

St. Louis, St. Denis and St. John.¹ Thither the Hurons transferred their goods and chattels in the spring of 1648, and thither also went Father Gabriel Lalemant in February, 1649, as assistant to Father de Brébeuf.

Meanwhile the Iroquois had grown more aggressive. The Christians of the mission of St. John Baptist, at Cahiagué,² on the outskirts of the tribe, were

Iroquois obliged to disband and betake them-
massacres selves to more populous centers. The
massacre of Father Daniel and his
people at Teanaostaye,³ in July, 1648, served as a
warning to the neophytes and catechumens of the
various villages to prepare for the worst. It served
also as an incentive for them to lead better lives, and,
as a result, a wave of fervor swept over the land.
Ragueneau tells us that between July, 1648, and the
following March the Fathers baptized more than four-
teen hundred Hurons.

Worried beyond measure by the uncertainties of the moment, the Jesuits took every precaution to safeguard the interests of their Christians. Regardless of their own safety they went from village to village to give spiritual strength to their wards and prepare them to die well if that crisis were reached. Missionaries, as well as savages, had a presentiment that they were on the eve of a catastrophe, and no one was

1 The sites of these Huron villages have all been located. (Cf. Jones: *Old Huronia*, p. 263.)

2 East half of lot 20, concession x, of Oro township.

3 Known also as St. Joseph II, and situated on the Flanagan farm, west half of lot 7, concession iv, Medonte township.