

Their heads were then cut off and set up on the palisade, and their bodies thrown into the river.¹ 1646.

Such was the end of a man whose virtues and courage the Iroquois themselves, years after, could not weary in admiring. His murderer fell, the next year, into the hands of the French, who delivered him to the Algonquins. The latter burned him; but apparently the holy martyr did not abandon him in his last moments, for he died a Christian.² Many favors obtained by the intercession of Father Jogues have been made public, and we may affirm that the last century gave to the Church few saints of a more marked character; but I leave the detail of these marvels to those who shall undertake to write his life.³

Conversion
of his mur-
derer.

The Mohawks thus violating the law of nations, expected to see all the nations unite to make war on them, and resolved to anticipate them. They took the field in every direction, before news could spread of what they had done on the Mohawk. One of their parties met Pieskaret alone, but durst not attack him, convinced that he would have killed half their number, as he had done on

The Mo-
hawks re-
new the
war.

p. 6. Charlevoix here gives October 17 as the date; but Bressani, Tanner, and Alegambe. the Relation of 1646-7 (p. 3), and the MS. *Memoires touchant les Vertus*, etc., the 18th.

¹ Isaac Jogues was born at Orleans, January 10, 1607, and entered the Society of Jesus at Rouen, in October, 1624. He sought the Ethiopian mission, but on his ordination, in 1636, he was sent to Canada. After a short stay at Miscon and Quebec, he proceeded to the Huron country, and labored there till, as stated in the text, he came down to Quebec in 1642. His subsequent sufferings and death are related in the text. His life is given in Alegambe, *Mortes Illustres*, p. 616; Tanner, *Societas Militans*, p. 511;

Bressani, *Breve Relatione*, pp. 77-105; the *Relations de la Nouvelle France*, especially 1647, p. 39; and the manuscript of 1652, *Memoires sur les Vertus des Peres de Noüe*, Jogues, Daniel, Brebeuf, Lalemant, Garnier, et Chabanel; Buteux, *Narré de la prise du P. Jogues*. Father Felix Martin has written his life at length. His family preserve his portrait and letters, and the former is used in this work. The tidings of his death reached Canada in June, 1647: Lalemant, *Journal*, June 4, 1647.

² *Relation de la Nouvelle France*, 1647, p. 73. He was put to death in October, 1647.

³ *Relation*, 1650, p. 45; Creuxius, *Historia Canadensis*, p. 499.