

scattered hunting, and had taken them Along. This is, in my opinion, what broke up the scheme, or what saved me that time from danger. "We are not all assembled," said a Goiogoen sachem; and, after looking at me for some time, He told me to pray to God. I asked him whether it was to prepare to die; and I was told No, and that I should only pray to God in my ordinary way. I accordingly rose and made a prayer in Iroquois, in order that all might Understand it. I did not forget to pray in particular for all my hearers. When the prayer ended, I was made to sit down on the ground: one of my arms was unbound, and I was soon after sent to the Camp of the Onneiouts. I had scarcely reached it before several of the leading men among Them came to express their Joy that I had returned. They had been alarmed for me, and told me, that they had not taken part in the Council held to put me into the hands of the Onnontagués, that only the Chief who had led me there had done it, of his own impulse, without consulting them; but that this should not occur again, and that I should be conducted to Onneiout. In Fact, the Next day They detached two Chiefs with about 30 men to Conduct me, while the army pursued its march toward Montreal.

On my journey I was pretty well treated in all the Cabins of Onneiout; They Themselves prepared a mat for me, and if they had anything good to eat, they gave me my share among the first; but at night They never forgot to put The Rope around my Neck, feet, and hands, and around the Body—for fear, They said, lest God should Inspire me to escape, and they be deprived of the advantage and glory of