

to him the most essential articles of Christian doctrine, and he found him not only docile, but, contrary to the usual custom of Indians, very attentive, and taking pleasure in what was told him. He profited by this good disposition, and believed that he saw Grace working powerfully in the heart of this captive. He completed his instruction, baptized him, and called him *Joseph*.¹

He then obtained permission to take him with him every evening and keep him during the night. He would have desired more, but the fate of the prisoner did not depend on those from whom he could have obtained his deliverance. His wounds gave him much to suffer, as they swarmed with worms. He earnestly asked that they should be taken out; but it was impossible to do this, the vermin burying themselves at every attempt to extract them. The feasts continued, always in his name; and he did the honors, singing till he was hoarse. He was then taken from town to town, compelled to sing all the way. He had no rest, except when Father de Brébeuf or some other missionary had permission to entertain him. Then he was not only not interrupted, but all the Indians gathered around to hear the Father, and many profited by what they heard.

At last they reached the village of the chief to whom the prisoner had been given,² and who had not yet declared the decision to which he had come. Joseph appeared before this sovereign arbiter of his destiny with the countenance of a man to whom life and death are indifferent. He was not long in pensive as to what was to befall him. "Nephew," said the old chief, "you cannot conceive the joy I feel in learning that you are mine. I

¹ Relation, 1637, p. 112. He was just been adopted as patron of the Seneca, but as his tribe was then at peace with the Hurons, he went

country (Relation, 1637, p. 5).

to Onondaga and joined a war party there (Relation, p. 111). The name Joseph was given, as St. Joseph had

² The name of this chief was Satooundaouascouay, of the village Tondakhra: Relation de la Nouvelle France, 1637, p. 112.