

**THE JESUIT RELATIONS AND  
ALLIED DOCUMENTS: TRAVELS  
AND EXPLORATIONS OF THE  
JESUIT MISSIONARIES IN NEW  
FRANCE, 1610-1791, VOL. 36**

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**REUBEN GOLD THWAITES**

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The Jesuit Relations and Allied Documents

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TRAVELS AND EXPLORATIONS  
OF THE JESUIT MISSIONARIES  
IN NEW FRANCE

1610-1791

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

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XXXVI

LOWER CANADA, ABENAKIS: 1650-1651

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## PREFACE TO VOL. XXXVI

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

LXXIV. The main part of the *Relation* of 1649-50 is by Ragueneau, the new superior, supplemented by a letter from Jerome Lalemant, and, in the second edition, by another from the mother superior of the Hospital nuns. The first twelve chapters of Ragueneau's *Relation* were given in Vol. XXXV.; we now publish the thirteenth, and last, chapter by Ragueneau, and the two supplemental letters, thus concluding the document.

In his final chapter, Ragueneau narrates the experiences of an Iroquois who had been captured, in 1645, by a band of Hurons; they presented him to Montmagny, who sent him back to his own country. Having again been taken prisoner, he is sent to France, as mentioned in the *Journal des Jésuites* (October, 1649). His sojourn there is short; unused to the ways of civilization, he is carried away by a fever. But his devout behavior and desire for baptism are most edifying; and those who are present at his pious death "witness the felicity of a Hiroquois who had, perhaps, eaten his share of more than 50 men."

The Paris editor adds, as a postscript, an undated letter written to the provincial by Jerome Lalemant,—late superior in Canada, who goes to France

to ask aid for their work,— giving a final review of the condition of the Jesuit missions there. He observes that at his coming to Canada, twelve years ago, he found “but one Christian Huron family, with two or three which composed the Algonquin and Montagnais Church;” and now “I leave in it hardly any family — Huron, Algonquin, or Montagnais — that is not thoroughly Christianized,—not to speak of the surrounding Nations . . . who, with time, bid fair to be no less teachable.” The enforced curtailment of their labors, and the lack of sufficient support in this newly-settled country, have compelled part of the missionaries to return to France; about twenty remain, employed in the Algonkin missions and on the St. Lawrence. All, whether they stay here or cross the ocean, are devoted to this work, and ready to give their lives for its success. A new opening for missionary labor has appeared,— among the Abenakis, who have come to ask that Druillettes may go to their country. Albanel has gone to spend the winter with the Montagnais Indians; and the Attikamègues will be visited by a missionary in the spring, if not prevented by the Iroquois. Work is also being carried on among the tribes of the Saguenay,—a promising field. The nuns at Quebec, of both convents, are doing a most efficient work for the salvation of the Indians and the preservation of this infant colony. The new governor of Canada, D’Ailleboust, is well disposed toward the missions. All these things afford Lalemant great encouragement and hope.

The letter from Marie de St. Bonaventure, superior of the Hospital nuns at Quebec, is written to a citizen of Paris, and dated September 29, 1650. She