

pressed those who witnessed it. He had joined a war-party, under a renowned chief—an idolater, however, and very superstitious—who would not take the field without consulting his manitou. Onoharé in vain employed every effort to divert him. The chief called a medicine-man, who put up his sweating-cabin, and had no sooner entered it than it began to shake in the most surprising manner.

1650-1.
Joseph
Onoharé.

The man—to whom, even, the thing appeared most extraordinary—proceeded, notwithstanding, to utter his usual cries and howls; but some time after he suddenly changed his tone, and calling to Onoharé, who was not far off, assailed him with furious threats. The noble Christian at once approached, and, convinced that it was the devil who spoke by the mouth of his minister, exclaimed: “I adore Him who, out of nothing, created heaven and earth. He is my Sovereign Lord and yours; and in spite of yourself you are compelled to acknowledge Him as such, even as I do.” While still speaking, although there was no one near him, he felt himself struck so violently on the side that he almost lost breath and movement. Three days after, still feeling great pain, he fervently implored God to restore him. His prayer was heard, and he set out on the war-path with the rest.¹

During the march another Indian, who had apparently had a bad dream, came to him one morning in great excitement, and told him that he was very sorry he had started on that expedition with him—that his obstinate refusal to consult the spirits would inevitably draw down some reverse on the party. The fervent Christian took pity on the blindness of this man, and endeavored to disabuse him of his errors. While they were speaking, they perceived two Iroquois, and rushed upon them. Onoharé overtook one and killed him at a single blow. The other escaped. The young Christian then returned to his comrade, who had not made any very earnest endeavor to

¹ Relation de la N. F., 1650, pp. 31, 32; Creuxius, Hist. Canad., p. 596.