

which never return when allowed to pass without being improved to the utmost. 1640.

Minds in France and America were certainly in the best possible disposition to settle the colony and establish all branches of trade that so good a foundation could produce; but the Company of a Hundred Associates remained in a perfectly inexplicable inaction, and the result was that the missions and communities, which should have drawn their chief aid from the colony, were almost its only support. Yet the fund on which the missionaries and nuns subsisted was in a great measure only precarious. It could not be expected to continue always on the same footing, and, in fact, gradually diminished.

The war broke out again with new fierceness between the Iroquois and Hurons; but although the former often had the advantage, for the reasons given already, the latter, who had lost none of their pristine valor, occasionally retrieved their fortunes. One day, when the missionaries were all assembled in a town to confer upon their affairs, tidings came of the defeat of a considerable party of Iroquois, and a prisoner was brought in who was burnt, but who had the happiness of passing through this species of hell to the abode of the elect—at least, if we may judge by the dispositions in which he seemed to die. As he is the first adult of this nation known to have received baptism, I have deemed it not amiss to give the principal circumstances of his death, which I draw from the details of his torture, given, in one of his letters, by Father de Brebeuf, an eye-witness.¹

As soon as the prisoner reached the village, the sachems held a council to decide his fate; and the conclusion was that he should be put in the hands of an old chief, in order to replace, if he so chose, one of his nephews taken by the Iroquois, or to dispose of him as he saw fit. On

Continuation of the war between the Hurons and Iroquois.

The first Iroquois Christian.

¹ Rel., 1637 (Huron), p. 109. Creux-ius (i., p. 609) refers to an Iroquois Augustinian in Spain. Andres de

S. Nicolas (Historia General de los Religiosos Desc. de S. Agustin, Madrid, 1664) may explain it.