrence—the "American Rhine."

Nothing of the city is visible until he reaches a line between the west coast of Orleans and Point Levis, and then all the beauty of the magnificent scene bursts on his view. The Isle of Orleans is fertile, well cultivated and well wooded in the centre, like a vast park. From Levis, a picturesque village with its brightly painted cottages and romantic church, the eye wanders to the abrupt promontory three hundred and fifty feet in height, crested by the city and battlements of Quebec. The impregnable citadel, the dense mass of buildings, the brightly tinned steeples of the churches, and roofs of the houses, the fleets of ships at the quays, the vessels at the stocks or being launched, steamers flying in every direction, multitudes of boats of every description, vast rafts floating down the St. Lawrence with their cargo of timber from the forests of the Ottawa; farther on the cataract of Montmorenci, tumbling into the St Lawrence over a ledge of rock two hundred and twenty-two feet in height, the churches, houses and woods of Beauport and Charleburg, the church spires of St. Joseph's, and the miles of richly cultivated country, terminating in a ridge of mountains, all form a picture which once seen can never be forgotten. In fact, one needs not travel through Europe to find a more striking landscape.

In as far as the natural grandeur of the scenery is concerned the same view met the expectant gaze of Madame de la Peltrie and her courageous companions as the good ship "Admiral," after a voyage of two months, entered the St. Lawrence. Then, the dense, lonely forests were unbroken save where here and there the

curling smoke of the wigwam fire gave notice of human habitation. At Tadousac, where they put into port, there were also a few rudely built habitations belonging to the fur company. At Quebec were more signs of civilized life. Montmagny, the successor of Champlain, had brought to the colony an increase of some fifty persons besides his officers and soldiers. The two families of De Repentigny and Le Neuf comprised forty-five persons. Then the Seignory of Beauport, conferred on Robert Giffard in 1634 by the Duke de Ventadour, had seven families. Besides these there were descendants of Louis Hebert, the first Canadian farmer, whose daughter Anne's marriage ceremony was the first of the kind performed in Canada. Stephen Jouquest was the happy bridegroom, and Father Le Caron gave the nuptial blessing. Church registers began to be kept in 1627. From them we learn that the first French child baptized was Eustache Martin, son of Abraham Martin, whose Christian name we find perpetuated to this day, in the tract of land known as the Plains of Abraham. (This has been recently purchased by the Government from its proprietors, the Ursulines, for the sum of $80,000.) Another son-in-law of Louis Hebert was M. Couillard, who was the first to use an ox-plough in Canada.

Altogether the population amounted to some two hundred and fifty souls, independently of the "coureurs dubois," who were scattered at the trading-post or among the savage allies of the French in the far West. The fort had been rebuilt, partly of stone, since Champlain's time, and at Beauport and Sillery were some stone dwellings. This "Reduction," as it was called by the Jesuits, situated at about four miles distance, consisted of some fifteen Indian families, their habitatations varying from the primitive rudeness of the Algonquin wigwam to the substantial stone hut. Besides the chapel there was the house for the missionary, and the hospice or infirmary for the sick.

The hamlet was enclosed by the usual palisade or fortification The gateway thrown open discloses the life and manners of barbarism, just softened by a touch of civilization and purified by Christianity.

The first habitation allotted to the Ursulines was a species of Magazine rented to Noel Juchereau, factor of the Fur Company Here they remained until their convent was erected In the "Act of Reception," still preserved in the archives of the Monastery, we read :

"By these presents we consent with our power and authority that they (the Ursulines) do establish themselves in this country of New France, there to keep and observe the rules of their religious institute and to devote themselves to the education of young girls as well of the French as of the savages, and for this object we have apportioned and distributed to them six acres or thereabouts of wooded land within the limits of the town of Quebec and sixty acres or thereabouts on the environs of the above said town ; that they may have these lands cleared as well for their buildings as for the purpose of raising crops for their own sustenance."

This Act is signed

C. H. Montmagny,
B. Vimont,
Paul Le Jeune,
Sr. Marie de l'Incarnation,
Sr. Cecile of the Holy Cross,
Sr. Mary St. Joseph,
Madeleine de Chauvigny
(Madame de la Peltrie).
Martial Perade, Secretary (of the Governor).

Done at Fort St. Louis, Quebec, this 28th day of September, in the year of Our Lord, one thousand six hundred and thirty-nine.

Their first lodgings are thus described : "Our dwelling consists of one large room, sixteen feet square, which serves us as dormitory, choir, parlor and refectory, and a smaller one which we use as a class-room for our French and Indian girls. For chapel, exterior sacristy and kitchen we have had a kind of shed erected in the Indian style of architecture—some strong posts placed upright in the ground, joined together with beams, then covered in with planks and plastered." This house occupied the place where in our times the "Blanchard House" stood. In 1647 the nuns removed to their own

habitation on the site where had formerly been the Indian village of Stadacona. This had been donated by the "One Hundred Associates" in 1637 for the purpose indicated. Although twice burned, the convent was rebuilt on the same spot, and to-day occupies nearly two acres.

The first task was to learn the Indian dialect. In this they were ably assisted by Father Le Jeune, who had already mastered its difficulties. Their progress in its acquisition was facilitated by the help of an interpreter, a little Huron girl, who could translate into French all the words in common use. Then, as M. Incarnation said, "The desire of speaking does much, and I would wish my heart to go out by my tongue to tell these dear neophytes what I feel of the love of Jesus our good Master." In fact, so rapid was their progress, that at the end of two months M. Incarnation, as well as M. St. Joseph and M. Cecile, could undertake to teach the catechism in Huron and Algonquin.

How touching is the detail of their labors and of their ingenious charity towards the savages during the three years that they lived in this narrow enclosure. The charitable and devoted Pere le Jeune, who went there daily to instruct them in the Indian tongue, speaks with admiration of this peaceful and happy abode. "I leave you to imagine," he says, "how great are the incommodities arising from a place so circumscribed, but I can tell you that the joy they experience overbalances all the ennuis of spirit arising from so restricted a habitation."

And now, behold these courageous daughters of St. Angelus employed in the duties of the Ursuline Institute. Already Madame de la Peltrie has formed the nucleus of her "Seminary," providing from her own funds, not only for the education but for the food and lodging of six little Indian maidens. Besides these the missionaries brought them other little girls, both French and Indian, to whom they broke the bread of daily instruction, and

moreover, gave them bodily refection as well. Scarcely were they established, after the departure of the ships for France, when smallpox broke out among the "seminarists," as the little Indian girls were called. The little convent was for the time being transformed into a hospital. Night and day the poor little sufferers were tended by their indefatigable nurses. Four died of the fell disease, but their devoted teachers remained unscathed. Their only anxiety was lest the dreaded pestilence alienate other savages. M. Incarnation writes: "The savages who are not Christians have an erroneous idea that it is baptism and the association with the whites that cause this mortality. This made us fear that they would withdraw their daughters, but the Divine Providence has ordained otherwise, for they bring them to us even more than formerly, so that we are pressed to find room for all. If God would touch the hearts of some holy souls to help us to build near our savages we would have many more. We long ardently for this hour, in order that we may fulfill more perfectly the things that Our Lord has sent us into this blessed country to do. Madame, our foundress, is full of good will toward us as regards building, but her relatives will not permit her to act to the full extent of her zeal. For the love of God, Madame, become the mediatrix of these poor Indian girls." In the spring of 1640 the malady had disappeared, but the provisions of linen brought from France had likewise disappeared, so that they were in great destitution until the arrival of the vessels in June of that year.

In another letter of 1640 she says: "I was thinking that this year we would be in want of everything because of our extreme poverty, but M. Marchand has sent us clothing for our 'seminarists,' a ciborium and garden utensils. The good Mother of the Visitation, at Paris, sends us to the value of more than two hundred and fifty pounds; our dear Mothers of Tours and Loches have

made us good alms; our friends of Tours have united with them; all this has relieved us of the necessity we would have been under of using our bed curtains to clothe our 'seminarists.' I declare to you, Madame, that people in France would find it difficult to believe what benedictions God shed on this little Seminary. Without speaking of the Indian women and girls who have leave to enter the place destined for classes, the men visit our parlor, where we try to show them the same charity as to their wives, and it is a sensible consolation to us to take the bread from our own mouth to give it to those poor people, in order to draw them to the love of our Lord. After instructing them we give them a feast, according to their custom. Hunger is the clock that tells them the hours of meals, so that when providing dinner for our 'seminarists' we must foresee those who come after. This is especially so in winter when the old people who cannot follow the chase are left at home and would die of want in the cabins if we did not succor them. Thanks be to God, we have been able to do so until now and it would be a great consolation if we could continue to do this with the succor of charitable people in France." We may add here that they did continue until after the dispersion of the tribes.

In the spring of 1641 M. de la Peltrie laid the foundation of the new monastery, and while the building was going on the number of "seminarists" amounted to forty-eight or fifty, while the parlor visitants exceeded eight hundred in the course of that one year.

The New Convent, "The House of Jesus."

In 1642 the monastery was in readiness to receive the religious and their boarders. It was a stately edifice for those times, built of dark colored limestone, quarried from the place, three stories high and ninety-two feet in length by twenty-eight wide.

Three other massive stone buildings already stood

within the city limits where the primitive forest yet disputed for the mastery with the encroachments of civilization. Some of the dwellings of the citizens were also built of stone, though many were of roughly hewn timber, there being as yet no saw-mills in the country.

The community had received a much needed reinforcement in the persons of Mother Margaret Flecelles, of St. Athanasius; Mother Anne Bugle, of St. Clare; and a good laysiste, named St. Laurent, from the Convent of Dieppe. The labors of these courageous women during the following eight years is almost incredible, but we might safely say that the results of these labors were also marvelous Pages full of interest might be written of the wonders of grace effected in the hearts of these simple forest children, of whom many became missionaries in their own tribes and more than martyrs among their enemies, the fierce Iroquois.

I think it is M. Tache who says that the history of the Ursulines of Quebec is intimately united to the history of Canada. This is especially true of the period of which we are writing for the "Jesuit Relations," and the correspondence of Mother Mary of the Incarnation contain details of all events of importance taking place in the colony from Champlain's death to the destruction of the Iroquois' cantons and the cessation of hostilities on their part for the time being. The letters of the venerable Mother at this period are most characteristic It is not of her labors and toils, or of her "seminarists" that she writes. Oh, no! In her charity she identifies herself with all who labor for the conversion of the Indians. She surveys the field of missionary labor from Labrador to the Great Lakes; she counts the chapels that are built, the number of baptisms and of holy deaths. She knows all the nomadic tribes that come to be instructed. She shares the perils of the missionary, his enthusiasm and his desire for martyrdom. Her themes are varied and full of interest, so that even after the lapse of cen-

turies one reads with pleasure her accounts of earthquakes, sun dogs and comets, sieges, invasions, encounters with the enemies, or of voyages of discovery, undertaken with the then prevalent idea of finding a passage to China. We shall have recourse to them here as reflecting a picture of that troublous period from 1649, the epoch of the destruction of the Huron Missions, to the advent of the Marquis de Tracy with the famous Carignan Regiment for the subversion of the Iroquois, 1665.

CHAPTER IV.

New York Missions.

The fears entertained of the good faith of the Mohawk nation were, unhappily, too well founded, as we shall see later on Their allies in the confederacy were, it is true, at war with the Eries; indeed, this was one reason for wishing to make peace with the French. But the Mohawks, taking no part in this war, were free to continue their attacks on the Hurons of the St. Lawrence, which they continued to do at the very time the rest of the confederacy were entering into treaty with Canada. If the Onondagas were about to incorporate into their tribe (as they wished and hoped) the remnant of the Huron nations, by means of the colony and mission they had solicited and obtained, the Mohawks were determined to have their share in the human plunder, according to the old Indian custom. This struggle for the possession of the remnants of their former rivals was the wedge that split the confederacy. For, the missions which the Onondagas had invited and the other tribes, Cayugas, Senecas and Oneidas had allowed and accepted, made them the friends of the French.

Thus by a strange fate the Hurons, whom the Five Nations had denationalized, were the remote cause of the disruption of the Iroquois confederacy. Years afterwards we find the Christian Iroquois who had migrated

to the banks of the St. Lawrence, taking sides with the Canadians against the Pagan Mohawks in the service of the English. But we are anticipating.

Before sending out the colony promised to the five cantons, the Governor, M. d'Aillebout, and the Superior of the Jesuits at Quebec, resolved to establish a mission in their midst. Father Chaumonot, an old Huron Missionary, and Dablon, who had just come from France, were deputed for the purpose. They arrived at Oswego and proceeded thence to Onondaga, the chief town. It soon became plain to Chaumonot that the planting of the colony was necessary to the preservation of peace.. D'Ablon returned to Quebec with the information.

It was decided to send a colony consisting of Major Depuis with ten soldiers, thirty laborers and four Jesuits, Le Mercier, Menard, Fremin, Dablon, and two lay brothers, to take up their residence among the Iroquois. They were received with demonstrations of joy by the Onondagas. A site was allotted them on Lake Onondaga, and the settlement was christened "Mission of Our Lady of Ganentaa." Dwellings, storehouses and a chapel were built, and this place became the centre, or base, of missionary operations among the Iroquois. West of Onondaga were the Cayugas and Senecas; east the Oneidas and Mohawks. Menard set out to visit the Cayugas, Chaumonot the Senecas, and, later in the season, work was begun among the Oneidas. Such had been the beneficial influence of the good example given by the Huron captives of both sexes that the harvest had already been sown among these hitherto intractable savages. The Iroquois women especially were powerful auxiliaries to the labors of the zealous evangelizers in this new field. Many of them possessed a voice in the national assemblies and were thus a tower of strength to the Mission. They had, in fact, been foremost in sending the embassy to Quebec asking for the presence of Black Robes in their villages.

In a letter dated October 15, 1657, we read: I have re-

ceived too good news from the Iroquois Mission, not to make you a partaker therein. Three days ago I learned that the progress of the Gospel is wonderful there. Rev. Fr. Mesnard alone has baptised more than four hundred persons. The other Missionaries have baptised a proportionate number in their Missions. The Devil, who is enraged at these defections from his ranks, is exciting trouble in order to destroy the spiritual edifice that the Missionaries are erecting. He renders the young braves, who are already warlike enough, extremely savage, moving them to do all the injury they can to the new christians. As they cannot yet rise up against those of their own nations, they fall on their ancient enemies—the Hurons. They have killed thirteen and carried away forty prisoners The ancients are greatly displeased at their conduct, but the young men are not intimidated, as there are not any police among these people.

A year later, October 4, 1688, she writes: "In the letters I have written this year I have not spoken of this new Church. I cannot let this vessel depart without saying a few words of what you will read more at length in the 'Relations.' You have already heard rumors of what we feared, and what has in fact happened. The Iroquois have broken the peace. When the affairs of religion were in the best dispositions possible, a troop of Iroquois had formed a conspiracy to massacre all the missionaries, together with the French of their household and garrison. Without doubt, this barbarous design would have succeeded if an Iroquois Christian had not advertised the Fathers in secret only a few days before the premeditated plot was to be put into execution. The Fathers immediately warned the Governor, M. d'Aillebout, as the two-fold plan of the savages was that when they would have destroyed the French at Onondaga, they would appear here under the guise of friendship, and having liberated the hostages held by the French, would put all here to fire and sword."

M. Incarnation then gives the details of the "Retreat" of the Missionaries and the fifty Frenchmen to Quebec, and, certainly, their escape from the midst of the Five Nations was a miraculous feat.

CHAPTER V.

TIMELY SUCCOR.

Thus ended the first attempt at the conversion of the Iroquois. The missions were suspended, and a long and cruel war followed. In the next five years the fortunes of the French colony hung in the balance between annihilation and success. The Iroquois having dispersed the Neutrals and destroyed the Eries, had now nothing less in view than the annihilation of the French power in Canada. "Let us cut off the head," they said, "then we will have easy work with the members." Bands of these fierce marauders threatened the settlements at Three Rivers and Montreal. Hamlets were pillaged and burnt, and whole families cut off or carried into captivity. A prisoner taken by the French at Three Rivers revealed the plots of his countrymen, declaring that an army of eight hundred or more were already on their way to surprise Quebec. In a letter of this year, M. Incarnation says: "Father Le Jeune has gone to France to demand succor; it is to be hoped His Majesty will not refuse it. If these barbarians are not humbled, they will destroy us. There is no assurance in their treaties of peace which they make, only to gain time. Our Frenchmen and Christian Indians, taken last spring on the Isle of Orleans, have been put to death with horrible tortures.

While the country is in this deplorable state, perhaps our mothers in France will be anxious about us, and wish to have us return. Should this be the case, my dear son, do your best to prevent it. We are not afraid. Although the intention of our enemies is to destroy us, I have a

firm confidence that the design of God is to ensure the stability of the colony and render this new church victorions over her enemies."

This confidence in Divine Providence was not misplaced. The invading horde was, as we know, intercepted above Montreal by the brave young Dollard and his sixteen companions, with some Christian Hurons and Algonquins, and so bravely repulsed that they gave up the undertaking for that time. This episode in early Canadian annals is familiar to the reader under the heading of "The heroes of the Long Sault." The details are given in M. Incarnation's letters, and the Relations, but space will not allow of their reproduction here.

So effective had been the representations made by Fr. Le Jeune and also by M. Boucher, who had gone to France for that purpose, that the King determined to send an army to subjugate the Five Nations, and either destroy them or make them subjects of France. It was also resolved at this time to constitute Canada a Royal Government under the control of a "Supreme Council," like the Parliament of Paris, the principal functionaries of which should be appointed by the King, and be immediately responsible to him. This was to replace the company of the "One Hundred Associates," which had decreased to forty-five members.

In the meantime, the long looked-for succor from France had reached Quebec. Writing July 28th, 1665, M. Incarnation says:

"As there are a great number of vessels in Canada this year returning to France, we have the means of giving you more frequently the news of this country.

M. de Tracy, Lieutenant-General for His Majesty in all this country of North America arrived here fifteen days ago with his suite and four companies, without counting the two hundred laborers who were on the different vessels. There must be altogether two thousand persons. The regiments that have arrived have already departed with one hundred French to take possession of the River of the Iroquois, to erect Forts and lay in provisions and ammunition. They

had already prepared here a number of boats to be able to pass the rapids that they encouuter on the route. The King has defrayed all expenses.

M. de Tracy has already made very fine regulations. I believe he is a man chosen by God for the solid establishment of this country as well for the liberty of the Church as for order and justice. He is a man of high piety ; his household, his officers, and even his soldiers, imitate his example. What animates them is the thought they are going to a holy war, and to combat for the Faith. M. de Tracy, though sixty years of age, wishes to go himself, for the better success of the expedition."

Having given a detailed account of the destruction of the five Iroquois villages, she concludes :

"I have written you this abridgement of our affairs that you may help us to bless God for the assistance rendered to the French army who have returned in good dispositions, and without any losses except two canoes that were lost in the rapids. God seems to have acted in this as He did with His people in the Old Testament, which was to cast fear into the spirits of their enemies, so that the victory was gained without fighting. It is certainly marvelous, for if the Iroquois had held their position, they could have given a great check to our forces, being so well provisioned and fortified, and, withal, brave and determined. We know, by experience, how the Mohawks (which is the nation of which we speak) do not yield to any person; their neighbors dare not gainsay them, all must submit to their councils, and they gain their ends either by cunning or cruelty. But this defeat has reduced them to the most humiliating degree that a nation can reach. What will become of them ! (Here the womanly spirit appears). Where will they go ? Their villages are sacked and burned. The season is too advanced for them to rebüild ; the remains of the harvest would not be sufficient to nourish three thousand persons. If they wish to join other nations they will not be received for fear of causing a famine, besides, they have rendered themselves contemptible by hindering the peace with the French. No one knows where they have retired.

M. de Tracy has sent three or four of each nation, who have been prisoners here, as envoys to tell their people that he may learn if they have decided to come to terms, if not, all the other prisoners will be put to death.

I recómmend to your prayers the conversion of these barbarians. God has destroyed their power. May be He has humiliated them in order to their salvation.

M. INCARNATION, R. U. S.

CHAPTER VI.

THE TRIUMPH OF THE CROSS.

Not with the hunter's bow and spear He came
O'er the blue hills to chase the flying roe ;
Not the dark glory of the woods to tame,
Laying its cedars like the corn stalks low.
But to spread tidings of all holy things :
Gladdening our souls as with the morning's wings,
Doth not yon cypress whisper how we met?
I and my brethren that from earth have gone
Under its boughs, to hear this voice which yet
Seems, through their gloom, to send a silvry tone,
He told of One, the grave's dark bonds Who broke,
And our hearts burned within us as He spoke.

MRS. HEMANS.

Writing of that period of Canadian history from the defeat of the Iroquois by the French soldiers under De Tracy, to the breaking up of the New York Missions by the unfortunate policy of Denonville, Bancroft says: "The cross towered over every village from the Hudson to Lake Erie ; the fierce Mohawk had become as gentle as a child ; Caughnawaga on the Mohawk had its schools and its church. Those stately forests which, some twenty years previous, had mingled their whisperings with the plaintive sighs and moanings of the captive Jogues, now resounded with songs of praises and thanksgiving to Him who alone can change the hearts of men and fill them with His holy love." Thus was it given to our heroic Ursuline to witness, during the last years of her laborious career, the removal of the chief obstacle to the prosperity of her adopted country and to the spread of Christianity.

In a letter, dated October 8th, 1667, she writes : "I have already told you by another letter, what has passed this year regarding the Iroquois, and how, by the wise policy of M. de Tracy, they have come, after their disruption, to sue for peace. Two nations, sixty leagues distance from each other, and who were the proudest and

thə most cruel, have been the first to make advances. These, and others, who have been dismayed at the losses sustained by the Mohawks, and the courage of the French, whom they had heretofore looked on as chicken-hearted, are only too glad to treat of peace, and to agree to all the conditions proposed to them. These are to bring back all our captives, and to leave some of their families here as hostages for the Fathers and Frenchmen who will be sent into their country. All that has been put into execution. The Fathers have already taken their departure with some Frenchmen, and several Iroquois who, during their captivity here have been instructed and were good Christians. We are instructing here some of the hostages, and also a few sedentary families, of which several will be baptised on the Feast of the Immaculate Conception, which is the Patronal Feast of these countries.

Then follow interesting details, as well of the different missions as of the French Colony established at Fort Chambly.

In 1667, Fathers Brugas, Fremin and Pierron opened the mission in the village where Father Jogues had met his death. They were solemnly received by the representatives of the whole Mohawk tribe in their capital village, Tionontiguen. A chapel was built for them in a day and, true to their traditions, named by the Missionaries, St. Mary, on the Mohawk. Father Fremin was left in charge of this, while Bruyas was assigned to the Oneidas, just west of the Mohawks. Father Pierron went to Albany to confer with the English authorities, and thence to Quebec to report the success of the enterprise. As a result of this visit to Quebec, with such favorable reports, three new missionaries were sent to this promising field of labor; these were F. Julian Garnier, Milet and Carheil. Leaving Milet with the Onondagas and Carheil with the Cayugas, he took Frenion's place at St. Mary's, and sent the latter to the most western of the confederacy, the Senecas, who had also built a

chapel. Thus by the close of 1668, each of the five tribes had its church and its missionary. Within the succeeding ten years, the number of baptisms amounted to 2221, but the number of catechimens far exceeded that.

The Huron Missions had been a glorious field of apostolic zeal, of marvelous conversions of saintliness among the neophytes; no less glorious was that of the New York Missions. 'Tis true, the Missionaries were not called on to shed their blood in the latter, but their devotedness was not the less heroic as they knew not at what moment they be called on to do so; and, moreover, the kind of life they led among these barbarians was nothing less than daily martyrdom. This was perceptible even to the English Governors at Albany, for when F. Pierron had presented a petition to Lovelace in the name of the sachems, asking the prohibition of selling liquor to the Indians, the latter replied: "I will restrain, by severe penalties, the furnishing of any excess to the Indians. I am delighted to see such virtuous thoughts emanating from heathens, to the shame be it said of many Christians; but these dispositions must be attributed to your pious instructions, for you have shown them the way to mortification by both precept and example." And later on, Sir Wm. Johnson wrote to England that there was no chance of the English government converting the savages until they could send among them men who were dead to themselves, as the Jesuits were. One of the most notable among the Iroquois converts was the chief of the Onondagas, Garacontie, the Indian "Cicero."

GARACONTIE.

This remarkable man, says John O'Kane Murray, was one of the greatest characters the State of New York has ever produced. In the councils of his nation he had already attained eminence, for though he spoke seldom his wise, powerful and polished eloquence commanded universal attention. Silently but carefully this shrewd

politician had listened to the tenets of Christianity as preached to his people by Chaumonot and Dablon in 1655. He had studied their principles of morality as well as the lives of the missionaries and Christian captives; and this honest research had served to convince him that the Christian religion and the system of civilization thereby inculcated was the only remedy for the preservation of his people. On the retreat of the missionaries and the renewal of hostilities, Garacontie became the declared advocate of the Christians and took under his protection the infant church thus cruelly orphaned. After the French invasion of New York by the Marquis de Tracy he was one of the foremost in making advances of peace.

This "Bayard of the Onondagas" had often visited Quebec and each time he with his suite of savage warriors failed not to pay his compliments to the hospitable Ursulines. On one of these occasions M. Incarnation had made him a present of a beautifully embroidered scarf. This he always preserved as a great treasure and loved to exhibit to his admiring compatriots.

His first public profession of faith was made at Quebec in 1669, when delegates from the different tribes had assembled there to treat with the French Governor on the subject of the proposed peace. When his turn to address the assembly had come he stood up and with simple dignity of manner, discoursed with a clearness, wisdom and eloquence that astonished his hearers. He concluded his speech by declaring his conviction of the superiority of the Christian belief over that in which he had been trained, then, turning gracefully to Bishop Laval, asked for baptism. So irreproachable had been his conduct that the request was granted without the usual delay.

The administration of the Sacrament to this fervent neophyte was made the occasion of a magnificent ceremony in the Cathedral of Quebec. There, in the midst of men of noble lineage, themselves descendants of the

Crusaders, surrounded by representatives of every nation from the Hudson to Lake Superior, stood this Indian chief, one of nature's noblemen, to receive from the hands of Laval (as Clovis from the hands of Remy) the sacred laver of regeneration. During the ceremony he followed the prayers and answered the interrogatories with as much attention and propriety as could have been expected of a highly educated gentleman. At its conclusion he humbly thanked the Bishop for having, as he said, opened to him the two doors of the church and of Paradise by the two sacraments which he had conferred on him.

When the ceremony was over in the cathedral he was escorted to the Governor's palace, to thank him for the honor he had conferred on him by giving his Christian name of Daniel. The soldiers presented arms as he passed and the cannon of the Royal Fort fired a salute in honor of the new Christian hero.

Nor were there wanting examples of heroism among the women and maidens of the Five Nations. Who has not heard of the Indian maiden, Catherine Tegaghkwita, the "Lily of the Mohawks," whose youthful heart sighed: "Who will teach me what is most agreeable to God, that I may do it?" In 1670 M. Incarnation writes: "We have here a fine band of Indian girls of four different nations—Iroquois, Algonquins, Abenakis and Montagnais. They are our consolation and delight, by their docility, rendering our labors so light that we would not exchange them for all the kingdoms of the earth." These maidens subsequently became most efficient missionaries in their own country.

But alas! the jar of political jealousies and human avarice arrested the work of God when it was at that stage of progress that promised perfection in time. The Huron missions had been destroyed by the Iroquois; the Iroquois missions had been destroyed by the two Christian European powers who had already commenced their

struggle for precedence in the New World. Owing to disagreements between the English Governor at New York and the French Governor at Quebec, the Jesuits had all retired from the New York missions in 1687, with the exception of one of the Lamberville brothers (John), who became (innocently enough) the instrument used by Denonville to entice some of the Iroquois chiefs, allies of the English, to Quebec, ostensibly to treat for peace. When they had gone there, unsuspecting any treachery, they were seized and sent to France as galley slaves. And here might be remarked the improvement already wrought in these fierce natures. Instead of wreaking vengeance on the missionary on whose word they had relied, with such pernicious results, they excused him from all part in the treacherous conduct of Denonville, brought him in safety to the nearest French Post and then returned to their cantons.

With the departure of Lamberville, closed the period of organized mission work among the native tribes of New York after twenty years of unremitting toil on the part of the Jesuits. But the fruits of their labors were not lost. Villages of emigrated Iroquois had been formed on the other side of the St. Lawrence at Quinte, on the north shore of Lake Ontario, and at La Prairie, near Montreal. Here the converts who were desirous of leading Christian lives and who could with difficulty do so among their pagan relatives, found a haven of peace and security, free from the contaminating influences of medicine men and fire-water. There, their descendants may still be found at Sault St. Louis (Caughnawaga), at St. Regis, and at the Lake of the Two Mountains. They number about three thousand, and their spiritual wants are attended to by the priests of the Seminary and the Oblate Fathers. After the Revolution the Mohawks who had fought on the side of the English were removed from New York to the Grand River Reserve in Ontario.

CHAPTER VII.

An Iroquois Apostle.

Students of nature are ofttimes in admiration at witnessing the resources of the vegetable world in the propagation of the different species of plants. In some instances the seeds are carried by birds, in others they themselves are furnished with wings, by which they are borne to great distances by the passing breeze until they find a resting place, there to germinate anew. No less wonderful in the kingdom of souls is the manner in which the seeds of Gospel truth have been carried to distant and barbarous peoples, in the soil of whose hearts they have taken root and brought forth fruits to eternal life. Thus, in the beginning of the nineteenth century an Iroquois Christian from Caughnawaga mission, having made his way across the Rocky Mountains, took up his abode with the nation of the Flatheads. So much were they taken with his explanations of his belief, and with what he told them of the missionaries, that they cried out: "We, too, must have a Black Robe!" Ignatius, for that was our Apostle's name, set out to the nearest station, St. Louis, to obtain the desired boon, but at that time there was not one priest to be spared. Having had his two sons baptized, he returned to his adopted country. The next year he set out on the same long journey with a party of Flatheads On the way they fell into an ambuscade of the Sioux, who were enemies of the Flatheads. In the encounter Ignatius was slain, but his mission had been accomplished. This was the beginning of the "Rocky Mountain Missions," of which a veteran missionary recently said: "We in the Far West in the nineteenth century are reaping the harvest of the seed sown by the heroic Father Jogues in the East in the seventeenth."

It is impossible to number the thousands of souls that have already gone to Heaven from these Rocky Mountain

missions and that, too, in consequence of the faith sown among the same Iroquois who gave that admirable man the crown of martyrdom The celebrated Father de Smet, S J., who inaugurated these missions and spent thirty-five years therein in laborious missionary duty, has left most interesting accounts of his experiences in his travels through the then (1838) pathless wilderness. No dime novelist could furnish more thrilling adventures, all the more so from their veracity, being authenticated.

In 1900 a dusky maiden of the Flathead nation made the trip to Rome in company with her preceptress, M. Amadeus, U. R., and had the honor of an audience with the Holy Father. Many persons who interviewed this graceful "wild bird" predicted great things of her in the future

> "But like the iris, 'neath the tropic sun,
> Whose petals wither ere the day is done,"

she passed away from earth in her youthful innocence at the early age of fifteen years.

CHAPTER VIII.

The Evening of Life.

The thirtieth anniversary of the arrival of our heroic foundresses in Quebec found them still at their post devoting themselves to the instruction of young girls, and thus furthering the best interests of their adopted country. They had nobly cast in their lot with the struggling colonists when affairs wore their darkest aspect. It was given them to witness, ere closing their earthly career, the dawning of that period of peace and prosperity inaugurated by the wise policy of the Viceroy of Louis XIV., the Marquis de Tracy. This veteran of seventy years (than whom none better could have been chosen to personate royalty) was a firm friend and generous benefactor of the Ursulines. For his powerful

protection in a matter that regarded the temporal interests of the community they owe him a lasting debt of gratitude. On the occasion of his frequent visits to the Monastery he had ample opportunities of estimating at their true value those eminent qualities which gave Mother M. of the Incarnation such an ascendency over all who approached her. On her part, she describes the Marquis as not less remarkable for his piety and merit than for his rank. In a letter dated 1667 she says: "We are losing M. de Tracy; the King, who recalls him to France, has sent a man-of-war to convey him thence with honor. This new church and all the country will experience an immense loss thereby. He has made expeditions that without him could never have been undertaken. God has granted that to the great piety of his servant who has gained all hearts by his good works, and the good example of virtue he has shown to his people We, in particular, lose the best friend we have had in this country. To crown his other favors he has built for us a chapel (to St. Anne) which cost more than two thousand five hundred pounds We would wish for the good of the church and of all Canada that his Majesty would be pleased to send him back next year. We pray for this; join your prayers to ours."

Although the Viceroy did not return to the colony, it was so fortunate as to retain for some years a man whose name deserved to be perpetuated to posterity as the "Colbert of New France." This man was the Royal Intendant, Jean Talon. He, like Champlain, saw clearly what measures were requisite for building up the colony on substantial foundations, and urged the French Minister to concern himself in promoting the welfare of this valuable territory. Under the auspicious administration of De Courcelles and Talon, the colony had progressed rapidly. The population had increased from 3,000 to 6,000 souls. Talon had gone to France in 1668, and when he returned there came with him many gentlemen,

with officers and soldiers of the Carignan Regiment, to occupy the lands granted them on the banks of the St. Lawrence. There were at least four hundred of these, whose descendants became noted in the after struggles of the colony. Several of the officers found helpmeets among the pupils of the Ursulines. For instance, Miss Catherine Le Guardeur de Repentigny became the wife of M. de Sorel; Marie Le Guardeur, of M. Berthier; Louise de Launay, of M. Chambly; Marie Perrot, of M. Verchers, and Marie Boucher, of M. Gauthier de Varcennes, of Three Rivers.

Writing in 1670, M. Incarnation says: "For the temporal, the King has gone to great expenses here. He has this year sent one hundred and fifty young women (in care of Madame Bourdon); he has also sent a number of soldiers, besides horses, sheep and goats, to stock the farms. M. Talon causes the orders of the King to be executed to the letter; he has commanded the making of cloth from flax and hemp, as well as many other industries. On account of the prodigious number of beasts to be had here he has caused a tannery to be established. Mines of iron and slate have been discovered, etc."

After enumerating the benefits accruing from the triple commerce opened up at this time, she concludes: "As for us, our fortune is made; we are the portion of Jesus Christ, and Jesus Christ is our portion, and our gains are to try to possess Him in practising our rules, thus doing His holy will."

Since some years the good Mother's health had been on the decline, and in a letter to her son, written about this time, she seemed to have a presentiment of her approaching dissolution.

A short extract from this letter will give an idea of the work being done by the religious of Quebec at this time.

After thanking him for some relics which he had sent her, she says:

"I have written to you by another way, but as some of my letters

may have gone astray, I will repeat here what I may have said elsewhere of our occupations since you desire to hear about them. In the first place we have always seven religious of the choir and two lay sisters employed in the instruction of the French girls. The Indian girls lodge and eat with the French, but have a special mistress of instruction, and sometimes more than one, according to their number. To my great regret, we have been obliged to refuse seven Algonquin 'seminarists,' for want of provisions, the king's officers having carried off everything for the needs of the troops. Since we are here we have never refused any, notwithstanding our poverty; so that this has been to me a sensible mortification. But we must needs submit to this humiliating impotence which has even obliged us to send some of our French pupils home to their parents. We have at present only sixteen French and three Indian girls.

The French in this country are very careful to have their girls instructed, and I can assure you that (under the circumstances) if there were no Ursulines here their salvation would be in continual danger. Thirty girls here give us more labor in the boarding school than sixty would in France. They are docile, they have a good spirit, they are firm in good when they know it; but as many are boarders only a short time, the teachers are obliged to make them learn in one year to read, to write, to calculate, as well as their prayers and Christian morals, and whatever a young girl should know. Some parents leave their daughters with us until they are of an age to be provided for, either for the world or for religion. We have eight professed novices who have not wished to return to the world, and who make good religious having been brought up in the greatest innocence. There are others who find themselves so well in the house of God that they do not wish to leave it. Two of these are grand daughters of M. de Lauson. and await only the return of M. de Lauson-Carny for permission to enter our noviciate. They have been sent to us to prepare for their first communion; for this purpose three months in our seminary.

Our Prelate and the Rev. Fathers Jesuits are delighted with the education that we give. They allow children of eight years to make their first communion finding them so well instructed.

As to the Indian girls, we have them of all ages. There are some who persevere and that we bring up 'as the French,' they are provided for afterwards and do very well. One has been espoused to M. Boucher, since Governor of Three Rivers. Others return to their parents, they speak French well, and can read and write both French and Indian. Some are like birds of passage, they remain with us till they are sad, then their parents take them away for fear they will die. Others come and go by caprice, the climb like squirrels

over our palisades and run off into the woods. We leave them free on this point, as experience proves that the gain is greater in the end. They are docile and susceptible of receiving the truths of our holy faith, but I must avow that of a hundred that we have Christianized, we have barely civilized (or francised) one.

But, my dear son, what we are doing in the new Church is seen by God, though not by men ; the cloister hides our works from men and they cannot tell of what they do not see. But it is otherwise with the Hospital Nuns—the good they do is seen by everybody. In fine, both they and we await the recompense of our services from Him Who penetrates into the most hidden plaees and Who sees as clearly in the dark as in the light. That suffices us.

M. INCARNATION.

This reward the pious Ursuline was soon to receive in company with Madame de la Peltrie who had preceded her by a few months. It was fitting that two whose lives had been so united here should not be long separated. M. de la Peltrie died in November, 1671, and M. Incarnation in April, 1672. In the Relation of 1672, by F. Mercier, we read the following testimony to their worth : "The death of those two illustrious persons is a public calamity. They were venerated for their virtue and holiness, but especially were they cherished and esteemed for having founded an institution for the instruction of female youth, both French and Indian, thereby contributing greatly to the solid establishment and progress of the colony of New France. These two holy souls burned with the same zeal and had no other object in view but to live and die in the love of God, making Him known and loved, at the peril of their lives, to the people of this New World."

H. H. Miles, in speaking of the return to France of the Governor de Courcelles and the Intendant Talon, says : "The loss to the colony of two such faithful promoters of its interests as M. de Courcelle and Talon had proved themselves to be, was all the more acutely felt following closely as it did upon the removal of two other persons, who, in another sphere had been its most constant and zealous friends. The first of these was Madame

de la Peltrie, who more than thirty years before had come to found the Ursuline Convent at Quebec, and who died in November 1671. The other was Marie Guyart the first Superior of that noted institution, and who in the religious annals of the colony is known as Mére Marie de l'Incarnation."

The latter is thus described by the historian Ferland: "Her soul, strong and great, seemed to elevate itself naturally above the miseries which assailed the infant colony. At a time when most people were fearing that the French would be obliged to quit the colony, she quietly pursued her work and the study of the Indian dialects, in order to be able to render service to these poor savages. She neither allowed herself to be carried away by enthusiasm, nor hindered by fear. Her correspondence was prodigious. One is astonished to find in her compositions an accuracy of perception and of style and a solidity of judgment which inspire a lofty opinion of this truly superior woman. Equally skilful in the use of the needle, the scissors and the pen, she was also qualified to oversee the construction of buildings and all the affairs of the community. Her letters and meditations were printed in France after her death. In her correspondence is found much information relative to the state of the colony, including notices of cotemporary governors, all of whom were in the habit of paying visits of courtesy to the Superior of the Ursulines."

We might conclude this notice on the work of these early pioneers of education in Canada by the saying of a great American writer: "If you build upon marble it will perish, if you work on stone time will efface it, if you rear monuments they will crumble into dust; but, if you work upon immortal minds, if you imbue them with high principles, with the love of God and their fellow-men, you engrave upon these tablets something which Time is powerless to efface, but which will brighten to all eternity.

PART THIRD.

CHAPTER I.

FROM GULF TO GULF.

Look not mournfully into the Past. It comes not back again!
Wisely improve the Present. It is thine. Go forth to meet
The shadowy Future without fear and with a manly heart.

—LONGFELLOW'S "HYPERION."

Speaking of the death of Count Louis Buade de Frontenac, the author of Picturesque Canada says, "at his death all things betokened that French power was to dominate in Canada." The St Lawrence was linked to the Gulf of Mexico by a line of military communication, and at every stratigetic point the white flag, with the "fleur de lis, floated from the bastion of a rudely constructed fort." As a matter of fact, the respite from the Iroquois raids, consequent on the vigorous measures resorted to by De Tracy and Frontenac had enabled the colonists on the banks of the St. Lawrence to turn their attention to agricultural pursuits, while an impetus had be given to manufacturing industry and commerce by the administrative ability of the Intendant Talon.

The project for further expansion of French territory westward set on foot by De Tracy, Courcelles and Talon continued to be vigorously prosecuted by their successors. At the same time the main object, the civilization and francisation of the savages, was kept in view according to the desire of the "Grand Monarque" that the Canadian colonists and the native tribes should form one nation, a dependency of France. If these plans failed it was not for lack of fear or devotedness on the part of his loyal Canadian subjects. Bishops and Governors, Mission-

aries and Religious, Soldiers and Citizens of all classes, lent their co-operation to their accomplishment. We have seen the Apostolic Laval straining every nerve to counteract the evil consequences of the liquor traffic, sending missionaries and even desiring to go himself to evangelize the distant nations, still sitting in the Darkness of Paganism.

We have seen Talon and De Tracy and Frontenac paying the pension of a number of Iroquois maidens in order that being instructed they might become missionaries among their own people, as really happened. We have, in fine, witnessed the policy of settling in their midst as in the Iroquois Cantons, and among the Abenakis. Now, though, by these means the French gained an ascendency over the native tribes such as was never gained by the English Colonists and which they may be said to have always retained, we know that the designs of Louis XIV were never fully realized.

Nevertheless, the period of which we are now speaking, was an era of such internal development and outward expansion as merits for it the appellation of the "Heroic Age" of New France. Besides the regular soldiers, the Governor of Quebec generally, had at his disposal a number of confidential agents or coureurs du bois who were ready at a moment's notice to undertake the most perilous commissions for the good of the colony. Some of these were from Old France as La Salle and Grey Solon Du Lhut; others were native born Canadians, as Louis Jolliet, Nicholas Perrot, the Verendryes and the Bienvilles.

Canadian experiences had developed in the old French stock new qualities, the good and bad, the good predominating. Versed in all kinds of woodcraft, handling an axe as easily as a modern tourist does his toothpick; managing a canoe like an Indian, supplying himself with food from forest or river and cooking it in the most approved manner, fearing neither frost, nor ice, nor depth

of snow, nor depth of muskeg; independent of roads; such men needed but the word of command to go any where in the untrodden fastnesses of the New World and to enlist in any enterprise no matter how daring. Such a one was Courtemanche, who in 1693, was sent by Frontenac up the Ottawa, to restore confidence among the allies of the French. With ten companions he made his way from Montreal to the Northwestern extremity of Lake Huron, although the banks of the river swarmed with savage foes eager for the scalps of Frenchmen.

Another of these intrepid heroes was Nicholas Perrot, who figures in Canadian annals from 1663 to 1702. Perrot belonged to a good family, was gifted with excellent natural abilities and owed his early education to the Jesuits. Having visited Montreal his tastes and inclinations led him to extend his travels and explorations amongst the distant tribes of the West with whose dialects, habits and customs he became familiar.

In the interval between Frontenac's first and second administration, when M. de la Barre had concluded his unpopular connection with the Iroquois, Perrot had induced large bodies of the Western tribes to come to the aid of the French. It was due to his exertions and great personal influence that the Ottowas and scattered Algonquins and Hurons in the neighborhood of the Lakes were prevented from concluding alliances with the Iroquois when the latter had succeeded in persuading these allies of the French that the French cause was hopeless. Perrot brought to Frontenac reliable information of the critical state of affairs. By his advice, merchandise and present were sent to these wavering forest children from the great "Ononthio", as the Governor was called by them. We find him again acting as negotiator and interpreter at Montreal in 1701, when a general council was held and a peace concluded. At this council there were assembled as many as fifteen hundred savages including Abenakis, Algonquins, Iroquois, Hurons, Mont-

aguais, besides seven or eight hundred Miamis and Illinois under the tutelage of Courtemanche and Perrot. The famous chief, Kondiaronk, was among the speakers on this occasion, but died during the meeting.

By his address and happy manner of conducting Indian affairs Perrot had prepared the way for the future establishment of French outposts among the Outagamis, Miamis, Illinois and other tribes, often, too at the risk of his own life. On several occasions he rescued prisoners already bound to the stake to be burned, among others the daughter of a Dacotah chieftain. He wrote a work on "The Manners, Customs and Religion of the North American Savages" to which succeeding writers have had recourse for authority and information.

Among the native born Canadians who rendered immense services to the Governors, none holds a more conspicuous place than Louis Jolliet, of Quebec. Born in 1645 he had received his early education from the Jesuits and had even thought of becoming a priest. But while on a visit to Montreal he conceived the design of devoting his time to the service of the Governor by making explorations into the regions beyond the Lakes. About 1665 he was sent by Talon to search for copper mines on Lake Superior and in 1671 we find him attending the Sub-delegate De Lusson at the Grand Council of the Tribes held at Sault St. Mary in 1671. Next he is appointed to accompany Marquette down the Mississippi in 1672. Again he is joined to a band of fur traders going eastward even as far as Labrador. As a recompense for his services the island of Anticosti was conferred on him and his descendants, but when this was ceded to the English he retired to Quebec. A map prepared by him of the lake region, as well as his verbal reports to Count Frontenac, were of invaluable assistance to those who came after him in those Western wilds.

In the meantime, the man whose enterprising genius and indomitable courage was to raise the standard of the

Bourbons over the vast fertile territory watered by the "Belle Riviere" and the Mississippi, was living among his "censitaires" at "La Chine" near Montreal. Robert de la Salle; the "Undespairing Norman" as Miss Catherwood calls him, was born at Rouen in Normandy in 1643. He had received a fine education but having lost his patrimony in France came to Canada with the Abbe Queylus in 1666, in hopes of bettering his fortunes.

The Sulpitians gave him the island named by him "La Chine", a name significant of the idea entertained by so many at time of a westward passage to China. Here he had collected quite a number of families over whom he exercised seignioral cares.

With a constitution, mental and physical naturally strong and enduring and an imagination fired by the achievements of Cortez, Pizarro and Jacques Cartier, De la Salle was eager to distinguish himself by making explorations into hitherto impenetrable territories and taking possession of them in the name of the Grand Monarch, Louis XIV. Frontenac seems to have recognized in him a congenial spirit for when that brave old soldier governor visited the site of Cataraqui in 1763, La Salle accompanied him. Moreover after the erection of the proposed fort, he was put in command thereof. He afterwards received a grant of the Fort with a tract of adjacent country which was constituted a Seignieurie.

About this time intense interest had been excited by the reports of the explorations made by Marquette and Joliet in the West. La Salle had had an interview with the latter when he was returning to Quebec in 1672.

From their accounts it was thought possible to go in a bark from Fort Frontenac to the Mecha-se-pe with the exception of one "portage" that of the Falls of Niagara. De La Salle, who thought that in this way it might be possible to find a waterway to the Pacific, thence to Asia, went to France in 1675 to lay his plans before the king and obtain his permission for their execution. Having

received his letters of "noblesse" together with the royal commission "to labor in the discovery of the Western part of New France," La Salle set sail from Rochelle in 1678, with thirty chosen companions, one of whom was the brave Chevalier Di Tonti, who had lost a haud in the Sicilian wars.

Among the conditions on which La Salle had received his commission it was specified that he should rebuild Fort Frontenac and construct a vessel capable of navigating the inland seas leading westward. In order to raise the funds requisite for this purpose, he disposed of his Seigniory of La Chine, and proceeded with all his men and movables to his newly acquired possessions on Lake Ontario. Some of his men were at once set at work repairing the Fort while others were dispersed through the neighborhood to collect peltries, as well as to propitiate the savages in the vicinity

NOTE,—Hitherto the Great Lakes, as we now call them, had not been navigated, if we except the canoe voyages made by Fathers Jogues and Chaumonot to the Sault in 1645, by Marquette from St. Ignace, 1666, and the Sulpicians. De Casson and Galinee from Quinte to Detroit in 1669. De La Salle had accompanied them, but when they landed on the north shore of Lake Erie he stopped there.

By November he had not only put the fort in good repair but had built and launched the first decked vessells that had ever sailed these inland waters. Then with a cargo of goods he sailed up the Lake to Niagara where no doubt the Indians were as much impressed by the sight of his skiffs, as his crew were with the roar of the Great Falls, beneath whose mist and foam, according to Indian legend, dwelt the "Spirit of Thunder" with his giant Son.

The savages being adverse to the erection of a fort on what they considered their territory, La Salle contented himself with constructing a storehouse or magazine to hold his supplies for the men who were to build his brigantine during the winter. This was at Navy Island,

above the Falls, where, even at the beginning of the present century, some remains of the charred dockyard were still to be seen. Leaving directions with his men how to proceed with their work, De La Salle, in company with Father Hennepin and a guide, returned to Fort Frontenac on foot although winter had already set in. This journey was necessary in order to procure chains, cables, etc., for the new vessel.

During the short winter days, while Lake Erie lay spread out before them, "like a plain paved with fine polished marble, his men hammered away upon the ship" or whiled away the long winter evenings with many a song or story of sunny France, or of the wars in which some among them had borne a valiant part, while outside might be heard the howling of the wolves in the neighboring forests.

Notwithstanding several adverse circumstances the "Griffin" was ready to sail in August, 1679. She was a bark of sixty tons, armed with seven guns, and was launched amid the firing of cannon and the chanting of the Te Deum. On the lofty stern of the vessel was the noble figure of the Chevalier de La Salle, by his side his lieutenant Henri de Tonti, and near by his partners in the enterprise, the Sieurde Boisroudet and D. Autray, together with Jacques La Metteric, a notary, and Jean Michel, the ship surgeon. Sixteen French voyageurs and a small number of Indians comprised the crew. Father Louis Hennepin, the journalist of the expedition, was on board and gave a glowing description of the scenery which met their view as they passed along the shores sounding as they went.

On the 10th they had reached the island at the mouth of the Detroit River where they cast anchor and spent the night on the spot near which the Sulpicians, Dollier and Gallinee, had said Mass ten years previous.

With spirits exhilarated by the scenery and atmosphere of the county through which they were passing

the pioneer mariners continued on their way and on the twelfth entered on what they thought an expansion of L'etroite and which Hennepin named after the saint of the day, St. Clare. In three weeks the trusty craft reached Michilimacinac where the appearance of the white winged vessel and the sound of booming cannon drew to the shore crowds of savages, with a number of French traders and "coureurs du bois" who were stopping at the missions of St. Ignace Clad in his scarlet mantle, and followed by his lieutenant and retinue in uniform of white and gold, La Salle proceeded to the church of the Jesuits where Mass was celebrated with all possible solemnity. While at the Island he learned that some of his men had made off to the Sault St. Mary with part of his peltries and dispatched Di Tonti after them. He then went to Green Bay where he loaded the "Griffin" with a cargo of furs to be taken to Fort Frontenac in order to procure funds for the furtherance of his projects in the West. La Salle himself with four canoes and about twenty men made their way down the western coast of Lake Michigan to the mouth of the St. Joseph River where a fort was erected (eighty by forty feet) to serve as a storehouse as well as a base of operations for the exploring party. The Griffin was to return here as also Di Tonti after the accomplishment of his embassy to the Sault. The long winter months dragged slowly by, but no tidings ever reached La Salle of his good ship or the rich cargo with which it had been laden, no more than of the crew who manned it.

Under such circumstances an ordinary person might have yielded to discouragement, or at least have deferred the fulfillment of his designs until a more favorable occasion. But the temper of our hero was made of sterner stuff. Misfortunes seemed to add new zest to his spirit of enterprise. Leaving two men to guide the vessel should it make its appearance at Fort Miami, he set out on the 3rd of December 1679, accompanied by his

Lieutenant and Father Hennepin with thirty men. They ascended the St. Joseph River till they had reached the bend, (now South Bend) then made a portage to the Theakike (Kankakee) by which they reached the Illinois on the 29th of December. About a mile from Starved Rock they came on an Indian village of some eighty cabins. The tribe were absent on their winter hunt, but stores of maize were found, a veritable Providence to the famished voyagers On New Year's day 1680 they made another halt, this time near the present site of Peoria, where a palisaded fort was built and named Crevecoeur, to commemorate the recent capture of a place of that name by the French in Brabant. Leaving Di Tonti in charge of this La Salle once more undertook a journey to Fort Frontenac to try if he could find any trace of the missing vessel or her cargo. He did not reach Niagara until Easter and it was May when Fort Frontenac gladdened the sight of the weary travellers, after their nine days march.

Then his troubles were far from being ended. Besides being convinced of the loss of the Griffin, the news reached him of the mutiny and desertion of the men he had left at Fort Crevecoeur, and of the destruction of the materials and tools for ship-building stored there.

Having procured a new outfit and enlisted twenty-five new recruits of the trades useful to him, he made his way back to Fort Miama which he reach in November 1681. In the spring he went up to St. Ignace where he found Di Tonti and seven of his men from Fort Crevecoeur who had passed the winter there. Father Hennepin had been there also but had gone on to Quebec, thence to France that same year.

The courageous De La Salle had now given up the idea of constructing a ship, owing to the number of rapids in the Mississippi, and in February started southward with his men in five canoes, to follow the stream to its mouth. On the 6th of April the party reached that

place where it divides off into three channels, and the party also divided, La Salle's canoe leading through one channel, that of Di Tonti through the second, and D'Autray's through the third. The party then reunited and selecting a spot on the high land near the mouth of the river, raised a column with the arms of France carved thereon, claiming the whole territory in the name of the reigning sovereign Louis XIV.

Overjoyed with the success of his efforts the Chevalier now returned to the Illinois country where he caused a a fort to be built on Starved Rock, (now in La Salle Co.) naming it St. Louis.

The object he had in view was to collect around this place all the Western tribes in order to protect them from the Iroquois and maintain them in friendly communications with Quebec. However, his patron, Count Frontenac, being recalled to France, and De la Barre growing jealous of the growth of a rival power in the West, dispatched soldiers to seize the fort and La Salle was obliged to go to France to vindicate his conduct. In this he was so successful that, not only was he authorized to construct forts in the newly explored territory but was provided with a fleet of twenty-four vessels, four of which were destined for Louisania, carrying thither two hundred and eighty colonists, soldiers, artisans and women.

But the saddest part of the story is that which tells of how, when success seemed assured, the squadron having crossed the ocean in safety, missed the channel by which it should have entered the mouth of the Mississippi, and landed La Salle and his party on the coast of Texas. After fruitless endeavors to make his way back to the place where he had erected the column two years previous, he was assassinated by his own men in the wilderness.

CHAPTER II.

SONS OF THE SOIL.

Although the project conceived by the prescient minded La Salle, of creating a second Quebec at the mouth of the Mississippi, had been to all appearances frustrated by his untimely death in the wilds of Texas, yet his writings, as well as the verbal accounts given by him to the Home Government, had demonstrated the importance of the position. Fifteen years later the task of planting a French colony there was entrusted to the famous Pierre Le Mayne d'Iberville, by Governor Frontenac.

Of Iberville, Parkman says: "No Canadian under the French regime stands on a more conspicuous eminence than Pierre Le Moyne d'Iberville". The father of our hero, Charles Le Moyne, first Seignior of Longueil and Chateauguay, had located at Montreal about 1641 and had rendered valuable services to the infant colony in its most trying epoch. His famous exploits how ever were surpassed by those of his sons, of whom Pierre, the third, was the most noted. The others were Longueil, Serigny, Assigny, Saint Helene, Maricourt and Bienville.

Pierre was born at Montreal, July 1661, and entered the naval service when only eighteen from which time until his death in 1706 he was constantly employed, either at home in expelling attacks made on the colony, or in his more congenial sphere, the naval service. Some naval exploits recorded by him would be regarded as fictitious were they not supported by reliable testimony (See: Les Navegateurs Francais, by Guerin.)

Frontenac could not have made a better choice of an instrument for carrying out the vast colonization scheme of the enterprising De La Salle. In 1698, Iberville with 200 colonists entered the Mississippi from the sea, being the first white man to do so. He laid the

foundation of Biloxi on the Mississippi and leaving his brother Bienville, in command of the fort went to France to procure more settlers. With these he returned in 1702, and that same year the chief station was moved to Mobile. Natchez then a cluster of Indian villages became Fort Rosalie and the scene of an Indian massacre in 1709.

Iberville died of yellow fever in 1706, New Orleans was not founded until 1717, and when Charlevoix visited the place in 1720, he says "it consists of about one hundred mud huts scattered about here and there." Nevertheless, as he predicted, it became an important commercial metropolis in a short time. Bienville Le Moyne was its first governor. As yet no permanent settlement had been made at Detroit, though both English and French Governors had their designs on the place. Again Frontenac had the right man in the right place, and in 1699 Antoine de la Mothe de Cadillac, then commandant at Michilimacinac obtained the desired permission from the French Sovereign to form a settlement on the banks of L'etroite, or the "Wamweating" as the Indians called it Detroit "says Garneau" has preserved in spite of its many vicissitudes, the characteristics of its French origin; like all the cities founded by this people, the monuments of whose genius are landmarks in America.

In closing this cursary review of the work accomplished by the pioneers of Catholicity on the North American continent we may well agree to the verdict of the erudite scholar, Washington Irving, on this subject. He says "The Catholic priest went even before the soldier and trader; from lake to lake he passed on unresting, and with a power exhibited by no other Christians, won to the Faith the warlike Mianis and the luxurious Illinois." As a matter of fact at the close of the 17th century we find that French zeal and French enterprise had opened up nearly half the Continent to the civilizing influence of Christianity. To more than

twenty savage nations had the Light of Revelation, and the saving doctrines of the Son of God been taught by word and example. Apostolic workmen were still laboring among the scattered tribes of the West. The saintly Mesnard had perished in the wilderness of Wisconsin, but still the procession kept on. There came Allouez and Dablon, and the gentle Marquette. "The illustrious Truimvirate" as Bancroft calls them. Then comes Gabriel Dreuilletes, the "Patriarch of the Abenakis," who besides his mission work among the savages in Maine, acted as envoy to the New England Congress assembled at Massachusetts, 1750, and afterwards, labored at Sault St. Mary from 1670 to 1675 or thereabouts. Then came Rasle and Andre, Carheil and Enjalran, Bailloquet and Nouvel, the latter being at Green Bay. In the newly settled parts of Louisiana we find the Recollets, Father Douay, the friend of La Salle who came out with Iberville in 1702. There also were Fathers DuRhu, Cosme, Davion, LeClerq, Gravier and Pinet. (See "Life of Bishop Baraga" by Reverend Father Vercruysse, O. S. M.)

As a result of her explorations and alliances with the savages, France could not only claim the territory north of the St. Lawrence, but by a line of fortified posts from the St. Lawrence to the Gulf of Mexico, she virtually held control of the "trade route" to the West, or Northwest as it was then called. In those days when waterways were the only roads available, this was of the greatest importance, and as we shall see later became the great bone of contention between the rival colonies. Instead of the long and tedious route by the Ottawa, French traders now had three different ways by which to reach the western ports.

The "Northwest" as we understand it at present, had not been explored, but in 1731 a company of merchants was formed at Montreal "to hunt, explore, and find a passage to the Pacific." Fur traders and missionaries

at Nepigon had heard from the Indians of a vast sea farther north called in their language "Ouinipon" and it was thought that by navigating this an open water-way might be tound to the ocean.

The expedition consisting of about forty traders and gentlemen was led by Varennes de Verendrye a native of Montreal. His three sons accompanied him, and one of them as well as his nephew, the brother of Madame Yonville died in the wilderness. There were also two missionaries with the party one of whom Pere Anneau fell a victim to the ferocity of the Sioux. Fifteen years were spent by the company in explorations. In 1742 one band had reached the head waters of the Missouri and Yellowstone rivers and on Jan. 1st, 1743, the two Verendrye brothers reached the Big Horn Range of the Rockies. This giant barrier seemed to say to them; "thus far shalt thou go but no farther."

The Marquis de Beauharnois, who was Governor at this time, not only gave encouragement to this outward expansion of territory but watched vigilantly over the internal interests of the colony as well. On the arrival of Bishop Pontbriand in 1741, the governor could point with pardonable pride to the evidences of prosperity on every side. Through more than a hundred parishes stretched along the St. Lawrence, thriving farms, stocked with cattle, planted with fruit trees and yielding fine harvests of grain and vegetables, might be seen. Within the snug cottage, the pleasant farm house and the seignoral manor, the busy wheel and the industrious loom gave employment to female hands, supplying the household with raiment, according to the season.

With the religious aspect of his extensive diocese, (reaching from Acadia to the Gulf of Mexico) the good Bishop had reason to be satisfied. Thirteen establishments of education or of charity published the zeal of his predecessors and gave evidence of the spirit in which the colony had been founded. Forty thousand French

as well as several thousand Christian Indians acknowledged him as their spiritual head.

But, Alas! In his declining years he would be called upon to witness other scenes. For this was but the "Sunset Glow." Not all the chivalric courage and bravery of its Governors and military leaders; not all the self-sacrificing zeal of its missionaries and religious; not all the patriotism and generosity of its noble "bourgeois," or the patient uncomplaining labor of its scattered habitants could avail to preserve much longer to the crown of France this so desirable a jewel.

CHAPTER III.

A CHANGE OF FLAGS.

After your houses are built, and your fields are yellow with harvests;
No King George of England will drive you away from your homesteads.

—LONGFELLOW'S "EVANGELINE

Had the brave Basil, the Herdsman, been allowed to peer into futurity, even the near future, he might not have been quite so sanguine in his predictions. Like the wise and far-seeing Galisouiere, he might, even then, have read the "handwriting on the wall," foretelling the downfall of French domination in Canada. He might have discerned in the "dim distance" the tentacles of the English Octopus stretching out across the Alleghanies to draw into its toils the fair and fertile valley of the Ohio.

For, while the events recorded in the preceding pages were taking place, the colonies along the Atlantic slope had increased steadily, until at the period now under consideration the population amounted to over a million souls, while that of Canada barely reached 60,000. With regard to this more rapid increase of the New England colonies it should be borne in mind under what

different circumstances they were formed. Many of those immigrants had come to the New World to be free from what they considered oppression at home and bringing their families with them, had set to work to create for themselves "homes in the wilderness," where they might enjoy "freedom to worship God."

Moreover, the climate on the east of the Alleghanies was less severe than in Canada, the soil more genial, and the facilities for commerce greater, while the Indian tribes in the vicinity did not, as a general thing, molest the settlers unless in retaliation for some outrage perpetrated by the whites. And it might be remarked in passing that the most destructive, blood curdling massacres, the relation of which we would like if possible to obliterate from the pages of our country's history, were those in which the Indian allies on either side were led on or instigated by the colonial governors, either of Quebec, Massachusetts or Virginia.

The Canadian colonists on the other hand had, as we have already seen, been subject from the very outset to a series of devastating raids from the New York tribes, who interfered with their trade and agriculture to such an extent that it was only within the 18th century they had become self-supporting. And even then, on the event of a war breaking out the "censitaires" would be called out to perform military service thus leaving their crops to take care of themselves. With statemanlike foresight, Galisoniere had in 1747 advocated the sending out of 10,000 peasants or farmers to settle in the Ohio valley as well to supply agricultural produce to the colonies on the St. Lawrence as to make good the French claim to that fertile tract of country.

But there seems to have been no great desire on the part of the French to emigrate to America. They were well enough off at home. In fact from 1713 immigration had stopped entirely.

When reference is made here to the Anglo Americans

it must not be understood as of the United States. There was not in fact such a government in existence at that time as U. S. Government. The so called New England colonies were composed of several separate dependencies of Great Britain, which had been left very much to their own devices with regard to their colonization schemes. The fact was British officials in England knew very little of the "lay of the land" in America. The Duke of Newcastle, who was Minister for twenty-four years, is said to have directed letters to "The Island of New England" and to have been unable to say whether Jamaica was in the Mediterranean or the South Sea. It was only after the Governors of New York impressed on the Home Government the profits to be derived from the Peltry Trade with the Western tribes that they began to take an active interest in their welfare.

Neither were the English colonists "United" even among themselves, in the strict sense of the word. One has only to read the opening chapters of their history to realize that there was mingled with much that was good and noble, much also of fanatical zeal and religious bigotry. Civil and political broils were of frequent occurrence and punishments such as branding with hot iron, etc., were had recourse to in several instances Religious toleration was (practiced) observed only in a few instances, as in Maryland and Pennsylvania, and on many occasions both Catholics and Quakers were persecuted for their religious beliefs.

From the very beginning, the promoters of French colonization had been more particular about the quality than the number of settlers, while the conversion of the native tribes was made a primary condition of all trade grants and monopolies. The French authorities, both in the mother country and Canada, did their best to exclude improper characters at the same time that they sought to have their colonists all of one faith, hence

Huguenots were at first excluded. This was imperative if they wished to convert the aborigines.

Charlevoix, during his visit to Quebec, 1720, writes as follows on this matter "There are not more than seven thousand souls at Quebec, but one finds nothing but what is select and calculated to form an agreeable society. Nowhere else is our language spoken in greater purity. One observes here no defective accent. The best blood of our country is here in both sexes. There is a general love of pleasure and amusement, with polished manners and a total absence of rusticity, whether in language or habits throughout the country." Comparing the French with the Anglo Americans he says: "The English colonist amasses well and incurs no superfluous expense; the French enjoys what he has and some times makes a parade of what he has not:" He then concludes by saying: "The Anglo Americans do not desire war because they have much to lose, nor do they meddle much with the savages because they do not think they require them."

This state of affairs underwent a change later on however, with regard to both nationalities.

We have already remarked that the possession of the "trade route" to the West became the great "bone of contention" between the Canadians and the New Englanders. From the beginning, there had been quarrels between the Acadians and the colonists of Massachusetts, but amicable relations, had been generally kept up between Quebec and the Dutch and even Massachusetts had asked for reciprocity in trade with the French. When, however, the English had acquired the territory of the New Netherlands, they asserted their claim to the country south of Lake Ontario and claimed jurisdiction over the Five Nations as British subjects. Then, Dougan, Governor of New York, not seeing any reason why the French should have a monopoly of the "Peltry Trade," carried it on surrep-

titiously through the Iroquois as the Dutch had been doing. Thus the Iroquois were brought into collision with the Miamis and Illinois allies of the French and blood was shed on both sides. The Governor of Quebec remonstrated with Dougan to no purpose and in 1685 he writes to France, "The English stir up the Iroquois against us, sending parties to Mackinac to rob us of our trade." The instructions of the French court to Denonville were, "to exterminate the Iroquois, sustain the Western allies and oppose the schemes of Dougan." He, on his part had counter accusations against the French, especially the missionaries, whom he said were political agents, etc., etc. He says, "with regard to this traffic we should have runners or agents to go into these distant parts as they, (the French) have." In fact this would have been an advantage, but a thing easier proposed than executed. In lieu therefore of the Canadian "coureurs du-bois," we find him in 1686 sending a Dutch trader from Albany, "Johannes Roseboom," with eleven canoes to the Upper Lakes to traffic with the Indians. This venture succeeded so well that the following year he sent a Scotchman named McGregor on the same errand, but both adventurers were captured by DuLuth and Durantaye and their goods confiscated.

Thus far nothing definite had been decided in regard to the line of division between the territorial possessions of France and England in America. The activity of the French pioneer and fur-trader had opened up three routes to the Mississippi, thereby giving him a right to the territory along these routes. The most southerly of these was the one said to have been revealed to De La Salle by an Iroquois chief. It led from the south shore of Lake Erie by way of the Riviere aux Boeufs and Alleghany to the Ohio, thence to the Mississippi. Fort Charles had been erected by the French some distance north of the confluence of these two rivers. But the English colonial Governors repudiating this claim per-

sisted in granting passes to parties of traders desirous of prosecuting traffic with the hordes of savages in these regions and even bribed French men to act as guides to these parties.

Despite the existing state of peace between the mother countries, and in total disregard of the expressed wishes of their respective Governments that they should await the results of a commission on the "boundary question" the colonial governors persisted in this course of action, with a view to local interests only. With regard to those of New England the question at issue was, not so much the extension or expansion of the English claims; west of the Alleghanies, as the facility for the prosecution of the traffic with the Indians around the Upper Lakes. We find that even long after the conquest of Canada and the American Revolution that part of the country west of Pennsylvania was unsettled and was known as "The Wilderness." Moreover, England was carrying on a very lucrative trade with the Hudson Bay Indians and had a right to be content with that.

In 1748 Galisoniere had demonstrated the French claims to the Ohio Valley Route by deputing De Celeron with 100 men to sink leaden plates with suitable inscriptions along this route from the confluence of the Conewango and Ohio to the mouth of the Great Miami. He also officially notified the Governor of Pennsylvania of this fact, and that any English traders caught on the prohibited premises would suffer confiscation of their goods and imprisonment. Soon after this a number of English traders in order to avoid this penalty took refuge with a Miami chief in Pickawillany. As the Indians refuseed to deliver them up a fight ensued in which the chief, Old Britain was killed as well as one of the Englishmen. This lamentable affair served to embitter the colonists against each other still more.

More decisive steps were now taken by both the

contending parties in the assertion of their claims, and military outposts were established along the disputed frontier line. While the French were fortifying themselves at Presque Isle, Venango, Machault and Le Boeuf, the Ohio Company, formed by London and Virginia merchants, attempted to erect a fort at the junction of the Ohio and the Álleghany. The French, however, drove the workmen away, and having completed the Fort named it after their Governor DuQuesne. This fort was to be rendered forever remarkable in American history in connection with the unfortunate affair which took place in its vicinity in which the French lost the brave Jumonville and nine of his men. It appears that when Dinwiddie, Governor of Virginia, learned of the occupation of the site of the projected fort by the French he sent Lieutenant Washington to recapture it. Contrecoeur, hearing of the approach of the latter along the Monongahela, sent Jumonville with a party of thirty-four men to warn him off from French territory. Washington's scouts gave notice of the approach of the French during the night Being apprehensive that their purpose was hostile, especially as they were accompanied by savages, Washington surprised them at daybreak encamped in a narrow valley. The French, in their surprise rushed to arms and before Jumonville had time to read his summons, (by means of an interpreter) Washington ordered his men to fire. A skirmish ensued in which Jumonville and nine of his men lost their lives. Of the English one man was killed and three wounded. Washington's party declared that Jumonville's did not show either flag or papers

This was the beginning of the end. For, though the defeat of Braddock's army in 1755, left the French masters of the situation, in as far as their rights to the Ohio valley was concerned; yet the outburst of sorrow over the untimely death of the gallant but imprudent Jumonville, was but a prelude to the national mourning

over the loss of Quebec itself. In the following year war was formally declared between France and England Henceforth the contest would be waged, not for that strip of land south of the St. Lawrence but for the whole of Canada, and not between the colonial militia only but between veteran armies, led by commanders of acknowledged courage and ability

Had the struggle been left to the colonists themselves it is doubtful if the New Englanders would have succeeded in taking Quebec. Several attempts had been made in that direction, by Phipps, 1690; by Walker and Nicholson, 1777; and later on by Arnold and Montgomery. Even the intrepid Wolfe after spending two months before the place was doubtful of success. In a letter to Pitt, dated Sept. 2nd, 1759, he writes "In this situation there is such a choice of difficulties that I am myself at a loss how to determine. The affairs of Great Britain require vigorous measures, but then the courage of a handful of brave men should be exerted only where there is some hope." Our readers know how this "Last Hope" was aroused by the discovery of the secret passage way since known as Wolfe's Cave. Before noon on the 13th of the same month the "Battle of the Plains" had taken place, crowding into the brief space of one hour events that changed the destiny of thousands.

History, indeed, keep record of these events, but alas! the Recording Angel alone can enumerate the acts of "Heroism in suffering," practiced during that seven years struggle by the Canadian people. Not the least among these were caused by the "Enemy Within the Gates," officials entrusted with the management of their food supplies; who shamefully betrayed the confidence placed in them, and then the final conviction that they had been abandoned by that Government for which they had made so many sacrifices.

CHAPTER IV.

THE NEW REGIME.

The world goes rushing by
The ancient landmarks of a nobler time,
When men bore deep the imprint of the laws
Of Duty, Truth and Loyalty unstained,
Amid the quakings of a Continent.
Torn by the passion of an evil time
They counted neither cost nor danger, spurned defections,
treasons, spoils;
But feared God; nor shamed of their allegiance to their
king.
Where losing, was to win a higher fame,
In building up our northern land to be
A vast Dominion stretched from sea to sea.

"For every great crisis in society," says Balmes, "the mysterious hand that governs the Universe, seems to hold in reserve an extraordinary man." In the history of North America, that period now under consideration, the latter half of the 18th century, was certainly a critical time. In the violent upheaval of the existing order of things consequent on the Conquest of Canada, and the American Revolution, extraordinary men were required to cope with the difficulties of the situation, and to bring order and symmetery out of chaos. Men were needed, not so much to lead their legions on vast battle plains, as in European warfare, or to the sacking of cities, rich in booty, as in the far East, but men of cool mind, and unimpassioned judgment, who could lead or restrain, guide or pursue, approve or condemn, according as the exigencies of the times required. Two men of this stamp were, Guy Carleton and George Washington.

The brave young general who had accomplished the "stupendous feat" of the capture of Quebec, had paid for the dear bought victory with his life. For him truly it might be said "the paths of glory lead but to the grave." His battle field, high above the ocean stream,

was the grandest theatre on earth for illustrious deeds; his victory, one of the most momentous in the annals of mankind. He had crowded into a few hours actions that would have shed lustre on the longest life and died just as his efforts were crowned with success.

Though comparatively young in years, only thirty-three, James Wolfe had spent more than half his life in camps. He had seen service in Scotland and Germany and as brigadier general under Amherst had given proofs of military genius as well as heroism. During the seige of Louisburg, he rendered signal services to General Amherst and Admiral Saunders by the promptitude, energy and daring with which he put into execution their boldest plans. In short wherever there were hard blows, difficulties or dangers to be met with his slight but agile form was always to be seen in the front ranks. Though seemingly better fitted, for the quiet of domestic life by his kind and gentle disposition, yet were these gentler traits allied in him with an unconquerable spirit of endurance and daring which bore his slender frame through hardships and privations and made him the idol of his soldiers, who counted it honor to follow where'er he led Especially was this the case with Townshend's Irish Brigade who with him scaled the cliffs leading up to the Height of Abraham, on that memorable Sept. 13. 1759.

In Wolfe's company on that eventful morning was a young officer who seems to have been selected by Providence to promote the welfare of the new country. If England's debt of gratitude to General Wolfe is great, not the less great is that due to Guy Carleton. If Wolfe gained possession of Canada, Carleton held it for the English crown. Not only was he endowed with military genius and valor, but gifted also with an exceptional capacity for statesmanship which stood him in good stead in the settlement of colonial affairs at this critical conjuncture. To him personally is owing the repulse of

the joint invasion of Canada by Montgomery and Arnold in 1775 and to his wise policy may be attributed the fact, that, to-day may be found in Canada a distinctly French element blending harmoniously with the English nationality.

Carleton had endeared himself to the French Canadians whose patriotism and frank soldierly qualities he had learned to appreciate and admire. The "Herodotus" of Canadian history, M. P. LeMoine declares, that "Had the fate of Canada, on these occasions, been in the hands of a governor less wise, less conciliating than Guy Carleton, it is more than probable that the brightest gem in the colonial crown of Great Britain would have been one of the stars of Columbias banner; and the Stars and Stripes would today be floating over the Citadel of Quebec.

NOTE:—The policy pursued by Carleton in regard to the conquered providence may be reduced to the five following points: 1st, To enlarge the area of the Province of Quebec so as to include with in it as much of the territory which had belong to New France as possible. 2nd, To centralize both legislation and administration under control of the crown. 3rd, To secure the active influence of the Roman Catholic Clergy on the side of Great Britain, in the impending struggle with her rebellious colonies. (The number of French Canadians had increased to 150,000, while British was only 400. 4th, To allay as much as possible the hostility of the conquered race by conceding to them the system of laws to which they had been accustomed. 5th, To make financial provision for the cost of government without resorting to the imposition of unpopular taxation.

The difficulties he had to overcome were obvious enough; the results justified his mental accumen.

When Vergennes, the French Ambassador at Constantinople, heard of the cession of Canada to the English crown, he said: "I am persuaded that England will soon repent of having removed the only check that could keep the colonies in awe. "They no longer need her protection; she will call on them to contribute towards supporting the burden they helped to bring upon

her; and they will answer by renouncing allegiance to her dominion." And so it happened. And, truly if France deserved to lose her Canadian colony, on account of her late neglect of their interests, England did not merit much sympathy when her colonists revolted against her unconstitutional (treatment) policy in their regard.

However, this revolt or revolution rebellion as it was called, was not by any means an anarchical affair as was the French Revolution. Edmund Burke saw the difference. He saw that in no sense of the word could the French Revolution be regarded as the rising of an injured people, while in every sense of the word justice he saw that the movement in America was the action of a people insisting on their rights and determined to maintain them. It would be hard to find a more just estimate of the spirit of the people today than some words he let fall in his great speech in 1775 on conciliation.

Neither was George Washington a man who would rush incontinently into an unadvised struggle from selfish or interested motives. Feeling deeply the injustice being done to the English colonies by the British Parliament, he was one of the first to determine that this injustice must not be borne, but he sought by petition, by remonstrances, by non-imploration, to avoid having recourse to arms. He had seen enough of the "horrid pagantry of war" to recoil from the thought of it. Nearly six years before the Declaration of Independence he writes to a friend, "That no man should scruple or hesitate a moment to use arms in defence of so valuable a blessing is clearly my opinion. Yet recourse to arms should be the last resource. We have already proved the inefficacy of addresses to the Throne and remonstrances to Parliament. How far their attention to our rights and privileges, may be awakened or alarmed, by starving their trade and manufactures, remains to be tried." It was tried and

with what results the student of history is well aware.

Studying the character of Washington in connection with the great national crisis of which he appears to be the central figure, we must agree with the learned and eloquent Bishop England, who says of him, "Washington may, under God, be considered as having been fashioned by a special Providence for the duties which fell to his lot." Not unlike Guy Carleton he combined military gennis and daring with the judicial qualities of a statesman, and the manners of a Christian gentleman. Throughout his whole career, from his boyhood when he adopted a code of rules by which to accustom himself to discipline, until the momentous epoch when he supervised the framing of the "Constitution of the United States of America" there is a uniform consistency in the tenor of his conduct. The policy of strategy which he pursued appears to have been one of the most difficult to execute, yet the best adapted to the circumstances and as it proved to be, the most successful in results.

CHAPTER V.

PROVIDENTIAL NATIONS.

"Saxon and Celt and Normans are we."

—"PICTURESQUE CANADA."

Every nation is in some sense a providential nation and has some mission assigned to it by the Almighty. Some peculiar thought, idea or principle distinguishes or differentiates it from all others, constitutes its individual being, and effects the workings and developments which tend to the end in view. We are not of those who imagine that the bounteous hand of God has lavished all the treasures of the natural virtues upon one nation and with-held them proportionately from others. True, certain moral or natural gifts may as it were predominate—

Thus, one may have faith and trust, another understanding and subtlety; another mercy and compassion; another fidelity and truthfulness; another tenderness and love; another courage and energy; another purity and reverence; another patience and determination. All these may be elevated into supernatural virtues and then that nation is the greatest which possesses them in the highest degree.

We have already noticed in the beginning of this work the Fatherly care of Divine Providence over the aborigines of our country in sending them teachers of gospel truth, so that, although deprived of their earthly homes they might gain a title to the Kingdom of Heaven. That no nation could have been better suited to this difficult task than the French has been amply demonstrated. Referring to these early pioneers and missionaries Sir Wilfrid Laurier says: They were exceptionally endowed for that avocation. They, more than any other race of the Old World, readily adapted themselves to the manners and customs of the aboriginal tribes, they easily fell in with their mode of life and obtained their confidence where others only met with distrust or rebuke."

And if you want to find the ideal missionary of our day, follow the course of the dreary rivers of the Northwest or the bleak shores of Labrador and you will find among the savage tribes of these desolate regions French Canadian priests and nuns of such heroic type that you feel in their presence as Daniel the Prophet felt in the presence of the Angel."

With the close of the 19th century, three men of this type passed to their Eternal reward. They were Archbishop Tache, Bishop La Fleche, and Father Duranquet, S. J. Speaking of the first mentioned of these, Mr. Hugh Pedley, of Winnipeg, says: "In boldness and pioneering enterprise he was a true descendant of La Verrendrye, of the 18th century, in devotedness and self sacrifice he was a worthy imitator of Broeboeuf, Jogues,

Lallemant and others of that band of French missionaries whose lives lent such a pathetic radiance to our Canadian Sixteenth Century."

May we not look on it as a happy coincidence that the Religious Order founded in the 18th century by the niece of Varennes de Verendrye Madama Yonville has been sending laborers to the "Great Lone Land" since 1844. They have established not only Industrial Schools for Indian children at St Boniface, Qu'Appelle, Dunbow and Fort Totten, but have two academies at St. Boniface and have taken charge of an Orphan Asylum, a Home for the Aged, and parish schools at St. Xaviers, St. Herberts, St. Anne de Chenes, Lac la Biche, Isle a la Crosse, Athabasca and Providence.

Referring to their Industrial School at Qu'Appelle, a writer in the Winnipeg Review says, "The Mission and the School, grand monuments to the devotedness of the Oblate Fathers and the Gray Nuns, have much of the picturesque, practical and devotional combined. They are enthroned on the borders of a lovely lake. Volumes might be written on this the most satisfactory Indian school in Canada, but space compels me to say that the excursion from Regina to the "Valley" is not considered complete without a visit to the "Mission."

To the Oblate Fathers of our day might be applied the words of the historian Bancroft to the Jesuits of the 16th and 17th centuries. "Not a cape was turned, not a river entered, but a Jesuit led the way." Long before the Great Pacific railroads had sent their laborers through the trackless wilderness in the interest of commerce the Oblates had crossed the continent with their chain of works in the interests of Christ. From "Our Lady of the Desert" in the diocese of Ottawa, north beyond the Height of Land, the Fathers of Temiskaming have for more than a quarter of a century attended their far off missions of Hudson Bay. Their missions sweep up toward the Arctic Ocean, and crossing the great

Divide of the continent, skirt the northern Pacific coast, and their settled churches dot the Land of Promise of Manitoba.

Then, too devoted Jesuits may be found among the remnants of the Ojibway tribes along the northern shores of Lakes Superior, Huron and Georgian Bay, while others follow the line of the C. P. R. between Warren and Ignace, Sudbury and Sault St. Mary and over the Port Arthur and Duluth Railway, covering a district of a thousand miles or more. They have Indian Schools at Fort William, Garden River, Wikwemikong, Nepigon and other places.

We have already spoken of the Jesuit Missions in the Rocky Mountains and now we hear of Rev'd Father Jette, S. J., (son of the ex-Lieutenant Governor of Quebec) who is laboring among the Nulatos in distant Alaska. While studying the language of these Indians, Father Jette found certain tablets upon which were hieroglyphics going to show that the Nulatos were near of kin to the Apaches of New Mexico.

The Old Jesuit plan of "Reservations or Reductions" has been proved the most practicable with these restless children of the forests and prairies—and recently that devoted missionary friend of the Metis, Rev'd F. Lacombe, O. M. I., has been adopting it with them. On account of the flood of immigration to the Saskatchewan and Red River country, the territory occupied by these poor half breeds, is being appropriated by whites, to their detriment. The Reverend Father's plan is to have all the Metis, (some 15,000) gathered into a colony having their own mills, school and factories. The school which is under the supervision of the Sisters of the Assumption of Nicolet, can now accomodate 150 children, but lack of resources has forced them to refuse admission to about 100 who are of age to attend.

The "North East" also has its Industrial Schools. In 1882 a little colony of Ursulines from the old

Monastery of Quebec, founded a convent of their Order at Roberval on Lake St. John, and it is needless to add that their exertions have contributed largely to the spiritual and temporal prosperity of the population Besides the branches taught in the Academy, the pupils of the Industrial are instructed in agriculture, apiculture, apple packing, besides flax raising, spinning and dressmaking.

The Montagnais of Roberval are great hunters, skilled trappers, great canoemen and runners. In the summer season they are in great demand by tourists and anglers, and make excellent guides. When not so engaged they may be found busy building those birch-bark canoes described with such marvelous exactness in "Hiawatha."

"Thus the birch canoe was builded
In the valley by the river,
In the bosom of the forest;
And the forest life was in it,
All its mystery and its magic,
All the lightness of the birch tree
All the toughness of the cedar
All the larch's supple sinews,
And it floated on the river
Like a yellow leaf in Autumn;
Like a yellow water lily.

The greater number of these Indians are Catholic, a few belong to the Anglican mission at Moose Factory, Hudson's Bay, and have a little church there.

NOTE:—According to returns presented to the Dominion Parliament at the close of the 19th century, the Indian population of Canada is estimated at 99,364. Of this number 70,394 belong to some Christian denomination. Catholic 41,813, Anglican 16,129, Methodist 10,273 and Presbyterian 807. There are 271 schools of which 96 are in the Catholic missions.

To sum up, while we have conclusive evidence that the colonization of Canada by France was favorable to the interests of the aboriginal tribes, it is equally obvious that their spiritual and temporal welfare is still the ob-

ject of solicitude on the part of both civil and ecclesiastical authorities.

It is also due to the American government to say that its edicts in their regard, as well as its intentions, were good, but in many cases its edicts were set at naught and its intentions frustrated, by corrupt agents or blood-thirsty frontiersmen.

As for us, while disclaiming that overstrained sentimentality which would invest the "Red Man" with the sacred ownership of the vast tracts of country over which he had ranged as hunter and from which he had but yesterday ousted some weaker tribe, we can not but deplore the inhuman treatment and flagrant injustice of which in many instances he has been the object.

CHAPTER VI.

BACKWOOD'S HEROES.

Now, sound of axes fills the wood
The blue smoke curls above the leaves,
The grass now grows where the Hemlock stood,
And the golden grain lies bound in sheaves
And from where the beaver built his dam
Comes the low of cattle and bleat of lambs.

And stately halls and temples stand,
And homes are raised and cities filled,
The Red Man fades from off the land,
And Nature's myriad voice is stilled.
The Saxon rears resistless head,
The Present lives, the Past is dead.

F. A. DIXON, To 1872.

During the twenty years following the cession of Canada to Great Britain, little was accomplished in the way of settlement or exploration. For one thing the victors had as much as they could do to hold on to the newly acquired territory spreading as it did over such a vast extent of country. The difficulties of the situation

were great. The Indians of the Northwest disputed the right of the French to cede the land to the English, while the English on their part took less pains to conciliate the red-skins, as they contemptuously called them. It was not till three years after the Treaty had been signed that the British Commander, Major Farmar, was able to take possession of Fort Chartres. Five unsuccessful attempts had been made in that direction but the doughty Pontiac was always in the way.

As under the French, the Lake Region continued to be held by garisons maintained in an Indian country for the protection of the fur trade. These were Fort Sandusky, Fort Ouatanon, Fort Miami, Le Boeuf, Detroit, Michilimacinac and Sault St. Mary. In 1774 the Northwest Company of Montreal was established to carry on this trade. They employed the old Canadian "voyageurs" as the French still had to a certain extent control over the tribes west of Lake Superior. The most important point of the fur trade was the Grand Portage of Lake Superior, where the greatest quantity of furs could be collected. Here the proprietor of the establishment, the guides, clerks and interpreters messed together in a large hall hung round with elk horns, ornamented pipe, hatchets and other implements of Indian workmanship. The adventurous lives led by these men in the American wilderness, were full of thrilling incident and hair-breadth escapes and so great was its charm that many pursued it even after the need to do so had ceased.

Besides the French "coureurs du bois" and the half breeds, there was another class of men who rendered invaluable services to the English traders and merchants. These were Scotchmen, whose shrewdness and sagacity enabled them to turn to good account the hardy endurance and knowledge of the country possessed by the two former. Though high tempered they recognised the principles of equal and impartial justice and were

imbued with that old feudal spirit which produces and encourages habits of kindness and courtesy to inferiors. Thus they exercised great influence in harmonizing the French and Indian element with the English in their business transactions.

But these stalwart Highlanders were destined to play a more important role in the history of British America than that of mere traders. Events were taking place which would have very important bearings on their future and that of their land of adoption. The French had been the first in exploring the waterways of the new country, so these "hardy mountaineers were to be foremost in hewing out for themselves and the other incoming races" homes in the wilderness.

"Their furrow oft the stubborn glebe has broke."—GRAY.

Their's is a tale of hardships and privations endured with fortitude; of trust in that Providence which feeds the birds of the air, and of adherence to principle, when that adherence cost them very dearly. If the early Puritans have been so much landed for their self sacrificing spirit in seeking a land where liberty of conscience would be accorded them, not less laudable was the heroism of the Scotch and Irish emigrants and the United Empire Loyalists settlers in Canada.

NOTE:—The Scottish element entered into the population of Canada at several different epochs. In the first place a number of the Highlanders, who had assisted at the taking of Quebec, took up their abode on the lower St. Lawrence and married the daughters of the French "habitants." To day their descendants, the Frazers, Blackburns and Campbells speak the French language and profess the Catholic religion. Then, in 1773 a colony of 270 self expatriated Catholics from Vist, under the leadership of that "Knight of the 18th century," John McDonald, landed on Prince Edward Island, which had been purchased for them by their noble benefactor. These rendered very acceptable services to the British Governor at the time of the American invasion, 1775. The following year a body of 300 Scotch emigrants, who had come to New York at the instances of Sir John Johnson, migrated to Upper Canada, having at their head Rev'd Father Kenna, an Irish Priest who spoke their dialect.

Shortly after the close of the Revolutionary War, almost an entire Parish in the north of Scotland, numbering five hundred and twenty six souls arrived at Quebec in Sept., 1786, accompanied by their Priest, Rev'd A MacDonnell, cousin of the chief of Glengarry, "Ronald MacDonald" The following spring they proceeded as far as "Cataraqui" but did not settle there, but at what is now known as St. Raphael's Parish, several miles north of Lancaster. The first church was dedicated to St. Raphael "Guide of Travelers." In 1802 this settlement received an accession of another large party of emigrants from Glengarry, Invernessshire, who gave the name of their native glen to the whole district. The devoted pastor of St Raphael's died at Lachine in 1803.

In 1804 came Dr. MacDonald, who had been the chaplain of the "Glengarry Fencibles." The year following, to the great joy of his people, he was appointed their pastor by Bishop Plessis, and in 1820 he became Bishop with his See at Kingston. This pioneer bishop may be justly styled the "Father of the Catholic Church in Upper Canada." For more than thirty years he labored in this new "Vineyard," travelling from the Province line at Coteau du Lac to Lake Superior, through a roadless country and burdened with the necessary articles for offering the Holy Sacrifice at the Missions. For the first ten years he was practically alone but at the close of his career he had thirty-five churches and twenty-five clergy. On a visit to his native land in 1840 he died at Dumfries, but in 1860 his remains were brought to St. Raphael's. In his "Sketches of Glengarry" J. A. Macdonnell says of him, "While he was a pillar of the Upper Canadian Church he was a bulwark of the Throne and an upholder of Royalty.

In the meantime, the American colonies had thrown off their allegiance to the parent country and those who had cast in their lot with the "Royalists" were obliged

to leave their comfortable homesteads in the now "United States," and strike out once more into the wilderness. Many of these were men of wealth, education and professional ability, about four hundred were Catholics Grants of land were given them along the St. Lawrence and on the North Shore of Lake Ontario. Soon the "bush land began to give place to smiling farms, where the humble but neat log cabin, peeping out from among the stately oak or elms, gave signs of human life and industry. In 1785, Kingston had already fifty houses. After the close of the war, many disbanded English and German officers and soldiers settled in the country and during the episcopate of Bishop MacDonald an influx of Irish immigration began which continued at intervals from 1821 to 1850.

When Lord Sidmouth objected to this immigration scheme, being apprehensive "that the hold which the parent state had on Canada was too slender to be permanent" the Bishop assured him that the most effectual way to make it permanent was to facilitate the aggregation of Scotch Highlanders and Irish Catholics to the new colony. Have not results proved the far sightedness of his views? "With the maintenance of the British connection in U. Canada " says a late writer, "the name of Bishop MacDonnell must ever be indelibly associated as a born leader of men."

In closing this brief sketch of the formative period of Ontario may we not as the Poet bids us "look man fully into the Future of our country," and agree with the eloquent Dean of St. Catherines that, "Never was there in the settlement of nations, found such splendid material for the building up of a great Dominion as that which Providence has place upon our soil. Here the sons of the liberty loving races have, from the forests, carved out their homes and hewed out for themselves an abiding place. From the coalition of the stalwart Scotchman, the slow thinking but irresistible

English, the imaginative and high spirited Irish, with the cheerful and hospitable French Canadian, has been produced a race that if true to itself must be the greatest the World has ever seen. Thus, may it realize the vision of Bishop Berkely.

"Westward, the Star of Empire takes its way
The first four acts already past,
The fifth shall close the Drama of the day;
Earth's noblest Empire is the Last."

SUPPLEMENTARY NOTES.

It has been wrongly asserted by some writers that Dr. Stuart who accompanied the Loyalists to Canada in 1784, was the only clergyman in Upper Canada at that period. By this may be meant the only English Church minister. Besides Rev'd Father McKenna and MacDonnell, who accompanied the Scotch settlers of Glengarry, there were two priests at the Church of the Assumption, Sandwich, founded in 1748, Father Potur and Dufaux. In 1796 came Rev'd J. B. Marchand, who remained 28 years.

In 1792 the Catholics and Anglicans, held religious services alternately, at Niagara in Navy Hall. Fathers Burke and DesJardins were in attendance there in 1802.

The clan MacDonald gave no less than six representatives to the Church in Western Canada. We have already seen two of those devoted Royalists serving the new settlers in Glengarry, later on we have the two brothers, Angus and John, then Wm. Peter MacDonald and another.

Father Angus MacDonald seems to have done missionary work to a great extent as we find him alternately at St. Raphaels, St. Andrews, By Town and even as far west as Sandwich and Malden. He was pastor of Sandwich for 12 years but had as suppliants Fathers Morin and Trelin. Fathers Hay and Schneider were

curates during this time. Father Morin also attended the settlements of the Thames and gave missions in and about Raleigh and Chatham. In 1835 the Jesuits came to Sandwich, Father Pierre Point led the way. Among his assistants may be named Nicolas Point, Choue, Duranquet, Jaffre, Menet, Ferrard and Conilleau. Three of the above mentioned have been stationed at Chatham. Rev'd Father Jaffre, who built the first St. Joseph's Church, 1847, remained here until 1860. The Jesuits left Sandwich in 1859 but the Chatham mission was retained by them until 1874 It was greatly owing to the apostolic zeal of Rev'd Father Jaffre and his successor, Father Ferrard, that Chatham received in 1860 its first instalment of teaching religions of the Ursuline Order. As the letters of the early Jesuit missionaries at Quebec had inspired Mother Mary of the Incarnation with the noble thought of devoting her life to the work of education in New France in the 17th century, so the representation of the great need of religious teaching in order to preserve the Faith in the children of the church in Upper Canada, urged M. Marie Xavier di Bihon to expatriate herself from her beloved France in order to labor in this vast harvest field.

Arriving in Chatham on the 9th of May 1860, with one companion, Sr. M. Angela, classes were opened on the 21st of the same month, in a little brick cottage on First street, South Chatham, then known as Pool's Cottage. In May, 1861, the little community enlarged to five by the arrival of two Sisters who had remained at Sault St. Mary, Sr. M. Joseph and Sr. M. Augustine, removed to a more comodious building (the property of Mr. J. B. Williams, on Murray street.) Finally on the 14th of May, 1870, the final flitting took place when possession was taken of the location now well and widely known as "The Pines," Head street.

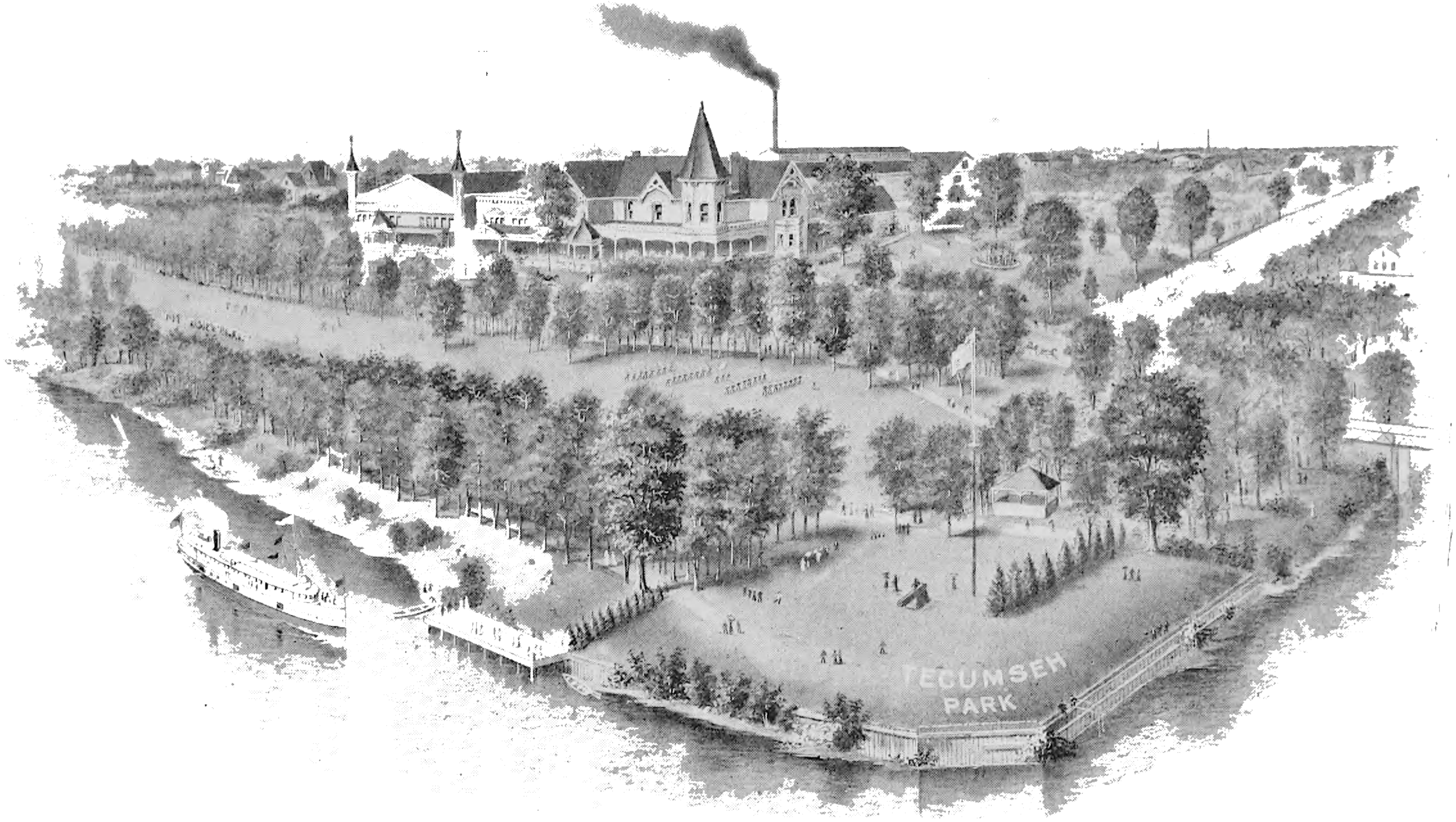
* * * *

Quiet little Chatham! Such is the reputation borne

by our Maple Leaf City. But let us travel back to the end of the eighteenth century and we shall see that "Chatham on the Thames" was intended as a naval arsenal and shipyard and in reality had five gunboats on the stocks. This in anticipation of the troubles of 1812. Chatham as well as Kingston, may claim some of the "reverence due to age" since it has existed on paper for more than a century. Iredell's autograph plan of South Chatham is still preserved in the "Crown Lands Department" of Ontario.

With true military instinct, Governor Simcoe had the tract between the "Forks", now Tecumseh Park, set aside as an ordnance reserve in 1894, and a block house erected overlooking the river northwards. A ship builder named Baker, from Brooklyn, was employed to construct a flotilla for the Lakes. Only two of the boats were ever launched. Simcoe's recall in 1796 put a damper on "what might have been" the future of Chatham and today instead of dealing death and destruction to visitorsfrom over the border, she is prepared to furnish them with Lifegiving waters from her celebrated Mineral Springs.

Procede et Prospere.



BIRDS EYE VIEW OF TECUMSEH PARK AND HOTEL SANITA

ERRATA.

Page 6, paragraph 4, read "untrammelled" instead of "untravelled."
Page 7, paragraph 4, read "sixteenth" instead of "sixtehnth."
Page 10, paragraph 1, read "peltry" instead of "paltry."
Page 11, paragraph 3, read "promontory" instead of "promotary."
Page 17, paragraph 4, read "firelocks" instead of "fire locks."
Page 21, paragraph 4, read "while."
Page 23, paragraph 2, read "as" instead of "of."
Page 30, paragraph 1, read "missions" instead of "mission."
Page 32, paragraph 2, read "Davost" instead of "Davait."
Page 37, paragraph 3, read "Poncet" instead of "Pancet."
Page 115, paragraph 2, read "zeal" instead of "fear."
Page 133, paragraph 2, read "Fort Chartres" instead of "Fort Charles."
Page 140, paragraph 2, read "non-impartation" instead of "non-imploration
Page 148, paragraph note, read "Uist" instead of "Vist."
Page 151, paragraph 2, read "Potier" instead of "Potur."