

mentions incidentally are the same or only slightly varied, and he gives one vocabulary for the language of both places. This accords perfectly with the direct statement of the Jesuits' memoirs, that the tribe whose tradition maintained that their ancestors had inhabited Montreal, spoke the Algonquin language both in the time of Cartier and in 1642. These people were also politically and socially connected with the Algonquins of the lower St. Lawrence. Farther the people of Hochelaga informed Cartier that the country to the south-west was inhabited by hostile people, formidable to them in war. These must have been the Hurons or Iroquois, or both. In agreement with this, the Jesuits were informed in 1642, that the Hurons had destroyed the village: that people having formerly been hostile to the Algonquins though then at peace with them.

2. In the time of Cartier the Algonquins of Montreal and its vicinity, were giving way before the Iroquois and Hurons, and shortly after lost possession finally of the Island of Montreal. The statement of the two Indians in 1642, implies that at a more ancient period the Algonquins had extended themselves far to the south and west of Montreal. This tradition strikingly resembles that of the Delawares (1), that their ancestors allied with the Iroquois had driven before them the Aligewe, a people dwelling like the Algonquins in wooden-walled villages, though the Iroquois had subsequently quarrelled with the Delawares as with the Hurons. The two histories are strictly parallel, if not parts of the same great movement of population. We further learn from the Jesuit missionaries, that portions of the displaced Algonquin population were absorbed by the Hurons and Iroquois, an important fact to students of the relative physical and social traits of these races.

3. The displacement of the Algonquins tended to reduce them to a lower state of barbarism. Cartier evidently regards the people of Hochelaga as more stationary and agricultural than those farther to the east; and it is natural that a semi-civilized people when unable to live in security and driven into a less favourable climate, should betake themselves to a ruder and more migratory life, as the descendants of these people are recorded by the Jesuits to have actually done. If Hochelaga with its well cultivated fields, and stationary and apparently unwearied population, was only a remnant of multitudes of similar villages once scattered through the great plain of Lower Canada, but destroyed long before the occupation of the country by the French, then we have here an actual historical instance of that displacement of settled and peaceful tribes, which is supposed to have taken place so extensively in America. Our primitive Algonquins of Montreal may thus claim to have been a remnant of one of those old semi-civilized races, whose remains scattered over various parts of North America, have excited so much speculation. Had Cartier arrived a few years later, he would have found no Hochelaga. Had he arrived a century earlier, he might have seen many similar villages scattered over a country occupied in his time by hostile races.

These views are perhaps little more than mere speculation, but they open up paths of profitable inquiry. To what extent was the civilization of the Iroquois and Hurons derived from the races they displaced? What are the actual differences between such remains as those found at Montreal, and those of the Hurons in Upper Canada? Are there any remains of villages in Lower Canada, which might confirm the statements of the two old Indians in 1642?

Into these questions I do not purpose to enter, contenting myself with directing attention to the remains recently discovered in my own vicinity, and which I trust will be collected and preserved with that care which their interest as historical memorials demands. My belief of their importance in this respect, and the desire to rescue from oblivion the last relics of an extinct tribe, must be my excuse for entering on a subject not closely connected with my ordinary studies, but which as an ethnological inquiry, is quite within the sphere of this Journal.

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NOTE.—With respect to the great cucumbers and beans mentioned by Cartier, it may be remarked that in the opinion of the late Dr. Harris and of Professor Gray, both of whom have given attention to this subject, the aborigines of Eastern America certainly possessed and cultivated the common pumpkin, some species of squash, and probably two

species of beans (*Phaseolus communis* and *lunatus*), though these plants are not indigenous north of Mexico. Their culture like that of corn and tobacco must have been transmitted to the northern regions from the south.

### The Importance of preserving Ephemeral Publications.

BY JEMUEL G. OLMSTEAD.

Posterity delights in details — John Quincy Adams.

What probably would a copy of the first handbill, almanac, newspaper, or theatre bill printed in New York, now bring put up at auction? Either of them would unquestionably bring more than the most expensive volume ever published in this city since, and yet there is nothing which annoys the tidy housewife more, who has a capital eye for dirt, and whose soul is disturbed by disorder, than a descent from the garret of one of grandpa's old almanacs, or the appearance of a stray number of an old Revolutionary paper, even when the intrinsic value of either is worth more than its weight in gold. How many manuscript letters, old newspapers, pamphlets, and primers, although they may have been dog-eared, yet were relics and records of the heroic past, have been snatched up and hurried, as though they were evil spirits, into the fire. How many families have burned up what, if it had been sold, would have made them comfortable for life. There is a family in Connecticut, whose name I will forbear to mention, one of whose ancestors had held a high rank in the old French and Indian war, and afterwards in the army of the Revolution, who had carefully recorded in a journal, every thing which had occurred, and had preserved muster-rolls, orders of the day, handbills, newspapers, &c., to the amount of two or three barrels. These had been preserved with care by his son and transmitted to his grandson, who married a lady, who like many others of our fair countrywomen, could bear the sight of anything better than old paper. She was greatly annoyed with the presence of these precious barrels in the attic; and from the first of her marriage, she could not and did not rest, until one day when her husband was absent she had her servants help bring them down and commit them and their contents to the flames. When her dear returned, she told him how much she had improved the garret, by burning the barrels and all the rubbish of the kind. It was news to her to learn, that the journals were the only records known from which it was expected to supply a long gap in the history of the French and Indian war, and which cannot now be supplied. The papers were judged to have been worth twenty-five thousand dollars.

Pamphlets on literature and science, philology and philology, genealogy, history, and statistics, which have been written with research, and which contain most important investigations and the results of long observations; and manuscript letters, diaries, and reports, which contain facts, dates, and events which often can be found nowhere else, are gathered from the garrets, committed to the flames, or ground up to make newspaper. Many a pamphlet, which was published for a few cents, and would now bring as many dollars, is in this way destroyed. Men of eminent literary and scientific attainments are daily searching for books, pamphlets, and papers which are considered worthless by many of our superficial ones. Many books, which are seldom read, are wanted to verify quotations and dates. The biographer and the historian want all the ephemeral pamphlets, newspapers, manuscript diaries and letters relating to the times and persons of which he writes. Who can estimate the value of a library which should contain a copy of all the directories of towns, which have been published in our country, of the almanacs, the newspapers, the pamphlets, and the school-books, and some of the handbills and show-bills of each year! It would, in some respects, be equal in value to that of the world-renowned Vatican library. There is not in our country a more unique and valuable collection of books, pamphlets, newspapers, handbills, &c., &c., than that of Colonel Peter Force, of Washington City. It is unique, because it contains so much of an ephemeral character. It would be a much more serious matter to the country to lose it than to lose the library of Congress, because the one could be replaced, the other could not. To say nothing of directories, almanacs, newspapers, handbills, manuscript letters, diaries, &c., &c., a copy of every pamphlet which has been published in our country would be worth more than a copy of every work in book-form. Every family should preserve at least the pamphlets, the almanacs, and one good newspaper, which is the history of the time in which they live and the best one, anybody will ever see of that time. These well-selected, well-preserved,

(1) The Delawares are themselves regarded as allied to the Algonquin, rather than to the Iroquois race.