

did not suit the Stadacona folks. Indian eloquence was tried to dissuade him by a vivid and exaggerated portraiture of the dangers of the route and the inhospitable climate of Hochelaga. Indian eloquence failed to move the earnest explorer ; a singular stratagem was devised by the Redskins to terrify the French discoverers, but all in vain.

Let us allow Cartier's biographer to describe this quaint stratagem, which old Richard Hackluyt calls "a prettie sleight or pollicie," intended to produce by fear that which arguments could not effect.

"On the 18th September, 1535, they caused three of their fellows, covered with skins, having horns on their heads, and their faces hideously besmirched to represent emissaries of their god, Cudragny, secretly to put out in a canoe in the middle of the stream. The rest remained hidden in the woods, waiting for the rising of the tide, at which time only boats could approach the vessels. The hour having arrived, the Indians emerged from the wood and gathered about the bank of the river, as was their wont to do. Cartier, not suspecting anything, called out to Taignoagny, asking if he wanted to come on board, to which the latter replied that he would come later. Just then the boat with the 'devils' emerged from the gloom and approached the ships. As it was passing them to go towards the shore, up rose the demons, the middle one of whom, gazing steadfastly before him, as though reading the future, delivered his message in sonorous tones, but without making any stop. On the boat touching the shore Donnacona and his people made a rush towards it, but just as they reached the spot the 'devils' suddenly fell prostrate and lay as dead, whereupon the Indians carried them into the wood near by, where they were revived and again delivered their warning. The French could plainly hear all