

their march, which lasted four weeks.¹ The wounds of Father Jogues and the two Frenchmen had not been dressed, and worms were soon engendered; yet the prisoners had to march from morning till night, with nothing scarcely given them to eat: but the holy missionary was touched only at the sight of his beloved neophytes, destined to the stake, four or five of them being main columns of the Huron Church. He dared not flatter himself with the same lot, unable to believe that the Iroquois would, in his case, proceed to extremities, and by putting him to death make irreconcilable enemies of the French.

1642.

After eight days' march they met a party of two hundred Iroquois, going to try their fortune. Great was their joy at the sight of so many prisoners, who were turned over to them for some time, and whom they treated with incredible barbarity,² after firing a general volley in honor of Agreskoué.³ The Indians imagine that the more cruel they show themselves on these occasions, the greater will be the success of their expedition. This party was, however, deceived in its expectations; for, having appeared before Fort Richelieu, they found there the Chevalier de Montmagny, who killed several, and compelled the rest to retire in disorder.⁴

They meet a party and abandon the prisoners to their caprice.

In the event just mentioned, Father Jogues was not more spared than the rest, but he was not so mutilated as to disable him from rendering the services required of slaves. This confirmed his belief that the Iroquois would not, by putting him to death, deprive themselves of the advantage they might derive from a hostage of his character.⁵ From the spot where the two parties met, they

Father Jogues again refuses to escape.

¹ Two weeks only.

² This took place on the eighth day, on an island in Lake Champlain (Jogues, Letter, Tanner, p. 513). After leaving the lake on the 10th, they marched four days on foot.

³ The war-god of the Hurons and Iroquois. Ante, p. 109.

⁴ This is the same event referred to on p. 131: Tanner, pp. 513, 518; Relation de la Nouvelle France, 1642, pp. 50, 51; Lettres de Marie de l'Incarnation, p. 365.

⁵ There is no trace of such reflections in the writings of Father Jogues.