“NARRATIVE HISTORY” AMOUNTS TO FABULATION, THE REAL STUFF BEING MERE CHRONOLOGY
September 29, Saturday (Old Style): Gabriel Druillettes (Dreuillettes, Drouillettes, Drouillet, Drouilettes, Drueillettes, Druilletes) was born in France.
July 28, Tuesday (Old Style): Gabriel Druillettes entered the Society of Jesus at Toulouse.

**LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?**
— *No, that’s giving too much to the historian’s stories.*
**LIFE ISN’T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.**
Père Gabriel Druillettes sailed from France to Canada after completing his Jesuit training. After learning the Algonquin language, he would accompany the natives on their winter hunting expeditions.

DO I HAVE YOUR ATTENTION? GOOD.
August 26, Wednesday (Old Style): Père Isaac Jogues had been sent to the Mohawks, so at this point Père Gabriel Druillettes was sent to the Abnaki on the Kennebec River. He would ascend the Chaudière River, arriving by portage at what is now Moosehead Lake, and then continue down the Kennebec River to the English post of Coussinoc, now Augusta, where he would meet the agent, John Winslow. Winslow and the Jesuit were to become life-long friends. From Coussinoc he would continue to the seacoast and then travel along the coast as far as the Penobscot River, where he would be welcomed by the Capuchins who had there established a mission. Retracing his steps, he would then establish his own mission on the Kennebec River about a league above Coussinoc (subsequently this would grow into the famous Norridgewock, where Father Rasla would be slain).

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT
June: Père Gabriel Druillettes returned to Québec, where he found that because the Capuchin fathers considered the entire district of Maine to be their turf, the mission he had founded on the Kennebec River about a league above Coussinoc was in danger of abandonment.
Père Gabriel Druillettes was asked to return to the mission he had founded among the Abnaki on the Kennebec River about a league above Coussinoc, by both the Capuchin fathers and the Abnaki.

**Narrative of a Voyage**

**Change is Eternity, Stasis a Figment**
Père Gabriel Druillettes left Québec on a trip to Boston, as the envoy of the Canadian government to negotiate a commercial treaty with the Puritans of New England, and to arrange for French/English mutual protection against the Iroquois. He was well received both by the Reverend John Eliot and by Governor John Endecott, while residing at the home of Major-General Edward Gibbons.

December: There is a likelihood that while Père Gabriel Druillettes was at Boston, he was able privately to hold the ceremony of the Mass.
January: Père Gabriel Druillettes returned to his mission among the Abnaki on the Kennebec River.

June: Père Gabriel Druillettes was again dispatched from his mission on the Kennebec River as French commissioner, to attend a meeting of representatives of the English colonists that was to take place at New Haven during September.

September: At the diplomatic meeting in New Haven, Connecticut, Père Gabriel Druillettes was unable to induce the deputies of the New England colonies to enter into a treaty. He would resume his duties among the Abnaki at his mission on the Kennebec River, until returning finally to Québec during March of the following year.
March: Père Gabriel Druillettes returned from his mission on the Kennebec River to Québec. In the future he would be assigned to work among the Montagnais Indians, and at Sillery and Three Rivers.
Père Gabriel Druillettes embarked with Père Garreau on an Indian flotilla, to travel to the Ottawas near Lake Superior. The party would be attacked near Montréal and Père Garreau would be killed, after which plans changed and Père Druillettes and Père Claude Dablon attempted to reach the North Sea.
Père Gabriel Druillettes and Père Claude Dablon paddled up the Saguenay River, reached Lake St. John and continued their course up a tributary, which they termed the River of the Blessed Sacrament, finally coming to Kekouba (which was 29 days journey from Tadousac). The natives could not be induced to travel any farther to the north, and since the country offered no prospect of a mission, the fathers returned to Québec.
Père Claude Dablon had been among the Iroquois at Onondaga in Canada since 1655. At this point he accompanied Père Gabriel Druillettes on an expedition overland to Hudson Bay, the purpose of which was to establish missions among the Native Americans in that region and perhaps discover an outlet through Hudson Bay to the China Sea. The expedition would prove unsuccessful.¹

¹ In 1668 Père Claude Dablon would be on Lake Superior with Claude-Jean Allouez and Jacques Marquette, forming with them what Bancroft would describe as the “illustrious triumvirate,” and he would be the one to inform the world of the rich copper mines of that region, which would become of such great economic value. It would be Dablon who would appoint Marquette to undertake the expedition which would result in the discovery of the upper Mississippi River and it would be he who would give Marquette’s letters and charts to the world. In connection with this discovery it would be he who would call attention to the feasibility of passing from Lake Erie to Florida “by cutting a canal through only half a league of prairie to pass from the end of the Lake of the Illinois (Lake Michigan) to the River of St. Louis” (Illinois River). This canal, projected by Dablon, would be dug during the 1840s as “The Illinois and Michigan Canal.”
Mr. de Talon, to encourage colonization, induced the French government to disband within Canada the Carignan regiment, and to ship from France about 300 women of loose character, who were, in less than 15 days, disposed of among the inhabitants, to whom, on marriage, considerable presents were made. Pensions were also granted to all individuals who had ten children lawfully begotten.

Père Claude Dablon was on Lake Superior with Claude-Jean Allouez and Jacques Marquette, forming with them what George Bancroft would describe as the “illustrious triumvirate,” and he would be the one to inform the world of the rich copper mines of that region, which would eventually prove so economically valuable. It would be Dablon who would appoint Marquette to undertake the expedition which would result in the discovery of the Upper Mississippi River; he would also give Marquette’s letters and charts to the world. It would be Père Gabriel Druillettes who would instruct Marquette in the Algonquin language at Three Rivers before he would head west. In connection with this discovery Marquette would call attention to the feasibility of passing from Lake Erie to Florida “by cutting a canal through only half a league of prairie to pass from the end of the Lake of the Illinois (Lake Michigan) to the River of St. Louis (Illinois River).” This canal projected by Dablon would be dug during the 1840s as the “Illinois and Michigan Canal.”

(The above drawing is from the manuscript “Relation particulière de ce qui s’est passé dans le voyage des Pères de la Compagnie de Jésus en la Nouvelle-France dans l’année 1668.”)
Père Claude Dablon, S.J., visited the Straits of Mackinac and wintered on Mackinac Island, beginning the Mission of St. Ignace and thus founding, more or less, what we know as Sault Sainte Marie. Père Gabriel Druillettes was at Sault Sainte Marie and would be one of those who would participate with Allouez and Jacques Marquette in the famous “taking possession” by Saint-Lusson during May 1671. Père Dablon would leave this region when he was designated as the Superior General of all the Canadian Missions.
May:  Père Gabriel Druillettes was one of those who participated with Allouez and Jacques Marquette in the famous “taking possession” by Saint-Lusson.
April 8, Friday (Old Style): Gabriel Druillettes, who had been laboring chiefly among the Mississauga, besides attending to other dependent missions towards Green Bay, died at Québec.
Adam Winthrop maintained, in Latin at the Harvard College Commencement in this year, that no Jesuit could be a good citizen. ("An Jesuitae possint esse Boni Subditi? Negat Respondens Adamus Winthrop.")
January 13, Wednesday: Henry Thoreau lectured at Lynn, visiting Nahant and Danvers. At Lynn he lectured in the parlor of John and Mercy Buffum Alley, disowned Hicksite Quakers who were the parents of the Mary Buffum Mansfield who had heard Thoreau speak during silent worship at Eagleswood on October 26, 1856 (am I sure this was not November 1??), and had written down what he said.

2. [What relation was this Mercy Buffum Alley to the James N. Buffum, successful carpenter of Lynn MA, who had been Frederick Douglass’s traveling companion in steerage aboard the Cambria to Ireland in 1845?]
3. It appears that Charles Chauncy Shackford and John B. Alley were responsible for Thoreau’s being invited to lecture in Lynn at the end of 1857.
On his way Thoreau checked out, from Harvard Library, the Collections of the New York Historical Society volume for 1857, in which is to be found, on pages 9-136, Henry C. Murphy’s translation “Voyages from Holland to America, A.D., 1632 to 1644” of David Pietersz. de Vries’s Korte Historiael ende Journaels Aentyckeninge van Verscheeyden Voyagiens in de vier deelen des Wereldts — Ronde, als Europa, Africa, Asia, ende Amerika gedaen, door D. David Pietersz. De Vries, Artilleru-Meester vande Ed: M: Heeren Gecommitteerde Raden van Staten van West-Vrieslandt ende ’t Noorder-quartier waerin verhaelit werd wat Batailjes by te water gedaen herft: yder Landschap zijn Gemierte, Gevogelt, wat soorte van Vissen ende wat wilde menschen nakr ’t leven geconterfaeyt,
In this same volume, on pages 163-229, is to be found John Gilmary Shea’s translation “The Jogues Papers” of an account by Père Isaac Jogues, and on pages 309-322, Shea’s translation “Narrative of a Voyage made for the Abnaquois Missions...” of an account by Père Gabriel Druillettes. (Thoreau would copy from these two translations into his Indian Notebook #11.)
Having already perused the JESUIT RELATION volumes for the years 1633-1643, and the volumes numbered 11 through 26, he checked out the volumes for 1662-1663 and for 1663-1664.\(^4\)

http://www.canadiana.org

---

January 13, Wednesday: Go to Lynn to lecture, via Cambridge.

4:30 P.M.–At Jonathan Buffum’s, Lynn. Lecture in John B. Alley’s parlor. Mr. J. Buffum describes to me ancient wolf-traps, made probably by the early settlers in Lynn, perhaps after an Indian model; one some two miles from the shore near Saugus, another more northerly; holes say seven feet deep, about as long, and some three feet wide, stoned up very smoothly, and perhaps converging a little, so that the wolf could not get out. Tradition says that a wolf and a squaw were one morning found in the same hole, staring at each other.

“MAGISTERIAL HISTORY” IS FANTASIZING: HISTORY IS CHRONOLOGY

---

4. Thoreau presumably read each and every volume of the JESUIT RELATIONS that was available in the stacks at the Harvard Library. We know due to extensive extracts in his Indian Notebooks #7 and #8 that between 1852 and 1857 he did withdraw or consult all the volumes for the years between 1633 and 1672. Thoreau took notes in particular in regard to the reports by Father Jean de Brébeuf, Father Jacques Buteux, Father Claude Dablon, Father Jérôme Lallemant, Father Paul Le Jeune, Father François Le Mercier, Father Julien Perrault, Father Jean de Quen, Father Paul Raupeneau, and Father Barthélemy Vimont.

COPYRIGHT NOTICE: In addition to the property of others, such as extensive quotations and reproductions of images, this “read-only” computer file contains a great deal of special work product of Austin Meredith, copyright ©2014. Access to these interim materials will eventually be offered for a fee in order to recoup some of the costs of preparation. My hypercontext button invention which, instead of creating a hypertext leap through hyperspace—resulting in navigation problems—allows for an utter alteration of the context within which one is experiencing a specific content already being viewed, is claimed as proprietary to Austin Meredith—and therefore freely available for use by all. Limited permission to copy such files, or any material from such files, must be obtained in advance in writing from the “Stack of the Artist of Kouroo” Project, 833 Berkeley St., Durham NC 27705. Please contact the project at <Kouroo@kouroo.info>.

“It’s all now you see. Yesterday won’t be over until tomorrow and tomorrow began ten thousand years ago.”

- Remark by character “Garin Stevens” in William Faulkner’s Intruder in the Dust

Prepared: September 23, 2014
This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.
Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology — but there is nothing here that remotely resembles the ordinary "writerly" process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place requests with <Kouroo@kouroo.info>. Arrgh.