

to show that they are as high-toned as other folks. Some things, like tea, and sugar when possible, they like to have, but even when plentifully supplied with "outside" rations, they like to get a chance at a meal of raw fish, muktok (whale "blackskin"), seal-meat, or boiled fish-heads. And I must confess that prepared under the limitations of the Eskimo household, without good stoves or baking ovens, in comparison with badly-cooked baking-powder bread, half-baked beans, and salt beef or pork of the usual Arctic Ocean trade quality, that the "aipanni" (old-time) rations and methods were not so bad after all.

Coming back to our text, we can say that a white person looking over the Eskimo menu, fresh from the infinite variety of civilization with articles of food from all lands, or even from the comparatively slender choice of ship's grub, would probably consider the Eskimo as poverty-stricken and starving on his limited stock of food units. Some might even go so far as to consider his meals repulsive or degrading,—our own fathers and grandfathers not being accustomed to eating seal and whale, for geographical reasons, or certain other animals from ancient tradition. The savage, however, not having been informed of his own sad and pitiful state, or not comprehending it, lives on in greasy and happy abundance for the most part.

Contentment with our food and surroundings is largely a matter of temperament and digestion. The unspoiled savage is usually blessed with an equable temper, a contented disposition, and the digestion of an ostrich. It is one of the compensations of life that as conditions become harder and more strenuous, and food scarcer, that the zest in eating increases. "The sleep of a labouring man is sweet, whether he eat little or much, but the abundance of the rich will not suffer him to sleep." The vacation camper and the soldier in active training come to relish plain food without fancy accessories and refinements, and the sojourner in Eskimo land, having separated himself from the "flesh-pots of Egypt," or rather the fruits and vegetables of the temperate climes, as a rule comes to enjoy most of the foods of the country. The scarcer they are the more enjoyable they seem at the time. Personally, I have found "living on the country" (where the country was at all kind) was more appetizing and healthful than the monotonous beans, beans, bacon, and more or less doubtful bread of the old "sour-dough." That applies to the gastronomic standpoint, but from the standpoint of practicality and efficiency, the white man, like the native who lives on the country, finds that accomplishing that feat leaves little time for other work.

## THE LOCATION OF TOWNS AND VILLAGES IN THE OTTAWA VALLEY.

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### INTRODUCTION.

The location of the towns and villages in the Ottawa valley was not determined by chance or by the whim of individuals, but was generally decided by some prime necessity of the early settlers. The chief necessity after habitations were erected, land cleared and crops grown, was a mill for gristing purposes. The most convenient falls or rapids on the nearest stream was made available for this purpose, and a mill was erected there, generally by private enterprise. As everyone came to the mill, it would be good business to place a general store in its vicinity, also a blacksmith shop. Here then was the nucleus of a village, a town, or perhaps a city. The city of Ottawa, as we shall see later, had this origin. Another prime necessity of early settlement was transportation, in which many stretches of navigable waterways on the Ottawa and its tributaries were utilized to their fullest extent, so that several villages and towns had their starting point in the wharf, storehouse and stopping place which marked the point of transfer from road to water transport.

The village of Aylmer, Que., is an example of origin from a transfer point on such a route.

To a lesser extent convergence of highways have been starting points for towns, but for the most part they have never grown beyond the small groups of dwellings and a single store, with perhaps a church, now known as so and so corners. The village of Shawville, in Pontiac County, Que., may be taken as an example of location at convergence of highways.

The needs of the surrounding farming community, the character of the land, the lumber industry, fur trading and the railways all contributed to the growth of those early centres of population. These influences will be discussed later.

The following notes refer more particularly to that portion of the valley between the city of Ottawa and the town of Pembroke, which includes portions of Carleton, Lanark, and Renfrew counties on the Ontario side of the river, and Pontiac and Wright counties in the Province of Quebec.