

savages blamed the missionaries for these disasters and in their terror resolved to do away with them. Fearing that the unhappy wretches might carry out their murderous design, and feeling it to be his duty to acquaint his brethren in Quebec of the danger they were incurring, Father de Brébeuf wrote a farewell letter in which he and his fellow-missionaries revealed a complete resignation to whatever fate God had in store for them. This interesting document, which has been preserved for us in the *Relation* of 1638, was signed by all the Fathers at Ossossane,<sup>1</sup> Brebeuf adding in a postscript, "I have left at the residence of St. Joseph (Ihonatiria) Father Peter Pijart and Father Isaac Jogues who are animated by the same sentiments."

Ihonatiria had been the scene of Jogues' labors during the first two years of his sojourn in Huronia.

#### Cast out by the Petuns

It was there he studied the intricacies of the Huron tongue, there he accustomed himself to the discomforts of life among the savages. When that residence was transferred to Teanaostaye,<sup>2</sup> in 1638, Father Jogues was sent thither, and in November of the following year he started with Father Garnier to visit the Petuns, or Tobacco tribe, the first mission-

1 Known as La Rochelle by the French fur traders, and by the missionaries as the residence of the Immaculate Conception. The four successive sites of Ossossané all lay in the neighborhood of Varwood Point on Notawasaga Bay, Simcoe County, Ont. (Cf. Jones' *Old Huronia*, p. 27, and colored sketch, p. 22a.)

2 This village, known as St. Joseph II, was situated on the Flanagan farm, west half of lot 7, concession iv, Medonte township, Simcoe County, Ont. The half-fused stand of a brass candle-stick or crucifix was found there some years ago. (Cf. Jones' *Old Huronia*, p. 19, and fig. 1, plate p. 21.)