

AT POZZUOLI.

At Pozzuoli, on the Italian coast,
A ruined temple stands. The thin waves flow
Upon its marble pavement; and in rows
Three columns, last of a majestic host
Which once had heard the haughty Roman's boast.
Rise in the mellow air. Long years ago
The unstable floor sank down. Now from below
The shining flood of sapphire—like the ghost
Of youth's bright aspirations and high hopes,
More real than castles in the air, and laid
On some foundation, though of sand that slopes
Seaward to lift again—it comes arrayed
In olive seaweed; but a raven mopes
Upon its topmost stone, and casts a shade.

Fredericton, N.B.

CHAS. G. D. ROBERTS.

THE HURONS OF LORETTE.

By J. M. LEMOINE.

Of the powerful tribes of the aborigines, who in the remote period of Champlain, infested the forests, lakes and streams of Canada, none by their prowess in war, wisdom in council, industry, intelligence and lofty bearing, surpassed the Wendats, or Hurons.* They numbered 15,000 souls, according to the historian Ferland, 40,000 according to Bouchette, and chiefly inhabited the country bordering on Lake Huron; they might, says Sagard, have been styled the "nobles" among savages in contradistinction to that other powerful confederacy, more democratic in their ways, also speaking the Huron language, and known as the Five Nations (Mohawks, Oneidas, Onondagas, Cayugas and Senecas), styled by the French the Iroquois, or Hiraquois, from the habit of their orators of closing their orations with the word "Hiro," I have said.

It would take us beyond the limits of this sketch to recapitulate the series of massacres which reduced these noble savages, the Hurons, from their high estate to that of a dispersed, nomadic tribe, and placed the Iroquois, or Mohawks, in the ascendancy.

Their final overthrow may be said to date back to the great Indian massacres of 1648-9, at their residences, or missions, on the shores of Lake Simcoe, the first mission being founded in 1615 by the Friar LeCarron, accompanied by twelve soldiers sent by Champlain in advance of his own party. The Jesuit missions were first attacked by the Iroquois in March, 1648; Ste. Marie, St. Louis, St. Joseph, St. Jean, successively fell, or were threatened; all the inmates who escaped sought safety in flight; the protracted sufferings of the missionaries Brebeuf and Lalumière have furnished one of the brightest pages of Christian heroism in New France. A party sought Manitoulin Island, then called Ekaentoon. Others succeeded in obtaining protection on the south shore of Lake Erie, from the Erie tribe, only to share, later on, the dire fate of the nation who had dared to incorporate them in their sparse ranks.

Father P. Ragueneau (the first writer, by the by, who makes mention of Niagara Falls—*Relations de 1648*), escorted three hundred of these terror-stricken people to Quebec in 1650, and lodged them temporarily in the stronghold of French power, where they met a party of Hurons, who in 1649, on hearing of the massacre of their western brethren, had asked to winter at Quebec. For ten years past a group of Algonquin, Montagnais and Hurons, amidst incessant alarms, had been located in the picturesque parish of Sillery; they, too, were in quest of a more secure asylum. Negotiations were soon entered into between them and their persecuted friends of the West; a plan was put forth to combine. On the 29th March, 1651, the Sillery Indians, many of whom were Hurons, sought a shelter, but not a very secure one, in a fortified nook, adjoining their missionary's house, on the land of Eleonore de Grandmaison, purchased for them at *L'Anse du Fort*, in the Island of Orleans, on the south side of the point opposite to Quebec. Even under the guns of the picket Fort of Orleans, which had changed its name to Ile Ste. Marie, in remembrance of their former residency, the tomahawk and scalping knife reached them; 71 of their number were carried away captives by the ferocious Iroquois, and on the 4th June, 1656, they had to fly before their merciless tormentors. The big guns of Fort St. Louis, which then stood at the north western extremity of the spot on which the Dufferin Terrace has lately been erected, seemed to the Hurons a more effectual protection than the howitzers of *Anse du Fort*, so they begged from Governor Daillebout for leave to nestle under them in 1658. This was granted. When the Marquis de Tracy had arranged a truce with the Iroquois in 1665, the Huron refugees bade adieu to city life and to city dust. Two years later we find them ensconced at Beauport, where others had squatted on land belonging to the Jesuits; they stopped there one year only, and suddenly left in 1667 to pitch their wigwams for four years at Côte St. Michel, four and a half miles from Quebec, at the Mission of Notre Dame de Foye, now called Ste. Foye. On the 29th December, 1673, restless and alarmed, the helpless sons of the forest seek the seclusion, leafy shades and green fields of *Ancienne Lorette*.

* The French named the Wendats, Hurons, from their style of wearing their hair—erect and thrown back, giving their head, says the historian Ferland, the appearance of a bear's head, "une hure de sanglier."

† The Dutch called them Maquas, which subsequently was corrupted to Mohawks.

‡ This parish was called after the celebrated Church of Santa Casa, of Loretto, in Italy. Their missionary, Father Chaussonnet, had arranged their huts round the Church, which he had erected in imitation of the Loretto Chapel in Italy. (Père Martin.)

Here they dwelled nearly twenty-five years. The youths had grown up to manhood, with the terrible memories of the past still fresh on their minds. One fine day, allured by hopes of more abundant game, they pack up their household gods, and finally in 1697 they go and settle on the elevated plateau, close to the foaming rapids of St. Ambroise, now known as Indian, or *Jeune Lorette*.

This here we shall now find them, 336 souls all told,* living in comparative ease, exemplary Christians, but fast decaying Hurons.

"The Hurons," says Ahatsistari, "are divided into four families: that of the *Deer*; of the *Tortoise*; of the *Bear*; of the *Wolf*. The children hail from the maternal side. Thus, the great Chief Francois Xavier Picard—*Tahourenché*—is a *Deer*, and his son Paul is a *Tortoise*, because (Her Highness) Madame *Tahourenché* is a *Tortoise*; a lithe, handsome, amiable woman for all that.

Each family has its chief, or war captain; he is elected by choice. The four war captains choose two council chiefs; the six united select a grand chief, either from among themselves or from among the honorary chiefs, if they think proper.

The Lorette Chapel dates back, as well as the *Old Mill*, to 1731. (In 1862 the Chapel suffered much by fire.) The tribe occupies land reserved by Government, under the regulations of the Indian Bureau of Ottawa. Of "free and independent electors" none here exist, the little Lorette world goes on smoothly without them. "No Huron on the reserve can vote. No white man is allowed to settle within the sacred precincts of the Huron kingdom, composed, 1st, of the lofty plateau of the village of Indian Lorette, which the tribe occupy. 2nd, Of the forty square (40 x 40) acres, about a mile and a half to the north-west of the village. 3rd, Of the Rocmont settlement, in the adjoining County of Portneuf, in the very heart of the Laurentine Mountains, ceded to the Hurons by Government, as a compensation for the Seignior of St. Gabriel, of which Government took possession, and to which the Hurons set up a claim.

In all that which pertains to the occupation, the possession and the administration of these fragments of its ancient extensive territory, the usages and customs of the tribe have force of law. The village is governed by a Council of Sachers; in cases of misunderstandings an appeal lies to the Ottawa Bureau, under the control of the Minister of the Interior (Downing street wisely abstaining to interfere except on very urgent occasions). Lands descend by right of inheritance; the Huron Council alone being authorized to issue location tickets; none are granted but to Huron boys, strangers being excluded. Of course, these disabilities affect the denizens of the reserve only; a Huron (and there are some, *Tahourenché*, Vincent and others) owning lands in his own right elsewhere, and paying taxes and tithes, enjoys the rights and immunities of any other British subject.

From the date of the Lorette Indian settlement in 1697, down to the year of the capitulation of Quebec—1759—the annals of the tribe afford but few stirring incidents: an annual bear, beaver, or caribou hunt; the return of a war party, with its scalps—English, probably—as the tribe had a wholesome horror of the Iroquois; an occasional *pan-cu-woe* as to how many youths could be spared to assist their trusted and brave allies, the French of Quebec, against the heretical soldiers of Old or New England.

We are in possession of no facts to show that these Christianised Hurons differed much from other Christianised Indians; church services, war councils, feasting, smoking, dancing, scalping and hunting, filling in agreeably the daily routine of their existence. Civilization, as understood by Christianised or by Pagan savages, has never inspired us with unqualified admiration. The various siege narratives we have perused, whilst they bring in the Indian allies, at the close of the battle, to "finish off" the wounded at Montmorency, in July, 1759; at the Plains of Abraham, in September, 1759; at Ste. Foye, in April, 1760, generally mention the Abenakis for this charming office. The terror, nay, the horror, which the use of the tomahawk and scalping knife inspired to the British soldiery, was often greater than their fear of the French sabres and French musketballs.

British rule, in 1759, if it did bring the Hurons less of campaigning and fewer scalps, was the harbinger of domestic peace and stable homes, with very remunerative contracts each fall for thousands of pairs of snow-shoes, caribou mocassins and mittens for the English regiments tenanting the citadel of Quebec, whose wealthy officers every winter scoured the Laurentine range, north of the city, in quest of deer and caribou, under the experienced guidance of Gros Louis, Sioui, Vincent, and other famous Huron Nimrods.

The chronicles of the settlement proclaim the valour and wisdom of some of their early chiefs; conspicuous appears the renowned Ahatsistari I, surnamed the Huron Saul; death closed his

* A census of the settlement taken on 19th January, 1879, exhibits the population as composed of 336 souls, divided as follows:—Adult Males, 94; Adult Females, 137; Boys, 49; Girls, 56. Total, 336. 143 males to 193 females; bachelors must have been at a premium in the settlement. We understand that a complete history of the tribe is now in course of preparation by the Revd. Prosper Vincent, a son of Chief Vincent.

† An excellent sketch in French has been published of *Tahourenché* and his tribe, in the *Opinion Publique*, under the nom de plume of Ahatsistari, which we think ourselves warranted in crediting to the elegant pen of A. N. Montpetit, one of their honorary chiefs.

career, on the verdant banks of Lake Huron, in 1642.

At the departure of the French a new allegiance was forced on the sons of the forest; St. George and his dragon for them took the place of St. Louis and his lilies. The *Deer*, the *Bear*, the *Tortoise* and the *Wolf*, however, have managed to get on well with the *Dragon*. In 1776, Lorette sent its contingent of painted and plumed warriors to fight General Burgoyne's inglorious campaigns. The services rendered to England by her swarthy allies in the war of 1812 were marked; each succeeding year a distribution of presents took place from the Quebec Commissariat and Indian Department. Proudly did the Hurons, as well as the Abenakis, Montagnais, Micmac and Malicite Indians bear the snow-white blankets, scarlet cloths and hunting-knives awarded them by the victors of Waterloo. Each year, at midsummer, the Indian canoes, with their living freight of hunters, their copper-coloured squaws and black-eyed papooses, rushed from Labrador, Gaspé, Restigouche, Baie des Chaleurs, and pitched their tents on a point of land at Lévi, hence called Indian Cove, the city itself being closed to the grim monarchs of the woods, reputed ugly customers when in their cups. A special envoy, however, was sent to the Lorette Indians on similar occasions. The Indians settled on (Canadian soil) were distinguished for their loyalty to England, who has ever treated them more mercifully than did "Uncle Sam."

What with war medals, clothing, ammunition, fertile lands specially reserved at Lorette, on the Restigouche, at Nouvelle, Caughnawaga, St. Regis, &c., the "untutored savage, shielded by a beneficent legislation, watched over by zealous missionaries, was at times an object of envy to his white brethren; age or infirmity, and not war, tore him away from this vale of sorrow," to join the Indian "majority" in those happy hunting grounds promised to him by his Sachers.

The sons of the forest were ever ready to parade their paint, feathers, and tomahawk, at the arrival of every new Governor at Quebec, and to assure Ononahio* of their undying attachment and unswerving loyalty to their great father or august mother "who dwells on the other side of the Great Lake." These traditions have descended even to the time when Ononahio was merely a Lieutenant-Governor under Confederation. When it was fashionable to honour French Canadian Lieutenant-Governors, we recollect meeting, in plumes and paint, on the classic heights of Sillery, on the 31st March, 1873, a stately deputation, composed of twenty-three Hurons from Lorette, returning from Clermont, the country seat of Lieutenant-Governor Caron, where they had danced the war-dance for the ladies, and harangued, as follows, the respected Laird of Clermont, just appointed Lieut.-Governor:—

ONONAHIO:—

Aisten tiotchi nonsa* "tisohon dekha hiatsous-tati dionsasendis daskemion tosontariai denonSa ation datotosanets tesanonrouhsa nioude, aouSa desonSaendio desasakade; aseti desanonrouksanion datotosanets chia ta skenvalthe kiolaoutouision tothi chia hiaha aseti dechichia totinahoutati desten de sendite ataki atichia aseti alatonthara daskemion ichionthe desten tioteti aisten orachichia.

Rev. Prosper *Sasatonen*. The Memory Man. (Rev. Mr. Vincent, a chief's son, then Vicar at Sillery.)

Paul *Tahourenché*, 1st Chief. The Dawn of Day.

Maurice *Agnolin*, 2nd Chief. The Bear.

Francis *Atsonharahas*. The Victor of Fire.

Gaspard *Ondiaratade*. The Canoe Bearer.

Philippe *TheonSatlata*. He stands upright.

Joseph Gonzalez *Odilonsahawain*. He who does not forget.

Paul Jr. *Theianoutakhe*. The Sentry.

A. N. Montpetit *Ahatsistari*. The Great Warrior, and others; in all, 23 warriors.

[TRANSLATION.]

The chiefs, the warriors, the women and children of our tribe greet you. The man of the woods also likes to render homage to merit; he loves to see in his chiefs these precious qualities which constitute the statesman—all these gifts of the Great Spirit: wisdom in council, prudence in execution, and that sagacity we exact in the captains of our nation; you possess them all in an eminent degree.

We warmly applaud your appointment to the exalted post of Lieutenant-Governor of the Province of Quebec, and feel happy in taking advantage of the occasion to present our congratulations.

May we also be allowed to renew the assurance of our devotion towards our august Mother, who dwells on the other side of the Great Lake, as well as to the land of our forefathers.

Accept for you, for Mrs. Caron and your family, our best wishes.

(From "Quebec, Past and Present," pp. 455-6.)

* The S is pronounced *oi*.

Quebec, 1st May, 1879.

It is stated that the experiences of the young Prince Imperial in South Africa are to be recorded in a journal, and to appear in instalments in Paris and London.

* Means the Great Mountain; the name they gave Governor de Montmagny and his successors.

ARTISTIC.

The volume of the new edition of Thackeray containing his ballads will be illustrated by the drawings of Mr. Fildes, A.R.A., Mr. Du Maurier, and Mrs. Butler, among others.

Mr. ERNEST CROFTS, A.R.A., represents Napoleon leaving his carriage to escape on horseback from the field of Waterloo, the old Guard keeping off the flying rabble of the French army to facilitate his escape. The title is "On the Evening of the Battle of Waterloo."

FASHION NOTES.

Jet lace is coming in vogue.

Narrow trains are *de rigueur*.

Dolly Varden styles are revived.

New parasols are generally lined.

Round trains are generally preferred.

Club handles for parasols are revived.

Grecian or bertha waists have revived.

Trains may be either rounded or square.

Short dresses for country wear have paniers.

Short dresses for city wear do not have paniers.

Every fashionable dress has satin for a part of it.

Black Breton bids fair to take the place of black French lace.

The newest wraps have paniers and are bouffant in the back.

Some showy parasols have the ribs gilded, silvered or coloured.

Black tulle veils with tiny gold thread dots are recent novelties.

Changeable and shot silks are seen again on dry goods counters.

Silk handkerchief overdresses are worn with plain foulard skirts.

Japanese parasols come in new and improved styles this spring.

The season for cotton satteens and mummy cloths will soon be here.

Netted jet trimmings are much in vogue for black spring wraps.

Worth uses shot silk in two colours for some of his most effective costumes.

Some of the new ostrich feathers and marabouts have tips of camel's hair.

Black silk is combined with white polka dotted black satin for steel costumes.

Easter wings are more sought for as Easter gifts for little folks than Easter eggs.

Passion flowers form part of the trimmings of many fashionable evening bonnets.

There is a return to the fashion of lacing up the back of the corsage of evening dresses.

The newest evening dresses have trimmed skirts with separate corsages and basques.

Long sharp points back and front are a marked feature in the new spring evening dresses.

White wood parasol handles are preferred for plain puggie or twisted soft silk parasols.

The small carriage parasol or sunshade, turning over the handle when raised, is revived.

The passion flower appears among other large floral decorations for evening confections.

The marked feature in the spring openings is the revival of Marie Antoinette and Watteau styles.

White wood, polished and carved with thread traceries, imitates ivory in perfection in parasol handles.

The neck feathers of the Impeyan pheasant make the most effective tipping for ostrich or marabout plumes.

New parasols have quaint but finely-cut and carved handles of wickered wood, emitting a delicate perfume.

Some of the new black tulle gold thread dotted veils have borders of gold thread embroidery in light patterns.

The new white lawn and organdy muslin dresses for house wear have panier basque and Pompadour polonaises.

Bamboo, tonkin, Japanese birch, sweet brier, rose thorn, and ebony handles of sneparasols are freely carved.

Bugs, alligators, beetles, toads, and all sorts of quaint, queer and curious things, are found among the carved ornaments of parasol handles.

When the corsages of evening dresses are made with long points front and back they are made as fit like a glove over the hips, but are quite short at the point, allowing the panier draperies to show below.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full direction for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers Block, Rochester, N.Y.

THE HON. MR. TILLEY AND TEMPERANCE.—The present Minister of Finance has long been a member of the Temperance cause. Judging, however, from his portrait, we cannot congratulate him upon his strange neglect of the solemn warning contained in the words of the immortal Duffer, *Treble makes the shirt for you*. Send for samples and cards for self-measurement to TREBLE, 8 King Street E., Hamilton, Ont.