

1649. are perhaps the only Christians to whom it could be said, "Do for self-preservation what you are doing for the salvation of your souls." Yet it is somewhat marvellous to see men, just fresh from their old prejudices against Christianity, not relapsing into them on an occasion so apt to throw them back; and their faith must have been solid indeed to stand unshaken amid so many disasters, which the enemies of the gospel never failed to ascribe to its introduction.

Rashness of
the Hurons
of St. John.

To crown their misfortunes, it was heard that three hundred Iroquois were in the field; and as it was not known in which direction they would turn their arms, the sachems of the nation sent in all directions to warn the people to be on their guard. This advice especially regarded the Tionnontatez Hurons,¹ who, after the evacuation of St. Mary's, were most exposed to the incursions of the enemy. Their canton was one of the most populous, the single town which bore the name of St. John containing more than six hundred families. The enterprise of the three hundred Iroquois was there regarded as a bravado; and to show that they did not fear them, all who could carry arms took the field in search of them.

The enemy, soon informed of this imprudent step, resolved to take advantage of it. Adopting a false route, they advanced by a circuitous march, and arrived in sight of St. John's at daybreak.² Father Charles Garnier and Father Natalis Chabanel had for some time directed a

¹ This tribe, the Tionontates—or, as our early writers give it, Dinondadies—were not called Hurons by the early French. Sagard, in his Dictionary (verbo *Nations*) gives them as a distinct nation, "Les Petuneux, Quieunontatéronons." See also *Histoire du Canada*, p. 209. Their country lay in the mountains (*Quieunontoute* means *mountain*), on the shores of Lake Huron, thirty-five or forty miles from St. Mary's: Bres-

sani, *Breve Relatione*, p. 6. They raised and sold tobacco, whence the French called them Petuns or Petuneux. Their two towns were, Ekareniondi or St. Mathias, and Oharita or St. John the Evangelist: Letter of Father C. Garnier, Aug. 15, 1648.

² Creuxius (*Historia Canadensis*, p. 564) says that the attack was made towards evening. Bressani (*Breve Relatione*, p. 114) and the *Relation de la Nouvelle France*,