

son came for her and took her back to Sault St. Louis. The Indian who had been captured with Stephen, escaped with the loss of some fingers and a deep wound in the leg. He was then taken to Cayuga, where all means were employed to force him to marry again, and plunge in all the debaucheries in which that tribe was sunk ; but he constantly repined that his religion forbade both. Having at last come towards Montreal with a band of warriors of that canton, he secretly withdrew and returned to his Mission, where he ever after lived a most edifying life.

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### III.

#### FRANCES GONANNHATENHA.

Two years after a woman displayed a constancy, in no wise inferior to that of the virtuous Stephen. Her name was Frances Gonannhatenha, and she had been baptized at Onondaga, her native place, whence she had taken refuge at Sault Saint Louis. There she edified all by her piety, her modesty and especially her charity ; and as she was in easy circumstances, the poor always found her an assured resource in their necessities. One day when she was three leagues from the village, engaged in fishing, she heard the enemy were making a descent on Sault Saint Louis ; she at once embarked in a canoe with two of her friends to go to the assistance of her husband. The women arrived in time to save him ; he jumped into a canoe, and this little band deemed themselves safe, when the canoe was suddenly surrounded by a whole Iroquois army about a quarter of a league from the village. The husband's head was at once cut off and the three women led to the camp.

The cruelties perpetrated on them the first night they spent there, convinced them that they were condemned to death. The savages amused themselves with plucking out their nails, and then burning the bleeding fingers in their pipes. The two companions of Frances were then given one to the Oneida, the other to the Seneca canton. She herself was given to her own sister, who was of high rank in Onondaga. This woman, discarding the affection which nature and blood should have inspired, left her sister to the discretion of the sachems and braves, which was equivalent to condemning her to the stake. In fact, as soon as she arrived at the village, she was compelled to ascend a scaffold. There, in presence of her kindred and of all who crowded around to witness her torture, she declared in a loud voice that she was a Christian, and