

the happiness and welfare of others. Garneau well says he desired to make a Paraguay of Canada. Ready to devote himself to flames and torture, possessing the courage, with the intolerance, of fanaticism, he started for the west doubtful if he would reach the first rapid above Montreal. When tortured and burnt, another took his place. One feels how more wisely and nobly all this devotion might have been exercised. It was in this struggle in France, as in most others, that the real object was lost sight of. The dread of Protestantism with the governing classes was something more than mere dogma. As in England, the fear of Puritanism was that it would engender thoughts of personal rights and liberty, which would shake existing institutions. The persecution by the Anglican prelates of any freedom of thought in religion, which culminated under Laud, concealed the desire to crush any effort for greater personal liberty ;—a struggle to take the form of war, turmoil, and difficulty for nearly a century, and which really and in fact only took a settled form in the third decade of this century. The leaders in France knew well what they were battling for. Sully tells us that when Protestantism seemed on the eve of triumphing, Catharine de Medicis remarked, 'We shall then say our prayers in French instead of in Latin.'\* But the ductile mind of the people had no such complacent opinions. They were taught early in life a deep and rooted bigotry, as the end of their being, and under its influence for 40 years their countrymen in Canada were left on the verge of destruction.

But the French in Canada never lost their self assertion, and their for-

titude was unshaken. They must have felt that their lives depended on their own efforts alone. They felt that their safety lay in the fears of their enemies. Taken prisoners in 1652, Agontarisati, with one Ta Alleurat, two of the most formidable of their enemies, they burnt them at Three Rivers. No one can deny the necessity of this act. The Indians, of course, were duly christened before execution, *sine ceremoniis*. 'Prior Franciscus vocatus est, posterior Franciscus,' so runs the Jesuit record. There was no hesitation in Three Rivers, and it was felt that there could be none. In August of the same year, the Governor, M. Duplessis Bochart, hearing that some inhabitants of the place had been attacked at the entrance of the Saint Maurice by some Iroquois canoes, at once organized an expedition against the Indians, who were in hiding at Cap de la Madelaine. Seeing the enemy, he attempted to land among the sedge and reeds, trusting to his gallantry and courage. In a few moments he fell dead. Seven of his countrymen were sacrificed with him, some dying of their wounds, and one being burnt. Mr. Sulte gives the names of the fifteen killed and wounded.

It is not possible, in our limits, to run through the record of these events. The struggle still continued. M. Boucher has left a record of the state of feeling. 'A wife is ever fearful that her husband, who in the morning has started for his work, may be taken or killed, and she may never again see him. For this reason the *habitants* are generally poor. The Iroquois kill their cattle and prevent the crops from being harvested, burning or pillaging the farms as occasion offers.'

It was this same Boucher, whose name must ever be remembered in the annals of Canada as having been the principal instrument in turning the aspect of affairs. In 1661, he went to France accredited by the then Governor, M. D'Avangour. Colbert was then

\* 'On a soutenu que l'intérêt de la vraie religion n'entroit pour rien dans la politique de cette reine. Témoin cette parole qu'on lui entendit dire, lorsqu'elle crût la bataille de Dreux perdue : "Eh ! bien, nous prions Dieu en Français."—Note, Sully's *Memoires*, An 1586. Vol. I.