

1646.

bringing with them their pristine prejudices against the Christian religion, did not let so fine an occasion pass for communicating them to the Iroquois. They first seized this, and told the Mohawks that the disasters of which they complained began precisely at the time when they solicited missionaries.

His death.

Be that as it may, the apostolic man, seeing himself welcomed in the manner that I have described, asked whether any thing had happened since his departure to predispose the nation against him. The only reply made him was, that he, with his companion, was condemned to death; yet that they should not be burned, but tomahawked, and their heads set up on the palisades, that they might be recognized by any of the French who might pass by the village. In vain did the servant of God represent to them the unworthy character of such a course; the confidence with which he had come to put himself into their hands; their invitations given to induce him to come and live among them; their word so solemnly pledged to him; the conduct of the French towards them; their treaties, their oaths, and the little they had to gain by the war into which they were about to plunge anew. A fearful, gloomy silence showed him that he spoke in vain. He accordingly thought only of preparing for death, and fitting for it the young man who had so faithfully clung to him.

October 17. During the whole of the ensuing day, the 17th of October, they said not a word to him till evening. Then a Huron came to conduct Father Jogues to his cabin, under the pretext of giving him food; for neither he nor his companion had as yet tasted any thing that day. The missionary followed the Huron; and as he was entering his cabin, an Iroquois, hidden behind the door, dealt him a blow with his tomahawk on the head, and laid him dead at his feet. La Lande met the same fate a moment after.¹

¹ Lalande, a native of Dieppe, was Bressani, Breve Relatione, p. 105; killed the next day: Memoires, MS.; Relation de la Nouv. France, 1648,