

mercial Union than that contained in Winthrop's epistle, and in letters brought them from prominent merchants of the United Colonies by Father Druillettes and the Abenaki delegates who followed him to Quebec.

History repeats itself, and after a lapse of nearly two centuries and a half we find that Canadian politicians have delegated themselves to visit the New Englanders of to-day in the cause of unrestricted continental trade, while American merchants and public men have visited various Canadian centres to offer the same boon to their northern neighbours. As in 1888, so in 1648, the promoters of Commercial Union may have been simply the ambassadors of trade and commerce, unauthorized to speak for the state or the commonwealth from which they hailed. In consequence, however, of their reiterated demands, the Rev. Father Druillettes, the Jesuit missionary to the Abenakis, was commissioned by the authorities at Quebec to proceed to New England and negotiate a commercial treaty, to which they insisted upon annexing the condition of an offensive and defensive alliance against the Iroquois, the Abbé Ferland contending that a simple treaty of commerce would have been altogether to the advantage of the English.* Parkman points out that this mission is worthy of notice, "since, with the unimportant exception of Joke's embassy to the Mohawks, it is the first occasion on which the Canadian Jesuits appear in a character distinctly political."† Druillettes left Quebec on the 1st September, 1650, accompanied by Noel Tekscimat, or Negahamat, Chief of the Algonquin Christians of Sillery, and by Jean Guerin, who was attached to the service of the missionaries. By ascending the Chaudière they reached the sources of the Kennebec, and descended it as far as Norridgewock, an Abenaki settlement. Thence they visited Augusta, where John Winslow, brother of Edward Winslow, agent at London for the English colonies, gave them letters to Major-General Gibbons, of Boston. The Jesuit's credentials from the Governor of Canada and his letters from Winslow, who had accompanied him a good part of the way to Boston, secured him a reception "widely different from that which the law enjoined against persons of his profession,"‡ though his character of plenipotentiary exempted him from liability to the penalty of hanging. He tells us, moreover, that Winslow entertained him at his residence, and gave him the key of a room in which he might say his prayers and conduct his religious exercises. Nothing can possibly be more interesting than Father Druillettes' own narrative§ of his mission and of his journeyings to and fro in New England which it necessitated. Gibbons took him to Roxbury, where Governor Dudley called the magistrates together to listen to his proposals. They gave him no definite answer, but the missionary felt sanguine of success. He was also delighted with Governor Bradford's reception of him at Plymouth, and entertained the hope that the colony could be induced to accede to his proposals. In this he was doomed to disappointment. The records of the colony for June 5th, 1651, contain the entry: "The court declare themselves not to be willing to aid the French in their design, or to grant them liberty to go through their jurisdiction for the purpose of fighting the Iroquois."

It is evident from Druillettes' description of his mission, and even from the title of the narrative, that he had much more at heart the salvation of souls, and an English and French alliance against the Iroquois for the protection of his Abenaki converts, than the negotiation of a treaty of commerce between the two colonies. It was, in fact, the tenacity with which he insisted upon the joint war upon the Iroquois that frustrated the movement for Commercial Union in the middle of the seventeenth century.

Druillettes returned to Quebec, on the 4th June, 1651, and made a favourable report upon the apparent dispositions of the four English colonies. The Governor called his council together on the 20th June, and the following were present at the meeting:—Governor d'Ailleboust, the Father Superior of the Jesuits, and Messieurs de Godefroy and Mencil. An extract from the register of the council states that it assembled on the proposition made in 1648 for a commercial union between the colonies of New France and New England, and that desiring to accede to such demand, it nominated Sieur Godefroy, one of the members of the council, to go with Father Druillettes to New England, and there to treat and to agree with the commissioners of that colony, according to the powers which had been given them by the council. Attached to this entry is a copy of the credentials handed to Father Druillettes and Jean Godefroy, as ambassadors to the magistrates of New England.¶ The council also addressed a letter to the commissioners of New England, under date of the 20th June, from which the following are extracts:—"It is now some years since gentlemen of Boston proposed to us a scheme of commercial union (*de lier le commerce*) between New France and New England. . . . We wish for this commerce, and with it the union of hearts and spirits between your colonies and ours. But we desire at the same time to enter into an offensive and defensive alliance with you against the Iroquois, our enemies, who would prevent us enjoying this commerce, or at least would render it less advantageous both for you and for us. . . . We assure you of the disposition of our hearts, and of all those of New France, for this trade with New England, and for

this war against the Iroquois, who should be our common enemies.*

Father Ragueneau, in the *Journal des Jesuites*, of the 22nd June, 1651, records the departure of the two envoys that day for New England. Jean Guerin and Noel Negahamat were again of the party, which included also a number of Abenakis and one Sokoquinois, who had with them seven or eight canoes. The party endured terrible privations by the way, having had to travel, says the *Relations des Jesuites* of 1652, "over roads and rivers fitted only for wild men and beasts and for fish." We are informed that they were almost starving for want of food, when the priest offered up the sacrifice of the mass, and no sooner had he done so than a brave convert approached them with three deer which he had killed in the woods. What they did not use at once of the flesh, they smoked for future requirements, and though it was no luxury thus preserved, the chronicler remarks that "appetite is the best cook in the world." The delegates reached Boston about the end of July and also proceeded to New Haven, where they appeared before the Commissioners of the four colonies, then in session there. They had come however upon a fruitless errand, and carried back with them to Quebec a refusal of the French proposals.† Their sufferings on their return trip exceeded those which they had endured in the previous summer. They reached home on the 8th of April, 1652, having been almost ten days without food, and that after their Lenten fast. They had even boiled their shoes, the Father's moose-skin waistcoat, and the strings of their snowshoes.‡

The leaders of the Commercial Union movement of to-day will find in *Ferland's Review* of the failure of the negotiations of 1681, nothing but encouragement and support. The learned Abbé makes no attempt to conceal his disappointment at the unsuccess of Druillettes' mission. He claims with much show of reason that Commercial Union 240 years ago would have possessed advantages for both colonies, almost equal, when the difference in population is taken into account, with those claimed by Mr. Erastus Wiman for his present scheme. His remarks under this head are worthy of reproduction, possessing as they do, a peculiar interest, in view of the existing movement. The decision of the New England Commissioners, he says, "was prejudicial to the interests of both parties." The English colonies would have largely benefited by the exchange of their products and of English merchandise with the rich furs of the North; while Canada would have obtained at Boston an excellent market for her peltries, and in times of scarcity and want could easily have secured grain and flour, which only arrived from France late in the season, and then in small quantities and poor in quality. English ships would have vigorously pursued commerce, for already, on the strength of the rumour that a commercial treaty was about to be concluded, a vessel from Boston, with a cargo of merchandise and provisions, ascended the St. Lawrence in the spring of 1651. Certain of doing a fair share of the fur trade by means of their merchant marine, the English would not have been tempted to reach out for it so far to the west, by a difficult and costly overland route. On their side, the French would not have been always on the watch to keep the western trade from their dangerous rivals. The two nations would not have been reduced to take measures, humiliating even in the eyes of the Indians, for the possession of the beaver, and long and disastrous wars resulting from this single motive would necessarily have been averted.

If New England had only declared to the Iroquois that it had formed a union with the French colony to put an end to their attacks upon the neighbouring nations, the threat alone would have arrested them in their career of pillage and murder, for they would have quickly realized the impossibility of maintaining themselves against so many enemies leagued against them. The French colonists being no longer obliged to defend themselves against the Iroquois, would have had time to solidly establish themselves and to devote their energies to the peaceful pursuit of agriculture. They would have laid down their warlike habits, up to that time necessitated by daily fights with ferocious neighbours. If the abstention of the English colonies was ruinous for New France, it was perhaps more so to New England. By that decision the Canadian French were forced to remain soldiers and explorers. In fighting and in trafficking they penetrated the far West, and to keep the monopoly of trade, they ruined all the enterprises made by the English with the design of advancing near this country. Obligated to fight without ceasing against the Iroquois confederation, the French traders occasionally reached out in their expeditions to the country of the English colonists, allied themselves to their enemies, and unable to obtain rest themselves, troubled that of the English colonists who were hidden behind the Iroquois. The authorities of Canada found a savage nation disposed to second them in consequence of the fault committed by the United Provinces. The Abenakis of Kinibeki (Kenebec) had lived in peace, regarding themselves as placed under the special protection of the Plymouth colony. Attacked on several occasions by the Iroquois, they called to their aid those whom they considered as their friends and allies, but informed that the English would not assist them, they turned toward France of whom they became the faithful allies, and swore an irreconcilable hatred to the inhabitants of New England. During nearly a century the Abenakis continued to

harass the English, devastating their fields, burning their villages and stopping their progress toward the north. Such were the disastrous results of the excessive prudence manifested on this occasion by the commissioners of the United Colonies, results which have inundated the soil of America with torrents of European blood.*

In thus indicating the results that he attributes to the New Englanders to join in an Iroquois war, the Abbé quite naturally fails to point out what justification they could have urged for entering into the offensive and defensive alliance proposed. With the priest, the end justifies the means. "The Puritan, like his descendant, would not fight without a reason."† Ferland attributes the action of the New England colonists to "excessive prudence." The Commissioners of the United Colonies represented to the Governor and Council of Quebec, that much as they desired freedom of commerce between the English and French colonies, they would rather renounce it altogether than engage in a war against the Iroquois. Thos. Chapais says, in the *Courier du Canada*: "The Anglo-Americans wished to receive all and to give nothing, according to habit. Our ancestors refused to be duped." The Jesuits were evidently much more disappointed at the failure of the negotiations than the civil authorities of New France. Referring to Father Druillettes' efforts on behalf of the Abenakis, the Father Superior at Quebec says, in his *Relations*: "He went to Boston, to Plymouth (Plymouth), and nearly all New England, but the English would not succour these poor people, though they are their neighbours." Father Charlevoix, much more reasonable in his conclusions than some who wrote before him and many who followed after, says: "It appears very much as if it was the condition of war with the Iroquois that broke off the negotiations; and it was, in fact, exacting a good deal from the English, who were so far removed from the Iroquois as to have nothing to fear from them, and who were only occupied with their commerce and with the tilling of their lands."‡

It would be as idle to speculate upon the effects that might have been produced by the adoption of Commercial Union in 1651, as to attempt to forecast the political and national results that may flow from the success of the present movement. It is worthy of note, however, as illustrating the change that modern civilization has wrought in the method of settling international difficulties, that while the governing Council of New France, in session at Quebec in 1651, held out the bait of free trade to tempt New England into a savage war, the official representatives of all the larger Canadian Provinces, assembled in conference in the same city in 1887, suggested a similar treaty as a means of aiding in the settlement—by peaceful arbitration—of the grave international disputes which have arisen in connection with the North American fisheries.

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ON THE HORRIBLE IN FICTION.

TO speak of the horrible in fiction is at once to suggest the name of Mr. Rider Haggard, who as an inventor of things repulsive and ghastly occupies a very exalted position indeed among the sensational writers of the hour. No novelist of the present day has been so much talked about as Mr. Rider Haggard; no books have sold so fast as his, and no books, so far as we are aware, have yet equalled his in setting forth the cruelty and the thirst for blood which is in man. One would almost suppose that their author were not free from the taint himself, so gloatingly does he delight in details of carnage and horror and ferocity for their own ghastly sake. In massacre, cruelty, and bloody death Mr. Rider Haggard finds his chiefest joy. To hug men until their ribs crack and crunch, to torture them until they wither like snakes, to drive knives right through their quivering bodies, to split their skulls down to the eyes with sharp steel, to crush the life out of them, to listen to the sickening crunching of their bones—to do and write of these things, and to linger fondly over the disgusting details, is Mr. Rider Haggard's great delight. And to linger with him over these details is the joy of many thousands of men and women, among whom may be found not a few who claim to have good taste and good sense, and who believe they are not without literary cultivation. We do not say that Mr. Haggard's romances are without literary value, for here and there are to be found descriptions not lacking the charms of art and poetry. But where there is no simplicity, no sincerity, no delicacy and sympathy; where sound judgment is outraged, cultivated taste set at naught, and refined discrimination conspicuous by its absence; where the language used is all too often inelegant and even incorrect, and where the whole is pervaded by an imagination at once morbid and sensual—where these faults and disfigurements glare at one from page after page, we fail to see that much remains to interest and amuse anyone of intellectual tastes or of healthy mind.

That the class of novel readers, yecked by a recent writer the "all-gulping," should find some entertainment and relaxation in Mr. Rider Haggard's slaughter-house style of fiction; that his morbid scheme of existence, his agnostic and pseudo-philosophic reflections should have a certain fascination for their jaded minds, we can in a measure understand. But what we cannot understand is the praise and appreciation his works have met with among people who profess to abhor the "Penny Dreadful" style of literature, and to deprecate the placarding of dead walls with theatrical pictures illustrating scenes of violence

* *Histoire du Canada*, Vol. I, p. 361. † *The Jesuits in North America*, p. 323. ‡ This law is found in the Registers of the colony of Massachusetts, 1647. § The complete title of this relation, which has been published by Mr. J. G. Shea, is as follows:—"Narré du voyage fait et pour la mission des Abnakiens et des Connaissances tirez de la Nouvelle Angleterre et des dispositions des Magistrats de cette République pour le secours contre les Iroquois, le tout par moi Gabriel Druillette de la Compagnie de Jesus." || *Extraits des Registres de l'Ancien Conseil de Quebec*, in Charlevoix, Vol. I, p. 288.

* *Lettre écrite par le Conseil de Quebec aux Commissaires de la Nouvelle Angleterre*, in Charlevoix, Vol. I, p. 287. † Answers to the propositions presented by the honoured French agents, in *Harvard*, Vol. 2, p. 184. ‡ *Relations des Jesuites*, 1652, p. 26.

* *Histoire du Canada*, Vol. I, p. 397. † Parkman, *The Jesuits in North America*, p. 330. ‡ Charlevoix, vol. i., p. 289.