

envoys previously mentioned return to their own country after Poncet's deliverance from captivity (October, 1653), leaving four of their number as hostages with the French. A few days later, the Huron captains reveal to the French the intrigues of the Mohawks with them, to induce them to leave the French and settle in the Iroquois country; the Hurons temporize in regard to these proposals, fearing the hostility of these old-time enemies, but avow their loyalty to their French friends and protectors. Some months afterward, Onondaga ambassadors also come to treat for peace; they, too, scheme to draw the Hurons away from the French. These intrigues are foiled,—the Hurons pretending that they will go to dwell with the Iroquois after a year or two, when the Jesuits shall have established a mission among the latter.

In the following spring (1654), a young Frenchman is captured near Montreal by an Iroquois band; the chief of another band voluntarily becomes a hostage for his safety, and procures his release. With the Frenchman, the Iroquois bring also presents to ratify peace, and to urge the coming of the "black robes" to their country. In June, a Huron and Algonkin fleet comes down to the French settlements, bringing a cargo of furs. War between the Iroquois and Eries has begun, which especially leads the former to strive for peace with the French and Hurons. In July, two young Frenchmen who had spent the winter with the Mohawks, as hostages, are brought back to Quebec by "the Flemish Bastard." About this time, Father Le Moyne departs on a journey to the Onondagas, in accordance with their invitation to the Jesuits,—a proceeding which arouses