

from the one which precedes it. It is fully ten leagues long, and three or four leagues wide in some places, and contains many beautiful islands at its mouths. The great river Saint Lawrence, widening and spreading its waters at various points, forms those beautiful lakes, and then narrowing its course it once more assumes the name of river.

"On the 20th of June we passed the grand sault. Five fawns killed by our hunters, and a hundred catfish taken by our fishermen, made our troubles easier to bear. Our larder was as well stocked with meat and fish at that time as it was deficient in everything at the end of our journey.

"Toward evening some hunters perceived us, and on seeing so many canoes in our company they fled, leaving behind them some booty for our people, who seized their weapons, their beaver skins and all their baggage. But, capturing one of those hunters, we found that he belonged to a tribe of the Andastæronnons, with whom we were not at war. Our French, therefore, gave back to them what they had plundered; this, however, did not induce our savages to display the same civility.

"On the 27th of June we passed the last rapid, which is half way between Montreal and Onnontagé—that is, a distance of forty or fifty leagues from both places.

"On the 29th, after travelling night and day because our stock of provisions was getting very low, we met three canoes of Annieronnons returning from man-hunting, who brought back with them the scalps of four savages of the Neds-percez nation, and a woman and two children as captives.

"On the 1st of July we perceived and gave chase to a canoe; when we overtook it we found that it be-

longed to the village of Onnontagé. We were told that we were expected there, and that Father Joseph Chaumont, who had remained there alone, was in good health."

Arriving at Onondaga in due course, the French established themselves there, but being threatened with a general massacre two years later, they had to abandon the place in 1658. In 1660, desiring to restore friendly relations with the French, the Onondagas and the Cayugas sent back four French prisoners, and desired a Jesuit missionary to return to them. Father Simon Lemoine went in 1661.

Relations with the Iroquois in general, and the Mohawks in particular, continued to be very unpleasant and uncertain, until after M. de Tracy's celebrated winter expedition against the Mohawks in 1666, by way of the Champlain route. This thoroughly alarmed all the nations of the Iroquois league, causing them to make and maintain for a number of years a peace with the French.

These years of peace gave opportunity for an immense development of French enterprise, alike in the line of establishing missions and making those celebrated exploring expeditions, which extended from Hudson's Bay to the Gulf of Mexico. As giving direction and encouragement to this golden age of French colonial expansion in America, we find in Canada the greatest of the Intendants, Talon, and the most celebrated of the Governors, Frontenac; while in France itself there was the greatest of French ministers, Colbert, representing the most powerful of French monarchs, Louis XIV.

By fostering the Seminary of St. Sulpice at Montreal, securing them the privilege of establishing missions among the western Indians, and