

changed was he from what he had been before. He would linger in the sacred house for a longer time; shun all pleasures, even those that were permitted and harmless; observe a singular moderation and modesty, in whatever he did or said; spurn martial glory, and I know not what ornaments of savage warfare with which the victors love to adorn their persons, and which they seek; and mention in frequent speech the heavenly rewards. Thus did God prepare that soul destined unto himself.

And since I have mentioned Thaovenhosen, whom the whole country considers as a model of Christian integrity, I will add a few words to manifest the distinguished virtue of the man. There is nothing barbarous in him, save his origin. His mind is broad and elevated, [conceiving] nothing base, nothing unworthy of an honest and wise man [; his countenance breathes modesty, dignity, uprightness]. The fame of his virtue is so great that none hesitate to commend themselves to his prayers, and they acknowledge that through these they have obtained many favors from God. They say that the sight of him kindles their piety, and revives the extinct or slumbering ardor of their charity. To the French as well as to the savages, he is an incentive to live well and to fight well. He is all covered with honorable wounds received in battle; and, if the French Mars had found ten such as he in the other nations of Canada, long ago no enemy of the French, no Iroquois would have been left. His remarkable kindness and gentleness—with which the Christian law inspires him, and by which he conquers every one—has abated naught of the bravery of the warrior, or of the boldness of the Huron. As soon