

ordinary instruction? The thing, in truth, cannot be done. The attempt must come to grief; and we have noticed in the Government Report of the industrial schools, that in almost every case where the school was inefficient, and the children disorderly, the primary cause lay in the want of a proper staff. When you go in for education or reformation, or both, you go in for a very expensive and very arduous undertaking, to whatever rank of life you apply yourself. But your only chance is to do it well. You may, indeed, do it "cheap and nasty," but what is "cheap and nasty" is always unfit for use. Your only prospects of solid success lies in your doing it as carefully and as thoroughly as possible. This will cost you something in money, and more in thought and labour; but your consolation will be, that cost what it may, it will be cheaper in the end to effect a permanent reformation of the wild Arabs of our large towns, to give a civilized bearing and education to the honest children of the poor, to train them to habits of self-control, to give them a taste for industry, and to open to them a useful and honourable career in a country where a man's own good conduct and ability is his best passport to a creditable subsistence—than, by either neglecting them altogether, or by doling out to them an inadequate and niggardly assistance, to condemn them to remain rough, ignorant, idle, and dissolute, a dishonour to the church, and a danger to society.—*The Month*.

Canadian History.

THE INDIANS.—THE PELTRY TRAFFIC.

In the history of Canada we often find mention made of the Indians, and of the traffic in furs and skins carried on with them. To these we think it well to devote a chapter before we go on further with the history.

Why were the natives of North America called *Indians*?

In order to answer this question, the young reader must bear in mind that when Columbus, and the other early navigators, first reached the island, and continent of America, they supposed them to be parts of Asia—such as Japan, China, and the East Indies. The natives also were seen to have dark complexions, and, in some other respects, to be like those of Asia. So they all came to be called *Indians*. Even when it was found out that America was not part of Asia, the name first given by mistake, to the savages, was not changed.

The Indians with whom we have here to do were those of New France. They consisted of many tribes, but it would be tiresome to state all their names. The principal ones were the *Algonquins*, *Hurons*, *Montagnais*, and *Ottawas*. There were also the *Micmacs* of Nova Scotia, the *Abénaquis* of the region now called Maine, and five tribes of very fierce people named *Iroquois*.

The Indians whom Jacques-Cartier saw at the mouth of the Miramichi, and in the Bay Chaleurs, were *Micmacs*. But it is not certainly known of what tribes those were, who were first found at Stadacona, Cap Rouge, and Hochelaga. Some think they were *Iroquois*, who were afterwards driven away by the *Algonquins*, *Hurons*, and *Montagnais*.

In outward appearance and habits these savages were very much alike. Their skins were of a dark reddish colour. They had coarse black hair, high cheek bones, and piercing eyes, deep sunk in their sockets. They were very swift of foot and active. Their chiefs and warriors were without beards, because they used to pull out the hairs from their faces; also, it was common for them to keep only a single tuft of hair on the crown of the head. On their bodies they smeared grease and streaks of paint or dye. In winter, they clothed themselves with the skins of wild animals. They lived chiefly by hunting and fishing. But some tribes also tilled the ground and raised gourds, melons, maize, or *Indian corn*. Their dwellings, or *wigwams*, were shaped like tents, made with poles, and covered with sheets of bark.

Hunting, fishing, and making war, were the occupations of the men. These thought it beneath them to work at any kinds of labour, and left all this to the women, as well as all the care of their children.

In disposition the Savages were fierce, cruel, and cunning. They seldom forgave an affront. They used to *scalp* the enemies whom they had killed, and to torment those whom they had taken alive. They bore fatigue, hunger, cold, and bodily pain, without shrinking or complaining. Even when tormented by their enemies they scorned to utter any cries except those of defiance. In fact, they gloried in shewing that they could not be made to heed pain.

In the chase, and in war, they made use of various weapons—bows and arrows, knives, clubs, and *tomahawks*. When they came to know Europeans they learned to use fire-arms. For moving about upon the lakes and rivers, they had *canoes* made of bark. They used tobacco, even before the Europeans came, for Cartier describes smoking as a habit common amongst them. On certain occasions, such as meetings of their chiefs, and when those who had been enemies met to make peace, they used a pipe with ornaments, called the *Calumet*. This was passed round, each person in turn taking a few *whiffs*.

When not engaged in warfare or hunting they, for the most part, spent their time in idleness. They learned the use of strong drink from the Europeans, so that drunkenness became common among all the tribes. They were also great gluttons.

The Indians believed in dreams, omens, and evil spirits. As they were heathens, of course they knew not the true God of the Christians. Yet, they had a sort of notion of a supreme Being, of whom they spoke as "the Great Spirit."

We have here spoken of the savages or Indians, because no one can pursue the history of Canada without some knowledge of them. Much more might be said, but it would be tedious to do so in this place.

We must next speak of the *Peltry* trade, that is the traffic in the skins of wild animals, of which mention has already been made.

After the times of Jacques Cartier and Roberval, European traders visited the St. Lawrence to procure skins from the Indians. Both in the waters, and in the forests, the Indian hunters killed various creatures, for the sake both of their flesh and their skins. Amongst the chief were, the *Seal*, the *Porpoise*, the *Beaver*, the *Bear*, the *Otter*, the *Wolf*, the *Fox*, the *Elk*, the *Lynx*, the *Marten*, the *Mink*, the *Weasel*, and *Muskrat*.

The traders brought, in exchange, knives, hatchets, cooking-vessels, and pieces of cloth, besides, many other small articles. The skins and furs, of which the *Elk's* and the *Beaver's* were most valuable, were thus cheaply procured. But, in Europe, the traders sold them at high rates.

Afterwards, when settlements were founded on the banks of the St. Lawrence by the French, the peltry trade became a very great business. It was carried on by persons who acted for companies formed in France. In the course of time the traffic was pursued in the most distant parts of North America.

CHAMPLAIN.—THE FOUNDATION OF QUEBEC.

We must now make known to our readers that very noble person whose name has been already mentioned. Every lover of Canada thinks with pride and pleasure of *Samuel de Champlain*.

Like Jacques Cartier, Champlain was a great sea-captain during the earlier part of his life. He made several voyages to the West Indies. Afterwards, along with M. Pontegravé, who was both a seaman and a merchant, he made a voyage to Tadoussac, at the mouth of the river Saguenay. From this place, the two went up the St. Lawrence in a large boat, as far as Cartier had been in the year 1535. Champlain took notice of the different places on the river, which, in later years, became the sites of Quebec, Three-Rivers, Montreal, and Lachine.

Next, he took part in the founding of *Port Royal* or *Annapolis*, and made voyages along the coasts of New England, Acadia, Cap-Breton, and of the regions surrounding the gulf of the St. Lawrence. All this happened before the year 1608. Then, with his old friend Pontegravé in another vessel, he was sent by de Monts to found a colony in Canada.

While Pontegravé staid at Tadoussac to traffic with the savages, Champlain went higher up the river to the north end of the Isle of Orleans. Looking around he thought the scene both grand and beautiful. He went over to the foot of the lofty cliff, near the mouth of the small river St. Croix where Cartier had wintered in 1535, and landed there.

The few savages to be seen were different from those of Cartier's time. There were now no traces of the Indian town, Stadacona, which Cartier had found near the St. Croix seventy three years before.

Champlain, with the eye of a prophet, foresaw the advantage of making so goodly a place the chief station of the French power in New-France.

He, therefore, brought on shore his people, with their effects and supplies of food and arms. Men were set at work to raise a dwelling and storehouse. Others cleared ground, in which Champlain sowed seeds, from France, in order to make trial, of the soil of Canada. Steps were also taken to secure the station from attack and cannon were placed. The day of landing happened to be July 3rd, 1608; so this has been taken as the date of the foundation of Quebec.