

of them, in the height of his torments at the hands of the Iroquois, offers to baptize an infidel fellow-sufferer; but their captors at once separate them, and redouble the Christian's torments,—failing, however, to draw from him any sign of pain.

The Hurons have sometimes taken captives from their Iroquois foe, and these have been, as usual, burned to death; but most of these have “found their salvation at the hour of death,” being baptized by the Jesuits while undergoing their torments,—in most cases, only after a hard struggle with the infidel Hurons, who are unwilling that their wretched victims should obtain the consolation given by baptism, since it nerves them to endure pain more courageously. Indeed, the Fathers often attain their end only through the aid given by the Christian Indians.

Ragueneau proceeds to describe the negotiations for peace between the Hurons and Onondagas. This latter tribe, and the Cayugas, seem well-disposed thereto; but the Senecas and Mohawks will not listen to talk of peace; and various intertribal jealousies render the undertaking a difficult one. Many councils are held, and embassies are sent back and forth; one of the latter, from the Hurons to the Onondagas, is attacked by Mohawks, and several of the envoys are killed. An Onondaga chief, remaining meanwhile with the Hurons as a hostage, is so overcome with shame at this attack upon them by his allies, that he kills himself.

The Hurons send envoys to the Andastes, allied tribes along the Susquehanna, to ask aid against their foes. The latter, upon this appeal, request the hostile Iroquois to lay down their arms and consent to a peace. One of the Hurons, while at Andastoé,