

principal incidents attending the discovery of the Mississippi and early colonization of Louisiana. His narrative is more historical than legendary in its character; and the facts on which the story is founded are drawn from the following reliable sources: Charlevoix, Gayarré, Martin, Sparks, and others; yet he has been led into several errors which might have been avoided by a reference to the Journals of Marquette and Joutel, Garneau's History, and the works of Messrs. L. Guérin and Margry. Although admitting that the historical authenticity of P. Hennepin's account is sometimes open to question, he has nevertheless availed himself of this interesting source of information. The style of the work is not such as to invite criticism on its details, yet we cannot allow one or two misstatements of historical facts to pass by altogether unnoticed. M. Eyma erroneously represents Joliet as a native of Picardy carrying on trade at Quebec, and who undertook to accompany P. Marquette, a Recollet friar, in one of his distant missions among the Indians. M. Margry has claimed the honor of the discovery of the Father of Waters for his Norman countryman La Salle, while our author in a measure accords this much disputed prize to the hero of his tale, with the understanding, no doubt that he is honoring his countryman also; both are mistaken, however: that honor belongs to a Canadian. It is scarcely worthy of mention that P. Marquette was a disciple of St. Ignatius, not of St. Francis as represented in the text.

"Iberville," says the author, "was of a family of French colonists in Canada, whose name was Bienville. His father was killed in an expedition against the Indians, leaving eleven sons, of whom six had given their lives to France before the time at which the story begins. They all died with arms in their hands. Iberville was the eldest of the five surviving brothers."

There was no family called Bienville, but the name of M. de Bienville's family was LeMoine. M. LeMoine had fourteen children, of whom twelve were boys; and at the period in question three had sacrificed their lives in the defence of their country: de Ste. Helene, who was mortally wounded at the siege of Quebec; de Bienville (confounded by M. Eyma with the second of that name) killed in an expedition against the English at Hudson's Bay; and de Chateauguay, killed by the Iroquois at Repentigny. The survivors were the Baron of Longueuil, d'Iberville, de Maricourt, de Serigny, de Bienville II, founder of New Orleans; de Chateauguay II, and Le Moine. The reader who is warned against these inaccuracies may peruse the tale to great advantage.

LAUZA: "*Le Moniteur Illustré des Inventions et des Découvertes*, journal universel des expositions française et étrangères et des progrès industriels, organe officiel de l'Institut international"—2nd year. Price to foreign subscribers 26 frs.; published monthly. Lauza, Paris.

LAUZA: "*Le Moniteur des Brevets d'Invention*, de la France et des patentes étrangères."—Published monthly. Price to foreign subscribers 14 frs.

These fine publications are to France what the *Scientific American* is to America, and the first is moreover an excellent scientific and critical review, replete with useful and interesting matter and beautifully illustrated. One of the numbers we have received contains a view of the great organ in the Church of St. Sulpice at Paris, built by M. Carailié and said to be a model of perfection.

"QUELQUES RÉFLEXIONS sur l'organisation des volontaires et de la milice de cette province; par un Vétéran de 1812."—8o., 45 pp. Coté & Cie.

The writer of this military tract is a veteran of 1812 and a fervent admirer of practical measures.

After a review of the entire subject he comes to sundry conclusions as follows:

1. That it is only at great centres of population that battalions of volunteers can be properly organized.
2. That battalions so formed cannot be removed for any length of time without incurring the risk of destroying their efficiency and organization.
3. That to march these troops to the frontier in all their effective strength and keep them there for an indefinite length of time, would be a great injustice, inasmuch as the cities should not be called upon to furnish more than a contingent according to their population.
4. That the organization of companies in agricultural districts is very difficult on account of the great area over which the population is diffused.
5. The formation of battalions in these districts is a physical impossibility.
6. Without an organization by battalions there can be no discipline, and therefore no militia on which the country could depend in case of danger.

To obviate these difficulties the author proposes the formation of drill associations throughout the country.

"CÉLÉBRATION du deux-centième anniversaire de la fondation du Séminaire de Québec, 30 avril 1860."—8o., 88 pp., with a portrait. Léger Brousseau. Québec. 1863.

Besides an account of the celebration, speeches, &c., this pamphlet contains a photograph of an old engraving (a portrait of Mgr. de Laval), and very interesting notes.

BAGG.—Coins and Medals, aids to the study and verification of Holy Writ—18o., 12 p. Rose, Montreal; 1863.

A lecture delivered before the Numismatic Society of Montreal. The very extensive collection of coins and medals, including rare and valuable specimens of high antiquity, which is in possession of the lecturer afforded him a good opportunity of making himself conversant with his subject. Messrs. Ferrier, Boucher, and Latour, members of this society, also possess fine collections.

LEMOINE.—Maple Leaves, a Budget of Legendary, Historical, Critical, and Sporting Intelligence; By J. M. LeMoine, Esq., Québec.—Holtwell and Alexander; 104 pages. 8o. with 6 handsome lithographs.

Mr. LeMoine, who is well known by his two publications, *L'Ornithologie du Canada*, and *Les Pêcheries du Canada*, has this time left aside natural history for literature, and the French for the English language. Although Mr. LeMoine is partly of British origin, and for this and many other reasons ought to be equally familiar with both languages, he claims by way of apology to his readers, a greater proficiency in the French than the Anglo-Saxon idiom. The book is highly interesting and puts before the English public Canadian stories and legends which have as yet been published only in the French language. It is a peculiarity of Canada that both sections of its population are altogether unacquainted with each other's literature—much more so than are the populations of France and of England respectively. Mr. LeMoine has contrived to give the English public a taste of that which is the ground work of French Canadian literature by treating of the various subjects contained in his book, and we believe he has done so with success.

LANGEVIN.—Notes sur les archives de Notre-Dame de Beauport; par M. Jean Langevin, prêtre, ancien curé de cette paroisse.—Québec, Darveau; 119 p.—xxxiii. 12o.

The publication of extracts from the registers of the parish of Beauport, one of the oldest of the country after that of Quebec, (the latter have been ably searched by Mr. l'Abbé Ferland) is a work of great interest to our Canadian genealogists and antiquaries. In fact history itself may receive much light from such documents, and the public is greatly indebted to Mr. Langevin for this useful publication.

LES URSLINES DE QUÉBEC depuis leur établissement jusqu'à nos jours, tome premier.—Québec, Darveau; 8o. pp. 579, with portraits of the Reverend Mother de l'Incarnation and of Mde. de la Peltrie.

It was on the first of August, 1639, that Marie Guyart (whom the great Bossuet has called the St. Theresa of the New World), known as Mother de l'Incarnation, Marie Savonnières (Mother St. Joseph), both of the monastery of the Ursulines of Tours, and Mother Cécile Richer de Ste. Croix, of the monastery of Dieppe, arrived at Quebec with Madame Magdeleine de Chauvigny, widow of the late Messire Charles de Gruet, Chevalier, Seigneur de la Peltrie. In the same vessel were three nuns of the order of the Hospitalières of Dieppe, who were coming to establish the Hôtel-Dieu of Quebec. They were under the guidance of Father Vimont, who was coming to replace Father LeJeune as Superior of the Jesuits at Quebec. They were received by the Governor, Mr. de Montmagny, most solemnly, the whole garrison being under arms and a salute of artillery being fired from the Fort St. Louis. The clergy and the whole population of the then very small town of Quebec joined in the procession. A Te Deum was chanted in the chapel of Notre-Dame de Recouvrance, which had been built by Champlain in 1633, and which, according to l'Abbé Ferland, was on the ground now occupied by the Anglican Cathedral.

Mde. de la Peltrie, in spite of the efforts of her father and of her friends, gave all she had towards the establishment of a convent for the religious and secular instruction of the Indian and of the French girls. The first residence of the Ursulines and their first school were about the place now occupied by Blanchard's Hôtel, on the Lower Town Market.