

QUESTION AND ANSWER.

ARE there no lilies on Havering Pond,
Under the elm-tree boughs?

Many a one!

Are there no maidens fair and fond
Left in the manor-house?

Never a one.

Are there no tufts of London-pride
Under John Watson's wall?

Many a one!

Hath he no sons still by his side,
To answer the old man's call?

Never a one.

Are there no cattle on Fielden Farm,
No doves in the dovecote still?

Many a one!

And how many friends sit snug and warm
Round the ingle of Father Will?

Never a one.

Are there no people in Havering Church
At matins and evening prayer?

Many a one!

And the parson who planted that silver birch,
Are he and his house still there?

Never a one.

Do the tall flags yet rustle and wave
In the water above the mill?

Many a one!

And the flowers that grew upon Laura's grave,
Doth any one tend them still?

Never a one.

ARTHUR J. MUNBY.

DAWN OF CANADIAN HISTORY.

The two Jesuits, Father Biard and Father Masse, sailed from Dieppe, on the 26th of Jan., 1611. The voyage lasted four months, and they came to land first, at Campeau, from which cause they were afterwards forced to sail near the coast, and to experience delay in many places. This coast, as far as Port Royal, was about 120 leagues in extent. In their route they met Champlain, who about the end of April, was battling his way among the ice-floes, making for Quebec. These floes were frightful, and to gain a passage for the ship, it was necessary to break them with bars and levers fixed in the bow of the vessel. In some places they saw ice-bergs from thirty to forty fathoms in height; "in bulk as large as if many castles were joined together, or; so to speak, as if the church of Notre Dame of Paris, with a part of its island, houses and palaces, were floating on the surface of the water." The Jesuits arrived at Port Royal* on the 22nd of June, 1611, the day of Pentecost. There was great joy on their arrival; the Sieur de Potrin-court was delighted. He had been in great uneasiness all winter, for having had with him twenty-three persons, without enough provisions to feed them, he had been forced to send some of them away to live among the savages. For six or seven weeks food had failed those who remained with him, and without the assistance of the savages there was every likelihood that all the company would have perished. But the succour that the new arrival brought, could barely be called succour at all, because the ship's company numbered thirty-six, which added to the twenty-three at Port Royal, made fifty-nine persons who found themselves every day at de Potrin-court's table, besides a savage chief named Membertou, his daughter and his son-in-law. Added to this, the ship had been a long time on the sea, and the provisions were almost every much diminished, besides the vessel was all; only fifty or sixty tons, and more fitted for fishing than for carrying passengers. On this occasion it was for de Potrin-court to think rather how he might send back to France this large family, lest it should consume everything, than to procure merchandize and fish, in which, nevertheless, lay all hope of supply for the second voyage. Still he could not wholly refrain from trading, because it was necessary to make money to pay the wages of his servants, and aid his purposes in France. With this view, then, he left in his own ship, some days after the arrival of the vessel that brought the Jesuits, and, taking with him almost all his people proceeded to a port of the Etchemins, the Pierre Blanche, about twenty-two leagues due west from Port Royal. They found four French ships there,

* Port Royal—Annapolis—Nova Scotia.

belonging one to the Sieur de Monts, one from Rochelle, and two from St. Malo. The Sieur de Potrin-court made each of these vessels acknowledge his son as vice admiral, and then asked assistance from them, showing the straits to which he had been reduced the past winter; he promised to repay them in France. Each of the four vessels contributed; the ship from Rochelle giving some barrels of bread, which turned out to be spoiled.

Necessity was now compelling the Sieur de Potrin-court to send back many of his people to France. But he wished to reconduct them in person, in order the more efficiently to arrange everything, and chiefly to procure a further supply of provisions, for without such supply those whom he was leaving at Port Royal were without the means of passing the winter, and would be in manifest danger of being cut off by famine. For this reason, then, he departed from Port Royal about the middle of July 1611, and arrived in France at the end of the month of August following. He left his son, the Sieur de Biencourt in his place, with twenty-two persons including the two Jesuits. The Fathers, seeing that for the conversion of the Savages, the language of the country was absolutely necessary, resolved to pursue it with all diligence. But they had neither interpreter nor master. The Sieur de Biencourt, and some others, knew a little of it, enough for trade and ordinary affairs, but when it was a question of speaking of religious matters the difficulty arose. The consequence was, that the Fathers were forced to learn the language by themselves, inquiring of the Savages how every-thing was named in the native tongue. The toil was not very painful, so long as they asked the name of a thing it was possible to touch or to show—a stone, a river, a house; to strike, to leap, to laugh, to sit down. But as to actions interior and intellectual, which it was impossible to exhibit to the senses, and as to words termed abstract and universal, such as to believe, to doubt, to hope, to discover, to fear; an animal, a body, a substance, a spirit; virtue, vice, sin, reason, justice, —in words of this description, the Fathers experienced vast trouble, and had to labour hard and constantly. Their masters, the savages, in order to make pastime for themselves, ridiculed the Jesuits freely, and were always ready with some absurd jest. When the pupils wished to turn this ridicule to good account, and had their pen and paper with them, it was necessary that the savages should have full plates before them. To fill their stomachs was the best mode of gaining information from them, yet they became offended and went away if their pupils wished to retain them any length of time. They often laughed at the Fathers instead of teaching them, and sometimes supplied them with obscene phrases which they innocently used in their preaching, thinking them to be beautiful sentences from the Gospel.

In the month of October, 1611, the Sieur de Biencourt determined to make a voyage as far as the country of the Armouchiquois,* a people who dwelt towards the south-west, commencing from Chouacoet,† and who, as report had it, were very numerous. De Biencourt was compelled by scarcity to make this voyage, and as these people cultivated the soil and laid up a store of grain, he hoped, by means of barter or otherwise, to draw from them some supply, in order to make provision against the famine which awaited the settlers at the approach of winter. His barque was equipped too late in the season to undertake so long a voyage, for she was only ready on the 30th of October, and yet he wished to go to the River St. John before proceeding with the other design. The ship visited the River St. John, and then made sail for the country of the Armouchiquois, arriving at the Kinibequi River,‡ at the end of October,—the river in question was found to be near the land of the Armou-

* Almouchiquois or Armouchiquois. This name, according to M. J. Morault, was derived from the word *Almoussiki*, which in the language of the Abenakis, meant, "country of the little dog;" and was called so because in this region there was at one time great numbers of diminutive members of the canine race. Later, the Abenakis called these people *Massadzosek*; from *mass* "great," *uadzo* "a mountain," and *sek*, "towards;" this name was applied because of the country lying in the direction of the Alleghany Mountains. The English converted the term into the word *Massachusetts*.—*Relations des Jesuits*.—W.

† Chouacoet—Portland Bay.

‡ Kinibequi River.—The Kennebec River, the remote source of which is the Dead River; the latter rises in the N. W. part of Franklin Co., Maine, within five miles of the Chaudiere, which flows into the St. Lawrence. Length of the Kennebec to the sea, about 200 miles.

chiquois. The savages here flattered the French with the hope of procuring some breadstuffs; but they changed their promise of wheat into trafficking for beaver-skins. These people did not seem to be evil-disposed, although they killed the English who desired to settle among them in 1608 and 1609. They excused themselves to the French with regard to this circumstance, and detailed the bad treatment they had received from the English. They flattered the French by telling them they loved them well, because they were certain their new visitors would not shut their doors against them as the English had done. They also said they knew the French would not chase them from their tables with sticks, nor make their dogs bite them. They were not such thieves as the Armouchiquois, but were the greatest talkers in the world; they could do nothing without making a harangue.

The French remained at the Kinibequi, engaged in trade, till the fourth or fifth of November, a season too advanced to allow them to pass further according to their first intention. For this reason, De Biencourt set about returning, inasmuch as he thought it less of an evil to suffer winter and want at Port Royal, being there well housed and treated, than to run the risk of the sea in a time of tempests, among barbarians and enemies; having still, moreover, hunger to fear, for the provisions were beginning to fail rapidly. Thus, then, he turned toward Pentagoët,* in order to go back to Port Royal. From Pentagoët they passed to the Isle St. Croix, where a French captain named Plastrier gave them two barrels of peas or beans, a present highly acceptable.

The snow began to fall on the 26th of November, and at the same time began the retrenchment of victuals. They only gave to each person, for the whole week about six ounces of bread, half a pound of bacon, three porringers full of peas or beans, and one of dried plums. The two Jesuits had to fare like the rest of the party. During all this time the Savages did not come to visit them, unless some from the house of Membertou, the principal chief, who made their appearance at rare intervals, bringing, however, some present in the shape of products of their hunting. When this happened, it was a grand holiday, and the French recovered a little courage. That which caused most vexation, was their apprehension about the weather, when they thought of the long extent of the sorrowful months through which they had to pass. The Jesuits tried both in private and in public to console every one. And it happened on the third Sunday after Christmas, on which they read the gospel *vinum non habent*, (they have no wine), Father Biard exhorted the company to hope for better things. The service finished, the Jesuit, addressing himself to De Biencourt, and pointing out to him the companions, said, smiling, "*vinum non habent*," requesting him to give them what little wine that remained, adding that his heart told him they would soon receive succour, and at the furthest, during the current month of January. The companions were delighted at the suggestion. And certainly, Father Biard turned out by good luck to be a prophet, for a ship arrived just eight days afterwards to the great delight of the settlers.

The Sieur De Biencourt, in the autumn of 1612, was expecting to receive succours from France, before the winter set in; people said, indeed, that there were three or four vessels on the sea, and were already seeking where they might accommodate the immense quantity of goods coming by the fleet. In this belief, De Biencourt had bartered nearly everything, and in consequence he found himself very much amazed, when, at All Saints, he discovered that he was without hope of succour for this year.

But the Jesuits, who had not built these castles in the air, had reserved in their store-houses, five large puncheons of corn, four of wheat, and one of barley, which had been sent to them from France for their own use—the whole making fourteen barrels of good grain. The Jesuits, seeing the necessity to which De Biencourt was reduced, offered with hearty good will, their means of subsistence; they told him he might take all their grain excepting only two barrels of wheat and one of barley, which they wished to lay up against divers chances, of want and sickness; they stated, besides, that they would make no innovation, and would receive the distribution in the customary manner and daily. De Biencourt accepted the offer and the conditions.

* The Pentagoët.—The Penobscot River, State of Me.; the main branch rises near the Canada boundary line, and its length to Penobscot Bay is some 275 miles.—W.