Jesuits. Letters from missions.

THE TRAVELS

Of several

Learned MISSIONERS

OF THE

Society of JESUS,

INTO

DIVERS PARTS

OF THE

ARCHIPELAGO,

India, China, and *America.*

Containing a general Description of the most remarkable Towns; with a particular Account of the Customs, Manners and Religion of those several Nations, the whole interspers'd with Philosophical Observations and other curious Remarks.

Translated from the *French* Original publish'd at *Paris* in the Year 1713.

LONDON:

Printed for *R. Gosling*, at the *Mitre and Crown*, over against St. *Dunstan*'s Church, in *Fleet-street*, MDCCXIV.

THE

PREFACE.

IT will be needless to take up the Readers Time with a long Account of the following Letters, the Heads of the Contents whereof may be seen in the Table, and it is hop'd every judicious Person will find sufficient Entertainment and Information in them, to deserve that good Character, which has been given them in the Second Volume of the Memoirs of Literature, and which we here spare to insert to avoid anticipating upon the Opinion of others, who are freely left to be their own Judges. As there is great Variety of Subjects and those who handle them are all Men of Learning and known Abilities, there is no Question to be made but that every Man may find something agreeable to his Taste, unless perhaps there be some Palates so deprav'd as cannot find Satisfaction in any thing but what is Trivial and Romantick.

It may be proper here to observe, that some of the French *Letters have been entirely omitted, as containing nothing but Relations of the Conversions of Infidels and other Matters peculiarly appertaining to the Missioners, which would only have swell'd the Volume and perhaps been acceptable to none. Of the Letters inserted, several are also much abridg'd, where they run out into Religious Discourses and Accounts of the Lives of some Missioners, as may be seen peculiarly mention'd at the End of some of the said Letters.*

If any shall happen to think there is still too much of the particular Actions of the Missioners and of Religious Matters in some of the Letters, they are desir'd to consider that something must be allow'd for Connection, and above all that in most of those Parts, which cursorily read over may seem to be barely Religious, there is, when rightly Consider'd, much Information, as to the Manners, Customs and Idolatrous Worship of the Indian *Nations.*

The Missioners being settled Inhabitants of those Countries they write of, speaking the Languages and reading the Books, are able to acquaint us with many Curiosities, which Travellers in passing through can never be Masters of. The Writers of those Letters make the Knowledge of those People they are among their Study, and converse with all Sorts from the Highest to the Meanest; they are Men chosen out of Many for that Purpose, and consequently the only Persons that can set us Right in our Notions of those People so remote from us, and so different in all Respects. Having premis'd these few Lines touching the Translation, some Observations concerning the Original, made by the French *Editor shall be added, in regard they serve to clear some Difficulties which may occur in the Letters and make known several Particulars that may be acceptable.*

By

By the Letters from Carnate *it appears, that the Missioners in that new Mission and in all others throughout* India, *must continually stand upon their Guard against the Jealousy conceiv'd of their being* Europeans. *That Notion alone would be sufficient to render all their Labours fruitless, abstractly from the many other Difficulties they are to surmount in the exercise of their Functions.*

In order to exempt themselves from that Suspicion, when they have learnt the Language and Customs of the Country, they put on the Habit of the Indian *Penitents, and give out they are* Sanias Romabouri, *that is,* Roman *Priests or Religious Men, come from the North. For this Reason they comply with all their Customs, tho' never so troublesome and disagreeable, and accordingly, sit on the Ground cross-leg'd; eat on the Ground, never touching any thing with their left Hand, which, in the Opinion of those People, would be contrary to all the Rules of Decency and Politeness; keep a continual Fast, eating but one Meal a Day, which is made up of Fruit, Herbs and some Rice boil'd in Water; for it is well known, that Bread, Wine, Flesh, Eggs and Fish, which are the common Diet of other Nations, are absolutely prohibited the Missioners in* India. *If the first Missioners at* Madure *had refus'd to submit to that rigid Life, their Zeal would have prov'd Ineffectual, and they could not have Converted as they have actually done several* Brachmans, *and above One Hundred and Fifty Thousand Idolaters. The Mission of* Carnate *has been settled by the very same Means.*

It is no easy Matter to comprehend, whence the Indians *came to conceive such an invincible Aversion for* Europeans. *Some Persons who interest themselves in the Progress of Religion in* India *have desir'd to be inform'd in that Affair, and it is a*

particular Pleasure to me to give them that Satisfaction, which will be of Use for the better understanding of the Genius and Manners of the Indian *Nation.*

To this Purpose there are Two Things to be premis'd. The first is, that the Indians *are divided into several Classes, which the* Portuguese*s call* Castas, *that is, Races, or Tribes. There are Three of them which are the Chief; the Race of the* Brachmans, *which is the Prime Nobility; that of the* Kchatrys, *or* Rajas, *answerable to our Gentry, or Inferior Nobility in* Europe, *and that of the* Choutres, *that is the Commonalty.*

Besides these Three Races, which are very extensive, there is a Fourth call'd the Race of the Parias, *being the meanest of the Multitude. This is look'd upon by all the others as an infamous Race, with which there is no having any Communication without forfeiting a Man's Honour. They have so horrid a Notion of the* Parias, *as to reckon whatsoever one of them touches defil'd and unfit to be put to any use; they always talk to them at a Distance; they are not permitted to live in the Towns, but must keep abroad, and build their Villages as remote as is appointed.*

Each of those principal Races is divided into others subordinate to it, and some nobler than others. The Race of the Chouters *comprises the greatest Number of those subaltern Races; for under the Name of* Choutres *are comprehended the Races of Merchants, Husbandmen, Goldsmiths, Carpenters, Masons, Painters, Weavers,* &c. *Every Trade is confin'd to one Race, and none can work at it but such as are of that Race; so that a Carpenter would be severely punish'd should he meddle with the Goldsmiths Trade. However there are some Professions to which every Man indifferently may apply himself*

of

of what Race soever he be among the Choutres, *as for Instance, those of a Merchant, Soldier and Husbandman; but there are others, which infinitely debase such as follow them, as for Example, in several Parts of* India *they reckon Fishermen, Shepherds, Shoe-makers, and generally all that work in Leather no better than* Parias.

The second Thing to be premis'd is, that an Indian *cannot, without degrading himself eat with one of an inferior Race than his own, nor any thing that has been dress'd by one of such a Race. Thus it must be a* Brachman *and not a* Choutre, *that dresses Meat for another* Brachman.

The same is observ'd in Marriages, so that none can contract out of their own Race. Any Man that should Marry into an inferior Race would be disgrac'd for ever, look'd upon as infamous, and expell'd his own Race.

In short, it is impossible to express, what an extravagant Conceit the Brachmans *have of their Nobility, what a Value they have for their Customs, and in what Contempt they hold the Laws and Usages of other Nations.*

By this it is easy to dicover whence the Indians *have conceiv'd such a Horror for* Europeans, *which it is impossible ever to correct in them. When the* Portugueles *came first into* India, *they observ'd none of the Customs of the Country, they made no Distinction of Races, they convers'd indifferently with the* Parias, *they even took them into their Service, and from that Time the Contempt the* Indians *had for the* Parias, *communicated it self to the* Portugueses, *and has continu'd ever since.*

Tho' the other Europeans *were not ignorant of the Niceness of the* Indians *in that Particular, yet they regarded it no more than the* Protugueses; *they have always liv'd in* India *as they do in* France,

England *and* Holland, *without confining or using themselves to the Customs of that Nation. To this may be added the Liberty practis'd by many of them, their Excess in the use of Wine and their familiar Way of treating the Ministers of their Religion; all these Things have had great Influence upon a People who are naturally sober and stay'd, and who pay the most profound Respect to those who are their Doctors and Instructors. This it is that has given the* Indians, *that extraordinary Aversion for* Europeans, *so often mention'd in the Letters the Missioners write from* India, *and particularly these here offer'd to the Publick.*

As for the Letters from China, *it appears by them that* Christianity *still advances there, and the* Chinese *Inscriptions written with the Emperors own Hand and given the Jesuits at Peking to be set up in their New Church, which are here inserted and translated, are a convincing Testimony of the good Opinion that Prince has of the* Christian *Religion and of the Protection he affords it.*

The Curious will doubtless be pleas'd to read the Letter from F. Jartoux, *containing an exact Description of the* Gin-seng, *a Plant so famous throughout the Empire of* China, *and hitherto unknown in* Europe. *The Plant is drawn to the Life and the Account of it is so particular, that every Man may perfectly understand it's Qualities and Use.*

The Extract of a Spanish *Relation, Printed at* Lima, *in* 1704, *and Reprinted at* Madrid *in* 1711, *acquaints us with a Country hitherto unknown, into which F.* Baraza *first convey'd the Light of the Gospel, bringing together and civilizing an infinite Number of Barbarians, who liv'd dispers'd, like Wild Beasts in the Woods and Mountains; building several large Towns, and Baptising above Forty Thousand Idolaters.*

Being

The PREFACE.

Being come into America *there follows a Letter of a Voyage perform'd from* Canada *to* Hudson's Bay, *with some Account of that Country, and next to it a curious Description of* Accadia. *These Two last may be the more acceptable at this Time, as having been yielded up by the last Treaty of Peace by the King of* France *to the Crown of* England.

To conclude, the last Letter may not be unacceptable, tho' from a Mission no more remote than the Mediterranean, *as giving us some Knowledge of Four of the Islands of the* Archipelago, *not at all frequented by our Merchants or Travellers and to which we are consequently utter Strangers.*

THE

THE CONTENTS.

IV.

IX

XV.

THE

A LETTER FROM F. BOUCHET,

Of the Society of *JESUS*, Missioner at *Madure*, and Superior of the New Mission of *Carnate*,

TO THE

Lord Bishop of *Avranches*.

My Lord,

THE Labours of an Apostolical Person in *India* are so great, and so continual, that the Care of preaching the Name of Jesus Christ to the Idolaters, and of improving the new Converts, seem to be more than sufficient entirely to take up a Missioner. In short, at

some Times of the Year they have scarce Time to live, much less to apply themselves to Study, and a Missioner is often oblig'd to borrow from his Rest at Night, as much Time as is requisite for Prayer and the other Duties of his Profession.

Practices of Missioners.

However, at some other Seasons, and even some Hours of the Day, we find Leisure enough, to refresh us from our Toils by some sort of Study. It is then our Care to make even our Diversion advantageous to our holy Religion. To that Purpose we then improve ourselves in those Sciences, which are known among the Idolaters, in whose Conversion we are labouring, and we make it our Business to discover, even among their Errors, something that may convince them of the Truth we come to make known to them.

Indian Idolatry, a Corruption of the Scripture.

During that Time, whilst the Duties of my Ministry have allow'd me some Leisure, I have, as far as I have been able, let myself into the System of Religion receiv'd among the *Indians*. What I propose in this Letter, is only to lay before your Lordship, and to put together some Conjectures, which, I am of Opinion, you may think worthy your Observation. They all tend to prove, that the *Indians* have taken their Religion from the Books of *Moses* and the Prophets; that all the Fables their Books are fill'd with, do not so much disguise the Truth but that it may still be known; and to conclude, that besides the Religion of the *Hebrew* Nation, which they learnt, at least in Part, by their Commerce with the *Jews* and *Egyptians*, there appear among them plain Footsteps of the Christian Religion, preached to them by St. *Thomas*, the Apostle, *Pantænus*, and other great Men, ever since the first Ages of the Church.

I have

I have made no Question of your Lordship's allowing of the Liberty I take in sending you this Letter, it being my Opinion, that such Reflections as may be of Use for confirming and defending of our Holy Religion, ought of Course to be presented to you. They will touch you more than any other, after demonstrating, as you have done, the Truth of our Faith, by the most extensive Erudition, and the exactest Knowledge in Antiquity, both Sacred and Profane.

Reflections of Use to Christianity.

I remember, my Lord, I have read, in your learned Book of Evangelical Demonstration, that the Doctrine of *Moses* had penetrated as far as *India*; and your singular Care in observing, whatsoever may be found favourable to Religion in Authors, has anticipated some of those Things I might have had occasion to mention to you. I will therefore only add, what I have discover'd that is New, upon the Spot, by reading of the most ancient Books of the *Indians*, and by the Conversation I have had with the most learned Men of the Country.

It is most certain, my Lord, that the generality of the *Indians* are no way tainted with the Absurdities of Atheism. They have exact Notions enough of the Deity, tho' disguis'd and corrupted by the Worship of Idols. They acknowledge one God infinitely perfect, who has been from all Eternity, and in whom are the most excellent Attributes. Thus far nothing can be better, or more conformable to the Belief of God's People, in Relation to the Deity. Here follows what Idolatry has unfortunately added:

No Indians Atheists.

Their Notion of God.

Most of the *Indians* affirm, that the great Number of Deities they at present worship, are no other than subaltern Gods, and subject to the Sovereign Being, who is equally Lord of the Gods and of Men. That great God, they say,

Of other Deities.

is infinitely exalted above all other Beings, and that infinite Distance is what hinders his having any Communication with frail Creatures. For what Proportion can there be, add they, between a Being infinitely perfect and created Beings, full, as we are of Imperfections and Frailties. For that Reason it was, according to them, that *Paravaravastou*, that is, the Supreme God, created three other inferior Gods, *viz. Brama*, *Vichnou* and *Routren*. To the First, he has given the Power of Creating; to the Second, that of Preserving; and to the Third, that of Destroying.

But these three Gods, ador'd by the *Indians*, are, in the Opinion of their Learned Men, the Sons of a Woman they call *Parachatti*, that is, the Sovereign Power. If this Fable were reduc'd to its Original, it were easy therein to discover the Truth, tho' so much disguis'd by the ridiculous Notions added by the Spirit of Falsehood.

Exposition of them. The first *Indians* would not say any thing, but that whatsoever is done in the World, either by Creation, which they assign to *Brama*; or in Preservation, which is the Part of *Vichnou*; or in the several Revolutions, which are the Work of *Routren*; proceeds only from the absolute Power of *Paravaravastou*, or the Supreme God. Those Carnal Wits have since made a Woman of their *Parachatti*, and given her three Sons, which are no other than the principal Effects of Omnipotency; for, in short, *Chatti*, in the *Indian* Language signifies Power; and *Para*, Supreme or Absolute.

Formerly worship'd one God. This Notion the *Indians* have of a Being infinitely superior to the other Deities, denotes that their Forefathers really worshipp'd but one God, and that *Polytheism*, or the Plurality of Deities, was brought in among them after the same manner as it was into all Idolatrous Countries. I

I do not pretend, my Lord, that this first Knowledge is a very evident Proof of the Communication between the *Indians* and the *Egyptians*, or the *Jews*. I am sensible, that without any such Help, the Author of Nature has ingrafted this fundamental Truth in the Minds of all Men, and that it is only alter'd in them through the Corruption and Depravedness of their Hearts. For the same Reason I forbear giving you any Account of what the *Indians* have thought concerning the Immortality of our Souls, and several other such like Truths.

However, I believe you will not be displeas'd to know, after what manner our *Indians* find the Resemblance of Man with the Sovereign Being expounded in their Authors. Here follows what a learned *Brachman* has assur'd me he has, in reference to that Affair, taken out of one of their most ancient Books. Imagine, says that Author, a Million of large Vessels all full of Water, on which the Sun casts the Rays of his Light. That beautiful Luminary, tho' but one, in some manner multiplies, and entirely represents himself in a Moment, in each of those Vessels; an Image of him extremely like is seen in each of them. Our Bodies are those Vessels full of Water; the Sun is the Emblem of the Sovereign Being; and the Figure of the Sun represented in each of those Vessels, naturally enough lays before us our Souls created to the likeness of God.

Resemblance of Man to God how expounded.

I will go on, my Lord, to some Sketches better drawn, and more proper to give Satisfaction to so discerning a Judgment as yours is. Give me leave here to relate Things plainly as I have learnt them. It would be altogether needless, in writing to so learned a Prelate as you are, to add my particular Reflections.

The *Indians*, as I have had the Honour to inform you, believe that *Brama* is he, of the three subaltern Deities, who has receiv'd of the supreme God the Power of Creating. Accordingly it was *Brama* that created the first Man; but what makes for my Purpose, is, that *Brama* formed Man of the Slime of the Earth, then just created. It is true, he found some Difficulty in finishing his Work; he went about it several Times, and did not hit it till the third. The Fable has added this last Circumstance to the Truth, and it is no wonder, that a God of the second Rank should stand in need of an Apprentiship to learn to make a Man with that perfect Proportion of all his Parts, as we see him. But had the *Indians* stuck to that which Nature, and in all Probability the Intercourse with the *Jews* had taught them, concerning the Unity of God, they would have also rested satisfy'd with what they had learnt by the same means of the Creation of Man; they would have gone no farther than to say, as they do conformably to the Holy Scripture, that Man was form'd of the Slime of the Earth, newly produc'd by the Hands of the Creator.

Creation of Man.

This is not all, my Lord, Man being once created by *Brama*, with all that Trouble I have told you; the new Creator was the more charmed with his Creature, because it had cost him so much Labour to finish it. The next thing is to place it in a Dwelling worthy of itself.

Paradise.

Scripture is magnificent in the Description it gives of the Earthly Paradise. The *Indians* are so no less in the Accounts they give us of their *Choream*. It is according to them a Garden of Delight, where all Sorts of Fruit are found in great Plenty. There is also a Tree, the Fruit whereof would confer Immortality, if it were allow'd

allow'd to be eaten. It would be strange, that People who had never heard of the Terrestrial Paradise, should, without knowing it, draw a Picture so very like.

It is also very wonderful, my Lord, that the inferior Gods, who ever since the Creation of the World multiply'd almost to an infinite Number, had not, or at least were not sure of the Privilege of Immortality, which would have been very acceptable to them. I must give you a Story the *Indians* tell to this Purpose. This Story, as fabulous as it is, has certainly no other Original, but the Doctrine of the *Jews*, and perhaps even that of the Christians.

The Gods, say our *Indians*, try'd all Sorts of Ways and Means to obtain Immortality. After much Search, they bethought themselves to have recourse to the Tree of Life, which was in the *Chorcam*. That Expedient succeeded, and by eating from Time to Time of the Fruit of that Tree, they secur'd to themselves the precious Treasure, which it so much concerns them not to lose. A famous Serpent, call'd *Cheien*, perceiv'd that the Tree of Life had been discover'd by the Gods of the second Rank. The keeping of that Tree having in all likelihood been committed to his Charge, he was so enrag'd at the Trick put upon him, that he scatter'd a great Quantity of Poison over the Plain. All the Earth felt the Effects of it, and no Man was to escape the Infection of that mortal Poison; but the God *Chiven* took Pity on Human Nature; he appear'd in the Shape of Man, and nothing hesitating, swallow'd all that Poison, wherewith the malicious Serpent had infected the Universe.

The Serpent and Tree of Life.

You see, my Lord, that Things clear up by Degrees the farther we advance. Be pleas'd to

listen to another Fable I am going to tell you, for I should certainly impose on you, did I go about to tell you any thing more serious. You will find no Difficulty in discovering the History of the Flood, and the principal Circumstances the Scripture relates.

The Flood. The God *Routren*, who is the great Destroyer of the created Beings, resolv'd one Day to drown all Mankind, pretending he had just Cause to be displeas'd with them. His Design could not be so secret, but that *Vichnou*, the Preserver of Creatures, was sensible of it. You will perceive, my Lord, that they were considerably oblig'd to him, upon this Occasion. He discover'd the very Day precisely on which the Deluge was to happen. His Power did not extend so far as to put a Stop to the Execution of the God *Routren*'s Projects; but at the same Time his Qualification of God the Preserver of Things created, impower'd him to prevent, if it were possible, the most pernicious Effect, and thus he went about it.

Noah 8. *the Ark.* He appear'd one Day to *Sattiavarti*, his great Confident, and warn'd him that there would shortly be an universal Deluge, that the Earth would be drowned, and that *Routren* design'd no less than to destroy all Men and Beasts. However he assur'd him, he had nothing to fear for himself, and that in despight of *Routren* he would find Means to save him, and to manage it so as the World should be peopled again. His Design was, to produce a wonderful Bark, at the Time when *Routren* least thought of it, and to shut up in it a good Stock of at least eight Hundred and forty Millions of Souls and Seeds of Beings. It was also requisite, that *Sattiavarti*, at the Time of the Deluge, should be on a very high Mountain, which he must take special Care to make known to him. Some Time after *Sattiavarti*, as had

had been foretold to him, spy'd an infinite Number of Clouds gathering. He observ'd, without any Commotion, the Storm threatning over the Heads of guilty Mortals; the most dreadful Rain that had ever been seen fell from Heaven; the Rivers swell'd, and spread themselves with much Rapidity over the Face of the Earth; the Sea broke out beyond its Bounds, and mixing with the overflown Rivers, in a short Time cover'd the highest Mountains; Trees, Beasts, Men, Cities and Kingdoms, were all drowned; all animated Beings perish'd and were destroy'd.

In the mean Time *Sattiavarti*, with some of his Penitents, had withdrawn himself to his Mountain. There he expected the Relief promis'd him by the God; nor was he without some Moments of Dread. The Water, which continually grew more powerful, and insensibly drew near his Retreat, every now and then put him into terrible Frights; but at the very Moment, when he gave himself over for lost, he saw the Bark appear, which was to save him. He enter'd it immediately with his devout Followers. The eight Hundred and forty Millions of Souls and Seeds of Beings were shut up there before.

The Difficulty consisted in steering the Bark, and keeping it up against the Impetuousness of the Waves, which were then in a furious Agitation.

The God *Vichnou* took Care to provide for it; he immediately converted himself into a Fish, and made use of his Tail instead of a Rudder to steer the Vessel. The God, who was at the same Time Fish and Pilot, manag'd so dexterously, that *Sattiavarti*, waited at his Ease for the Water to drain off the Earth.

You

You see, my Lord, the Matter is plain, and it requires no great Penetration, to discover in this Relation, intermix'd with Fables and the most extravagant Fancies, what Holy Writ tells us of the Flood, of the Ark, and of the Preservation of *Noah* and his Family.

Abraham *and* Brama *the same.*

Our *Indians* go farther yet, and after representing *Noah*, under the Name of *Sattiavarti*, they might have well appropriated to *Brama* the most singular Adventures of *Abraham*'s Life. Here follow some Sketches, which seem to me to have a very great Resemblance with them.

The Similitude of the Names might at first Sight confirm my Conjectures. It is plain that the Difference between *Brama* and *Abraham* is not great, and it might be wish'd, that our Men learned in Etymologies, had not made use of others less agreable to Reason, and more strain'd.

Sarasvadi *the same as* Sarah.

This *Brama*, whose Name is so like that of *Abraham*, was marry'd to a Woman, whom all the *Indians* call *Sarasvadi*. You may judge, my Lord, what Weight this Name adds to this Conjecture. The two last Syllables of the Word *Sarasvadi* in the *Indian* Language, are an honourable Termination; so that *Vadi* answers fitly enough to our word *Madam*. This Termination is found in the Names of several Women of Distinction; as for Instance, in that of *Parvadi*, Wife to *Routren*. Thus it is evident, that the two first Syllables of the Word *Sarasvadi*, which are properly the whole Name of *Brama's* Wife, are reduc'd to *Sara*, which is the Name of *Abraham's* Wife.

Tribes *from* Brama *or* Abraham.

However there is still something more peculiar: *Brama*, among the *Indians*, like *Abraham* among the *Jews*, has been the Father of several different Races, or Tribes. Those two Nations agree

agree also exactly in the Number of those Tribes. At *Ticherapali*, where at this Time is the most famous Temple of *India*, a Festival is kept yearly, on which a venerable old Man, carries twelve Children before him, which, as the *Indians* say, represent the twelve Heads of the principal Races. It is true, some Doctors are of Opinion, that the said old Man in that Ceremony represents *Vichnou*; but that is not the general Opinion of the Learned, or of the Multitude, who commonly say, that *Brama* is Head of all the Tribes.

Be that as it will, I do not think it necessary that all Things should exactly answer one another, in order to discover the Doctrine of the ancient *Hebrews* in that of the *Indians*; for these often divide among several Persons, what the Scripture relates of only one, or else appropriate to one, what the Scripture assigns to many; but this Difference, in my Opinion, ought rather to serve to support, than to overturn our Conjectures; and I believe that too precise a Resemblance would only make them liable to Suspicion.

Supposing what has been said, I will proceed, my Lord, in the Relation of what the *Indians* have borrow'd from the History of *Abraham*, whether they attribute it to *Brama*, or apply it to Honour some other of their Gods, or of their Heroes.

Parallel of the Sacrifice of Isaac.

The *Indians* reverence the Memory of one of their Penitents, who, like the Patriarch *Abraham*, went about to sacrifice his Son to one of the Gods of their Country. That God had demanded that Victim of him; but was satisfy'd with the Father's good Will, and would not permit him to put it in Execution. There are some, nevertheless, who say the Child was

put

put to Death, but the God restor'd him to Life.

Race of Robbers. I have met with a Custom, among one of the Races of *India*, which has surpris'd me; it is that they call the Race of Robbers. Do not believe, my Lord, that, because there is among these People a whole Tribe of Robbers, therefore all the Professors of that worthy Employment are gather'd into one particular Body, and that they have a peculiar Privilege of Robbing exclusive to all others. Hereby is only to be understood, that all the *Indians* of the said Race do actually rob, without any Remorse; but the Misfortune is, they are not the only People to be suspected.

After this clearing of the Point, which I have thought requisite, I return to my Story. *Circumcision us'd.* I have taken Notice, that among the said Tribe, they observe the Ceremony of Circumcision; but it is not perform'd in their Infancy; and not till about the Age of twenty Years; nor are they all subject to it; for only the chief Men of the Race receive it. That Custom is very ancient, and it is hard to discover whence they had it, among a People altogether devoted to Idolatry.

Your Lordship has seen the History of the Flood and of *Noah*, in *Vichnou* and *Sattiavarti*; that of *Abraham*, in *Brama* and in *Vichnou*; it will be a Satisfaction to you also, to see that of *Moses* in the same Gods; and I am fully persuaded you will find less Alteration in it than in the others.

Parallel of Moses. Nothing seems to me more to resemble *Moses*, than the *Indian Vichnou* metamorphos'd into *Chrichnen*; for in the first Place *Chrichnen*, in the *Indian* Language signifies *Black*, and which serves to denote that *Chrichnen* came from a Country, where

where the Inhabitants are black. The *Indians* add, that one of *Chrichnen*'s neareſt Relations was expos'd in his Infancy, in a little Cradle, on a great River, where he was in evident Danger of periſhing. He was taken up, and being a very beautiful Child, was carry'd to a great Princeſs, who caus'd him to be carefully brought up, and afterwards provided for his Education.

I know not why the *Indians* choſe rather to apply this Accident to one of *Chrichnen*'s Relations, than to *Chrichnen* himſelf. What ſhall we do in this Caſe, my Lord! I muſt tell you Things as they really are, nor will I go about to diſguiſe the Truth, to make the greater Reſemblance between the Adventures. Thus it was not *Chrichnen*, but one of his Relations, that was bred up in the Palace of a great Princeſs. In this Point, the Compariſon with *Moſes* is defective. What follows will make ſome Amends for that Defect.

Chrichnen expos'd on a River.

As ſoon as *Chrichnen* was born, he was alſo expos'd on a great River, to deliver him from the King's Indignation, who watch'd the Moment of his Birth to put him to death. The River reſpectfully open'd both Ways, and would not permit its Water to offend that precious Charge. The Infant was taken from that dangerous Place, and bred up by Shepherds. He afterwards married the Daughters of the Shepherds, and for a long Time kept the Flocks belonging to his Fathers in Law. He ſoon ſignaliz'd himſelf, among all his Companions, who choſe him for their Chief. Then did he perform Wonders in Behalf of his Flocks, and of thoſe that kept them. He ſlew the King, who had made cruel War upon them. He was purſu'd by his Enemies, and not being in a Condition to withſtand them, he retir'd

The Sea opens for him. tir'd to the Sea, which open'd a Way for him to pass through the midst of it, and then swallow'd those that pursu'd him. Thus it was he escap'd the Torments prepar'd for him.

After this, who can question, but that the *Indians* had some Knowledge of *Moses*, under the Name of *Vichnou*, metamorphos'd into *Chrichnen*; but they have added to the Knowledge of that famous Leader of God's People, that of several Customs, which he has describ'd in his Books, and of several Laws he establish'd, and the Observation whereof continu'd after him.

Jewish Customs. Among those Customs, which the *Indians* can have had from none but the *Jews*, and which still continue in the Country, I reckon their frequent Bathing, their Cleansings, an extraordinary Horror for dead Bodies, by touching of which they believe themselves defil'd, the distinct Order, and the difference of Races, the inviolable Law, which prohibits marrying out of their peculiar Tribes, or Races. I should never have done, did I go about to sum up all Particulars. I stick to some Remarks, which are not altogether so common in the Books of the Learned.

I knew a *Brachman* reckned of great Capacity among the *Indians*, who told me the following Story, the Meaning whereof he did not comprehend himself, as long as he continu'd in the Darkness of Idolatry. *Sacrifice of a Sheep.* The *Indians* perform a Sacrifice, call'd *Ekiam*, which is the most noted of all that are perform'd in *India*; in it they offer a Sheep, at it they recite a Prayer, in which the following Words are pronounc'd with a loud Voice, *When will it be that the Saviour will be born? When will it be that the Redeemer will appear?*

This

This Sacrifice of a Sheep seems to me very much to allude to that of the Paschal Lamb; for it is to be observ'd, as to that Particular, that as the *Jews* were all oblig'd to eat Part of the Victim, so the *Brachmen*, tho' they are not allow'd to eat any Flesh, are dispenc'd with on the Day of the Sacrifice of *Ekiam*, and oblig'd by the Law to eat of the Sheep so sacrific'd, and which they divide among themselves.

Resembles the Paschal Lamb.

Several *Indians* worship Fire, and even their Gods have offer'd Sacrifice to that Element. There is a peculiar Precept for the Sacrifice of *Oman*, by which it is ordain'd always to keep up the Fire, and never to suffer it to go out. He who assists at the *Ekiam*, is oblig'd to put Wood to the Fire every Morning and Evening, to feed it. This nice Care answers exactly enough to the Command given in *Leviticus*, Chap. 6. Ver. 12, 13. *And the Fire upon the Altar shall be burning in it, it shall not be put out, and the Priest shall burn Wood on it every Morning; The Fire shall ever be burning upon the Altar, it shall never go out.* The *Indians* have done something more in regard to the Fire. They cast themselves headlong into the midst of Flames. You will think, my Lord, as I do, that they would have done much better in not adding this cruel Ceremony to what the *Jews* had taught them as to this Particular.

Perpetual Fire.

The *Indians* have also an extraordinary Notion of Serpents. They believe those Creatures have something Divine, and that the Sight of them is fortunate. Thus many worship Serpents, and pay them the most profound Respect; but those ungrateful Animals, do not forbear biting their Worshippers after a cruel Manner. Had the Brazen Serpent, which *Moses* show'd to the People of God, and which heal'd by only looking

Serpents worship'd.

looking on it, been as cruel as the *Indian* living Serpents, I question, whether the *Jews* would ever have been tempted to worship it.

Charity toward Slaves.

In fine, my Lord, let us add the Charity the *Indians* have for their Slaves. They treat them almost as well as their own Children; they take great Care to educate them well; they supply them bountifully with all Things; they want for nothing, either as to Cloathing, or Sustenance; they marry them, and seldom fail to make them free. Does not this look as if *Moses* had prescrib'd the Precepts we read in *Leviticus* as to this Point, to the *Indians*, as well as to the *Jews*?

What likelihood is there then, my Lord, that the *Indians* had not formerly some Knowledge of the Law of *Moses*? What they farther add, concerning their Law and their Legislator *Brama*, seems to me evidently to remove all Doubt that might occur as to this Particular.

Brama Law-giver.

Brama gave the Law to Men. It is that *Vedam*, or Book of the Law, which the *Indians* look upon as infallible. It is, according to them, the Word of God, dictated by the *Abadam*, that is, by him who cannot be mistaken, and who essentially tells the Truth.

Vedam the Law.

The *Vedam*, or the Law of the *Indians*, is divided into four Parts; but, according to the Opinion of several learned *Indians*, there was formerly a Fifth, which has been lost by Length of Time, and could never be recover'd.

Respect for the Law.

The *Indians* have an inconceivable Esteem for the Law they have receiv'd from their *Brama*. The profound Respect with which they hear it repeated, the Choice of proper Persons to read it, the Preparations to be made in Order to it, and an Hundred more such Circumstances, are

are perfectly agreable to what we know of the *Jews*, in relation to the Holy Law, and to *Moses*, who reveal'd it to them.

The Misfortune is, my Lord, that the Respect the *Indians* have for their Law, is carry'd so far, that they keep it from us as a Mystery never to be approach'd to. I have nevertheless learnt enough of some of their Doctors, to make you sensible, that the Books of the pretended *Brama*'s Law, are an Imitation of *Moses*'s *Pentateuch*.

The first Part of the *Vedam*, which they call *Irroucouvedam*, treats of the first Cause, and of the Manner how the World was created. What they have told me most singular, in relation to our Subject, is, that in the Beginning there was nothing but God and the Water; and that God mov'd upon the Waters. It is easy enough to observe how much that resembles the first Chapter of *Genesis*.

First Book of Brama, *of the Creation.*

I have been told by several *Brachmans*, that in the third Book, which they call *Samavedam*, there are many Precepts of Morality; that seems to me to answer the Moral Precepts scatter'd about in *Exodus*.

The third Morality.

The fourth Book, which they call *Adaranavedam*, contains the different Sacrifices they are to offer, the Qualifications requisite in the Victims, the Manner of building the Temples, and the several Festivals that are to be observ'd. This, without much divining, may be a Notion taken from the Books of *Leviticus* and *Deuteronomy*.

The fourth, of Sacrifices.

In Conclusion, my Lord, that nothing may be wanting to the Parallel; as it was on the famous Mountain of *Sinai* that *Moses* receiv'd the Law, so was it on the renowned Mountain of

This Law given on a Mountain.

 Maha-

Mahanerou, that *Brama* had the *Vedam* of the *Indians*. This Mountain of *India* is the same the *Greeks* call'd *Meros*, where they say *Bacchus* was born, and which was once the Mansion of the Gods. The *Indians* to this Day say, that this Mountain is the Place, where the *Chorchams*, or the several Paradises they own are plac'd.

Will it not be proper, my Lord, that having said enough concerning *Moses* and his Law, we should add something concerning that Prophet's Sister *Miriam*. If I am not much mistaken, her History has not been altogether unknown to our *Indians*.

Lakehoumi *resembles* Miriam.

The Scripture tells us, that *Miriam*, after the miraculous passing of the Red Sea, assembled the *Israelite* Women, took musical Instruments, and fell a dancing with her Companions, and singing the Praises of the Almighty. Here follows an Account nothing unlike, which the *Indians* give of their famous *Lakehoumi*. That Woman, as well as *Miriam*, Sister to *Moses*, came out of the Sea, after a miraculous Manner. No sooner had she escap'd the Danger, wherein she had like to have perish'd, then she made a magnificent Ball, at which all the Gods and Goddesses danc'd to the Musick of Instruments.

It would be easy for me, my Lord, to leave the Books of *Moses*, and running over the historical Books of Scripture to find in the Traditions of our *Indians* enough to continue my Parallel; but I fear that too much Exactness would be tiresome to you. I will rest satisfy'd with telling you one or two Stories more, which have touch'd me most, and sure best with my Subject.

The

The first which occurs is, that the *Indians* spread abroad under the Name of *Arichandiren*. He was a very ancient King of *India*, and bating the Name, and some few Circumstances, will appear, rightly taken, to be the *Job* of the Scripture.

The Gods met one Day in their *Chorcam*, or Paradise of Delight. *Devendiron* the God of Glory, presided in that great Assembly. There was present a mighty Throng of Gods and Goddesses; the most famous Penitents had also a Place there, and chiefly the seven prime Anchorites.

Arichandiren resembles Job.

After some indifferent Discourse, this Question was put: Whether there were a faultless Prince among Mankind? Almost all the Congregation affirm'd there was not one, but who was subject to many Vices, and *Vichouva-moutren* headed that Party; but the renowned *Vachichten* was of another Opinion, and positively maintain'd, that King *Arichandiren*, his Disciple, was a blameless Prince. *Vichouva-moutren*, who being of an imperious Temper, cannot endure to be contradicted, flew out into a great Passion, and assur'd the Gods, that he would soon make them sensible of that pretended perfect Prince's Failings, if they would forsake him.

Vachichten accepted the Challenge, and it was agreed, that he of them two who got the better, should resign to the other all the Merits of a long Penance. Poor King *Arichandiren*, fell a Sacrifice to this Controversy. *Vichouva-moutren* put him upon all Tryals. He reduc'd him to extreme Poverty, deprivd him of his Kingdom, destroy'd the only Son he had, and even took away his Wife *Chandirandi*.

His Tryals.

His Reward. Notwithstanding all these Misfortunes, the Prince persisted in the Practice of all Virtue, with such an even Temper as the Gods themselves would not have shown, who try'd him so severely, and therefore they rewarded him in most ample Manner. The Gods embrac'd him, one after another; even the Goddesses complimented him; his Wife was restor'd to him, and his Son brought to Life again. *Vichouva-moutren*, according as had been agreed, yeilded up all his Merits to *Vachichten*, who made a Present thereof to King *Arichandiren*, and the conquer'd God, much against his Will, began again a long Pennance, to secure himself, if possible, a good Store of Merits.

The second Story I have to tell your Lordship, contains something more dismal, and much better resembles a Passage of the Life of *Sampson*, than the Fable of *Arichandiren* does the History of *Job*.

Ramen like Sampson. The *Indians* affirm that their God *Ramen* once undertook to conquer *Ceilon*, and tho' a God, he thought fit to make use of this Stratagem. He rais'd an Army of Monkeys, and appointed for their General a noted Monkey, whom they call *Anouman*. He caus'd his Tail to be wrapp'd up in several Pieces of Cloth, over which great Vessels of Oyl were pour'd out; then they set Fire to it, and that Monkey running through the Country, among the Corn, the Woods, the Towns and Villages, fir'd them all. He burnt all that stood in his Way, and reduc'd almost the whole Island to Ashes. After this Expedition, there could not be much Difficulty in the Conquest, and there was no Need of the Power of a God to succeed in the rest.

I have,

I have, perhaps, insisted too long upon the Conformity of the Doctrine of the *Indians*, with that of God's People. I shall discharge my self by somewhat abridging what I have still to add, in Relation to a second Point, which I have resolv'd, as well as the first, to submit to your discerning Judgment and Penetration. I will confine myself to some short Reflections, which persuade me, that the *Indians*, high up in the Country, have had Knowledge of the Christian Religion ever since the first beginning of the Church, and that they, as well as the Inhabitants of the Coast, were instructed by St. *Thomas*, and by the first Disciples of the Apostles.

I will begin with the confuse Notion the *Indians* still retain of the adorable Trinity, which was formerly preach'd to them. I have already given your Lordship an Account of the three Principal *Indian* Gods, viz. *Brama*, *Vichnou* and *Routren*. Most of the Gentils say, they are really three distinct Deities, and actually separated; but many *Nianigueuls*, or ingenious Men, affirm, that those three Gods, distinct in Appearance, are in Reality but one God; that this God is call'd *Brama*, when he creates and exercises his own Omnipotency; that he is call'd *Vichnou*, when he preserves created Beings, and gives us Tokens of his Goodness; and lastly, that he takes the Name of *Routren*, when he destroys Towns, when he punishes the Wicked, and makes us feel the Effects of his just Indignation.

Indian Notion of the Trinity.

But a few Years ago, a *Brachman* thus expounded his Notion of the fabulous Trinity of the Pagans: We are to represent to our selves, said he, God and his three several

Names, which answer to his three principal Attributes, much in the Nature of those Triangular Pyramids we see rais'd before the Gates of some Temples.

You are sensible, my Lord, that I do not pretend to tell you this Imagination of the *Indians* answers exactly to the Truth which Christians profess; but, however, it makes us sensible that they once had a clearer Light, and that they are grown darker, by Reason of the Difficulty which occurs in a Mystery so far above Man's weak Reason.

Incarnation, how represented by the Indians?

Their Fables come yet nearer in what relates to the Mystery of the Incarnation; but in the main the *Indians* agree, that God took Flesh several Times. They almost generally agree in attributing those Incarnations to *Vichnou*, the second God of their Trinity, and, according to them, that God never took Flesh, but he did it in the Quality of Saviour and Deliverer of Men.

Washing like Baptism.

You see, my Lord, I am as brief as possible, and proceed to what relates to our Sacraments. The *Indians* say, that bathing in certain Rivers washes away all Sins, and that such mysterious Water does not only cleanse the Body, but also purifies the Soul, after an admirable Manner. May not that be some Remnant of the Notion formerly given them of holy Baptism.

Something like the Word Eucharist.

I had not taken Notice of any thing alluding to the holy Eucharist; but a converted *Brachman* made me reflect, some Years ago, upon a Circumstance considerable enough to deserve a Place here. The Remains of the Sacrifices, and the Rice that is distributed in the Temples to be eaten, retain, among the *Indians*, the Name of *Prajadam*. The *Indian* Word in our Language

Language signifies *Divine Grace*, which is the same we express by the *Greek* Word Eucharist.

It is a Sort of Maxim among the *Indians*, that he who confesses his Sins, should receive Pardon; *Cheida param chounal Tiroum.* They celebrate a Festival every Year, during the which they go make their Confession on the Bank of a River, to the End their Sins may be quite wip'd away. In the famous Sacrifice of *Ekiam*, the Wife of him who presides is oblig'd to make her Confession, to be particular in the Account of her most humbling Faults, and to tell even the Number of her Sins. *Confession.*

An *Indian* Fable, which I have been told, will farther corroborate my Conjectures.

When *Chrichnen* was in the World, the famous *Dreupadi* was Wife to five renowned Brothers, all of them Kings of *Madure*. One of those Princes upon a certain Day, shot an Arrow at a Tree, which struck down an admirable Fruit. The Tree belong'd to a Penitent of great Note, and had such a Quality, that it bore one Fruit every Month, and that Fruit gave so much Strength to the Person who eat it, that he had no Occasion for any other Nourishment during the Month. But the Curse of Penitents being much more dreaded in those remote Times than that of the Gods, the five Brothers were under much Apprehension of some Imprecation from the Hermit. They therefore intreated *Chrichnen* to assist them in that dangerous Conjuncture. The God *Vichnou* metamorphos'd into *Chrichnen*, told them, and *Drapandi*, who was also present, that he knew but one Way to make Amends for so great an Evil, which was to make an entire Confession *Fable about it.*

of all the Sins of their whole Life; that the Tree from which the Fruit fell was six Cubits high, that the Fruit would rise up one Cubit in the Air, as each of them made their Confession, and at the End of the last it would fasten again to the Tree, as it was before.

It was a harsh Remedy, but it must be apply'd, or they expos'd to the Penitents Curse. The five Brothers set their Resolution, and consented to discover all. The Difficulty consisted in bringing the Woman to do so too, and it cost much Trouble to prevail on her. When it came to the Point of telling their Faults, she found no Inclination to make the Discovery, but was for keeping her own Council; however, after much earnest representing to her the fatal Consequences of the *Saniqs*, so the *Indians* call their Penitents, his Curse; they made her promise whatsoever they desir'd.

Having got this Assurance, the eldest of the Princes began that heavy Ceremony, and made a most exact Confession of all his Life Time. As he spoke the Fruit mounted up of it self, and was rais'd but one Cubit at the End of the said first Confession. The four other Princes went on after their elder Brother's Example, and the same Prodigy was continu'd; that is, at the End of the Confession of the fifth the Fruit was exactly five Cubits high.

There wanted but one Cubit; but the finishing Stroke was reserv'd for *Draupadi*. After much strugling she began her Confession, and the Fruit ascended by Degrees. She pretended she had done, and still there wanted half a Cubit, for the Fruit to join the Tree again, from which it had fallen. It was a plain Case that she had forgot, or rather conceal'd something.

The

The five Brothers intreated her not to ruin herself by a pernicious Bashfulness, and not to involve them in her Misfortune. Their Prayers were of no Effect; but *Christnen* coming in to their Assistance, she reveal'd a Sin committed by Thought, which she would have conceal'd. No sooner had she done, but the Fruit concluded its wonderful Ascent, and of itself went and clove to the Branch on which it had hung before.

With this Tale I will put an End to the long Letter, I have taken the Liberty to write to your Lordship. I have therein given you an Account of what I have learnt among the People of *India*, formerly, in all likelihood Christians, and fallen again long since into the Darkness of Idolatry. The Missioners of our Society, following the Steps of St. *Francis Xaverius*, have been for a Century past, labouring to bring them back to the Knowledge of the true God, and the Purity of the Gospel Worship.

You see, my Lord, that at the same Time we endeavour to make these wretched People sensible of the Easiness of the Yoke of JESUS CHRIST, we also strive to serve the learned of *Europe*, in some Measure, by the Discoveries we make in these Countries, which are not well known to them. It is your Lordships Part, by your profound Penetration, and your continual Conversation with Men learned in Antiquity, to supply what may be wanting on our Part, as to what Light we gain among these People. If these new Discoveries be of any Use for the Advancing of Religion, no Man knows better how

to

to improve them than you. I am with the most profound Respect

MY LORD,

Your Lordship's

most Humble

and most Obedient Servant,

BOUCHET, Missioner

of the Society of *JESUS*.

A LET-

A LETTER FROM F. BOUCHET, Missioner of the SOCIETY of JESUS in India, TO F. BALTUS, Of the same SOCIETY.

REVEREND FATHER,

I Have read your Answer to the History of Oracles, with incredible Satisfaction. The false Reasons on which the dangerous System you have undertaken to destroy was grounded, can be no better confuted than you have done.

You have undeniably prov'd, that the Devils formerly gave out their Oracles by the Mouths of

of the false Priests of the Idols, and that those Oracles have ceas'd as Christianity has been spread abroad in the World on the Ruins of Paganism and Idolatry.

Tho' it be a difficult Matter to add any thing to so many convincing Proofs as your Book is fill'd with, and which you have drawn from the Works of the Fathers of the Church, and even from the Pagans; yet, I do affirm I can furnish you with a new Demonstration, to back the Opinion you maintain, against which nothing reasonable can be objected. It is not, as yours are, taken from the Monuments of Antiquity; but from that which frequently happens before our Eyes, in the Missions of *Madure* and *Carnate*, and whereof I have been myself a Witness.

I have had the Advantage of devoting the best Part of my Life to the preaching of the Gospel among the *Indian* Idolaters, and have, at the same Time had the Satisfaction to observe, that some of those Prodigies which contributed to the Conversion of Pagans in the Days of the Primitive Church, are daily repeated, among those Christian Congregations we have the good Fortune to found in the midst of unbelieving Countries.

Devils still deliver Oracles in India.

We still find sensible Proofs of two Truths you have so well establish'd in the Sequel of your Work. For, in the first Place, it is certain, that the Devils to this Day deliver Oracles in *India*, and that they do it, not by Means of the Idols, which would be liable to Fraud and Illusion, but by the Mouths of the Priests of those very Idols, or sometimes of those who are present, when those Devils are call'd upon. In the next Place, it is no less true, that the

Oracles begin to cease in this Country, and that the Devils grow Dumb and lose their Power, by Degrees, as the said Country receives the Light of the Gospel. Some Time spent in the Mission of *India* is sufficient to convince any Man of the Truth of these two Propositions.

If it shall please the Almighty to restore me to that dear Mission, which I left against my Will, and to which I am immediately to return, there to spend the Remainder of my Health and Life, I will send you a more ample Account of some particular Answers, and of certain Oracles, which cannot have been deliver'd by any but the Devil. It shall suffice for the present to offer you some general Proofs, which cannot but be acceptable to you.

To begin, it is a Matter of Fact, which no Man in *India* makes any Doubt of, and which the Evidence of it does not allow to be call'd in Question, that the Devils deliver Oracles, and that those Evil Spirits possess the Priests that call upon them, or even indifferently any of those who are present, and Partakers in those Spectacles. The Priests of the Idols have abominable Prayers to address themselves to the Devil, when they consult him upon any Event; but Woe be to that Man the Devil makes choice of as his Organ. He puts all his Limbs into an extraordinary Agitation, and makes him turn his Head after a most frightful Manner. Sometimes he makes him shed Abundance of Tears, and fills him with that Sort of Rage and Enthusiasm, which was formerly among the Pagans, as it is still among the *Indians*, the Token of the Devils Presence, and the Prelude to his Answers.

Priests or others possess'd.

As

As soon as those Signs of the Success of the Prayers, or Charms, appear, either in the Priest, or any other of the By-standers, they draw near to the Person possess'd, and put Questions to him relating to the Success of the Affair in Hand. Then the Devil delivers himself by the Mouth of the Man he has enter'd into. The Answers are commonly such as will bear a double Meaning, when the Questions put relate to Futurity. Nevertheless he hits right often enough, and answers so exactly, that the most clear sighted are at a loss; but still there is enough, as well in the Ambiguity of certain Answers, as in the Exactness of others to convince a Man, that the Devil is the Author of them; for after all, as discerning as he is, Futurity, when it depends on a Free Cause, is not certainly known to him; and on the other Hand, his Conjectures being commonly very well grounded, and his Knowledge far above ours, it is no wonder he should sometimes hit off a Thing upon Occasion, when the sharpest and most ingenious Man would vary much from his Thoughts.

Counterfeiting of being possess'd.

I do not pretend to deny, but that the Priests of the Idols, in Imitation of the Oracles really deliver'd by the Devils, do sometimes artfully counterfeit Persons possess'd, and give such Answers as they are able to those that consult them; yet, after all, that Dissimulation, is, as I have told you, only an Imitation of the Truth; besides that, the Devil is generally so ready to answer their Summons, that they seldom stand in need of Fraud. I do not propose to bring you a great Number of Examples, but accept of this one, which occurs to my Memory, and which, in my Opinion ought to convince

convince every Man of Sense, that the Devil has really a Part in the Oracles given in *India*.

On the Way from *Varongapatti* to *Calpaleam* stands a famous Temple, by the *Indians* call'd *Changandi*. To the Eastward of that Temple, and at about half a Leagues Distance from it, is a pretty populous Town, renowned for the Passage I am going to relate. One of the Inhabitants of this Town was highly favour'd by the Devil; to him he most freely imparted himself, in so much as to possess him upon a certain Day every Week, delivering by his Mouth most surprizing Oracles. The People throng'd to his House to consult him. However, notwithstanding the Honour paid him on Account of the Distinction the Devil made of his Person, he began to grow weary of his Employment. The Devil, who brought him so many Visits grew troublesome, he never ceas'd, but he put him to abundance of Pain at parting, and the poor Wretch might make Account that he was sure one Day in every Week to endure a violent Distemper. Something still more vexatious afterwards hapned to him; for the Devil, who by his Means gain'd the Dependency and Adoration of an innumerable Multitude of *Indians*, resolv'd to remain several Days possess'd of him, in whom he found himself so highly honour'd. Neither did he stay long away when gone, and seem'd to go and come to no other End than to renew the Dread he occasion'd at his coming, and to repeat the Torments that attended at his Departure. His frequent and tedious Visits proceeded so far, that the miserable *Indian* found himself quite disabled from providing for his Family, which yet

Strange Story of an Indian possess'd.

yet could not subsist without him. His Kindred being much disturb'd repair'd to several Temples, to beg of the false Gods to give a Check to, or at least ease the Violence of that wretched Spirit; but those pretended Deities, had too good an Understanding with the Devil, against whom their Assistance was implor'd, to grant any thing to his Disadvantage. Thus nothing of what was su'd for could be obtain'd; the Devil became more outrageous, and continu'd as he had done before, to deliver his Oracles by the Mouth of his old Host, with only this Difference, that he tormented him much more violently, and at last gave Cause to apprehend that he would be the Death of the poor Man.

The Case being almost desperate, it was concluded, there could be no other Remedy, but to make Application to him that did the Mischief. It was suppos'd, that he would vouchsafe to give an Oracle in Favour of a Wretch, by whose Means he deliver'd so many others. Accordingly, one Saturday in the Evening, they put the Question to him, to know, whether he would not depart, and what he requir'd for shortning the Number of his Visits, and easing the Severity of them. The Oracle answer'd, in a few Words, That if they would carry the Patient the next Monday to *Changandi*, he should be tormented no more, nor receive any further Visits.

His Orders were punctually executed, in Hopes that the unfortunate Fellow would be deliver'd. He was carry'd to *Changandi* on the Eve of the Day appointed by the Devil; but was worse tormented there than he had ever been; he was heard to cry out in a most dreadful Manner, like

like one in most grievous Torture; yet at the same Time, nothing appear'd outwardly, and all the Comfort they had was, that the Time appointed by the Oracle was not yet come. At length, when Monday came, the Oracle was literally fulfill'd, but after a very different Manner than had been expected; for the Penitent expir'd, with most dreadful Convulsions, after having lost abundance of Blood at the Nose, Ears and Mouth; which in *India* is the usual Sign of a Distemper and Death, occasion'd by being possess'd. Thus the Devil made good his Oracle, assuring that the wretched Man should cease to be sick, and to receive his Visits.

It is easy to imagine, what a Consternation those present were in, at so tragical an Event. I do assure you, no Man then did in the least suspect there was any Fraud in the Possession of that *Indian*, or in the Oracles he had so long deliver'd. Nor do I believe our most hardned Criticks can fancy it is possible to carry on Dissimulation so far; at least the poor Wretch's Wife was not of that Opinion. The sudden and violent Death of her Husband was such a Stroke to her, that she abjur'd Idolatry and the Worship of the Devil, to whom her Consort had fallen an unhappy Victim. She took Care to be instructed as soon as possible, and was baptiz'd at *Calpaleam*. There I have myself often heard her Confession, and several Times made her repeat this Story, in the Presence of the Idolaters, but oftner in the Presence of the Christians, who resorted to our Church.

I will now proceed to other Matters, about which the Devils are very frequently consulted in *India*. Among all Deliverers of Oracles, those

Discoverers of Thefts.

 are

are certainly most in Reputation, who undertake to discover Thefts and Robberies, which cannot otherwise be found out. After trying all common and natural Means, they have Recourse to this, and to the great Misfortune of those poor Idolaters, the Devil is but too serviceable to them in this Point. Amazing Things have hapned as to this Particular, in my Time; I will mention one which you may depend upon.

A notable Story to that Effect.

Some Jewels of great Value had been so dexterously and secretly stolen from the General of of the Army of *Madure*, that he who had done it seem'd to be out of the Reach of Suspicion. Thus, whatsoever Means could be us'd to find out the Theif there could not be the least Indication of him. A young Man at *Ticherapali*, who was one of the most famous Diviners in the Country, was consulted. He having invok'd the Devil, so exactly describ'd the Theif, that it was no difficult Matter to know him. The Wretch, who had been so far from being call'd in Question, that no Man had ever suspected him, could not stand out against the Oracle; he own'd his Crime, and protested there was nothing natural in the Manner of discovering his Theft.

How to find a Thief among many suspected.

When several Persons are suspected of a Theft, and no one of them can be particularly convicted; this is the Method they take to find out the Criminal. The Names of each of those so suspected are writ upon particular Bits of Paper, and orderly laid round in a Circle. Then the Devil is call'd upon, with the usual Ceremonies, and they withdraw, after having shut up and cover'd the Circle, so that no

no Man can come at it. Some Time after they return, discover the Circle, and he whose Name is found out of its proper Place is concluded to be the only guilty Person. This Sort of Oracle has so often and infallibly been serviceable to the *Indians*, for discovering of a Criminal among several Innocent Persons, with certainty, that it is Proof enough without any other to ty a Man upon.

There is still another Way the Devils have for delivering themselves in *India*, and answering to the Questions put to them, which is in the Night, and by means of Dreams. It is true, this Way has seem'd to me more liable to Frauds; but after all, there occur in it such surprizing Things, and such singular Circumstances, that there is no Doubt but that the Devil has a considerable Share in it, and that he really makes Use of that Method to inform the Priests of the Idols who make it their Business to call upon him. *Divination by Dreams.*

I give you but a few Instances of what I assert, not that they are rare in *India*, or that there are not frequently some to be met with, which are not to be call'd in Question; but the Thing itself is so far from being doubted in the Country, that no Man thinks of collecting them. However, if you desire more Particulars, I will not fail giving you that Satisfaction, as soon as it shall please God to restore me to my Christian Congregation at *Madure*, which I long for more ardently than I can well express.

But after all, what Reason can there be to doubt of the Devil's delivering Oracles in *India*, since we have such convincing Proofs, that *Other Works of the Devil.*

that they perform an infinite Number of other Things, which are far above the Power of Man. For Example, those who deal with the Devil are often seen to support alone, and without any Rest, an Arbour, made of the Branches of Trees cut off, and no where fastned together: Others raise up into the Air a Sheet, which is extended to his whole Length and Breadth, by which they prove that the Devil is really familiar with them. Some in the Presence of all the People, drink off great Vessels full of Blood, containing several *Paris* Pints, without being the least disturb'd by it.

I have been also told by a Man of Credit, and who may safely be believ'd, that he hapned accidentally to be present in a Company, where he was Witness to the Fact I am going to relate. A solid Body, as tall as a Man, had been made fast in one Part of a little Room, and so fix'd to the Wall, that there was no removing of it without much Difficulty; nevertheless it was seen to break loose of itself, and to move forward a considerable Way, from the Place, where it had been fastned, without any Person touching, or so much as coming near it. Add to this, that the Devil, ever true to himself in all Ages and in all Places, often requires of those who deal with him the most abominable Sacrifices, and such as Mankind must have a Horror for; but which at the same Time are most proper to please his malignant Nature.

In short, what would our Unbelievers in *Europe*, I mean those People, whom an extravagant Spirit of Criticism renders incredulous, to Things the best attested, when it is for their Advantage not to believe them; what would

they

they think, I say, if they were, as we are Eye Witnesses of the cruel Tyranny the Devil exercises over the Idolaters in *India*? Those wicked Spirits sometimes press down their Heads so low, and make them turn their Arms and Legs behind them in such a Manner that their Bodies are like a Ball, which puts them to most intolerable Pain. In vain are they carry'd to the Temples of the Idols to receive some Ease; it is not there they must expect to find it. Our Churches and our Christians are the only Remedy against that miserable Oppression, by which it appears, that the Devils are the only Occasion of the unspeakable Pains those poor Creatures have endur'd.

You see I have a little digress'd from the Point of Oracles, which is the main Subject of my Letter; yet I do not believe you will think this Digression altogether useless. When Men are once convinc'd, that the Devils have a certain Power over the Idolater, which is beyond all Controversy, they will be the better disposed to believe what I have already had the Honour of telling you, in relation to the Oracles the Devils deliver among the *Indians*; and I am fully persuaded, that no Person whose Faith is untainted, as to the Existence of Devils, can make a Scruple about the last Article.

To proceed, here is nothing of Caves, or subterraneous Places, nor is there need of furnishing the Priests of the Idols with Sir *Samuel Moreland*'s speaking Trumpets to raise their Voices, or to multiply the Sound. Not but that the *Indian* Priests are crafty enough to find out all Means to impose upon the People, and to substitute false Oracles instead of such as the

Devil might refuse to afford them; but they are not put to that Trouble, and I have already given you to understand, that the Devils are but too true to them. As it is true that those wicked Spirits deliver Oracles in *India*, so would it be ridiculous to suppose that those Oracles proceeded from the Mouths of Statues in this Country, as has been insinuated of the Oracles of past Ages. You have demonstrated how groundless that Conjecture is, by Testimonies of Antiquity, and even by the Ridiculousness that is inseparable to it; but as for *India*, there are as many Witnesses of the contrary, as there are Idolaters and even Christians in the Country. It is most certain, that in so many Years as I have liv'd among these People, I never heard that any Idol spoke, and yet I have spar'd no Pains to be thoroughly inform'd in what relates to the Idols and those who worship them.

Monstrous Statues.

That which appears most convincing, is, that nothing would have been more easy than to find out that Expedient, had not the Devils themselves deliver'd their Oracles by the Mouths of Men. There are Statues in *India* of a prodigious Bulk and Height, and they are all hollow within; they are those that stand at the Entrance into the Pagan Temples; they seem to have been made on Purpose to favour the Impostures of the Idol Priests, if there had been Occasion to have Recourse to them; but in Reality that would be too visible a Bait, and I can scarce believe any *Indian* would suffer himself to be taken with it. I will recount some Examples, which will inform you, what the Priests of the *Indias* can do in Point of Impostures, but which, at the same Time, will

convince

convince you, that they have to do with People that are not easily to be gull'd by their Frauds. By it you will judge, that since it is so receiv'd, and so universal an Opinion in *India*, that the Devils deliver Oracles there, it is not certainly grounded on the Cheats of some particular Persons, nor on the too great Credulity of the Common People.

Fraud of Indian Priests.

It is some Years since, a King of *Tanjaour*, who was much affected to the Idols, felt his former Devotion to become colder and colder by Degrees, till then he had very regularly visited a famous Temple, call'd *Manarcouil*, every Month. He there us'd to give plentiful Alms to the Priests of the Temple, and you may imagine, that so generous a Devotion could not but be very acceptable to them. But what an Affliction was it, when they perceiv'd that the Prince abandon'd their Temple. I fancy, they would have better born with his keeping away, if he had but continu'd to send the Sums he us'd to distribute among them. The Mischief was, that they were at once deprivd of the Honour of seeing the Prince, and of the Profit that accru'd from his Visits. Upon this the *Brachmans* assembled, and that being a Matter of the highest Consequence for them, they long consulted together, what Course to take. The Business in Hand, was to oblige the Prince to visit the Temple of *Manarcouil*, according to his former Custom; if they could be so fortunate as to succeed in that Particular, they question'd not but that his Bounty would be the same it had been before.

This was the Stratagem they agreed on, and resolv'd to make Use of. They spread

abroad a Report, throughout all the Kingdom, that *Manar*, so the Idol was call'd, labour'd under some great Affliction, that he was seen to shed Tears, and that it was necessary the King should be inform'd of it. The Affliction of their God, they said, proceeded from the Contempt the Prince seem'd to show for him; that *Manar* had always lov'd and protected him; that he was now under the dismal Necessity of punishing him, for the Affront put upon him, and that it was the Compassion he still had, which oblig'd him to shed those Tears, they saw fall from his Eyes.

The King of *Tanjaour*, who was a good Pagan, and superstitious to excess, was frighted at this News. He look'd upon himself as a lost Man, unless he immediately took Care to appease the Wrath of the God *Manar*. Accordingly he repair'd to the Temple, attended by a great Croud of Courtiers; he fell down before the Idol, and observing it really to weep, he conjur'd the God to pardon his Neglect, and promis'd to repair with Interest the Injury his Tepidity might have occasion'd to his Worship in the Minds of the People. In order to perform his Promise, he took the Course which was most likely to satisfy the *Brachmans*; for he immediately caus'd a thousand Crowns he had brought for that Purpose, to be distributed among them. The poor Prince had not the least Thought of suspecting the Cheat put upon him by the *Brachmans*. The Statue stood clear from the Wall, and upon a Pedestal, which to the Prince was a Demonstration of the Reality of that Prodigy, and in his Opinion the *Brachmans* were the honestest People in the World.

The

The Officers that attended the Prince, were not altogether so credulous. One of them accosted the King, as he was going out of the Temple, and told him, there was something so extraordinary in that Incident, that he could not but suspect a Fraud. The Prince flew into a Passion against the Officer, looking upon his Jealousy as an abominable Impiety; however, by often inculcating the same Thing, the Officer at last obtain'd the Leave he so earnestly begg'd to search the Idol narrowly. He immediately return'd to the Temple, plac'd a Guard at the Gate, and took along with him some Soldiers he could confide in. He caus'd the Statue to be lifted off from a Sort of Altar, on which it stood, narrowly search'd every Part, but was much surpriz'd that he could find nothing to make good his Conjecture. He had fancy'd there was a small leaden Pipe, which ran from under the Altar into the Body of the Statue; and that through it they sering'd Water, and so it dropp'd from it's Eyes. He could find nothing like it; but being so far ingag'd, he repeated his Search, and at length, by Means of an almost unperceivable Line, discover'd the joyning of the upper Part of the Head to the lower; he forcibly parted those two Pieces, and in the Brain-pan found some Cotton steep'd in Water, which dropp'd down to the Idols Eyes.

Fraud of Brachmans discovered.

It was no small Satisfaction to the Officer to find what he sought after, nor was the Prince less amaz'd, when he beheld with his own Eyes, the Fraud of the *Brachmans*, who had so fouly impos'd on him. It put him into a violent Passion, and he immediately punish'd those Deceivers. He first made them refund the Mony he had given, and oblig'd the *Brachmans* to pay a

Fine

Fine of 1000 Crowns. A Man should be sensible how fond those People are of Mony, to make a true Judgment of the Grievousness of that Penalty. Such a heavy Fine was much more insupportable to them, than the severest corporal Punishment.

Can any one imagine that Men, who could contrive such a Fraud as this, could not have found out the Secret of speaking by the Mouth of their Idols, the Thing being so easy as I have demonstrated to you; if they had thought it likely to take the Gentils, who consult the Oracles, in that Snare; or if those Oracles had not been always deliver'd in *India*, not by the Organ of the Statues, but by the Mouth of the Priests, whom the Devil puts into a Sort of Enthusiastick Fury; or else by the Mouth of some of those who are present at the Sacrifice, and who, much against their Wills, find themselves more expert in the Art of Divining than they desire.

What I tell you concerning the Manner of delivering of Oracles in *India*, is so universal throughout the Country, that whensoever an Oracle is pronounc'd any other Way whatsoever, it is immediately suspected to be fraudulent and deceitful.

Hidden Treasure stolen.

Two Merchants, as our *Indians* inform us, had by mutual Consent bury'd a Treasure belonging to them both, in a very private Place; nevertheless the Treasure was taken away; he who had done the Thing was the forwardest at asserting his Innocence, and calling his Partner Cheat and Thief, and even proceeded to protest he would clear himself by the Oracle of a famous God, the *Indians* worship under a certain Tree. On the Day appointed for that Purpose,

Purpose, the usual Ceremonies were perform'd, for calling upon that pretended Deity; and it was expected, that some one of the Company would be possess'd by the God, or Devil, they were making their Addresses to; but they were much surpriz'd, when they heard a Voice come from the Tree, which declar'd him that was guilty of the Theft innocent; and laid it upon the unfortunate Merchant, who had never entertain'd such a Thought. But it being a Thing never heard of in *India*, to have Oracles delivered after that Manner; those who were appointed by the Court to be present at that Ceremony, gave Order, that before the Party accus'd were proceeded against, diligent Search should be made, to discover whether there was not sufficient Cause to suspect that Oracle. The Tree was rotten within, and therefore, without any further Examination, they thrust Straw into a Hole of the Tree, and set fire to it, that the Fire, or Smoke, might oblige the Oracle to talk after another Manner; supposing, as was suspected, that some Person lay hid in the Body of the Tree. The Expedient succeeded, the Wretch, who did not expect such a Tryal, did not think fit to suffer himself to be burnt; but cry'd out amain, that he would discover the whole Truth, begging they would remove the Fire, which began to burn him. They took Pity on him, and thus the Cheat was discovered.

Another Cheat discover'd.

Once more, it is a Thing beyond all Controversy among the *Indians*, that the Trees and Statues cannot speak. Thus much may happen sometimes, that the Devils cause some little Idols to move when the Idolaters earnestly beg it, and make use of the necessary Means to obtain

tain it. Here follows what the Christians, who have formerly been very conversant with the Idolaters, have told me, in Relation to that Sort of Miracle wrought by the Devil.

Certain Penitents offer Sacrifices on the Edge of the Water, with much Ceremony. They draw a Circle of one or two Cubits Diameter, and round that Circle they place their Idols, in such Manner that their Position may answer to the eight principal Points of the Compass. The Pagans believe that eight inferior Deities preside over those eight Parts of the World, equally distant from each other. They invoke those false Deities, and from Time to Time it comes to pass, that some one of those Statues moves in the Presence of all the Company, and turns about upon the very Spot where it is plac'd, without any Body coming near it. That is certainly done in such Manner, that the Motion cannot be ascrib'd to any other than the Operation of the Evil Spirit.

Idols mov'd by the Devil.

The *Indians* who perform that Sort of Sacrifices, sometimes place in the Center of the Circle the Idol they design to sacrifice to, and they think themselves particularly favour'd by their God, if that little Statue happens to move of it self. Very often, after they have made their sacrilegious Prayers, appointed for that superstitious Operation, the Statues continue immoveable, and that is a very bad Omen. It is most certain, that they do move sometimes, and their Motion is considerable. This Fact I have from Persons, who cannot be accus'd of being too credulous in this Point, and are therefore the more to be credited.

You see how far the Power of the Devil reaches in this Particular; It is a Thing unheard

heard of, that ever the Devil should have spoken through the Mouth of an Idol, or that any *Indian* Priest should have attempted any such Artifice. There is not the least Mention of it in their Books, at least, I can affirm I never read any Thing like it, tho' I have particularly apply'd myself to learn, all that relates to the Worship of the Idols.

I will conclude this Letter with that which is most for the Advantage and Honour of our Religion, in this Particular. I mean the miraculous Silence of the Oracles in *India*, by Degrees, as JESUS CHRIST is known and worshipp'd. I will farther add, since we are speaking of the Power of the Devils, and of the Victory gain'd over them by the Cross of JESUS CHRIST; that the said venerable Cross does not only stop the Mouths of those deceitful Oracles, but that it is also in those Conntries of Infidels, the only Defence that can successfully be made use of against the cruel Tyranny those imperious Masters exercise over their Slaves.

I do not pretend to assert, that from the Moment the Standard of the Cross was set up in *India*, by the first Missioners who planted the Faith there, the Oracles immediately ceas'd in all Parts of Idolatrous *India*; and that the Devils ever since then have had no Power over the Pagans, who continue in their Infidelity; in confuting the like Supposition of *Monsieur Van-Dale*, you have justify'd to *Monsieur de Fontenelle*, the Opinion of the Ancient Fathers of the Church, about the ceasing of Oracles. You have made it appear to him, that the Oracles of the Pagans did not cease, but in Proportion, as the saving Doctrine of the Gospel

spread

spread it self abroad in the World; that this miraculous Event, tho' it did not happen all at once, and in a Moment, is not therefore the less to be ascrib'd to the Almighty Power of JESUS CHRIST, and that the Silence of the Devils, as well as the Destruction of their Tyranny, is nevertheless an Effect of the Authority he has given Christians to drive them away in his Name. I design to give you a standing Proof of that Absolute Power of JESUS CHRIST, and those who profess the adoring of him, by barely laying before you the Wonders to which we have been Eye Witnesses.

Oracles cease when Christians are present.

In short, whensoever it happens, that some Christians are present at those tumultuous Assemblies, where the Devil speaks by the Mouth of those he possesses, he then observes a profound Silence, which neither Prayers, nor Charms, nor Sacrifices, can prevail with him to break. This is so frequent in the Parts of the Mission of *Madure*, where we have Residences, that the Idolaters take special Care to enquire, whether any Christian is among them, before they begin their Ceremonies; so fully persuaded they are, that one single Christian in the Croud would disable their Devil, and strike him Dumb. Here follow some Instances.

Instance at a Procession.

It is but a few Years since, at a solemn Procession, in which they carry'd one of the Idols of *Madure* in Triumph, the Devil took Possession of one of the Spectators. As soon as they had observ'd in him the Signs, which denoted the Presence of the Devil, the People throng'd about him, to be within hearing of the Oracles he would deliver. A Christian hapned

hapned accidentally to pass by the Place; that was sufficient to silence the Devil; he immediately ceas'd to give Answers to those who were inquiring about future Events. When they perceiv'd the Devil persisted in talking no more, some one of the Company said, there must certainly be some Christian among them; immediate Search was made for him; but he got away, and retir'd with all Speed to our Church.

One of our Missioners going to a Town, stopp'd at one of those great Rooms that are built on the High-ways, for the Conveniency of Travellers. The Father was close up in a Corner of that Room; but one of the Christians, who bore him Company, observ'd, that the Inhabitants in the next Street were got about a Man that was possess'd by the Devil, and that every one consulted the Oracle, to be inform'd by him of Things that were secret. The Christian thrust himself into the Throng, and did it so dextrously, that those who were nearest did not take Notice of him. It was impossible that the Person possess'd could see him; but the Devil was soon sensible of the Power of that new Comer. He ceas'd speaking the very Moment; Care was taken to promise Sacrifices, but not one Word could be drawn from him. In the mean Time the Christian slipp'd away as dextrously as he came. *Another.*

The Devil then being deliver'd from the Presence of one more powerful than himself, began to talk again, as he had done before, and the first Thing he said, was to tell the Company, that his Silence had been occasion'd by the Presence of a Christian, whom they had not observ'd, but who had nevertheless been among them.

I should never have done, did I go about to tell you all the Accidents of this Sort I know of. They all undeniably prove, that the Power of the Prince of Darkness cannot stand before the victorious Might of JESUS CHRIST, communicated to the Children of Light, who are his Disciples and Adorers. I can only say this in general, and conformably to one of your Remarks, that some of our Christians in *India*, resembling in this Particular, and in many others, those of the Primitive Church, might challenge as to this Point, and put the *Indians* upon this Tryal, who are fondest of their Oracles, and of all the Superstitions of Paganism.

Devils expell'd by Christians.

But the Power of Christianity over the Empire of the Devils, is not only shown in silencing of the Oracles, but even in obliging those Tyrannous Fiends to quit those Wretches they have possess'd themselves of, and whom they most cruelly torment. The Idolaters as well as Christians make no Difficulty to acknowledge this second Point; and it is an Opinion generally receiv'd throughout all the Country, that the sure Means to drive away the Devils, and to be deliver'd from them, is to imbrace the Law of JESUS CHRIST.

This is daily confirm'd to us, after a Manner very edifying to us, and most glorious for our Holy Religion; for no sooner do those Men, who have been so misus'd by the Devil, begin to be instructed in our Mysteries, but they immediately find themselves eas'd, and at length, within a Fortnight, or Month, at farthest, are absolutely deliver'd, and enjoy perfect Health.

You may easily judge how well grounded that Universal Opinion is, since nothing but an infallible Certainty of their Cure, could prevail on those miserable People to make Use of such a Remedy. These are not Accidents to be interpreted according to Fancy, supposing there is Fraud in those who say they have been tormented, and are afterwards cur'd by Virtue of our Holy Religion. Men who mean honestly themselves, and are acquainted with the Genius of the *Indians*, never think of having Recourse to such Suppositions. The *Idolaters*, and especially those who are most devoted to their Idols, and who consequently are most subject to be insulted by the Devils, have a wonderful Prejudice against the Christian Religion. They can expect no Advantage by a Forgery of that Nature; they can fear nothing from the Christians, and have Cause to apprehend every Thing from the Infidels; they run the Hazard of losing all they have, of being contemn'd by their Race, or Tribe; of being thrown into Goal, and of being abus'd by their Countrymen. These Obstacles are still much more dreadful for those who are of Races which have but few Christians, and wherein of Consequence it would be very difficult, and almost impossible, after such a Change, to find any that would be ally'd to them in Marriage.

Certainty of the Fact.

This last Reflection seems to me the most considerable; but only those who live among these People can be sensible of the utmost Extent of it. In order to form some Notion of it, you are to conceive, and it is most certain, that there is no Nation in the World where Parents are more fond of their Children; the

Great Love of Children.

Tenderness of the Fathers and Mothers in this Respect is beyond Imagination. It chiefly consists in settling and marrying them advantageously; but it is not allow'd to contract any Alliance out of their peculiar Races. Thus the imbracing of Christianity, when a Man is of a Race that has few Christians, is in some Measure renouncing the Advancement of his Family, and consequently thwarting of the natural and prevailing Affections. However, the Torments the Devil puts those Wretches to are so violent, that they are obliged to overcome those Considerations; they repair to our Churches, as I have told you, and there find Ease, and a certain Cure. This Motive of Credibility, together with others which are carefully laid before them, and more especially the victorious Grace of JESUS CHRIST, by Degrees draws them from their former Superstitions, and prevails with them to imbrace that Holy Law, which procures them such mighty Advantages in this Life, and promises others infinitely greater for all Eternity.

I must tell you once more, these are not Accidents that happen rarely, and whereof there are but few Instances; this is almost a continual Miracle; and which is daily repeated. I once, within the Space of a Month, baptiz'd four Hundred Idolaters, whereof at least two Hundred had been tormented by the Devil, and were deliver'd from his Persecution, by causing themselves to be instructed in the Doctrine of Christianity. It would be amazing to us if some of those Wretches did not constantly come for Relief to our Churches, and I can affirm for my Part, with all Sincerity,

Strange Power of Indian Converts.

rity, that there is almost continually some one at *Aour*, one of our principal Churches, and where I have resided several Years. I have my self been several Times an Eye-witness there, that the Christians of all Ages, of both Sexes, and of every Condition, expel Devils, and deliver Persons possess'd, by only calling upon the Name of JESUS CHRIST, and other holy Practices authoriz'd by Christian Religion, and of which our good *Indians* most certainly make better Use, than generally is done by the Christians in *Europe*; and this even to such a Degree, that they often compel the Devils, against their Wills, to give Testimony of the Almighty Power of JESUS CHRIST; and those miserable Spirits are heard daily to confess, that they are cruelly tormented in Hell, that the same Fate attends all those who consult them, and lastly, that the only Way to avoid such dreadful Torments is to imbrace and observe the Law preach'd by the Christian *Gouroüs*, so the *Indians* call their Doctors and spiritual Guides.

Thus our Converts have an extraordinary Contempt of Devils, over whom the only Quality of being Christians gives them such great Authority. They insult them in the Presence of the Pagans, and openly defy them, genetously confiding that they can have no Power over their Persons, when once arm'd with the Sign of our Redemption; and yet very often they are the same *Indians*, who have been formerly most cruelly tormented by those Evil Spirits, and who most dreaded them, whilst they continu'd in the Darkness of Paganism.

I have often examin'd the most fervent of our Christians, who in their Youth had been the

Objects of the Devil's Rage, and his Instruments for delivering of Oracles; and they have own'd to me, that the Devil tormented them so outrageously, that they admir'd they could out-live it. They never could give me any Account of the Answers the Devil deliver'd by their Mouth, nor of what hapned whilst he had Possession of their Bodies. They were then so much beside themselves, that they had no free Use of their Reason or Senses, and they had no Share in what the Devil spoke and acted in them.

Perhaps prejudic'd and incredulous Persons, will not think fit to give much Credit to the Testimony of these good *Indians*; but I, who am thoroughly acquainted with their Innocency and Sincerity, I, who am a Witness of their Virtue, and who cannot know without comparing them to the Christians of the Primitive Times, should very much scruple to hesitate one Moment about the Validity of what they assert. They would think themselves guilty of an heinous Sin, should they impose upon their *Gourou*, or spiritual Director; and it is most certain, that those I have examin'd are so nicely consciencious, that the very Apprehension of Sin puts them into such Uneasiness, that we find it a difficult Matter to quiet them.

Is it not a great Satisfaction to us to behold not only the Fervor, but even the Miracles of the Primitive Church renew'd before our Eyes? How much Joy must it be for those zealous Persons, who contribute towards the Maintenance of the Missioners, and of those fervent Christians, who assist us in our Apostolical Labours, to hear that the Glory of the Religion, towards which they contribute by their Bounty,

spreads

ſpreads itſelf ſo brightly in the Countries of Infidels. I am ſatisfy'd, that no Man makes it more his Concern than you do, REVEREND FATHER, and that you will be pleas'd at my having given you an Account of the Victories our Holy Religion gains in *India* over the Powers of Hell. You have labour'd too much towards eſtabliſhing the Triumph of the Croſs of JESUS CHRIST, to be inſenſible to what I have ſaid. However, this is but an Eſſay, which I will render compleat, if you deſire it, when I ſhall return to *India*. I am with much Reſpect

REVEREND FATHER,

Your moſt Humble

and moſt Obedient

Servant in our Lord,

J. V. BOUCHET, Miſſioner

of the Society of *JESUS*.

THE FIRST LETTER FROM Father *MARTIN*, Missioner of the SOCIETY of *JESUS* in *India*, TO *F. de VILLETTE*, Of the same SOCIETY.

REVEREND FATHER,

YOU interest yourself so much in the Blessings God bestows on our Labours, that it is but Justice we should give you an Account of them, and I think myself oblig'd to afford you that Satisfaction. I think I spoke to you in my last Letter, of the Journey I took to the Coast of *Coromandel*, and there, if I mistake not, my Letter concluded. It

It remains to acquaint you now with what has hapned remarkable since then.

I set out from *Coromandel* on *Shrove-Tuesday*, to return to the Mission appointed for me. About Midnight I came to the Bank of a River, which we were to cross. The Darkness was the Occasion of our getting into such a deep Place, that the Water was up to our Necks, and we should never have got out, had not God peculiarly protected us.

It is absolutely necessary to take the Advantage of the Night to get far from the Coasts, which are inhabited by *Europeans*; for should we happen to be seen by the Gentils, they would not fail to upbraid us with being *Pranguis*, so they call the *Europeans*; and that Notion once conceiv'd, would render us contemptible in their Eyes, and give them such a Horror for our Religion, as could never be removed.

Europeans despis'd.

Having travell'd some Time, I spent the rest of the Night at a Farm, that was at the Entrance into the Village. The Cold I had taken in passing the River put me into an Ague, which frighted the Christians that were with me. I had Occasion for some Fire, but we durst not light any, for fear of drawing the Gentils to our Cottage, for they would soon have guess'd from whence I came; wherefore I set out again two Hours before Day, and made another long Stretch, which tir'd me very much.

It was God's Will to inspire me to take such long Journeys. Towards the Evening we spy'd four or five Persons on our Right, making great Haste to meet us. At first we took them to be Robbers, who infest all those Plains; but our

Fear was soon over, for they were Christians hasting for me to go to assist a Christian Woman that was dying. I turn'd out of my Way with them, and about Night came to the Bank of a Pool quite from any Road. Thither they had remov'd the sick Woman, because it would have been dangerous to go into the Village, the Inhabitants whereof are almost all of them Idolaters and Enemies to Christianity. I was much edify'd at the good Disposition, and having prepar'd her for Death, held on my Way towards *Couttour*.

It was about Noon when I reach'd that Place, and found there a *Portuguese* Jesuit, call'd *F. Bartholdus*, who labours in that Mission with extraordinary Zeal. He told, from what Danger Providence had deliver'd him. He went very early in the Morning to his Confession Seat, which is a thatch'd Cottage, with a small Lettice or Grate, that looks into the Court of the Church, and whither the Christians resort one by one to make their Confession. Shaking up the Deer's Skin, on which we usually sit, there came out a great Snake or Serpent, of that Sort which the *Portuguese* call *Cobra Capelo*. They are venomous in the highest Degree, and the Father would certainly have been bit, had he sat down on the Skin without taking it up. The Mud Walls of our poor Houses, often draw such Guests, and expose us to be bit by them. In my last Letters I mention'd several very remarkable Instances of this Nature, which may suffice to convince you, that it is a Danger we are frequently subject to in the Mission of *Madure*.

Cobra Capelo *Serpent.*

Account of them. That Sort of Serpent I speak of is more common in these Parts than in any other of *India*, because

because the *Indians* fancy that they are consecrated to one of their Gods, and therefore pay them a Sort of Worship, being so careful in preserving them, that they are fed at the Gates of their Temples, and even in their Houses. They call that sort of Serpent *Nalla Pambou*, which signifies, good Snake, or Serpent; because, say they, the good Fortune of the Place where they live depends on them. Yet, as good as they are, they do not spare to be the Death even of their Worshippers.

Antidote against Poison.

The specifick Remedy against the Bite of those Snakes, and many other venomous Creatures there are in *India*, is call'd *Veia-Marondou*, that is, the Remedy against Poison. It is more in Use among the Christians than among the Gentils, because the latter immediately have Recourse to invoking of the Devils, and an infinite Number of other Superstitions, which they are much devoted to; whereas Christians only make Use of natural Remedies, among which, this I have mention'd has the first Place. It is reported, that it was a *Joghi*, or Heathen Penitent, who first discover'd that Secret to one of our first Missioners, in Return for a considerable Service he had done him.

Charms for Cure.

The Idolaters do not make use of superstitious Charms only against the Bite of Serpents, but in almost all their Diseases. One of the greatest Troubles the new Christians, who live among the Gentils have, is to hinder their Pagan Kindred, when they are sick, from making Use of such Means. Sometimes when they are asleep, or faint away, they tye about their Arms, Necks, or Feet, some Figures and Pieces of Writing, which are Tokens of some Compact with the Devil. As soon as those Patients come to themselves,

selves, or awake, they are sure to tear off those scandalous Characters, and will rather chuse to dye than to recover by such vile Means. There are even some of them who will not receive natural Remedies from the Hands of the Gentils, because they often make them with superstitious Ceremonies.

I staid but half a Day at *Couttour*, and set out the next Morning, passing by the Town, where two Months before, in my Way to *Pondichery*, I had baptiz'd two Infants, and a Youth who was just expiring.

Being in haste to reach *Counampaty*, the Place of my new Mission, I travell'd so fast, that the next Morning I was on the Bank of the *Coloran*. This, at some Times of the Year, is one of the greatest Rivers, and the most Rapid; but at others, it scarce deserves the Name of a Brook. When I pass'd it, nothing was talk'd of but the famous Victory lately gain'd by the *Talavai*, who is Prince, or Governor-General of *Tichirapaly*, over the Forces of the King of *Tanjaour*, which had like to have occasion'd the Disgrace of that Prince's prime Minister, who is one of the most cruel Persecutors of our Holy Religion. The Thing was told me after this Manner, and the Method us'd by that Minister to deliver himself from the Danger he was in, will make his Character known to you, and give a Notion of what we may apprehend from so subtle an Enemy.

Account of a Battle.

The *Talavai* had incamp'd on the North Side of the River, to cover his Kingdom against the Army of *Tanjaour*, which ravag'd all the Country about; but whatsoever he did, he could not hinder the Incursions of an Enemy, who was much superior to him in Cavalry. He therefore

therefore concluded, that the best Way was to give a Diversion, and accordingly he immediately resolv'd to repass the River, which was then very low, in order to spread a Terror in the Kingdom of *Tanjaour*. This he perform'd with such Secrecy, that the Enemy knew nothing of his passing, till they saw his Troops drawn up on the other Side of the River, and ready to penetrate into the Heart of the Kingdom, which was left defenceless. That unexpected passing broke all their Measures. There was no other Remedy but to cross the River also, and come to the Relief of their own Country. This was resolv'd on, but they pitch'd upon the wrong Ford, and besides, the Rains which had lately fallen on the Mountains of *Malabar*, where the Source of that River is, swell'd it so high, at the Time when the Army of *Tanjaqur* was attempting to pass, that many of the Foot, and some of the Horse were carry'd away by the Stream. The *Talavai* perceiving the Confusion they were in, fell on, and found it no difficult Matter to break them. It was rather a Rout than a Battle, and the Defeat was entire. In short, a Victory so compleat was follow'd by the ravaging of the greatest Part of the Kingdom of *Tanjaour*. *A compleat Victory.*

The King inrag'd to be thus overcome by a People he us'd to give Laws to, began violently to suspect the Fidelity, or at least the Capacity of his Prime Minister *Balogi*, or, as others call him, *Vagogi Pandiden*. The great ones, who hated, and had conspir'd against him, heightned that Jealousy to the utmost, and laid all the ill Success of that War at his Door. But *Balogi*, nothing daunted at the Conspiracies carry'd on against him, went privately to the King: *Sir*, said

said he to him, with much Assurance, *I will lay down my Head on a Scaffold, if I do not conclude a Peace with the Enemy in eight Days.* The Time he demanded was short, and the King granted it.

Dexterity of the prime Minister.

That able Minister immediately sent his Secretaries to the Principal Merchants in the City, and about it; ordering each of them to lend him a considerable Sum of Money, on Pain of Confiscation of their Estates. He rais'd all the Money he was able among his Kindred and Friends; he also drew a considerable Sum from the King's Treasury. In short, in less than four Days, he gather'd near five hundred Thousand Crowns, which he immediately made use of to gain the Favour of the Queen of *Ticherapaly*, and corrupt most of her Council, but chiefly to gain the Father of the *Talavai*, a Man more covetous than can be imagin'd. He manag'd the Affair so well, that before the eight Days were expir'd, the Peace was concluded at *Ticherapaly*, with the King of *Tanjavour*, before the *Talavai* knew any thing of it. Thus the conquer'd gave Laws to the Conqueror, and the Minister was restor'd to the greatest Favour with his Prince. His Power became more absolute than ever, which for the future he made use of to ruin almost all the Great Men in the Kingdom, and to put the Christians under a cruel Persecution, whereof I will give you an Account at another Time.

Counampaty Mission.

After many Fatigues, I at last arriv'd at *Counampaty*, formerly one of the flourishing Churches of the Mission; but now almost ruin'd, by the continual Wars, and many Disturbances among the several Lords living in the Woods. *F. Simon Carvallo* has had the Charge of that Church for

for three Years past. The first Year he baptiz'd above seven Hundred and Sixty Persons, the second a Thousand, and the third a Thousand two Hundred and Forty.

The continual Toils of that Missioner prevailed with his Superiors to send him for some Ease to *Aour*, to assist *F. Bouchet*, who was almost spent with continual Labour; but *F. Carvallo* not so satisfy'd, obtain'd Leave to go found new Churches in the Western Parts of the Kingdom of *Madure*, along the Mountains which part the said Kingdom from that of *Maissour*. The Air there is pestilential, and there is a Want of almost all Necessaries for Life. Nevertheless, that Father has already founded two Churches there; the one in a great Town, call'd *Totiam*; the other in the City of *Tourcour*, Capital of the Dominions of a Prince call'd *Leretti*. *A new Mission.*

It was about Mid-lent, when I took Possession of the Church of *Counampati*. Tho' the Town is very little, yet the Lords of it are powerful, and have always been redoubted by the Princes round about them. Being Robbers by Profession, they make Excursions in the Night, and plunder all the circumjacent Country. However, tho' so remote from the Kingdom of God, as ingag'd in such wicked Practices, they have a Kindness for the Missioners. Of them we hold the Spot of Land our Church stands on. The Town cannot be well insulted, because surrounded by a very thick Wood. There is but one Avenue to it, very narrow, and shut up with four or five Gates, like Watlings, which it would be hard to force, were they defended by Soldiers. He who is now Lord of the Place, has lost most of what was left him by his Ancestors, through his want of Conduct and Debauchery; *Robbers by Profession.*

bauchery; but he has strictly preserv'd the Respect and Affection they inspir'd in him towards the Missioners.

It being requisite to cross four or five Leagues through the Woods to come to *Counampaty*, that dangerous Way is sometimes a Pretence the more lukewarm Converts make use of to excuse themselves from coming to Church on the appointed Days; and tho' they are secur'd from any Insult, by only declaring, that they are going to offer up their Prayers in the Church of the True God, and to visit the *Souamis*, so they call the Missioners; yet the least Accident that befals any one of them is sufficient to terrify all the rest.

It is this that prevail'd with *F. Simon Carvallo* to resolve to build a Church in a Place nearer to *Tanjaour*, or at least in some Place that may be come at through the open Country, not subject to that Prince, or expos'd to the Excursions of the Robbers. The Place he has pitch'd upon to build that Church, is beyond the River, not far from a Town call'd *Elacourrichi*, and at the Entrance into a Wood, belonging to the Prince of *Arielour*, otherwise call'd *Naynar*.

The Father had already obtain'd Leave of the Prince to grub up a certain Spot of Land there. I caus'd the Work to be carry'd on the very next Day after my Arrival there, designing to return to it after the *Easter* Holydays, and to stay there till the Middle of *June*, which is the Time when the River begins to swell with the Rains, which then fall on the Mountains of *Malabar*. Thus my District is compos'd of the Lands of three several Princes, *viz.* of *Madure*, of *Tanjaour*, and of *Naynor*.

There

There are reckned to be in that Part no less than thirty Thousand Christians. The extent of Ground being very large, there are frequent Persecutions, and when I took Possession of the Church, there were two actually a Foot, and a third was threatned.

Persecutions.

The first was in the Province of *Chondanaron*; where the Prime Men seeing the Number of the Faithful increase, conspir'd to destroy them, and accordingly seiz'd some, bastinado'd others, and ingag'd under their Hands, not to suffer any Person of the Country to imbrace Christianity. They farther order'd, that those who had done it already should either renounce it, or be expell'd the Towns. They had also Thoughts of pulling down the Church, but the Chief Man of the Town, who was a Christian, vigorously oppos'd that which tended to the utter Destruction of Christianity there, and at length by his Interest prevail'd.

The Catechist of the Place, who was reputed an able Physician, and on that Account was useful to all the Country, had the Courage to repair to our Enemies, and to represent to them, That it was the highest Injustice to persecute a Law, whose Maxims were so holy, and so conformable to Reason, as teaching to wrong no Man, to do good to all, even to those who injure us, to own and serve the true God, to obey our Parents, our Princes, our Masters, and all those who are in Authority.

Barbarous Answer.

Those Men incens'd by their Hatred to our Holy Faith, gave him such an Answer as perhaps never before came from the Mouth of the most barbarous and brutal Gentils. *The Reason why we hate that Law*, said they, *is because it is Holy, and therefore it is we would destroy it. If it would*

would allow us to rob freely; if it did dispense with our paying the Tribute which the King exacts; if it taught us to be reveng'd on our Enemies, and to give way to our Passions, without being expos'd to the Consequences of Debauchery, we would heartily imbrace it; but because it so severely curbs our Inclinations, therefore we reject it, and do command you the Catechist to depart the Province immediaetly. I will be gone, said the Catechist, *since you oblige me; and do you look for another Physician to take Care of you, and to cure your Diseases as I have done.*

The Governor of the Province, by Means of some Presents, order'd, that all People should be left at Liberty to imbrace a Law which commanded nothing but what was just; yet our Enemies would not repeal their Decree, and we were satisfy'd, for fear of worse Consequences, to let Things rest as they were. The Constancy of our Converts has been wonderful; one of them was several Times cruelly scourg'd, his Fingers cramp'd with Cords, and his Arms burnt with lighted Torches, but he never was shaken in his Faith. Another, who was a Carver, could never be prevail'd on to work at the Triumphal Chariots of their Idols; for which Reason they seiz'd and abus'd him, pillag'd his House, ravag'd his Land, and expell'd him the Town. He went away joyful, because he had lost all for the Sake of JESUS CHRIST; retir'd into a neighbouring Province, where a rich Man, who was acquainted with his Skill, took him into his House, and found him in Work. Some Time after, those who had treated him so cruelly, intreated him to return and he should be receiv'd with Honour; but he absolutely refus'd, alledging, they might

Constancy of Converts.

might perhaps oblige him to work at their Idolatrous Contrivances, and he had rather remain Poor as he was, than to be expos'd to that Danger.

This generous Resolution prevail'd upon a lukewarm Christian to make a more open Confession of Christianity than he had done before. He was the Chief of a Village, and all those who have any Land about pay him a yearly Acknowledgment, which obliges him on his Part once a Year to treat all his Tenants. That Entertainment is attended by some Ceremonies, which savour much of Heathen Superstition. Among the rest was one no less infamous than ridiculous. The Founder of the Feast is oblig'd, towards the End of the Meal, to daub all his Body after an extravagant Manner, to take the Skin of the Sheep that has been dress'd, in his Hands, and run after his Guests, striking them with it, and shrieking as loud as he can, like a Mad-man, or one possess'd. Then he is to run to all the Houses of the Town, making a Thousand ridiculous and no fewer lascivious and indecent Gestures. The Women, who are at their Doors to be Spectators of this Spectacle, bear with all that Buffoonry, without the least Bashfulness; they even salute him as a Deity, imagining that one of their Gods possesses and forces him to make all those Grimaces, and put himself into all those extravagant Postures. Such are the Ceremonies of that solemn Entertainment.

Ridiculous Ceremony.

The Christian I speak of would never be concern'd in those Actions so unbecoming his Religion. He thought it enough to give the Entertainment, at which there was nothing superstitious, and then withdrew, that he might

 not

not participate in the Follies of the Idolaters. The Company appointed another in his Place, who perform'd the mad Ceremonies I have mention'd. Hereupon some Enemies to Christianity resolv'd to complain of him, alledging he would forfeit his Title of receiving the aforesaid Acknowledgments for the Village, if he did not perform the Ceremonies. This startled him so much, that he us'd all his Endeavours to persuade me, there was no Harm in running about, and make Grimaces to satisfy those People, since he only did it for Pastime, without any Idolatrous Design. All I could say to the contrary would have had no Effect on him, but the Example of the other Christian I gave an Account of before, wrought so strongly upon him, that he fell down at my Feet, protesting that tho' the Idolaters would even dispense with him as to those vile Ceremonies, he would freely resign all his Right to those Advantages he had before possess'd. A Man must be sensible how fond those People are of such Rights and Advantages, to judge what Violence that Christian must do to himself in renouncing of them.

Second Persecution. The Governor of a Town, call'd *Chitakuri*, rais'd the second Persecution in the other Part of the District under my Charge. Christianity had been introduc'd there but a few Years before. A Goldsmiths Wife, whose Name was *Mouttai*, which signifies *Margaret*; being herself converted, had also converted her Husband. They encourag'd each other to increase the Number of the Faithful; he among the Men, and she among the Women. Their Arguments, and Example had gain'd above Forty over to the Faith, in less than two Years. The Woman particularly appear'd as zealous as our Catechists.

techists. She had put her Husband upon transcribing the Prayers which are said on Sundays in our Churches. That small Congregation met in the Goldsmith's House, where a Chappel had been fitted up, and there they pray'd, and listned to the Instructions of that zealous Christian.

Mouttai had gain'd Admittance into most of the Houses in the Town, by means of some Cures, wherein she was extraordinary Successful, and having prevail'd with several Families to embrace Christianity, she taught them the Christian Prayers, and sent for a Catechist, whose Name was *Raiapen*, that is *Peter*, to instruct them more fully. He perform'd that Duty with more Zeal than Discretion. The Governor being inform'd of it, sent for him, and after some Words, order'd him to be scourg'd. He receiv'd some Strokes with invincible Patience, but when they went about to take off his *Toupeti*, which is a Piece of Callico the *Indians* wrap about their Waste, he gave the Person that would have done it such a Thrust, that he threw him down. Immediately the Soldiers fell upon, stripp'd, beat and drag'd him out of the Town by the Hair, where they left him, wallowing in his Blood, enjoyning him on Pain of Death never to return thither.

This seem'd to have been a Forerunner of a general Persecution; but a Calm ensu'd, and the Governor went no farther. However, to prevent ill Consequences, I made Application to the Governor-General of the Province, a moderate Man, and well affected towards Christians. The Visit I sent, and the small Presents I made him, had all the Success I could expect; for the Governor of the Town was or-

order'd no more to disturb either the Catechist or the Converts.

Household Idols.

Among very many I baptiz'd was a Lady of the Court, call'd *Minakehiamal*, a great Confident of the Queen's Mother, who had appointed her, as it were, Priestess of her Idols, for her Business was to wash, perfume, and place them according to their Quality; when Sacrifice was to be offer'd to them, she was to present Flowers, Fruit, Rice and Butter to them, and to take special Care not to forget any one, lest the Idol so forgotten should be offended, and bring a Curse upon the Royal Family. She was marry'd to one of the great Men of the Kingdom, but a Disgrace which hapned to her Husband, and his taking another Wife, tho' at the same Time he respected her as the first, made her resolve to imbrace Christianity; but because she could not after that attend the Idols, she excus'd her self to the Queen, alledging her want of Health, and by that means was exempted from that Pagan Duty. Piety inducing her to make some Present to the Church, she thought fit to adorn an Image of the Blessed Virgin *Mary* with a *Padacam* of Pearls and Rubies. The *Padacam* is a Sort of Ornament the *Indian* Ladies wear about their Necks, hanging down on their Breasts. It is our Custom, not to admit of any Presents the new Converts offer, even to the Church, to convince them that we seek no Interest, and accordingly I refus'd it, using as an Argument, that an Ornament of that Value would move the Gentils to raise a Persecution, that they might rifle our Church. All I could urge did not prevail with her, so that the Jewels were deliver'd to a Goldsmith to make that Ornament; but it hap-

ned

ned as I had said; for a Persecution soon follow'd; the Goldsmith's House was plunder'd, and *Minakchiamal*'s Generosity became a Prey to a Pagan Soldier.

This Lady told me, that several Poets being in the King's Presence, reciting the Verses they had made in Honour of their false Gods, the said King valuing himself upon his Judgment in Poetry, an unknown Poet stood up in the midst of the Assembly, and said, *You lavish your Offerings and your Praises on imaginary Deities, which deserve none of them. The only Sovereign Being is to be own'd as the true God, he alone deserves your Homage and your Adoration.*

Unity of God maintain'd by a Brachman.

These Words provok'd the other Poets, who demanded Justice of the King, for the Affront put upon their Gods. The King answer'd, that when the Solemnity was over he would examine that Stranger. It was much fear'd by the Christians that this Accident would have turned to their Ruin, because the Heathens would give out, that it had been a Contrivance of theirs. After much Inquiry, who that Stranger was, he appear'd to be a *Brachman*, of the Number of those they call *Nianiguels*, that is, Spiritual Persons, who have learnt by their ancient Books to own only one Sovereign Being, and to despise that Crowd of Gods that is worship'd by the Gentils.

F. Carvallo was apprehensive, that if the said Poet were brought before the King, he would not be able to solve the Difficulties the Idol Doctors would propose, and therefore offer'd to assist him, by sending some to desire him to read the first Part of *The Introduction to the Faith*, compos'd by *F. de Nobilibus*, Founder of the Mission of *Madure*. That Book is writ in the very

very Purity of the Language, which that Father knew to Perfection. The Unity of God is therein demonstrated, in so clear, so sensible, and so convincing a Manner, that no reasonable Capacity can withstand it. However, the *Brachman*, being conceited of himself, and despising the Christian Religion, look'd upon the Assistance offer'd him, as an Affront.

An *Indian* Convert, who was also an excellent Poet, had made some Verses exposing the Gods worshipp'd by those People, and entring thereupon into a Dispute with a Heathen Poet, so absolutely confounded him, that he had not one Word to say for himself. He in Revenge convey'd the Verses made by the Convert to the King, who was not a little jealous of the Honour of his Gods. These Accidents gave Occasion to apprehend a Persecution of the Christians of *Tanjaour*; and this was the Posture of Affairs there, when I succeeded Father *Carvallo* in that Mission. A Report being spread abroad, that the King was much incens'd against us, I resolv'd to inquire into the Truth of it, and to that End, apply'd to one of the Prime Men of the Court, whose Name was *Catibara*, a Person much in the King's Favour, and who protects the Christians, sending four of my Catechists to him, with some Presents, for such Visits are not to be made without Gifts, and intreating him to acquaint me with the King's Designs in respect to us, without disguising what we might hope or fear.

Any other but *Catibara* would have made us purchase his Answer at a dear Rate; yet that good Lord, who is upright and disinterested above all the Nation, sent Word, that the King thought no more, either of the Presumption of the

the *Brachman*, or the Satyr writ by the Convert against his Gods, being wholly taken up with more important Affairs; and that some of his Courtiers having presum'd to say, No King ought to tolerate strange Religions; his Majesty little regarding them, had answer'd, That he would not use Compulsion towards any Person, which had stopp'd the Mouths of those ill designing People. The Catechists return'd full of Joy with this agreable News, which set our Hearts at Rest.

Pretended Convert.

The Brother of the Prince, who is Sovereign of *Couttour*, pretended he would embrace the Christian Religion, and several Times press'd *F. Bertholdus* to baptize him. That Missioner mistrusting his Sincerity, thought fit to have sufficient Tryal, before he would grant his Request; and therefore told him, he must wait some Time, and procure his Brother's Consent. At the same Time it was reported, that the said young Prince did not really design to renounce Idolatry, but was only mov'd to do what he propos'd, by the Love he bore a Christian Woman, hoping that his frequent Resort to the Missioner, would facilitate the accomplishing of his Desire.

However that was, the *Pradani*, or Prime Minister of the *Pandaratar*, so the Prince is called, in whose Dominions the Churches of *Couttour* and *Coraly* are, That *Pradani*, I say, being an ancient Enemy to Christianity, laid hold of that Opportunity to incense the King against the Faithful. He told him, it was a Disgrace to his Family, that his own Brother should renounce the Religion of his Ancestors, and put himself into the Hands of new Teachers, whom he certainly knew to be *Pranguis*, so they call

the *Europeans*, and reckon all such a vile and infamous People; adding, that being then in want of Mony, he might enrich himself with the Plunder of their Church, where the Strangers had certainly hid all their Wealth; because it had never been molested since the first Foundation.

The King pleas'd with the Notion of so great a Treasure, gave his Minister full Power. The *Pradani* sent Orders immediately to the *Maniagaren*, or Governor of the Town, to seize the Missioner, and search all the House, till he found the Treasures hidden there. Never Order was better executed. The *Maniagaren* pitch'd upon *Sunday*, when all the Christians were at Church, when he came upon them with his Soldiers. Some seiz'd on the Missioner, dragging him away to the House, whilst others secur'd all the Avenues, beat and stripp'd the Christians, taking from them the Ornaments of Gold they wore about their Necks, and in their Ears, and plundering their Houses in the Town. The Father's House was overturn'd, the Walls were thrown down, and they dug all about it; yet all the Treasure they found was not above sixty Crowns, being the Fund for maintaining of the Missioner and the Catechists. The *Maniagaren* secur'd that Sum, and all the Moveables of the Church; which he immediately sent to Court. The King, who expected a considerable Treasure, was highly incens'd against the *Pradani*, for having put him upon an Action so unbecoming his Dignity.

The News of this violent Proceeding at *Couttour*. soon reach'd *Coraly*, where *F. Joseph Carvallo*, expecting the same Usage, sent what he had

had in his House away beyond to *Coloran*, and out of the Reach of the *Pandâratar*. But three Days passing without any Disturbance, he concluded the Court was not so highly incens'd as had been represented, and therefore resolv'd to appear before the King, and beg of him, that he would release *F. Bertholdus*, who was closely confin'd. But first he thought it convenient to give Notice to the King's younger Brother, who was privately an Enemy to the *Pradani*, and the Protector of the Missioners. That Prince, in Concert with his Sister, whose Authority is very great at Court, persuaded the King to give the foreign Doctor a good Reception, and by some Marks of Honour to make Amends for the Fault he had committed by the Advice of his Minister, which had sully'd the Honour his Ancestors and himself had gain'd by protecting of Strangers.

The King, at their Request, promis'd to do Justice to those Innocent Strangers, and sending for the *Pradani*, *either*, said he to him, *you must be very indiscreet in giving Credit so easily to the Reports brought you of the Wealth of the* Sanias, *or else you must be very malicious to raise so cruel a Persecution against them, and which is so disadvantageous to my Reputation.* The *Pradani* had recourse to the usual Calumnies, alledging that under Pretence of Religion, they came to raise Disturbances among his Subjects, in order to deliver up the Country to the *Europeans* dwelling along the Coast.

These Slanders had no Effect upon the King, as well knowing, that the Missioners, who have resided there successively for above a hundred Years, have always persuaded the People to pay the utmost Submission and Loyalty to their Sovereigns.

vereigns. *Such are the Chimerical Notions*, answer'd the King, *which you Ministers are continually inculcating to us, to incense us against that new Law; but that is not the Case at present. I expect that when the* Sanias *shall be admitted to Audience, you not only forbear all manner of Reflection, but that you also pay him the greatest Respect.* This was a dreadful Stroke for the *Pradani*, who was an outrageous and haughty Man, as are all the Blacks when they are in Authority.

Some Days after the King admitted *F. Carvallo* to his Presence, and made him sit down on a Seat cover'd with a Carpet, an Honour which he allows to none of his Subjects. The Missioner spoke to him, to this Effect, *The favourable Reception your Majesty is pleas'd to honour me with, is a sufficient Demonstration, that you have no Hand in the hard Usage of my Brother the Doctor of Courtour. I know the Authors of it, I do not accuse them for having given him opprobrious Language, torn his Cloaths, plunder'd his poor Cottage, profan'd his Church, and abus'd his Disciples. I do not complain that he is still close confin'd in Prison, as if he were a Rebel, or a Robber; but I complain that the same Honour has not been done to me. I teach, as well as he, the Law of the true God, and should think myself happy to suffer in so good a Cause. We are come above six Thousand Leagues to make known to the People the infinite Greatness of the Sovereign Lord of Heaven and Earth; we foresaw the many Contradictions we now meet with, and those very Contradictions have drawn us into these Countries so remote from our own. We think our selves well rewarded for our Labours, when we have so happy as to suffer for the Honour of the God we now serve. I therefore desire your Ministers that I may partake in the Sufferings and Reproaches*

The Missioner's Speech to the King.

of

of the Doctor of Couttour. However, since it is unjust to punish innocent Persons, I intreat your Majesty to enquire into our Behaviour; if you find us guilty of the Crimes laid to our Charge, we willingly submit to the Punishment you shall think fit to inflict on us; but if, on the contrary, you shall think us innocent, do not suffer Innocence to be any longer oppress'd in your Dominions.

These Words of the Missioner, utter'd with much Modesty and Gravity, mov'd the King, and the *Pradani* going about to answer, he silenc'd, and order'd him immediately to restore all that had been taken from the Doctor of *Couttour*, and from his Disciples, to restore him to his Liberty, and severely to punish the *Maniagaren*, who had been guilty of such Disorders. Then turning to the Missioner, he said to him, with a gracious Countenance, *Let what is past be forgotten; what my Minister has done is like a Cloud, which for a few Moments hid the Light you spread through my Dominions; but that very Cloud has only serv'd to make me more sensible of the Holyness of your Law, and the Purity of your Manners. I will for the future take such good Order, that none of my Officers shall be so audacious as to disturb you.*

This said, he order'd a fine Piece of painted Callico to be brought him, which he gave to the Missioner, in Token of his Friendship; and then presented him with another much like the first, for the Father, who was Prisoner at *Couttour*; and even the Catechists partook of the King's Bounty. He not only gave them fine *Toupetis*, being Pieces of Callico the *Indians* wear, but also order'd them to be mounted on Elephants richly accoutred, and so to be carry'd in Triumph through all the City, that no Person

son might be ignorant of his taking them and the rest of the Christians into his Royal Protection. All this was perform'd that same Day, and what had been plunder'd at *Couttour*, was restor'd to the Missioner. There was some more Difficulty in getting the Ornaments of Gold and Coral, belonging to the Converts, out of the Hands of the *Pradani*; but at length, after several Demands made, all, or the greatest Part was restor'd.

Thus the Persecution of *Couttour* ceas'd, sooner than we could have hop'd. Give me Leave here to conclude this Letter, which is already but too long. I shall continue for the future to give you an exact Account of all that may contribute to your Edification, and am, with much Respect

REVEREND FATHER,

Your most Humble

and most Obedient

Servant in our Lord,

F. MARTIN, Missioner

of the Society of *JESUS*.

A SE-

A SECOND LETTER FROM Father *MARTIN*, Missioner of the SOCIETY of *JESUS* in *India*, TO *F. de VILLETTE*, Of the same SOCIETY.

REVEREND FATHER,

THE Persecution rais'd against the Christians of *Couttour* kept me at *Counampati*, as I acquainted you in my former Letter, whither such a multitude of People resorted to the Celebration of *Easter*, that there would have been Employment enough for several Missioners; but I had all the Assistance I could from the

the Catechists, some of whom were employ'd in disposing the Catechumens for Baptism, whilst others in several Parts of the Court were instructing the new Converts; for if the Mysteries of our Religion are not often expounded to them, they soon forget them. I caus'd the History of our Saviour's Passion to be daily read to them, adding some very moving Meditations compos'd on that Subject by an ancient Missioner. Those Meditations are calculated to the Capacity of the *Indians*, who listen to them with the greatest Attention, and all Tokens of sincere Tenderness.

At certain Hours we sang the Sufferings of our Lord, and then pray'd for the Necessities of the Mission, particularly recommending to God the Churches of *Coraly* and *Coutour*, then under Persecution; and I question not, but the fervent Prayers of the Converts obtain'd the ceasing of it so soon. Some of them us'd all Sorts of Austerities, and tho' they have been dispensed with as to the Rigour of Fasting, on Account of the scorching Heat of the Climate, and the Lightness of their Diet, yet are there some who throughout the whole Lent eat nothing but Rice and Herbs ill season'd, only once a Day. I have known them fast two whole Days in the Holy Week, without taking any Sustenance, which I take Care to forbid, because it often weakens them so much, that they find much Difficulty to recover it, and yet I cannot always moderate their Zeal.

Fasting, &c.

Such as are well to pass, give Alms every Day in Lent to a certain Number of Persons; some to Five, in Remembrance of the five Wounds of our Saviour; others to Thirty Three, on Account of his living so many Years upon Earth;

Charity.

Earth; and some to Forty, for the forty Days he fasted in the Desart. The Alms consists in Rice and Herbs ready dress'd, which they put into large Dishes, and distribute it themselves with singular Piety.

Those People are extremely concern'd when we are oblig'd to defer giving them Absolution: they use all Arts for obtaining it, even to reveal their Crimes to the Catechists; but a Missioner ought to be careful how he complies with them. We will pass by many Particulars of what was done that Holy Week, and to mention the Numbers that were baptiz'd; but I cannot forbear taking Notice, that among the rest, the Uncle of the Lord of the Village came with his Wife to desire me to admit them into the Number of the Faithful. They told me they had long been sensible of the Truth of our Holy Religion, but that worldly Considerations had kept them in their Idolatry, but they could no longer withstand their inward Call.

Good Remark of a Convert.

The good old Man added one Particular, which denoted his solid Judgment, and the firm Resolution he had made to live as became a good Christian. *I believe*, said he, *that what has mov'd the Lord to look upon me with Eyes of Compassion, is, that having above fifteen Years since heard the Missioners and other Christians teach, that Theft was displeasing to the true God; it wrought so effectually upon me, that I have never since committed any Sort of Robbery, either by my self, or by my Slaves, as is practised by the powerful Men of our Race. Neither have I partaken of the Robberies committed by my Children or Kindred, tho' it be a Custom among us to divide among ourselves what every Man has stolen by himself. They have often made a Jest of my Simplicity;*

but

but I have always held my Resolution; and I say, once more I am of Opinion, that my refusing to offend the true God, tho' I did not yet worship him, has prevail'd with him to open his Arms to receive me, as unworthy as I am. The Air of Simplicity with which he utter'd these Words, charmed me, and having embrac'd, I admitted him into the Number of the Catechumens.

The News of the ceasing of the Persecution at *Couttour* made a new Festival for the Christians, who return'd Thanks to God for the same in solemn Manner. The Pool of *Coumampaty* being quite dry'd up, I resolv'd to repair to *Elacourichy*, but first to *Aour*, to confer there with the Missioners about some Difficulties I met with at first. There I found the Fathers, *Bouvet* and *Carvallo*, quite spent with the continual Toil of a Month. Never any *Easter* had been kept there in such solemn Manner, and with so great a Concourse of People. The *Indians* being great Admirers of Poetry, *F. Bouvet* had caus'd the Victory of *David* over *Goliah* to be represented in Verse, and it was all along an Allegory of the Victory JESUS CHRIST gain'd in his Resurrection over the Powers of Hell. It was all instructive and moving.

Among the many People that resorted to it from all Parts, there were several of a neighbouring Province, profess'd Enemies to the Prince, to whom the Town of *Aour* is subject. They came arm'd, and with a great Retinue. That unlucky Accident, and the unsuccessful Attempts made by that Lord, to extort Mony from the Missioners, incens'd him, before ill affected towards the Christians.

Some

Some Great Men, of the Country round about, laid hold of that Opportunity to stir him up still more against the Christians. They writ to him in a threatning Manner, omitting nothing that might the more provoke him. *Is it not a Shame*, said they, *that you should entertain in your Dominions a Stranger, who makes it his only Business to destroy the Worship of our Gods? He spares neither Labour, nor Expences, nor Festivals, to raise his Religion on the Ruins of ours. He seems by the Multitude of his Disciples to give Laws to you, in your own Territories; the very Gentils are devoted to him; more People resorted to his last Festival than was requisite to subdue a whole Kingdom. Besides, that foreign Doctor has publickly affronted our Gods. What can be more insulting, than to represent to an innumerable Multitude of People, a young Lad cutting off the Head of our God* Peroumal? *Even those who profess our Religion are so infatuated by that Stranger, that they applaud him, and clap their Hands when they see our Gods dishonour'd. If you are so mean spirited as to permit him any longer on your Lands, we have resolv'd to expel him our selves by main Force.*

What they propos'd was very agreable to that Prince's Inclination, but there occurr'd some Difficulty in the Execution of it; for he hazarded all he was worth, if he us'd Violence; because on the one Hand, he had Cause to apprehend the Resentment of the *Talavai*, who protected the Missioners; and on the other, his own Interest check'd him. If he expell'd the Missioner his Town, it would fall again to a poor Hamlet, as it had been before; all the Christians, who were come to inhabit that Desert Place, would be sure to follow their Shepherd, and by that Means he would deprive

himself of the best Part of his Revenue. These were powerful Arguments with a fearful Man, and who lov'd his own Interest. However, Interest for once yeilded to the Hatred he bore Christianity. He sent the Missioner Word, that he could no longer withstand the Instances and Threats of the neighbouring great Men, and therefore, in compliance with them, he commanded him to be gone out of his Dominions within three Days.

This surprising Order put us somewhat out of our Byas; so that we were some Time watering what to do, and began to think of withdrawing; but then thought it was a dismal Thing, that so inconsiderable a Prince should in a Moment ruin the finest and most flourishing Church in the Mission. The bare Name of the *Talavai* was sufficient to make an Impression on our Persecutor. *F. Bouchet* was then making a Machine, to mount a Water-Dial, which he was to present the *Talavai*. He therefore answer'd the Prince, that it was needless to allow him three Days to depart his Dominions, since a Quarter of an Hour would suffice; but that having promis'd the *Talavai* some Machines he had Occasion for, he must stay till they were finish'd; which, as soon as done, he would go present them to, and tell him, That being in Disgrace with the Prince of *Catalour*, who banish'd him all his Dominions; he begg'd of him some little Corner in his Kingdom, whither he might retire, to build a Church and a Town for his Disciples, who would not stay a Moment at *Aoun*, after he was gone.

The Christians were so resolv'd, and Five or Six of the chief of them, went to acquaint him with it, which, together with the Message sent

by the Missioner, made that Prince to bethink himself, apprehending at the same Time the Loss of his Revenue, and the Indignation of the *Talavai*. Being thus mollify'd, he answered, He did not desire the Missioner should depart; but that he would not for the future celebrate any such solemn Festivals, which drew together so great Numbers of People, and gave a Jealousy to the neighbouring great Men. Thus *F. Bouchet* continu'd to exercise his Function at *Aour*.

Strange Distemper and Cure.

At that Time an Accident befell one of our Catechists, whom the Father had sent to the Prince, which much surpriz'd us. He had travell'd in all the Heat of the Day, and being very Thirsty, was so indiscreet as to drink, without the usual Precautions. He immediately found himself seiz'd with that extraordinary Indigestion, which they call in *India Mordechin*, and to which some of the *French* have given the Name of *Mort de chien*, that is, *Dog's Death*, imagining it had been so call'd, because it causes a violent and cruel Death. In short, it puts the Patient to the most racking Pains, which does such Violence to Nature, that very few escape, unless they apply a Remedy, much us'd along the Coast, but little known up the Inland. This Remedy is so effectual, that scarce Two in a Hundred miss being snatch'd from the Jaws of Death by the Application of it. That Distemper is much more common in *India* than in *Europe*; the continual Dissipation of the Spirits, occasion'd by the intense Heat of that scorching Climate, does so weaken the natural Heat, that the Stomach is often unfit to concoct the Sustenance it receives. The Catechist being thus disabled from proceeding any

farther, stay'd in a little Town, about a League from *Aour*, and sent to acquaint us with the miserable Condition he was in.

The News was not brought us till Nine at Night; I hasted away immediately to the Assistance of the Patient, and found him stretch'd out on the Ground almost beside himself, and with violent Convulsions. All the Village was gather'd about him, and every one was pressing to give him several Sorts of Medicines, which were properer to heighten than to alleviate his Distemper. I caus'd a great Fire to be lighted, and wanted an Iron Rod for my Remedy, but there being none, took a Sickle, such as they use to cut Rice and Herbs. I made it red Hot in the Fire, and order'd the Back of it, red Hot as it was, to be apply'd to the Sole of his Foot, about three Fingers Breadth from the Back of his Heel; and to the End they might commit no Mistake in an Operation, which they had never seen perform'd, I scor'd with a Coal the Place to which the hot Iron was to be apply'd. They held it hard against the Foot, till the Iron penetrating those corny Skins, which in the Blacks are extremely hard, came to the Quick, and was felt by the Patient. The same was done to the other Foot, with the like Precautions, and with the same Success. If it happens that the Patient suffers himself to be burnt, without giving any Token that he feels it, the Case is almost desperate.

The Operation being thus perform'd, I caused them to bring me a little Salt powder'd, for want of which, hot Ashes may be us'd, and strewing it on the two Dents made by the Iron, had those two Places beaten for some Time with the Soles of his Shoes. Those who were

were present could not conceive the Virtue of that Remedy; but they were much surpriz'd, when in less than half a Quarter of an Hour, they saw the Patient perfectly come to himself, without any of those Convulsions, or the other mortal Symptoms he had before; he felt nothing but an extraordinary Wearinesss, and an ardent Thirst. I caus'd some Water to be boiled, with a little Pepper and an Onion, and gave him to drink. Then having reconcil'd him, for he had been lately at Confession, I left him very easy, and return'd myself to *Aour*. The next Day he was in a Condition to come to me, and to return Thanks to God for his Cure.

Remedy against the Cholick.

Perhaps you may be pleas'd to hear another Remedy, which I have not try'd, but it was taught me by *Monsieur Manouchi*, an able *Venetian* Physician, who has gain'd much Reputation at the *Great Mogol*'s Court, where he has resided forty Years. He has assur'd me, that his Remedy is infallible against any Sort of Cholick. *You must take*, says he, *an Iron Ring of about an Inch and a half Diameter, or thereabouts, and of a proportionable Thickness; make it red hot in the Fire, and laying the Patient on his Back, apply the Ring to his Navel, so that the Navel may be as it were the Center to it. The Patient will soon feel the Heat, then take it away quickly; the sudden Revolution that will make in the Belly, will soon dispel all Pain.* He undertakes to answer for the speedy Effect of this Remedy, and assures me he has always made use of it in *India*, with Success.

The Persecution which threatned the Church of *Aour* being over, I set out for *Elacourrichy*. *Nandavanapaty* was the first Town I came to on my Road. There was formerly a very fine Church, and Christianity flourish'd; but the Wars have

ruined the Church, however, the Christian Congregation still subsists, at least in Part. I found there a great Number of Converts, who had built a little Church, resorted to only by *Parias*, which is the meanest Race among the *Indians*. They would have had me rebuild the former Church, but my Stock would not reach. Several of the Gentils joyn'd the Christians to conduct me a considerable Way out of the Town.

The *Ambalakaren*, or Captain of the Place, a good old Man, who still remembers the Missioners he has formerly seen there was extraordinary obliging to me, and offer'd to joyn with the Christians towards rebuilding of the Church. He added, that if I did not like the Situation, he would appoint me any other Place I should approve of; ingag'd to furnish Part of the Timber, and Straw to thatch it; in short, he said I need only give my Consent, and he would undertake for the rest. A Man, who was unacquainted with the Nature of those People, would be easily impos'd on by so fair an Appearance. As generous as the *Indians* are in promising, they are no less Ingenious at finding Pretences to come off from their Word, when they have once ingag'd us in some Expence. I return'd him Thanks, promising to be back in a short Time, and desiring him to protect the Christians, and to think himself of embracing that Religion, since he was so near his Grave.

Coloran River. After travelling some Time through the Woods, I arriv'd on the Bank of the *Coloran*, which I cross'd without much Trouble; then proceeded along the Side of it, and came into another little Wood, the Trees whereof are very

very pleasant to the Eye. They were all over cover'd with Flowers of a Sort of yellowish White, and about as big as Orange Flowers. I was told they were of a delicious Taste, and gathering some found them sweetish, but soon after felt a Sort of Giddiness in my Head, that lasted some Time, and which they told me was the usual Effect of them upon all such as are not us'd to eat them. The Flower is all the Fruit that Tree bears, and they extract an Oyl from it, which is excellent for Sauces.

Odd Effect of Flowers.

I proceeded on my Journey still along the *Coloran*, and about Noon reach'd *Elacourrichi*. The Catechist was very busy there, finishing the Church, which, like almost all the others, is only a great lofty Cottage, thatch'd with Rushes, at the End of which there is a Partition, for the Missioner to withdraw into.

The same Night I arriv'd at *Elacourrichi*, Advice was brought me by an Express from *Courtour*, that *F. Bertholdus* was taken ill of a violent Defluction fallen on his Eyes and Ears. I set out immediately to assist him, and arriving there the next Day, perceiv'd the only Remedy was Bleeding; but neither the Use, nor so much as the Name of the Lancet is known in that Country. Their Way of Bleeding is very odd, and they only use it in such Distempers as appear outwardly. When any Part is afflicted, they scarrify it with the Point of a Knife, then they apply to it a Sort of Copper Cupping-Vessel, with which they pump the Air, and so draw the Blood out of the sore Part, at the Gashes made by scarrifying.

Indian Bleeding.

Our *Indians* are so ignorant, that they make no Difference between a Vein and an Artery. Most of them do not know whether it is an Artery

Their Ignorance in that Point.

tery or a Nerve that beats, or what is the Occasion and Cause of that Beating. However, conceiting that they are more Skillful than any other Nation, they had already apply'd several Remedies to the Missioner, which had only heightned his Distemper. In three Days I eas'd him of his Pains, and return'd to *Elacourrichi*.

Parias *contemptible.*

There was never a Christian in that or the neighbouring Places of any honourable Race. They were all of the Race of the *Parias*, a People vile and contemptible in the Eyes of the Idolaters, and therefore the great Number of Christians there is of that Sort is rather an Obstacle than a Motive for those of more noted Races to imbrace the Faith. The most common Reproach they cast upon the Converts is, to say they are become *Parias*, and consequently fallen from the Dignity of their own Races. Nothing is a greater Let to the Conversion of those who are of noble Races, than that Notion of *Parianism*, which they have fix'd upon our Holy Religion. However, many more Converts might be made, if the Number of Missioners were greater, or those that are there enabled to maintain more Catechists. Yet are not those *Parias* less honourable in the Sight of God, than the other more exalted Races. I knew one of them, who before his Conversion had been a Libertine in the highest Degree, and so fierce and haughty, that all the Country stood in Awe of him; but God so chang'd his Heart after Baptism, that having distributed what he had among his Children, he wholly gave himself up to Prayer and Mortification, living upon Charity, and bestowing all that was above a poor scanty Subsistence upon other poor People.

Another

Another of one of the Prime Races was no less a Pattern of all Virtue, leaving himself wholly unprovided to supply the Needy, and making it his chief Employment to instruct the new Converts.

I celebrated the Feast of the Ascension at *Elacourrichi*, in the best Manner I was able, being attended by so great a Concourse of People, that the neighbouring Wood was as full as the greatest Towns, and I then baptiz'd near three Hundred Persons. The Fatigue of continually attending such a Multitude was so extraordinary, that I could never have gone through it, had not a sudden Alarm procur'd me two or three Days of Rest.

The *Nababe*, that is the General and Governor of *Carnate*, which had been conquer'd by the Great *Mogol*, resolv'd to raise by Force the Tribute, which the *Chilianekan* refus'd to pay. A Report was spread abroad all on a sudden, that the *Mogol*'s Troops were already enter'd upon the Dominions of the Prince of *Arielour*, Brother to the Prince to whom *Elacourrichy* belongs, which struck a Terror among our Christians, so that they immediately dispers'd. However, the Catechists took Care to conceal that Advice from the Catechumens I was baptising. When the Ceremony was over, I went out of the Church, and was surpris'd to find such a Solitude, and enquiring of those who had not forsaken me, what might be the Occasion of it, all the Answer they gave was to conjure me to fly immediately, and some, without consulting me, carry'd away the Church Stuff into the most hidden Part of the Wood. I guess'd that might be one of those Pannick Fears our *Indians* are subject to, and therefore order'd four or five of the

False Alarm.

the most courageous among them to go away to the Westward, whence the Alarm came, to be better inform'd of the Truth of that Report. They did so; but a Man would have judg'd by their Looks, that they had been ready to fall at every Step by the Swords and Spears of the *Moors*. They went into several Villages, which they had imagin'd to be laid in Ashes, and finding all Quiet, enquir'd about the Enemy, and were ask'd themselves what Enemy they meant. Being recover'd of their Fright, they did not think fit to go any farther, and return'd much out of Countenance for having been in such a Consternation without any Reason. The following Festivals of *Whitsontide*, &c. were also observ'd in religious Manner; but my Satisfaction was not lasting, for I was inform'd that the Prince of *Catalour*, of whom I have spoken above, still disturb'd *F. Bouchet* in his Church at *Aour*, and that the Catechists durst not repair to the Villages subject to him, to instruct the Christians. The only Way to bring him to Reason was to apply to the *Talavay*, whose Name alone made him quake for Fear. It is even reported, that having resolv'd with himself to see the Capital of the Kingdom, where the *Talavay* commonly resides, he put himself to Expences to appear with the more Grandeur; but that being come very near the City, he had not the Courage to go in, imagining that he should be clapt into Irons, and depriv'd of his little Territory. The Dread which seiz'd him was so great, that he went back immediately, and got to *Catalour* so soon, that all his Subjects were amaz'd. However, to save his Credit, he gave out, that a sudden Indisposition had oblig'd him to return so hastily.

Fear of an Indian Prince.

That

That Prince consider'd, that if the Father should complain to the *Talavay*, that Governor, who has always been an extraordinary Friend to the said Missioner, would not fail to do him Justice for his being so often wrongfully molested, and therefore us'd Means to appease him, tho' still resolving to disturb the Christians upon all Occasions. Hereupon *F. Bouchet* represented to him the many Advantages he receiv'd by his living under his Dominion, in the Interest of his Revenue, and the Christians being the best Soldiers he had; at the same Time declaring he must complain to the *Talavay*, who would not fail to do him Justice.

This very much startled the Prince of *Cataloor*; but an Accident, which hapned at the same Time, put him into a greater Consternation, and might have been his Ruin, had the *Talavay* been a Man more selfish, or *F. Bouchet* revengeful.

There is a Hill about a League from *Tichera-paly*, on which the Gentils have built a Temple, the Charge whereof has been committed to a famous *Joghi*, or Heathen Penitent. His seeming outward Austerity has drawn to him a great Number of other *Joghis*, who live under his Direction. Tho' a vast extent of Land, and a considerable Number of Villages has been set apart for their Maintenance; the Chief of those Penitents is so far from letting them partake of what has been appointed for their Support in common, that he sends them all about the Country a begging, and obliges them to bring every Month a certain Sum, which he dedicates to the Idols. Those Fellows are mere Robbers, who ruin all the Villages, and enrich themselves with their Extortions and plundering the People.

Cheating Indian Penitents.

Two

Their Insolence. Two of those *Joghis* came upon the Lands of the Prince of *Catalour*. A Soldier, whom they would have compell'd to give them an Alms, called to his Assistance some of his Comrades, who all fell upon the two Mendicants, and sent them Home well beaten. The Chief *Joghi* thinking himself affronted in the Persons of his Penitents, resolv'd to be reveng'd. He immediately display'd a Standard on the Top of the Temple, which was to be seen all the Country about. Upon that Signal, all the *Joghis* that were under his Direction, being above a Thousand, assembled and repair'd to the Standard, preparing to fall upon the Lands of *Catalour*, and to put all to Fire and Sword.

Prince of Catalour relieved by the Missioner. The Queen of *Ticherapali*, who from her Palace had seen the Standard display'd, sent to know the Meaning of it. As soon as Advice was brought her, she dispatch'd some Soldiers to the Prince, with Orders for him to repair immediately to Court, to answer for the Insult offer'd to those Men devoted to the Service of their Gods. The Queen's Orders, and the Outrageousness of the *Joghis*, put the Prince of *Catalour* into a mighty Consternation: There was no Way for him to come off, had not *F. Bouchet* contriv'd to deliver him from his Distress. The Missioner went away to Court, labour'd to appease the Queen's Wrath, and then laid before her all the Circumstances of the Fact, in the Presence of the *Talavay*, so thorougly making out the Prince's Innocence, that he was fully acquitted. The Truth being thus brought to Light, the Prince was dismiss'd, upon only making some Presents to the Queen, and to the Mountain *Joghi*, which quite laid the Storm. He was sensible of his Obligation to the Missioner, and being charm-

ed

ed with such an Act of Generosity, the like whereof he had never seen; promis'd upon Oath, never more to disturb him in the Exercise of his Function.

F. Bouchet had built a Church in the Island of *Chirangam*, famous among the Idolaters, for a Temple they have in it, and Christianity advanc'd there apace; but the Governor of the Island, at the Instigation of the Priests of the Idols, fell upon the Christians assembled there at their Prayers, and to be instructed by the Catechist, abusing them, and taking away all they had. *F. Bouchet* being inform'd of it, complain'd at Court; the Governor was sent for, and after a severe Reprimand for his Cruelty and Avarice, commanded immediately to restore all he had taken from the Converts. Nothing is more difficult than to get from the *Indians* whatsoever they are once possess'd of. The Governor could not prevail with himself to part with what he had so wrongfully gotten. He rely'd on the Goodness of the *Tatavay*, concluding he would never use such Rigour as his Obstinacy deserv'd.

Punishment of such as defraud the Revenue.

But it pleas'd God to punish him doubly, for being suspected as to his Management of the publick Revenue, he was order'd to bring in his Accounts; but it being the same Thing among those People to be call'd to Account, and to be condemn'd; he was fin'd five Thousand Crowns, to be paid immediately into the Treasury. He still delaying, the Punishment was not deferr'd. One Day, when he least thought of it, a Number of arm'd Soldiers enter'd his House betimes in the Morning, seiz'd and carry'd him away to Court, where a Stone of a great Weight was laid on his Shoulders, which he was oblig'd to carry

the said Church, following therein the Example of the Religious *Israelites*, who destroy'd the Altar the Gentils had profan'd with their Sacrifices, and the Idol they had plac'd on it.

During the two Months I continu'd at *Elucourrichy*, I had as much Employment as the greatest Towns could have afforded me; being oblig'd daily to administer the Sacraments; to assist the Sick that were brought to my Cottage, to instruct the Catechumens, to receive the Visits of the Gentils, and to discourse them about Religion, and also to answer the Questions they would have put to me, without entring into Disputes with them. Experience has taught us, that such Disputes, in which they are always worsted, only serve to provoke, and to make them still more averse to Christianity. The Way is to make the Objections ourselves, which we see might be made by them, and then to solve them; and they are always pleas'd, when they have not themselves propos'd the Difficulties, which we answer.

Indians not to be disputed with.

Above all, 'tis requisite to give them the most exalted Notion of the God we adore; every now and then asking them, whether the Perfections we attribute to him, are not worthy of the true God, and whether he can be so, who has not those noble Qualifications, without running into the Chimeras, and the infamous Accounts they give of their Deities. They are to be permitted to deduce those Consequences themselves, and they frequently do so, acknowledging, without being urg'd to it, that those wonderful Perfections are not to be found in the Gods they worship. In case their Pride should obstruct their owning of it, they must not be by any Means press'd to it by Dint of Argument;

How to be manag'd.

it

it is enough for us if we can send them away convinc'd, that we adore one only God, who is Eternal, Almighty, infinitely Perfect, and who can neither commit, nor endure any Thing that is vicious. Thus they depart full of the Grandeur of our God, of Esteem for those who worship him, and of Respect for those who teach how he is to be ador'd.

Besides all these Exercises of the Apostolical Ministry, all Care must be taken to prevent incurring the ill Will of the Gentils, the Temporal Concerns of the Converts must be look'd after, and most of their Differences reconcil'd, to prevent their having Recourse to the Pagan Judges. This troublesome Affair alone would be sufficient to employ a Missioner; and therefore, to avoid losing too much Time, I refer the deciding of their Controversies to able Christians, whom I cause them to refer themselves to, and by whose Award they agree to stand.

I was still at *Elacourrichy* about the Middle of *May*, which is the Time when the Winds begin to blow furiously, and rage so violently, that they carry up into the Air such thick Clouds of Dust, as darken the Sun, so that he is not sometimes to be seen in Four or Five Days. This Dust penetrates into all Parts; it gets into the Throat, and occasions such Defluctions on the Eyes as often cause Blindness. It is then almost impossible to go to the Westward, which is the Quarter the Storm comes from. The *Indians* are more us'd to it than the *Europeans*, and yet they suffer by it very much, and it is a lawful Excuse for many not to come to Church.

Stormy Winds.

Rains. Those high Winds are the Forerunners of the great Rains, which fall on the Western Coast of *India*, and on the Mountains of *Malabar*, where the *Coloran* is form'd, which fertilizes the Kingdoms of *Maissour*, *Madure*, *Tanjaour*, and *Choren-Mandalam*. The People of *India* expect those Rains, with as much Impatience as those of *Egypt* wish for the Overflowing of the *Nile*.

It was thought the River would have swollen this Year before the usual Season, because the Winds had begun to blow much sooner than the former Years. I design'd to set out from *Elacourrichy*, as soon as the Waters began to appear in the River, in order to proceed to the Southward into a Province, where no Missioner or Catechist has ever yet been; but the Winds continu'd to blow, the River was still dry, and the People began to apprehend a general Famine.

Dike to water the Country. Nevertheless the Rains had fallen in their proper Season, and the Waters which have a rapid fall from the Mountains, would have run into the *Coloran* sooner than usual, but that the King of *Massour* had stopped their Course with a prodigious Dike he had caus'd to be thrown up quite across the Channel. His Intent was to divert the Water by Means of the said Dike, to the End, that running into the Cuts he had made, it might overflow his Plains; but at the same Time that he provided for fertilizing his own Lands, and increasing his Revenue, he ruin'd the two neighbouring Kingdoms of *Madure* and *Tanjaour*. The Waters would not have reach'd them till the latter End of *July*, and the Channel would be dry again by the Middle of *September*.

Those

Those two Princes having Regard to the Good of their Kingdoms, resented that Action, and joyn'd in League against the common Enemy, to oblige him by Force of Arms to cast down that Dike, which was so prejudicial to their Dominions. They were already making mighty Preparations, when the River *Coloran* took it's own Revenge, as they express'd it in these Parts, for the Affront of confining its Waters. As long as the Rains were moderate on the Mountains the Dike stood, and the Waters ran off gently into the Cuts prepar'd for them; but when those Rains came to fall heavy, the River swell'd in such Manner, that it overthrew the Dike, and carry'd it clear away with the Violence of its Stream. Thus the King of *Massour*, after an useless Expence, was on a sudden disappointed of the immense Wealth he had promis'd himself.

The Channel was not long a filling, and the Joy was the greater among those People, because they had expected a Famine to follow. They seem'd to be transported beyond themselves, running in Throngs to the River, to wash themselves, upon the ridiculous Notion they entertain, that those first Waters cleanse them from all their Crimes, as they wash away all the Filth from the Channel.

The *Coloran* being still fordable, I cross'd it as soon as possible, to repair to *Counampaty*, there to expect an Opportunity to remove to *Tanjaour*. That is the Kingdom where the Christian Religion is cruelly persecuted, and I will give you an Account of that Persecution in my next Letters. You see by what I have writ, that as we have much Bitterness, God is

pleas'd to make us Amends by the plentiful Harvest we gather in. I am with much Respect, &c.

REVEREND FATHER,

Your most Humble

and most Obedient

Servant in our Lord,

F. MARTIN, Missioner

of the Society of *JESUS*.

A LET-

A LETTER FROM *F. de la LANE*, Missioner of the SOCIETY of *JESUS* in *India*, TO *F. MOURGUES*, Of the same SOCIETY.

Pondichery, January 30, 1703.

REVEREND FATHER,

THE Respect I owe you, and the Satisfaction you take in the Success with which God is pleas'd to bless the Labours of the Missioners, are two considerable Motives, which induce me to give you an Account of the present State of

Christianity in *India*, and to impart the Observations I have made relating to Religion, and to the Manners of a great Nation, which is hitherto little known in *Europe*.

Missions in the Peninsula of India.

You know our Society has three considerable Missions on that Part of the Peninsula on this Side the *Ganges*, which is to the Southward of the Empire of the *Mogol*. The first is the Mission of *Madure*, commencing at Cape *Comorin*, and extending as far as *Pondichery*, about the 12th Degree of North Latitude. The second is that of *Maissour*, a great Kingdom, the King whereof is Tributary to the *Mogol*, to the Northward of that of *Madure*, and almost in the Center of the Country. To conclude, the third is that which Providence has allotted me, and is call'd the Mission of *Carnate*. It has its Beginning at the Height of *Pondichery*, and has no other Boundary to the Northward but the Empire of the *Mogol*, being border'd on the West by Part of *Maissour*.

Mission of Carnate, its Extent.

Thus it is to be observ'd, that the Mission of *Carnate* does not only comprise the Kingdom of that Name, but also several other Provinces, and distinct Kingdoms, spreading over a vast Extent of Land; so that from North to South it stretches above three hundred Leagues in Length, and about a Hundred and forty Leagues from East to West, where narrowest, and where bounded by the Kingdom of *Maissour*. The Principal States I am acquainted with in it are, the Kingdoms of *Carnate*, *Visapour*, *Bijanagoran*, *Ikkery*, and *Golconda*. I do not take Notice of a considerable Number of small States belonging to peculiar Princes, most of them Tributary to the *Mogol*.

The

The Country is very populous, and there is in it a great Number of Towns and Villages. It would be much more fruitful, did not the *Mahometans* subject to the *Mogol*, who have subdu'd, oppress the People with their continual Exactions. About fifty Years ago they invaded all those Lands, and have extended themselves to the very End of the Peninsula. Only some few States, tho' still Tributary to the *Mogol*, have preserv'd their ancient Form of Government; as the Kingdom of *Madure*, those of *Maravas*, *Tricherapali* and *Gingi*; all the rest is govern'd by the *Mogol's* Officers, excepting only some particular Lords, to whom they have left the Management of their Provinces; but those Lords pay heavy Tributes, and have such Dependance on the Sovereign, that they are depriv'd of their Dominions upon the least Jealousy, so that they may rather be call'd Farmers to the *Mahometans*, than Sovereigns of their Countries.

Country oppress'd by Mahometans.

The Oppression of the Gentils under that Dominion, would not obstruct the Propagation of the Faith, were not the *Mahometans* also implacable Enemies to Christianity. The Idolaters are always heard when they complain against us. They easily persuade them, that we are rich; and upon such false Informations, the Governors cause us to be seiz'd, keeping us very long under a severe Confinement. *F. Bouchet*, famous for the great Number of Infidels he has baptiz'd, has been made experimentally sensible of the Extent of their Avarice. He had adorn'd a small Image of our Saviour, with some false Stones; some Gentils of that Province, having seen it, told the Governor that the said Father had an immense Treasure; the Missioner

Mahometans Enemies to Christians.

was immediately put into a close Prison, where he endur'd all Sorts of Hardships for above a Month, and his Catechists were bastinado'd, and threatned with Death, if they did not discover the Missioners Treasure.

It is very frequent in this Mission to see the Preachers of the Gospel imprison'd and abus'd through the Avarice of the *Mahometans*, who are naturally inclin'd to persecute them, out of the Aversion they have to Christianity, and yet, they being Masters of the Country, the Faith must be propagated before their Eyes.

Misery of the Indians. The *Indians* are very miserable, and scarce enjoy any of the Fruits of their Labours. The King of every Nation is absolute, and Proprietor of the Land; his Officers oblige the Inhabitants of a Town to till a certain Proportion of Land, mark'd out by them. At the Harvest Time, the same Officers go see the Corn reap'd, and having made a Heap of it, put the King's Seal upon it, and go away. When they think fit, they return to carry away the Grain, leaving only the fourth Part, and sometimes less, for the poor Labourers. The rest they afterwards sell to the People, at what Rate they please, and no Man dares to complain.

Government. The Great *Mogol* generally keeps his Court near *Agra*, about five Hundred Leagues from this Place; and that Remoteness of the *Mogol's* Court is in a great Measure the Occasion of the *Indians* being so hardly treated. The *Mogol* sends into those Parts an Officer, with the Title of Governor and General of the Army. He appoints Subgovernors, or Lieutenants of all considerable Places, to receive the Revenues of them. The Time of their Government being but short; for they are commonly recalled in three

three or four Years; they make haste to grow Rich. Others still more covetous succeed them, so that nothing can be more miserable than those *Indians*. There are no other rich Men besides the *Mahometan* Officers, or the Gentils, who serve the particular Kings of each Nation; and even they very often are seiz'd, and by main Dint of Scourging, oblig'd to disgorge what they have got by their Extortions, so that at the End of their Power they are commonly as beggarly as they were before.

Administration of Justice.

Those Governors administer Justice, without much Formality; the highest Bidder generally carries the Cause, and consequently Criminals often escape the Punishment due to the most heinous Crimes, and it frequently happens, that both Parties vying who shall bid most, the *Mahometans* receive on both Hands, without giving either the Satisfaction demanded.

Indians allow'd their Distinction of Races.

How great soever the Slavery of the *Indians* is, under the Government of the *Mogol*, in other Cases, they have still the Liberty of behaving themselves according to the Custom of their several Races. They are allow'd their Assemblies, which are often held only to enquire after those who are become Christians, and to expel them their Race, unless they renounce Christianity.

Gentils hate Europeans.

You are not Ignorant, Reverend Father, of the Aversion the Gentils have for the *Europeans*, whom they call *Pranguis*. That Aversion seems rather to increase daily, than to abate, and is almost an invincible Obstacle to the Propagation of the Faith. Were it not for that unhappy Hatred they bear us, and which extends to the Holy Faith we preach to them; it may be said the *Indians* are otherwise well dispos'd towards Christianity. They are very temperate,

rate, and never commit any Excess either in eating or drinking; they are born with a natural Horror of any Liquor that inebriates. They are very reserv'd as to Women, at least to outward Appearance, and they are never seen to do any Thing in publick that is contrary to Modesty and Decency. The Respect they bear their *Gourou*, so they call their Teacher, is infinite; they fall down before, and honour him as their Father. Scarce any Nation is more charitable to the Poor. It is an inviolable Law among Relations, to support one another, and to share what little they have with those who are in want. They are also very zealous for their Pagods, and a Handicraft Man, who earns not above ten Fanons, Pieces of Money worth about five Pence each, will sometimes give two of them to the Idol. They are also very sedate, and nothing scandalizes them so much as Passion and Rashness. There is no Doubt, but that being so well dispos'd, many of them would become Christians, were it not for the Fear of being expell'd their Race. This is one of the Obstacles that seems insurmountable, and which only God can remove, by some of those extraordinary Means which are unknown to us. A Man who is turn'd out of his Race has no Place of Sanctuary, or Support left him; his Kindred may not converse with, or so much as give him Fire; if he has Children, no Body will marry them. He must starve, or put himself into the Race of the *Parias*, which among the *Indians* is the utmost Infamy.

Good Qualities of Gentils.

These are the Tryals the Converts must go through, and yet there are some who endure that dreadful Desolation with an Heroick Constancy. You may believe that upon such Occasions

sions a Missioner does not spare to give them Part of what he has, and it is that which often makes him desire to be supported more plentifully by Charitable People in *Europe*.

It is now requisite to give you some Idea of the Religion of the *Indians*. There is no Doubt to be made but those People are thorough pac'd Idolaters, since they worship strange Gods. Nevertheless it seems evident to me, by some of their Books, that they have formerly had a distinct Knowledge enough of the true God. This is easily to be perceiv'd at the Beginning of the Book call'd *Panjangan*, the Words whereof are as follows, which I have translated *Verbatim*. *I adore that Being, which is not subject to Change, nor to Unquietness; that Being, whose Nature is indivisible; that Being, whose Simplicity admits of no Composition of Qualities; that Being, which is the Origin and Cause of all Beings, and which surpasses them all in Excellency; that Being, which is the Support of the Universe; and which is the Source of the Tripple Power.* But these noble Expressions are in the Sequel mixt with infinite Extravagancies, too tedious to relate. *Religion of the Indians.*

From what I have said, 'tis easy to infer, that the Poets of the Country have by their Fictions from Time to Time effac'd out of the Minds of the People the Notions of the Deity. Most of the *Indian* Books are Poetical Works, which they are passionately fond of, and thence doubtless their Idolatry derives it's Original. *Idolatry from Poetry.*

Neither do I question but that the Names of their false Gods, such as *Chiven*, *Ramen*, *Vichnou*, and the like, were the Names of some of their ancient Kings, whom the Flattery of the *Indians*, and particularly of the *Brachmans*, has deify'd, either by way of *Apotheosis*, or by

Means

Means of the Poems writ in Honour of them. Those Works, in Process of Time, have been taken for the Rules of their Faith, and effac'd the true Notion of the Deity. The ancientest Books, containing a purer Doctrine, have by Degrees been neglected, and the Use of that Language is altogether ceas'd. This is most certain with Respect to the Book of the Religion call'd *Vedam*, which the learned Men of the Country do not now understand. They are satisfy'd with reading, and getting some Passages of it by Heart, which they utter after a mysterious Manner, the better to impose upon the People.

Indian King deify'd.

What I have said concerning the Original of the *Indian* Idolatry, is confirm'd by a very modern Instance. It is about fifty Years since the King of *Ticherapaly* dy'd. That Prince was extraordinary Bountiful to the *Brachmans*, the most fawning Race that can be found; they either out of Gratitude, or to encourage other Kings to follow his Example, have built him a Temple, and erected Altars, on which Sacrifice is offer'd to that new God. It is not to be doubted but that in some Years they may forget the God *Ramen*, or some other false Deity of the Country, to substitute the King of *Ticherapaly* in his Place. It is likely the same may happen to that Prince as has done to *Ramen*, who is reckned among the ancient Kings, the *Indian* Books setting down his Age, the Time and the Circumstances of his Reign.

Multitude of Gods.

Besides, *Vichnou* and *Chiven*, who are look'd upon as their principal Deities, and by whom the *Indians* are divided into two several Sects; they allow of an almost infinite Number of inferior Deities.

Brama God.

Brama holds the first Place among

among the latter: According to their Theology, the Superior Gods created him within the Compass of Time, giving him singular Prerogatives. He, they say, created all Things, and preserves them by a special Power the Deity has confer'd on him. It is he also, who has as it were the General Inspection over the inferior Deities; but his Government is to have an End within a limited Time.

The *Indians* take Notice only of the Eight principal Points of the Compass, which they place like us in the Horrison. They pretend that a Demi-God has been posted by *Brama* in each of those Points, to take Care of the Universe. In one of them is the God of Rain, in another, the God of the Winds; in a Third, the God of Fire; and so of the rest; and they call them the eight Guardians. *Divendiren*, who is as it were *Brama*'s Prime Minister, immediately commands those inferior Gods. The Sun, Moon, and the Planets are also Gods. In a Word, they reckon three Millions of those Subaltern Deities, of whom they tell a Thousand impertinent Fables. *Eight Guardian Gods.*

It is true, that in Conversation, many of the learned Men grant, there can be but one God, who is a pure Spirit; but they add, that *Chiven*, *Vichnou*, and the rest are that God's Ministers, and that by their Means we approach the Throne of the Deity, and receive Blessings. However, by their Practice there does not appear the least Sign of their believing in one only God. Temples are built, and Sacrifices offer'd only to *Chiven* and *Vichnou*; so that it may be said, we know little of what those pretended learned Men believe; but that in Reality they are ignorant Persons. *Learned Indians grant one God.*

The

Transmigration of Souls. The *Metempsycosis*, or Transmigration of Souls, is a receiv'd Opinion throughout all *India*, and it is very hard to undeceive them in that Particular; for nothing is oftner repeated in their Books. They believe a Paradise, or Heaven, but make the Felicity to consist in sensual Pleasures, tho' they use the Terms of Union with God, seeing of God, and the like; which are us'd in our Divinity to express the Felicity of the Blessed. They also believe a Hell, but cannot be persuaded that it is to last for ever. All the Books I have seen suppose the Immortality of the Soul; yet I dare not affirm that to be the Opinion of several of their Sects, nor even of many *Brachmans*. In the main, they have such confuse Notions of all those Things, that it is not easy to discover what they believe.

Morals. As for their Morals, this is what I have learnt. They allow of five Sins, which they look upon as most heinous, *viz.* Killing of a *Brachman*; Drunkenness; Adultery committed with the Wife of the *Gourou*, that is their Teacher, Doctor, or Priest; Theft, when the Value is considerable; and the associating with those who have committed any of those Sins. They have also other capital Sins, but reckon only Five of them, *viz.* Lust, Anger, Pride, Avarice, and Envy or Hatred. They do not condemn Polygamy, tho' it is not so common among them as among the *Mahometans*; but they abhor a Custom no less monstrous than extravagant, which prevails in the Country of *Malleamen*. The Women in that Country may marry as many Husbands as they please, and they oblige each of them to furnish the several Things they have Occasion for; one finds Cloaths, another Rice, and so of the rest.

In

In lieu of it, there is among our *Indians* another Custom no less monstrous. The Priests of the Idols every Year are to seek out a Spouse for their Gods; when they see a Woman they like, whether marry'd, or Single, they either force her away, or else draw her by some Slight to the Pagod, and there perform the Ceremony of the Marriage. It is affirm'd, that they afterwards make use of her themselves; nevertheless she is respected by the People as a God's Wife. *Wife for the Gods.*

It is also a Custom among several Races, especially the most noted, to marry their Children very young. The little Husband puts about the Neck of her that is design'd for his Wife a little Toy, call'd *Tali*, which is the Distinction between marry'd Women and others; and the Marriage is concluded from that Time. If the Husband happens to dye before the Matrimony could be consummated, the *Tali* is taken from the young Widow, and she is not permitted to marry again. Nothing being more contemptible among the *Indians* than the State of Widowhood, that was partly the Occasion why they formerly burnt themselves with the Bodies of their Husbands, as not able to live in that despicable Condition. That they never fail'd to do before the *Mahometans* made themselves Masters of the Country, and the *Europeans* possess'd the Coasts; but at present there are few Instances of that barbarous Custom. That unjust Law does not affect the Men, for a second Marriage does not dishonour them, nor their Race. *Children marry'd.* *Widowhood contemptible.*

One of the Maxims of Morality, which still prevails among the *Indian* Idolaters, is, that, in order to be Happy, they must enrich the *Brachmans*; and that there is no Means so effectual for *Charity to the Brachmans.*

for blotting out of their Sins as giving them Alms. Those *Brachmans* being the Authors of most of their Books, they have inculcated that Maxim in almost every Page. I have known several Gentils who have almost ruin'd themselves for the Honour of marrying a *Brachman*; the Expence of that Ceremony being very great, among those who are of a good Race.

That is the principal Occasion of the Hatred they bear the Preachers of the Gospel; because the Bounty of the People decreases as Christianity spreads abroad, and therefore they never cease to persecute us, either themselves, when in Authority, or else by incensing the *Mahometans* against us. It was by their Means I had like to have been strappado'd with the *Chabour*, a Sort of great Scourge so call'd by the *Indians*, and drove from a Church I had, near a great Town call'd *Tarkolan*, which hapned in the following Manner.

Wicked Conspiracy against the Missioner.

A young *Brachman* came to beg an Alms of me, and having assur'd me, that he had neither Father nor Mother, and that if I would maintain him, he would willingly stay with me; I retain'd him, designing to instruct him in Christianity, and to make a Catechist of him. The *Brachmans* of *Tarkolan* being inform'd that the Boy was in my House, and suspecting my Design, assembled together, and resolv'd to ruin me. They went immediately to the Governor of the Province, and accus'd me of having stolen away the young *Brachman*, and made him eat with me, which, they added, was the most heinous Affront upon them and their Race. Thereupon the Governor caus'd me to be seized by his Guards, who after having treated me in an inhuman Manner, carry'd me before him.

The

The Accusations and Complaints of the *Brachmans* were repeated in a Language I understood not, for it was that of the *Mahometans*, and I was condemn'd to receive many Strokes of the *Chabouc*, or Scourge above mention'd, without being allow'd to speak a Word for myself. They were just going to give me the first Stroke, when a Gentil seeing me ready to undergo a Punishment, which I could not have had Strength enough to go through, was so mov'd to Compassion, that he cast himself at the Governor's Feet, signifying to him, that I should certainly dye under the Torture. The *Mahometan* was prevail'd on, and underhand demanded some Money of me. I having none to give him, he made no more of the Matter, but dismiss'd me.

However, the *Brachmans*, to cleanse the young Man of their Race from the Pollution, they said he had contracted, by living with a *Prangui*, perform'd the following Ceremony, which they call Purification. They cut the Youth's Line, which is a Cord they wear as a Mark of their Nobility, made him fast three Days, rubb'd him several Times with Cow's Dung; and having wash'd him a Hundred and Nine Times, put him on a new Line, and made him eat with them at a ceremonious Repast. *Purification.*

This is one of the least Instances of the Malice of the *Brachmans*, and of the Aversion they have for us. They spare no Pains to render us odious in the Country. If they happen to want Rain, it is we that are to suffer; if any publick Calamity lights on them, it is our Doctrine, so offensive to their Gods, which Occasions the Misfortune. Such are the Re- *Malice of Brachmans.*

pors they take Care to spread abroad, and there is no expressing what an Ascendant they have gain'd over the People, and how much they abuse their Credulity.

Superstitious Frauds. For this Reason it is that they have introduc'd Judiciary Astrology, that ridiculous Art, which makes the Prosperity or Adversity of Men, the good or ill Success of their Affairs to depend on the Conjunctions of the Planets, and the Motions of the Stars; or on the Flight of Birds. By that Means they have made themselves the Judges of good and bad Days; they are consulted like Oracles, and they sell their Answers at a dear Rate. I have often in my Travels met several credulous *Indians*, who were returning Home, because they had met some ominous Birds. I have seen others, who the Day before they were to undertake a Journey, went and lay all Night without the Town, that they might not set out on an unlucky Day.

Pride and Obstinacy. The Obstacles we meet with from the *Brachmans* in preaching the Gospel, would be less grievous to us, were there any Hope of converting them; but that is morally impossible, according to the common Course of Providence. There is no Nation more haughty, more obstinate against the Truth, nor more full of their Superstitions and the Conceit of their Nobility. To compleat the Misfortune, they are scatter'd about in all Parts, especially in the Courts of Princes, where they have the prime Employments, and most important Affairs pass through their Hands.

Ignorance of Brachmans. They being the Professors of Sciences, you will perhaps be pleas'd to understand what Notion ought to be entertain'd of their Capacity,

pacity, or rather of their Ignorance. It is true, I have Grounds to believe that Sciences flourish'd among them in former Times; we still find there some Footsteps of the Philosophy of *Pythagoras* and *Democritus*, and I have talk'd with some who speak of Atoms, according to the Notion of the latter. Nevertheless it may well be affirm'd, that their Ignorance is very great. They expound the Origin of all Things by Means of ridiculous Fables, without being able to give any Physical Reason for the Effects of Nature. The most rational Thing I have seen, in a Manuscript of their Philosophy, is a Sort of Demonstration made use of there to prove the Existence of God by visible Things; but after concluding the Existence of a first Being, they add an extravagant Description, assigning him such a Form, and Qualities as cannot suit with him. Besides, if there be any Thing good in their Books, there are few *Indians* who apply themselves to read them, or that comprehend the Meaning.

First Ages of the World.

They reckon four Ages since the Beginning of the World. The First, which they represent as a Golden Age, they say lasted a Million seven Hundred twenty eight Thousand Years, and then the God *Brama* was form'd, and the *Brachmans*, who are descended from him, had their Origin. Men were then of a gigantick Stature, their Manners very Innocent; they were not subject to Diseases, and liv'd four Hundred Years.

Second Age.

In the Second Age, which lasted a Million two Hundred ninety six Thousand Years, were born the *Rajas*, or *Kchatrys*, a noble

Race, but inferior to that of the *Brachmans*. Then Vice began to creep into the World; Men liv'd to three Hundred Years; and their Stature was not so large as in the first Age.

Third Age. Next succeeded the Third Age, which lasted eight Millions sixty four Thousand Years. Vice then increas'd very much, and Virtue began to vanish, and Men liv'd but two Hundred Years.

Fourth Age. Lastly came on the fourth Age, in which we live, and the Life of Man is shortned three Parts in four. In this Age Vice has wholly prevail'd above Virtue, which is almost banish'd the World. They pretend there are already elapsed four Millions twenty seven Thousand a Hundred ninety five Years of this Age. What is still more ridiculous, is that their Books assign the Duration of this Age, and set down the Time when the World is to have an End. These are Part of the Follies wherein the Learning of the *Brachmans* consists, and which they seriously give out among the People.

Arithmetick. I do not perceive that they have any Knowledge of the Mathematicks, excepting Arithmetick, wherein they are well enough skill'd, but only in the practical Part. They learn their Art of Arithmetick from their Infancy; and cast up all Sorts of Accounts by their Fingers, without the Help of a Pen, by mere Strength of Imagination. However, I believe they have some Mechanick Method, which is a Rule to them for that Sort of Calculation.

As

As to Astronomy, there is a Probability, that it has been in use among our *Indians*. The *Brachmans* have the Tables of the ancient Astronomers, for calculating of Eclipses, and know how to make use of them. Their Predictions are exact enough, even to Minutes, which they seem to be ignorant of, and whereof there is no Mention in their Books, that treat of the Eclipses of the Sun and Moon. They themselves in talking make no Mention of Minutes, but only of *Garis*, half *Garis*, Quarters and half Quarters of *Garis*. A *Gari* is one of their Hours, but much shorter than ours, for it consists of only Twenty Nine Minutes, and about Forty Three Seconds. *Astronomy.*

Tho' they know the Use of the aforesaid Tables, and foretell the Eclipses, it is not to be imagin'd that they are very skillful in that Science; all their Skill is Mechanical, and perform'd by some Arithmetical Calculations. They are altogether ignorant of the Theory, and have no Knowledge of the Connection those Things have among themselves. Some *Brachman* or other always applies himself to learn the Use of those Tables, which he afterwards teaches his Children; and thus those Tables have by a Sort of Tradition been transmitted from Fathers to Sons, and the Use that is to be made of them has been preserv'd. They look upon the Day whereon an Eclipse happens, as a Day of Plenary Indulgence, believing, that if they wash themselves that Day in the Sea-Water, they are cleans'd from all their Sins. *Eclipses.*

Wild Notions of the Stars. Having but a false System of Heaven and the Stars, they tell the greatest Extravagancies of the Motion of the Sun and other Planets. For Instance, they believe, that the Moon is above the Sun, and when we go about to demonstrate the contrary to them, by Reasons deduc'd from the Eclipse of that Luminary, they grow into a Passion; only because their Principles are contradicted. They farther believe, that when the Sun has enlightned our Hemisphere, he hides himself, during the Night, behind a Mountain. They reckon nine Planets, supposing that the Sign of *Pisces* rising and setting makes two real Planets, and therefore call them *Ragou* and *Kedou*. Nor can they be persuaded that the Earth is Round, but they assign it an extravagant Figure.

Signs of the Zodiack. It is true, they are acquainted with the twelve Signs of the *Zodiack*, and give them the same Names in their Language as we do in ours; but their Manner of dividing the *Zodiack*, and the Signs which compose it is worth relating. They divide that Part of Heaven, which answers to the *Zodiack*, into twenty seven Constellations. Each of those Constellations is compos'd of a certain Number of Stars they denote by the Name of some Animal, or some other inanimate Thing. They make up those Constellations of Pieces of our Signs, and some other Stars that are near to them. The first of their Constellations begins at *Aries*, and comprehends one or two of his Stars, with some others adjoyning. This they call *Achouini*, which in their Language signifies a Horse, because they

they believe it represents that Beast. The Second is proceeding on still towards *Taurus*, and is call'd *Barany*: by Reason they fancy it represents an Elephant, and so of others.

Each Sign contains two of those Constellations and the fourth Part of another, which makes just twenty seven Constellations, in the whole extent of the *Zodiack*, or twelve Signs. They subdivide each of the said Constellations into four equal Parts, each of them denoted by a Monosyllable, and consequently the whole Constellation is call'd by an extravagant Name of four Syllables, which has no Signification, and only expresses the four equal Parts. *Constellations.*

They farther divide each Sign into Nine Quarters of Constellations, which are so many Degrees, after their Manner, each of them containing three Degrees and twenty Minutes of ours. To conclude, according to the same Principles, they divide all the *Zodiack* into a Hundred and eight of their Degrees; so that when they are for marking out the Place of the Sun, they first name the Sign, then the Constellation, and lastly, the Degree, or Part of the Constellation answering to the Sun's Place. If it be the first Part, they set down the first Syllable; if the Second, they put down the Second, and so of the rest. *Division of Signs.*

I cannot give you any better Account of the Learning of the *Brachmans*, who are so much respected by the *Indians*, and such Enemies to the Preachers of the Gospel. Notwithstanding all their Opposition, Christi-

anity daily advances. We have now actually four Missions labouring zealously for the Conversion of this numerous People, *&c.*

The rest of this Letter is omitted, as only relating to particular Affairs of the Jesuits.

A N

AN EXTRACT OF ANOTHER LETTER, FROM THE SAME *F. de la LANE.*

Tarkolan, 1705.

IT is now seven Months since I enter'd upon the Mission of *Carnate*, and have my Residence at *Tarcolan*, a great City, up the Inland, about the Height of *Madras* and St. *Thomas*, being in the Thirteenth Degree of North Latitude. It is about 30 Leagues distant from *Pondichery*, and seated on that vast Continent commonly call'd the Peninsula, on this Side the *Ganges*.

There are several great Cities in the said Peninsula, and they are populous enough, but nothing to compare to those in *Europe* for Beauty or Magnificence; the Houses having generally *Mean Cities in India.*

generally no better than Mud Walls, being low and thatch'd. The chief Nations inhabiting this Country, from Cape *Comori* on the South, as far as *Agra* the Capital of *India*, in the North, are the *Tamoulers*, the *Badages*, the *Marattes*, the *Canaras*, and the *Moors*; which last have of late Years made themselves Masters of most of these Provinces.

Nations.

The Country is hot; the Land dry and Sandy, and there are but few Trees that bear good Fruit. There are abundance of Coco and Palm Trees, of which they make Arack, which is a very strong Liquor, and with which Men may be drunk. The Plains are full of Rice; they also produce Corn; but it is not valu'd by the *Indians*; the Herbs are good, but being different from ours in *Europe*, we find a Difficulty to use ourselves to them.

Arack.

Rice, Corn, Herbs.

The principal Sorts of Fruits in this Country are the *Mango*, well known pickled in *Europe*; the *Banana* resembling a Fig; the *Guayava*, not unlike a Pear; Water Melons, not so good as those in *Europe*; the *Papayes* of the same Colour as our ordinary Melons, but the Flesh or Pulp of them not so firm.

Fruit.

The *Indians* of these Parts are Polite; but this Politeness of theirs is to excess, and troublesome. They are witty, large of Body, well shap'd, and free from most of those Vices which are but too common among *Europeans*. Their Children go very soon; they are scarce three Months old before they begin to crawl upon the Ground. At first they are Red, or rather of a deep Coffee Colour.

Indians, their Qualities.

The *Brachmans*, who are the Nobility and learned Men of the Country, are generally poor; but nevertheless respected or haughty, because

Brachmans.

because true Grandeur among the *Indians* is owing to Birth, and not to Wealth. They live frugally, never eating Fish, Flesh, or Eggs, but only Rice, Milk, and some Herbs. They are the Preservers of Sciences, and none but they are allow'd to study and apply themselves to Learning. There being no Printing among them, all their Books are Manuscript, in very curious Characters, on Palm Tree Leaves. *Writing.* They make use of an Iron Stile, or Bodkin, to write with, and manage it with wonderful Dexterity.

The *Indians* were formerly counted very able Men in all Sorts of Sciences, but they have now lost very much of that Reputation. However, they still pretend to understand Astronomy, and some of them do foretell the Eclipses. That of the Sun, which happened in the Year 1704 was set down in the Book call'd *Panjangam*, which is as it were a Table of the Seasons of the Year. The Calculation was not altogether exact, nor agreeing with that of *F. Tachard*, who observ'd that Eclipse, and set down the Time of it more precisely; the Beginning of it at fifty seven Minutes past Eight, the greatest Darkness of six Digits at thirty Minutes past Nine, and the End at twenty eight Minutes after Ten. *Astronomy.*

The *Brachmans* have also Books of Physick, but they are not of so much Use as they might be, because they have scarce any Knowledge of Anatomy. All their Skill consists in some Secrets and the use of certain Simples, which they apply with Success. They have a great Value for their Histories, which are writ in Verse, and contain the fabulous Exploits *Physick.* *History.*

ploits of their Deities, and their most renowned Penitents. The most absurd Fables they are fill'd with, pass among them for undoubted Truths. I have in my House an Idolater *Brachman*, who sometimes reads to me one of his Books, call'd *Ramagenam*, that is, the Life of the God *Ramen*. The reading of it very often so touches his Heart, that it moves him to shed Tears.

Book of the Law. The Book of the Law, writ in *Samonsereadam*, which is the learned Language, is most valu'd among them, and yet there is no Man among them who understands it. However, they learn it by Heart, being fully possess'd with the Opinion, that only the reciting of some Words of it is sufficient to obtain Remission of their Sins. Notwithstanding I have represented to them, that the said Law being understood by no Man, is not only false but useless, and that the true Law establish'd by God, for the Salvation of Mankind, must be intelligible, to the End that all the World be acquainted with the Will of God, and the Means appointed them to obtain Heaven; yet those Words have made no Impression on them, so fond are they of their ancient Errors.

It appears through all those gross Fables they spread abroad, that our sacred Books have not been altogether unknown to them; for they make Mention of the Flood, of an Ark, and of many more such like Things. They affirm, that their God *Vichnou* has appear'd several Times on Earth for the good of Men, sometimes in the Shape of a Man, and sometimes in that of a Beast, or Fish.

They

They expect he will shortly appear again among them in the Shape of a Horse.

There is no considering such a deplorable Blindness without being sensibly concern'd; nor is it easy to undeceive those People; when we represent to them all the Extravagancy of their Belief, they answer very calmly, that they only follow the bare Word of God, and that they are not wiser than their Ancestors and their Doctors. Nevertheless there are some *Brachmans* more ingenious and clearer sighted than the rest, who freely own, that all the People are taught is only a Series of Fables to amuse them, but they are very few who will make so sincere a Confession.

A LETTER FROM Father *MARTIN*,

Missioner of the SOCIETY of *JESUS* in *India*, TO *F. VILLETTE*, Of the same SOCIETY.

Marava, in the Mission of *Madure*, November 8. 1709.

REVEREND FATHER,

THIS is the tenth Year since I came to this Mission of *Madure*. *Marava* is a great Kingdom, Tributary to that of *Madure*. The Prince who governs it is Tributary only in Name; for

for he has a sufficient Power to oppose the King of *Madure*, should he go about to demand his Due by Force of Arms. He is an absolute Sovereign, and has several other Princes under his Dominion, whom he turns out of their Estates when he pleases. The King of *Maravá* is the only one of those who reign in the vast Extent of the Mission of *Madure*, that has shed the Blood of Missioners. He struck off the Head of *F. John de Britto*, a *Portuguese*, and his Death was follow'd by a cruel Persecution of his Flock, which has ceas'd of late Years, and the Mission of *Maravá* is now one of the most flourishing in all *India*.

Nothing is more frequent than Robberies and Murders, particularly in that District I am continually traversing. The Method I use for my Security is to take one of those Robbers with me; for it is an inviolable Law among those Outlaws, not to offend any Person that puts himself under the Protection of one of their Gang. It hapned once that some of them offering to insult Travellers, who had a Guide with them, he immediately cut off both his Ears, threatning to kill himself, if they proceeded to offer Violence. The Robbers were obliged, according to the Custom of the Country, to cut off their Ears also, conjuring the Guide to do no more, but to spare his Life, that they might not be under a Necessity of killing some one of their Gang.

Law among Robbers.

Strange Custom.

This is an extravagant Custom, which will surprise you; but you are to understand, that the Law, call'd *Lex Talionis*, is most strictly observ'd among those People. If any Quarrel happens among them, and one for Instance puts out his own Eye, or kills himself, the other is

Lex Talionis

oblig'd

oblig'd to do the like, either to his own Person, or some one of his Kindred. The Women carry this Barbarity farther; for upon any slight Affront given them, or a sharp Word utter'd, they will go run their Heads against the Door of the Person that has offended them, and the other is oblig'd to do the same by her self. If one poisons herself with the Juice of some venomous Plant, the other who occasion'd that violent Death, must in like Manner poison herself; otherwise they will burn her House, drive away her Cattle, and do her all Sorts of Mischief till the Satisfaction be given.

Barbarous Malice. They extend this Cruelty to their own Children. It is not long since, but a few Paces from this Church, whence I have the honour to write to you, two of those Barbarians falling out, one of them ran Home, snatch'd up a Child about four Years of Age, and return'd to his Enemy to dash out the Boy's Brains between two Stones. The other without showing the least Concern, took his Daughter, who was but Nine Years old, and struck his Dagger to her Heart, saying, *Your Child was but four Years of Age, my Daughter was Nine, give me a Victim equal to mine.* I will, reply'd the other, and seeing his eldest Son close by him, who was upon Marriage, stabbed him four or five Times with his Dagger. Not satisfy'd with the Murder of his two Sons, he kill'd his Wife also, to oblige the other to kill his. To conclude, a little Girl and a sucking Babe were slaughter'd; so that seven Persons were sacrific'd one Day to the Revenge of two enrag'd Men, more cruel than the fiercest Beasts.

I have

I have now actually in my Church a young Man who fled for Refuge among us Christians, having been wounded with a Spear by his Father, who design'd to kill him, by that Means to oblige his Enemy to kill his own Son. That Barbarian had before stabbed two of his Children, upon the same Account. Such inhuman Instances will rather appear fabulous to you than real; but assure yourself I am so far from magnifying, that I could produce others no less Tragical. However, it must be own'd, that this Custom, so contrary to all Humanity, is only in Use among the Race of Robbers, and that even among them many cautiously avoid contending, for Fear of being oblig'd to come to those Extremities; I know some who being at Variance with others that were ready to put that Sort of Villany in Execution, convey'd away their Children, to prevent their murdering of them, and being oblig'd themselves to destroy their own.

The King cannot subdue the Robbers.

Those Robbers are absolute Masters of all this Country; they pay no Tax, or other Acknowledgment to the Prince; they come out of their Woods every Night; sometimes five or six Hundred strong, and go plunder the Villages round about them. The King has hitherto labour'd in vain to reduce them. Five or six Years ago he led all his Forces against them, penetrated into the Woods, and after having made a great Slaughter of those Rebels, erected a Fort, into which he put a good Garrison, to keep them in Subjection; but they soon shook off the Yoke, and getting together about a Year after that Expedition, surpriz'd the Fort, razed it with the

Ground, put all the Garrison to the Sword, and remain'd Masters of all the Country.

Since that Time, they spread a Terror all about. This Moment I have receiv'd Information, that a Party of theirs, four Days ago, plunder'd a great Town, and that the Inhabitants having stood upon their Defence, the most zealous of my Converts was there kill'd, after a very cruel Manner. Not much above a Month since, a Kinsman of his, a very pious Person, had the same Fate in a neighbouring Town. It is reckned that those Outlaws have ruin'd above 100 open Towns within this Year.

Converts. Tho it be very difficult for the Faith to advance much in a Place, where such detestable Practices prevail, yet I have a considerable Number of Converts, especially at *Vaidum*, which in their Language signifies *Paradise*; and my greatest Comfort is, during my short Residence here, that amidst all this Violence and Rapine, none of the new Christians are concern'd in the Robberies of their Countrymen.

However, one Thing has happned, which grieve'd me very much. One of the Idolaters of that great Town seem'd to me to be very well inclin'd to embrace Christianity; he has none of those Obstacles which deter many others of his Race. His Wife and Children are already Christians, and if they miss any Day saying their usual Prayers, he fails not to reprimand them severely, and having so often heard them said, he has learnt them by Heart. In short, he worships no Idols, nor any of the false Deities, which are call'd upon in the Country. Being so well qualify'd, I thought it

Irresolute Indian.

it would be no hard Matter to gain him over to the Faith. Nevertheless, when I came to talk to him of Baptism, and of the Impossibility of his obtaining Salvation, unless he became a Christian, he appear'd to me wavering, and uncertain what Course to take. I embrac'd him several Times, uttering all that I thought might move him; my Words drew some Tears from his Eyes, but could not fix the Unsteadiness of his Heart.

These Crosses lye heavier upon a Missioner, than those occasion'd by the Climate, or the Persecution of the Infidels. I have had many more, especially these last Years, when War, Famine, and contageous Distempers have ruined this Country, but am oblig'd to conclude my Letter, for fear it should not come to *Pondichery* before the Ships are gone.

I hope to receive great Assistance of the Catechists, who are maintain'd by the Charity of some virtuous Persons, that have apply'd themselves to you, to send me their Alms, be assisting in returning them my Thanks.

Atheists.

I had almost forgot to answer a Question your Reverence has ask'd me, *viz.* Whether there are any Atheists among the People? All the Account I can give you is, That there really is a Sect of Men, who seem to profess the owning no Deity, and are call'd *Naxtagher*; but there are very few of it. Generally all the People of *India* worship some Deity; but alas! they are very far from the Knowledge of the true God. Being worse blinded by their Passions than by the Devil, they form to themselves monstrous Notions of the Sovereign Being, and you cannot conceive on what vile Creatures they lavish Divine Honours. I do

not believe there ever was in Antiquity a more gross and abominable Idolatry than that of *India*. Do not ask me wherein their principal Errors consist, we cannot hear them nam'd without blushing, and it will certainly be no Detriment to you to be ignorant of them. Pray to God, *&c.*

REVEREND FATHER,

Your most Humble

and most Obedient

Servant in our Lord,

PETER MARTIN,

A LET-

A LETTER,

FROM

F. SANTIAGO,

Missioner of the Society of JESUS, in the Kingdom of *Maissour*, in the *East Indies*.

TO THE

R. F. *Emanuel Saray*,

Provincial of the Province of *Goa*.

Capinagati, August 8. 1711.

REVEREND FATHER,

FAther *Dacunha* was the first Missioner your Reverence sent into the Mission of *Maissour*, since you govern'd the Province.

The old Church *F. Dacunha*, had in the Dominions of the King of *Cagonti*, having been burnt by the *Mahometans*, he design'd to build one much larger, to contain a Multitude of People; because Christianity made a daily Progress there. He obtain'd Leave of the Chief of the Town, without much Difficulty, and having found a convenient Place, begun to erect the Structure.

Having as yet no House to live in, he took up his Lodging in a Wood, under a Tree, where the Christians had made him a small Hut of the Boughs of Trees, that he might reside in it with some Decency, and the less Inconveniency. A Multitude of Gentils resorted thither to visit the Missioner. They were drawn thither, partly by the good Account they had heard of him, and partly because they were charm'd with his Discourses concerning Religion. Many of them were sensibly touch'd, and promis'd to embrace Christianity, and some allow'd their Children to be baptis'd.

Indian *Notion of God*.

Several *Dasseri*, Disciples to the *Gouru*, who is the Chief in Religious Matters with the King of *Cagonti*, came from him to the Missioner, to dispute with him; the Argument roul'd upon two Points. They deny'd the Unity of God, and maintain'd that he had a Body.

It was no difficult Matter for the Missioner to confound them, and their Confusion was advantageous to several Gentils of other Sects that were present; most of them were mov'd, and desir'd the Missioner to instruct them. But the *Dasseris*, who had been

been so haughty before the Dispute, had not a Word to say for themselves, and went away, threatning the Father that they would soon revenge the Affront done to them and to their Deities.

The Christians being careful for the Safety of their Pastor, conjur'd him to lye at Night in his old Church, tho' there were only the Walls half burnt down remaining, because being within the Town, he would be in less Danger; but he valu'd not those Threats, and chiefly rely'd on the favourable Reception he had from the *Talavay*, or General of the King's Forces, and the Assurances he had given him of Protection.

His new Church being finish'd, he prepar'd to celebrate the Feast of the Ascension in it, not regarding the Plots the *Dasseris* were contriving against him: The Christians being assembled, he began Mass, which was the first and last he said in that Church.

During the Time of Mass, there came forty *Dasseris* with Banners, and beating Kettle Drums, and playing on Hautboys. The Magistrate of the Place, who had given Leave to open the Church, sent for one of the Christians that were at Mass, and dispatch'd him with Speed to the Court. He carry'd the News of what was doing to the *Talavay*, and was to return with his Orders. The Father, after the Mass, made a short Exhortation to the Christians, encouraging them to suffer the last Extremities for the Cause of CHRIST.

By this Time some of the *Dasseris* were come, and had posted themselves before the Church Door, to observe the Missioner, lest he should make his Escape. The Father was sensible there was no less Danger for him in going out than staying there, and was, besides, apprehensive of exposing the Christians to the Mercy of their Enemies, and therefore chose to stay in the Church, and there expect the *Talavay*'s Answer.

Before that could come, above sixty *Dasseris*, follow'd by a great Number of *Brachmans*, appear'd before the Church Door, and meeting with no Opposition, ran at the Father. One of the *Brachmans* struck him with a Cudgel across the Reins, which Blow was follow'd by many others; some striking him with Staves, others with the Buts of Spears, and others with Swords. Had it not been for a *Brachman*, who had been present at the Dispute about the Unity of God, and who took the Father's Part, he had been kill'd at the Foot of the Altar. That *Brachman* was not of the Sect of the *Dasseris*, and perhaps was made sensible of the Truth.

Missioner assaulted.

At last the Father was dragg'd before the *Gourou*, all wounded and bloody. That Infidel was sitting on a Carpet, and show'd as much Pride and Passion, as the Missioner did Constancy and Humility. The *Gourou* first gave the Father some Language of Contempt, then ask'd him, Who he was? Whence he came? What Language he spoke? and what Race he was born in? The Father made him no Answer, and the *Gourou* attributing

Examined by the Gourou.

attributing his Silence to his Weakness, question'd the Catechist, who stood by the Father. He answer'd, That the Father was a *Xchatri*, the Race of the *Xchatris*, or *Rajas*, is the Second in *India*. Then the *Gourou* proceeded to Questions concerning Religion, asking the Catechist, *What is God? He is a Sovereign of infinite Power*, reply'd the Catechist: *What do you mean by those Words*, added the *Gourou*? The Catechist endeavour'd to satisfy him. They spent some Time in those reciprocal Questions and Answers, and at length the Catechist said, That God was Lord of all Things. *What is that Lord of all Things, I say again*, added the *Gourou*? Then the Father took upon him to answer, and said, *He is a Being of himself, independent, a pure Spirit, and most perfect.* The *Gourou* laugh'd out aloud at these Words, and rejoyn'd, *Yes, Yes; I will soon send you to see whether your God is nothing but a pure Spirit.* The Father answer'd, He would be willing to demonstrate it to him, if he had a Mind to learn. The *Gourou* was not ignorant of the Success of the former Disputes, and fear'd to engage in another, which would infallibly have turn'd to his Confusion, and therefore was satisfy'd with asking, whether *Brumal* of *Tripudi* was a God? That is an Idol much honour'd in the Country. The Father answer'd in the Negative. Thereupon the *Gourou* flew out into a Passion, and call'd the Magistrate of the Town to witness. He had certainly put the Father to Death upon the Spot, but that some Gentils being mov'd to Compassion, conjur'd

him

him with Tears, to spare what little Life remain'd in the Missioner, and not to imbrew his Hands in the small Quantity of Blood remaining in his Veins.

One of his Converts, and two ancient Christians stood by him undaunted, and his Catechist receiv'd a Stroke of a Cimiter. The Chief of the *Dasseris* perceiving that the People and the *Brachmans*, who were not of his Sect, pity'd the Missioner, commanded him immediately to depart the Country; and no Intreaties could prevail, but he must be gone that Night, and Guards appointed to see him out of the Kingdom. He lay that Night in a weak Condition in a Village, where there were some Christians, and was thence with much Difficulty remov'd to *Capinagati*, the Principal Place of his Residence.

The Christians there sent an Express to give me Notice of his Condition, I repair'd to, and assisted him, and he dy'd the eighteenth Day after he had receiv'd all that ill Usage from the *Brachmans* and *Dasseris* of *Cangeti*.

The *Talavay* was very much concern'd at *F. Dacunha*'s Death. He imprison'd the *Gourou*, who had been the Occasion of it, with Orders to allow him nothing to eat for three Days. He is said to have been releas'd out of Prison at the Suit of the *Brachmans*, who are his Friends, after paying sixty Pagodes. The *Dasseris* concern'd with him in the Murder, were all fin'd, to pay for the Cure of the Christians, who had been wounded; whether the Fines were levy'd I know not, but the Christians receiv'd no Advantage by them. The

Talavay

Talavay has caus'd the Christians to be assur'd, that another Brother of the Dead Missioner should succeed him at *Cangotri*, &c.

REVDREND FATHER,

Your most Humble
and most Obedient
Servant in our Lord,

ANTONY DE SANTIAGO,
Missioner of the Society
of *JESUS.*

A LET-

A LETTER FROM Father *le GAC*, Missioner of the SOCIETY of *JESUS* in *India*, TO *F. CHARLES POREE*, Of the same SOCIETY.

Chinnaballabaram, January 10. 1709.

REVEREND FATHER,

YOU know we have now been some Years in the Kingdom of *Carnate*, and founded a Mission there upon the same Plan as that of the *Portuguese* Mission of *Madure*. We meet with some

some Difficulties as they did; and perhaps greater. We have now very lately labour'd under one of the most violent Storms this your Mission has hitherto known. The *Dasseris*, who make a particular Profession of honouring *Vichnou*, one of the *Indian* Deities, had long labour'd under Hand to put a Stop to the Prosgness of the Gospel, but in vain. Perceiving that all their private Contrivances avail'd them not, they resolv'd to appear barefac'd, confiding in their Numbers, and the Easiness of the Prince in granting whatsoever they demand.

Dasseris honour Vichnou.

On *New-Years-Day*, when the Christians were coming out of the Church, our Court was on a sudden full of People. A great Number of *Dasseris* was there, with some of the Soldiers belonging to the Palace, and several Persons of all Races, whom Curiosity had drawn thither. The Chief of them desir'd to speak with the Missioner. *F. de la Fontaine* came to them, and discoursing them on the Greatness of God, show'd of what Consequence it was to know and serve him. Those who had not before setled a Prejudice seem'd well pleas'd with the Discourse, and applauded it; but those who had been sent by the *Vichnouvist Gouroux*, that is the Priests of the *Indian* false God *Vichnou*, raising their Voices, threatned they would soon revenge the Gods of their Country, whom we render'd contemptible. The Missioner calmly answer'd, that he taught all Mankind the Truth, and that none but such as embrac'd it could arrive at that Felicity which they might all claim.

Thus that Assembly broke up; but Malice appear'd on most of their Faces, and they threatned

threatned no less than destroying of our Churches, and expelling us the Country, as had been resolv'd by the Heathen Priests at *Chilacatta*, a small Town about three Leagues from hence, whose Income decreas'd as the Number of the Worshippers of *Vichnou* diminish'd.

Great Tumult. The next Morning, being the Second of *January*, we were inform'd, that the *Dassaris* were assembling very numerous, in the Squares of the Town. The threatning Cries of those Mutineers, the Noise of their Drums and Trumpets, rending the Air on all Sides, oblig'd the Prince to send two *Brachmans* to acquaint us with that Commotion, and order us to depart the Town, for that he could not otherwise quell that multitude, which was raisd only upon our Account. *F. de la Fontaine* answer'd, that he pay'd the utmost Respect to the least Order from the Prince, and did not question but that he would do him Justice.

At the same Time, the *Dasseris* follow'd by a great Throng of People, came to assault our Church. The Court, and a large Square there is opposite to it being both too little to contain the Multitude, many got on the Walls and neighbouring Houses to see what would be done. The *Dasseris* cry'd out, in a hideous Manner, that if we refus'd to depart the Country, we should be deliver'd up to them. The Mutinous Mob answer'd with opprobrious Language, and all of them conspir'd against us; and among so great a Number there was not one to speak for, or take Compassion on us. We had certainly been sacrific'd to the Rage of the *Dasseris*, had not the Prince's

Father-

Father-in-law, who holds the first Place in the Kingdom next to him, and has the Direction of Civil Affairs, sent Soldiers to curb those Madmen, and suppress their Disorders. The Tumult did not end till Night, when they drew off to the Fort; and to terrify the Prince, told the Prime Men, they would certainly kill themselves, if we were not expell'd the Town. The People were so outrageous, that to prevent a greater Tumult, Guards were plac'd at the Gates of the Town, and of the Fortress.

I could not but admire the particular Divine Protection, upon that Occasion; for tho' the Insurrection was general, tho' the Prince's Father-in-law was himself a *Dassery*, and tho' the Prince was superstitiously addicted to false Deities; yet the necessary Orders were given, and as much Care taken of our Safety, as if we had been supported by the greatest Friends at Court.

Nor that they laid aside the Thoughts of bannishing us the Town; for we had several Messages successively from the Prince, advising us to be gone, at least till the Mutiny was quell'd; because he was no longer able to govern a seditious Rabble, which had conspir'd our Ruin. We return'd that Prince Thanks for his Care, but did not approve of his Advice; because our Departure would have been follow'd by the Loss of all the Advantages gain'd to Christianity, and would have deprived us of all Hopes of advancing in Time to the Northward. Besides, had we once quitted our Church, they would have been so far from permitting us to return to it, that they

would

would also have expell'd us that we have at *Devanpalle*.

Hereupon we answer'd the Prince, That the God we serv'd would protect us against our Enemies, if it were for his Glory, and if not, that we were resolv'd not to quit the Church but with the Loss of our Lives. The Tumult still continu'd, and we expected every Moment, either to be deliver'd up to the *Dasseris*, or else to be forcibly expell'd the Town; but God visibly took upon him our Protection, raising to us Advocates, who of their own Accord apologiz'd for us. As soon as it was known throughout the Town, that the *Dasseris* were assembling again, a great Number of the Prime Merchants, of the Commanders of the Forces, and other considerable Persons came to our Church. Only the Curiosity of seeing us had drawn them thither; but they were so pleas'd with the Discourse *F. de la Fontaine* made them, that at parting, among other obliging Words, they promis'd to use their Interest for us.

So sudden a Change immediately follow'd, that we could but ascribe it to the immediate Hand of Providence. They began to pity, and forbear disturbing of us; but what was much more grievous than all they had done before, our Enemies bent all their Malice against our Converts. Amidst that raging Storm, nothing was more comfortable than to behold the Zeal of those new Christians, who all to a Man talk'd of nothing but shedding their Blood for the Faith; they went into the publick Assemblies, and were not afraid to give Testimonies of the Religion they professed,

fess'd, spending all the Night in Prayer, to beg of God to give them Courage to withstand all Tryals.

The Heathen Priests, forbid all the Town giving Fire to, or permitting any that came to our Church to draw Water. Thus the Christians were expell'd their several Races; they could to longer have any Commerce with their Kindred, nor even with those who follow such Professions as are absolutely necessary for the Support of Life. In short, by this Sort of Excommunication they were declar'd infamous; and oblig'd to depart the Town. Nothing could be more afflicting to us than this Action, because of the fatal Consequences to Religion.

Heathen Excommunication.

The next Day after the publishing of the aforesaid Prohibition, a Christian Woman coming to the Church to Evening Prayer, fell into a Well, between thirty four or thirty five Foot deep, in which there was scarce any Water. Other Christians who follow'd, hearing her cry out, ran to call for Help in the Neighbourhood; but were much surpriz'd, when they saw her climb up a Rope that had been let down to her; without the least Hurt receiv'd. The very Gentils who had hapned to see it, cry'd out, that only the God of the Christians could have wrought such a Wonder.

However, the *Gouroux* still send their Disciples about to all the Houses, to terrify the Christians. Many have been already expell'd from among their Kindred, and continue unshaken in their Faith. Assist us in praying to God, that he will vouchsafe to grant them all Courage and Strength to persevere, for at the

Time when I am writing, the Storm is not laid. I am with much Respect

REVEREND FATHER,

Your most Humble

and most Obedient

Servant in our Lord,

STEPHEN LE GAC,

Missioner of the Society of

JESUS.

A LET-

A LETTER,

FROM

F. PAPIN,

Missioner of the SOCIETY of JESUS,

TO

F. le GOBIEN,

Of the same SOCIETY.

Bengale, December 18. 1709.

REVEREND FATHER,

I Understand, by the last Letter I receiv'd from your Reverence, that you would be pleas'd I should communicate to you what Remarks I have made upon several Things that have appear'd most worthy my Observation in this Country. I wish my Business would

have permitted me to give you the Satisfaction I desire. What I now write is only a short Essay of what I may perhaps send you hereafter, if this proves acceptable.

To come to the Point; this Country affords the most copious Subject of any that I know, to write concerning Mechanick Arts and Physick. The Handicrafts here are ingenious, and expert to Admiration. They particularly excel in making of Muslins, so extraordinary fine, that very broad Pieces of them may be drawn through a Ring.

Excellent Handicrafts. Muslin.

If you should tear in two a Piece of our Muslin, and give it to our Fine-drawers to put together again, you would not be able to discover the Place where it had been parted, tho' you had set some Mark to know it by. They joyn broken Earthen-Ware and Glass so artificially together, that it does not appear to have been broken.

Wonderful joyning of Muslin, Glass, &c.

The Goldsmiths work most curiously in Filigrane; they imitate all *European* Works to Perfection, and yet the Forge they make use of, and all their other Tools do not cost them above a Crown.

Goldsmiths.

All the Necessaries belonging to a Weaver do not amount to above that Sum, and yet with such Implements they are to be seen at Work in the middle of their Court, or on the High-Ways, weaving those curious Webs so much valu'd all the World over.

Weavers.

There is no need of Wine here for making of Strong Waters, they make them of Syrrop, Sugar, some Barks, and some Roots, and that Strong-Water burns better, and is as strong as any in *Europe*.

Strong-Waters.

They

They paint Flowers, and gild very well on Glass. I must confess I have been amaz'd to see some Vessels of their making, for cooling of Water, which are no thicker than two Sheets of Paper pasted together. *Earthenware.*

Our Water-men row after a very different Manner from yours; they move the Oar with their Foot, and their Hands serve only for Rests to it. *Water-men.*

Their Dye is never the worse for Washing. *Dying.*

The Plow-men in *Europe* prick their Oxen with a Goad to make them go on, ours only turn their Tails. Those Animals are extraordinary docible; they are taught to lye down and rise up, to receive and lay down their Burden. *Oxen.*

They make use here of a Hand-mill to bruise the Sugar-canes, which does not cost ten Sols. *Sugar-mill.*

A Grinder makes his own Stone with Lake and Emery. *Grind-stones.*

A Mason will floor the largest Room with a Sort of Cement, made of pounded Brick and Lime, so that it shall be like one entire Stone, harder than a Pebble. *Masons.*

I have seen a Sort of Pentice made, forty Foot in Length, and eight in Breadth, and between four and five Inches thick, which was set up in my Presence, and only made fast to the Wall by one Side, without any other Support. *Strange Pentice.*

The Pilots take the Latitude with a Cord that has several Knots in it; they hold one End between their Teeth, and by means of a Bit of Wood, that hangs to the String, they easily observe the Tail of the lesser Bear, commonly call'd the North or Polar Star. *Odd way of taking the Latitude.*

Lime and Betele. Lime is commonly made of the Sea Shells; that which is made of Snails Shells serves to white-wash the Houses, and that of Stone to chew with *Betele* Leaves. There are some who take the Bigness of an Egg of it every Day.

Butter, how made? Butter is made in the first Pot that comes to Hand; they split a Stick into four Parts, and open it proportionably to the Pot the Milk is in, and turn it every Way, by means of a String made fast to it, and in some Time the Butter comes.

Cheat in Butter. Those who sell Butter, have an Art to put it off as fresh, when it is stale and smells strong. To that Purpose they melt it, and then pour over it some sour curdled Milk, and eight Hours after they take it out in Lumps, streining it through a Cloth.

Chymists. The Chymists make use of any Pot they meet with to rectify Vervillion, or for other Mercurial Preparations, which they perform after a very easy Manner. They make no Difficulty of reducing all Metals to Powder; I have been myself an Eye-witness of it. They put a great Value upon Talk and Coperace, which they say, take off the most viscous Humours, and remove the most settled Obstructions.

Physicians. The Physicians are more cautious in the Use of Sulphur than the *Europeans*, and they correct it with Butter, they also put long Pepper into a Liquor, and boyl the *Indian* Pine-Apple Kernel in Milk. They successfully make use of Wolf-bane, corrected in Cow's Piss, against Fevers; and of Orpiment corrected in the Juice of Lemmons.

Singular Skill. A Physician is not admitted to take a Patient in Hand, unless he can guess at his Distemper, and

and what Humour is predominant in him; which they easily discover by feeling the sick Person's Pulse; nor must it be said, they may be easily deceiv'd therein, for I have myself gain'd some Experience in that Skill.

Distempers and Cures.

The principal Distempers which prevail in these Countries, are, first, That they call *Morderchin*, or the *Cholera Morbus*. The Remedy usually apply'd to it, is to keep the Patient from drinking, and to burn the Soles of his Feet. Secondly, The *Sonipat*, or Lethargy, which is cur'd by putting into the Party's Eyes some Oak of *Jerusalem*, or *Paradise*, pounded with Vinegar. Thirdly, The *Pilhai*, or Obstruction of the Milt, or Spleen, which has no specifick Remedy, except that of the *Joghis*, or *Indian* Penitents. They make a little Incision over the Spleen, then they thrust in a long Needle between the Flesh and the Skin, then sucking through the End of a Horn at that Incision, they draw a Sort of Grease, which looks like Matter.

Tryal of a Patient's Case.

Most of the Physicians use to let fall a Drop of Oyl into the Patient's Water; if it spreads, they say it is a Sign he is very hot within; but if on the contrary, it remains as it fell; it is a Token that he wants Heat.

Common Remedies.

Megrim.

The common People have several very simple Remedies. For a Megrim, they take the Powder of a dry'd Pomgranate Rind pounded, with four Grains of Pepper, as if it were Snuff.

Head-ach.

For a common Head-ach, they smell to a Composition of Sal Armoniack, Lime and Water, ty'd up in a Rag.

Vertigo.

Vertigoes, occasion'd by cold Blood, are cur'd by drinking Wine, with some Grains of Frankincense steep'd in it.

Deafness.

For a Deafness, proceeding from Abundance of cold

Humours, they let fall one Drop of the Juice of a Lemmon into the Ear. When the Brain is over-charg'd, and oppress'd with a pituitous Matter, they smell to black Cumin-seed pounded, ty'd up in a Rag. For the Tooth-ach, they apply to the Tooth a Sort of Paste, made of the Crum, or Soft of Bread, and the Seed of *Stramonia*, or the Thorn-Apple, which dulls the Pain. Those who are troubled with the *Hæmorrhagia*, or Flux of Blood at the Nostrils, Mouth, or Eyes, are made to smell to Feversew, or Wormwood pounded. For a Heat in the Chest, and spitting of Blood, they cover a *Giramont*, which is an *Indian* Fruit, in Shape like a Gourd, but which tastes like a Pompion, with Paste, then bake it in the Oven, and drink the Water that comes from it. For a windy and pituitous Cholick, they give the Patient four Spoonfuls of Water, in which Aniseed has been boil'd, with a little Ginger, till half the Water is consum'd. They also pound a raw Onion with some Ginger, which they apply cold to that Part of the Belly where they feel any Pain. For the *Lienteria*, or Loosenes, which discharges the Meat before it is alter'd, they roast a Head of Garlick in the Embers, which they take going to Bed, and hold it in their Mouth, to suck the Juice. The Cowcumber Leaf pounded purges and vomits them, if they drink the Juice. Stoppage of Urine is cur'd here, by swallowing a good Spoonful of Olive-oyl, mix'd with the like Quantity of Water. For a Loosenes, they toast a Spoonful of white Cumin-seed, with a little pounded Ginger, which they swallow with Sugar. I have seen Agues, which began with a Shivering, cur'd by taking before the Fit three large Pills made of Ginger, black

Tooth-ach.

Hæmorrhagia.

Cholick.

Lienteria.

Purge.

black Cumin-seed and long Pepper. For Tertian Agues they take three Days successively three Spoonfuls of the Juice of *Teucrium*, or Germander, with a little Salt and Ginger.

This, Reverend Father, is but a Sketch of the Observations I have made, in relation to the Arts and Physick of *India*. If you desire any more, or other Particulars concerning what I have here writ, you need only let me know it. I shall take it as a Satisfaction to inform you, and to express with how much Respect I am

REVEREND FATHER,

Your most Humble

and most Obedient

Servant in our Lord,

PAPIN, Missioner of the

Society of *JESUS*.

A LET-

A LETTER FROM F. *FAVRE*, Missioner of the SOCIETY of *JESUS*, TO F. *de la BOESSE*, Of the same SOCIETY.

~~From the Mouth of the Streight~~ of *Malaca*, in the Bay of *Bengale*, January 17. 1711.

REVEREND FATHER,

I Left *France*, in order to go over into *China*, whither I was design'd by my Superiors, and you are no Stranger to the peculiar Inducement I had to that Mission. I am now as it were fix'd in the *East-Indies*, having ingag'd myself in the Conversion of a new People,

People, inhabiting a considerable Number of Islands in the Gulf of *Bengale*, whither the Light of the Gospel has not been yet carry'd. This Alteration will surprise you, and perhaps it will not be disagreeable to know what has been the Occasion of this new Enterprize.

I imbark'd on the 5th of *November* 1708, with Father *Cazalets*, aboard the *Aurora*, one of the King's Frigates, commanded by *Monsieur de La Rigaudiere*, a very worthy Officer, and who loaded us with Courtesies. He had before done the like by several other Missioners of our Society, whom he has carry'd over into *India*, and we can never sufficiently express our Gratitude. *The Author's Voyage.*

Our Vessel was design'd to carry Orders from the Court of *Spain*, to several Parts of *New Spain*, and accordingly we sail'd first to *Cartagena*, and thence to *Vera-Cruz*. Thence we prosecuted our Journey by Land as far as *Mexico*, where we joyn'd several other Missioners, who were upon their Departure for the *Philippine* Islands. *Comes to Mexico.*

We sail'd the 30th of *March* 1709, being twenty three *Jesuits*, and on the 11th of *June*, the same Year, discover'd the *Marian* Islands. We stay'd there no longer than was requisite to take in some Refreshments; but went not away the same Number of *Jesuits*, having left Six there, because there was much Need of them for easing of the ancient Missioners, most of them worn out with Age, and disabled for performing the Functions of their Ministry. *Marian Islands.*

Leaving the *Marian* Islands, we had but three Hundred Leagues to the *Philippines*. The Calms we lighted on towards the End of our Voyage, made the Officers and Pilots resolve to steer for the Port of *Palapa*, where they design'd

sign'd to stay till the Beginning of the *Monson*. This oblig'd us to leave the Ship, and go aboard small Vessels, which could run along close under the Shore, and so prosecute our Voyage under the Wind.

Caracoas. The People of the *Phippine* Islands call those Vessels *Caracoas*. They are a Sort of small Galleys, making Use both of Oars and Sails, having on their Sides two Wings, made of thick Canes, to break the Waves of the Sea, and bear them up on the Water. It is a dismal and dangerous Way of travelling, by which in three Weeks Time we ran more Hazard of perishing, than we had done in seven Months we spent in crossing the vast North and South Seas; for of the three *Caracoas*, into which all the Company of Missioners had been distributed, the greatest was shipwreck'd, and seven *Jesuits* there were in it must have been swallow'd up by the Waves, had not the *Indians* swam with all their Strength to save them.

The two other *Caracoas*, in one of which I was, were not spar'd by the Tempest; so that being no longer able to withstand the Fury of the Wind, or bear up against the Violence of the Waves, the Pilots stood away right before the Wind, and steer'd for a Port, which we fortunately got into.

We proceeded by Land to *Cavite*, a little Town, three Leagues from *Manila*, and had the Satisfaction of passing through several Parishes of that new converted Christian Country, which seems to me the most flourishing of all *India*. I often admir'd the Fervour of those new Converts, and how pliable they are to the Voice of their Pastors. The Youth of both Sexes constantly repairs twice or thrice a Day

Good Converts.

to

to the Churches, to be instructed in the Principles of Religion, and sing Praises to God. The Masters of Families are govern'd in their Domestick Affairs by the Advice of the Missioners; and thence it is that there are seldom any Differences among them, or if any happens to arise, it is commonly decided without any Law Suit, and for the most Part, to the Satisfaction of both Parties. Almost all those Islanders are divided into eight Hundred Parishes, govern'd by several Missioners, whose Labours are well rewarded, by the great Examples of Virtue they see in their Proselites.

When I reflect on the flourishing State of that Mission, I look upon it as the Effect of the Piety and Zeal of the Kings of *Spain*, who in conquering of those Islands, had more Regard to the Interest of Religion than their own, if the Interest of a Christian Prince can be separated from that of Religion.

Islands divided among Missioners.

But that which contributes most to the Advancement of the Church of the *Philippine* Islands, is their having been all divided among the Secular and Regular Clergy, so that each have their peculiar Provinces in which the others have no Part. This occasions a Peace not to be shaken among all those Labourers in the Vineyard of the Gospel, who being free from all Disputes and Contests, employ themselves wholly in gaining of those Souls that have been committed to their Charge, and are as perfectly united among themselves, as if they were all of the same Order.

Nothing touch'd me so much at *Manila*, as the extraordinary Courage of the Abbot *Sidoti*, who has of late happily penetrated into *Japan*, to

to preach the Gospel. The Circumstances of so glorious an Action are too edifying to omit giving an Account of them.

Abbot Sidoti. It is some Years since that worthy Clergyman left *Rome*, the Place of his Birth, to repair to *Manila*, whence he hop'd with more Ease to go over to *Japan*. He liv'd two Years at *Manila* in the continual Exercise of all Virtues belonging to a truly Apostolical Person.

Being countenanc'd by the Governor of *Manila*, he built a Vessel with the Alms he had gather'd, and thus was put into a Condition to execute his Design.

Goes over to Japan. In *August* 1709, he set out from *Manila*, with D. *Michael de Eloriaga*, an experienc'd Captain, who had offer'd to carry him over, and arriv'd in Sight of *Japan* the 9th of *October*. They stood in as close as they could to the Land. Spying a Fisher-boat, it was thought fit to send some Men in the Pinnace for Information. They made Use for that Purpose of a Heathen *Japanese*, who was with the Abbot *Sidoti*, and had promis'd the Governor to go into *Japan* with the Missioner, and to keep him conceal'd if there were Occasion. The *Japanese* being come up to the Fishermen's Bark, talk'd to them some Time, but was so daunted at their Answer, that he would never suffer the *Spaniards* to come any nearer to the Fishermen, tho these last express'd by many Signs that there was nothing to fear.

When the *Japanese* came Aboard again, Mr. *Sidoti* examin'd him in the Presence of the *Spanish* Officers. All his Answer was, that they could not get into *Japan*, without expo-

sing

sing themselves to imminent Danger of being discover'd; that, as soon as ever they had set their Foot ashore, they would be seiz'd and carry'd before the Emperor, and that he being a cruel and bloody Man, would immediately put them to Death with dreadful Tortures.

The Concern that appear'd in his Countenance, and some Words he let fall, gave Occasion to suspect, that he had reveal'd *Monsieur Sidoti's* Design to the Fishermen. Thereupon the Abbot withdrew, to beg of God to inspire him what Course to take.

About Five in the Evening he return'd to the Captain, to acquaint him with his final Resolution. *The happy Moment is come, Sir,* said he to him, *I have so many Years wish'd for; we are now at the Entrance into* Japan; *it is Time to prepare all Things to set me ashore in the Country I have so much long'd after; you have been so generous as to bring me across a Sea that is unknown to you, and made famous by so many Shipwrecks; be pleased to finish the Work you have begun, leave me alone amidst a People, that is in Truth an Enemy to Christianity, but whom I hope to bring under the Yoke of the Gospel. I do not rely on my own Strength, but on the all Powerful Grace of* JESUS CHRIST, *&c.*

Notwithstanding, Captain *Eloriaga* was well inclin'd to comply with the Abbot *Sidoti's* Desires, he did not forbear representing to him, that he thought it more proper to put off the landing for some Days; that it was likely the Fishermen were acquainted with his Design, having discours'd with the Heathen *Japanese*; that they would not fail to watch and seize him,

him, as soon as ever he were landed; and in Conclusion, that they ran no Hazard in seeking out some other Place where he might land with more Safety.

All these Reasons made not the least Impression on the Abbot *Sidoti*. He answer'd the Captain, that since the Wind was fair, they ought to take the Advantage of it; that the more they delay'd, the more he should be expos'd to Discovery; that his Resolution was fix'd, and therefore he conjur'd him not to obstruct the Work of God. The Captain yeilded to the pressing Instances of the Missioner, and order'd all Things for setting of him ashore in the dark Night.

In the mean Time the Abbot writ several Letters, pray'd with the Ship's Crew, as is usual aboard *Spanish* Vessels, and then made an Exhortation, *&c.*

Is set ashore. It was about Midnight when he went into the Boat with the Captain and seven other *Spaniards*, who would need bear him Company; he pray'd all the Way, and at last got ashore, with much Trouble, because the Shore in that Part was very steep. The *Spaniards* went a little Way with him, the Captain with much Difficulty persuaded him to accept of a few Pieces of Gold, to make use of upon Occasion. This done they left him, return'd to their Ship, and so to *Manila*, on the eighteenth of *October*.

The same Captain *Eloriaga* set out last Month with F. *Sicardi* and another Missioner, to discover the Islands of *Palaos*, otherwise call'd the *New Philippines*. F. *Serrano* and several other *Jesuits* are preparing to follow those

those two Missioners, to labour with them in the Conversion of that numerous People, inhabiting those Islands newly discover'd.

I flatter'd myself when I came to *Manila*, that I should soon be in *China*, as I had long desir'd, being then but two Hundred and fifty Leagues from it. Some Obstacles that interven'd made me resolve to take my Way through the *East-Indies*, and to lay hold of the Opportunity of a Vessel bound for the Coast of *Coromandel*.

The Author in India.

Thus I undertook a Voyage of above one Thousand six Hundred Leagues, in Hopes I should perform it in less than a Year, and it ended in a shorter Time, after another Manner then I expected; for soon after my Arrival in *India*, I ingag'd with the Superiors of that Country in the Execution of a Project that had been long thought of, which was to preach JESUS CHRIST to the Infidels inhabiting the Islands of *Nicobar*.

Nicobar Islands.

Those Islands are at the Entrance into the Bay of *Bengale*, just opposite to one of the Mouths of the Streight of *Malaca*. They lye from the seventh to almost the tenth Degree of North Latitude. The chief of them is call'd *Nicobar*, and gives its Name to all the others, tho' they all have their Peculiar Denominations. The great one being the Place where the *India* Ships come to an Anchor, and the Inhabitants of it being more tractable than those of the other Islands, we thought fit to make our first Settlement there.

The great Island.

This is what I have learnt of those Islands, upon the Report of those who are acquainted

with them. The Island of *Nicobar* is but thirty Leagues from *Achem* : Its Soil, as well as that of the other Islands, is fertile enough in producing several Sorts of Fruit, but there grows neither Corn, nor Rice, nor any other Sort of Grain ; the People feed upon Fruit, Fish, and some very insipid Roots, call'd *Ignames* : However, there is a good Quantity of Hens and Swine, but the Islanders eat none ; they sell them when any Ships touch there, for Iron, Tabacco and Linnen.. In the same Manner they dispose of their Fruit and Parrots, which are much valu'd in *India*, because none talk so plain as they. There is also Amber and Tin, and therein consists all their Wealth.

Worship the Moon. All I have been able to learn of the Religion of the *Nicobarians* is, that they worship the Moon, and are much afraid of Devils, of whom they have some blind Notion. They are not divided into several Races, like the People of *Malabar* and *Coromandel*. The *Mahometans* have not been able to get footing there, tho' they have so easily spread themselves all over *India*, to the great Detriment of Christianity. No publick Monument consecrated to Religious Worship is to be seen there. There are only some Caves dug in the Rocks, for which the Islanders have an extraordinary Veneration, and which they dare not enter for Fear of being insulted by the Devil.

I will not pretend to give you any Account of the Manners, or Government of those People, because no Man has yet penetrated far enough into their Country to be thoroughly inform'd of it.

F. Bonnet

F. Bonnet and I were appointed for that Mission, &c.

The rest of this Letter has nothing in it remarkable; and we are only told as from the Captain of the Ship that carry'd them, that they were set ashore on the Island. The Author of the Letter promises his Correspondent a farther Account of those Islands the next Year, if he lives.

A LETTER,

FROM

F. d'ENTRECOLLES,

Missioner of the SOCIETY of *JESUS*,

TO THE

Father Procurator-General

OF THE

Missions of *INDIA* and *CHINA*.

Jar-Tcheou, July 17. 1709.

REVEREND FATHER,

I Make use of some Leasure Moments, and lay hold of the Opportunity of a Vessel returning into *Europe*, to give your Reverence an Account of one of the most remarkable Accidents that has happened in *China*.

The

The Emperor, who had not yet overcome the Sorrow conceiv'd for the Death of the young Prince, Son to that famous *Chinese* Woman, whom he passionately loves, is just return'd from his Journey into *Tartary*, and has given an Instance of his Authority, the Consequences whereof are no less grievous to him. Means had been found to make him suspect the Fidelity of the Hereditary Prince, and the Jealousy he had conceiv'd, seem'd to be so well grounded, that he immediately caus'd that unfortunate Prince to be secur'd.

Heredi-tary Prince of China *suspected.*

It was a dismal Spectacle to see him loaded with Irons, who but just before was almost equal with the Emperor. His Children and principal Officers were all involv'd in his Misfortune. An Astrologer, who pretended to calculate Nativities, and had often predicted to the said Prince, that he would never be Emperor, unless he were so such a Year as he allotted, was condemn'd to be cut into a Thousand Pieces, which is the most grievous Punishment among the *Chineses*.

Astrologer cut in Pieces.

But nothing being more surprizing in *China*, than the deposing of an Hereditary Prince, the Emperor thought himself oblig'd to acquaint his Subjects with the Motives that had prevail'd on him to do so extraordinary an Action. The publick Gazettes were soon fill'd with Manifestoes and Invectives against the Behaviour of the said Prince. His Life was therein enquir'd into, from his tender Infancy, and therein might be seen an incens'd Father, who, after having said much, left Room to believe much more.

The Emperor's eldest Son, whom we call first *Regulo*, was the only one of all his Children in his

The Emperor's eldest Son.

his Favour; his Praises were set forth in one of those Manifestoes I have already mention'd, and he flatter'd himself with the Hopes of being rais'd on the Ruins of his Brother.

The Emperor undeceiv'd. However, Affairs on a sudden took quite another Turn than he had imagin'd. Some new Informations the Emperor receiv'd, discover'd to him the Innocence of the depos'd Prince, and the Artifices that had been made use of to destroy him. He was made sensible, that the *Regulo*, to secure the Success of that Affair had made use of Magick and several Inchantments, and that at the Instigation of certain *Lamas*, or *Tartar* Priests, well skill'd in the Practice of Divination, he had caus'd a Statue to be bury'd in *Tartary*, that Ceremony being attended with many Magical Operations. The Emperor sent immediately to secure those *Lamas*, and take up the Statue. The *Regulo* was confin'd to his Palace, and condemn'd to a Punishment, which sufficiently evinc'd the Emperor's Indignation.

Advises to restore the Heir. You may very well imagine how uneasy these domestick Disorders made the Emperor; they threw him into a deep Fit of Melancholy, attended with such a violent Palpitation of the Heart, that there was much Cause to fear for his Life. In this Extremity he resolv'd to see the depos'd Prince. He was taken out of Prison, and carry'd before the Emperor, but still in the Habit of a Criminal. The Cries of that unfortunate Prince had such an Effect on the Father's Heart, that he could not forbear shedding Tears. He several Times ask'd the great Men of the Empire, Whether he had not the Power to restore to his Liberty a Prince, whose Innocence was more than sufficiently made out? Most of the Prime Ministers answer'd him coldly

ly enough, that he was a Sovereign, and might do whatsoever he pleas'd. Some of them, not questioning but that the Emperor's Death was near at Hand, signify'd to him, That it was Time to provide for the Peace of the Monarchy, by appointing a Successor, and propos'd his eighth Son, for whom they express'd a great Veneration. This was excluding of the Hereditary Prince. They doubtless apprehended, lest having contributed towards the deposing of him by their Advice, he might make them sensible of his just Resentment when restor'd.

That Opposition cost them dear. The Emperor offended to see how little Compliance his Ministers show'd to his Will, turn'd out the chiefest of them, and remov'd his Favourites, who had most oppos'd the restoring of the Prince. *Ministers turn'd out.*

The Fall of those Great Men, was so far from occasioning any Insurrection among the People, as might have been reasonably apprehended, had the Blow been foreseen, before it was given, that it put all Men into a Consternation, and every one vy'd in applauding the Emperor's Resolution. The Prince was restor'd to his Dignity, with all the Formalities usually observ'd in the Empire. There were publick Rejoycings in all Parts, and the Play still acted, is taken from a Passage in ancient History, which has a great Resemblance with what has now hapned. *Prince restor'd.*

The Emperor, on his Part, has granted an Imperial Indulgence, that is, he has remitted all the Arrears of Taxes, owing from private Persons, for which they are here grievously troubled. This Indulgence carries along with *The Emperor's Bounty.*

it also a Mitigation of the Punishments due to Criminals, so that small Offenders have nothing to suffer.

Punishment of the Offenders.

The Restitution of the Hereditary Prince was soon follow'd by the Punishment of the *Regulo*. He was condemn'd to perpetual Imprisonment, and the *Lamas* were put to Death, with seven of his Officers, who had been assisting to them in their Inchantments. Thus is the Prince fallen into the Pit he had dug for his Brother, whom the Qualification of being Son to a lawful Empress plac'd above him, tho' he was the eldest.

This is the State of the Court at Present. The Emperor you see, never more exerted that Prodigious Ascendant, which Nature, Experience, Policy, and one of the longest Reigns have given him over his Subjects. But, after all, those whom our Lord in the Scripture is pleased to call by the Name of Gods, are oblig'd even in the utmost Exercise of their Power to own that they are Men, and Mortal, like the rest. I am fully perswaded, that the Emperor, being so judicious as he is, must have had this Thought, in the Height of his Affliction.

I must acquaint you with a Reflection he has already made, and which being back'd by Grace, might draw him nearer to the Kingdom of God. Having sent for those whom he had intrusted with the Education of the Princes, he complain'd most grievously of their permitting his Children to apply themselves to Magick, and such Superstitions as occasion'd Troubles and Distractions in his Family. Happy, if he would carry that Thought somewhat farther, and strike at the Root of those Disorders, by banishing all false Sects out

out of his Empire, and establishing the only true Religion.

In the mean Time, the Emperor's Distemper, which daily grew upon him, had reduc'd him to such a Degree of Weakness, that the *Chinese* Physicians had given him over. They had try'd the utmost of their Skill, when they had Recourse to the *Europeans*. They had heard that Brother *Rhodes* had good Judgment in Pharmacy, and believ'd he might perhaps give the Emperor some Ease. That Brother has really Judgment and Experience. God, whose Ways are unknown, and who perhaps at this dismal Conjuncture made Use of this Opportunity to secure the Emperor's Affection to us, for the Advancement of Christianity, gave a Blessing to the Medicines apply'd by Brother *Rhodes*. It was with Confection of *Alkermes* that he soon took off that violent Palpitation of the Heart, which spent him to a great Degree, and afterwards advis'd him to drink *Canary*. The Missioners, who have it sent them every Year from *Manila* for their Masses, took Care to supply him. In a short time he recover'd his Strength, and enjoys perfect Health. To the end his Subjects may be convinc'd of it, he has appear'd now the second Time during his Reign in the Streets, without causing the Multitude to be put away, as is the Custom of the Empire. A Custom which is an almost Religious Respect for Royal Majesty.

The Emperor given over.

Recovered by a Jesuit.

Upon this Occasion, the Emperor has been pleas'd, by a publick Act to make known, what Notion he entertains of the Missioners. The Commendation he gives them for their Behaviour and their Affection to his Person is

is contain'd in these Words. *You* Europeans, says he, *whom I employ in the inner Part of my Palace, have always serv'd me with Zeal and Affection; so that there has not been hitherto the least Thing to lay to your Charge. Many* Chinese*s suspect you, but I who have cans'd all your Motions to be narrowly observ'd, and have found nothing disorderly therein, am convinc'd of your Integrity and Sincerity, and publickly declare you are to be trusted and believ'd.* Afterwards he takes Notice how his Health was recover'd by the Care of the *Europeans*.

Do not these Words of the Emperor's, express'd in a publick Act, seem to afford some glimmering Hope of his Conversion? Perhaps I flatter my self with vain Hopes; but those Words of the Prince, *That we are to be trusted and believ'd*, have already forwarded the Conversion of many of his Subjects.

Before this Imperial Act came abroad, F. *Parennin* had given me notice, that private Orders had been sent to the Viceroys of *Canton* and *Kiamsi*, to receive the Wine and other Things the *Europeans* brought them for the Use of the Emperor, and to send them immediately to the Court, provided that all so sent were seal'd with the *Europeans* Seal; for that Circumstance was expresly recommended, which is a fresh Testimony of the Confidence the Emperor is pleas'd to repose in us.

I doubt not but that you expect I should give you some Account of the present State of the Churches. F. *Jacquemin* writes me Word, that the last Lent he baptized Eighty Infidels, and heard the Confessions of One Thousand seven hundred Christians. F. *Noelas*, who

who is at *Nganlo*, says, he has since *April* baptiz'd an Hundred Idolaters in that he calls the *Holland* Mission, because it consists of many Families of Fishermen, scatter'd about on little Eminences, in the midst of a Plain which is often under Water.

F. *Melon* acquaints me he has baptiz'd Eighty Persons at *Vousi*, the Place of his Residence, and expects Thirty more where he is going. On *Holy Friday* Three Hundred Boats belonging to Christian Fishermen arriv'd, and landed their Wives near *Vousi*, at a Church they had built themselves, and where they waited to perform their *Easter* Duty.

Buying and selling of Wives.

A Christian of about Forty Years of Age had with much Toil got together as much Money as would suffice to marry. You know very well, that in *China* to marry is to buy a Wife. The Contract had been some Time made, when he was inform'd, that his pretended Wife, who had been pass'd upon him for a Widow, had a Husband living and in Health. It did not so much perplex the Christian to part with her, as to recover the Money she had cost him. Poverty and Despair had prevailed with the Husband to sell her, and he had spent all the Purchase-Money. The Christian's Kindred, who were all Infidels, did all they could to perswade him, either to keep, or at least to sell her to another, because the true Husband refus'd to receive her, unless he had wherewithal to maintain her given him. The Temptation was great, however the Christian was resolute, and there being no Remedy left but to apply to the *Mandarine*, he did so, and having laid before him the Matter of Fact, he declar'd, that being

being a Christian he neither could, nor would keep another Man's Wife; and therefore it was just he should be reimburs'd, either by the Husband, who had receiv'd his Money, or by the Managers of the Bargain, who had been concern'd in the Fraud; but if that could not be done, because the Husband was poor, and the others either dead, or fled, he pray'd him to order the lawful Husband to take his Wife again. The *Mandarine* no less surpris'd than edify'd, highly extoll'd the Religion which inspir'd such noble Thoughts, and having seized the only one that remain'd of the Drivers of the Bargain, caus'd him to be severely punish'd. In the mean time, the Christian has no Wife, nor the least Hopes of getting Money enough to buy another. Whosoever knows any thing of *China*, and what it is for a *Chinese* to be able to marry, will look upon this as an Heroick Action, as well as I.

Repentance of a Christian

Another very young Christian being in a Passion, so far forgot himself as to give his Mother very abusive Language, which scandaliz'd all the Neighbourhood. When the Heat was over, he reflected on what he had said, call'd the Neighbours together, and kneeling down before them, begg'd Pardon of his Mother, then stripping off his Cloaths of his own Accord receiv'd a Hundred Lashes with a Scourge by Way of Attonement, after which addressing himself to the Standers by he said, *A Christian may forget his Duty in the first Transport of his Passion; but his Religion teaches him immediately to attone for his Fault; and that is the Reason why I have desir'd you all to be Witnesses to what has happened.*

F. *Chavagnac*

F. *Chavagnac* adds, that the *Mandarine* of the Place, where he resides, is convinc'd of the Truth of our Religion, and endeavours to perswade all his Friends to imbrace it, though worldly Interest unhappily holds him in the Darkness of Infidelity. His Mother, his Wife, his Children, his Childrens Wives, and most of his Servants openly profess Christianity, and are all extraordinary zealous.

Note, *That a great Part of this Letter being entirely religious, it has been abridged, and much left out.*

AN

AN EXPLANATION OF THE Following FIGURE:

THE three Inſcriptions in *Chineſe* Characters, which are in the following Place, were writ with the Emperor of *China*'s own Hand. On the 24th of *April*, in the Year 1711, being the 50th of his Reign, and the 7th Day of the third Moon, that Prince gave the ſaid Inſcriptions to the *Jeſuits* at *Pekin*, to be affix'd in the new Church they have built towards the Gate of *Xun chin muen*. In the Year 1705, he contributed towards the building of that Church, and gave for that Uſe 10000 Ounces of Silver.

The

The Characters of the Inſcription on the Frontiſpiece are each of them above two *Chineſe* Cubits and a Half in Length. The *Chineſe* Cubit is to the *Paris* Foot, as 29 is to 30, or very near.

The Characters of the Inſcriptions on each Column are almoſt a *Chineſe* Cubit in Length.

The Inſcription on the Frontiſpiece.

TO THE TRUE ORIGINAL OF ALL THINGS.

The Inſcription on the firſt Column.

HE IS INFINITELY GOOD,

AND INFINITELY JUST,

HE GIVES LIGHT TO, HE SUPPORTS,

HE RULES ALL THINGS WITH

SUPREME AUTHORITY, AND WITH

SOVEREIGN JUSTICE.

The

The Inscription on the Second Column.

HE HAD NO BEGINNING,
AND WILL HAVE NO END;
HE HAS PRODUC'D ALL
THINGS FROM THE BEGINNING,
IT IS HE THAT GOVERNS THEM,
AND IS THEIR TRUE LORD.

A LET-

Mountains and Deserts in China.

Nangan and Canteheou-fou Cities.

A Letter from F. Chavagnac, *Missioner of the Society of* Jesus *in* China, *to* F. le Gobien, *of the same Society.*

Foutcheou-fou, Feb. 10, 1703.

Rev. Father,

I Set out from *Nantchang-fou* on the First of *March*, the last Year, to repair to *F. Foucquet* in this City, from whence I have the Honour to write to you. All *China* does not answer the Notion I had at first conceiv'd of it. I had seen only some Part of the Province of *Canton*, when I sent you so magnificent a Description of it. I had scarce travell'd Four Days Journey up the Country, before I could see nothing but steep Mountains, and dreadful Deserts, full of Tigers and other wild Beasts. But tho' that Part of *China* differs very much from most of the other Provinces, there are nevertheless some very fine Cities in it, and a considerable Number of Villages.

Mountains and Deserts in China.

From *Nanhiung*, the last City of the Province of *Canton*, we travell'd by Land to *Nangan*, the first Town of the Province of *Kiansi*, which is as big as *Orleans*, very beautiful and populous. Between *Nangan* and *Cantcheou-fou*, there is nothing but Deserts. *Cantcheou* is a City as big as *Roan*, has a great Trade, and there are very many *Christians* in it.

Nangan and Cantcheou-fou Cities.

From *Cantcheou* to *Nantchang* all the Country is charming, extraordinary populous and fruitful. One of our Barks had like to have perish'd about a Day's Sail from that City, in

Dangerous and fine River. a rapid Current, which holds for almost Twenty Leagues, and what still renders it the more dangerous, is that the Vessels must pass between an infinite Number of Rocks, which are even with the Surface of the Water; but when those are pass'd we come into a fine River, six Times as broad as the *Seine* is at *Roan* and so full of Vessels, that whensoever a Man looks about him, he may count above Fifty under Sail.

You must not be surpriz'd to hear of so great a Number of Vessels. It is true the *Chinese* do not trade much out of their own Country; but *Vast Trade.* to make Amends for that, the Trade is so great into the Heart of the Empire, that all the Commerce of *Europe* is not to be compar'd to it. The Empire of *China* is of a vast Extent, the Provinces of it are like so many Kingdoms; one produces Rice, another furnishes Calicoes and Muslins, and each of them has it's peculiar Commodities, which are not to be found in the rest. All these Things are transported from Place to Place by Water; by Reason of the great Con- *Fine Rivers.* veniency of Rivers, which are very numerous and so fine, that *Europe* has nothing like them.

It was a mighty Satisfaction to me to find a great Number of Churches and very zealous *Christians* in all the Cities that lay in my Way. Religion daily advances here considerably, and the Time of the Conversion of this mighty Empire seems to be come at last, and with a very little Assistance from the Faithful in *Europe*, who are zealous for the Propagation of the Gospel, the best may be hop'd of a Nation, which begins to relish our Holy Precepts, and is mov'd by the Examples of Vertue they see in the new Converts.

I must confess to you I am amaz'd at their Innocency and Fervour. Many of them come to Church every *Sunday*, from Eight, or Ten Leagues Distance; they meet at Church every *Friday* to perform their Devotions, and before they part beg Pardon of one another for what ill Example they may have hapned to give; their Austerities would be even indiscreet, were not Care taken to moderate them.

We have a young Lad here, who tho' living in a Family where they are Idolaters, never fails to offer up his Prayers daily before a Crucifix, whilst all his Kindred are prostrating themselves before their Idols. His Mother and Brothers have us'd all Means to pervert him; but he has been Proof against all their Threats and ill Usage; always answering them with such Resolution and at the same Time in so obliging a Manner, that they are themselves upon the Point of imbracing *Christianity*.

You cannot imagine what Contrivances their Zeal dictates to the new *Christians* for the Conversion of the *Infidels*; I have often been amaz'd at them. It is not long since a poor blind Man, who lives upon Charity, came to beg of me to give him Two or Three Books; I could not imagine what Use he design'd to make of them, and it was to give them to read to Twelve *Infidels* he had half instructed in the Mysteries of our Holy Religion. I have seen Children come to ask us how they should answer some Difficulties started by their Idolatrous Parents, and it has often hapned, that the Son has converted his Mother and the rest of the Family.

However it cannot be deny'd, but that the Missioners employ'd here for the Conversion of these People, do meet with some Obstacles very difficult to surmount. The Contempt with

which the *Chinese* look upon all other Nations is one of the greatest, even among the Meaner People. Having so great a Conceit of their own Country, their Manners, their Customs, and their own Maxims, they cannot be perswaded that any thing which is not of *China* deserves to be regarded. When we have shew'd them the Folly of their adhering to Idols; when we have brought them to own, that the *Christian* Religion has nothing in it but what is Great, Holy, and Solid, a Man would be apt to believe they were ready to embrace it; but they are still far enough off. They answer us coldly, *Your Religion is not to be found in our Books, it is a foreign Religion; is there any thing good out of* China, *or any thing true, which we know not?*

Chinese Conceit of themselves and Contempt of others.

They often ask us, whether there are Towns, Villages, and Houses in *Europe*. I had the Satisfaction one Day to be a Witness how much they were Surpriz'd and out of Countenance at the Sight of a Map of the World. Nine or Ten of the *Literati*, or *Learned*, who had desir'd me to shew it them, were a long Time looking for *China*. At length they took one of the two Hemispheres, which contains *Europe*, *Asia*, and *Africk*, for their own Country. They even thought *America* too big for all the rest of the World. I left them some Time in their Error, till one of them ask'd me the Meaning of the Letters and Names that were on the Maps. *This*, said I, *is* Europe, *this* Africk, *and this* Asia; *in* Asia, *here is* Persia, *here* India, *and here* Tartary. They all immediately cry'd out, *Then where is* China? *It is this small Spot of Land*, said I, *and here are its Bounds*. It is impossible for me to express to you how much they were amaz'd; they look'd one upon another, and utter'd these *Chinese* Words, *Ciaò te Kin*, that is, *It is very little*.

Their Ignorance in Geography.

Tho'

Tho' they are far short of the Perfection to which Arts and Sciences have been advanc'd in *Europe*; yet will they never be perswaded to do any thing after the *European* Manner. It was absolutely necessary to make use of the Emperor's Authority to oblige the *Chinese* Architects to build our Church, which is within his Palace, after an *European* Model; and he was oblig'd to appoint a *Mandarine* to take care to see his Orders obey'd. *Their Positiveness.*

Their Vessels are ill enough built; they admire the Structure of ours; but when they are perswaded to build like them, they wonder that such a thing should be propos'd to them. *This is the* Chinese *Way of building*, say they. *But it is good for nothing*, reply'd I. *No matter*, rejoyn they, *since it is the Way of the Empire, that is enough for us, and it would be a Crime to alter it.* *Vessels ill built.*

As for the Language of the Country, I do assure no Man would take the Pains to learn it, on any other Account than the Service of God. I have now for 5 whole Months spent 8 Hours a Day in studying Dictionaries. This Labour has put me into a Condition to learn to read, and I have had a Learned Man with me for a Fortnight past, and with him I spend 3 Hours in the Morning, and as many in the Afternoon, in learning *Chinese* Characters and spelling like a Child. The Alphabet of this Country contains about 45000 Letters; I speak of the Letters in common Use, for in all they reckon 60000. I have however learnt enough to Preach, Catechise, and hear Confessions. *Language.* Chinese *Alphabet.*

The Conversion of Great Men, and particularly of *Mandarines*, is most difficult. Most of them living by their Exactions and Unjust Dealings, and being besides allow'd to have as many Wives as they can maintain, those Bonds tye them down so fast that they can scarce break loose. Mandarines *hard to be converted.*

One Instance will convince you of the Truth of this Assertion.

Notable Instance of a Mandarine.

About 45 Years ago a *Mandarine* contracted a particular Friendship with F. *Adam Schaal*, a *Bavarian* Jesuit. That Missioner had us'd all his Endeavours to convert him; but without Success. At length, the *Mandarine* being upon his Departure to another Province, whether he was sent by the Court, the Father gave him some Books concerning our Holy Religion, which he receiv'd merely out of Civility; for he was so far from reading them, that he rather gave himself up more than ever to the *Bonzes*, who are the Idol Priests. He took some of them into his own House, collected a Library of their Books, and endeavour'd, by reading of them, to blot out all the Impression his Discourses with the Missioner had left on his Memory, which he accordingly compass'd. However, happening to fall sick, 40 Years after, he again call'd to mind what *F. Schaal* had so often inculcated to him. He caus'd the Books the said Father had presented him to be brought, read them, and God touching his Heart, desir'd to be Baptis'd. Before he receiv'd that Sacrament, he would himself instruct all his Family; began with his Concubines, whom he taught all the Mysteries of our Holy Religion, and at the same time assign'd each of them a Pension, to the End they might live like *Christians* all the rest of their Days. Then he instructed all his Children, and was himself Baptised. I have had the Satisfaction, since I came hither, to see the Wives and Children of Two of his Sons *Christen'd*.

Usury an Obstacle to Conversion.

Usury, which is much in Practice among the *Chinese*, is another Obstacle, very hard to be overcome; when they are told, that before they receive

receive *Baptism*, they must restore all they have got by such unlawful means, and so at once ruin their whole Family, you will own it must be a Miracle of Grace that will prevail with them so to do; and consequently that is the Motive which generally holds them in the Darkness of Infidelity. I had but a few Days ago a very uncomfortable Instance hereof.

Instance in a Merchant.

A Rich Merchant came to see me and desir'd to be Baptis'd. I examin'd him as to the Motive of his Conversion. *My Wife*, said he, *was* Christen'd *last Year, and ever after led a very holy Life. A few Days before her Death she took me aside and told me, she should die such a Day and such an Hour, and that it had pleas'd God to signify it to her, that it might serve me as an Instance of the Truth of her Religion. She accordingly dy'd the very Hour, and in such a manner as she had foretold; so that being no longer able to forbear performing what she desir'd of me at her Death, which was, that I would be converted, I now come to you for that Purpose and desire to be Baptis'd.* So promising a Disposition could not but assure me, that I should have the good Fortune to baptize him, within a few Days; but when in instructing him I came to touch upon the Point of ill gotten Goods, and shew'd him the indispensable Necessity of Restitution, he began to faulter, and at last declar'd he could not consent to it.

Inward Corruption of Chinesses.

The *Chineses* do not find any less Opposition to *Christianity* in the Corruption and Depravedness of their Hearts; for provided they appear outwardly regular, they make no Difficulty of committing the most enormous Crimes in private. About a Fortnight ago a *Bonze* came to desire me to instruct him; he seem'd to be the best inclin'd of any Man in the World, and said, he should

think nothing too hard for him; but no sooner had I made him sensible of the Purity God requires of a *Christian*; no sooner had I told him that His Law is so Holy, that it forbids even the Thought or the least Desire which is contrary to Vertue, than he answer'd me, *If that be so, I must think no more of it*; and tho' convinc'd of the Truth of *Christian* Religion, he thereupon laid aside the Design of embracing it.

Customs of Chinese *Ladies.*

I will now, Rev. Father, give you an Account of some Customs relating to the *Chinese* Ladies, which seem wholly to exclude them from all means of Conversion. They never go out of their Houses, or receive any Visits from Men; it is a fundamental Maxim of the Empire, that a Woman must never appear in publick, nor concern herself with what is done abroad. This Notion is carry'd so far, that the better to oblige them to observe this Rule, they have found means to perswade them, that Beauty does not consist in the Features of the Face, but in the Smalness of the Feet; so that their first Care is to disable themselves from walking; a Child of a Year old has a bigger Foot, than a Lady of 40 Years of Age.

Their little Feet.

This is the Reason why the Missioners can neither instruct the *Chinese* Ladies themselves, nor employ their Catechises to do it. They must begin by converting the Husband, to the End that he may instruct his Wife, or else he must permit some good *Christian* Woman to come into his Apartment to expound to her the Mysteries of Religion.

Besides, tho' they are actually converted, they cannot be at Church with the Men. All that could be hitherto obtain'd, has been, to assemble them 6, or 7 Times a Year in some peculiar Church, or in some *Christian* House, to administer the

the Sacraments to them there: In those Assemblies, such of them as are dispos'd for it receive Baptism. I have baptis'd 15 within a few Days.

Add to all this, that the *Chinese* Ladies only speak the Particular Language of their Province; so that it is very difficult for them to be understood by the Missioner's, some of whom are only Masters of the *Mandarine* Language. All possible Care is taken to apply a Remedy to this Inconveniency, I remember an Expedient that was found by a *Mandarine's* Wife, a few Days after my Arrival in this City: Because she could not be understood by the Missioner, to whom she had a Mind to make her Confession, she call'd her eldest Son and told him all her Sins, that he might repeat them to the Father Confessor and then tell her again, what Advice and Instructions the said Father gave her. We should scarce find such an Instance of Simplicitly and Fervor in *Europe*.

They speak only the Language of the Province.

To conclude, the entire Dependance those Ladies have on their Husbands is the Reason why there is not much dependance on their Conversion, especially if the Husband is an Idolater, of which here follows a Melancholy Instance. An Heathen Woman, who had found means to be privately instructed in *Christianity*, being dangerously ill, desir'd her Husband to call the Missioner to baptise her. He being extremely fond of her, easily comply'd for Fear of thwarting her, and she was to have receiv'd what she so earnestly desir'd the next Morning. The *Bonzes* had notice of it; they immediately went to the Husband, whom they upbraided with his Weakness in consenting to his Wife's Request, and told him a Thousand extravagant Stories of the Missioners.

Their Conversion not to be depended on.

The next Morning, when the Missioner was preparing to go to baptize that dying Woman, her

her Husband sent him Word, that he thank'd him for his Trouble, but that he would not have his Wife baptis'd. All means were us'd to prevail on him to consent to what he had at first granted, and some Friends of his, who were *Christians* went on Purpose to visit him; but they could not move him. *I know your Cunning*, said he, *and the Missioner's too; he comes with his Oyl to pull out the Sick People Eyes, for to make Prospective Glasses. No, he shall not set his Foot within my House, and I will have my Wife bury'd with both her Eyes.* Whatsoever they could say, there was no undeceiving of him, and his Wife dy'd without being baptiz'd.

I cannot finish this Letter, without giving you an Instance of the Faith of our zealous *Christians*; for by their means I have had the good Fortune to Administer Holy Baptism to many Idolaters.

During the Absence of P. *Foncquet*, who was gone to *Nantchang-fou*, an Infidel came to desire I would assist a whole Family, which was cruelly tormented by the Devil. He confess'd, they had apply'd themselves to the *Bonzes*, who for the Space of three Months had offer'd several Sacrifices; but those means proving unsuccessful they had Recourse to the *Tcham-tien-ssee* General of the *Tao-ssees*, a Sort of *Bonzes*; that they had purchas'd of him to the Value of 20 Livres of Safeguards against the Devil, wherein he forbid the evil Spirit any more to molest that Family; that in Conclusion, they had call'd upon all the Gods of the Country and had offer'd up Vows to all the Pagods; but that after all this Trouble and Expence, the said Family still continu'd in the same Condition, and it was a dismal Spectacle to behold seven Persons in such violent raging Fits, that if Care had not been taken to bind them, they

Safeguards against the Devil.

they would certainly have murder'd one another. I judged by what that poor Man had so ingenuously declar'd to me, that there might be some Operation of the Evil Spirit in it. I then ask'd, what it was that mov'd him to have Recourse to the Church. *I have been inform'd* reply'd he, *that you adore the Creator and the absolute Lord of all Things, and that the Devil has no Power over* Christians, *and therefore I resolv'd to come to intreat you to come to our House and to call upon the Name of your God for the Ease of so many Suffering Persons.*

I endeavour'd to comfort him by my Answers; but at the same Time gave him to understand, that there was nothing to be expected from the true God, as long as they kept the Tokens of Idolatry in their House; that it was requisite to be instructed in our Holy Mysteries, and be dispos'd for Baptism, and then I should be able to grant what they desir'd; however that the Distemper might be altogether Natural, and therefore I would first seriously examine what Disease it might be. Then I put him into the Hands of a zealous Christian to instill into him a general Notion of the Mysteries of Religion.

The Infidel return'd home, well enough satisfy'd. The next Day he return'd to my Church, bringing a Bag, out of which he drew five Idols, a little Stick, about a Foot long and an Inch square, on which several *Chinese* Characters were Carv'd, and another Bit of Stick, five Inches long and two in Breadth, all over full of Characters, except on one Side, on which was represented the Devil struck through with a Sword, the Point whereof stuck in a cubical Piece of Wood, which was also full of Mysterious Characters. Then he gave me a Book of about 18 Leaves, containing the Orders from the

Idolaters Toys.

the *Tcham-tien-ssee*, whereby the Devil was forbid under the severest Penalties, disturbing the Persons therein mention'd any more. Those Injuntions were Seal'd with the Seal of the *Tcham-tien-ssee*, and sign'd by him and two other *Bonzes*. I forbear to mention several other trivial Particulars, which would tire you.

Perhaps you will not be unwilling to hear what Sort of Idols those were. They were of Wood gilt and pretty curiously painted, some were Figures of Men and others of Women; the Men had *Chinese* Physiognomies; but the Women had *European* Features. Every Idol had on its Back an opening, clos'd with a little Board, I took up that Board and perceiv'd, that the opening was narrow, but then the hollow within grew wider towards the Stomach, in which Cavity there were Bowels made of Silk and at the farthest Part a little Bag in the Shape of a Man's Liver. That Bag was full of Rice and Tea, in all likelihood, for the Subsistance of the Idol. In the Place of the Heart I found a Paper very neatly folded. I caus'd it to be read to me and it was a List of the Names and Surnames of all the Persons in the Family, and the Day of their Birth, all particularly mention'd. There were also Vows and Prayers, full of Impiety and Superstition. The Figures of Women had besides those Things at the farther Part of that little Hollowness, a bottom of Cotton longer than it was thick, neatly bound with Thread, and almost in the Shape of an Infant Swaith'd.

Idols describ'd.

The Infidel seeing me throw all those Idols into the Fire, thought I should no longer make any Difficulty of going to his House. Several *Christians* then present, joyn'd with him in intreating me so to do, which I refus'd till better inform'd of the nature of the Distemper and accordingly I sent some *Christians* to bring me an Account. They

They went away full of Faith, several Infidels and among them a *Bonze*, who hapned to be present went with them, out of Curiosity. As soon as come to the House, they made all the Family kneel down. One of the *Christians* began to expound the Apostles Creed; after which he ask'd the Suffering Persons, whether they believ'd all the Articles of the *Christian* Faith; whether they hop'd in the Omnipotency of God and in the Merits of JESUS CHRIST Crucify'd; whether they were ready to renounce all that might be displeasing to God; whether they would keep his Commandments and live and dye in the Practice of his Law. When they had all answer'd in the affirmative, he began the Prayers with the other *Christians*, all the rest of that Day they were entirely free from their Distemper.

The Infidels, who had throng'd thither, were extremely surpriz'd at that Change. Some of them attributed it to the Almighty Power of the God of the *Christians*; others and particularly the *Bonze*, said it was merely accidental. It pleas'd God to undeceive them, for the Patients the next Day fell again into their Distemper, at which the *Bonze* and his Followers rejoyc'd; but were amaz'd to see that as often as the Prayers were repeated and the Name of JESUS call'd upon, they were easy again, and that not by degrees but immediately; nor once only but several Times in one Day.

That Wonder stopped the Mouths of the *Bonze* and his Adherents; almost all of them own'd, that the God of the *Christians* was the only true God, and above Thirty of them were then Converted. I have been these three Months instructing such as were Converted

upon

upon that Occasion and the Family has never been troubled since.

To perpetuate the Memory of so great a Blessing, they have plac'd in the Hall appointed for the Reception of Strangers, a large Image of our Saviour, which I presented them, and under it have carv'd this Inscription in large Characters. *Such a Year and such a Month, this Family was afflicted with such an Evil; the* Bonzes *and the Gods of the Country were in vain call'd upon The* Christians *came upon such a Day, call'd upon the True God, and the Evil immediately ceas'd. In acknowledgment for that Blessing we have embrac'd His Holy Law, and wretched that Person of our Posterity who shall be so ungrateful as to adore any other God but the God of the* Christians. The Creed and the Ten Commandments are also writ there.

Ever since that Time I have never been without about 40 Catechumens to instruct, for as fast as any are baptis'd, others succeed in their Places. I know not, whether you have heard that Two Missioners of our Society have had the honour to dye in *Cochinchina*, loaded with Irons, for the Sake of JESUS CHRIST.

F. Royer writes to me from *Tonquin*, that he and Four other Missioners of our Society have been so happy as to baptise, this last Year, 5166 Infidels. I expect to have a settled Mission assign'd me very suddenly, as is promis'd me, and I am put in Hopes that it will be hard, poor, laborious, and that there will be much to endure in it, and great Advantages in Religion to be reap'd.

Pray

Pray to God that I may answer those good Ends. I am, with much Respect,

Reverend Father,

Your most humble and most

obedient Servant in our Lord,

DE CHAVAGNAC,
Missioner of the Society of JESUS.

A Letter from F. de Bourzes, *Missioner of the Society of* JESUS, *in* India, *to* F. Stephen Souciet, *of the same Society.*

Reverend Father,

JUST as I was upon the Point of imbarking for *India*, I receiv'd a Letter from you, wherein you advis'd me to devote some Moments to Sciences, as far as the Employment of a Missioner would permit, and at the same Time to acquaint you with what Discoveries I should happen to make. I thought of complying with you, even during my Voyage; but I wanted Instruments, and you know they are absolutely necessary when any thing is to be perform'd with Exactness. For that Reason I only made such Observations as can be perform'd by the Eyes alone, without any foreign Help.

I will begin with a Physical, or Natural Subject, which will be somewhat new to those who have never been at Sea, and perhaps to those, who

who having been at Sea have not observ'd it very attentively.

You have read, Reverend Father, what the Philosophers write concerning the Lights, which appear in the Night on the Sea; but perhaps you may have taken notice, that they pass over that *Phænomenon* very slightly; or at least that they have rather labour'd to give an Account of it, according to their Principles, than to explain it well, as it is in it's self. However it is my Opinion, that before we go about to unfold those Wonders of Nature, we ought first to endeavour to be acquainted with all the Particulars of them. I will now lay before you all I have thought worthy to be observ'd relating to this Subject.

Lights appearing on the Sea.

Light made by the Way of a Ship in the Water.

I. When the Ship makes good Way, a great Light is often seen in the Track it makes, that is, on the Waters it has parted and as it were crush'd asunder in passing. Those who do not observe it narrowly enough, very often ascribe that Light either to the Moon or Stars, or else to the Lanthorn on the Stern. This same I presently fancy'd, the first Time I took notice of that great Light; but having a Window which look'd out directly upon that Track, I was soon undeceiv'd; especially when I saw that Light appear'd much plainer, when the Moon was under the Horizon, all the Stars clouded, the Lanthorn without a Candle, and in short, when no other Light could appear on the Surface of the Water.

II. That Light is not always alike; some Nights there is little of it, or none at all; other times it is clearer, and sometimes more fady; sometimes it spreads very wide, and again at other times it is more contracted.

III.

III. In relation to its Brightness, perhaps you may be surpriz'd, when I tell you that I have read very easily by the Light of those Furrows, tho' I was then 9, or 10 Foot above the Surface of the Water. I had the Curiosity to note down the Days, which were the 12th of *June*, 1704, and the 10th of *August* the same Year. However I must add, I could only read the Title of my Book, which was in Large Characters; however this has seem'd incredible to those I have told it to; but you may believe me, and I do assure you it is certainly true.

IV. As for the Extent of that Light, sometimes all the Track appears bright for 30, or 40 Foot in Length, but the Light is much weaker at the greater Distance.

V. Some Days it is easy to distinguish what Parts are light and what are not so, in the Track; but other Times there is no making that Distinction. The Track then looks like a River of Milk, very pleasant to behold; So it appear'd to me on the Tenth of *July*, 1704.

VI. When the Shining Parts can be distinguish'd from the others, it may be observ'd, that they are not all alike in Shape; some of them appear only like Points of Light, others are about the Bigness that the Stars appear to us. Some are like little Balls, not above One or Two Twelfth Parts of an Inch Diameter; others represent Globes as big as a Man's Head. Very often those *Phosphori* are also of a Square Form, Three or Four Inches in Length, and One or Two in Breadth. These *Phosphori* of several Shapes are often seen at the same Time. On the Twelfth of *June* the Track the Ship made was

full of Large Circles of Light, and of those Oblong Squares I have mention'd. Another Day, when the Ship made but little Way, those round Lights appear'd and vanish'd the same Moment, like Lightning.

VII. It is not only the Way of the Ship that produces those Lights, the Fishes also leave behind them a Bright Furrow, which is clear enough to distinguish the Bigness of the Fish, and to know of what Sort it is. I have sometimes seen a great Number of those Fishes, which playing in the Sea, made as it were a Sort of Fire-work in the Water, agreeable enough to behold. Very often a Rope thrown athwart breaks the Water sufficiently to produce a Light.

VIII. If Water be taken up out of the Sea, and never so little stirr'd with the Hand, there will appear an infinite Number of Shining Parts.

IX. If a Linnen Cloth be dipp'd in Sea Water, the same will appear, when it is wrung out, in a Dark Place; and even when half dry it need only be shak'd out to see Abundance of Sparks come from it.

X. When one of those Sparks is once form'd, it continues a long Time, and if it clings to any thing that is solid. as for Instance, to the Side of the Ship, it will last whole Hours.

XI. It is not always when the Sea runs highest that most of those *Phosphori* appear, nor even when the Ship makes the most Way; nor is it only the Shock of the Waves one against another that produces those Sparks of Light; at least I have not observ'd it to be so; but I have taken Notice,

Notice, that the Beating of the Waves against the Shore sometimes produces Abundance. In *Brasil* one Evening the Shore look'd to me as if it were all on Fire, so great was the Quantity of those Lights on it.

XII. The Production of those Lights depends, in a great measure, on the Nature of the Water; and, if I mistake not, it may be, generally speaking, asserted, that allowing other Circumstances to be alike, that Light is greatest when the Water is most fat and slimy; for at High Flood the Water is not equally clear in all Parts, and sometimes Linnen dipp'd in the Sea becomes glutinous. I have several Times observ'd, that when the Track was brightest, the Water was more viscous, and fatter, and that a Linnen Cloth dipp'd in that Water gave a greater Light when shaken.

XIII. Besides there are some Places in the Sea, where several Sorts of Dirt swim on the Surface of the Water, some Red and some Yellow. A Man at first Sight would be apt to take them for Saw Dust; our Sailors say they are the Spawn, or Seed of the Whales; but that is not very certain. Water taken up out of the Sea in such Places is very slimy. The same Sailors say that there are many Heaps of that Spawn in the North, and that sometimes in the Night Time they appear all Light, without being disturb'd by any Ship passing by, or by any Fish.

XIV. But to corroborate my Assertion, *viz.* That the more viscous the Water is, the greater Light it gives, I will add one Particular very remarkable, which I have seen. One Day they took, aboard our Ship, a Fish, which some be-

llev'd to be a *Bonito*. The Inside of that Fish's Throat in the Night look'd like a Burning Coal, insomuch, that without any other Light, I read the same Letters I had before read by the Light of the Furrow made by the Ship's Way. That Throat was full of a Viscous Matter, with which we rubb'd a Piece of Wood and that also cast a Light; as soon as that Matter was dry, the Light vanish'd.

These are the chiefest Observations I have made on that *Phænomenon*; I leave it to you to judge, whether all these Particulars can be consistent with the System of those, who assign for the Cause of the Light, the Motion of the Subtile Matter, or of the Globuli, occasion'd by the violent Agitation of the Salts.

Rainbows. I must add a Word concerning the *Irises*, or Rainbows of the Sea. I observ'd them after a great Storm we were in at the Cape of *Good Hope*. The Sea ran very high, the Wind bore away the Tops of the Waves and broke them into a Sort of Rain, on which the Sun Beams imprinted the Colours of the Rainbow. It is true the Heavenly *Iris* or Rainbow in this Particular excells that of the Sea, that it's Colours are much more lively, more distinct; and there is more Variety of them. There are scarce above Two Colours to be distinguish'd in the *Iris* of the Sea, a Dull Yellow next the Sun and a Pale Green on the other Side. The other Colours have not Livelines enough to be distinguish'd. On the other Hand the Sea Rainbows are much more numerous; Twenty or Thirty of them may be seen at once, they appear at Noon Day, and are in a Position opposite to the *Iris* in the Sky, that is, their Bow or Arch is turn'd down towards the Bottom of the Sea. Let any one, after this, say,

say, that in long Voyages there is nothing to be seen but the Sea and the Sky; it is very true, but yet both of them furnish so many Wonders, that there might be sufficicent Employment for such Persons as were understanding enough to discover them.

In fine, to conclude, all the Observations I have made concerning Light, I will add only one more, in Relation to the Exhalations, which take Fire in the Night and by being so inflam'd form a light Space in the Air. Those Exhalations in *India* leave a much larger Track than in *Europe*. At least I have seen Two or Three which I should have been apt to take for real Rockets; they appear'd very near the Earth and gave a Light almost like that of the Moon the first Days of its Increase; their Fall was slow and in falling they form'd a Spherical Line. This is most certain, at least as to one of those Exhalations, which I saw out at Sea, being at a great Distance from the Coast of *Malabar*. *Exhalations.*

This is all I can write to you at present. I wish, Reverend Father, these small Observations may please you. God be praised, I expect every Moment Advice to enter the Kingdom of *Madure*, that being the Mission appointed me, and which you know I have so long wish'd for. I hope I shall there have Occasion to make more important Observations on God's Mercy towards those People. Assist me with your Prayers, which you know I stand in need of. I am with much Respect,

Reverend Father,
Your most humble and most obedient Servant in our Lord,
DE BOURZES, *Missioner of the Society of* JESUS.

A Letter from F. Jartoux, *Missioner of the Society of* Jesus, *in* China, *to* F. de Fontenay, *of the same Society.*

Peking, Aug. 20, 1704

Rev. Father,

I Remember, that when you went from *China*, you charg'd me to give you an Account every Year of our Crosses and of our Comforts. God be prais'd I might find enough to impart to you as to the first Point; but it does not always become the Disciples of *JESUS CHRIST* to make Relations themselves of their Sufferings; it is enough for them, if it pleases God to accept of what they endure. Give me leave therefore to stick only to that which may be pleasing and edifying to you.

Emperor of China *encourages the Building of a Church.*

I begin by the solemn opening of our Church, which happen'd on the 9th of *December*, in the Year 1703. You know it was in *January* 1699, that the Emperor gave F. *Gerbillon* leave to build it, in that great Spot of Ground he had given us, and which is within the Enclosure of the Palace. Some Time after that Prince caus'd the Question to be put to all the Missioners at the Court, whether they would not contribute towards the raising of that Structure, as to a good Work, in which he design'd to bear a Part himself. Next he caus'd Fifty Crowns in Gold to be given to each of them, signifying that the said Sum was to be apply'd to that Work. Besides he furnish'd part of the Materials

rials and appointed *Mandarines* to be Overseers of it. We had only 2800 Livres, when the Ground was broke up to lay the Foundations; the rest was left to Providence, which did not fail us.

Four entire Years have been spent in building and embellishing this Church, which is one of the finest and the most regular throughout all the Eastern Parts. I do not pretend here to give you an exact Description, it shall suffice to present you with a small Idea of it.

The first Entrance is into a Court Forty Foot broad and about Fifty in length, which is between Two well proportion'd Piles of Building, being Two great Halls after the *Chinese* Fashion; the one serves for Chapters and for instructing of the *Catechumens*, and the other to entertain such as come to visit us. In the latter of these are hung up the Pictures of the King, the Dauphin, the Princes of the Blood of *France*, the King of *Spain* now Reigning, the King of *England* and several other Princes, with Mathematical and Musical Instruments. There are also to be seen all those fine Pieces of Graving collected into great Books, which have been set forth to make known to all the World the Magnificence of the Court of *France*. The *Chinese*s view all those Things with the greatest Curiosity. *Two Halls.*

At the End of that Court stands the Church. It is Seventy Five Foot in Length, Thirty Three in Breadth and Thirty in Height. The inside of the Church is compos'd of Two Ranks of Architecture; each Rank has Sixteen Half Columns cover'd with a green Varnish. The Pedestals of the lower Rank are of Marble, those of the upper Rank are Gilt, as are the Capitals, the Edges of the Cornish and those of the *The Church.*

Frize and Architrave. The Frize appears loaded with Ornaments, which are only Painted; the other Members of all the Cornices are varnish'd of several Colours according to their several Degrees of Projecture. The upper Rank has Twelve large arch'd Windows in it, Six on each Side, which give a full Light to the Church.

The Roof. The flat Roof is painted all over. It is divided into Three Parts; the middle represents an open Dome, of a costly Structure, being Marble Columns supporting a Range of Arches, and over them curious Banisters. The Columns are also set in another Range of Banisters of a beautiful Contrivance, with Flower Pots regugularly plac'd. At the Top appears the Eternal Father siting amidst Clouds on a Knot of Angels, holding the Globe of the World in his Hand.

Fine Painting. It is in vain for us to tell the *Chineses* that all I have mention'd is painted on a Flat; they cannot be persuaded but that those Columns are upright as they appear. It is true the Lights are so nicely struck through the Arches and the Banisters, that it is easy to mistake. This Piece is the Workmanship of M. *Gherardini*, an *Italian* Painter.

On the Two Sides of the Dome are Two Ovals the Painting whereof is very Sprightly. The Front Wall is Painted after the same Manner as the Flat Roof. The Sides of it are a Continuation of the Architecture of the Church in Perspective. It is pleasant to see the *Chineses* go up to see that Part of the Church, which they say is behind the Altar. When they are come to it, they stand, then they go back a little and advance again, and feel it with their Hands to discover, whether there are not really some Parts sunk in and other jutting out.

Chineses know nothing of perspective

The

The Altar is exactly proportionable, when it is adorn'd with the Rich Presents of the King's Generosity, which you brought us from *Europe*, and with which his Majesty has been pleas'd to enrich the Church of *Peking*, it then really looks like an Altar erected by a great King to the Lord of Kings. *The Altar.*

Whatsoever Industry we us'd, the Church could not be open'd till the Beginning of *December*, last Year. A *Sunday* was pitch'd upon for performing of that Ceremony. F. *Grimaldi*, Visitor of the Society in this Part of the East, attended by many other Missioners of several Nations, came to bless the New Church, in solemn Manner. Twelve *Catechists* in Surplices carry'd the Cross, the Candlesticks, the Censor, *&c.* Two Priests with Stoles and Surplices, went on the Sides of him that Officiated; the other Missioners follow'd by Two and Two, and after them came a Crowd of *Christians*, whom their Devotion had drawn thither. *Opening of the New Church.*

The Blessing being perform'd, all the Congregation fell down before the Altar; the Fathers orderly rang'd in the Sanctuary, and the *Christians* in the Body of the Church several Times hit their Foreheads against the Ground. Then High Mass was sung, with a Deacon and Subdeacon; by F. *Gerbillon*, who may be look'd upon as the Founder of this Church. Abundance of *Christians* Receiv'd the Communion; the *Most Christian King*, our singular Benefactor was pray'd for, and after the Mass F. *Grimaldi* made a very moving Discourse, and the Solemnity ended in Baptizing a great Number of *Catechumens*.

On *Christmas* Night Mass was again Sung with the same Solemnity and as much Concourse of the Faithful. Had not the *Chinese* Musical Instruments, in which there is somewhat Rustical, put *Chinese Musick.*

put me in mind, that I was in a foreign Mission, I should have thought my self in the Heart of *France*, where Religion enjoys it's perfect Liberty.

You cannot imagine what a Multitude of Persons of Distinction has come to see this Structure; they all prostrated themselves several Times before the Altar; and many are instructed in our Religion, approve of it, and give us Reason to hope they will in Time embrace it.

Chinese fall down before the Altar.

How great a Trouble to us would it be, Reverend Father, if we should have the Misfortune to see a Structure destroy'd, which makes Religion triumph even within the Palace of an *Infidel* Prince! We were in Danger of it Two Months after the Church was finish'd, which happened after this Maner.

On the 12th of *February* 1704, F. *Brocard*, who is employ'd in making of Mathematical Instruments, in the Hereditary Prince's Apartment, was order'd to Azure some Works in Steel. The first was a sort of Ring; the second was like the Shell of a Sword, exactly round; the third resembled the Pommel of a Sword, and the fourth was a quadrangular Point very sharp. This is necessary to be known for the understanding of what I am about to say.

Scruple about Work.

I happened to be then in the Apartment with F. *Brocard*, to help him finish some Work. F. *Bouvet*, who serves for our Interpreter was also sent for, and having view'd those Pieces of Steel, told me, he was much afraid they were Parts of an Idolatrous Instrument. I ask'd him several Times, what Ground he had for this Jealousy; but he could make no other Answer, than that they seem'd to him, to be Pieces of an Idol's Scepter. I examin'd them in my Turn

very

very attentively, and could see nothing in them besides some Flowers, and those badly engrav'd.

In the mean Time, the Prince's first Eunuch, came from him to order us to azure those Pieces of Steel as soon as possible. We conjur'd him to represent to the Prince, how much we were concern'd that we could not obey his Orders, till such Time as we were eas'd of the Scruple we had conceiv'd in Relation to the *Pien* he had sent us. That is, the Name they give to that sort of Scepter. That we were apprehensive it might be *Fo's Pien*, or for some other Idol, and that as we suspected it, we could not do any thing to it.

The Eunuch protested, that the *Pien*, was only design'd for the Prince's Use, and no Way for any Idol. *Give me leave however*, reply'd F. Bouvet, *to represent to you, that this* Pien *very much resembles that Sort of Weapon which is given to certain superior* Genij *and to whom I think the People ascribes the Power of defending them against Evil Spirits, and according to the Principles of our Religion, we cannot have a Hand in any such Works, without being guilty of a very grievous Offence in the Sight of God, and the Prince is too good to require it of us.* *The Prince's first Eunuch.*

The Eunuch, who knew little of the Duties of our Religion, being offended at our standing out, instead of clearing F. *Bouvet*'s Doubt, call'd us obstinate and ungrateful Persons, and with much Heat endeavour'd to make out to us, that tho' it had been a *Pien* for *Fo*, we were nevertheless oblig'd to obey the Prince; that after so many Favours as the Emperor had heap'd upon us, and at a Time, when he had newly permitted us to build a Church to the God we ador'd, even within the Walls of the Palace, it

it was a very unworthy Action, to refuse the Prince such a Trifle upon a false Scruple. Then adding Threats to Reproaches, he laid before us the ill Consequences which might attend our Disobedience.

We answer'd, That the Emperor might dispose of our Lives; that we were most sensible of all his Favours; that we were above all infinitely oblig'd to him for the Protection he afforded our Holy Law; that we were ready to obey him in all other Points, as we had done till then, whatsoever it might cost us; nay, that we thought our selves honoured above Measure, in that he did vouchsafe to accept of our Service; but that tho' it should occasion our falling into Disgrace, and being expos'd to the most dreadful Punishments, we should never be prevail'd upon to do any Thing that were contrary to the Purity of our Religion.

When we had made our Declaration in so plain a Manner, the Eunuch endeavour'd by all the most obliging Means to overturn our Resolution. He told Father *Bouvet*, we might take his Word for it, that the *Pien* we were talking of, was nothing relating either to *Fo*, or any of the other Idols. One of those that came with him, gave me the same Assurances apart, and told me, the Emperor himself had such a one.

We knowing to what a Height the *Mandarines* will carry their Complaisance towards the Emperor and the Prince, did not think our selves oblig'd to rest satisfy'd upon their Assurances. I took my Turn therefore to speak, and said, That since the *Pien* belong'd to the Prince, no Man could know better than he what use it was design'd for; that it was easy for him to remove the Scruple that with-held

us;

us; that if he would please himself to acquaint us with the use he design'd to put that Weapon to and assures us, that neither he nor the *Chinese*s did believe there was any peculiar Virtue in it, he should be forthwith obey'd. We were really sufficiently convinc'd of the Prince's Sincerity, to make no farther Scruple, if he should once declare himself to us as to his Design.

You are very Presumptious, reply'd the Eunuch, *to require any such Thing*; and so he left us, to go make his Report to the Prince. All those who were present at this Conversation, look'd upon us as lost Men. Some Time after Word was brought us, to repair to the Palace to give an Account of our Behaviour. The usage we had by the Way from most of the Officers, made us conclude we should be no better treated by the Prince himself. I came in first, and as soon as in his Presence, prostrated my self according to the Custom. I was in the midst of all his Attendants at the Entrance into his Appartment, and he looking upon me with a Countenance full of Anger and Indignation, said, *Must I then deliver my Orders my self, to be obey'd? Do you know what Punishment your Disobedience deserves, according to the Laws?* Then directing his Discourse to F. *Bouvet*, who came close after me. *Do you know this Weapon*, said he, *it is the* Pien *I make use of and which is only made for my Use; it is neither for* Fo, *nor for any other Genius, and no Man assigns any peculiar Virtue to this* Pien, *is not this enough to satisfy all your ill grounded Scruples?*

F. *Bouvet*, thought he might, without being guilty of any Disrespect towards the Prince, lay before him the Reasons that had occurr'd to him for making a Doubt, but the Prince believing

lieving he still made a difficulty to submit upon his Word, spoke to him after such a manner as show'd his Passion, and Indignation. He sent him into the Hall where the Plays are acted, to see there other Scepters like his in the Hands of the Comedians, who were then just going to Act. *Let him see*, said he, *whether that be an Instrument of Religion, since we make it to serve in the Plays.*

When F. *Bouvet* return'd, the Prince ask'd him, whether he was yet undeceiv'd. The Father told him, he was very sensible that *Pien* might be put to several uses; but that having read in some Book of the History of *China*, that such Instruments had been put to some Uses which our Religion detests, he had found Cause to suspect that this might be of the same Sort, and that the People might be under gross Errors in Relation to the Virtue of that Sort of Weapons.

This Rejoynder of F. *Bouvet* highly incens'd the Prince; he fancy'd the Missioner did urge the Authority of some Romance, or of some of the meanest People against his Testimony. *You are, a Stranger*, said he to him in a stern Manner, and *you pretend to know the Opinions and the Customs of* China *better then I and all those who have study'd nothing else from their Infancy. I declare that neither I, nor the People of* China, *do believe there is any peculiar Virtue in this Sort of Scepter, and that there is none like it belonging to any Idol, Since I condescend to give you this Assurance, what false Scruples can make you forbear, when I command you to work upon it? Do you forbear wearing of Cloaths because* Fo *and the other Idols are represented Cloath'd? Tho' they have Temples do not you build others for your God? We do not blame*

your

your adhering to your Religion; but we justly blame your Positiveness in Things you do not understand.

Having spoken these Words, the Prince withdrew, to go give the Emperor an Account of all that had hapned. At the same Time he order'd all the Missioners of the three Churches of *Peking* to be sent for. I then did and shall never cease to admire, that the Anger of that Heathen Prince should never provoke him to utter one Word against the *Christian* Religion, tho' we had no other Reason to urge, but the Fear of transgressing it; which is an evident Proof of the Esteem he has for it.

It being then very late, we were sent back to our Lodging, and only *F. Bouvet* was order'd to stay. Thus he remain'd in the Nature of a Prisoner, and was all that Night, which prov'd Extraordinary cold in a Cottage of Mats, whether he was permitted to withdraw.

The next Morning some Persons came to tell me, that F. *Bouvet* was Condemn'd to the Punishment of the Slaves. I answerw'd them, that Father would be happy if he dy'd for having refus'd to wrong his Conscience; but that, if he were punished, three being equally guilty, it was just they should all suffer.

At the same Time I saw the Prince's Eunuch, who came from him to ask us, whether *Solomon's* Scepter, which was engrav'd on his Watch Case, was not the same Thing as his? *Your Kings*, said he, *have* Piens, *you are not scandaliz'd at it, and yet the Prince's frights you; whence proceeds that Difference?* I told him what the Scepter of our Kings meant, and the Story of the Judgment given by *Solomon*, which was engrav'd on the Watch Case. At length the Missioners of the three Churches came about eight a clock, having

ving been already acquainted with the whole Affair by F. *Gerbillon.*

The *Mandarine* call'd *Tchao*, who has been so instrumental in obtaining the Edict, which allows the Exercise of the *Christian* Religion throughout the Empire, brought us all together into a Place remote from the Prince's Apartment. There, in the Presence of the first Eunuch and of several other Persons, he spoke to us to this Effect. *You have drawn upon your selves the Anger of the best of Princes; he has order'd me to prosecute F.* Bouvet *with the utmost Severity, for no less than High Treason. If you do not make him some Satisfaction, I will go my self to impeach the Offender in the Criminal Court, that he may be there try'd and punish'd with the utmost Rigor of the Laws. You are Strangers and have no other Support but the Goodness of the Emperor, who protects you, who tollerates your Religion, because it is good and enjoyns nothing but what is reasonable. What Honours and Benefits has he not bestow'd on you both at Court and in the Provinces? Notwithstanding all this F.* Bouvet *has been so insolent as to contradict the Hereditary Prince, and notwithstanding the Assurances and Information he was pleas'd to give him, he has maintain'd his own Opinion against the Prince's, as if he had question'd his Uprightness and Sincerity. I leave you to judge of his Offence and the Punishment he deserves. What do you Think of it? Do you answer F.* Grimaldi, *who are the Superiour of them all.*

Christianity commended by the Emperor and the Prince.

That Father, who had expected no less a Reprimand and who after examining the whole Affair, had disapprov'd of F. *Bouvet's* positive Opposition, answer'd, That the said Father had been extremely in the Wrong in not submitting to the Prince's Declaration and Authority and that he was thereby become unworthy ever more

to

to appear in the Presence of his Majesty and of his Highness.

The *Mandarine*, without answering *F. Grimaldi*, directed his Discourse to *F. Bouvet* and told him, that the Hereditary Prince swore on the Faith of a Prince, that the Instrument the Controversy had been about, was not the Scepter of *Fo*, nor of the *Genij*; that, if he knew the contrary, he should make a Cross on the Ground and swear by it. *F. Bouvet* answer'd, That he submitted his Judgment to the Prince's. *If you own your Fault*, reply'd the Mandarine, *hit the Ground with your Forehead as a Criminal.* The Father immediately obey'd, and the *Mandarine* went to make his Report to the Emperor.

We blessed God for the publick Testimony that *Mandarine* had there given in the Name of the Emperor and of the Prince his Son, in Behalf of our Holy Religion, for we very well knew he did not speak one Word of himself, and that Testimony we would willingly have purchas'd at the Price of our Blood. That Courtier whom only worldly Considerations detain in his Infidelity, made the most of that Testimony, which he knew we were most sensible of. He was not satisfy'd with uttering of it once, but repeated it, with a loud Voice, and pronounc'd it with such a Tone and such an Air as gave it all the Authority we could desire.

Some Time after, that Testimony of the Prince, so advantageous to our Religion, was confirm'd to us by another Officer, who came from him to deliver to us those comfortable Words. *Is it possible I should have been suspected of designing to impose on you, obliging you to break your Law, which I look upon as good? Assure your selves that any such Design is unworthy of such a*

Prince as I am, and that you would find very few Persons throughout the whole Empire, who would be guilty of it, for none can do it but a base Man. If I am so much offended, it is not for the Sake of the Scepter now in Debate, for I do not trouble my self about it, but it is for the Affront put upon me, and which I resent the more, because it is offer'd by Persons I had honour'd with my Esteem.

Use of the Scepter. Notwithstanding so many Declarations made by the Prince, which were sufficient to have remov'd all our Doubts, we again examin'd with the greatest Attention all the uses that Scepter might be put to, but could not find the least Shaddow of Superstition. It is an Instrument the Prince and the Emperor both make use of to make their Arm pliable as is the Custom of the *Tartars*.

In the mean Time it was reported abroad that *F. Bouvet* would loose his Head. The Fathers *Grimaldi*, *Thomas*, *Gerbillon* and *Pereyra*, after conferring together and with some *Mandarines*, who were their Friends, went to wait upon the Emperor to signify to him their great Concern for *F. Bouvet*'s want of Complaysance towards the Prince.

The Emperor's Answer to the Jesuits. His Majesty answer'd, he was glad they own'd their Fault; that having made use of the Missioners for the Space of Forty Years, he had never entertain'd a Thought of commanding them to do any thing contrary to their Law, which he thought to be good; that whensoever he had requir'd, any Piece of Service of them, he had first inquir'd, whether it would not be disagreeable to them to perform what he desir'd, and had even proceeded to a Nicety in that Particular. *There is a Woman in my Palace*, said his Majesty, *who plays very finely on the Harp, I would have made F.* Pereyra, *who is a good*

good Musician, Judge of her Skill; but reflecting, on the Cautiousness of the Missioners, I fear'd the Father might be tempted to refuse me. It came into my Thought, that drawing a Curtain between them, the Father might not perhaps make that Difficulty; and yet I apprehended least that Expedient might be disagreeable to him. Some of the Courtiers propos'd to dress that Woman in Man's Cloaths, promising an inviolable Secrecy; yet after some Reflection, I thought it unbecoming to impose upon a Man, who confided in me, and thus I deprived my self of the Satisfaction I had propos'd, rather than lay any Hardship upon the Missioner as to the Duties of his Profession.

His Majesty added, that the Great *Lama*, for whom he had so high a Value, having intreated him to cause Mr. *Gherardini* to draw his Picture, he had refus'd him as fearing that the Painter being a *Christian* might make a Difficulty to draw the Picture of a Priest of the Idols. He added, there were among us some jealous and incredulous Persons, who suspected every Thing, because they were not sufficiently acquainted with *China*, and who found out Religious Scruples, where there was not the least Appearance of any such Thing. In fine, he concluded, that since F. *Bouvet* own'd his Fault, his Punishment should be, that he should serve no longer as Interpreter to the Prince his Son; but that he might remain undisturb'd in our House.

The Fathers knelt and bow'd Nine Times down to the Ground, according to Custom, to return Thanks. Then they perform'd the same Ceremony before the Hereditary Prince's Door. Thus ended that Affair, after it had given us the greatest Uneasiness imaginable for the Space of five Days.

Notwithstanding this short Allarm, our Mission is, God be prais'd, in such a Posture as to put us in Hopes of a mighty future Progress in the Conversion of the *Chinese*. Of the Thirty Jesuits you left here, there are Twelve who have no need of a Master for the Characters, and they read the *Chinese* Language with extraordinary Ease. The Lord Bishop of *Ascalon*, Vicar Apostolick of *Kiamsy* is so much amaz'd at the Progress the Fathers of his Province make in Letters, that he has writ to several Persons highly commending them.

The Emperor's Charity.

The Emperor has done us a Favour this Year, which has much honour'd our Religion. A Flood having occasion'd a general Famine, throughout the Province of *Chamtoung*, his Majesty has tax'd all his Courtiers and sent great Supplies thither, to be distributed by Rich *Mandarines* appointed for that particular Employment. However a great Number of those distressed People are come to the Capital City of the Empire to seek for a Subsistance.

His Majesty mistrusting his *Mandarines* sent for Four of our Fathers and told them, that being come into *China* on a Charitable Account, we were oblig'd in a more peculiar Manner to take Care of Relieving the Poor, according to the Spirit of our Religion, which makes that a capital Point; that he had order'd us Two Thousand *Taels* to buy Rice and to distribute it on the large Spot of Land appointed us for a Place of Burial, and that he hop'd we would also contribute, according to our Ability, to the Relief of so many miserable People. Our Missioners accepted of that Employment with Thankfulness, and thought they were oblig'd to streighten themselves to raise Five Hundred *Taels* to be spent in Alms.

The

The Fathers *Suarez* and *Parenin*, were appointed to distribute the said Charity; they caus'd Furnaces and large Kettles or Boilers to be provided; then bought up a Quantity of Rice, large decent *China* Dishes, Roots and Herbs salted up after the Manner of the Country, to correct the Insipidness and Want of Relish in the Rice. *Provision for the Poor.*

Upon the setting up of a Signal, the Poor came in without any Disorder, and stood all together, the Men on one side, and the Women on the other. Then they were made to file off through a narrow Passage, and there each of them had his Portion of Rice and Herbs, which he carry'd to a Place appointed, where they all rang'd themselves, till the Dishes were empty, when they were gather'd up and wash'd, and then the other Poor were serv'd in the same Order as the first had been.

The most considerable *Christians* in the City took their Turns to come and serve the Poor, with much Edification; they gather'd up the Dishes, they took Care to see good Order observ'd, and comforted all those poor People. The *Mandarines* and Eunuchs of the Court, who came out of Curiosity, to see that Sight were amaz'd to find all Things so regularly perform'd without any Guards, at the great Plenty, and more particularly at the Neatness, which is so strictly observ'd among the *Chineses*. They wonder'd that several Persons of Distinction, both by Birth, and for their Wealth, should be so familiar with the Poor, even in furnishing of them with the little Sticks they make use of to feed themselves instead of Forks and Spoons, and waiting on them like Guests that are to be respected. They cry'd out, *What an excellent Religion is this, which inspires so much Charity, and*

at the same Time such extraordinary Modesty! Even the very *Bonzes* could not forbear commending us, for there were near an Hundred of them that daily receiv'd their Alms among the other Poor. Thus have we fed above a Thousand Persons, every Day, for these Four Months past.

Tho' this Expence should lye much longer upon us, as it certainly will, we shall not think much of it; but shall rather continually praise God and beg of Him often to afford us such Opportunities of causing the Name of our Lord to be glorify'd both by *Christians* and *Infidels*. Do not fear we should diminish the Number of our *Catechists*, we will rather deprive our selves of the greatest Necessaries, than retrench that which is of such Use for the Conversion of the *Chinese*. You know, Reverend Father, that is our only Concern, and what makes us so highly Sensible of the Zeal of those Persons, who by their Alms to this growing Church, contribute so advantagiously for their own Souls towards the Salvation of an infinite Number of others. I am, with much Respect,

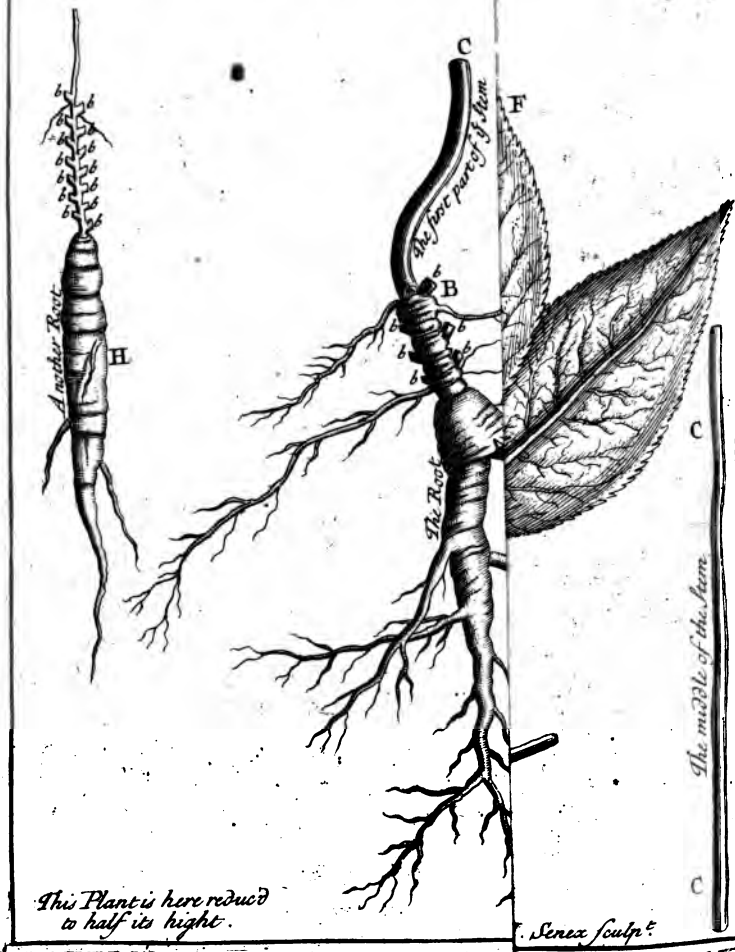
Reverend Father,

Your most humble and most

obedient Servant in our Lord,

JARTOUX, *Missioner of*

the Society of JESUS.



This Plant is here reduc'd to half its hight.

T. Senex sculpt.

A Letter from Father Jartoux, *Missioner of the Society of* Jesus, *to* F. Procurator, *General of the Missions of* India *and* China,

Peking, April 12, 1711.

Rev. Father,

THE Map of *Tartary*, which we are drawing, by Order of the Emperor of *China*, has procur'd us the Opportunity of seeing the famous Plant, call'd *Gin-seng*, so highly valu'd in *China* and as little known in *Europe*. About the latter End of *July*, in the Year 1709, we came to a Village, which is but Four short Leagues from the Kingdom of *Corea*, and inhabited by *Tartars*, who are call'd *Calca-fafze*. One of those *Tartars* went to the Neighbouring Mountains to fetch Four Plants of *Gin-seng*, which he brought to us entire, in a Basket. I took one of them at a venture, which I drew in it's full Dimensions, as exactly as possibly I could. I send you the Draught of it, which I will explain at the End of this Letter.

Gin-seng Plants.

The ablest *Chinese* Physicians have writ whole Volums of the Vertues of this Plant; they make it an Ingredient in almost all their Prescriptions to great Men, for it is too dear for the common Sort. They pretend it is a sovereign Remedy against all Faintness occasion'd by excessive Labour either of the Body or Mind; that it dissolves all Flegm, that it cures the Infirmities of the Lungs and Pleurisies; that it stops Vomiting

It's Vertues.

miting, and ſtrengthens the Mouth of the Stomach and cauſes an Appetite; that it diſpels Vapors; that is cures Weakneſs and Shortneſs of Breath, ſtrengthning the Cheſt; that it invigorates the vital Spirits and makes the Blood Serous; to conclude, that it is good againſt Vertigos and Dizzineſs, and that it prolongs the Life of old Men.

It is not to be imagin'd, that the *Chineſes* and the *Tartars* ſhould put ſo great a Value upon this Root, unleſs it certainly did work good Effects. Even those who are in perfect Health make uſe of it very often by way of ſtrengthning themſelves. For my Part, I am perſuaded, that were it put into the Hands of *Europeans*, who underſtand the Compoſition of Medicines, it would be an excellent Remedy; provided they had enough of it to make the neceſſary Experiments, to examine the Nature of it by Chimiſtry, and to apply the proper Quantity, according to the Qaulity of the Diſtemper, for which it may be of Uſe.

Sudden Operation. This is moſt certain, that it thins the Blood; that it makes it circulate; that it warms it, that it helps Digeſtion, and that it ſenſibly Strengthens. When I had drawn that which I ſhall hereafter deſcribe, I felt my own Pulſe, to know how it then beat, after which I took the one Half of that Root, raw as it was, without any Manner of Preparation, and about an Hour after I felt my Pulſe fuller and briſker, I had a good Appetite, found my ſelf more ſprightly, and was much better diſpos'd to endure any Toil than I had been before.

Wonderful Effects. However I did not rely much upon that Tryal, fancying that Alteration might be occaſion'd by our reſting that Day; but Four Days after finding my ſelf ſo tir'd and ſpent with travel-

ling

ling, that I could ſcarce ſit my Horſe, a *Mandarine* of our Company who perceiv'd it, gave me one of thoſe Roots, I immediately took half of it, and within an Hour after felt no more Faintneſs. I have ſince made uſe of it ſeveral Times, upon ſuch Occaſions, and always with the ſame Succeſs. I have alſo obſerv'd, that the Leaf, freſh gather'd and particularly the Fibres, which I chew'd, had almoſt the ſame Effect.

We have often made uſe of the Leaves of *Gin-ſeng* inſtead of *Tea*, as the *Tartars* do, and it agreed with me ſo well, that I ever ſince prefer'd that Leaf before the beſt *Tea*. The Colour of it is no leſs agreeable, and when taken Two or Three Times, it has a Taſte and Flavour which are very pleaſant. *Us'd instead of Tea.*

As for the Root it muſt be boil'd a little longer than *Tea*, to give Time for Extracting of the Vertue; ſo the *Chineſes* do, when they give it to Sick Perſons, and then they uſe not above the fifth Part of an Ounce of the dry Root. As for thoſe who are in Health and uſe it only by Way of Precaution, or on Account of ſome little Indiſpoſition, I would not have them to make an Ounce ſerve leſs than Ten Times taking, nor would I adviſe them to take it every Day. It is prepar'd after this Manner. The Root is cut into ſmall Slices and put into an Earthen Pot well glaz'd, with about Half a *Wincheſter* Pint of Water, or near a Wine Pint. Care muſt be taken that the Pot be cloſe ſtopp'd, and it muſt boil over a gentle Fire, and when the Water is conſum'd to the Quantity of a large Coffee Diſh, a little Sugar muſt be put into it, and then it is to be drank off immediately. The ſame Quantity of Water is again put upon the Root before boil'd, which is boil'd again after the ſame Manner, to extract all the Remainder *In what Quantity.* *How boil'd*

mainder of the Juice and Spirituous Parts of it. These Two Doses are taken, one in the Morning and the other at Night.

Where it grows. As for the Places, where this Root grows, till such Time as they may be seen mark'd down in the Map, a Copy whereof we shall send into *France*, it may be said in general, that they are between the Thirtyninth and the Fortyseventh Degrees of North Latitude, and between the Tenth and the Twentieth Degrees of East Latitude, from the Meridian of *Peking*. There is a long Chain of Mountains, render'd almost impassable by the thick Woods which cover and encompass them. On the Sides of those Hills and in close thick Woods, on the Banks of Torrents, or about the Rocks, at the Feet of Trees and in the midst of all Sorts of Herbs, the Plant *Ginseng* is to be found. There is none of it in the Plains, in the Valleys, in Marshy Grounds, in deep Hollows, or in very open Places. If the Wood takes Fire and is burnt down, that Plant does not appear there again till three or four Years after the Conflagration, which shows it is an Enemy to Heat, and accordingly it conceals it self from the Sun as much as possible. All this makes me apt to believe that if it be in any other Part of the World, it must be chiefly in *Canada*, where the Mountains and Woods, as those who have liv'd there report, do much resemble these here.

Chinese *not to gather it.* The Places where the *Gin-seng* grows are altogether separated from the Province of *Quantong*, call'd *Leaotum* in our ancient Maps, by a Barrier of Palisadoes or Stakes, which incloses the whole Province, and about which there are Guards continually going rounds to prevent the *Chinese* going out to seek for that Root. However, notwithstanding all the Care taken, the Covetousness

Covetousness of Gain puts the *Chinese* upon finding means to slip into those Deserts, sometimes two or three Thousand of them in Number, with the Hazard of forfeiting their Liberty and the Product of their Labour, in case they happen to be taken either going out of or returning into the Province.

The Emperor being willing that the *Tartars* should make their Advantage thereof rather than the *Chinese* had given Orders, that same Year 1709, to 10000 *Tartars* to go themselves and gather all the *Gin-seng* they could find, upon Condition that each of them should give his Majesty two Ounces of the best, and the rest should be sold for it's weight in Silver. By that means it was reckned the Emperor would that Year have 20000 *Chinese* Pounds of it, which would not cost him above one fourth Part of it's Value. We hapned to meet with some of those *Tartars* in the midst of those dreadful Deserts. Their *Mandarines*, who were not far out of our Way, came one after another, to offer us Beeves for our Sustenance, pursuant to the Orders they had receiv'd from the Emperor.

Worth it's weight in Silver.

I will give you an Account of the Order kept by that Army of Simplers. After having divided the Ground among themselves, according to their Standards, each Troop, being an Hundred in Number, stretches out in a Line a single Rank as far as the Boundary mark'd out, keeping a certain Distance between every Ten. Then they look out carefully for the Plant we are speaking of, advancing very slowly always right forwards, and thus within a certain Number of Days they search all the Space of Ground allotted them. As soon as the Time is expir'd, the *Manderines* who are posted with their Tents in convenient Places for the Horses to graze, send

Manner of gathering it.

ſend their Orders to every Troop, and inquire whether their Number is compleat. In Caſe any Man be miſſing, as frequently enough happens, either becauſe he has loſt himſelf, or that he has been devour'd by wild Beaſts, they ſeek for him during one or two Days, after which, they begin again as before.

Hardſhips endur'd by the Gatherers. Thoſe poor People ſuffer enough, during that Expedition; they carry neither Beds, nor Tents, each of them being ſufficiently loaded with his Proviſion of Millet, toaſted in the Oven, on which he is to feed all the Time he is abroad. Thus they are oblig'd to take their Night's Reſt under ſome Tree, covering themſelves with Boughs or what Bark they find. The *Mandarines* from Time to Time ſend them ſome Pieces of Beef, or Veniſon, which they devour, after having juſt ſhown it the Fire. Thus thoſe Ten Thouſand Men ſpend Six Months of the Year, and yet notwithſtanding thoſe Fatigues, they were Luſty, and ſeem'd to be good Soldiers. The *Tartars*, who were of our Guard, did not fare much better, having only the Remains of a Bullock that was kill'd every Day, of which Fifty Perſons were to feed before them.

Now to give you ſome Idea of that Plant, which the *Tartars* and *Chineſes* put ſo great a Value upon, I will explain the Figure I ſend you, which I have drawn as exactly as poſſibly I could.

The Root. *A*, repreſents the Root in it's natural Size. When waſh'd it appear'd white and ſomewhat rugged, as generally the Roots of other Plants are.

The Stem. *B*, *C*, *C*, *D*, repreſent the Stem, of it's full Length and Thickneſs; it is quite ſmooth and pretty round; the Colour of it is red ſomewhat darkiſh; unleſs about the firſt Part at *B*, where it

it is whiter, by Reason of it's nearness to the Earth.

The Point *D*, is a Sort of a Knot, form'd by the Production of Four Branches, which shoot from it as from a Center, and then spread abroad at an equal Distance from each other, without departing from the same Level. The under Side of the Branch is Green with a Mixture of White; the upper Part is much like the Stem, that is, of a deep Red, inclining to Murray. The Two Colours join on the Sides falling off naturally. Each Branch has Five Leaves, of the same Size and Shape as in the Cut. It is to be observ'd that those Branches separate themselves equally from one another, as they do from the Horison, to fill up with their Leaves a round Space almost Parallel to the Ground the Plant grows on. *Branches.*

Tho' I have only drawn the one Half of one of those Leaves exactly at *F*, all the rest may be easily conceiv'd and finish'd by that Part. I do not know that I have ever seen such large Leaves so thin and fine. The Fibres are very well distinguish'd; they have underneath some little Hairs, somewhat whitish. The small Film which is between the Fibres, rises a little about the Middle above the Level of the said Fibres. The Colour of the Leaf is a dark Green at the Top, and a whitish Green underneath, somewhat brightish. All the Leaves are indented and the Points are indifferent sharp. *Leaves.*

From *D.* the Center of the Branches of this Plant, there shot up a second Stem, very strait and smooth, somewhat whitish from the Bottom to the Top, at the End whereof was a Cluster of Fruit, round and of a beautiful Red. The Cluster contain'd Twenty Four of those Fruits. I have drawn only Two of them in their natural *The Fruit.*

tural Size, and mark'd them with the Figures, 9, 9. The Red Skin their Fruit is cover'd with is very thin and ſmooth, and the Pulp is white and ſoftiſh. Thoſe Fruits being Double, for there are ſome Single, they had two rough Stones, about the Bigneſs and Shape of our common Lentiles, but ſeparate from each other, tho' lying on the ſame Level. The Edges of thoſe Stones are not ſharp, like the Lentiles, but they are almoſt of an equal Thickneſs in all Parts. Each Fruit hung by a ſmooth Stalk, alike on all Sides, pretty ſlender and of the ſame Colour, as that of our Red Cherries. All thoſe Stalks proceeded from the ſame Center and ſeparating exactly like the Radii of a Circle, form'd a Round Head of the Fruits they bore. That Fruit is not good to eat, the Stone is like other common Stones of Fruit and contains the Kernel. It always lies upon the ſame Level with the Stalk that bears the Fruit. For this Reaſon the Fruit is not round, but ſomewhat flatted on both Sides. When Double it has a Sort of Dent in the Middle, where the Two Parts it is compos'd of join. It has alſo a ſmall Beard diametrically oppoſite to the Stalk it hangs by. When the Fruit is dry, there remains nothing but the Skin ſhrivell'd up, which clings about the Stone, and then it turns to a Dark Red, almoſt Black.

This Plant falls and ſprouts out again every Year. The Years of it's Age are known by the Number of Stems it has put out, whereof ſomething always remains, as may be ſeen in the Plate by the ſmall Letters, *b*, *b*, *b*, By which it appears, that the Root *A*. was in it's Seventh Year, and the Root *H*. in it's Fifteenth.

It's Age how known

A

As for the Flower, and Blosom, not having seen it, I cannot give the Description of it; but have been told it is white and very small. Others have assur'd me, that this Plant has none, and that no Man has ever seen it. I am rather apt to believe it is so small and inconsiderable that they do not take Notice of it, and what confirms me in this Opinion is, that those who seek for the *Gin-seng*, being only intent upon the Root, commonly despise and throw away the rest, as of no Use. *The Flower.*

There are some Plants, which besides the Cluster or Circle of Fruit above describ'd, have One or Two more of those Fruits, exactly like the others, growing out about an Inch, or an Inch and a Half, below that Cluster, or Head; and then they say, the Point of the Compass those Fruits point to is to be nicely observ'd, because it seldom fails but that some of the said Plant is to be found within a few Paces on the way it points or near it. The Colour of this Fruit when it has any on, distinguishes this Plant from all others, so that it may be immediately known; but very often it happens to have none, tho' the Root be very Old. Such a one was that I have denoted in the Figure by the Letter *H*, which bore no Fruit, tho' then in it's Fifteenth Year. *Other Remarks.*

Tryal having been made of sowing the Seed, it has never been known to grow up, and it is likely that has occasion'd the following Fable, which goes for current among the *Tartars*. They say a Bird devours it, as soon as put into the Ground, and not being able to digest it, only cleanses it in it's Stomach, and then it grows up in the Place where the Bird has dropp'd it with the Dung. I am rather inclin'd to be believe, that the Stone lies very long *Fable of the Gin-seng.*

long in the Earth, before it takes Root, and this Notion seems to me to be well Grounded, because some of these Roots are found, no longer and not so thick as a Man's Little Finger, tho' they have shot out above Ten Stems successively in as many several Years.

Number of Branches uncertain. Tho' the Plant I have describ'd had Four Branches, yet there are some that have but Two, and some have Five and sometimes Seven, and those are the most beautiful. However every Branch has always Five Leaves, like that I have drawn, unless the Number has been diminish'd by some Accident. The Height of the Plants *Height.* is proportionable to their Thickness and the Number of their Branches. Those which bear no Fruit, are generally small and very low.

Root. The Root which is largest, most uniform and has fewest Threads, is always reckoned the best, and therefore that which is mark'd with the Letter *H.* excels the other. I know not why *Name.* the *Chineses* have given it the Name of *Gin-seng*, which signifies, *Representation of Man*; I have not seen any that had the least Resemblance, and those, whose Profession it is to seek it, have assur'd me, that there are none found any more resembling Man, among the other Plants, which are sometimes accidently of extraordinary Shapes. The *Tartars*, with more Reason call it *Orhoda*, that is, *The first, or the chiefest of Plants.*

Grows not in China. It is not true that this Plant grows in *China*, as *F. Martini* has writ, upon the Testimony of some *Chinese* Books, which have affirm'd it grew in the Province of *Peking*, on the Mountains of *Tong-pinsou*. It was easy to be deceiv'd in that Point, because it arrives there, when brought out of *Tartary* into *China*.

Curing of it. Those who go to seek for this Plant, preserve only the Root, and they bury all they can gather

ther for the Space of Ten, or Fifteen Days in one Place. They take Care to wash the Root very well and cleanse it, rubbing off with a Brush all that does not belong to it. Then they steep it for a Moment in Water that is almost boiling, and dry it in the Smoke of a sort of Yellow Millet, which imparts to it something of it's own Colour. The Millet being close stopp'd up in a Vessel with a little Water, is boil'd over a gentle Fire; the Roots laid on little Sticks plac'd over the Vessel, dry gently under a Cloth, or some other Vessel that covers them. They may also be dry'd in the Sun, or at the Fire; but tho' they then retain their Virtue, they do not contract that Colour, which the *Chinese*s are fond of. When those Roots are dry, they must be kept up close in a very dry Place, else they would be in Danger of Rotting, or of being Eaten by Worms.

I wish, Reverend Father, that the Description I have given of the *Gin-seng*, which is so highly valu'd in this Empire, may be acceptable to you, and those you shall Communicate it to. We are upon the Point of going into *Tartary*, to finish the Map of that Country, for we have yet the West and North-West to survey. I will send you as soon as possible the Map of the Province of *Peking*, by *F. Martini*, call'd *Peheli*, and by the *Chinese*s *Tcheli*, or *Lipafou*. I recommend my self to your Prayers, and am with much Respect,

Reverend Father,

Your most humble and most obedient Servant in our Lord,

JARTOUX, *Missioner of the Society of* JESUS.

Q *Extract*

Extract of a Letter from F. Gerbillon, *at Peking*, 1705.

Two Rivers

SOME Leagues from *Peking* towards the East and West are Two Rivers, neither deep nor wide, and yet they do infinite Mischief, when they happen to overflow. Their Sources are at the Foot of the Mountains of *Tartary*, and they meet together at a Place call'd *Tien-Tsin-ouci*, about Fifteen Leagues below the Capital, whence they run together with many Windings to discharge themselves in the Eastern Ocean.

Fine Country ruin'd.

All the Country between those Two Rivers is flat, well cultivated, planted with Trees, full of large and small Game, and so delightful, that the Emperors us'd to reserve it for their own Diversion; but the Inundations have so entirely destroy'd it, that notwithstanding the several Dikes which have been made to restrain the Rivers within their Channels, there is scarce any thing to be seen but the ruinous Remains of Castles, Pleasure Houses, Towns and Villages there were formerly in it.

Jesuits sent to survey.

The Emperor order'd the Jesuits to go take an exact Draught of all the Country between those Two Rivers, by an actual Survey upon the Spot; to the End that having it continually before his Eyes, he might consider of Means for retrieving of what had been ruin'd, making new Dikes at the convenient Distances, and digging in the proper Places vast Trenches to carry off the Water. The making of this Draught was by the Emperor committed to the Fathers *Thomas*, *Bouvet*, *Regis* and *Parennin*. His Majesty furnish'd them with all Necessaries for that Work and

and order'd Two *Mandarines*, One of whom belong'd to the Palace, and the other is President of the Mathematicians, to see his Commands speedily obey'd, and to find out good Measurers, able Draughtsmen, and such Persons as were perfectly acquainted with the Country. This was all perform'd in such orderly Manner, that the said Plan, being perhaps the Greatest that has been seen in *Europe* was taken in Seventy Days. It has been since finish'd at Leasure and adorn'd with curious Cuts, that nothing may be wanting in it.

The City of Peking.

In the first Place has been drawn the Capital of the Empire, with the Walls that enclose it, not according to the Common Notion of the People, but agreeably to the most exact Rules of Geometry.

Emperors Pleasure House.

In the second Place there is the Pleasure House of the ancient Emperors. It is of a prodigious Extent, being full Ten *French* Leagues in Compass; but very unlike the Royal Palaces in *Europe*. There is no Marble, no Fountains, nor Stone Walls. It is water'd by four little Rivers of excellent Water, the Banks whereof are planted with Trees. There are Three handsome Structures of a great Extent; there are also several Ponds, Pasture Ground for Stags, wild Goats, and Mules, and other Sorts of Game, Stalls for Cattle, Kitchin Gardens, Grass Plats, Orchards and some Pieces of Till'd Land. In a Word, there is every Thing that makes the Country Life Pleasant. There, formerly the Emperors casting off the Burden of the publick Affairs, and laying aside for a while that Air of Majesty which is so great a Confinement, us'd to partake of the Pleasures of a private Life.

who are at Court, told the Emperor this Story, with all it's Circumstances, laying hold of that Opportunity to make that Prince sensible of the Holiness of the *Christian* Law.

The rest of this Extract being only the Conversion of several Persons, it is thought will not be acceptable to many.

An Extract of a Spanish *Relation Printed at* Lima *in* Peru, *by Order of the Lord Bishop of* la Paz, *giving an Account of the Life and Death of F.* Cyprian Baraza, *of the Society of* Jesus, *Founder of the Mission of the* Moxos, *a People of* Peru.

Note, *That what only relates to the said Jesuit in particular, is here entirely omitted, and only so much taken Notice of, as relates to the Description of that Country; the Manners and Customs of the People and such other Particulars as may be acceptable to all Readers.*

Moxos *who they are.*

BY the Mission of the *Moxos* is meant a Body made up of several distinct Heathen Nations of *America*, to whom that general Name has been given, because that of the *Moxos* was the First that received the Light of the Gospel. Those People inhabit an immense Tract of Ground, which appears when departing from *Santa Cruz de la Sierra*, we keep along a great Chain of steep Mountains that run from North to South. This Country is in the *Torrid Zone*, and extends

extends for Ten or Fifteen Degrees of South Latitude. The utmost Bounds of it are as yet unknown, and all that can have been hitherto said, is only grounded on some Conjectures, on which there is not much relying.

The Country flooded.

That vast Extent of Land seems to be a very level Plain, but is almost continually overflow'd for want of proper Drains to carry off the Water, which gathers in an immense Quantity by the frequent Rains, the Torrents falling from the Mountains and the overflowing of Rivers. For above Four Months in the Year those Provinces can have no Communication among themselves, for the Necessity they lye under of having Recourse to the Uplands, to secure them against the Inundation, is the Reason that their Cottages are at a great Distance from each other.

Excessive Heat.

Besides this, they are subject to another Inconveniency which is the excessive Heat of the Climate; not but that it is now and then Temperate, partly by Reason of the great Rains and the overflowing of the Rivers, and partly because of the North-Wind, which Reigns there almost all the Year. Yet at other Times the South-Wind coming from the Mountains, which are cover'd with Snow, rages so furiously, and occasions such a sharp Cold, that those People, who are almost Naked, and besides but ill fed, are not able to endure such sudden Changes of the Weather, especially when it happens at the Time of the Inundation, I have before spoken of, and are generally follow'd by Famine and Plague, whereupon there ensues a vast Mortality throughout the Country.

The violent Heats of a scorching Climate together with the almost continual Dampness of the Ground, produce an infinite Number

Vermin. of Snakes, Vipers, Pismires, Gnats and flying Punaises or Bugs, besides unspeakable Quantities of other Insects, which give Mankind a continual Uneasiness. That same Moistness renders *Bad Soil.* the Soil so Barren, that it will bear neither Corn, nor Vines, nor any of the Sorts of Fruit Trees that are improv'd in *Europe*. For the same Reason the Sheep cannot subsist there; but it is not so with Bulls and Cows; for it has been found by Experience in Process of Time, that since the Country has been Stock'd, they live and multiply there, in the same Manner as in *Peru*.

The *Moxos* live, for the most Part, on Fish *Sharp Cold* and some Roots the Country produces in great Plenty. At some certain Times the Cold is so very sharp, that it kills some of the Fish in the Rivers, in so much, that the Banks of them are all full of them, and then these *Indians* run down thither to make their Provision, and whatsoever can be said to dissuade them from eating that Fish, which is half Rotten, they answer very sedately, that the Fire will rectify it.

However they are oblig'd to retire to the Mountains during one Part of the Year, and *Beasts on the Mountains.* to live there by Hunting. On those Mountains there is an infinite Number of Bears, Leopards, Tigers, Goats, Wild Swine, and Abundance of other Creatures altogether unknown in *Europe*. There are also several Sorts of Monkeys. The Flesh of those Creatures dry'd is a great Dainty among the *Indians*.

What they tell us of a Creature call'd *Ocorome* *Ocorome Beast.* is very singular. It is about the Bigness of a large Dog; the Hair of it Red, the Muzzle sharp and the Teeth piercing. If it happens to meet with an unarm'd *Indian*, it attacks and throws him down, without doing him any Harm, provided

vided the *Indian* is so present to himself as to act the dead Man. Then the *Ocorome*, turns him about, carefully feels every Part of his Body, and concluding him to be Dead as he appears covers him with Straw, or Leaves, and flies into the thickest Part of the Mountains. *The Indian* having escap'd the Danger, rises immediately and climbs some Tree, from which he soon after sees the *Ocorome* return with a Tiger, whom he seems to have invited to partake of the Prey; but not finding it, he roars most fearfully, looking upon his Companion, as it were to express his Concern for having deceiv'd him.

The *Moxos* observe neither Laws, Government nor Oeconomy. There is no Person that Commands or that Obeys; if there arises any Controversy among them, every private Man undertakes to right himself. The Barrenness of the Country obliging them to scatter abroad into several Countries, to find something there to subsist, their Conversion by that Means becomes the more Difficult, and that is one of the greatest Obstacles the Missioners have to surmount. They build very low Cottages in the Places they have chosen to retire to, and each Hut is inhabited by a Family. They lye upon Mats laid on the Ground, or else in Hamocks, made fast to Stakes, or hanging between Two Trees, and there they sleep expos'd to all Sorts of Weather, to be attack'd by Wild Beasts, and to be tormented by Gnats. However to obviate those Inconveniences, they commonly light Fires about their Hamocks, the Flame warms them, the Smoke drives away the Gnats, and the Light keeps off all the Wild Beasts; but their Sleep is very uneasy, because of the Care they are in of Lighting the Fire again, if it happens to go out.

No Government among the Moxos.

They

Food. They observe no regular Time for Meals, all Hours are agreeable, when they light of any thing to eat. Their Food being gross and insipid, it is rare that they are guilty of any Excess; *Drink.* but they make Amends in their Drink. They have found out the Secret of making a very strong Sort of Liquor, with some rotten Roots, which they steep in Water. That Liquor soon makes them Drunk, and then they are raving Mad. They chiefly make use of it on the Festivals they observe in Honour of their Gods. By the noise of certain Instruments, which have a most disagreeable Sound, they assemble under a Sort of Arbours they make of the Boughs of Trees, where they Dance all the Day after a disorderly Manner, and drink great Draughts of that intoxicating Liquor I have here mention'd. The conclusion of these Festivals is for the most Part Tragical; for they seldom End but with the Death of several of those Mad Men, besides other Actions unworthy any rational Creatures.

No use of Physick. Tho' they are subject to almost continual Distempers, yet they apply no Sort of Remedy to them. They are even ignorant of the Vertues of some Medicinal Herbs, which Instinct teaches the Beasts, for the Preservation of their Kind. Yet what is much more deplorable, is that they are very knowing in the Nature of Poisonous Herbs, whereof they make use upon all Occasions, to be reveng'd of their Enemies. They usually poison their Arrows, when they go to the Wars, and that Poison is so effectual, that the smallest Wounds become Mortal.

Conjurers and their Cures. The only Ease they endeavour to give themselves in Sickness consists in calling certain Inchanters, who they imagine have receiv'd a peculiar

culiar Power to heal them. Those Quacks repair to the Patients, say some superstitious Prayers over them, promise to fast for their Recovery and to smoke Tobacco a certain Number of Times in the Day; or else, which is a most signal Favour, they suck the Part affected, and then withdraw, but all upon Condition they shall be bountifully paid for that Sort of Service.

Medecines growing there.

Not that the Country is destitute of proper Remedies for all Distempers; for there is great Store of them, and extraordinary Efficacious. The Missioners, who have apply'd themselves to the Knowledge of the Simples which grow there, have made a Composition of the Bark of certain Trees and of some other Herbs, which is an admirable Antidote against the Bite of any Snakes. There is almost every where on the Mountains Ebony and *Guayacum*, as also Wild Cinnamon, and another Sort of Bark, the Name whereof is unknown, extraordinary good for the Stomach, and which immediately takes away all Sorts of Pains.

Others as Gums, &c.

There also grow on the said Mountains many other Trees, from which they Distil Gums and Balsams proper to dispel Humours and to heat and mollify; not to speak of many Simples known in *Europe*; and of which those People make no Account, as the famous *Quinquina* Tree, affording that we commonly call the *Jesuit*'s Bark, as also another Bark call'd *Cascarilla*, which has the Virtue of Curing all Sorts of Fevers. The *Maxos* have all these Sorts of Medecines among them, without making any use of them.

Monstrous Ornaments.

Nothing is a more visible Token of their Stupidity, than the ridiculous Ornaments, which they imagine set them off, and which at the same Time only serve to render them more hideous, than

than naturally they are. Some blacken one Part of their Face, and daub the other with a Colour something inclining to red. Others bore their Lips and Noses and fasten to them several Baubles which make them look ridiculous. Some there are, who think it enough to wear a Plate of some Metal on their Breast; others tye about their Waste several Threads hanging full of Glass Beads, mix'd with the Teeth and Bits of the Skins of Beasts they have kill'd a Hunting. There are also some of them, who tye about them the Teeth of the Men they have Slaughter'd, and the more of such Tokens of their Inhumanity they wear about them, the more they are honour'd and respected by their Countrymen. The least disagreable to behold are those who cover their Heads, their Arms and their Knees with Variety of Feathers of several Birds, which they dispose in such Order, that it looks somewhat pleasing to the Eye.

Employments of the Moxos. The whole Employment of the *Moxos* is Hunting, Fishing, or fixing, and trimming their Bows and Arrows. The Buziness of the Women is to make the Liquor their Husbands Drink and to look after the Children. They have a barbarous Custom among them of burying little Infants, if the Mother happens to dye, and if she is deliver'd of Twins, she buries one of them, alledging as a Reason for so doing, that two Children cannot be well suckled at once.

Their Wars. All those several Nations are almost continually at War among themselves. Their manner of fighting is tumultuary, without observing any Order, for they have no Commander, nor do they observe any Discipline, and generally an Hour or two's fight concludes a Campaign. The vanquish'd are known by their flying. They make all the Prisoners taken in Fight Slaves,

and

and sell them for a very small Matter to those Nations they have Commerce with.

The Funerals of the *Moxos* are perform'd with little or no Ceremony. The Kindred of the deceas'd dig a Pit or Grave, and then follow the Corps, either altogether silent, or else only sighing. When it is laid in the Ground they divide the Substance left behind among them, which always consists of things of no Value, and from that Time forward, they never more think of the Party deceas'd. *Burials.*

Nor do they use any more Ceremony at their Marriages. All consists in the mutual Consent of the Relations of the Parties contracting, and it is an establish'd Custom among them that the Husband follows the Wife, wheresoever she thinks fit to live. *Marriages.*

Tho' Polygamy is not prohibited, it is rare that any among them have more than one Wife, their great Poverty not permitting them to keep many; but they look upon Incontinency in their Wives as an heinous Crime, and if any Woman happens to transgress in that Point, she is reputed among them as infamous and a vile Prostitute, and very often the Penalty is no less than her Life. *Polygamy.* *Adultery.*

All those People live in profound Ignorance of the true God. Some among them worship the Sun, the Moon, and the Stars; others a pretended invisible Tiger, and others carry about them a great number of little Idols of a ridiculous Figure; but they have no particular Doctrine to fix their Belief. They live without Hope of any future Happiness, and if they perform any Act of Religion, it is not out of any Motive of Love, but solely proceeds from Fear. They fancy there is a Spirit in every Thing, which is sometimes offended at them and occasions those Evils with *Religion.*

which

which they are afflicted, and therefore their principal Care is to appease, or not to offend that hidden Virtue, which they say, it is impossible to withstand.' In other Points, they do not outwardly show any particular or solemn Worship, and among so many Different Nations, only one or two have been yet found, which use any Sort of Sacrifice.

Ministers. However there are among the *Moxos* two Sorts of Ministers, whose Buzinesſ it is to manage religious Matters. Some of them are real Inchanters, whose Function altogether consists in restoring of the Sick to Health. The others are in the Nature of Priests, appointed to appease the Gods. The first of these two Sorts are not preferr'd to that Honourable Employment, till they have perform'd a whole Year's rigorous Fast, during the which they abstain both from Fish and Flesh. Besides they must have been hurt by a Tyger and have escap'd his Talons; then they are look'd upon as Men of most extraordinary Virtue, because by that they judge that they have been respected and favour'd by the invisible Tiger, who has protected them against the Assaults of the visible Tiger, with which they have been ingag'd.

Conjuring Physitians.

Priests. When they have long exercis'd that Function, they are preferr'd to the supreme Priesthood; but in order to render themselves worthy of it they must again Fast a whole Year, with the same Austerity as before, and their Abstinence must appear outwardly by a dismal and meager Countenance. Then they press a sort of very biting Herbs to extract the Juice, which they drop into their Eyes, and that puts them to terrible Pain and thus they impart to them the Character of Priesthood. They pretend their Sight is by that means render'd the clearer, and therefore they give those Priests

Priests the Title of *Tiharaugui*, which in their Language signifies, *He whose Eyes are clear.*

At certain Times of the Year and more particularly towards the new Moon, those Ministers of *Satan*, gather the People on some Eminency, or little Hill, at a small Distance from the Village. As soon as Day appears all the People march towards that Place in silent manner; but as soon as come to it, they all Break out into hideous Cries. This they say is to molify the Heart of their Deities. All the Day is spent in fasting and such confuse Cryes and about Night they conclude them with the following Ceremonies. *Religious Solemnity.*

The Priests begin by cutting off their Hair, which among those People is a Sign of Extraordinary Joy, and covering their Bodies with Variety of Red and Yellow Feathers, Then they cause large Vessels to be brought, into which they pour the intoxicating Liquor that has been provided for the Solemnity. They receive it in the nature of first Fruits offer'd to their Gods, and after having drank beyond Measure, they resign it over to all the People, who after their Example drink to Excess. All the Night is spent in Dancing and Drinking. One of them sets the Song and all the Rest drawing up in a Ring, begin to beat a Cadency with their Feet, and to wave their Heads every Way in a disorderly manner, making indecent Motions with their Bodies, and therein consists all their Dancing. They are reckon'd the most devout and religious, who perform most of those Follies and Extravagances. At length those Sorts of Rejoycings generally end, as I have observ'd before, in many Wounds, or perhaps the Death of several in the Company. *Ceremonies.*

They

Immortality of the Soul. They have some Knowledge of the Immortality of the Soul; but that glimmerring Light is so clouded by the Darkness they live in, that they do not so much as suspect there is any Punishment to be apprehended, or Reward to be expected in another Life; and consequently they never concern themselves about what is to befal them after Death.

All these Nations are distinguish'd among themselves by the several Languages they speak, and there are Thirty Nine reckned so much differing from one another that they have not the least Resemblance. This great Variety of Languages may well be suppos'd to have been the Work of the Devil, who has made it an Obstacle to the Propagation of the Gospel, that so the Conversion of those People may be the more difficult.

It was in Hopes of reducing those People to the Knowledge of Jesus Christ, that the first *Jesuit* Missioners erected a Church at *Sancta Cruz de la Sierra*, that being near the Lands of those Infidels they might improve the first Opportunity of entering upon them; but all their Endeavours prov'd fruitless for near an Hundred Years, that Honour being reserv'd for *F. Cyprian Baraza*, and thus it was brought to pass.

Brother *Castillo*, who liv'd at *Sancta Cruz de la Sierra* joyning with some *Spaniards*, who traded with the *Indians*, travell'd a great Way into the Country. His winning Behaviour prevail'd so far with the Prime Men of the Nation, that they promis'd to receive him among them. Overjoy'd with this Success he hasted back to *Lima*, to give an Account of the Hopes conceiv'd of advancing the Gospel among those Barbarians.

F.

F. Baraza had long courted his Superiors to send him to some laborious Mission, and was the more earnest upon the Advice receiv'd, that the Fathers, *Nicholas Mascardi* and *James Lewis de Sanvitores* had lost their Lives preaching the Gospel, the one in *Chile* and the other in the *Marian* Islands. Hereupon he renew'd his Instances and the Mission of the *Moxos* was allotted him.

He immediately set out for *Sancta Cruz de la Sierra*, with Brother *Castillo*, and as soon as arrived there they both imbark'd on the River *Guapay*, in a little Canoe, made by the Gentils of the Country; who serv'd them for Guides. They spent Twelve Days on that River with much Toil and often in Danger of Perishing, before they arriv'd in the Country of the *Moxos*. The Father's Modesty and courteous Behaviour, together with some small Presents of Fish Hooks, Needles, Glass Beads, and other Trifles of that Nature, by Degrees made them familiar with him.

F. Baraza *among the* Moxos.

During the first four Years he resided among those People he endur'd very much as well by the Change of Air, as the frequent Inundations, with almost continual Rains, nipping Colds and the Difficulty of learning the Language, for besides that he had neither Master, nor Interpreter, he had to do with a People so rude, that they could not Name to him that which he endeavour'd to give them to understand by Signs. These and many other Fatigues weakening him, he was most of the Time troubled with a Quartan Ague, which oblig'd him to return to *Sancta Cruz de la Sierra*, where he soon recover'd his Health.

Being sensible he must first make those Savages Men, before he could pretend to make them

Christians, he learnt to weave Cotton Cloth, that he might afterwards teach some of those *Indians*, in Order to Cloath such as receiv'd Baptism, for the Infidels go almost naked.

He did not long continue at *Santa Cruz de la Sierra*, for the Governor of the Town, believing it a proper Time to attempt the Conversion of the *Chiriguanes*, persuaded the Superiors to send *F. Cyprian* to them. Those *Indians* live scatter'd about the Country, and divide themselves into several little Villages, like the *Moxos*; their Customs are the same, bating that they have some Sort of Government among them; which made the Missioner conclude that being somewhat more Civiliz'd, they would also be more tractable. This Hope made the Trouble of learning their Language the easier to him, and accordingly in a few Months he learnt enough to be understood and begin his Instructions; but the ill Reception he found oblig'd him to forsake so vicious a Nation: He obtain'd leave of his Superiors to return to the *Moxos*, who, in Comparison of the *Chiriguanes*, appear'd to him less remote from imbracing *Christianity*.

Chiriguanes Indians.

In short, he found them more docible than they had been at first, and by Degrees, grew entirely familiar with them; for being undeceiv'd of their Errors, they at length perceiv'd the extreme Blindness they had liv'd in. They gather'd to the Number of Six Hundred, to live under the Direction of the Missioner, who had the Satisfaction, after having labour'd Eight Years and Six Months, to see a zealous Number of *Christians* made by his Care. It happning that they were baptiz'd on the Feast of the Visitation of the Blessed Virgin, they have ever since been call'd, *The Mission of our Lady of* Loretto.

Conversion of the Moxos.

F.

F. Cyprian spent Five Years more in improving and increasing that new *Christian* Congregation, and it consisted of above Two Thousand Converts, when a new Supply of Missioners arriv'd. That Addition of Evangelical Labourers came opportunely to assist the good Man towards putting in Execution the Design he had before form'd, of spreading the Light of the Gospel throughout all those Idolatrous Countries, and accordingly he left to them the Charge of his Church, to go seek out other Nations, to whom he might preach CHRIST. At first he setled his Abode in a Country whose Inhabitants are scarce capable of the Notion of Humanity or Religion. They are scatter'd all over the Country and distributed into an infinite Number of Cottages, very remote from each other. The little Communication those Families living so dispers'd have among themselves, has produc'd almost an implacable Hatred to one another; which was also an almost invincible Obstacle to their Reunion.

Barbarous People.

F. Cyprian's Charity made him surmount all those Difficulties. Having taken up his Lodging with one one of those *Indians*, from thence he went about to all the Neighbouring Cottages; he by Degrees insinuated himself into the Affection of those People by his Courtesy and sweet Behaviour, at the same Time instilling into them the Maxims of Religion, not so much by Dint of reasoning, whereof they were incapable, as by the Air of Goodness, which appear'd in his Discourses. He sate down with them on the Ground, imitated the least Motions and most ridiculous Gestures they use to Express their Affections; he lay among them, expos'd to the Weather, without any Defence against the tor-

Ways to gain the Barbarians.

menting Gnats. As disagreable as their Provisions were, he never eat his Meals but with them. In short, he made himself barbarous among those Barbarians, in Order to reduce them into the right Way.

His Care in learning something of Physick and Surgery, was another Method he made Use of to gain the Esteem and Affection of those People. When they were out of Order, he prepar'd their Medicines, Dress'd their Wounds, clean'd their Cottages and did it so affectionatly that they were charm'd with him. Respect and Gratitude soon brought them to come into his Measurers, they made no Difficulty of quitting their old Dwellings to follow him. In less than a Year above Two Thousand of them came together and form'd a Sort of Town, which is call'd by the Name of the *Holy Trinity*.

Trinity *Town built.*

F. Cyprian wholly apply'd himself to Instruct them in the Faith, and having the Talent of making himself intelligible to the dullest Apprehensions, his clear way of Expounding to them all Points of Religion soon put them into a Condition to receive Baptism. By being Converted, they became another sort of Men, they learn'd other Customs and Manners and voluntarily submitted themselves to the severest Rules of *Christianity*. Their Devotion was most visible at the Time when the Memory of our Saviour's Sufferings is Celebrated, when they shed Abundance of Tears and perform'd great Austerities; they never fail'd going to Prayers every Day, and what was most wonderful, considering their extraordinary Dulness, was, that the Missioner by his Patience taught several of them to sing the Canticle *Gloria in Excelsis*, the Apostles

Indians *thought to Sing.*

Apostles Creed and all that is sung in the Church.

These People being thus brought into the Church, the Missioner thought it his Duty to settle some Form of Government among them, without which there was Cause to fear, lest that independant State they had been born and bred in, should make them relapse into the same Disorders they had been subject to before their Conversion. To this Effect he made Choice of such as were in highest Reputation among them, either for Wisdom or Valour, whom he appointed Captains, Heads of Families, Consuls and Magistrates, to govern the Rest of the People. Then did those Men, who before would submit to no Superior, voluntarily obey their new Governors, and without Opposition endure the severest Punishments inflicted for Offences committed.

Government establish'd among 'em.

F. Cyprian did not stop there, but in Regard that Arts might considerably contribute towards his Design of civilizing them, he found Means to make them learn such as were most necessary. They soon had among them Husband Men, Carpenters, Weavers and other Workmen of several Sorts, whom it is needless to mention.

Arts, or Trades taught them.

But the Holy Man's chief Care was to provide for the Sustenance of those People, whose Numbers daily increas'd. He apprehended, with good Reason, lest the Barenness of the Country obliging the Converts from Time to Time to leave the Town, to go seek for Food on the distant Mountains, they should by Degrees forget the Notions of Religion he had with so much Pain inculcated. Besides, he consider'd, that the Missioners, who would afterwards come

to take Charge of that great Mission, might not have Strength equal to their Zeal, and that many of them would sink under the Burden of so much Toil, if they had nothing to feed on but insipid Roots. For this Reason he thought of Stocking the Country with Kine, which are the only Cattle that can live and multiply there. They were to be brought from very far, and along bad Ways. Those Difficulties did not daunt him; but placing his Confidence in God he went away to *Santa Cruz de la Sierra*, gather'd about Two Hundred of those Beasts, desir'd some *Indians* to help drive them. He climb'd the Mountains and cross'd the Rivers, still driving before him that numerous Herd, which was bent upon returning to the Place from whence it came. Most of the *Indians* soon forsook him, either their Strength or their Resolution failing them; but he was not to be daunted, continuing to drive on his Cattel, sometimes up to the Knees in Mire and expos'd to be kill'd by the Barbarians, or murder'd by wild Beasts. At length, after a toilsome March of Fifty Four Days he arriv'd at his beloved Mission, with Part of the Herd he had brought from *Santa Cruz de la Sierra*. God gave a Blessing to his Charitable Design; for that small Herd in a few Years multiply'd to such a Degree, that there are now many more of that Sort of Cattle than are requisite to maintain the Inhabitants of the *Christian* Towns.

The Land stock'd with Black Cattle.

After having made Provision against the Wants of his Converts, there only remain'd to build a Church to JESUS CHRIST, for he was uneasy to see the Divine Service perform'd in a poor Cottage, which had nothing of a Church but the Name. In Order to put his Project in Execution,

A Church built.

on, it was requisite he should put his Hand to the Work and teach those *Indians* to erect such a Structure as he had contriv'd. He summon'd a Number of them, order'd Trees to be cut down, taught others to make Bricks, caus'd others to make Lime, and after some Months Toil, had the Satisfaction of seeing his Work finish'd.

Some Years after, the Church being too little to contain the Multitude of the Faithful, he built another much larger and handsomer; and what was most Wonderful, this new Church, was built, as well as the first, without any of the Tools requisite for such Structures, and without any other Architect to give Directions but himself. The Gentils flock'd thither from all Parts, to see that Wonder; they stood in Admiration, and by the Majesty of the Church, which amaz'd them, they judg'd of the Greatness of the God, who was ador'd in it. *F. Cyprian* celebrated the Dedication of it with great Solemnity, and there was a numerous Concourse of *Christians* and *Idolaters*, who were no less mov'd at the Gravity of that Ceremony, than edify'd at the Piety of a considerable number of Catechumens, whom the Missioner baptiz'd in their Presence.

Another larger.

Those two great Towns being form'd, *F. Cyprian* bent his Thoughts towards other Nations. He knew by the Accounts given him, that there was a numerous Nation to the Eastward. He set out to discover them and having travell'd six Days, without meeting any Track of Men, at length on the Seventh he came to a People, call'd the *Coseremonians*. He us'd the same Methods for converting of them, as had proy'd successful in forming the Towns among the *Moxos* and

Coseremonians Indians.

and was so dexterous in gaining them in a short Time, that the Missioners who came afterwards, easily persuaded them to leave their Dwellings, to remove Thirty Leagues from thence and there to build a great Town, which has the Name of St. *Xaverius*.

The good Man still advancing up the Country, soon discover'd another new Nation, some Days Journey distant and call'd the *Cirionians*. As soon as ever these Barbarians spy'd him at a great Distance, they took up their Bows and Arrows, and prepar'd to shoot at him, and the Converts that attended him; but the Meekness with which he approach'd, soon disarm'd them. He continu'd some Time among them, and by visiting their several Habitations came to hear of another Nation, call'd the *Garayans*. They are a People, who have made themselves dreadful to all other Nations by their natural Fierceness, and on Account of their barbarous Custom of Eating Man's Flesh. They hunt after Men as much as others do after Wild Beasts; take them alive, if they can, drag them to their Home, and Slaughter them one after another, as Hunger presses them. They have no settled Habitation; because, as they say, they are continually frighted by the dismal Cries of those Souls, whose Bodies they have devour'd. Thus ranging and wandring about through all Countries, they spread their Terror every where.

Cirioni-ans Indi-ans.

Gadrayans Inians.

A small Parcel of those Barbarians happen'd to be on *F. Cyprian*'s Way; the Converts perceiving by their Language that they were of a Nation, which is at Enmity with all others, were making ready to kill them; and would have done it, had not the Missioner prevented it, by representing that, tho' those Men deserv'd to suffer Death for the Cruelties they continu-

ally

ally exercis'd; yet Vengeance did not belong either to the Meekness of *Christianity*, nor was it suitable to the Design propos'd of pacifying and reuniting all the Nations of *Gentils*; that those Excesses of Inhumanity would be corrected, when once they open'd their Eyes to the Light of the Gospel, and that it was better to gain them by Courtesy, than to provoke them by Punishment. Then turning towards those Barbarians, he caress'd them in a most loving Manner, and they, in return, conducted him to their Villages, where he was receiv'd with singular Tokens of Affection. There he was inform'd of several other Neighbouring Nations and among the rest of the *Tapacures* and of the *Baures*.

The Missioner took the Advantage of the favourable Reception he found among those fierce People, to instil to them a Horror of their Crimes. They seem'd to be mov'd at this Discourse and promis'd whatsoever he demanded; but no sooner was he out of Sight than they forgot all their Promises, and return'd to their natural Inclinations.

Another Time the Father went into their Country, he saw Seven young *Indians* they had ready for the Slaughter, to feed on them. He conjur'd them with Tears to forbear that Barbarity, and they gave him their Words so solemnly, that there seem'd to be no Question of the Performance; but he was amaz'd at his return to see the Ground strew'd with the Bones of four of those Wretches they had already devour'd.

That Spectacle grieving him to the Heart, he took the other three that were left and carry'd them away to his Church of the Trinity, where, after having been Instructed in the Faith, they

they were Baptiz'd. Some Time after, those new Converts, went to visit that cruel Nation, and being inspir'd by an ardent Zeal for their Conversion, by Degrees persuaded them to go fix their Habitation among the *Moxos*.

Christianity extending it self more and more, by the Discovery of several Nations, which imbrac'd the Faith, it was thought fit to send for a greater Number of Missioners. The vast Distance of the City of *Lima* and other *Spanish* Towns was a great Obstacle to that Design. The Missioners had already consulted together several Times about the Means of rendring more easy that necessary Communication between those Countries of Idolaters and the Towns of *Peru*. They almost despair'd of the Success, when *F. Cyprian* offer'd to attempt an Enterprize, which seem'd to be impracticable.

He had heard, that for crossing of that vast Chain of Mountains, which lies to the Eastward of *Peru*, there was a small Path that made the Way very much shorter, and that a Company of *Spaniards*, commanded by *Don — de Quiroga* had began some Years before to pass that Way. This was enough for him to undertake the finding out of that unknown Road, and accordingly he set out with some Converts upon that painful Expedition, carry'd some Provisions to subsist on, in those vast Desarts and the necessary Tools to make a Way across the Mountains.

He ran many Dangers and suffer'd very much for the Space of Three Years, he rang'd about to no Purpose to find out the Way he sought after. Sometimes he went astray into Places frequented by none but Wild Beasts, and inaccessible by Reason of the thick Woods and steep Rocks. Other Times he was on the Tops of the

the Mountains, almost perish'd with Cold, soked with the heavy Rains that fell, scarce able to stand on the slippery Ground, and seeing below him deep Abisses of Woods, where the Waters were heard to run like impetuous Torrents. Several Times being quite spent with Fatigue, and Destitute of Provisions, he was in danger of famishing to Death.

New Way across the Mountains of Peru.

The Experience of so many Dangers did not deter him from the last Effort, the following Year, and then it was that God blessed his Perseverance with the Accomplishment of his Desires. After many fresh Fatigues born with equal Courage, when he thought himself quite gon astray, he cross'd by mere Accident a thick Wood and arriv'd on the Top of a Mountain, whence he discover'd the Country of *Peru*. He fell down to bless God for his Goodness, and immediately sent the News to the next College. It is easy to conceive with what Joy it was receiv'd, for they could go in Fifteen Days into the Country of the *Moxos* by that new Way *F. Cyprian* had discover'd.

He might have proceeded to see his Old Friends from whom he had been Twenty Four Years absent, but chose rather to return to his Mission. There instead of taking the necessary Repose, he prepar'd to go find out the Nation of the *Tapacures*, of which he had been told by the *Guanayans*. Those People had been formerly intermix'd among the *Moxos* and made but one Nation with them; but Discord arising among them, continual Wars ensu'd, and the *Tapacuris* were oblig'd to part and go Inhabit another Country, about Forty Leagues distant, towards a long Chain of Mountains, which run from the East to the Northward. Their Manners are much the same as those of the Heathen

Tapacures Indians.

Moxos,

Moxos, from whom they are deriv'd, bating that they have less Courage, and that their Joints being very supple and their Bodies active, their chief Defence against such as Attack them consists in the Swiftness with which they get out of their Sight.

F. Cyprian went to visit those *Infidels* and found them so docible, that after some Discourse, they promis'd to entertain the Missioners he should send them, and to go live on such Lands as should be appointed them. He had also the Satisfaction of Baptising some that were at the Point of Expiring. Lastly, by their Means he had some Account of the Country of the *Amazons*. They all told him, that to the Eastward there was a Nation of Warlike Women; that they admitted of Men among them at certain Seasons of the Year; that they murder'd the Male Children that were Born; that they brought up their Daughters with singular Care and enur'd them betimes to the Toils of War.

Amazons.

But the most important Discovery and which gave the greatest Satisfaction to *F. Cyprian* was that of the *Baures*. That Nation is more civiliz'd than the *Moxos*; their Villages are very Numerous; there are formal Streets in them, and Places of Arms, where their Soldiers are exercis'd. Every Town or Village is encompass'd by strong Palisades, which secure it against such Weapons as are us'd in that Country; they set up a sort of Snares, or Toils on the High ways, which stop their Enemies. In Fight they make use of a sort of Bucklers, made of Canes interwoven and cover'd with Cotton and Feathers of several Colours, and they are Proof against Arrows. They make choice of the Bravest and most Experienc'd among them for their Commanders, and punctually

Baures Indians.

Their Martial Discipline.

ally obey them. All their Women are decently Clad. They entertain their Guest courteously and one of their Ceremonies is to spread on the Ground a large Piece of Cotton Cloth, whereon they cause him to sit, whom they design to Honour. Their Soil seems also to be better than any about them, and there are abundance of small Hills, for which Reason it is likely that Corn, Wine and *European* Trees would grow there, if the Land were never so little cultivated.

Kindness to Strangers.

F. Cyprian penetrated far into this Country, and visited many of their Towns, where he still found People very docible in all Appearance and who seem'd to relish the Law he preach'd to them. This Success was a great Satisfaction to him, but his Joy was not lasting. Two of the Converts that were with him in the Night, heard a great Noise of Drums, in a Town they had not yet been at. Being in a Fright at it, they press'd the Missioner to fly with all Speed, before it was too late, because, according to the Knowledge they had of the Country, and the unsettled Genius of that Nation, that Noise of Drums and that Motion of the *Indians* presag'd some Ill towards them.

Inconstancy

F. Cyprian then perceiv'd, that he had put himself into the Hands of a Nation, who were Enemies to the Holy Law he preach'd, and not questioning but that they had a Design against his Life, he offer'd it up to God for the Salvation of those Barbarians. He had not gone many Steps, in Compliance with the Apprehensions of the Converts, before he met a Company of those *Baures*, arm'd with Axs, Bows and Arrows; they first threatned and revil'd him at a Distance, and then let fly many Arrows at him, which at first did no Hurt, by reason of

They kill the Missionary

of the great Distance; but they hasted on and the Father was Wounded in the Arm and Thigh. The Converts, in a Fright fled out of the Reach of the Arrows and the *Baures* being come up with the Missioner, fell upon him in a furious Manner, and gave him many Strokes, whilst he call'd upon God, Praying for the Conversion of those Barbarians. At last one of them snatching away the Cross he held in his Hand, gave him a Stroke on the Head with an Ax, which put an End to his Life. Thus dy'd *F. Cyprian Baraza* on the 16th of *September* 1702. He had himself Baptiz'd above Forty Thousand Idolaters, and reduc'd a brutal People to Civility and the greatest Sense of Religion.

The rest of this Relation concerning only the Character of the Missioner is omitted.

A Letter from Father Gabriel Marest, *Missioner of the Society of* Jesus, *to* F. de Lamberville, *of the same Society, Procurator of the Missions of* Canada.

Rev. Father,

IT is somewhat of the latest to enquire of me for News from *Hudson*'s Bay. I could have given you a better Account, when I return'd into *France*, after being releas'd out of the Prison at *Plymouth*. All I can do at present is to send you a short Journal, which I writ at

at that Time, whereof I have kept a Copy. It begins with our Departure from *Quebec*, and concludes with the Return of the Two Vessels which carry'd us to that Bay. Give me leave first to give you an Account of what I had learnt at *Quebec*, either relating to the *Jesuits*, who had been there before me, or to the first Discovery of *Hudson*'s Bay.

It is not above Two Centuries since the Navigators of several Nations have attempted to find out a new Way by the North to *China* and *Japan*, without any Success, God having laid there an invincible Obstacle, in the Mountains of Ice that are found in those Seas. Upon this same Design, in the Year 1611, the famous *Englishman Hudson*, penetrated above 500 Leagues further than any other had done, by Means of the great Bay, which still bears his Name and where he winter'd. He would have prosecuted his Voyage in the Spring of the following Year; but Provisions beginning to fall short, and his Crew being weakned by Sickness, he was oblig'd to return to *England*. Two Years after, he made another Attempt, and in 1614 he advanc'd into Eighty Two Degrees of North Latitude. He was so often in Danger of perishing there, and had so much Difficulty to get off, that neither he nor any other ever durst venture so far.

Hudson *discovers the Bay of his Name.*

However, the *English* Merchants, to make their Advantage of the Voyages and Discoveries of their Country-men have since made a Settlement at *Hudson*'s Bay and begun to Trade for Furs, with many Northern *Indians*, who in the Summer come in their *Piraguas* down the Rivers, which fall into that Bay. At first the *English* only built some Houses there, to pass the Winter in, and expect the coming of the Natives.

English *Settlement there.*

Natives. They endur'd very much there and many of them dy'd of the Scurvy; but the Furs the Natives bring down to that Bay being very Rich and the Profit made of them great, the *English* were not discourag'd by the Hardships of the Weather and violent Cold of the Climate.

The French there

The *French* of *Canada* would also settle there, pretending that many of the Neighbouring Countries being on the same Continent with *New France*, they had a Right to Trade there as far as Fifty One Degrees of North Latitude and even farther if they thought fit.

French & English at Variance.

A Misunderstanding soon ensu'd between the Two Nations, each built Forts to secure themselves from any Insult from the other. The frequent Diseases and continual Dangers of that Voyage, oblig'd the *French* not to undertake it, without a Chaplain. In that Quality *F. Dalmas*, a Native of *Tours* imbark'd for *Hudson*'s Bay. Being arriv'd there, he offer'd to stay in the Fort, as well to serve the *French*, who were left there in Garrison, as to have the Opportunity of Learning the Language of the Natives, who bring down their Furs in the Summer, that he might afterwards go preach the Gospel to them. The Ship which was to have brought them Provisions the next Year, having been drove back by the Violence of the contrary Winds, most of those who had been left in the Fort perish'd either for Want or by Sickness. They were reduc'd only to Eight, Five of whom being detatch'd to go a Hunting on the Snow in the Woods, left in the Fort *F. Dalmas*, the Surgeon and a Smith that made all sorts of Tools.

Famine among the French.

Cruel Murder.

Those Five Men returning Four or Five Days after were much surpriz'd not to find the Father, nor the Surgeon. They inquir'd of the Smith,

Smith, what was become of them. The Disorder they observ'd in him, his incoherent Answers, and some Track of Blood they saw upon the Snow, made them resolve to secure that Wretch and to put him into Irons. Being thus seiz'd and urg'd by the Sting of Conscience, he confess'd, that having been a long Time at Variance with the Surgeon, he had murder'd him one Morning, and then dragg'd his Body into the River, into which he had cast it, having made a Hole in the Ice; that then returning to the Fort, he had there found the Father in the Chappel, making ready to say Mass. That vile Man desir'd to speak with him, but the Father put him off, till after Mass, at which he serv'd as usual.

When Mass was done, he discover'd to him all that had happen'd, confessing the Despair he was in, and his Apprehension that the others, when they return'd would put him to Death. *That is the least you ought to fear*, answer'd the Father, *we are too few of us, and there is too much Occasion for your Service to take your Life. If they should be for so doing, I promise you to oppose it, as much as I am able; but I conjure you to own the Heinousness of your Offence in the Presence of God, to beg his Pardon and to do Penance for it. Do you take care to appease the Wrath of God, and I will make it my Business to appease that of Men.*

The Father added, that if he desir'd it, he would go meet those who were gone out a Hunting, that he would endeavour to calm, and to make them promise, that they would do him no hurt at their Return. The Smith accepted of his Offer, seem'd to grow more sedate and the Father set out; but no sooner was he out of the Fort, than that Wretch was again troubled in

Mind, grew into a melancholy Humour, and fancy'd that the Father deceiv'd him, and that he was gone to meet the others, only to incense them against him. Upon this Conceit, he took his Ax and his Fire Lock to run after the Father, and as soon, as he had overtaken, upbraided him with Treachery and a Design to deceive him, and at the same Time gave him a Blow with his Fire Lock. The Missioner to escape the Fury of that base Man, leap'd upon a great Piece of Ice, which was floating on the Water. The Smith leap'd on after him and cut his Head in Pieces with his Ax, and having cast his Body under that same Piece of Ice they had stood on, return'd to the Fort, where the other Five arriv'd soon after. This is what that Wretch confess'd of his own Accord, whilst they had him in Irons.

English *take the* Faench *Fort.*

It had been resolv'd to keep him in that Manner, till the Arrival of the next Ships, aboard which he was to have been put; but before any Relief could come, the *English* attack'd the Fort. Those who guarded it had taken Care to keep all the Cannon and Fire Locks they had, charg'd, and by that Means were in a Condition to make a furious Fire upon the Enemy, when they would have made their Approaches. That extraordinary Fire, which kill'd and wounded several of their Men, made them believe there were still many Men in the Fort, and therefore they went off; but with a Resolution to return very soon with a greater Power. Accordingly they return'd and were preparing to attack the Place in form. The five *French* Men, who defended it, being in no Condition to withstand them, made their Escape in the Night at an Embrazure of the Cannon and got into the Woods, leaving only the Smith

in

in Chains as he was before. What the *English* did with him, or what he said to them has not been known; but of the five who made their Escape out of the Fort, three dy'd by the Way, and only two after an immense Fatigue, arriv'd at *Montreal*. They gave an Account of all I have here related.

The Disaster befallen *F. Dalmas* did not deter *F. Silvier* from going some Time after to *Hudson*'s Bay, to serve there as Chaplain; but at the same Time with a Design to open himself a Way to go preach the Gospel to the most Northern Savages, who have hitherto had no Instruction. That Father was so Ill there, that it oblig'd him to return to *Quebec*, where he has never been able to recover the Distempers he contracted at *Hudson*'s Bay. I was appointed for the same Function as soon as I arriv'd in *Canada*, and I will not dissemble, that it was against my Inclination. My Design, when I left *France*, was to devote my self, as soon as possible I could, to the Service of the Natives, and I found my self by that Means somewhat diverted.

The late Monsieur *d' Iberville*, one of the bravest Commanders we have had in *New France*, had Orders to make himself Master of some Posts the *English* were possess'd of in *Hudson*'s Bay. To that Intent Two Men of War had been fitted out, being the *Poli*, on which he was to imbark, and the *Salamander*, Commanded by Monsieur *de Serigni*. He ask'd of our Father Superior for a Missioner, who might serve as Chaplain to both Ships. The Father Superior pitch'd upon me, perhaps because being newly come, and as yet knowing none of the *Indian* Languages, I was the least useful in *Canada*.

We imbark'd on the 10th of *August* 1694, and about Mid-night came to an Anchor, near the turning of Cape *Tourmente*, which is but Eight Leagues from *Quebec*, and call'd *Tourmente*, because, if there is never so little Wind, the Water is there as Boisterous as in the Sea. We turn'd that Cape on the Eleventh about Seven or Eight in the Morning; but did not make much Way the rest of that Day, nor for Three Days following, because the Wind was contrary.

Belle Isle. The Twenty First, we pass'd by *Belle Isle*, which appears to be round and lyes in Fifty Two Degrees of North Latitude and Two Hundred Twenty Leagues from *Quebec*, in the midst of a Streight, form'd by the Isle of *Newfoundland* and the Continent of *Tierra de Labrador*. We began then to see some of those great Mountains of Ice, which float in the Sea and discover'd about Twenty of them. At a Distance they look'd like Mountains of Christal, and some of them like Rocks, full of sharp jutting out Points.

Mountains of Ice.

The Twenty Seventh, the Morning was very Calm and in the Afternoon the Wind prov'd contrary, blew hard and so continu'd the Twenty Fourth and Twenty Fifth. The Season was far advanc'd and we were going into a Country where the Winter anticipates Autumn; our Latitude was then but Fifty Six Degrees, and we had still a long run through a dangerous Sea by Reason of the great Banks of Ice usually met with there, amidst which we were to make our Way to the Latitude of Sixty Seven Degrees.

The Twenty Eighth, about Eight in the Evening came up a small Gale, which is there a Sort of Trade Wind, or Monson, which being right astern, caus'd us to make much Way during two or three Days it lasted. The Thirty First, the

the Wind shifted a little, but still continu'd favourable; but it fetch'd up a thick Fog, which hinder'd our seeing the Land we judg'd our selves to be near, as we really were. About Noon the Weather clear'd up and we easily perceiv'd the Coast, before which lyes a Number of Rocks, call'd the Sugar Loaves, because they are of that Shape, and they were all cover'd with Snow. About Evening we discover'd the Mouth of the Streight, which looks into *Hudson's* Bay.

That Streight, which is call'd the *Channel*, or *the North Streight*, is very difficult to pass, by Reason of the Ice continually coming from the cold Countries, which runs out that Way into the Ocean. The Land of the Streight lyes about W N W & E S E. At both Ends of the Streight there are some Islands lying to the Southward. Those Islands which lye at the Mouth of the Streight on the side of *Europe*, are call'd *Button's* Islands, and in about Sixty Degrees and some odd Minutes of North Latitude. Those at the other End of the Streight are call'd *Davis's* Islands and lye in about Sixty-three Degrees. There are besides several in the Middle of and along the Streight, which is an Hundred Thirty Five Leagues in Length. It is about Seven or Eight Leagues over in the Narrowest Place, but generally wider. At several Distances there are large Bays, especially beyond *Button's* Islands: One of them is more considerable than the rest, through which some pretend there is a Way to the Bottom of *Hudson's* Bay; but that is very uncertain.

The Channel into Hudson's *Bay.*

Button's *and* Davis's *Islands.*

Ships are some Times a long while in passing through the Streight; but we by good Fortune pass'd it in four Days. We enter'd by four in the Morning on the first of *September*, and were out again the fifth in the Morning, with a Wind

which was not very favourable and blew much harder the Sixth; the Seventh, the weather grew Calmer, and gave several the Opportunity of performing their Devotions.

The Calm continu'd the Eighth, Ninth, and Tenth, which gave all the Crew much uneasiness. The next Night the Wind favour'd us. On the Twelfth we discover'd the Northern Land, but below the Place we Design'd for. The Wind proving again contrary, we made several Trips for some Days to no Purpose and were at last oblig'd to come to an Anchor. We now began to suffer very much, the Cold increas'd and we wanted Water. The Night between the Twenty First and the Twenty Second it pleas'd God to give us a fair Wind.

Bourbon, *River.* The Twenty Fourth about Six in the Evening we enter'd *Bourbon* River. All the Crew were extremely rejoyc'd. This was on a *Friday* when we sung some Hymns in Thanksgiving. The River to which the *French* have given the Name of *Bourbon*, is by the *English* call'd *Pornetton*, and thence many *French* call the Country about it, the Lands of *Pornetton*. That River is great, wide and runs far up into the Country; but having many Falls, it is not so commodious for the Trade of the Natives, and therefore the *English* did not build their Fort on it's Bank.

St. Teresa *River.* On the S. E. of *Bourbon* River and into the same Bay falls another great River, which the *French*, who were the first Discoverers of it, call'd of *St. Teresa*, because the Discoverer's Wife bore the Name of that Saint.

Those two Rivers are parted from each other by a very low Slip of Land, which occasions many Shoals in them both. Their Mouths are in about Fifty Seven Degrees some odd Minutes of

of North Latitude. They both run upon the same Point of the Compass, and for a considerable Length, their Channels are not above a League or two from each other. The Shoals those two Rivers are full of, make them very dangerous for great Ships. There being fewer in the *Bourbon* River it was resolv'd, that the *Poli* should winter, in that River and the *Salamander* in that of *St. Teresa*, on the Bank whereof the *English* have built their Fort, and on the Slip of Land which parts the two Rivers.

We arriv'd, as has been said, the Twenty Fourth of *December*, about Six in the Evening in *Bourbon* River. That very Night some of our Men were set ashore, in order to endeavour to surprize some of the *English*. They had much Difficulty to get to Land, by reason of the Shoals, and were forc'd to leap into the Water, which was a great Hardship the Banks of the River being already frozen. An *Iroquois Indian*, whom I had been desir'd to baptize, when I left *Quebec*, was one of those sent ashore. Considering the Dangers he was going to be expos'd to, I thought it not fit to defer his Baptism any longer, having put it off till then, that he might be the better instructed. One of our *Canadians*, who speaks the *Iroquoise* Language perfectly well, was very serviceable to me in instructing of him. The People we sent ashore could not take any *English* Man, because we had been discover'd the Moment we arriv'd, and they immediately retir'd into their Fort; but on the Twenty Fifth, they brought us two of the Natives, whom they had taken near the said Fort.

Monsieur d' Iberville was gon that Day to sound the River, in Order to find some convenient Place, where our Ship might lye under Shelter during the whole Winter, and had found one

very convenient. After having visited those he had appointd to Land and given them his Orders, he directed *Monsieur d' Serigini* to carry the *Poli* to the Place appointed, and on the Twenty Seventh went himself to the *Salamander*, whither I follow'd him.

That same Day in the Evening we arriv'd at the Mouth of the River of *St. Teresa*, *Monsieur d' Iberville* set out about Midnight to go sound that second River. The Twenty Eight we went a League and a half up the River by the Help of the Tide. The rest of the Day was spent in sounding all about. The Twenty Ninth we advanc'd again about a short League and *Monsieur d' Iberville* went ashore, to mark out his Camp and the Place where he would have the Ship come up. He found one to his Mind, half a League above the Fort. A great Point of high Land jutting out into the River, there forms a Sort of Creek, where the Ship could be fully shelter'd from the grating of the Ice, which is much to be apprehended in the Spring. Our Men that had been set ashore were order'd to incamp in that Place. There were not above Twenty of them, but the Natives had told the *English*, that they were Forty, or Fifty, which kept them from going out of the Fort.

The Thirtieth, we could not possibly advance; On the first of *October* we continu'd in the same Condition, the Wind being still contrary, our Vessel aground at low Water and there being no Possibility of tacking. In the mean Time the Wind, the Cold and the Ice increas'd every Day. We were within a League of the Place where we were to Land and in Danger of not being able to reach it. Our Crew grew very uneasy. I advis'd them to have Recourse to God, who had not forsaken us, during our Voyage and that

that very Day the Wind came about fair for us.

About Six in the Evening we weigh'd Anchor, the Moon shining very bright and with the Help of the Tide our Boat with Sixteen Oars towed the Ship and brought her within Musket Shot of the Place we would be in; but which we could not reach, because the Tide fail'd us. At our passing by the Fort, they fir'd their Cannon three or four Times, but their Balls did not reach us. Our *Canadians* return'd no other Answer than with *Sassa-Koues*, so they call the Shouts of rejoycing they use in War, which we call *Huzzas*.

The Second, our Ship had like to have perish'd. As we were making ready, in Hopes to be very soon in the Port, which we could almost reach, a great Cloud of Snow took away from us the Sight of the Land and a strong Gust of Wind at N W cast us on a Shoal, where we stuck at high Water. There we had a dismal Night. About Ten the said Night, the Ice carry'd by the Stream and push'd on by the Wind began to beat against our Ship, with such a dreadful Force and Noise, that it might have been heard a League off, which Battery lasted four or five Hours. The Ice beat the Ship so violently, that it cut the Planks, and in several Places they were rubb'd off four Inches deep. *Monsieur d' Iberville* caus'd Twelve Pieces of Cannon and several other Things, which could not be lost, or spoil'd in the Water, to be thrown overboard, to lighten the Ship; and afterwards had those Pieces of Cannon cover'd with Sand, for Fear they should be carry'd away in the Spring by the Force of the Ice.

The Third, the Wind somewhat abating, *Monsieur d' Iberville* concluded to unlade his Ship, which

which was still in Danger of perishing. We could not make use of the long Boat for that Service, there being no Possibility of carrying it a cross the Ice, which still came on in great Quantity; but we us'd the Canoes made of Bark, which we had brought from *Quebec*, and which our *Canadians* convey'd athwart the Ice, with wonderful Dexterity.

I had been out of Order some Days and had a Fever. *Monsieur d' Iberville* press'd me to go ashore; but I could not think of quitting the Ship, whilst it was in such Danger, and seeing all the Crew in such a Consternation. I was soon after oblig'd to consent on Account of the sad News brought us, that *Monsieur de Chasteauguay*, a young Officer, about Nineteen Years of Age and Brother to *Monsieur d' Iberville*, had gone to make a shot towards the *English* Fort, to amuse them, that they might not take Notice of the ill Condition we were in, and approaching too near to it was shot quite through the Body. He desir'd I would come to hear his Confession, and I went immediately. We thought at first that Wound had not been mortal; but were soon undeceiv'd, for he dy'd the next Day.

M. d' Iberville's *Brother kill'd.*

But a moment before, we had heard of the *Poli* and were inform'd that Ship was in no less danger than ours. The Wind, the Ice, and the Shoals had all conspir'd against it. Once it ran a ground, a great Piece of the Keel had been carry'd away, so that four Pumps would not discharge the Water it made. Several Barrels of Powder had taken wet in unloading of the Vessel. It was not yet come to the Place where it should have winter'd and there was danger that it could not be carry'd up thither.

Dangerous Posture of the Ships.

All

All these melancholy Accounts did not make *Monsieur d' Iberville* dismay. He was very much concern'd at the Death of his Brother, whom he had always tenderly lov'd; but he resign'd himself to God, in whom he plac'd all his Confidence; and considering that the least Sign of uneasiness in his Countenance, would put all his Men into a Consternation, he still bore up, with wonderful Resolution, setting all the Men to work, acting himself and giving his Orders with as much Presence of Mind as ever. God comforted him the same Day, for the same Tide carry'd both the Ships out of Danger, and convey'd them into the Places appointed for them to winter in.

The Fifth, I baptiz'd two Children of an *Indian*, who had been long sick, and I then judg'd them to be in Danger. I was the more hasty, because the next Day, the Natives were to depart to spend the Winter in the Woods at a great Distance from us. They were both the Sons of one Father; but by several Mothers, Polygamy being allow'd among the Savages of this Country. One of them dy'd, and the Father brought the other to me again the next Spring, as he had promised. Our next Care was to build Huts to unload the Ships and to prepare for the Siege.

The Ninth I set out towards the *Poli*, where *Monsieur de Tilly*, a Lieutenant had been dangerously ill for some Days. This was the first Journey I took into the Woods of *America*. The Ground we were to travel over is very Marshy and we were oblig'd to go far about to avoid the Bogs. The Water began to freeze, but the Ice was not thick enough to bear us, and we often sunk up half Way the Leg. Thus we travel'd Five Leagues on the Snow and in the

the Woods, if we may give them that Name; for there are no solid Woods in that Country, and they are no other than Bushes and thick Brambles in some Places, intermix'd in others with open Plains.

Being come to the Bank of the River of *Bourbon*, we were much perplex'd. The River there is a League and a Half over, it is very rapid and at that Time was full of floating Ice. Those who bore me Company, thought the Passage impracticable and I had much Difficulty to prevail with them; but soon after the River clear'd, the Ice being carry'd away by the Ebb. We then imbark'd, after having carry'd our Canoes over the Ice that was along the Bank. We set out about Sun setting and got safe aboard just at Night Fall.

We found the Ship in a safe and convenient Place and the Men began to recover after their late Fatigues. Having perform'd my Duty towards the sick Man, I went in the Afternoon to visit our *Canadians* and Sailors who had hunted ashore. When return'd I was told the River was passable and therefore went off immediatly, having promis'd to be back, because of the Attack of the Fort.

English Fort taken

The Eleventh we arriv'd at our Camp, where all Things were in a great Forwardness for the Siege. A good Way had been made across the Wood, to carry up the Cannon, Mortars and Bombs. The Twelfth the Mortars were planted. The Thirteenth, when all was ready to fire we sent to summon the Enemy to surrender, offering them good Terms, if they yielded immediatly. They demanded to be allow'd till Eight the next Morning to return their Answer and desir'd they might not be disturb'd that Night about the Fort, which was granted. The next

next Day, at the Time appointed they sent out their Articles, which were allow'd, without any Difficulty; for they neither demanded their Arms nor their Colours. Their Minister had drawn up the Capitulation in *Latin* and I was Interpreter on our side. They had been in a fright ever since our Arrival, and had all the while kept close up, without daring to go out even in the Night to get Water at the River, which washes the Foot of the Fort.

Monsieur d' Iberville sent *Monsieur du Tas*, his Lieutenant, the same Day, with sixty Men, to take Possession of the Fort. He went himself the next Day, being the Feast of *St. Teresa* and gave it the Name of Fort *Bourbon*. I said Mass there the same Day, and we sung *Te Deum*. It is only a wooden Fort, weaker and smaller than we had imagin'd. The Booty also found in it was more inconsiderable than had been expected. There were in it Fifty Three *English*, all of them lusty able Men. Their Commander was better skill'd in Trade than in Martial Affairs, having never been a Soldier, which was the Cause of his surrendering so easily.

That same Day I thought fit to return, to see, *Monsieur de Tilly*, whom I had left very ill. I set out after dinner and coming to the Bank of *Bourbon* River, we found it impassable; for which Reason we hutted and stay'd there all that night. The next Day, the River being in no better Condition, we made great Smokes on the Bank, being the Signal agreed on to give Notice to the Ship *Poli* of the taking of the Fort. They answer'd with the like Signals and we return'd to the Fort. Three Days after, that is, on the Eighteenth of *October*, *Monsieur de Caumont*, Brother to *Monsieur de Tilly*, two others of his Relations, a *Canadian* and I went again to the River

ver and pass'd it the next Day, with very great Danger. I could not return to the Fort till the Second of *November*, and then we lost our selves in the Woods, and after much wandring found our selves almost in the same Place from whence we had at first stray'd, where we continued that Night, and came not to the Fort till the Third. I was oblig'd to go often between the Fort and the *Poli* to assist the Sick in both Places.

The Rivers St. Teresa *and* Bourbon *frozen over.*

The River of *St. Teresa*, was quite Frozen over, since *October*, for Three or Four Leagues above the Fort, where some Islands contract the Channel; but we did not begin to pass over upon the Ice before the Fort, till the 13th of *November*. The *Bourbon* River was not quite Frozen over till the Night between the 23d. and the 24th of *January* 1695. From that Time forward we went directly over, on the Ice to the *Poli*, which sav'd us very much Way. The Ice began to give way in the River of *St. Teresa*, on the 30th of *May*; and not till the 11th of *June* in *Bourbon* River. On the 30th of *July* we imbark'd to fall down with our Two Ships to the Mouth of the River of *St. Teresa*, there to expect the *English* Ships, which usually come about that Time; but we waited in vain, for they never appear'd.

I had resolv'd at my first Arrival to learn the Language of the Natives, and thought of making use of two of them, who had remain'd during the Winter in a Hut, near the Fort; but my frequent Journey between the two Rivers hinder'd me. Besides, the Man was a Slave, of another Nation, and knew not their Language perfectly, and the Woman, who hated the *French*, only talk'd to me in a Humour, and often impos'd upon me. However the Visits

sits I made them had one good Effect, for I was become familiar with that poor Man, and I began to instruct him the best I could; he fell Sick, desir'd Baptism, and I had the Satisfaction to administer it to him before he dy'd. Here follows what I have been able to learn concerning the Natives of that Country.

There are Seven or Eight several Nations, that have Dealings with the Fort, and Three Hundred or more of their Canoes came thither to Trade this Year 1695. The most distant, most numerous, and most considerable are, the *Assiniboels* and the *Kricks*, otherwise call'd the *Kristinnons* and it is only requisite to learn the Languages of those Two Nations. The Language of the *Kricks*, which is *Algonquine* and that of the Savages who are nearest the Fort is the same, bating some few Words and a small Difference in the Accent. The Language of the *Assiniboels* is far different from the other, and is the same as that of the *Scioux*, among whom my Brother has been twice. Nay it is pretended that those *Assiniboels* are a *Scioux* Nation, which separated from them long ago and has ever since made War upon them. The *Kricks* and the *Assiniboels* are Allies, they have the same Enemies and undertake the same Wars. Several of the *Assiniboels* speak the Language of the *Kricks* and the *Kricks* that of the *Assiniboels*. Indian *Nations.*

The *Kricks* are more Numerous and their Country of a much greater Extent; for they reach almost to the *Lac Superieur*, or Upper Lake, whither many of them Resort to Trade. I have seen some who have been as far as *St. Maries* Fall, and at *Michili Makinack*; nay I have met with some that have been as far as *Mantreal*. The *Bourbon* River goes up as far as the Lake of the *Kricks*, and it is Twenty, or Twenty Kricks Indians.

Twenty Five Days Journey to it from the Fort; the *Assiniboels* are Thirty Five, or Forty Days Journey from the said Fort.

Natives describ'd. Those Savages are well shap'd; they are large, strong, brisk, and hardy to endure Cold and Fatigue. The *Assiniboels* have large Figures on their Bodies, representing Snakes, Birds, and several other Things, which they make by pricking the Skin with little sharp Bones and filling up the Holes with the Dust of Charcole. They are sedate and seem to be very flegmatick. The *Kricks* are more sprightly, always in Action, and continually Singing and Dancing. Both of them are brave and Love War. The *Assiniboels* are compar'd to the *Flemmings* and the *Kricks* to the *Gascons*, and their Humours have really some Resemblance with those Two Nations. They are always wandring and removing from Place to Place, living upon what they kill in Hunting and Fishing. In the Summer, they assemble at the Lakes, where they continue Two or Three Months, and then they go gather Wild Oats, which is all their Store.

Those near the Fort. The Savages nearest to the Fort live altogether upon Hunting; they are continually running about in the Woods, without fixing in any Place, either Summer or Winter, unless when they meet with much Game; for then they Hut there and stay till they have no more to Eat. They are often reduc'd to live three or four Days without Eating, for Want of Forecast. They are also, like the others Hardy to endure Cold and Fatigue; but in other Respects they are Cowardly, Timorous, Idle, Stupid, and altogether Vicious.

Their Religion. As to the Religion they profess, I believe it is the same as that of the other Savages; but cannot particularly tell wherein their Idolatry

latry consists. I have been inform'd, that they have some sort of Sacrifices; they are great Juglers, and have as well as the others the use of the Tobacco Pipe, which they call *Calumet*. They smoke the Sun and absent Persons, and they have caus'd our Fort and our Ship to be smok'd; however I can give you no Account of the Notions they may have of the Deity, having not been able to dive into them. I will only add, that they are extraordinary Superstitious, very Leud, that they allow of Polygamy, and are very remote from the *Christian* Religion.

By what has been said, you may perceive, *Reverend Father*, that it will be a very difficult Task to establish *Christianity* among these People. I believe if any Progress may be made in it, we must begin with the *Kricks* and *Assiniboels*; for besides that those Savages are more Numerous, they do not seem to me to be so remote from Religion. They have more Sense, at least they are more settled for Three or Four Months, a Mission may be more easily establish'd in their Country. Not but that I foresee what Trouble it would cost to fix there, and I know not, whether our Fathers met with so much Trouble in their first Missions in *Canada*, as is to be expected here; but that is not to deter us, God will provide for us, and I hope that the more Painful those Missions are, the more Missioners will offer themselves to serve God in them.

It still remains, to give you an Account, *Reverend Father*, of the Climate and Seasons in this Country. The Fort, as I have said before, is about the Fifty Seventh Degree of Latitude, seated at the Mouth of Two fine Rivers, but the Soil is there very Barren; all the Country *The Climate.*

 is

is Marshy and full of Plains. There is little Wood and that very small. For about Thirty or Forty Leagues about the Fort there are no Timber Trees; which is doubtless occasion'd by the Violent Winds from the Sea generally blowing, the excessive Cold and the almost continual Snows. The Cold begins in *September*, and is then severe enough to fill the Rivers with Ice, and sometimes to freeze them quite over. The Ice is not gone till the Middle of *June*, but yet the Cold does not cease then.

It is true, there are during that Time some very Hot Days, for there is scarce any Medium there betwixt much Cold and much Heat, but that is not lasting, the North Winds which are very frequent soon dispel that first Heat, and very often, after Sweating in the Morning, a Man is almost frozen at Night. The Snow there lies Eight or Nine Months on the Ground, but not very deep; the greatest Depth this Winter having been two or three Foot.

Excessive Cold. This long Winter, tho' it is always Cold is not equally so at all Times. Sometimes indeed the Cold is excessive, during which Time there is no appearing abroad without paying for it. There are few among us but what have born the Marks of it, and among the rest a Seaman lost both his Ears; but there are also some fine Days. That which pleases me most is that there is no Rain, and that after a certain Season of Snow and Powder, so they call a mighty small Snow which penetrates into all Places, the Air is pure and clear. Were I to chuse either the Summer or Winter of this Country, I know not which I should prefer; for in the Summer, besides that the Heats are scorching, that the Weather often changes from violent Heat to much Cold, and that there are seldom

three

three fair Days successively, there is such an immense Number of Gnats, that there is no going abroad without being cover'd with them and stung on all sides. Those Gnats are more numerous here and stronger than in *Canada*. Add to this, that the Woods are full of Water and that there is no going far into them, without being up to the Middle in Mire.

Tho' the Country be such as I have describ'd, that does not hinder but that Men may live well enough in it; the Rivers are full of Fish, there is Plenty of all sorts of Game, and all the Winter there are Abundance of Partridges, of which we kill'd at least Twenty Thousand. *Wild Foul.* In Spring and Autumn there is also a prodigious Number of Geese, Bustands, Ducks, Barnacles, and other Water Foul. But the best Hunting is that of the *Caribous*, which lasts all the Year; but more especially in the Spring and Autumn, there are Flocks of Three, or Four Hundred and upwards together. Monsieur *de Serigni* has told us, that on the Days of *All Saints* and *All Souls* at least Ten Thousand of them pass'd by, in sight of the Huts the Men belonging to the Ship *Boli* had on the other side of the *Bourbon* River. The *Caribous* are much like our Fallow Deer, excepting their Horns. The first Time the Seamen saw them, they were afraid and ran away. Our *Canadians* kill'd some of them and the Seamen having been Jear'd by those *Canadians*, took Heart and kill'd some afterwards. Thus God provides for those Savages. Tho' the Soil is Barren God furnishes them Food, in such a Multitude of Game, and giving them Ingenuity to kill it.

Northern Nations. Besides the Nations which come to Trade at the River of *St. Teresa* there are others more to the Northward, in a Climate still colder than this, as the *Ikovirinioucks*, who are about One Hundred Leagues from the Fort, but they are at War with the Savages of this Country and have no Commerce with the Fort. Beyond them are the *Esquimaus*, and on one Side of the *Ikovirinioucks* another great Nation ally'd to them, call'd the *Alimouspigius*, a numerous People, that have Villages and stretch out behind the *Assiniboels*, with whom they are almost continually at War.

I do not yet speak the Language of the Savages well, but nevertheless there have none come to the Fort to whom I have omitted to talk of God. It was a Pleasure to me to make Him known to those poor People who had never heard of Him; many willingly gave Ear to me and at least they perceiv'd that I came to some other End than the Rest of the *French*. I told them I would go into their Country, to acquaint them with the God I ador'd, and they were well pleas'd, and invited me. I know most of the Words of the Savage Language; Monsieur *de la Motte* has taught me many, and an *English Man*, who is better vers'd in the Language has given me many more. I have made a Dictionary of all those Words, according to our Alphabet, and if I were but a short Time among the Savages I believe I could easily speak and understand their Language. I have translated the Lord's Prayer, the Creed and the Ten Commandments into it. I have Baptiz'd only Two Savages at Age, who dy'd immediatly, and Three Children.

Our

Our Two Ships sail'd about the Beg. of *September* 1695, and it being likely that the would go directly for *France*, I chose rather to stay in the Fort, with Eighty Men left there in Garrison, who had no other Chaplain. I did believe, that having more Leasure after the Departure of the Ships, I might perfectly learn the Language of the Savages, and put my self into a Condition to begin a Mission there. God has not thought me Worthy, for the *English* came and besieg'd and took us. I told you when I went over to *France* the Particulars of our Imprisonment, it would be needless to repeat the same here. I am.

Reverend Father,

Your most humble and most obedient Servant in our Lord,

GABRIEL MAREST, *Missioner of the Society of* JESUS.

Extract of an Account of the Country of Accadia, *in* North America, *yielded up in the last Treaty of Peace by the King of* France, *to the Crown of* England, *containing a Description thereof, with the Customs, Manners, and Religion of the Natives, &c. Written in the Year* 1710, *by a* French *Gentleman, and sent to a Missioner of the Society of* JESUS.

I Sail'd from *Rochelle* on the 20th of *August* 1699, and the Season, being far advanc'd had a tedious Voyage. The Wind prov'd often

very, he Days, I took Notice of a ridiculous fashion among the Saylors. One of them cry'd, that the Wind we wanted was in some Cellar, which was an Indication that every Man should be made to drink for it; but that Contrivance proving Unsuccessful, another said we should never have a fair Wind till they had whipp'd a Grummet, it was unanimously Voted, and whereas it is usual at other Times to draw Lots for him that it is to fall on, they now laid hold of one who had stolen something from a Sailor, and lash'd him severely. He roar'd with all his Might, but the Mate told him, he should never be spar'd till he call'd for a *N. E.* Wind, which was that we wanted, immediately he cry'd *North East*, and was as soon dismiss'd. It happen'd that the Wind came about fair in a short Time and thus the Seamen were pleas'd with their Folly.

Grummet whipp'd for a Wind.

At length we arriv'd on the Great Bank of *Newfoundland*, where the Sailors Duck all those, who have not been there before. The Manner of doing it among the *French* is thus, three or four other Sailors take up the Person to be duck'd by the Arms and Legs and dip his Posteriors several times in a great Tub of Water, and at last drop him into it, with his Feet up against the Edge of the Tub, and whilst he is struggling to get out, the rest of the Crew pour Half a Dozen Buckets of Water over him; all which is redeemable at the Price of a certain Quantity of Brandy.

Ducking.

To leave these extravagant Diversions of the Sailors, I observ'd upon the Bank, that the Water is there whiter than in any other Part of the Sea, and the Reason of it is because the Sand we took up with the Lead was as white as Salt, mix'd with broken Shells. We

took

took as much Cod as cover'd the Deck, as also another sort of Fish, in Shape like a Place, of a Dark Colour on the Back, and the Belly white; but it is four or five Foot long, two or three in Breadth, and one in Thickness. Our Lines could not bring them up, but as soon as they were on the Surface of the Water, our Men struck them with Harping Irons, and one was as much as two of them could draw up. We have found a whole small Cod in the Belly of one of those Fishes. The Head of it is fat and delicious; and from the Bones is suck'd such an excellent Substance as surpasses the sweetest Marrow. The Eyes, which are as big as a Man's Fist are also delicate, and the Belly of it is nothing Inferior. The Seamen eat only those Parts I have mention'd, and throw the Body into the Sea. Tho' so good fresh, we salted some and kept them a Day or Two, and they were still better. Abundance of Water Foul ply along the Bank feeding on Fish.

Delicate Fish.

Some Days after, we discover'd the Coast of *New France* and Ten *English* Vessels fishing along it, who told us we were off Port *St. Helen*, and the next Day we could see a very wooddy Country. Wood and Water growing scarce, and the Wind blowing hard, we put into a Port our Seamen call *Chiboueton*, but set down on the Map *Bayesenne*, on the Coast of *Accadia*. This Harbour is very Spacious, forming a good Bason, beset on every Side with Firr Trees, and on the Bank of it Huts for the Fishermen and Stages to dry Cod, but then abandon'd, I went a shore and having made some Shots at the wild Foul, the Natives took the Alarm and two of them arm'd with Axes and Fire Locks met our Seamen, who went for Water, but as soon as they understood that we were *French* they laid down their Arms.

Bayesenne Port.

Natives aboard the Ship.

The next Morning Three of their Chiefs came aboard in a small Canoe, to visit us. We entertain'd them with Fish and Flesh, and they eat Bisket and drank Brandy very plentifully, without exceeding the Bounds of Sobriety. I observ'd that they said Grace very devoutly both before and after Eating. Each of them had a Pair of Beads about his Neck, and they had been Baptiz'd by a Priest, who was since Dead, and whom they had bury'd. I went to see his Grave and found they had made a sort of Arbour over it, and instead of a Tomb Stone, was a Heap of Pebbles, plac'd in decent Order. I gave those *Indians* some Powder and Shot for them to bring me wild Foul, and they would certainly have done it, but that the Wind proving fair we sail'd the next Day, keeping along the Coast; but the Weather changing we spent four or five Days before we could get into *Port Royal* our intended Harbour having been fifty four Days in our Passage.

Port Royal *now* Anapolis *Town.*

The Town of *Port Royal* (Note, *Once for all, that this being now in the Hands of the* English *is call'd* Anapolis) takes up Half a League in Length, and about as much in Breadth. The Houses, which stand at a good Distance from each other, are no other than very ill contriv'd Cottages, with Clay Chimneys, and enquiring for the Church, I found it no better built than the rest, for it look'd more like a Barn than the House of God. The Curate having entertain'd me very courteously, conducted me to see a House, which I hir'd, it had formerly serv'd for a Church, was the best in the Town, and consisted of three Rooms on the Ground Floor, with Garrets over them, and a Stone Cellar under the Middle Room.

The

The Country all about the Town looks Pleasant enough, and the Avenues being Narrow a very strong Place might be easily built there. Two Rivers almost encompass that Spot of Land. The first of them, call'd the *Dauphin*'s is about as wide as the *Seine*, comes down from about seven or eight Leagues above *Port Royal*, and there are Inhabitants on both sides of it at certain Distances, as also good Meadows. There are also some Inhabitants upon the same River, below *Port Royal*, and some Orchards, as well Planted with Apple-trees as any in *Normandy*, bating that these Trees are not Grafted. Those Dwellings reach down almost to an Island, call'd *L'Isle aux Chevres*, or the Island of *Goats*, which is a League from *Port Royal*. Below that Island the Sea forms a Bason, which reaches to the Sea, being about two Leagues in Length, and one in Breadth, very Beautiful, and there is good Anchoring every where. Two Redoubts on each Side of the Entrance, would secure it, for it is not above fifty Paces wide.

Dauphin River.

The other River, call'd *du Moulin*, or of the Mill, and which falls into that I have been speaking of, is not above a League in Length and much narrower than the other. There are three Mills on it, one for Corn and two for sawing of Timber, with three or four Dwellings. The Flood goes up almost to the End of it, but not so far up the other.

Du Moulin River.

The Soil there is fruitful enough, producing all Sorts of Herbs, as also Fruit and Corn, and there is Fish and Flesh, Wild and Tame Foul, of all which more hereafter.

There are only Three Towns in all that great Country of *Accadia*, the first is *Port-Royal* of which I have already said enough; the second is *les Mines*, or the Mines, and *Beaubassin* the third,

Only three Towns in Accadia.

third, I never was at these two last and therefore cannot give any Account of them; but this I know, that *les Mines* affords more Corn than all the rest of the Country, by reason they have drein'd all the great Marshes about it, and that the Inhabitants of *Port-Royal* have settled their Children there on the Lands granted them for peopling and improving of the Country, wherein they succeed very well.

Les Mines *Town.*

As for *Beaubassin*, so call'd by reason of it's Situation, it is the smallest Town, and has the least Product. The Climate is the same with *France*, the Summer is about the same Degree of Heat, but the Winter is colder; for it Snows almost continually, and the Winds that blow are so cold, that they perish the Face; there is no going abroad during the *Fondrilles*, so the Inhabitants call the Time when it Snows and Blows hard together. The Snow lyes there Seven or Eight Months on the Ground, especially in the Woods, which makes the Air so sharp.

Much Cold.

The best Drink they have here is a Liquor made of the Tops of the Firr Trees well boil'd and then put into Casks, with some Leaven and Molasses, where it ferments for Two or Three Days, and then settles. When clear they Drink it, and it is not amiss, but the common Drink is Water and those who have no other, are nevertheless strong and fit for Labour, because they Eat much and do not work always; for they take no more Pains than is requisite barely to live, being contented in their little Huts with as much as suffices Nature.

Liquor to Drink.

They are very prolifick, few Houses being without Five or Six Children, several have more, and two Couples near *Port Royal* had each Eighteen, and a third Couple Twenty Two, being still likely to have many more. The Women are

Fruitful Women.

are never known to be false to their Husbands, or the Men to them, nor is there any Leudness among the young People, but as soon as a Maiden is Marriageable, the first Young Man that can obtain her Consent is not refus'd by the Parents, for they are all equal as to Estates and they make no Difference, on Account of Quality. Many Children are not a Burden to the Parents, for as soon as fit for Labour, which they are very soon, they do more Work than their Keeping amounts to.

Labour there is very dear, for it costs much Toil to make the Land fit for sowing. The Uplands, which must be grub'd up in the Woods, are not good; Corn does not come up well in it, and tho' never so much Pains be taken to manure it, still the Crop will be very inconsiderable, and they are often oblig'd to throw it up at last. The best for Corn is what they call the *Lowlands*, being the Marshes, which are overflow'd at High Water; but then it is an infinite Labour to drein them, and yet our *Acadians* perform it, by means of mighty Dikes, which they make after this Manner. They plant five or six Rows of great Trees along the Places, where the Sea enters the Marshes, and lay other Trees along one upon another between each of those Rows, filling up all the Cavities with Clay so well ram'd in, that the Water cannot penetrate it. In the midst of those Works they make Sluces, for the Water to run out at the Ebb, and to hinder any coming in at the Flood. This Work which cannot be follow'd but when the Sea is low, is very chargeable and requires much Labour; but the Plentiful Crop it yeilds the second Year after, when the Rain has wash'd that Land, makes amends for the Expence. As those Lands belong

Barren Land.

Dikes to drein Marshes.

long to many, they all set their Hands to the Work; for if they belong'd to one Man, he must either pay the others, or give them so many Days Labour, as they had done for him, which is the common way among them.

French *Inhabitants Ingenious.* They are very Ingenious at all Handicrafts, for they supply themselves with all Necessaries for Use, tho' they never learn'd those several Trades. Thus of their Wooll they make Cloaths, Caps and Stockings, without troubling themselves about New Fashions. They also make their own Shoes and Linnen, and will easily imitate any thing that is brought them. They had never seen a Bark made, I put them upon it, to catch Cod, which they knew nothing of. About the Middle of Winter they began to build Boats about twenty Foot in the Keel, and in the Spring all the Coast was full of them, fishing for Cod, which I bought of them, and that Summer had above Thirty Thousand, for which Reason I was call'd at *Port Royal*, the Father of the Fishermen.

Sowing & Hunting. Corn is always sow'd at the Beginning of the Spring, and reap'd about the latter End of the Summer, because it would certainly perish were it left in the Ground all the long Winter, as is done in *Europe*. During the Winter and perhaps some Part of Autumn, some of the *French* Inhabitants follow the Hunting of Martins, Foxes, Otters, Bevers, Bears, and other Beasts, which seldom turns to any Account, and yet they do not forbear it.

SeaWolves When the Sea Wolves or Seals come ashore to whelp, they may kill enough of them. Those Creatures come upon a Rock, quite encompass'd by the Sea, to leave their Young Ones. The Fishermen beset the Place and there kill Multitudes with Stayes, as they are making back to the Sea.

One

One stroke upon their Noses makes an End of them, and sometimes Five or Six Hundred are thus taken in an Hour. The Old Ones are sometimes as big as small Bullocks, and the Young ones like Calves, all as fat as Bacon, and they only crawl along, not being able to run by Reason of the shortness of their Legs, their Feet being like Fins. They do not make use of their Teeth to defend themselves, tho' they have very good ones and a great Head, much like a Calf's, but make a great Noise, without doing any Harm. This Sport is no less Pleasant than Profitable, and no way Chargeable. Of these Creatures they make Oil, which is the best they have to burn. The Skin is us'd to make Shoes for the *French* Inhabitants, as well as the Native Savages, and in *France* and other Countries they cover Trunks with it. The Old Ones have their Skins spotted Black and of a dull White, and the Young Ones are all White; the Hair of both very short. As for their Flesh, those who love strong Meat may eat it; but it is very sorry Food whatsoever way it is Dress'd.

To say something of the Diet of the *Accadians*, they are very great Lovers of fat Bacon, which they eat twice a Day, without ever growing weary of it, and prefer it before Partridges and Rabits, whereof there is great Plenty in the Woods. Those Partridges of *Accadia* are better Meat than ours in *France*, tho' not so Beautiful to look to; however in the Dead of Winter they are not good, but are twice as big as the *French*. There is no Difference in the Colour of the Young and the Old. The Hens especially are always Grey, with a Mixture of Dark Brown. Their Tail is broad, like a Fan, and their Wings large; on their Head they have

Diet.

Partridges

have a Tuft of Feathers and a fine Down on their Feet. All the Difference between the Males and Females is, that the former have a large Ring of a changeable Colour about their Necks, like that of Pigeons. They perch on Trees, and beat their Wings so loud, that they are easily found by such as seek for them. When several are together on a Tree, they may be all shot one after another, because the firing never makes them leave the Tree. When the Snow lies on the Ground they feed on the Tops of the Branches of Trees, which makes them poor and insipid.

Hares. I mention'd Rabbits before, but am more apt to take them for Hares, because they do not Burrow, but lye out on the Ground and have but two young at a Time, besides that their Flesh is black. In winter they are White and in Summer Grey; besides in the Winter they having nothing to feed on but the Branches of the Firr Trees, which gives them so strong a Taste of it, that no Dressing can take it away. They differ from the *French* Hares in that they are never so good, besides that their Ears and Tail are shorter, and they are not so large in the Body.

Cattle. The *French Accadians* never eat Veal, nor Lamb, but let them all grow up, and throw the Sheeps Heads, Trotters and Pluck to their Swine, which are the most Numerous of their Cattle, nor do they put the Tripe of their Beeves to any other use. Those People look upon Mushromes as rank Poison, but I often eat them without being Sick, nor do they care for Salads.

Herbs, Roots, &c. They have all sorts of Garden Ware, except Artichokes and Sparagrass, and all excellent in it's Kind. There are whole Fields of Hard Cabbages

bages and Turneps, which they keep all the Year about. The Turneps are much better than in *France*, and they often eat them roasted in the Embers. They pull up the Cabbages and leave them in the Field, with the Head down and the Stalk upwards, the Snow which falls, covers them five or six Foot in Depth, and so they are preserv'd taking them out of the Snow as they are us'd. The People eat none but the Heart of the Cabbage, and give all the rest to their Swine, which have nothing else to feed on in Winter. There are some Islands in *St. John's* River, where it costs nothing to keep those Beasts all the Summer and part of Autumn, because there are Abundance of Oaks and Beech Trees. In the Spring they put in seven or eight Sows with Pig, there they Farrow and are fatted with the Mast of those Trees; and when Winter draws on, they drive them home, kill and salt them, without any other Trouble. The Pigs are delicious Meat somewhat smaller and shorter than ours. *Swine.*

Some of the *Accadians* who are well to past kill a Bullock and keep it in Salt, the largest is not worth above fifty Livres; and two Sols a Pound is a set Price for Beef, which is excellent Meat. These Cattle run in the Woods and feed on all sorts of Herbs, which gives them a delicate Relish, nor do they return Home till forc'd by the Biting of the Gnats. *Beef.*

The Mutton is also extraordinary good and very large; the best Sheep is sold for eight Livres, and they are seldom fat but in Autumn, because there is little Grass on the Uplands, which are the only Places where they can feed. They do not kill many, but keep them for their Wooll. Neither do they kill Cows, because they are great Eaters of Milk, and perhaps that *Mutton.*

that is the Reason why they do not eat Veal, for as soon as the Calf is taken from the Cow, she gives no more Milk in that Country.

Foul. There is no want of Tame Foul, but dear, and the Inhabitants keep them for Sea-faring Men. Wild Foul is Plentiful enough at some Times. Shooting of Ducks, Teal, Bustards and Geese, is done after a peculiar Manner. When the Foul is far off on the Water, the Fouler hides himself in a convenient Place and a Dog taught leaps and skips along the Shore, after a Stick thrown up; at that Sight the Foul draw near, and the Dog still allures them towards the Place where his Master lies, who at one Shot kills a great Number of them. This is done in the Spring and Autumn, for in Winter the Rivers and Lakes are frozen and in Summer the Foul go elsewhere to breed. Besides in the Summer there is no going into the Woods by Reason of the infinite Swarms of Gnats, which suck a Man's Blood, and even in the Houses there is no way to be rid of them but by Smoke.

Bustards. There is good Shooting when the Bustards fly in Swarms from the North to the Southward, and when they return from thence again to the Northward, which is in *November* and *May*. They are almost as big as Swans, of the Colour of our Wild Geese, all the Difference being, that their Neck is of a Violet Colour, and they have large white Spots on each Side of the Head.

Fish. At the Time when the Fish comes up, which it does not at all Seasons, the Inhabitants drive Stakes about the Mouths of the Rivers and Brooks the Sea runs into; the Fish passes over them at High-water, but returning at the Ebb it is stopp'd by those Stakes, and taken by the People.

People. The first sort of Fish is the Smelts, not so good as in *France*; next the Place, not inferior to that of other Countries, but generally eaten with Oil, for want of Butter, for they make but little in the Country being more fond of the Milk. The next is the *Gasparot*, somewhat like a Mackrel, but smaller and not so good, whereof vast Quantities are taken, as they go up to spawn in the Fresh Water, and they lay them on the Tops of the Houses that have woodden Roofs, to dry in the Sun. There are Shads, Sturgeon, Pilchards, Trouts, and Salmon.

Fruit.

As for Fruit, there is great Plenty of Apples, of several sorts, which they preserve in their Cellars against Winter. There are many other sorts too tedious to enumerate, I will only mention the Wild Mulberries, which are more delicious than those of our Gardens, and the Woods are full of Raspers, nor is there less Plenty of Strawberries, which are eaten with a sort of Sugar the Country produces, which is no other than a sweet Liquor distilling in Spring from the Sycomore Trees. To save this Liquor, which is as clear as Rock Water, the Inhabitants make a deep round Hole in the Tree, and a Channel in the Bark to convey the Water down to the Vessel that is to receive it; this is done to many Trees at the same Time, and the Vessels empty'd every Day as long as the Water runs; they Boil it in great Cauldrons, till it comes first to a Syrrup, and then to a Brownish Sugar which is very good.

Sugar of the Sycomore Tree.

Having spoken of the Manners and Employments of the *French* Inhabitants of *Accadia*, and it's Product, I will now proceed to the Native Savages. Hunting is their principal Employment, for without it they must Starve, and Nature

Hunting among the Savages.

ture seems to have form'd them accordingly, for they are so robust, that they can live Eight Days without Eating, only Drinking some fair Water, which they never want. The Beast is one of the Beasts they kill with most Ease, when found. Those Creatures, at the Beginning of the Winter make themselves Dens in the Earth, which they cover with the Branches of the Firr Tree, to keep off the Snow till the next Spring, there they lye all the Winter, but what they subsist on I know not, yet this is certain, that they come out fatter than they went in. When the Savages kill them they Cloath themselves with the Skins and eat the Flesh, which is said to be very good.

Bears.

The Elk. The Elk is harder to be taken, and must be run down in the Woods, which takes up two or three Days. It is pursu'd by the Track on the Snow, being naturally a slothful Creature, that will sit or lye, in a Place as long as it has any thing to feed on, or till it is disturb'd by the Hunters; but once rouz'd it will run Night and Day till it drops down, and the Savages never cease to pursue, till the Beast is spent, when they easily kill it, and it is one of the best sorts of Game, for the Flesh is extraordinary good, either fresh or dry'd, which it would keep all the Year, but that they never give over Eating as long as there is any of it left. The Tongue and the Snout of it are very delicate. This Creature, tho' very large, and having great Horns makes no Defence against the Hunters.

Caribous. The *Caribou*, which is a sort of Stag, is kill'd by lying in wait for it, in some Place it resorts to, for it would be impossible to run it down. The Flesh of it is also eaten by the Savages, and it's Skin serves them for a Summer Garment.

The

The Bever Hunting is the most Beneficial to the Savages, tho' the Price of them is of late much lower'd. They are generally shot just coming out of the Water, or else they are taken in Gins set for them, and they begin to appear when the Sun is about setting. They must be approach'd very gently, for they are so quick of Hearing, that the least Noise makes them plunge into the Water, and when they have once div'd, it is long before they come up again, and very far from the Place where they duck'd. Before their going down, they beat the Water with their Tail, making such a Noise, that it is heard a great way, and that is to give Notice to their Companions to make their Escape. Their Tail is of a particular Shape, being Half a Yard long, more or less, according to their Bigness, and flat like a Brake; there is no Hair on it, and the Skin looks scaly. The Flesh of them is very good, tho' it is all a Lump of Hard Fat and Sinews, which gives it that Strength to make so great a Noise on the Water. As sharp as their Hearing is, their Scent is no less quick, for they will smell out a Canoe by the way it makes on the Water, and they immediately dive, or fly to hide themselves, when it is in vain to pursue them, for they are not to be found again. Were their Eyes better they would be much safer, but they can only see sideways, their Eyes being very small, and they will sometimes come straite forwards to meet their Death. When kill'd on the Water, they must be taken up immediately, for as they dive whilst living, so they sink when dead. The surest way is to take them in Gins, and besides, the Baite, which is no other than a Bit of the Bark of an Aspen Tree, the Thing they most delight in, is Cheaper than Powder and Shot.

Bevers.

Shot. Another Contrivance to take them is thus. When the Waters in which they Build their Huts are frozen over, and they think themselves safe from the Hunters, they go over the Ice and cut down their Huts with Axes, then the Bevers being forc'd to leave them, fly to the Edges of the Lake, to hide themselves between the Ice and the Land, and there lye on their Bellies; but in vain, for the Hunters Dogs soon find them out by the Scent, and point to their Masters, who break the Ice with their Axes, and what is amazing all that Noise then does not make them remove, so that when the Hole is made they draw them out by the Tails and knock them on the Head with their Axes.

Bevers Huts. It is wonderful that these Bevers are as dexterous at building their Huts as Men are for their Houses. They generally do it when coupled and about breeding, and place them in the Water, yet so that not one Drop comes into them. The Hut is made like an Oven, the Arch and Mouth of it above the Water, and it is only of Clay and green Wood; but it is amazing to see with what Art those Materials are put together. The Wood is laid underneath for a Foundation and the clay neatly plac'd upon it to make the Dwelling.

Whether the Trees they make Use of are great or small, they have no other Tooles to cut them down with but their Forew Teeth, which are like a Rabbits, gnawing round the Bottom by Degrees, and contriving it so exactly, that they infallibly fall on that side which is most convenient for them afterwards to drag them to the Place design'd to build their Huts. With those Teeth they gnaw off the Branches, and draw the Trees into the Lakes to fix them in the Water and just even with the Surface of

of it, all in a Circle and exactly equal to one another. To carry those Trees they bear them on their Backs, and what is amazing, some of them are as thick as a Man's Middle, and three or four Times his Length, which they do thus; they take hold of one End of the Tree with their Teeth, turning their Heads towards their Backs, which bear it, so they lift and put their Bodies under to support them. This is not easy to demonstrate, nor scarce to conceive, but it is Matter of Fact.

How they carry Trees

They have another way for carrying of the Clay, which they hold between their two fore Feet, and walk upon the hinder. The first Layer is plac'd on the Tops of the Trees, fix'd like Stakes; they beat it well with their Tails and that is the Floor of the Hut, on an Edge whereof they leave a Hole to go in and out at, the Water continually beating upon it, without getting in; so they carry on the Work till it finishes in a Dome or round Top equal to the Extent of the Floor, and three Foot high. Here each Couple take up their Habitation, without ever parting till Death, and some say, that when one dies the Survivor never choses another Mate.

They take special Care of their Young, having generally not above two or three at once, and that about the Spring. Then they all live lovingly together till the Old ones are for Coupling again, and then they turn out the Young, who go breed apart. When the Heat of the Summer causes the Water to fall below their Huts, they make Dikes to stop it from running off, that it may always keep up even with the Holes of the Huts, and they may wet their Tails when they will without going out. Those Dikes are so order'd, that the Water is never too High

Make Dikes

nor too Low for them, and it is a Work so amazing that neither the Structure nor the Use of it can be ever too much reflected on. All the Bevers that hut in that Place join in the making of the Dike; they cut down Trees of all sorts in the Night, and carry them as was said before. All the Hunters of them agree, that an Old Bever serves as Master Workman to direct the Young, and when they are carrying the Trees, if any one does not Act his Part, all the others let go their Hold and beat him, but if they happen to be too weak on one Side then the stronger come in to their Assistance. No Man can comprehend how they interweave the Branches among the Trees they have planted, unless he has seen it, nor is it to be imagin'd that the Bevers stop the Water only of little Rivers, for some of them are as wide as the *Seine*. The Savages in their Canoes are often stopp'd by those Dikes, and it costs them at least two Days, Labour with their Axes to make way through them, and when they have made a Breach, the Bevers will repair it the next Night.

Those who have made these Works will not permit any other Bevers to come and live within their Liberty, but all join to drive them away, having a regular sort of Government among them.

There are some wandering Bevers, which are found abroad and never Hut, and they are such as would not work and have been therefore expell'd by the rest.

When the Winter comes on, the Bevers lay up Store of all sorts of Wood to feed on till the Spring, for they will neither eat one another nor any sort of Fish. They feed on nothing but the Bark and Roots of Trees, and therefore they lay up sufficient Store thereof in the

the Water, under their Huts, that they may not be oblig'd to go farther for it.

The Savages also catch Otters, Wild Cats, Wolves, Martins, Foxes, and several other Creatures, to Trade with their Skins, but this is done with Ease in the Winter taking them in Gins; tho' sometimes they shoot Otters, when they have Plenty of Powder and Shot, which they commonly have in Exchange for their Furs, with some Tobacco.

I will now speak of the Customs of the Savages, wherein perhaps I may not be too strictly regular, but deliver them as they occurr'd to my Observation. I begin with their Marriages, will proceed to their Children, and so through all the Actions of their Lives. When a Young Man has a liking to a Maid, he goes to her Father, and says, *I would willingly be admitted into your Family*, for they use no Compliments; the Answer he receives is, that he must speak to her Mother, and generally if he is a good Hunter the Courtship is soon over. However sometimes it costs the Lover many a weary Step to gain his Mistress, for he is oblig'd to maintain the whole Family during a certain Time, and if the Maid be very deserving he must Purchase her with Presents. There is not much Ceremony at the Marriage, the Father and Mother say to their Daughter, *Follow that Young Man, he is your Husband*; and all is over. They go away into the Woods together; some Days after they return and invite all the Neighbours, who Feast together and are very Merry. The Father commends his Son-in-law, and recounts the Exploits of his Forefathers, and all the Company Applauds his Choice.

Marriages.

When the Lovers are not too remote, the Marriage is Celebrated in the Face of the Church, and I saw many who were Marry'd before, after the Savage Manner, come to renew the Matrimonial Bonds in the Church.

As soon as a Woman believes she is with Child, she must acquaint her Husband, who never has to do with her again till she is Deliver'd; but this is not generally observ'd by all. When the Wife is near being Deliver'd, she leaves the Hut and goes away into the Wood, at some Distance from it, with another Woman to assist her, and the Business is soon over. The Woman Deliver'd gives her Assistant the Knife which cut the Navel String, and that is all her Reward. The new born Babe is immediately wash'd, whether it be in Winter or Summer. The first Nourishment it takes is the Oil of some Fish, or Melted Tallow of some Beast, the Infant is made to swallow it, and after, it has nothing but the Mother's Milk, till it is big enough to feed like other Children. It's Mantles are Fox, Goose, Swan, or Bustards Skins, and under it's Posteriors they lay a Parcel of Moss, that it may not spoil those fine Ornaments. The Cradle is a sort of flat Box, with a Lid, or Cover, with two Hooks at the Lower End of the Bottom Board, and a small Piece of Wood at the Upper End, sticking out three, or four Fingers to fasten a Leather Thong to, by which they carry it, and in it the Infant is made fast, with only the Head out. The Mother carries it thus wheresoever she goes, and they are always Back to Back: When she will unload her self, she never lays it along, but sets it standing upright against any thing that is convenient for the Purpose, or else hangs it up on any thing that can bear it. If a Son is born there

is

is great Rejoycing; but if it happens to be a Daughter they are rather displeas'd. When any Savage passing by goes into the Hut and seeing the New-born Infant, takes it up and makes much of him, the Parents make that Person a Present in Return, and if the Child happens to Piss on the Party that holds him, as it often falls out, for there is always a Hole in the Skins he is wrapp'd in for that Purpose, they make another Present for Satisfaction.

When the Child cuts the first Tooth, they make a great Feast, and exercise their own Teeth for Joy, that the Infant will soon be able to use his own. This shows how fond they are of their Children, when born, but they are not so kind to them in the Womb, for if the Mother proves with Child again whilst the former Infant is sucking, she takes a Potion to make her Miscarry, alledging that she is not able to afford Nourishment to Two at once, nor to carry them about in the Woods, and therefore she thinks it reasonable to destroy the one, in Order to save the other.

Miscarriages procur'd.

Again, the first Time the Son kills any Game, there is another Entertainment, for the whole Family and all the Neighbouring Savages; if it happens at a Time when they are abroad in the Woods, they wait for their Return, and dry their Meat to preserve it: At these Feasts a very peculiar Ceremony is observ'd, the Young Hunter and his Parents do not taste one Bit, of the Game he has kill'd; but look upon it as Honourable to distribute it among all the Company, tho' it be never so small. Besides they take Care always to put it last into the Kettle; for they eat no roast Meat, but all boil'd. They perfectly cram themselves, without any other Intermission, than whilst they shout and sing in Honour

Feastings.

Honour of the Young Hunter. All he kills, whilst very Young, is given away to others, to show his Dexterity and Courage; but he is not so free when Marriageable.

The Hopes of attaining to some Command, encourages every Man to excel in Hunting, that being the way to Preferment; for there is no Inheritance or Birth Right; only Merit raises every Man. When once a Man has attain'd that High Post, he can never be put out of it, unless it be for some heinous Offence. The Honour of that Dignity is not great, for he is only the first among about an Hundred of poor Wretches, more or less, according to the Quarter he lives in; yet they pay him Respect either in Peace or War, and obey his Orders as good Subjects do their Kings. I have seen one of those Chiefs of the Savages come to the Fort of *St. John*'s River, to receive the Presents made him by *France*. His Name was *Sagaino*.

Preferment by Merit.

Fort St. John.

That Fort is only sodded, having four Bastions, with six Pieces of Cannon on each of them; however during the last War, it was defended against the *English* by an Hundred Men. That Chief I have mention'd, was Grandson to a Savage, who had been made a Gentleman by King *Henry* the Eighth of *France*, for having expell'd the *English* Savages out of his Dominions. There was nothing, either in his Mien or Garb, to distinguish him by, from the Rest of his Company, he was of a Middle Stature, and all his Merit must be in his Courage or his Sense. As soon as he came into the Fort, I observ'd, that after some Compliments he made the Officers, which I did not understand, he sate down, without much Ceremony, but looking very grave, those who attended him, being about Twenty or Thirty standing in Order about the Room.

Account of a Chief.

That

That was the first Honour I saw paid him, but what afforded the Spectators belonging to the Fort a pleasant Scene was, to see one of the Savages part from the rest and come to salute me in most profound Manner, all his Compliment consisting in the Repetition of the Word Brother about Twenty Times. I knew him not for such, unless in *JESUS CHRIST*, and only answer'd, by bowing as he did; but perceiv'd he was one of those I had treated at *Chibqueton*, and to whom I had given Powder and Shot, as I mention'd there. The Wife of one of the Prime *French* Officers, a very Witty and Handsome Woman, came up to him, Laughing heartily at the Adventure, and ask'd him in the Savage Tongue, which she speaks as well as *French*, where he had seen me. He answer'd, what I said above, and added, That he had carry'd all sorts of wild Foul for me to *Chibqueton*, in Return for my Civility to him, but prov'd so unfortunate that I was gone. This the Lady told me and the Savage return'd to his Place.

His Entertainment.

Then they gave all the Savage Company Tobacco, Pipes and Brandy to refresh them; at which they seem'd well pleas'd and presently fell to it. One of them fill'd and lighted a Pipe and gave it to *Sagaino*, who soon puff'd it out with a mighty Smoke, then return'd it to the same Person to fill again, and suck'd it out as he had done before. As soon as he had begun they all lighted their Pipes, and from Time to Time took Care to wash their Throats with Brandy. This was only a Preparative, whilst the Entertainment was got ready, which consisted of Pease, Prunes and Flower, all boil'd together in fresh Water without Salt, that it might be the sweeter, and was to them the greatest Dainty. All the Difference between them and Swine

Swine in the way of eating that Pottage was, that they laded it up to their Mouths with their Hands, for they are as greedy of it as those Creatures, only by way of Precedence the Chief begun first. They made no long stay there; for the *Chevalier de Villebon*, Governor of *Accadia*, dy'd that same Night, and they being concern'd at it, went away immediately, after having receiv'd their Presents, which are generally Fire Locks.

Feasting among the Savages.

To come to the Entertainments the Savages make among themselves; perhaps some will hardly believe that a Dog is their greatest Dainty. If they are to treat one of their Chiefs the poor Dog is sure to dye, for that is the most Honourable Meat they can set before them, and which best expresses their Respect. Nor does the poor Creature escape, when they entertain any particular Friend, and it is not the worst they have that is kill'd, but that which is most valuable for Hunting. Nothing is spar'd, when they make a Feast; but their Joy is often mix'd with Weeping; some old doating Savage Woman, in the midst of the Rejoycing calls to Mind, that Twenty, or Thirty Years before she had a Son kill'd, then some one of the Guests, taking Compassion on her Misfortune promises her Revenge, and never gives over till he has kill'd one of that Nation, which committed the Fact, he brings her the Head, and she eats her Belly full of it. The rest of the Company never stir till they have devour'd all the Meat, and for Drink they think of none but fair Water.

Women.

The Women generally dress the Meat for their Husbands and do not eat with them, but with their Children, giving each his Portion, in a Dish made of the Bark of some Tree. When they

they have been at Feast and are quite full, they go away together to sing and dance far enough from the Hut, that they may not disturb those that stay in it. Then the Men left by themselves tell what Feats they have perform'd in Fishing, Hunting, or War, which are the whole Subject of their Discourse. It has been forbid to supply them with Brandy, because, when Drunk with it, they were wont to commit the most enormous Crimes.

Wars.

The War is sometimes between different Nations, as the *English* and the *French* Savages and sometimes among those of the same Nation. When the Chiefs think they have receiv'd any Wrong, they call their People together, and make a Speech to encourage them, then lifting up their Axes the Question is put, whether they will not all agree to take them in Hand; the whole Company consents, and they make a Mock Skirmish among themselves, as if they were in Earnest. They do not always stay till they are insulted by others, for upon the least Conceit that a War is likely to break out, they presently have Recourse to their Conjurers, or Fortune-tellers for Information, that they may be in a Readiness to receive their Enemies.

Conjuring.

Their Manner of consulting the Devil, is as follows. They withdraw into some thick Part of the Wood into which the Sun Beams can scarce make their Way, there the Savage appointed to be the Soothsayer turns and winds his Body into the most extravagant Postures, making such monstrous Grimaces as might fright any but the Devil, putting out his Tongue and foaming hideously, which he never gives over till there is a Signal, that the Devil is ready to answer; the whole Wood quakes and cracks and

and all the Company hears the Voice and gives entire Credit to it.

I never went to see any of this, and could scarce believe it, as not much regarding their Superstitions; however I will mention an Adventure that happen'd whilst I was in the Country, and which convinc'd me of the certainty of the Soothsaying in an extraordinary Manner.

Strange Adventure

A Gentleman inhabiting that Savage Country had a Brother at Sea, who happening to be long absent, he suspected him to be cast away, and to be out of his Doubt he resolv'd to consult the Oracle of those Soothsayers, or Conjurers. There was no Difficulty in performing it, for there were enough ready to oblige him in that particular; but being himself present, the Devil signify'd, that he could not return an Answer, because that Person had been Baptiz'd; he withdrew, and then the Devil declar'd he should see his Brother alive, within three Days, which fell out accordingly.

Worship,

To go on with the Superstitions of the Savages, they formerly worship'd the Sun, whom they call *Nichelaminou*, and which in their Language signifies, the Greatest, they return'd him Thanks for the Good he did them and intreated the Devil, whom they call *Menibo* to do them no Harm. They had Magicians, whom they honour'd and respected, giving them at their Feasts, the best Bits of the Fish or Flesh they had to eat. These crafty Magicians abus'd their Credulity; forbidding those Morsels as destructive, that they might feed on them themselves, saying they were of use for their Art, and the others had so little Sense as to believe them. When one of them dy'd, they us'd to put into his Grave, a living Dog, an Ax, a Fire Lock, *Indian Wheat*, a Pipe, Tobacco, a Kettle, Powder,

der, Shot, a Canoe and a Blanket, believing he was going a long Voyage and stood in Need of all those Necessaries for his Subsistance; but our Missioners have made them all sensible of the Folly of such a Notion. They still retain one Piece of Superstition, which is that they pull out and throw away the Eyes of Fish, Birds and Beasts, alledging, that if they did not, they would be seen by the rest of the same Kind, and consequently could never come near them, nor will they ever burn the Bones: Besides they will never singe the Feet of Ducks, Geese, Bustards, Swans, or any other Water Foul, as fancying that the others which are still alive would never be able to stand upon the Sand, and consequently they should kill but few of them.

If a Maid that has her Courses happens to step over a Batchelor, as they live in the same Hut, tho' conceits he is Disabled of all his Limbs, and is so fully convinced of his Weakness, that he will not attempt to move one step, but lies still till the imaginary Course of the Distemper, which is of the same Nature, is over. Should she happen to touch his Fire Lock at that Time, he would conclude it Inchanted, and that there was no killing any thing with it ever after, and this Opinion is so strongly rooted in them, that they are less afraid of the worst Spels of their Inchanters. When a Woman is in that Condition, she must go out of the way, and give her Husband Notice, lest he should have a Mind to touch her, without knowing of it, and as long as it lasts he dont run some near her. *Ridiculous Notions.*

Let us leave the foolish Superstitions of the Savages, and proceed to one of their best and most commendable Qualities, which is their Hospitality, *Hospitality.*

lity, for they support one another to the utmost of their Power; if any one has Provision, he never fails to share it with those who have none and are in want. A Savage will rather starve than eat a Teal alone, when he has kill'd it, tho' it be to save his Life; but will carry it to the Hut, where he knows others are in want as well as himself, and give every one his share. When one of them goes to visit another, he who receives the Visit, does not inquire into the Business that brings him, but the first thing is to set Meat before him, and after that they talk of their Business, if they have any, and the Reason they give for it is, that if they should first talk of their Affairs, as soon as that were over he would be gone. When several of them are Hunting together, he who happens to kill a Beast, contenting himself with the Honour, gives it up to his Companions, who dividing of it among themselves, generously return him the best Part. It is wonderful to see the Boldness and Cowardise of those People at the same Time, they never stick to attack a Bear, that comes in their way as they are Hunting, and yet they Quake at the Sight of so gentle a Creature as a Horse, as I have my self seen more than once at *Port Royal*.

Charity to Old Men. When an old decay'd Savage can no longer go a Hunting, and happens to lose his only Son in the Wars, he in his Grief and Despair calls together his Friends, feasts, and gives them an Account of his Misfortune. They being mov'd with Compassion, consider his Calamity and ingage to furnish him with another Son, which they soon endeavour to perform. They go away into the Country where that so much lamented Son was kill'd, and look out for another Youth for the unhappy Father, who has lost his own,

whom

whom they bring and he adopts him; the Young Man consents to it and ingages his Word; which is religiously observ'd among them, and thus the Father is Comforted for the Loss of his Son.

Tho' the Savages live in the Woods among Beasts, they are strict Observers of Decency. A Brother will never speak a Word before his Sister, which may the least misbecome her Modesty. The Lye given would be a most heinous Offence, and the Parents would ever look upon him as an unworthy Brother, and continually make him sensible of their Anger; so that they are always very cautious, and this Respect towards their Sisters is to a wonderful Degree. Should a Brother have Occasion to break Wind, he would rather burst than it should be heard. A Brother and Sister happening to be together in the Woods, he had Occasion to ease himself, and withdrew to one side, whilst his Posteriors were bare the Gnats stung it, and he putting back his Hand to drive them away defil'd it with his Ordure. Some other Gnats at the same Time biting his Forehead, he clapp'd his Hand to it in that foul Condition, and left some of the Filth on it. When he return'd to his Sister, she seeing the Foulness on his Forehead, was so much out of Countenance, that she went and hang'd her self. When the Savages have any natural Occasion that presses them, they are very careful not to make it known, but withdraw from their Company, without speaking one Word.

Decency observ'd.

It may fall out sometimes, when the Savages have drank too much Brandy, that they will come to a *French* Inhabitants House and insult him. If their Insolence is more than can be born, and they are well beaten, they will re-

turn ere long and beg Pardon for their Offence, and as an Attonement bring a Present of their best Commodities; but if any one is struck, without having given a Provocation, for they know when they are in the Wrong, he will certainly remember it till he has an Opportunity of being Reveng'd with his Ax, or his Fire Lock.

Habit. As for the Garments of the Savages, they cover their Nakedness with the Skins of Beasts, or else with some course Clout they receive in Exchange for their Furs, which they wrap about them. There is scarce any Difference between the Habit of the Men and Women; but that the Women's hang down to their Ankles, like Petticoats, and the Men's do not reach beyond their Knees, that their Legs may be the freer for Hunting. In Summer some Young Men wear only a Shirt, and that so short, that they are forc'd to make use of a Girdle, to which a Piece of Stuff, or Skin is made fast to cover those Parts that ought to be hid. That Shirt rots on their Back, for once put on, they never take it off till all in Rags. Both Men and Women are almost continually bareheaded; tho' sometimes they put on a little sort of a Skull Cap, which covers only the Crown of the Head. Some few wear Shoes and Stockins, but most of them none. The Stockins are made of two Pieces of Course Cloth sew'd together, so that there are always two Flaps four Fingers broad beyond the Seam. Their Shoes are made of the Skins of Sea Wolves, or Seals, like the *Irish* Brogues, without Heels, and ty'd on with Thongs, which run through the Quarters like the String of a Purse. They also make them of Elk's Skins, which they imbellesh with Colours, and an Edging of Porcupine Quills Red and

and White; but those they sell to such as desire to carry them to show in other Countries. Both Men and Women paint themselves more than any other People in the World. They bind their Hair with Strings of black and white small Glass Beads, and make up a great Knot of it, which hangs no lower than their Ears. This Ornament is common both to Men and Women, and the former have no more Beard than the latter. Their Hair never grows Grey, and is always very smooth, for they continually daub it with Grease, or Fish Oil, which is their Essence.

Among those many Raggamuffins, there are now and then some Beaus, who affect a *French* Air. When they have kill'd many Wild Beasts in the Winter, they Trade with their Skins in the Spring, and Cloath themselves from Head to Foot with what they receive in Exchange; but still they look like Gypsies, being of a Darker Complexion than they, so that they are easily known at a Distance. However tho' their Skins are of an Olive Colour, their Teeth are as white as Alabaster, and Men and Women, Boys and Girls all smoke Tobacco, which is their greatest Delight. *Savage Beaus.*

There is another Thing, which they also look upon as an Ornament, that is, marking themselves on several Parts of the Body, and even the Face; but it requires much Patience and Resolution, for it is long doing and they must endure much. Some *French* Men have try'd it, for my Part I had not the Curiosity of bearing those Marks. They prick the Skin with a Needle, and then fill up the Holes, some with Vermillion, and some with Gun-powder, both pounded very fine, so that each Colour is plainly distinguishable on the Skin, and thus they *Figures on their Bodies and Faces.*

 make

make all sorts of Figures, as Crosses, the Name of *JESUS*, Flowers, or whatsoever else they think fit, and those Marks never wear out. I saw a Savage dye in the *Hotel Dieu* at *Paris*, who was mark'd after that Manner; the Surgeons flead him and dress'd his Skin, and yet that remain'd in it. I was much surpriz'd to see People, who understand nothing of Painting nor Drawing, to make those Figures so nicely; but they do Paint some Things curiously enough, on Skins they dress, with the Juice of some sorts of Fruits.

Speaking by Signs. Their way of Writing, if we may so call it, is very singular, for whereas some Eastern Nations will understand one another by the Help of Flowers, these People express themselves by little Bits of Wood variously plac'd. They make Collars of those little Sticks, which serve either to declare War, or to propose Peace, and they send them to those Nations with whom they are at Variance. When the War is ended, they bury the Ax in a Pit as deep as they can dig it, that it may not be found again, by which they would denote, that Peace is so amiable and precious, that it ought never to be disturb'd.

They do not compute their Years by Days, Weeks, and Months, but by Nights, or the memorable Accidents that happen, and sometimes the Time slips away without being observ'd by them. When they are in a Place where they find Plenty of Wild Beasts and Foul, they stay as long as those last; and when they have almost destroy'd them and the Pot is not well supply'd, they remove to seek out more, being never so well pleas'd as when there is much to eat, and they express their Joy by Singing and Dancing. *Good Voices.* Their Voices are very agreeable when they will sing well; but

but their Dancing of all sorts is very extravagant. I have heard them several Times, in the Church of *Port Royal*, sing at *High Mass* and *Even Song*: the Women's Voices more especially were so sweet, that I fancy'd I was hearing the Angels praise God, and the more, for that I could not see their Lips move. The Men's Voices mix'd with those of the Women from Time to Time made it so wonderful fine, that I was ravish'd. They sang all the Holy Hymns translated into their Language to most Harmonious Tunes, all which had been perform'd by a Missioner who liv'd there a long Time, and dy'd in that Charitable Employment. The Savages had a great Loss of him, for he took particular Care to instruct them, and they were sensible of it, and bury'd him in the most decent Manner they were able, being the same whose Tomb I describ'd, about the Beginning of this Relation.

Dancing.

The Savages dance clinging close to one another, in a Ring, leaping gently with both their Feet join'd, and endeavouring to outdo one another in monstrous Motions of their Bodies and Grimaces. The Time is kept by a sort of Tone, which if it can be express'd in Writing, is *Houen*, *Houen*, *Houen*, and they stand still at certain Times to make most hideous Cries, which also put an End to the Dance. The Instrument is answerable to the rest, being a small Staff about a Foot long, with which one of the Savages who does not dance strikes against a Tree, or some other Thing, according to the Place they are in, singing through his Nose at the same Time. Their Feet, which are turn'd inwards from their Cradle and long kept so, that they may go the better on their Rackets, are fitted for such Dancing. Those Antick

Dancers came several Times, upon rejoycing Days to give me that Diversion, but I am apt to believe they did it for the Sake of some Brandy I gave them, for which they will go a great Way.

Odd Knowledge. It is very remarkable among these People, that if one of them in his Way spyes the Print of another's Foot on the Snow, or on the soft Earth he certainly knows by the manner of the Heel and Toes, or by the whole Foot of what Nation he was who left that Impression.

Good Scent. To show what excellent Noses they have I will mention this Instance. A *French* Man had a little Brandy left in the Bottom of a Bottel, which he kept very choice till he could get more, never drinking any without great need and but a very little at a Time. A Savage hapned to come into his House on the Coast, almost spent and ready to faint with Toil and long fasting, and begg'd of him one Dram of that Liquor he kept so close. The *French* Man, who reserv'd it for himself, made no Difficulty to say he had none. *Have you none*, answer'd the Savage? *Why do you lye? I smell it, give me some, for it will save my Life, because I am quite spent, go in there and you will find it.* This he said pointing to a Place close by him, but he would have smelt it out at an Hundred Paces distance. The *French* Man could no longer refuse to relieve him; but upon Condition he should promise not to tell his Companions; The Savage promis'd it, but at the same Time told him it was to no Purpose, for if any of them came into his House they would smell it out as he had done.

Notwithstanding the irregular Course of Life the Savages lead, they live to a great Age. They often pass from the greatest Excess of eating

ing to extreme Want and yet that makes no Alteration in their State of Health.

When they are spent and dispirited with overmuch Toil, which is the most general Distemper among them, they cure themselves by much sweating. They make a Pit in the Ground of their own length, both Sides whereof they line with Stones made almost red Hot, then lay a Bed of the Branches of the Firr Tree at the Bottom and lye on it at their full Length; after which they are cover'd with more Branches of the same Sort, which heat, and being of a bituminous nature make a thick Smoke, and thus in a short Time they are in a thorough Sweat, and continue so as long as they think fit; but what I most admir'd was, that those Sweating Pits were always made on the Bank of a Lake or of a River and that the Savages as soon as they came out reeking Wet throw themselves into the Water, and thus they are immediately cur'd by such contrary Extremes. *Way of sweating.*

They often meet with Hurts, by Accidents, but nature has provided a wonderful Remedy for all their misfortunes of that Sort under the Bark of a Sort of Thorns, which are very common throughout all *Accadia*; being a Sort of Turpentine much finer and more balsamick than that we have from *Venice*, and it is to be found in every Place, where there may be Occasion for it. If they happen to break an Arm, or a Leg, they set the Bone again exactly and make great Boulsters or Pads of Moss, which they cover with their Turpentine and lay about the broken Limb, covering all with some Bark of the Birch Tree, because it is pliable and easily takes the Shape of the Part; nor do they omit splintering but to keep all tight, they take long Pieces of thinner Bark and make a proper Bandage; then they *A Cure for all Hurts.* *For broken Bones.*

they lay the Patient conveniently on a Bed of Moſs and this Method never fails. If ſuch an Accident happens to a Savage when he is alone, he either fires his Piece ſeveral Times, to call others to his Aſſiſtance, or if he has none makes a Smoke, which are the uſual Signals among them, and always anſwer in Time of need. They build a Hut in the Place where the Misfortune happens after this manner. They ſet up Fifteen or Sixteen Stakes in a Circle, according to the intended Bigneſs, two Foot from each other, and about two Fathom or two Fathom and a Half in Height, the upper Ends meeting in a Point and bound together; the whole is cover'd with Firr Tree Boughs and large Pieces of the Bark of the ſame Tree, or of Birch and ſometimes with Skins, leaving only a Hole at the Bottom, through which there is no going in or out but on all four. A Pole goes a croſs the Middle within, four or five Foot from the Ground, ſerving to hang the Pot over the Fire, which is always very ſmall and in the Middle of the Hut. The Patient's Companions go a Hunting and take Care of him till he is able to go as well as they.

Srange Accident. I cannot omit to mention an Accident which may ſeem incredible but is infallibly true. A *French* Gentleman, who had ſerv'd in the Army travelling from *Quebec* to Port Royal, which is above a Month's Journey by Land, had the Misfortune to break his Leg, ſome Days after he ſet out, and had no Company with him but a Dog. Conſidering what to do in that deplorable Condition, he remember'd he had Paper about him and a Pencil, with which he writ to his Friends at *Quebec*, giving them an Account of his diſaſter, deſcribing the Place where he lay, and praying ſpeedy Relief. This note he ty'd about his Dog's

Collar

Collar and then beat his Dog till he oblig'd the poor faithful Creature to leave him. The Dog ran back to *Quebec*, where his Masters Friends seeing him soon observ'd the Paper at his Collar, and taking it off understood what had hapned. Savages who knew the Country were immediately dispatch'd and the Dog with them, by whom they were conducted to his Master, who had then lain several Days stretch'd out on the Moss and fasting. The Natives had brought Provisions with them and immediately apply'd themselves to the Cure. A Hut was built, the Pot set a boiling, they went abroad a hunting and so continu'd to do till the Patient was perfectly cur'd. He came with the same Company to *Port Royal*, where he related what has been here said.

Persons almost drowned how recover'd.

To return to the Savages they have an Art of recovering themselves even from Death. They are often expos'd to be drowned, because their slight Canoes made of Bark are so subject to overset. Those who have the good Fortune to get ashore, make all possible Speed to take up the rest that are still remaining in the Water; then they fill the Panch of some Beast, or a large and long Gut, which are their usual Vessels for keeping of the Oyl made of any Fish, with the Smoke of Tobacco, and having ty'd up one End very close they apply to the other a Tobacco Pipe, the End whereof they put into the Fundament of the drowned Person and pressing the aforesaid Gut, drive the Smoke through that Pipe into his Body; then they hang him up by the Feet on the next Tree, and generally have the Satisfaction to see that the Clister of Smoke, makes them cast up all the Water they have swallow'd and brings them to Life again. It is easy for them to perceive when the Patient is recover'd by his Motions and Strugglings.

They

Falling Sickness cur'd.

They have an infallible Remedy for the falling Sickness. A Soldier belonging to the Fort of *St. John*, had been troubled with that Distemper about fifteen or twenty Years and it seiz'd him almost every Day. A Savage Woman hapning to be there when he was in his Fit, was so much concern'd to see him foam at the Mouth and beat himself, that she went away into the Woods to seek out a specifick she was acquainted with for his Distemper. She brought two Doses, each of them about the bigness of a Bean, of a Sort of Root grated, or powder'd, gave one of them to the Patient, when his Fit was over, and caus'd him to be cover'd warm. She gave Notice, that he would sweat very much and that he would purge both upwards and downwards, all which accordingly hapned. The Governor of the Fort was acquainted, but took little notice of it, saying that the Cure would be sufficient to verify the Truth of that Woman's Promises. The next Day she order'd he should rest, and going away herself directed the other Dose should be given him the Day after and he would be perfectly cur'd; he did what was enjoin'd, the Medecine had the same Effect as the first Time, and the Soldier never had another Fit of his Distemper, I saw him my self long after in perfect Health. When Seven or Eight Days were pass'd and it was observ'd that his Fit did not return as usual, the Governor was much concern'd, he had not learnt that excellent Composition of so rare a Remedy. He caus'd strict Search to be made for the Woman, but she could never be hear'd of.

Juglers.

Our expertest Juglers would be asham'd to show their Faces before the *Accadians*, who are wonderful in that Way. I will mention two particulars of a thousand I have seen, which make me

me conclude the Devil must have a Hand in their Skill. In the first Place, they chew a Firelock Flint and grind it as small as Sand, which they show in their Hands and then swallow every Corn of it, this perhaps may be perform'd without the Help of the Devil. When the Flint thus reduc'd to Powder is gone down into their Stomach, they take a small Stick, about a Foot long and very smooth, they smoke and it receives all the Smoke, muttering some odd Words next they thrust it down their Throat, their Countenance changes, as if they were choaking, they rake about with the Stick and after some odd Grimaces, they draw it up with the Flint at the End of it, whole and entire.

The second Trick, not inferior to the first, is as follows. They make an Otter's Skin walk, that has been flead off perhaps six Months before and their Method is this. When they have extended it, with the Belly downwards, they gather up the Head behind in Folds, so that it is in a Heap. On the right Hand of the Head, at the Distance of four or five Foot, they place a Looking Glass; they are so fond of seeing themselves, that doubtless they believe Beasts are so too. Thus the Otter is put into a Pasture to move upon his Paws, which they always save, fleaing them, when they would have an entire Skin. Then the Savage, who is to make the Skin walk, skips, and dances, leaps over it, falls on the Ground, rouls about, torments himself, claps his Feet and Hands, rises and makes the Air resound with his shrill Cries. He puts himself into a strange Ferment, sweats till it runs down, his Eyes look like Fire, he foams at the Mouth and at last the Skin walks, at first with much Difficulty, but by Degrees it moves on to the Glass, where it stops. When the Skin is back-

ward

ward in moving, the Savage tells the Spectators, who are of another Nation, that their Spirit is stronger than his.

The Devil beats the Savages. That wicked Spirit sometimes beats them outrageously, so that all the Marks and Contusions may be seen about their Bodies. Then they say he is angry and are only troubled at those Bruises he leaves on them.

Savage Nations. I will not pretend to mention all the several Savage Nations, their Number being too great; but will only take Notice of as many as may serve to satisfy the Curious. The Savages, who live about *Port Royal*, are call'd *Miquemaques*, and the same dwell along the Banks of *St. John's River*, which is the finest in *Accadia*. It is very full of Fish, and abounds in Trouts and Salmon, which are easily taken. The *Maritites* live there also, and are more Numerous than the others. On the River of *St. George*, which parts *New France* from *New England* are the *Kanibos*, and the *Abenakis*. Towards *Quebec* dwell the *Papinachies*, the *Saquenets*, the *Algonquins*, the *Iroquois*, the *Hurons*, the *Loups*, and the *Socokis*, good and bad for *France*.

Algonquins. To begin with the *Algonquins*, it is the bravest and most warlike Nation among the Savages. They are generally at War with the *Iroquois*, who look upon them as their most formidable Enemies, and by whom they have been always vanquish'd. They have no certain Place of abode; but are always wandring in the Woods, from one Place to another; nor do they Cultivate the Land as others do, who sow *Indian* Wheat; alledging, that such Employment belong to none but mean Souls, and that Noble Warriors, who can Triumph over their Enemies and attack the fiercest Beasts, are to live on nothing but what they kill.

These

These are lofty Nations, but the *Iroquois* are wiser, they Till their Land very industriously and gather much *Indian* Corn, as also Roots and Herbs, for their Sustenance. They have in a very fine Country, many spacious and delightful Plains, with several considerable Villages, which they Fortify on all Sides, and where they keep good Guards, to prevent being surpriz'd by the Troops from *Quebec*, when they make Excursions that way. I will not speak of the inhuman Tortures they put our Men to, when they happen to take any of them, because that Particular is well known. Iroquois.

The *Outaois* are good Friends to the *French*; they never eat any thing but Flesh either fresh or dry'd and devour a great Quantity of it; but their Neighbours the *Sauteurs* on the contrary eat nothing but Fish, with which the Lake *Erier*, about which they live furnishes them at all Times. That light Diet makes them very Active, they are the swiftest Runners, and will hold it longer than any of the other Savages. They do not use Fire Arms, but are extraordinary Dexterous at their Bows, and use a very Diverting Exercise. They provide a sort of light Balls, like Foot Balls, and Staves or Clubs with flat Heads, as big as an Egg, with which they go out in Troops to divert themselves in a Meadow; there they divide themselves into Two equal Parties, standing at a certain Distance from each other. A Ball is thrown up by a Lusty Fellow, and then they all begin to strike at it, which they are so expert at, striking it from one Side to the other, that it sometimes is kept up an Hour in the Air, without falling to the Ground, for that Side which first lets it fall loses what is play'd for. Outaois. Sauteurs.

The

Esquinos. The *Esquinos* save the Trouble of Dressing their Meat; for they eat it Raw. When these People happen to be in a Storm at Sea, and they are often very Boisterous in those Parts, they shut themselves up in their Canoes, with Covers provided for that Purpose, shutting so close, that not a Drop of Water can get in, and so roul about till the Weather grows Calmer, and they can again make use of their Oars.

I have been brief in speaking of these Nations, and omit many more I could give an Account of, to avoid repeating, what has been mention'd by others, and thus put an End to this Relation.

A Letter from Father James Xavier, *Missioner of the Society of* Jesus, *to* F. Fleurian, *of the same Society.*

Naxia, March 20, 1701.

Rev. Father,

I Think it my Duty, to give you an Account, according to your Desire, of the Blessings God has been pleas'd to bestow on the Missions we undertake from Time to Time, to the Islands of the *Archipelago*. *Syphanta*, *Serpha*, *Thermia*, and *Andros*, are those we Visited last Year.

The

The Island of *Syphanto* is about fifteen Leagues in Compass. It is a fine Country and the Climate temperate. It has Abundance of Springs of excellent Water; and great store of Olive Trees affording delicate Oil. Wine, Corn, Herbs, the Fruit, Capres and Cotton grow there in great Plenty. Lemmon, Orange, and other sort of Trees, would be more Numerous were they carefully Cultivated. *Syphanto Island.*

That Island appears to have formerly yielded a considerable Revenue. There are still to be seen several long subterranean Ways and the People pretend there was formerly much Gold and Silver dug out of them; and there are still some Ruins as it were of Forges, where the Metals perhaps were refin'd, as they came out of the Mines. Monsieur *Guyon*, the *French* Consul assur'd us, that during the last War, a *Venetian*, who was an able Chymist came to make a Trial upon the Spot, and that he saw him get Eighteen Pounds of fine Silver out of Eighty Pounds of Ore. *Gold and Silver Mines there formerly.*

The People of *Syphanto* are Courteous, Affable and Industrious. They speak an agreeable sort of *Greek* and somewhat less corrupted than that of the other Islanders. All their Dwellings are in a large Town, wall'd in, which they call a Castle, and Eight considerable Villages, reckoned to contain Six Thousand Souls. Cotton Cloth and Earthen Ware are all their Trade. *The Inhabitants.*

The *Greek* Bishop resides at *Syphanto*; but his Diocese comprehends Eight other Islands, *viz. Seripho*, *Micony*, *Amourgo*, *Nio*, *Stampalia*, *Nuppy*, *Sithyni*, and *Polieandro*. That Prelate is about Forty Years of Age, is a Man of Sense, and speaks the Language to Perfection. There are in the Island Forty Five Parish Churches, each of them serv'd by it's particular *Papa*. Besides those *Bishop.* *Parishes.*

those Forty Five Churches, there are very many Chappels about the Hills and Plains; they are very Handsome and afford a curious Prospect at a Distance. On the Days of the *Saints*, whose Name they bear, Mass is said in them and that Devotion draws Abundance of People.

Monasteries. There are also in the Island Five Monasteries, Three of Men, and Two of Nuns. The most considerable of them is seated in the Midst of the Island, is well built, and the Church, which is Dedicated to Our Lady very neat. It is Inhabited by Twelve *Caloyers*, or *Greek* Monks, and Five Secular Priests. The Second Monastery has but Four *Caloyers* or Monks, is Dedicated to *St. Elias*, and stands on the Top of a very High Hill. The Third is abandon'd because there is no Revenue now belonging to it. In *Greece* the Bishops are taken from among the Religious Men, and if a Secular Priest should happen to be chosen, he would be oblig'd first to take upon him the Habit of a Religious Man, and to make his Profession in some Monastery,

Nuns. The Two Monasteries of Nuns are also in the open Country. There are Thirty of those Religious Women in one of them, and Twenty in the other, all of them very Ancient and live by their Work, they are Devout and Virtuous, and perhaps would be much more so, if People from Abroad had not the Liberty of going in and out as they please. However, tho' the strictness of Enclosure is not observ'd in their Monasteries, it has never been heard that they have receiv'd the least Insult, since their first Foundation. The Infidels there pay an extraordinary Respect to the Places where Women live, and it would be an heinous Crime among them

them to go into any such Place to commit any Indecency.

The Rites of the *Latin* Church are much dispus'd at *Syphanto*, and there are only Two little Churches in which they are observ'd; the one in the Castle Dedicated to *St. Antony* and serv'd by a Vicar, who is subordinate to the Latin Bishop of *Milo*, the other in the open Country, Dedicated to the Blessed Virgin. There are only Six *Latin* Families in the Island, and they are come from other Parts. It was not so formerly; the *Latin* Rites flourish'd there; the Family of *Gozadini*, which commanded the whole Country was *Latin*, but since the Invasion of the *Turks*, their Descendants, like those of many other Families have Degenerated, and are now all *Greeks*. Latin Rites

We arriv'd at *Syphanto* on the 24th of *July*, that is, *Father Luchon* and I, with the *Sieur Bellander*, who was sent with us for Manual Operations in Surgery, which he understands perfectly well. The first thing we did was to pay a Visit to the *Greek* Bishop, and to ask his Leave to Excercise the Functions of our Ministry. His Reception was at first very Cold; but no Man afterwards was more Courteous to us.

Before our Departure from *Constantinople*, the Lord Archbishop of *Spiga*, Patriarchal Vicar for the Holy See, throughout all the Patriarchate of *Constantinople*, had been pleas'd to honour us with a Commission as full as could be desir'd, wherein he granted us all his own Power.

On the other Hand, Monsieur, *de Feriol*, the King of *France*'s Embassador to the *Porte*, had given us a Pass for Security of our Persons. That worthy Minister, who is equally Zealous for Religion and the Interest of his Prince, declar'd to all Persons, as well *Turks* as others, that we were under his Majesty's Protection, and accordingly were not only to be permitted to go and come, reside, and depart at our Pleasure; but that he also desir'd we might every where receive such Favour and Assistance as we should stand in need of.

We began our Mission at the Town, having first provided all that was Necessary for our Subsistance, that we might not be Burdensome to any Body. Those poor People, to whom the most gratuitous Functions of the Church are sold, were charm'd to see we sought no Interest, and being thereby convinc'd, that our only End was to bring them into the Way of Salvation, thought they could never sufficiently express their Gratitude. Preaching every Day to a great Multitude of People, that flock'd together from several Parts of the Island; Catechising of the Children; visiting the Sick; and Distributing of our Medecines *gratis*, were our continual Employment for the Space of Three Weeks. The Bishop came several Times to hear us, and observing how much his People were improv'd by our Discourses, could not forbear shedding Tears of Joy, several Times commending us before the Audience and exhorting us to proceed in instructing the Flock, committed to his Charge.

Priestly Functions sold.

This

This encourag'd us to visit all the Villages in the Island, where *F. Lychon* preach'd Morning and Afternoon to great Numbers of People, and sometimes the Church being too little to contain them, he was oblig'd to preach in the open Fields. The rest of the Day was spent in going about to their Houses to instruct them, without interrupting their Labour. The frequent Use of the Sacraments which some had not been at in Twenty Years, and an extraordinary Reformation of Manners, and of several Abuses that were crept in among them, were the Fruits of our Labours.

Having thus spent Two Months and a Half, we thought it Time to repair to the other Neighbouring Islands. Upon the first News of our intended Departure those good People flock'd about us; Priests, Men, Women and Children, all Wept, as if some publick Calamity had been coming upon them, crying, *You Life and Fathers, you are the Angels of our Houses and our Guides to Salvation; with Pity on us, in the Name of JESUS CHRIST, do not forsake us.* These Words were utter'd with such Tokens of Affection, that we could not hold from shedding Tears; however we Comforted them with the Hopes that we would soon return to visit them, and might perhaps, come to settle among them. Before our Departure, they expressed their Gratitude in a Certificate they gave us, Sign'd by Fifty Three Persons, among whom were the Curates and prime Persons of the Island, which here follows, translated Word for Word from the Original:

We

Certificate in Favour of the Missioners.

'We the Chiefs and Heads of the People hereunto subscrib'd, do render most humble Thanks to the Divine Mercy, for having procur'd us so great an Assistance in sending to us the Reverend Fathers *James Xiniter* and *John Luchon*, *French* Religious Men, of the Society of *JESUS*. Justice, Gratitude, and Truth oblige us to testify to all the World, that they have behav'd themselves here like worthy Ministers of the Gospel, to the great Benefit of the whole Island; they seek nothing but the Honour of God and the Salvation of Souls; their Conversation is very Edifying, their Advice very Wholesome, and their Doctrine most Holy; their indefatigable and disinterested Application to preach in the Churches, publick Places, and Houses to hear Confessions, and to visit the Poor and Sick, has edify'd us very much, and it is a great Comfort to us to behold how much good they have done here; they have not only assisted us in our Spiritual, but also in our Corporal Necessities; their House has been always open to the Sick, to whom they have lovingly distributed excellent Remedies, without admitting of any other Recompence than that which God reserves for their extraordinary Charity; so that we look upon them as the Physicians of our Souls and Bodies, as our Fathers and as our Apostles. The Praises and Blessings, which all our Island bestows on them, the Prayers and Tears that attend them from us, are a sufficient Testimony of what they have done for us. We would willingly have prevail'd to keep them here; but their Zeal, which extends to all the World, will not permit it. Happy those People, who shall,

'as

"as we have done see the good Example and "hear the Holy Discourses of those Servants "of God. We shall look upon all those who "give them the good Reception they deserve, "as our true Brethren in *JESUS CHRIST*. "In Testimony whereof, we have given them "this present Writing, Sign'd with our Hands, "at *Syphanto*, *September* the 17th, in the Year "1700.

Here follow'd the Subscription of Fifty Three Persons.

Having taken our Leave, we went aboard our Bark and sail'd for *Serpho*. That Island is full Twelve Leagues in Compass; the Soil is dry, mountainous and rocky; as pleasant and agreeable as *Syphanto* appears to the Eye, as much is *Serpho* dismal and hideous. Scarce any Corn or Wine grows there, and there are but few Trees to be seen. There is Plenty of Cattle for so barren a Place as that is. Those Beasts browse upon the Plants and Bushes which sprout up here and there among the Rocks, and yet they are not Lean, and the Sheep have large and fine Fleeces. There grows also excellent Safron at *Serpho*. At certain Times of the Year there is a prodigious Multitude of large Red Partridges, as are all those of the Islands, where it is rare to find any Grey. The Island has also Iron Mines, and two fine Mines of the Loadstone. *Serpho Island.*

The chief Dwelling of the People of *Serpho* is in a large Town, seated on the Top of a very steep Hill, almost a League from the Sea, and in a Village about a League distant from the *Town and Village.*

the Town. Both of them contain about Eight Hundred Persons. The People are Poor and Clownish; they speak a sort of *Greek* very much corrupted, and pronounce it with a Tone, which has something of Silliness that provokes to Laughter.

Spiritual Government. The Island is govern'd in Spirituals by a Vicar of the Bishop of *Syphanto*. His Jurisdiction extends over five or six very poor and ill serv'd Parish Churches. Two Leagues from the Town is the Monastery of *St. Michael*, inhabited by an Hundred *Caloyers*, or Monks. When we went thither, we found none but the Abbot, the Religious Men being abroad, some of them begging in the Neighbouring Islands, and the rest looking to their Cattle, or working in the Fields. It is fit to observe here, that tho' in *France* all the *Greek* Monks are compris'd under the Name of *Caloyers*, they are not so in *Greece*, for only the Lay Brothers are so call'd; those who are Priests being nam'd *Jerohmonachi*. However to suite my self to the Custom of *France*, I will give them all indifferently the Name of *Caloyers*.

Greek Monks.

Good Reception. As soon as arriv'd at *Serpho*, we sought out for some little Hovel to take up our Lodging in, and found one very low and dark, which had no other opening but the Door and so entirely unprovided with all Necessaries, that we could not get so much as a Piece of Mat to lye on. The *Epitropes*, or prime Men, and the *Turkish Vayvode* were extraordinary Courteous to us. Some Medicines we gave the latter, entirely gain'd his Favour, and he of his own Accord offer'd to be assisting to us in the Exercise of our Functions.

During

During Three Weeks we stay'd at *Serpho*, we preach'd twice a Day, the Roof of a House being our Pulpit, and those good People throng'd to hear us, and seem'd touch'd at our Discourses. We were oblig'd there, more than at *Syphanto* to make all things palpable, and to deliver them in the plainest Terms. Our Employment there was as has been said at *Syphanto*, and with as good Success.

Thermia Island.

From *Serpho* we went to *Thermia*, which is Twelve Leagues from the other. That Island has taken his Name from *Thermæ*, or the Hot Baths, which formerly made it famous. It is Fourteen, or Fifteen Leagues in Compass; the Soil, tho' Cultivated, does not yield much, and produces nothing but Wheat and Barley. The Wine there is bad, and there are scarce any Trees to be seen. In the Midst of the Island is a large Town, and a great Village Two Leagues from it, in both which they reckon there are Four Thousand Inhabitants. Towards the N. on a Hill are the Remains of an Old Castle, with several Ruins of Houses and those of two *Latin* Churches. To the Southward are the Ruins of an ancient City, which seems to have been spacious and well built.

Church Government.

Thermia is a Dependance of the Bishoprick of *Zia*, a Neighbouring Island, where the Bishop resides. There are Thirteen *Greek* Parishes in the Town, and Four in the Villages, besides Five Monasteries of *Caloyers*. There is but one *Latin* Church throughout the whole Island, serv'd by a Vicar, depending on the Bishop of *Tina*, a *Venetian*. The *Latin* Rites are follow'd only by Ten, or Twelve Families.

At our Arrival in the Island, we went to wait on the Ecclesiastical Superior, he is a Man of Sense, whom his Personal Merit and his Wealth distinguish much above the other *Greek* priests. The most considerable Men of the Island, who were then at his House, were Witnesses of the Kind Reception he gave, and of the Kindness he express'd for us. We perform'd the Functions of our Mission preaching every Day to great Numbers of People, who came to hear the New Preachers. An Abbot very much Respected in the Island, who had quitted a Bishoprick in the *Morea*, to be more at Leasure to mind his own Soul, was the most constant of our Hearers. That virtuous Prelate follow'd us about every where; he was so Zealous as to preach himself, and in his Sermons extoll'd us and our Ministry.

After several Days spent in Instructions, there were so many Confessions to hear, that we were not sufficient for them, the Clergy and Laity of all Ages and Degrees flocking to make theirs, and declaring, they look'd upon their former Confessions as of no value, for that only those they then made compos'd their Consciences.

Silaka *Village.*

Having happily concluded our Mission in the Town of *Thermia*, we repair'd to the Village, which is call'd *Silaka*. It is built on two small Hills, facing each other, and parted by a Stream. *F. Luchon* preach'd on the one Side, before the Church, and I on the other, as at *Serpho*, from the Top of a House to a great Audience. Such Multitudes came continually to Confession, that we could scarce get some small Time to rest.

We

We spent but Eight Days in that Village, after which we return'd to the Town, in Order to go over to *Andros*; for we should never have got thither, had we delay'd our Departure. An incredible Throng of People follow'd us quite to our Bark. Before our Departure, we sum'd up all we had recommended to them, during the Course of our Mission, and left them some useful Books to inculcate the same, and so we parted.

The Island of *Andros* is Twenty Leagues from *Theraba*. The Mountains in it are very High, and the Vales no less Delightful. There are about them Abundance of Country Houses and fine Gardens, with curious Streams of Water, which keep them continually Green. There is great Plenty of Cedars, Orange, Lemmon, Fig, Pomgranate, Jujub, and Mulberry Trees, most of them wonderful large. The Oil there is excellent, and there is great Store of Corn, Herbs, and all sorts of Pulse. Andros Island.

At the Point of the Island, which looks towards *Capodaro*, a Promontory in the Island of *Negropont* is the Port of *Gavrio*, capacious enough to contain a Fleet. In that Harbour the *Venitians* caus'd their Navy to Winter during the last War. The Country about the Port is very desert, nor is the whole Island very populous, considering it's Bigness; for they reckon it contains but Five Thousand Souls. The Town of *Andros* is reduc'd to an Hundred Houses, built on the North Side, on a Slip of Land, which juts out into the Sea, and forms on it's Two Sides Two little Bays, not very safe. On the Point of that Neck of Gavrio Port.

Land

Land are the Ruins of an ancient Castle, built after the Manner of the Fortresses of Old Times. Within the Walls of the Town, is a fine Palace, of which there is nothing wanting but the Roof; the Windows of it are adorn'd with curious polish'd Marble. The Walls are almost every where Carv'd with the Arms and Cyphers of the Lords of the House of *Summaripa*, to whom that Island belong'd, and who since the Invasion of the *Turks*, are come to settle at *Naxia*. Four Leagues to the *Southward* of that Town, is another Dwelling, call'd *Appano Castro*, which is a common Name in those Islands, for any Place anciently built on an Eminence.

It is almost an Hundred Years, since for Want of People to cultivate the Island, some *Albanese* Families were invited over, which have multiply'd, and been since divided into Two Villages, Three Leagues distant from each other, the one call'd *Aroa*, and the other *Molakos*.

Albanese Villages.

The chief Men of the Island are descended from about an Hundred Families, that came formerly from *Athens*, they possess the best Lands, and that is the Reason, why the rest of the People are very Poor. They live without the Town, and only come thither to treat about publick Affairs, or their private Trade. About Twenty Five Years ago, a Pirate of *Cimarge* plunder'd the Town. Since then, they have built little Castles, like Towers, in the Country, to secure them from Insults. Those Towers being at a considerable Distance from one another, is the more troublesome for the Missionaries, who go to visit the Inhabitants.

Athenian Families.

There

There is a Bishop of *Andros*, who resides generally in the Town. Besides several little *Greek* Churches in the Island, there are Two great Monasteries of Religious Men. The first of them call'd *Agra*, is Two Leagues from the Port of *Gaurio*; the Church is Beautiful, and Dedicated to Our Lady. The other Monastery, which is a League from the Town, is call'd *Panahbrando*. There is also a *Latin* Bishop of *Andros*, who has been some Time absent from his Diocese, and a Vicar governs during his Absence. *Monasteries.*

Formerly it was reckon'd there were in the Island about Eight Hundred Families of the *Latin* Church, but most of them have been destroy'd by a general Plague which afflicted the Island; the rest have either banish'd themselves to avoid the Persecution of the *Greeks*, or else have imbrac'd the *Greek* Rites. There is now none but the Family of *Seignior Nicola della Grammatica*, that adheres to the *Latin* Rites. It is true that Family is Numerous, and that the said Noble Man gives a great Reputation to the said Rites, by his Constancy in adhering to them, and by his Worth, which makes him to be look'd upon as the first Man in the Island.

Our Fathers of *Sois* had formerly a House in the Town, with a little Church, Dedicated to *St. George*, which they have been oblig'd to quit. Those Fathers, most of them born Subjects to the *Grand Seignior*, were oblig'd to observe very strict Measures, and were lyable very often to suffer great Injustice. The Reverend Fathers *Capucins* had also a small House for

for their Reception, which they have several Times quitted and return'd to again. One of their Fathers a most Zealous and Virtuous Person is lately come thither, and we had the Satisfaction to imbrace him. The People of *Andros* have long wish'd to see us settled in their Island; but our Poverty and the Scarcity of Evangelical Labourers will not permit us to think of it; but we will supply that Defect by this sort of frequent Excursions, which always do much good, and are no Charge to any Man.

We went, according to our Custom, as soon as arriv'd at *Andros*, to wait on the Greek Bishop, who receiv'd us in a most obliging Manner, and afterwards was assisting to us in the Exercise of our Functions. We began to preach in the Two principal Churches about the Beginning of *Advent*, which is a Time of Fasting among the *Greeks*. The Bishop was always there among the first, and our Labours were very successful in Reforming the People.

Arna Village.

Having finish'd our Mission there we departed for *Arna*, a Village of the *Albanoses*, and got thither very late and much tir'd, being oblig'd to climb a Mountain, Three Leagues high, carrying our Chappel and the Box of our Medicines, and then Two Leagues more to travel down the Mountain, along very rough Paths all Rocky and full of Brambles. At length we reach'd the Village, and found ourselves among a very poor People, extraordinary Ignorant, but nothing Barbarous.

The

The next Day being *Sunday*, we repair'd to the two chief Churches, where a great Number of People was assembled, to whom we declar'd in the first Place, that the only Care of their Souls had brought us to their Village, that we would be no Burden to them, and that we desir'd nothing but their Prayers for administring the Sacraments, for our Instructions, and for the Medecines we should administer to the Sick. This Declaration gain'd their Affections, and we had full Employment for Four Days to hear their Confessions, the People flocking to us from all Parts.

It is deplorable to see how those poor People are abandon'd by their Clergy. The *Caloyers*, or Monks of Two Monasteries there are in the Island repair to that Vale but once a Year, that is on *Maundy Thursday*, to hear Confessions, and some of them are so Ignorant as not to know the very Form of Absolution. They have a certain Track they follow as to the Nature of the grosser Sins; then they require a certain Sum of Money of the Penitents, and when that is paid the Confession is reckon'd to be perfect. Sometimes they do not trouble themselves to descend to Particulars, but are satisfy'd with asking whether they have not lied as they did the Year before, if the Penitents answer in the Affirmative, and presents the Money agreed on, all is done, and he is order'd to make Room for another. We endeavour'd to redress such a shameful Abuse, and several others like it, which would be too tedious to mention in this Place.

Ignorance of Greek Priests.

We

We spent Three Weeks in the Exercises of our Mission, and being ready to return to the Town gave one of our Other Catechisms to the *Epitropo* of the Valley, who promis'd to read it every Sunday at Mass in the Great Church. As soon as return'd to the Town, we bent our Thoughts towards *Apano Castro*, where we knew there was much Need of us. *Apano Castro* is a great Vale, encompass'd with Hills all cover'd with Hamlets. On the Side of those Hills are built Fifteen or Twenty Houses belonging to the principal Men of the Island. The most remarkable Thing there is, the Remains of a very ancient Church, or Temple. The Cupola is still standing and seems to be of a good Taste. The Pavement is Black and White Marble, with Roses and other Flowers in it, of very curious Workmanship. The Inhabitants affirm, that removing some of the Ruins of that Part of the Structure which is decay'd, they there found an Image of our Lady, which is ever since held in great Veneration in that Country. We found the People there very well dispos'd to receive our Instructions, and they promis'd to follow the Directions we gave them for a *Christian* Life. The Bishop, being informed, that we had made an Abridgment of the chief Articles of Faith and *Christian* Duties, ask'd it of us. In Order to cause it to be read every Sunday in all the Parishes, after Mass. The principal Men of the Island, whom they call *Archons*, were so sensibly touch'd the first Sermon we made upon their Extortions, that they immediately applyed themselves to do Right to the People. It has been a special Blessing of Godly that we found Means to gain the Affections of those People, for the *Greeks* both Clergy and

Apano Castro *Vale.*

Laity

Laity have generally a natural Aversion towards the *Latins*, and yet we were every where well receiv'd. Much good might be done in those Countries, if there were a sufficient Number of Preachers. The Mission of *Constantinople* contains above an Hundred Thousand Souls; there are as many at *Smyrna*, Ten Thousand at *Naxia*, and above Eight Thousand at *Sanqrim*; without reckoning the Millions I have here mention'd, where we had to do with above Twelve Thousand Persons. I am with much Respect,

Rev. Father,

Your most humble and most obedient Servant in our Lord,

James Xavier Portier, *Missioner of the Society of Jesus.*

Some BOOKS lately Printed for ROBERT GOSLING.

1. THE Laws of Honour: Or, a Compendious Account of the ancient Derivation of all Titles, Dignities, Offices, &c. as well *Spiritual* as *Temporal*, *Civil* or *Military*. Shewing the Prerogative of the Crown, Privileges of Peerage, and of Parliament; the true Rank and Precedency of all dignify'd Persons; the most memorable Debates and Cases of Parliament upon Claim of Honours, Precedency, or otherwise. With a compleat and useful Table of the Nobility, setting forth their ancient and present Honours, Offices, Employments, Creations, Successions, Consecrations, &c. The whole illustrated with proper Sculptures, engrav'd on Copper Plates. To which is added, an exact List of Officers Civil and Military, in *Great Britain*, as they properly and distinctly fall under the supream Officers of the Kingdom, or are any way remarkable in the Dispatch of publick Business. *Price 6 s.*

2. The History of the Royal Family: Or, a Succinct Account of the Marriages and Issue of all the Kings and Queens of *England* from the Conquest. Treating distinctly of their Children, with a View of their Births, Characters, Lives, and Actions, Titles, Offices, Deaths, and Places of Burial. Shewing as well the Descent of several Foreign Princes and Potentates now reigning, as of many Noble and Eminent Families in *England* still flourishing, that are *maternally* descended from, or otherwise *collaterally* sprung from the Blood-Royal of this Kingdom, brought down to this Time. *Price 4 s.*

3. Some *Primitive Doctrines reviv'd*: Or, the Intermediate or Middle State of departed Souls (as to Happiness or Misery) before the Day of Judgment. Plainly prov'd from the Holy Scriptures and Concurrent Testimony of the Fathers of the Church. To which is prefix'd the Judgment of the Reverend Dr. *George Hickes* concerning this Book, and the Subject thereof. *Price 3 s.*

4. *Clavis Universalis*, or an Enquiry after Truth, being a Demonstration of the Non-Existence or Impossibility of an External World, by *Arthur Collier* Rector of *Langford Magna* near *Sarum*.

5. A View of the *English* Constitution, with respect to the Sovereign Authority of the Prince, and the Allegiance of the Subject. *The Third Edition.* With a Defence of the View, by way of Reply to the several Answers that have been made to it, by *William Higden, D. D.*

6. *C. Julius Cæsar*'s Commentaries of his Wars in *Gaul*, and Civil War with *Pompey*. To which is added a Supplement to his Commentaries, of the *Alexandrian*, *African*, and *Spanish* Wars, by *Aulus Hirtius*, or *Oppius*. With the Author's Life, adorn'd with Sculptures from the Designs of the famous *Paladio*. Made *English* from the Original *Latin*, by Capt. *Martin Bladeri*. *The Second Edition* improv'd, with Notes explaining the most difficult Places, the ancient and modern Geography exactly compar'd, and *Dionysius Vossius* Supplement, collected from *Plutarch*, *Appion*, *Dion*, &c. which makes a Connexion between the Wars in *Gaul*, and civil War with *Pompey*.

THE INDEX.

A

Button's

Conspiracy

D

K

L

M

N

O

Repentance

Books

Books Printed for Robert Gosling.

THE Historical Antiquities of *Hertfordshire*, with the original of Counties, Hundreds or Wapentakes, Boroughs, Corporations, Towns, Parishes, Villages, and Hamlets; the foundations, and origin of Monasteries, Churches, and Advowsons, Tithes, Rectories, Impropriations, and Vicaridges in General; describing those of this County in particular, as also the several Manors, Castles, Seats, and Parks of the Nobility and Gentry, and the Successions of the Lords of each Manor; with a Catalogue of the Abbots of St. *Albans*, Bishops, and Priors; Publick Records, Leiger Books, Antient Manuscripts, *Charters*, Evidences, and other Authorities, Together with an Exact Transcript of Doomsday Book, so far as it concerns this Shire, and the Translation thereof in *English*; To which are added the Pedigrees, and Memorable Descriptions in all the Parishes, and likewise the Blazon of the Coat of Arms, of the several Noblemen and Gentlemen, Proprietors in the same, illustrated with a Large Map of the County, a Prospect of *Hertford*, the Lithography of St. *Albans*, and *Hitchin*, and many Sculptures of the Principal Edifices and Monuments, by Sir *Henry Chauncy*, Knight, Bart. in Folio price 1. 10. s.

An Exposition of the Creed, by the Lord Bishop of *Chester*. A Fourth Edition, Revised and Corrected, Folio price 10. s.

The Triumph of Gods Revenge against the crying and detestable Sin of Wilful and Premeditated Murther, with His Miraculous Discoveries, and severe Punishments therein; Thirty several Tragicall Histories, Digested in sundry Books, committed in Divers Countries beyond the Seas; Never published or Imprinted in any other Language; Histories which contain great Variety of Marvellous and Memorable Actions, Historical, Moral, and Divine, very necessary to restrain and deter us from that

that bloody Sin, which in these our days, make so ample and large a Progression, with a Table of the several Letters and Challenges contain'd in the whole six books, Written by *John Reynolds*, The seventh and last Edition. Whereunto are added the lively Portraitures of the several persons and resemblances of other passages mention'd therein Engraven on Copper plates, Folio.

The History of the Revolutions in *England*, under the Family of the *Stuarts* from the Year 1603, to 1690 in Three Books, wherein are contain'd many secret Memoirs relating to that Family, and the last Great Revolution: *Anno* 1688 By *F. I. d' Orleance* of the Society of *Jesus*, Translated from the *French* Original Printed at *Paris*, To which is prefix'd an Advertisement concerning this *History* Octavo price 5s.

English Particles latiniz'd or a Compendious improvement of the Doctrine of *English* and *Latin* particles Deliver'd Familiarly and plainly by way of Question and Answer, for the use of Schools, Revis'd and Corrected by Mr. *Thomas Dyche*, Octavo price 2 s.

The Antiquities of St. *Peters* Abbey Church of *Westminster*, from its Original to this time, Containing all the Inscriptions, Epitaphs, *&c.* Upon the Tombs and Gravestones, with the Lives, Marriages and Issue of the most eminent personages therein reposited; and their Coats of Arms truly emblazon'd, which renders this Work the Compleatest Treatise of Heraldry, hitherto extant, By *I. C. M. D.* of the Royal Society, Adorn'd with Draughts of Tombs, curiously engraven on copper plates Octavo price 6 s.

The Works of Monsieur *De St. Evremond* made *English* from the *French* Original, with the Author's Life, by Mr. *Des Meizeaux*. To which are added, The Memoirs of the Dutchess of *Mazarin*, written in her Name, by the Abbot St. *Real*, *&c*, In Three Volumes, *Price* 15 s.

Memoirs relating to the Impeachment of *Thomas* Earl of *Danby*, now Duke of *Leeds*, in the Year 1678, wherein some Affairs of those Times are represented in a juster

juster Light then has hitherto appear'd, with an Appendix containing the Proceedings in Parliament, Original Papers, Speeches, *&c.* Octavo, Price 6 *s.*

The Lawyer's Library, a new Book of Instruments consisting of Precedents fitted for the use of Attorney's Ecclesiastical Persons, Scriveners, Merchants, Sollicitors, Owners of Ships, Mariners. And generally for all Persons concern'd in Trade and Commerce, being the most compleat Collection of its Bulk and Nature hitherto extant. The Second Edition revised and enlarged. 12°. price 3 *s.* 6 *d.*

The Life of Mr. *Thomas Betterton*, the late eminent Tragedian, wherein the Action and Utterance of the Stage, Bar, and Pulpit, are distinctly considered, to which is added the *Amorous Widow, or the Wanton Wife*, a Comedy, written by by Mr. *Betterton*, and his Effigies prefix'd, curiously engraven from the Original Painting of Sir *Godfrey Kneller*, dedicated to *Richard Steele* Esq; Octavo, Price 3 *s.* 6 *d.* NB. *The Amorous Widow, or the Wanton Wife, may be had separate Printed in a Neat Pocket Edition Elzevir Letter Price* 1 *s.*

Georgii Buchanani Scoti Poemata, in tres partes digesta, Pars prima Psalmorum Davidis, paraphrasis poetica, Jephthes, sive Votum, Tragedia Baptistes, sive Calumnia, Tragedia Pars secunda Franciscanus & Fratres, Elegiarum Liber, Sylvarum Liber, Hendecassyllabon Liber, Jambon Liber, Epigrammatum Libri III. Miscellaneorum Liber, De Sphæra Mundi Libri V. Pars tertia Euripidis Medea, Ejusdem Alcestis, Utraque Latino carmine reddita. G. Buchanani vita ab ipso scripto biennio ante Mortem. Adjecta sunt paraphrasi Psalmorum, Argumenta singulis psalmis prefixa, Item collectanea quibus Vocabula & Medi loquendi tam Poetici quam alia difficiliores, & minus Vulgo obvii perspicua explicantur, Etiam Diversa Carminum genera Margini adjecta. Opera & studia N. Chytræi. His accedunt nunc primum Variæ lectiones and conjectura in partem secundam. 12°.

The

The Penitent or Entertainments for *Lent*, written in *French*, by the R. P. *N. Caussin*. Translated into *English* by Sir *B. B.* Adorn'd with Sculptures, Twelves, price 1 s. 6 d.

The Law concerning Masters, Apprentices, Bayliffs, Receivers, Stewards, Actorneys, Factors, Deputies, Carriers, Covenant Servants *&c.* Wherein is also treated of Actions by the Master against his Servant, and by the Servant against his Master, Actions which the Master shall have against others in respect of his Servant, as Battery, Robbery, and for Wrongs and Deceits done to his Servants, as also the Custom of *London*, as to Apprentices and Freedoms, Octavo, price 3 s. 6 d.

Tutor Clericalis Instructus, Or the Clerk's Tutor improved, Instructing them in the drawing of all manner of Recognizances, Statutes Merchant, Statutes Staple, Bonds, Bills, Defeasances, Bargains, and Sales, Leases and Releases, Mortgages, Letters of Actorneys Warants to confess Judgments, and other Instruments and Precedents, Necessary to be known by a Young Clerk, likewise Directions for the meanest Capacity how to make a Bond regularly, and Clerk-like, without any other Instructions then they find herein contain'd, Octavo price 1 s. 6 d.

Sir *Bulstrode Whitlocke's* Memorials of the *English* Affairs, from the supposed Expedition of *Brute* to this Island, to the Reign of K. *James* I. Publish'd from his Original Manuscript; with some Account of his Life and Writings, by *Will. Pen*, Esq; Governor of *Pensylvania*, and a Preface by *James Welwood M. D.* Folio, price 12 s.

Characters, or the Manners of the Age, with the Moral Character of *Theophrastus*, translated from the *Greek*. To which is prefix'd, an Account of his Life and Writings, by Mons. *de la Bruyere*, made *English* by several Hands, *The Fifth Edition*. To which is added an Original Chapter of the manner of living with great Men, and some of the most eminent Characters of the Court, Army, *&c.* of *Great-Britain*, price 6 s.