

not a man belonging to the town taken him from his torturers to his own cabin, where he would not permit him to be touched. Nothing was more consoling to the missionary than the piety of this young man, and in general of all his comrades in bondage. Not one, amid these great and fearful tortures, failed to maintain his fervor; some even seemed afflicted at the insufficiency of their sufferings.¹

1642.

Piety and
fervor of the
prisoners.

At last, after seven weeks'² constant martyrdom, all, contrary to their expectation and in spite of oft-repeated threats, were informed that none were to be put to death except three chiefs. Among these was the brave Eustace, whose conversion has been recently related. He, as well as the other two, received his death-sentence as a sincere Christian, and, till their last breath, they carried their heroism as far as imagination can conceive. As soon as they had been given up to the deputies of the villages where they were to be burnt, the other captives³ were led back to the first village of the three, through which they had been paraded. Here they were to be distributed.

The lives of
all but three
chiefs
spared.

Up to this time, as they belonged to no one individually, no one took any care of them, and, on reaching this village, they were in a state of complete exhaustion; moreover, they were soon thrown back into a state of suspense as to their fate, from which they had just been delivered. The war-party, repulsed at Fort Richelieu, came back, breathing only vengeance. The chief, and some of the bravest, had been killed, while the number of wounded was considerable.⁴ The prisoners, after having been so long the object of the insolence of victory, were now doomed to experience the rage and disappointment of defeat; and, notwithstanding the hopes which had been

Some of the
Dutch ap-
ply for the
French.

¹ Tanner, p. 516.

² Ib. The Latin letter says seven days.

³ Jogues and Goupil were taken from Andagoron, where the council

was held, to Ossernenon, and Couture to Teonontogen.

⁴ Tanner, pp. 513, 518. See ante, p. 133. The Relation, 1643, says three hundred.