

"I will dine with you right away," answered Montferrand, "but we will go no further together. You do not know how little I care for money, or what it would cost me to leave my own country."

And there the matter ended. In the same spirit was the response he made to those, who on the eve of an important election—and elections were wont to have much of the character of a free fight in those days of open voting—offered him one thousand dollars for his support. Montferrand indignantly repulsed it.

"If it is for my party, I want no money; if it is against my party, no money can buy me."

A curious and interesting field of conflict was the Ottawa valley between the years 1806 and 1850. From Hull to Montreal, a distance of over a hundred miles, human habitations were few and far between. Lumbering was the chief industry, and this adventurous, arduous business attracted to it a class of men who had many points of resemblance to the Argonauts of '49. They were, for the most part of either Irish or French extraction, and when it is remembered that the former were mainly Orangemen, and therefore the sworn enemies of all who spoke the French language or held the Catholic faith, it is easy to understand that their mutual relations were the reverse of harmonious.

Throughout the long line of communication law and order were alike unknown. Might alone was right. The raftsmen were selected for their size, and the chief of each "gang" was always the man who had shown himself the best fighter. Montferrand was admirably adapted for such a sphere of action. As guide of a raft or foreman of a "shanty" he had abundant opportunity for the display of his splendid strength no less than of that sound judgment and practical grasp of affairs, which made him the most sought after and best paid foreman on

the river. He soon became the recognized chief and champion of the Canadian party.

If a gang of his fellow-countrymen suffered defeat he was sure to be called upon to avenge their overthrow, and he devised schemes for the undoing of the Orangemen that would have done credit to a general.

The continual going to and fro of the different employers brought them constantly into contact, and necessitated sleepless strategy and forethought in order to prevent calamitous surprises. The weaker party was always treated without mercy in the fierce struggles which took place, and in which many men were killed. The Orangemen got the name of "shiners"—a title whose etymology is uncertain. They were guilty of many cruelties.—To burn down a house, to tar and feather men and women, to smash furniture, to break up a funeral, to interrupt divine service, to waylay and maltreat innocent passers-by—these, and the like enormities entered into their programme, and as each one of them provoked reprisals, there was little lull in the race conflict which made the Ottawa valley the scene of many a bloody struggle during two score years.

As the recognized leader of the French Canadians, Montferrand figured very prominently in this racial strife, and a score of stories might be related showing him to good advantage, but I must, for lack of space, confine myself to two that are especially thrilling, and well substantiated. The villages of Hull and Bytown as it was then called, now the capital city of Ottawa, standing the one upon the Quebec, the other upon the Ontario side of the Ottawa River, were united by a suspension bridge swung lightly over the foaming swirls of the Chaudiere, these famous falls being to the west of the bridge, and so close at hand that their spray splashed in the faces of the passers across it. This bridge was the