

speeches, presents, and ceremonies—between the Iroquois and the French. This result has been secured by the providence of God, and, next, by the influence of Father Poncet. All the five tribes join in this peace—the Mohawks consenting last of all. Father Poncet returns, somewhat later, and confirms the statements of the Iroquois envoys that their people desire peace; the ratification of the treaty will be made in the following spring.

In November, 1652, a party of Sillery Algonkins had captured some prisoners of a tribe not named, but probably one of the Abenaki tribes. As a result of this event, a treaty of peace is made between this distant people and those of Sillery, which also is described in full. Le Mercier recounts the injuries suffered by the French and their savage allies from the Iroquois war which has just ended. The fur trade, which had amounted to two or three hundred thousand livres annually, has been ruined; “for a year, the Montreal warehouse has not bought a single Beaver-skin from the Savages.” In consequence, the whole country is in distress. News is brought from the far West, that the Algonkins and Hurons who have fled thither from the Iroquois are preparing to come down to the French next year for trade; and several young Frenchmen plan to go to these tribes for the same purpose. These prospects are especially enticing, because the beaver and other fur-bearing animals, having been left undisturbed for several years, have multiplied enormously; and a rich harvest of furs is consequently expected. Another resource of Canada is in its fertile soil; and agriculture there is now becoming successful. The eel-fishery is also highly productive, and enables the