

which the chroniclers of Port Royal subsequently give us. Lescarbot and the Jesuits unite in portraying him as being on their arrival in Acadia, "Grand Sagamore, above all the other Sagamores of the country." They give us pen-pictures of his appearance; they record his wit, his unfailing friendship towards their own countrymen; they accept unquestioningly the testimony of the savages that not in four hundred years had such a chief arisen in the Mic-Mac tribe; yet they give but scanty details of what we may call Memberton's pre-historic life, preferring, evidently, to dwell at length on his life as a Christian neophyte rather than as a pagan warchief and prophet.

We are at liberty to believe, however, that, before he reached the coveted supremacy, in the possession of which the French found him in 1604, he had to meet and overcome the ambition of many rivals. Even in later years when his supremacy, with the precarious authority it implied, was fully established he still had to contend with the ambitions of certain of his tribesmen. It was they who strove to discredit his sincerity with DeMonts, Poutrincourt, and Champlain; and doubtless it was due to their secret whisperings that Champlain hesitates not to tell us that Memberton "had the name of being the worst and most traitorous man of his tribe." Yet the genial voyageur still has the grace to record of him that he was "a friendly savage." Shrewd and crafty no doubt he was, but shrewdness and craft were qualities which our aborigines sought for in their chiefs. Moreover, we gather somehow from the early documents, that to his own strong right arm and his acute and discerning powers of intellect rather than to chicanery and deceit was his position due. His personal characteristics were at once so dissimilar