

for it. God does not abandon his servants in such solemn moments; He undoubtedly inspired de la Lande to renew the offering he had so often and so generously made since his departure from Three Rivers, and He gave him the courage and fortitude to make the supreme sacrifice. "This frame of mind," we read in the *Relation* of 1647, "enabled him to

De la Lande pass into a life which no longer fears
suffers death either the rage of barbarians, or the
fury of demons, or the pangs of
death."¹ Next morning the heroic young oblate was seized by the savages and put to death with a blow from a tomahawk, as his companion had been the evening before. The heads of the two martyrs were detached from their bodies and placed on pickets in the palisades facing the road by which they had entered the village.

When the news of this double assassination was bruited about, it created a profound impression among the Mohawks. Those who had had dealings with the French, either as peacemakers or as prisoners, were loud in their denunciation of the crime, claiming that the tomahawk strokes that killed Jogués and de la Lande would bring down misfortunes on the tribe. Kiotsaeton, a powerful Mohawk orator who distinguished himself at the peace conferences at Three Rivers, hastened to condemn the foul deed. He was so outspoken against the treachery of his kinsmen that he was suspected of showing too much partiality to the French. Another who deplored

¹ *Jesuit Relations*. Clev. edit., vol. xxxi, p. 123.