

first in what manner you treat me." He then threw down three belts, which had no object except to induce the Mohawks to act honorably with him, and omit nothing to make him forget what a sacrifice he made for his sake, and also to ease his journey. The deputies accepted the belts, and seemed very well satisfied. They then set to work to make canoes, and when they were completed, they embarked, with the Hurons and Father le Moyne.¹ 1656.

A few days after their departure, deputies from Onondaga reached Québec, to require the Hurons who had offered themselves to their canton to keep their word. They were much shocked to learn that the Bear family had followed the Mohawks. The Hurons made a poor excuse, and were the more embarrassed, as the French would not embroil themselves with that canton, which took a very high tone. At last, the governor-general told the deputies, though in very guarded terms, that they were wanting in respect to their Father; that a part of the Hurons were disposed to follow them, but that their wives and children were afraid of their weapons, and that it was not in the guise of warriors that they should come to seek friends and brethren; that if they wished to do things regularly, they should return home; that the Hurons would keep their word with them when they were able to regard them no longer as enemies; and to show them that what he said was not a pretext, the Hurons would go to Montreal to await them, and would give hostages.²

Onondagas
arrive at
Québec
with the
same view.

This reply seemed to appease them. They were feasted, and returned in apparent satisfaction. Nevertheless, these frequent altercations, the dissolution of a numerous Christian body on which the most legitimate hopes had been based, and the hostility of the Mohawks, caused great un-

¹ The Hurons set out August 21, and Father le Moyne followed on the 26th; Relation, 1658, p. 9.

² Relation de la Nouvelle France, 1657, p. 23. It does not mention the governor's action.