

traders and missionaries who brought the first tidings of the Gospel to the natives of New France. It was traversed by the red man when he first in peace bartered the products of the chase with the whites at Montreal; also, when he stoie stealthily upon them to dye his tomahawk in their blood. This was the route pursued by the *coureurs du bois*, as they went to and from their far-off haunts for game, and many decades later the Ottawa bore the canoes of the Nor' Westers, and returned them with rich cargoes of peltries.

The earliest event with which the Ottawa is associated, which we find mentioned in Canadian history, is its ascent by Champlain, in 1613, on a wild goose chase, to discover the North Sea. A person named Vigneau had accompanied him on several visits to the Indians, and spent a winter among them. He reported that the river of the Algonquins (the Ottawa) issued from a lake connected with the North Sea; that he had visited the shores of this sea, and there witnessed the wreck of an English vessel. The crew—eighty in number—had reached the shore, where the inhabitants had killed and scalped them all except a boy, whom they offered to give up to him, with other trophies of their victory. Champlain had this declaration made in writing, and signed before two notaries, at the same time warning Vigneau that if it were false, he would be liable to punishment by death. Vigneau adhered to his statements and Champlain, having learned that some English vessels had been wrecked on the coast of Labrador, no longer doubted, and prepared to depart for the North to explore that section of the country.

With two canoes containing four Frenchmen—including Vigneau—and one Indian, he proceeded up the Ottawa, during which voyage he experienced severe hardships and encountered many difficulties. Owing to frequent rapids and cataraacts, they were obliged, often, to carry their canoes and stores overland, and sometimes this was impossible, on account of the dense forests and undergrowth. The latter difficulty was overcome only by dragging their boats through the rapid current, where their lives were in constant jeopardy. Another danger, also, continually menaced them,—that of meeting wandering bands of Iroquois, to whose ferocity they would doubtless have fallen victims. At last they were obliged to abandon their corn and trust entirely to their success in hunting and fishing for provisions.

They finally reached the habitations of Tessonat, a friendly chief, whose country was eight days journey from that of the Nipissings, where the shipwreck was said to have occurred. He received them courteously; but in a council which was held later, he promised, only on the most earnest entreaty, to comply with Champlain's request for an escort of four canoes. Finding the Indians still reluctant to fulfill this promise and averse to accompany him, he demanded another meeting, in which he reproached them with their intended breach of faith; and to convince them that the fears which they expressed were groundless, referred to the fact of Vigneau having spent some time among the Nipissings.

Vigneau being then called on to state whether such was the case, after some hesitation and evident reluctance replied in the affirmative. The chief immediately

called him  
and declar  
examinati  
was true,  
ships, and  
with the  
soon after

In 18  
an Astrola  
the Ottawa

We ar  
He se

It e a  
of 1867, givi

This wa  
Champlain o

report, and to  
(for a time wi

secure the pu  
ultimately wa

late J. Rus  
Public Works

given by Mr.  
it will be both

In the pre  
publication;

additional lig  
have been in

of it published  
Mr. Russe

shewn to me  
Cassells, Esq.

Knownled  
Champlain's jo

"This Astro  
second range o  
river Ottawa, b