

Spanish Main. He accepted the offer, and his whole after career became identified with the extension of a French colonial empire in America.

Sailing with Pontgravé in 1603, he pushed past Tadoussac and ascended the St. Lawrence, as Cartier had done in the previous century, as far as the Sault St. Louis, above the Island of Montreal. Returning, he sailed back, reaching Havre de Grace in September 1603, with several Indians, including an Iroquois woman, whom he had rescued from the stake. His account of the first Canadian voyage soon saw the light. But De Mont's views were turned to Acadia. From 1604 to 1607, Champlain labored to carry out the schemes of his countryman, and made so accurate a survey of the coast, as far down as Cape Cod, that the maps for the next century were based on his, and are valuable as they approach the original.

In 1607, he was sent with a vessel to trade at Tadoussac. The Saint Lawrence seemed to him the real spot for the colony, and on the 3rd of July 1608, he founded Quebec. He won permanently to France the two great Indian families of the country, the Huron and Algonquin, becoming as their ally, involved in a war with the Iroquois, which was ever to hamper his newly established colony.

Indefatigable and adventurous, he penetrated to the Lake which bears his name, and not only reached Upper Canada, but from thence marched with an Indian army to assail the palisades of their enemies in Western New York.

In 1629, he was compelled to surrender to Kirk, a French refugee in the English service, but in 1632 was once more in Quebec, as Lieutenant of Cardinal Richelieu. He did not long survive to direct the destinies of restored Canada.

On his death, a special vault was prepared for the reception of his honored remains, and here his body was laid, probably in the summer of the following year, as it would have been impossible in December to make the excavation and construct the brick-work. Unfortunately, the Jesuit *Relation* of the year entered into no details as to the ceremony, nor does it even mention the place of interment; and no other contemporaneous publication alluded to the matter. The first Registers of Quebec perished by fire in 1640, so that there is not even that source to guide a research. No monument appears to have been raised, and, in lapse of time, even tradition failed to mark the spot. The first allusion to the tomb of Champlain is in the relation of 1643, in which Father Raymbault is said to have been "interred near the body of the late Mr. de Champlain who is in a private vault (*sépulchre particulier*) erected expressly to honor the memory of the distinguished personage, who has laid New France under such obligations. (*Relation*, 164, p. 3.) This has been generally misunderstood, some supposing Raymbault to have been interred in the same vault, others in the Sarcophagus intended for Champlain.

When the study of the early Canadian history revived in our day, the Chapel beneath whose shadow Champlain lay was conceded on all hands to be "Notre-Dame de Recouvrance," which stood on or near the site of the present Anglican Cathedral. Such was the opinion of all. The careful Mr. Ferland so states in his *Cours d'histoire*, vol. 1, p. 293, and declares that that church was styled "the Chapel of Champlain," an expression used in the Register containing the entry of Raymbault's interment.

The Abbé Laverdière, to whom we are indebted for a rectification of the error, long shared the misapprehension. He is now republishing, textually, the whole of the various editions of Champlain's Voyages to Canada, with critical notes, beginning with the almost unfindable *Des Sauvages*, issued in 1603, the highly valuable and, as Thoreau remarks, singularly overlooked edition of 1613, and so on, down to the last hastily put-together edition of 1632. As a memoir of the great founder of Quebec should necessarily precede his labor, the Abbé Laverdière seems to have felt it a national dishonor that no one could point to the grave of Champlain. He set to work, with the Abbé Casgrain,

to examine, in the archives, everything that could throw light on the matter. Ere long they became satisfied that the Chapel of the Governor, burnt in 1640, was not the Chapel of Champlain, in which the vault existed. It was not then Notre-Dame de Recouvrance; and he soon satisfied himself that it could not be in the Upper Town. "Therefore," he adds, "Champlain's chapel could be only in the Lower Town, and could be no other than that built by him in 1615, on the arrival of the Recollets, for that chapel is certainly the only one erected by him there."

Investigation and the light of documents proved that this was in the Anse de the Cul-de-Sac, on a street still called Champlain street, where an ancient cemetery exists. Arrived at this stage, Mr. Laverdière and the Abbé Casgrain, who had joined in his researches, were overwhelmed with disappointment to find that only ten years since the water-works had run directly through the ground. Application to H. O'Donnell, Esq., the assistant-engineer who directed the works, brought out the fact that he had come, at the foot of the stairs called Little Champlain Street, upon a vault containing a coffin and human remains, apparently of some distinguished person; and that he had at the time preserved a plan of the locality and sketches of two of the bones. Remains of three bodies were found near. The body in the vault was undoubtedly Champlain's; those near it, the remains of Father Raymbault, the Recollet Brother Pacificus du Plessis, and of Mr. de Ré, known to have been interred near Champlain's vault.

Part of the ancient vault was preserved in the new works, and the Abbé Laverdière and Casgrain descending into it, November 10th, 1866, found it about eight feet square, and about fourteen feet from the corner of Sous-le-Fort Street. The body had lain in the direction of Champlain Street. They were able on the wall to trace in part the name SAMUEL DE CHAMPLAIN. It now remained to find the bones. These had at the time been placed in a box and conveyed to the Parish Church, where they were kept for three years, and there being no prospect of their identification, the box was, by direction of the Rev. Edmund Langevin, buried near the cathedral, with injunctions to mark the spot. This was neglected, but hopes are still entertained of its recovery, when Quebec will do honor to the remains of its illustrious founder. A search made in the portion of the cemetery was continued till the fourth of December, and will be resumed this spring, with every prospect of success.

A more curious and persistent search has seldom been made than this, so honorable to the Abbé Laverdière. (See *Découverte du Tombeau de Champlain*, par MM. les Abbés Laverdière et Casgrain. Quebec, 1866. Svo, 19 pp., three plans.—SHEA'S *Charlevoix II.*, 283-4.)

#### Historical References to Old Canada.

In looking over an old map entitled the English Empire in North America, published in 1755, Canada, then belonging to the French, was bounded on the West by the River Outaouais (Ottawa), on the East by the River Bustard (Outard), near the present Manicouagon Point, about 40 miles westward of Point des Monts, on the North by the Hudson Bay Company's territory, and on the South by the river St. Lawrence. The country west, till lately Upper Canada, now by the Act of confederation Ontario, was then called Northern Iroquois, and inhabited by the Indians bearing that name, and extended to the present Sarnia. From thence westward to the river Mississippi, the country now comprising Michigan, Illinois, Iowa, &c., was chiefly inhabited by the Outagamis, Mascoutens, and the Sioux or Nadonessian Indians. Here and there scattered over these large tracts of country, from the Ottawa to the Mississippi, were a few French Forts, and settlements. Now look at the present map of the Dominion of Canada, from the Strait of Canso, N. S., to the Straits of St. Clair, having its Parliament Buildings at Ottawa (worthy in point of architecture for any country) a place not then in existence. Go a step further back to 1659, when the