

of the Cherokees, but they returned, bringing with them a few specimens of copper, but none of gold or silver. He then led his party through the vallies of Alabama, until they arrived at Mauville,\* a fortified Indian town near the junction of the Alabama and Tombigbee. Here was fought one of the most bloody battles known in Indian warfare. Many of the Spaniards fell, many lost their horses, and all their baggage was consumed in the flames. The contest lasted nine hours, several thousand Indians were slain, and their village laid in ashes. Not dismayed by this opposition, and determined not to return till he had crowned his enterprize with success, De Soto again advanced into the interior, and passed his second winter in the country of the Chickasaws, near the Yazoo river.

Early in the spring, De Soto resumed his march, until he reached the Mississippi, which he crossed at the lowest Chickasaw bluff. Thence he continued north, until he arrived in the southern part of the State of Missouri. After traversing the country west of the Mississippi for two or three hundred miles, he passed the winter on the banks of the Wachita. In the spring, he passed down that river to the Mississippi, where he was taken sick and died; his faithful followers wrapped his body in a mantle, and placing it in a rustic coffin, in the stillness of midnight, silently sunk it in the middle of the stream.

The remnant of the party was constrained to return, and having passed the winter at the mouth of the Red river, they embarked the next summer in large boats which they had constructed, and in seventeen days reached the gulf of Mexico. They continued along the coast, and, in the month of September, 1543, arrived half-naked, and famishing with hunger, at a Spanish settlement near the mouth of the river Panuco in Mexico.

It was about the same time that De Soto commenced these investigations in the south, and in the valley of the Mississippi, that Jacques Cartier sailed up the St. Lawrence, and made the first settlement in Canada.

#### JACQUES CARTIER AT HOCHELAGA.

Having heard that there existed, far up the river, a large settlement called Hochelaga, he determined to advance in quest of it. Previous to his setting out, at the request of his two interpreters, he caused his men to shoot off twelve cannons, charged with bullets, into the wood near them. "At whose noise" says Hacktuyt, an old historian, "they were greatly astonished and amazed, for they thought that heaven had fallen upon them, and put themselves to flight howling, crying and shrieking." Leaving his vessels, he proceeded in two boats and the pinnace, as far as Lake St. Peter, where, on account of the shallowness of the water, he was obliged to leave the pinnace and proceed in the boats. Here they met with five hunters, who, says Cartier, "freely and familiarly came to our boats without any fear, as if we had even been brought up together." Everywhere he seems to have been received with kindness, for the chief of the district of Hochelai, now the Richelieu, paid him a visit, and presented him with one of his own children, about seven years of age, whom he afterwards visited, while Cartier was wintering at St Croix.

Delighted with his journey, Cartier proceeded, and soon came to Hochelaga, which he found to be a fortified town, on a beautiful island, under the shade of a mountain. On his landing, he was met by more than a thousand of the natives, who received him with every demonstration of joy and hospitality. He was delighted with the view from the mountain, which he named Mount Royal—time has changed it to Montreal. He seems to have considered the village below, as a favourable site for a French settlement, but he did not live to see his idea realized.

The way to the village of Hochelaga, at that time, passed through large fields of Indian corn. Its outline was circular, and it was encompassed by three separate rows of palisades, well secured, and put together; only a single entrance was left in this rude fortification, but this was guarded by pikes and stakes. The cabins, or lodges of the inhabitants, about fifty in number, were constructed in the form of a tunnel, each fifty feet in length, by fifteen in breadth. They were formed of wood, covered with bark. Above the doors of these houses, ran a gallery—each house contained several chambers, and the whole was so arranged, as to enclose an open court-yard, where the fire was made.

The inhabitants were of the Huron tribe, and seem to have regarded Cartier as a being of a superior order, as they brought

to him all their sick, decrepit and aged persons, with an evident expectation that he would heal them. Touched by this display of confiding simplicity, he did all he could to soothe their minds. The French historians relate that he made the sign of the Cross upon the sick, distributed *Agnus Dei* amongst them—recited with a loud voice, the sufferings and death of the Saviour—and prayed fervently with these poor idlers. How they could understand these well meant and pious proceedings, we are quite at a loss to know, but we can easily believe that "the grand flourish of trumpets," which terminated the ceremony, "delighted the natives beyond measure." On his return to his boats, he was accompanied by a great number of the inhabitants, to the landing place below St. Mary's current. They even carried on their shoulders some of his men, who were fatigued. They appeared to be grieved at the shortness of their stay, and followed their course along the banks of the river, with signs of kindly farewell.

**INFATUATION OF GAMING.**—A Mr. Potter, in the reign of Queen Anne, possessed one of the best estates in the county of Northumberland; the fee of which, in less than twelve months, he lost at hazard. The last night of his career, when he had just perfected the wicked work, and was just stepping down stairs to throw himself into his carriage, which waited at the door of a well known house, he suddenly went back into the room where his friends were assembled, and insisted that the person he had been playing with should give him one chance of recovery, or fight with him; his rational proposition was this; that his carriage, the trinkets and loose money in his pocket, his town house, plate and furniture, should be valued in a lump, at a certain sum, and be thrown for at a single cast—no persuasion could prevail on him to depart from his purpose; he threw and lost. He conducted the winner to the door, told his coachman that was his master, and heroically marched forth, without house, home, or any creditable source of support. He retired to an obscure lodging in a cheap part of the town, subsisting partly on charity, sometimes acting as the substitute of a marker at a billiard table, and occasionally as helper at a livery stable. In this miserable condition, with nakedness and famine staring him in the face, exposed to the taunts and insults of those whom he had once supported, he was recognized by an old friend, who gave him ten guineas to purchase necessaries. He expended five in procuring decent apparel; with the remaining five, he repaired to a common gaming house, and increased them to fifty; he then adjourned to White's, sat down with his former associates, and won twenty thousand pounds. Returning next night, he lost it all, and after existing many years in abject and sordid penury, died a ragged beggar, at a penny lodging-house in St. Giles.

**HOW TO AVOID THE PLAGUE.**—It is remarked of the Persians that though their country is surrounded every year with plague, they seldom or never suffer anything by it themselves, and it is likewise known that they are the most cleanly people of any in the world, and that many of them make it the greater part of their religion to remove filthiness and nuisances of every kind from all places about their cities and dwellings.—*Mead on Pestilential Contagion.*

#### APPLES OF GOLD.

"I have gone astray like a lost sheep; seek thy servant." Ps. cxix. 176. God's answer: "Behold I, even I, will both search my sheep, and seek them out: I will seek that which was lost, and bring again that which was driven away; and will bind up that which was broken, and will strengthen that which was sick." Ezek. xxxiv. 11, 16 "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in His bosom. Isa. xl. 11.

He that is wise in his own conceit, as philosophers usually are, does not pray like David, to be sought after and healed by Jesus Christ; and therefore he continues amidst all his boasted wisdom, deeply ignorant of his fallen nature, and his ruined state. But as thou hast given me, O thou good Shepherd, to understand my lost and helpless condition; and that, like a wandering sheep, I can neither find myself when lost, nor advise myself how to return,—I beseech thee to seek, heal, lead, feed, carry, and strengthen me also as my various needs require! that I may be able to say with David, "The Lord is my Shepherd, I shall not want."

My Shepherd will supply my need,  
Jehovah is His name;  
In pastures fresh He makes me feed,  
Beside the living stream!

He brings my wandering spirit back,  
When I forsake His ways;  
And leads me, for His mercy's sake,  
In paths of truth and grace.

The sure provisions of my God  
Attend me all my days;  
O may thy house be mine abode,  
And all my work be praise!

\*Mauville, whence Mobile derives its name.