

while another thousand would receive as high pay as the better class of lawyers and doctors now get, and hundreds of them would make large fortunes. Teachers know this and feel it. And yet they are so well content to have their own interests sacrificed to the general good that they never complain and do not even dream of asking the privilege of being placed upon the level with carpenters, physicians, blacksmiths, and other laborers. There are women in this city who give to fifty or more boys a grade of instruction that in a private school would cost \$12 a head, and they are paid \$83 per month as a high salary. The total cost of this instruction to the city is less than \$3 a head per month. Could not these women get much larger pay for teaching fewer boys if teaching were as open to competition as baking or tailoring?

Teachers are in school less than seven hours a day, says A; and only five days in the week, says B; and they have three or four vacations a year, says C. And what of it if they do, I ask. Your notion that these are luxuries is a foolish one. They are necessities; prime ones. If you will convert your class of fifty boys into a plank I will work at it ten hours a day, six days a week and never *think* of vacations. If you will change my work from grating against fifty different, active, restless, ethereal minds to handling and hammering five hundred senseless, solid bars of iron, I will work as many hours and days as the blacksmith and kick the man that hints to me about vacations. But teachers work more like firemen at a fire. They expend more energy, vitality, nerve force in an hour than a carpenter does in a day, and quite as much as a lawyer does when in the act of pleading before a jury. And these are not all the foolish notions current about teachers.

BERNHARD MARKS.

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Canadian History.

CHAMPLAIN AND THE INDIANS.—WARFARE AGAINST THE IROQUOIS.

Champlain found out that the Montagnais, Hurons, Algonquins, and other Indians of the North side of the St. Lawrence, were, at war with the Iroquois. He desired to have the good will of all the savages, and especially of those who were to be the nearest neighbours of the French. But he soon saw that he must take a part in their quarrels. So he agreed with the chiefs of the Montagnais, Hurons, and Algonquins to aid them against the Iroquois. Their chiefs promised, in return, to help Champlain in his designs, and to be good friends to the French.

We are not clearly informed how Champlain and the Indians came so soon to understand each other as well as they seem to have done.

Owing to his agreement with the chiefs, Champlain was called upon by them to march against the Iroquois. This he did several times, in the years 1609, 1610, and 1615. It would take up more space than can be afforded here to describe all the particulars. So we must confine ourselves to those which are most interesting.

In 1609 Champlain and two Frenchmen went, with a large body of Montagnais, Hurons and Algonquins, in canoes, from the St. Lawrence into the river Richelieu—then called the "river of the Iroquois." The course of this river led him into a beautiful lake, named, "Lake Champlain," after himself. Then another lake was reached, afterwards called "*St. Sacrament*," now "*Lake George*." On the shores of this, Champlain and the Indians landed, being not far from the settlements of the Iroquois. In fact, they soon saw a party of their enemies, who happened to be on their way towards the St. Lawrence. It was the 28th of July 1609.

Champlain placed his two French followers some distance apart from each other, and behind the trunks of trees. He told them to fire upon the Iroquois as soon as they saw him do so. Having guns he expected that he and his two companions alone would put the enemy to flight. His Indian allies were drawn up in a line. Just as the Iroquois were about to begin, Champlain suddenly shewed himself in front. They had never before seen such an object as he was, with his gun pointed towards them. Before their surprise was ended, he fired, killing a chief and wounding another warrior. Immediately afterwards, the two Frenchmen fired. The Iroquois at once took to flight in all directions. The Canadian Indians, with loud yells, chased

them. The Iroquois were completely defeated, many being killed and some taken prisoners.

Thus Champlain helped his allies to gain an easy victory.

We must relate what happened after the battle, in order to shew the way in which the Indians used to behave towards their conquered enemies.

First, from the head of each of those they had slain the *scalp* was torn off, that is, the skin, with the hair on. It was the custom of the Indians to do this, and to carry the scalps of their enemies, hanging down from their girdles, as proofs of victory.

Then, they lighted a fire, from which they took blazing sticks, and held the burning ends against different parts of the body of one of their prisoners. The poor creature did not shrink or groan. He even sang his *death-song*, as they told him to do. They pulled off the nails of his fingers and toes, drove pointed sticks into his arms, and cut out pieces of flesh from them. Afterwards, dreadful to relate! when they had torn off his scalp, they poured burning gum over his skull.

Champlain looked on, in horror, but the cruel wretches would not allow him to hinder them. At last, he did put an end to the scene; for, with his gun, he suddenly ended the life of the poor victim.

Such was the way in which the Hurons, and Algonquins treated one of their prisoners. When Champlain tried to save him, from them, they told him it was proper to torment a captive, for that they themselves would be dealt with in the same manner, if taken by the Iroquois.

The other prisoners were carried off by the warriors to their own settlements. Champlain himself returned to Quebec.

In 1610 Champlain again marched with the Canadian Indians against the Iroquois. The events which occurred were similar to those of 1609—another battle, the defeat of the Iroquois, and dreadful cruelty towards the captives.

In 1609 and 1610, when Champlain paid visits to Paris, he told the king all his doings in Canada.

CHAMPLAIN LOSES A GREAT FRIEND.—HIS TRIPS ACROSS THE ATLANTIC.
—HIS MARRIAGE.—MADAME CHAMPLAIN IN CANADA.

Henry IV. of France, who was a good friend of Champlain, heard with pleasure, his report. This king's friendship procured for him the favour of other persons of wealth and high rank. Champlain liked this, because he wished to gain in France all the help he could for his colony in Canada. One of his chief wishes was to have the heathen Indians taught to be Christians. But this could not be brought about without sending amongst them priests to *convert* them.

In course of time Champlain partly gained his end, through the favour he met with at court, among the nobles and the clergy.

But when he visited Henry IV., as mentioned above, he saw him for the last time. Some months afterwards, as the king was riding through the streets of Paris, he was killed by an *assassin*. So Champlain lost a powerful friend. He had returned to Canada in the Spring of 1610, and, as has been related, had again helped the Hurons and Algonquins to beat the Iroquois, when he heard of the king's death. The news led him to visit France again, for fear the colony should be neglected, after losing such a friend.

Champlain made many trips across the Atlantic. In the Summer season, he attended to his affairs in Canada, such as the buildings at Quebec, marching with the Indians against the Iroquois, travelling to distant parts, finding out new places and naming them, and ruling the people. But in the Autumn he often went to France to spend the winter, and make friends there for the colony.

Sometimes he staid away two or three years at a time.

When he was in Paris in 1611, he married a lady whose Christian name was *Helène*. After, her, he called an island in the St. Lawrence, near Montreal, "*St. Helens*." This lady was very young and beautiful. She did not, at first, come to Canada, but afterwards spent several years there. The savages had never before seen a lady from Europe. They were so delighted with Champlain's kind and gentle wife that they looked upon her as an angel. After the fashion of those times she used to wear a small looking-glass hung from her girdle. When the Indians came near her they could see themselves in the glass, and this made them think, and say, that she carried the image of each in her heart. She was very good indeed to the poor savages and their children. The country was then in a state too rough, and the winters too severe to allow of her staying long. So she went home again with her husband to Paris, but Champlain returned to his duties in Canada.

We must now say more about Champlain's journeys in the then unknown regions of North America. A full account of his travels would fill a large volume. Indeed, his own narrative, forms a great book, which was printed in Paris more than two hundred years ago.