

Two white men had been seized in the winter of 1640, close to the rising town. One would scarcely have expected that the Iroquois would have been in hiding in February, but such was the case, and the possession of these men led to an expedition, consisting of twenty canoes, in which the double purpose seems to have been to detach the French from any alliance with the Algonquins, and to obtain firearms. The Iroquois, in spite of the poverty of numbers and resources of the French, felt their rising power, and found themselves unable to cope with their ancient enemies when ranged with the new comers. The two men were brought in by the expedition, and it was hoped that by their intervention the end in view could be accomplished. There was another incidental request. The Indians demanded thirty-six guns. Marguerie, one of the persons who, on *parole*, carried the message, is recorded to have played the heroic part of Regulus. Himself a prisoner, sent as a hostage, with the prospect of having his fingers cut off one by one, his nose slit, his eyeballs stripped, and finally to be burned — cast all thought of self aside, and recommended the refusal of the request. But time had to be gained. A canoe was sent off to Quebec for the Governor-General, and negotiations were opened, the Indians being given to understand that it was only the Governor-General who could enter into a treaty that was binding. They therefore settled themselves down, protected themselves with trees in the form they followed, and awaited his arrival. M. de Montmagny came. One of the first sights he witnessed was an Algonquin canoe taken, the women killed, and the man carried off a prisoner. A meeting was held, the Indians gave over the white men, and it was understood that M. de Montmagny was to visit the Iroquois in the morning. The scheme appears to have been to seize the Governor-General himself, and to have made his exchange

the basis of future demands. But the scheme failed, for, from the commencement, the French declined to enter into any arrangement which would not include their Indian allies. In the meantime an armed sloop arrived from Quebec. The Iroquois saw that they had to deal with men who believed that their best protection was in force. The Indians therefore declined any further meeting, waved the scalp of an Algonquin in defiance, and made preparation for their return. Their encampment was attacked by cannon. Leaving fires during the night in the first fort, they vacated it for a second fort, which they had constructed in their rear, and so managed to retreat with little loss; the cannon, however, caused great dread.

For some years, until about 1660, the colony was constantly subjected to scenes of this character. The records are of greater or less interest, but they are marked on the part of the Indian by the same ferocity and craft, by the Frenchman with the same constancy and courage. Entirely neglected by France, the wonder is that the French Canadian was not swept away. That such was not the case was owing entirely to his gallantry and endurance. The neglect of the colonist in America by the French Government was to a great extent the result of the religious character given to the emigration. There were doubtless thousands of Protestants in France who would have shared the fortunes of their countrymen. The difficulties of the hour would have given more serious occupation than quarrels about the extent of the Real Presence and the number of sacraments. One thousand Frenchman of any creed would have chased these Indians to their strongholds, and in a few months would have taught them a lesson the red man would never have forgotten. But the Jesuit was there with his narrow, gloomy, uncompromising faith. Careless of his own life, he was equally indifferent to