

appreciate the benefits of the holy rite. He then relates "the most noteworthy particulars of these baptisms." The Hurons, having captured in war over a hundred Iroquois prisoners, bring these home, and, according to their custom, put many of them to death, with most cruel torments. "All those," says Lalemant, "who were assigned to the Villages where we have residences, or which are near these, were, thank God, instructed and baptized. . . . These afterward displayed so much fortitude in their torments that our Barbarians resolved no longer to allow us to baptize these poor unfortunates, reckoning it a misfortune to their country when those whom they torment shriek not at all, or very little. Indeed, this has given us so much trouble since then, that there has not been one of these for whose baptism we have not been obliged to give battle to those who are their Masters and Guardians; and sometimes it has been necessary to atone for this violence by some present." One of these prisoners, an Oneida chieftain, encourages his companion in misery by reminding him of the blessedness prepared for them in heaven. The hideous cruelties inflicted on this chief are related at length; he dies at last, and "we have reason to believe that this brave spirit now enjoys in heaven the freedom of the children of God, since even his enemies loudly exclaimed that there was something more than human within him, and that without doubt baptism had given him his strength and courage, which surpassed all that they had ever seen."

The Father then narrates the birth of their little church in Teanaustayaé, where about fifteen persons receive baptism on New Year's day, 1639, others being from time to time added to this number. He then describes the establishment of the new mission