

parts. As the Iroquois approached Te-osah-wa, two of the best chiefs disguised themselves in French military costume, to frighten the Eries, and lead them to believe that the wonderful pale faces were with them. These advancing within hearing distance of the fort advised the Eries to surrender. "The MASTER OF LIFE fights for us," said one of the disguised chiefs. "Who is this Master of Life of whom you speak?" replied Gegosasa. "We know of no Master save our right arms and our hatchets." The assault commenced, the palisades were attacked on all sides, the Iroquois using every exertion to carry the Fort by storm without success, their warriors being killed as fast as they approached. At length they resorted to stratagem, they converted their canoes into shields, and advancing under the protection thus afforded, they succeeded in reaching the foot of the entrenchment, using the canoes for ladders, they climbed the palisades in face of the enemy, who, having exhausted their munitions, stood at last within their own fortifications "at bay" before the foe. Gegosasa, and one thousand of her warriors disdain ing to fly, and to afford, by a temporary resistance, time for as many as possible of her people to escape, now engaged in a terrible hand to hand and foot to foot engagement, the canoes gave passage way for continual reinforcements of the Iroquois.

Intimidated by the boldness of the invaders, hundreds of the Eries fled. Gegosasa and her women were secretly led from the fort, guarded by the Queen's body guard. An indiscriminate slaughter of men, fleeing women and children now took place. The blood of the victims ran as water. The vanquished Queen and a remnant of three hundred fugitive Eries collected together and recruited their energies, they retraced their steps in hopes of surprising the enemy on his way home from the pursuit of their fleeing brethren. The plan was well conceived, but failed in execution, Gegosasa and her noble "three hundred" were surrounded, taken prisoners and led captives to Onondaga, the Queen to await trial for her act of betrayal of the Sacred Trust, as custodian of the National Pipe of Peace. Her judges were chosen representatives from the Nations which at one time had ceased war at her command, and whose ambassadors had at her Council House at Kieuka, on the Niagara ridge, yielded their wills to the utterances of a "Mother of Nations." The council fires of the Iroquois Confederacy accepted the judgment of the Onon-