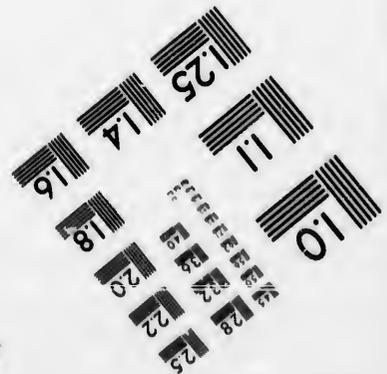
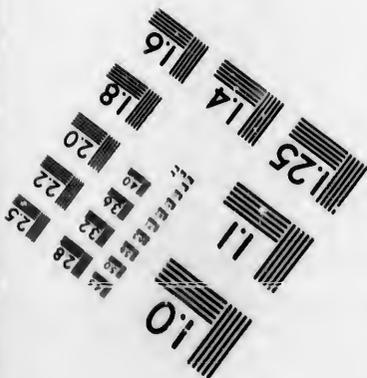
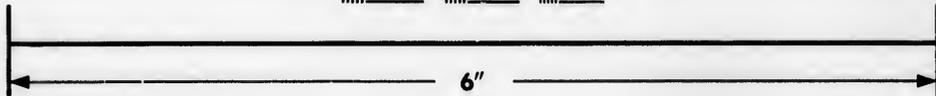
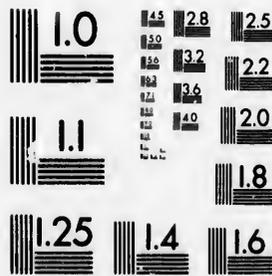


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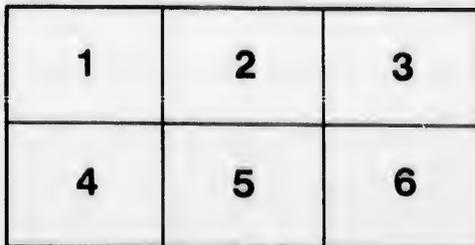
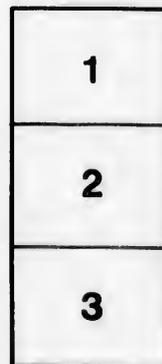
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IN CANADA.

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P R E F A C E .

WITH right good reason (friendly reader) did one of the most ancient of the prophets, in describing mystically, under the visible and historic semblance of the devastation of Judea, the horrible ravages and exterminating ruin wrought by Satan, wherever his fury reigns uncontrolled, declare emphatically: *Before him the land is a Paradise of delights, behind him lies a howling wilderness*: truly, he who casts his eyes over the wide surface of the earth, and contemplates the nations which are enlightened by the sun of Justice, Our Saviour Jesus Christ, besprinkled as they are with his blood and precious sacrifice—fed by His grace and Holy Word—vivified and comforted by His spirit—taught and guided by His divine precepts—honored by His revelation of Himself and real presence—he, I say, who thinks on these things, must needs cry aloud that, “before” the Destroyer, and where he cannot come, the earth is a Paradise of delights, wherein all blessings, even temporal and worldly happiness, attend His people, amidst whom is planted the true tree of life, even Our Redeemer Jesus Christ; while casting his eyes on the other side, and surveying the regions behind Lucifer—the hellish tyrant—in which he hath been permitted to practise his intolerable cruelties, he will behold naught save destruction and a desert—howling and lamentation—desolation and the shadow of death. Now it needs not that we set foot beyond our own hemisphere to behold with our eyes and acknowledge this truth: Greece and Palestine, heretofore very gardens of Eden, now lie outspread before us a waste—fit objects of pity. And if it please you that we look at home, in order, by nearer examination, to learn what praises are due to the liberal Giver of all good things, let us follow, I pray you, the material sun which gives us light, attending him to his setting-place, to see to what manner of people he bids good-day, there right over against us, beyond our ocean, when he hath left us here to the sweet rest of night. There lies New France, that new land first discovered in the last age by our countrymen, a twin creation to our own, subject to like influences, situated in the same parallel, and in the same climate—a vast, nay, boundless country, so to speak—a country which we hail, looking at our sun when at his setting, yet a country of which it may truly be said, if you look on Satan face to face, coming from the west to destroy us, *Before him is a Paradise of delights, behind him lies a howling wilderness*: for, verily, all that region, although made capable of like felicity as our own, yet, by the malice of Satan, who there reigns paramount, is a frightful

wilderness, hardly less to be pitied for its unhappy lack of corporal goods, than it is for that which maketh men most miserable—its utter destituteness of the adornments and riches of the soul. Whereof we are not to blame the soil, or the evil nature of the land, the air or the water, the men or their native dispositions: for we are all made and derived from the same elements—breathe, under a like elevation of the pole, an air tempered by the same constellations; and I doubt not that the land, which produces there as lofty and fair trees as our own, would yield as bounteous harvests, if it were tilled with like care. Whence, then, this great difference? Whence this unequal division of the good and evil things of life—of the garden and the wilderness—of heaven and hell? Why do you inquire of me? Nay, inquire of Him who, from heaven, called His people to look upon the unequal division of the inheritance to Esau and Jacob, twin brethren—the one appointed to dwell in tents amid dragons and noisome beasts—the other fed on the fat and marrow of the land in the company of angels.

Truly, the thought of these things is powerful, and worthy to fill our hearts with wonder, maintaining within us a pious dread, and a longing desire to communicate, in all charity, of this overflow of Christian wealth so graciously poured upon us from above. Failing in this, how easy were it for our gracious Father to cross His arms, as did Jacob, laying his right hand on the head of the younger, and his left on that of the elder. Oh, my God! in this thing, where is the ambition of the great?—the contention of the strong?—the display of riches?—or, the striving of the godly? Does Marathon, do the Olympic lists offer to the brave a fitter field? Wherein can the glory of a Christian find happier exaltation than in that land in which he would bring to his fellow-mortals both bodily and spiritual comforts, and in which, becoming a mighty instrument in God's hand, he would transform a wilderness into a paradise, vanquish the monster powers of hell, and implant order and heavenly defences, in which thousands of generations, to the end of time, would bless his name and his memory without ceasing; and heaven itself, filled through his beneficent labors, would rejoice to hear blessings and thank-givings poured upon him?

And now, friendly reader, it is my ardent desire and wish to see this New France, which I speak of, brought within the realm of Our Lord, and that it is which inciteth me to take my pen in hand to narrate to you, with all truth and brevity, what I myself saw in those regions. Four years since, I was commissioned thither by my superiors, and God, in punishment of my transgressions, caused me to be taken and borne thence by the English, as I am minded hereinafter to relate.

NARRATIVES

OF THE

JESUITS IN CANADA.

DESCRIPTION OF NEW FRANCE; THE SOIL, THE NATURE OF
THE COUNTRY, AND THE INHABITANTS THEREOF, AND
THE TRAVELS OF THE JESUIT FATHERS IN THE SAME.

CHAPTER I.

WHAT KIND OF COUNTRY NEW FRANCE IS, AND WHO FIRST ATTEMPTED
TO FORM A SETTLEMENT THERE.

We give the name of New France to the regions and parts of America, or the Western Indies, which lie beyond the ocean of Guienne, towards the setting sun, over against us, and answer directly to us in the same line from east to west. This name of New France was given to them for two reasons chiefly. The first reason was that, as I said, those countries are parallel to our France, and there is nothing between Guienne and them, save our western sea, of a breadth, in its narrowest, exceeding eight hundred leagues, at its widest, little less than a thousand, or thereabouts. The second reason is, that the said land was first discovered by Frenchmen of Brittany, in the year 1504—111 years ago, who have, moreover, never ceased to resort thither. Also the Normans did their part among the foremost in this work, among whom we read that Captain Thomas Aubert of Dieppe sailed thither in the year 1508, and brought away with him some of the wild people of the country, whom he exhibited to the admiration and applause of all France. Two years before his voyage, Jean Denys de Honfleur made the same discovery; but, inasmuch as he brought back with him nothing save fishes and maps of geography, his fame has not been so great as that of Thomas Aubert. After the year 1523, Jean

Verazan made his way through the whole land, beginning at Florida, as far as Cape Breton, and took possession thereof in the name of Francis I., his master. This Jean Verazan it was, as I think, who stood godfather to give it this name of New France; for Canada (by which name also it is commonly called) is not, properly speaking, the whole tract of land called New France, but that part only which lies along the banks of the great river Canada and the Gulf of Saint Lawrence, which is only the most northerly part thereof, as the same will appear by the geographical map which we append hereto.

Touching Canada, towards the south, is Acadia, the country of the Souriquois, lying lower down; and lower still, and beyond French Bay, is Norambègue (of these two names, Norambègue and Acadia, there is no recollection in the country, or even of Canada). This Norambègue was chiefly discovered by Jacques Cartier in the year 1524, and in a second voyage, ten years afterwards, in the year 1534.

Now, from the first of these discoveries, the French have always addicted themselves to make settlements, and to civilize the inhabitants of those deserts: deserts they are truly, the whole country being but one vast forest. Some private persons, even, have made the attempt, as Roberval and the Marquis de la Roche, and others; but the most famous and most recent of these undertakings was that of the Sieur de Monts Pierre du Gas, who hath gained great credit thereby. That nobleman having got together very considerable sums of money, and for the purpose joined himself to certain merchants of Rouen, St. Malo, and Rochelle, received from Henry the Great, of happy memory, full power and authority, as Lieutenant of the King, over those countries, from the 40th to the 46th degree of latitude, for so far did his power of disposing of the lands extend. Nevertheless, his privilege of trading and the jurisdiction of his government reached to the 54th degree, as the same may be seen in the Royal letters granted to him. By this commission of the Sieur de Monts, it seems that occasion was taken to reduce the extent of New France within narrower bounds; for, as we said, it extended before time as far as New Florida, southwards, on which side it is now commonly bounded by the 39th degree of latitude southwards, as you see the same in our chart. The eastern bounds are our own sea; to the west it will be the sea of China, if so be that we have valour and virtue to atchieve the same: for other boundaries are none which are assured, the country being without limits, and ten or twelve times bigger than all France.

Now the Sieur de Monts, having authority and power as aforesaid, and being well furnished and provided with good attendance, set forth from France in the year 1604, being exactly 100 years after the discovery of that land. He made his settlement on the coast of Norambègue, between

the nations of the Eteminquois and a little island named Ste. Croix; but ill-fortune befell him, for he lost a great number of his people by sickness; and in the following year, being driven by necessity, he changed his dwelling-place to Port Royal, about 26 leagues to the eastward, the same being in Acadia, in the country of the Souriquois, where he did not tarry longer than two years, forasmuch as the merchants, his co-partners, finding that their outlay exceeded the receipts, refused to adventure further. Accordingly, all of them were forced to return to France, leaving, as a monument of their exploit, their two vacant establishments—that at Ste. Croix, and the other at Port Royal—and carrying with them no better gains and fruit of their undertaking, than topographies and descriptions of the seas, capes, coasts and rivers which they had visited. These are the principal proceedings of the expeditions, undertaken before the years 1610 and 1611, concerning which we are now to speak, being about to conduct the Jesuits to that country; but we must, in the first place, be heedful of our promise, and obedient to the conditions of our undertaking, by shewing the horoscope of those lands—I mean the aspect of the heavens above them, their times, seasons, temperature and climate.

CHAPTER II.

OF THE TIMES, SEASONS AND TEMPERATURE OF NEW FRANCE.

THOSE lands being, as we have said, parallel with our land of France, that is to say, under the same climate, and the same polar elevation, ought, by the rules of astronomy, to have the same influences, inclinations and temperature; for in these respects they differ only, as among us, Grenoble, Vienne and Bordeaux, Paris and Cornwall, Marseille and Bayonne differ from each other, that is to say, one place is merely more easterly than another; in all else, in the length of the days, the aspect of the stars, the seasons and the temperature, they are alike. Truly New France extends three degrees lower down towards the south than does our own country, for ours goes no further than Fontarabia, that is to the 42nd degree, while New France pushes on as far as the 39th at least, and farther still, if it please his Majesty to give up nothing that his predecessor Francis I. had gained.

Nevertheless, and whatever astrologers may say, we must admit that that country (speaking of it generally, and as it now is) is colder than our France, and that there is a great difference in respect of times and seasons between the two: the causes whereof as they are not in the heavens, must be sought for on the earth. I shall faithfully testify to the effects which I myself experienced through two years and a half in succession; I might say three years and a half, but that I passed nearly one year, at various times, in voyages at a distance from the mainland. The place of my longest sojourn was Port Royal, which lieth nearly in 45 degrees of north latitude. There the snow fell about the end of November, and never melted away entirely in the woods till towards the end of February, unless there happened, as oft-times did, some heavy rain or strong south wind which melted it. But it was no sooner thawed than more fell. Outside of the woods, in the open, it lies scarcely longer than in France, but it falls more frequently than is wont with us: the greatest depth I ever saw there was a foot and a half, and even that not often. When the North-West wind (which we here call *Galerne*) blows with great violence, the cold becomes intolerable, but that lasts at most not more than eight or ten days, after which time, the weather becomes milder, for a while, as it happens in France; neither would people be prevented from working at any handicraft, or from going and coming more than they are in France, if they were equipped as they are with us. But all that I saw there denoted extreme poverty: miserable huts open

in many places, the food peas and beans, and even of that a scanty allowance, the drink plain water, the clothes and dress of our people all rags; our supplies drawn from the woods day by day, our remedies a glass of wine on high days, our refreshments some bit of game obtained by good luck; the country uninhabited, the roads unmarked by a footstep, and the feet shod only sufficiently for indoor life. Go, after that, and say there is no winter in Canada; but do not aver, that the weather is not good, nor the air healthful: for verily it is marvellous what good health we always had, notwithstanding all these miseries and privation, being constantly at least twenty persons, whereof in the space of three years, there died by sickness no more than two only, one a native of St. Malo, the other a Breton; and the latter, more for want of a little wine and a crust of bread to revive him, (the whole of ours being spent) than by reason of the violence of his malady.

If we call to mind that Jacques Cartier lost nearly all his people the first time he wintered in those countries, and also the Sieur de Monts one-half of his, in his first year at Ste. Croix, and in his second, the year ensuing, being his first at Port Royal, likewise experienced a considerable loss, though less than the first, and still less the third; and how at Kebee, during the first year, many were buried, and not so many the second; the frequent occurrence of the same mortality may serve to enlighten us on the causes of health and disease which have affected us so variously. The most common disease was the scurvy, which is called the land-sickness. The legs, thighs, and face swell, the lips become putrid, and shoot out in great excrescencies, the breathing short with a tormenting cough, the arms black and blue as if bruised, the skin covered with spots, and the frame languid with great depression and grief, the patient being unable to swallow aught save liquids, and even those in small quantities. The Sieur Champlain, reasoning on this matter, ascribes the cause of this disease to the vapours inhaled by those persons who are the first to move, cultivate and inhabit the new lands which have never been laid open to the sun. His opinion is not extravagant, nor unsupported by examples; it may nevertheless be urged in contradiction thereto, that mariners approach the land only near enough to fish, and clear no ground, nor dwell thereon, yet are they often assailed by this sickness, particularly the Bretons, who seem to me to be picked out by it among many others; also, that we who enjoyed good health as I before said, did nevertheless turn over much ground, and gave it air, and yet knew not this disorder, save myself, a little, in the second winter of my sojourn, at which time I became greatly swelled with fever and incredible thirst; but my lips and gums remained whole, and in ten or twelve days, my disorder was at an end. I can well believe that this

may have been of some effect: namely that our house was not new, and that, all around our dwelling being cleared long before, we enjoyed a pure and free air, and this is in my opinion what Champlain really meant to say.

Others I have heard discourse hereon, who reasoned differently and not indeed without solid arguments. These would have it, that sitting still throughout a long gloomy winter, such as winter is in Canada, had bred this distemper among the new settlers; that of all the *Sieur de Monts'* people who wintered first at *Ste. Croix*, eleven only continued in sound health, and these were hunters, who like merry fellows, were fonder of foraging than of the fireside, who loved to skim over a lake better than to loll idly on a bed; to tramp through the snow, bringing down a head of game, than to gossip about Paris and its flesh-pots, while sitting by the chimney; and truly we ourselves, who thus continued at all times in good health at Port Royal, were saved by the shortness of our commons, from two great evils: that is to say, from excess in drinking and eating, and from idleness. For we had evermore some good cause to exercise ourselves, and our stomachs were never everloaded with food. Verily, I am of opinion that this prophylactic stood us in good stead.

Now let us back to our task about the times and seasons. I once remarked two days, being 26. and 27. of February, to be as fine, mild, and springlike as we ever see in France about that time, and yet on the third, it snowed a little, and the cold returned. Sometimes in summer, the heat is as great as in France, and even harder to bear, but it does not last: the weather is soon overcast. The trees put out later than in France generally, later even than in this present year, 1614. And yet it seemed to me, that every thing grew faster. Speaking generally, the weather and the season* of that country are in all respects like what we have experienced this very year at Paris and in Picardy, excepting fogs and mists, to which that country is more liable. At Port Royal, we seldom had them in the summer-time, unless near the coast; but at *Etchemins* and *Pentagoet*, the fogs held sometimes in summer three or four days together. It is a gloomy time, and made us apprehend that it would prevent our crops from ripening, but we had plenty of proof to the contrary; for at Port Royal which is colder and has a more uncertain climate, they ripen, of the which I had experience for three years. Likewise Champlain assures us, that at *Ste. Croix*, on the same coast, in a very bleak situation where the weather is generally cloudy, the wheat and other grain came to maturity.

Nay, say you, but what can be the cause of these fogs, and this surpassing cold, such as we are not wont to feel in France? There is good reason to ask this question inasmuch as *Norandbègue*, in which country

* The spring!—[77.]

was our settlement of St. Sauveur, lies as far to the south as our most southern provinces, Guicenne, Languedoc and Dauphiny. Neither must we ascribe the mountains as the cause; for there are none of great height like our own Sevenes, Mesain, La Chartreuse and great part of Auvergne, Velay, Dauphiny, and Provence; and it is unlikely that the little high land which we see in Norambéque could ever produce such great effects over so vast a tract of country, particularly as the great cold of that region does not proceed from that side wherein the highest land is found, which is the North-East (as you may see on the Chart) but rather from the North-West, which is a level champaign country.

The defenders of influences keep their ground here in their casemated position, and take to their defensive weapons, that is to say, their unknown causes, saying that there is, I know not what, in the sky which produces this effect in those lands: thus Le Drach, passing the sea westward from those regions, in that part of New Albion which lies below the straits of Avian, in 40, 42 and 44 degrees north, found the cold so great that he was compelled to put back; likewise in the country of the Cannibas, lying in the same latitude, but inland, the Spaniards found lofty mountains, and so great a cold that they could not endure it; that those parts are all west from us, from which quarter we have the most horrible cold, and that this may be, by infection, the cause of the frosts and fogs of Canada. But why does it freeze so hard in New Albion and in the country of the Cannibas? Of this we cannot very well tell the cause, they say, we must believe that there are certain influences which we cannot find out. Truly they furnish the cold with good wings, who fetch it to us from a distance of four or five hundred leagues, for so far distant, I think, may even further, is New Albion; yet we find that oft-times a single league of country, or even less, gives a discernible change from cold to heat, from dark to bright weather, from dry to wet, and such other variations as we all know of. Moreover, it is absurd, that after having travelled five hundred leagues to find out the cold in its cavern and secret abode, they discover nothing there, save I know not what influences which cannot be named, and certain occult impressions. Would you not have done better to unearth these aspects, impressions, and nameless and hidden causes which you talk of, in Canada itself, or under it, or within its bosom, than to go so far in quest of them: to a country, where you never set foot?

We ourselves, after long argumentation, could find only two causes of the difference between this country and that, in respect of the weather and the seasons. One is, that Canada abounds in rivers and lakes; the other, that it is uncultivated. For the former, if you examine the map you will perceive that it is all over indented with gulfs and inlets of the sea,

and cut up by the water. It is moreover copiously irrigated by rivers, and full of lakes and pools, which would be a great ornament and convenience to the country, if it were inhabited; but all this produces the cold and fogs, especially on the sea shore and near rivers. Now we never lived any where else: for we did not advance far inland, save by the sea and up the rivers. Acadia, formerly the country of the Souriquois, in which is Port Royal, is almost a peninsula; and accordingly it is colder, and more liable to sudden changes than Norambéque, the latter being beyond question better every way, and more habitable and productive. The second cause of the cold is similar: that is to say, the wildness and uncultivated state of the country, for it is all one endless forest. In no part can the soil be long warmed by the sun, either because the crust is too hard, being never tilled and moved, or by reason of the trees perpetually shading it, or lastly because the snow and the water lie too long, without being absorbed or dried up. Consequently from such lands, no vapours can be exhaled, but what are cold, heavy and stagnant, taking the form of a drizzling mist in calm weather, and of biting frost when agitated by the wind; whereas, if the land were settled and tilled, the sun would find it prepared to admit his rays, and would scatter the cold and moist vapors, and the air would be tempered by the exhalations smoking dry and warm from the ground itself, and from the dwellings of the inhabitants. This we especially noted, for the snow always melted sooner on the small patch which we had tilled than it did elsewhere, and there too the fogs first cleared away and gradually vanished.

CHAPTER III.

THE SOIL,—THE INHABITANTS,—AND THE PRODUCTIONS.

THE soil is, in my opinion, as good as in France, principally in Normbègne; this you perceive by its black colour, and by the lofty, well-grown and straight timber, and by the grass, frequently as high as a man, and other such signs. At St. Sauveur, in the middle of June, we sowed seeds, pips, peas, beans, and all sorts of garden-stuff. Three months afterwards—that is to say, in the middle of September—we returned to see after our gardening: the wheat had not made its appearance—to be sure it had been sown at a wrong season of the year; the barley was in ear, but not ripe; the peas and harricots were perfectly good, but still green; the beans were just in flower; all else had succeeded admirably well, including the onions and the chives. The pips had germinated, and some of the plants grown a foot high—the smallest, six inches.

I have observed before that the whole country is one interminable forest. There is no open place but the sea-shore, and those flats which, being overflowed by the rivers, become meadows. There are several of great beauty, affording a vast extent of pasturage, such as the bay of Chenietou, the river of Port Royal, and others. And here we must take care not to fall into an error, which has misled many; for hearing persons who have visited distant countries, tell of their advantages and fertility, often with a little exaggeration (for so they think they will find more heedful listeners), they fancy that all the good things they hear of are to be found in abundance every where: as, for example, says one, talking of France, I have seen the woods and forests altogether of chestnuts, orange and olive trees, pear and apple trees, and all so loaded with fruit that their branches were breaking under their weight; and no doubt he would speak sooth, for so it is; nevertheless, a stranger hearing him might fall into error, inasmuch as he would think that in all parts of France, or nearly all, these things are to be found, and not take heed to consider that the chestnuts are in Périgord, a hundred leagues from the orange trees, which grow in Provence; and that the apple trees are in the country of Caux in Normandy, a hundred leagues from the chestnuts, and two hundred from the olive trees. Now, when a country is well peopled and inhabited as France is, this is a commendation, because, by means of transport and commerce, all these good things may be made common to all; but in a wild, uncivilized region, such as Canada, it is hardly better than it would be if no more than one thing grew in it. I say this,

because the information is of vast importance to such as go to settle in those new countries, as we Frenchmen go, headlong, blindly and trustingly, thinking that once in Canada, and getting hungry, we have nothing to do but betake ourselves to an island, and, striking right and left with a great club, knock down at every blow a bird as good as a duck. This has been told, and truly, for so have our people done more than once, and in more than one place; and it would be all very well, if you were never to be hungry but at the time of the year when those birds resort to those islands, and if, even then, you chanced to be near them; for if you were fifty or sixty leagues off, what would you do?

To return to our subject, it is not hard to find a place which has some one thing to recommend it—as a good harbour, fine meadows, a fruitful soil, a fair hill commanding a view, a pleasant river, a rivulet, &c.; but to build one's dwelling where all desirable qualities are combined, is not the good luck of any ordinary living man, as Aristotle hath it, nor doth it enter into the speculation of a wise one: for, after all, in reality, the best condition and perfect nature of a place, as of man himself, is, not that nothing should be wanting, but that nothing essential and of primary importance should be wanting. This is why I say that, all things considered, taking it for all in all, I think that the lands there are as good as ours, if they were duly brought under tillage. But we expect to find all things there in a narrow compass, which we cannot get even here, in this wide realm, after ages of culture.

In many places we found vines and wild grapes, ripe in their season, but not in the best soil, it being a kind of sand or gravel, like that of Bordeaux. They abound at the river St. Jean, in 46 degrees latitude, where we saw, also, many nut and filbert trees; neither there is the soil very good. No other kind of fruit tree is found in all the country; but all species of wild forest trees, as the oak, the beech, the hornbeam, the poplar, &c., besides the cedar—so at least the French call it.

If the country were inhabited, the mines might be made profitable; one there is of silver in St. Mary's Bay, so reported by the Sieur Champlain, and two of rich and pure copper ore—one at the entrance of Port-Royal, the other at the Bay of Mines; also an iron mine at the river St. Jean, and others elsewhere. Sandstone and freestone, slate, and all other kinds of stone, besides coal, are not wanting.

The whole of New France is divided among various nations, each having its own language and its own separate country. They assemble in the summer season to traffic with us, mostly on the Great River. Thither also come many other tribes from distant parts. They barter their skins of the beaver, the otter, the elk, the marten, the seal, &c., for bread, peas, beans, dried plums, tobacco, &c., kettles, hatchets, iron points for arrows,

awls, bodkins, cloaks, blankets, and all other commodities, brought for them by the French. Some nations carry on implacable war against us, as the Excommingois, who dwell on the north shore of the great gulf of St. Lawrence, and do us much harm. This war was commenced, as I am told, by certain Basques attempting a shameful violation; they indeed paid the penalty of their sinful incontinence, and not they only, for the men of St. Malo, and many others, have suffered, and do still suffer for it every year: for those savages are furious, and will desperately face death itself, so they may hope to kill or do mischief. Three nations only there are who are friendly and deal with us on familiar terms: the Souriquois, the Montagnais, and the Etemingois. As for the Etechemins and Souriquois, I am their witness, for I sojourned among them; the Montagnais I know only by report. As to the other nations, they trust us not; neither do our French frequent them, unless to discover their shores, and even in that they came not off without damage, except Champlain in his last discoveries up the Grand River, who complains not of them.

This friendship and good faith of the above nations towards the French appeared in a remarkable manner, after our defeat by the English, as you shall hear: for they, having knowledge thereof, came to us in the night, and consoled us as they best might, offering to us their canoes and their services, to carry us whither we would. They proposed, moreover, being three in number, to wit, Captains Betsabes, Oguigueou and Asticon, if we thought fit to remain with them, to take each of them ten of our company for his share (we were thirty who remained), and to keep us until the following year, when the French ships would re-visit the coast; that so we might return to our own land, and not fall into the hands of the wicked Ingres (so they call the English). There was no snare to entrap us: for you will hereafter learn the good treatment which Father Enemond and his company received at their hands; and at Port Royal where, during three winters we had good need of them, we found them to be faithful and helpful, whereas, if they had been minded to do us mischief, they had no lack of good and fit opportunity.

CHAPTER IV.

OF THE NATURAL DISPOSITION OF THE INDIANS—THEIR DRESS,
DWELLINGS AND FOOD.

THE natural disposition of our Indians is liberal, and not at all malicious. In their judgment and appreciation of visible and common objects, they are quick and correct, and assign clear and plausible reasons therefor, ever seasoning them with some pretty image or metaphor. In matters physical they shew an excellent memory; as, of having seen us, of the qualities of a place where they have been—of things done twenty or thirty years before their time; but learning by rote is their stumbling-block—no efforts can fix a series of words in their heads. They have no beards, the men as little as the women, except some few who are more robust or manly. They have often told us, that we seemed to them at first very ill-favoured, with as much hair about our mouths as on our heads; but by degrees they grew used to us, and we began to appear somewhat less loathsome in their sight. You could not distinguish the young lads from the girls, save by their manner of wearing the girdle, because the women gird themselves above and below the belly, and wear more covering than the men. They are also more largely decked with matachias, that is to say, chains, trinkets, and such like ornaments of their fashion, by which you may know that here, as elsewhere, it is the nature of the fair sex to be fond of finery. Generally speaking, they are of smaller stature than we are—particularly their bulk is less than ours; nevertheless they are well-favoured and well-set, much like men of twenty-five years old with us. You will fail to find among them a pot-bellied, hump-backed, or deformed person, a leper, a gouty man, a madman, or one afflicted with the gravel: they are quite unacquainted with such diseases. Those of our nation who are marked by some blemish, as one-eyed, squinting, or snub-nosed, &c., are also soon noticed by them and turned into unsparing ridicule, especially behind their backs, or when the Indians are among themselves: for they are cheerful companions, and have the jest and the nickname ever ready at hand; right glad are they when they find an opportunity to disparage us; and truly it is, as I think, only by God's mercy that any are exempt from this same disposition of over-rating themselves. You shall see these poor barbarians, notwithstanding their utter lack of polity, power, letters, arts and riches, nevertheless hold such great account of themselves, that they look upon us as much below them, and comport themselves as our superiors.

Their clothes are trimmed with skin, which the women tan and dress on the smooth side. The elk-skins they frequently dress on both sides, like our buff-leather, ornament them with stripes resembling lace, very prettily indeed, and convert them into robes. Of these skins, too, they make shoes and leggins. The men wear no breeches, because, say they, that garment confines them too much, and is to them the same as gyves or fetters. They wear only a piece of linen for decency. In the summer, they make much use of our cloaks, and in the winter of our blankets, which they trim and line for themselves. They likewise willingly make use of our hats, shoes, woollen-caps, shirts and linen, the latter to clean their children in the cradle. All these articles we barter with them for their skins.

In whatever place they come to, they first make a fire and construct a hut, which matters employ them an hour or two, often not more than half an hour. The women go into the wood for poles, the lower ends of which they stick into the ground around the fire, the other ends they bring together in form of a pyramid, so that they lean one against the other right over the fire, that being the chimney. Over these poles they throw skins, or perhaps mats or pieces of bark; and at the foot, beneath the skins, they lay their bags. The whole space round the fire is spread over with pine-boughs, in order that no dampness may be felt, and over these they often lay mats or seal-skins, which are as soft as velvet. Upon these they lie along round the fire with their heads on the bags; and, what we should scarcely believe, are very comfortable before their small fire, being so sheltered, even in the severest cold of winter. They always camp near good water, and in a spot which has a pleasant prospect. In summer their lodges are of a different form, being wide and long, for the sake of air; and then, too, they cover them in with bark, or with matting made of soft rushes, much thinner and more delicate than ours made of straw, and so finely wrought that, when it hangs down, the water runs off without penetrating it.

Their food is whatever they obtain by hunting or fishing, for they practise no tillage; but the fatherly providence of God, which suffereth not the sparrows to lack their food, hath not left these poor creatures, born with capacity to know Him, without a suitable provision, which is appointed for them as a portion every moon: for by moons they reckon, counting thirteen in the year. Thus, then, in January, they have the seal-hunting; for this animal, although living in the water, brings forth on certain islands about that period. Its flesh is as good as veal, and they moreover make of the fat an oil which serves them for sauce the whole year. With this they fill many bladders of the elk, which are twice or three times as large as those of the pig with us, and are their vessels for

keeping it. From the month of February to the middle of May, is their great season for hunting beavers, otters, elks, bears, which are very good, and cariboes. This animal is half ass, half stag. If the season is favourable, they live at that time in the midst of plenty, and are as proud as princes and kings; but if it is unpropitious, their case is bad, and they often perish with hunger. The weather is unfavorable for their pursuit when it rains much, without freezing, as they can then hunt neither elk nor beaver: the same happens when much snow falls and does not freeze, for they cannot then take their dogs, because they would sink at every step; this they avoid themselves, by wearing snow-shoes, which enable them to walk on the surface. They cannot, however, move with as much speed as they require, the snow being too soft. Other hindrances occur of the like kind, too long to describe. About the middle of March, the fish begin to spawn, and to ascend the streams from the sea, and this in such multitudes, that they may be said to swarm. Hardly would any one believe, without seeing it: the hand could not fail to catch a fish, if put into the water. Among these fish, the smelt is the first. This is twice or three times as large as our river-smelt. After the smelt comes the herring, about the end of April; and at the same period the wild geese arrive from the south, which are double the size of ours, and make their nests in the islands. Two of their eggs are fully equal to five of the common hen. At the same time the sturgeon and the salmon arrive; and the great gathering of eggs commences in the small islands: for the sea-fowl, which resort thither in great numbers, lay there, and often cover the ground with their nests. From May to the middle of September, they have no care about their food: for the muscles and other shell-fish are on the coast, and the French ships arrive with which they trade. And be sure they know very well how to exact respect and observance; assuming to be hail-fellow with the King, and it is necessary to pay them all the respect they claim. They must have presents, and long speeches, until they have agreed to trade; and when that is settled, they are to be feasted, which done, they will dance, make speeches, and sing *Adesquidez*, *Adesquidez*, which means that they are the good friends, allies, associates, confederates and brothers of the King and the French people. Water-fowl abound; not so the land-birds, except at certain times birds of passage, such as wild Canadian geese, and the white and grey common wild geese. Grey partridges are met with, which have a very fine tail, and are twice the size of ours. Multitudes of wild pigeons are seen, which arrive to eat the raspberries in the month of July; likewise some birds of prey, rabbits and hares.

Our Indians quit the sea-side and the tide-water about the middle of September, and betake themselves to the smaller rivers, where the eels

spawn, and lay in a provision of them, they being good and fat at that time. October and November are the second season for hunting the elk and the beaver; and in December (an admirable provision of Divine Providence!) a fish appears, called by them ponamo, which spawns beneath the ice. At that time, also, the turtles bring forth, &c. Such, and even greater and more numerous, are the manors and revenues of our Indians; such is their table and their food: the whole being meted and parceled out, each thing in its due and needful season. Solomon himself never had his store-rooms better ordered and regulated than are these supplies, and those who furnish them. And, truly, a greater than Solomon hath appointed them. To Him be glory for ever!

For the more entire enjoyment of their inheritance, our denizens of the woods move cheerfully to the various abodes of plenty, with all the pleasures of the traveller who seeks his diversion; and for their great help and easement in so doing, they have the greatest convenience in the world, which is the canoe. These vessels are small skiffs, made of the bark of the white birch, very narrow, and pointed at the two ends, turning up like the crest of a helmet; the body is like a large cradle, bellying out; they are eight or ten feet long, and capacious enough to hold, in a single one, a family of five or six persons, with all their dogs, packs, skins, kettles, and other heavy baggage; and their best quality is, that they can land any where, which our skiffs or ships' boats cannot do: for the most deeply laden canoe does not draw half a foot of water; and when unloaded is so light that you would lift and carry it in your left hand, while it is so swift, when impelled by the paddle, that, without exertion, you could in fine weather make thirty or forty leagues a day. Nevertheless, we rarely see these savages post along in that manner, for their day's journeys are all pleasant pastime, and they are never in a hurry. Far different are our movements, who can do nothing, but we must whip and spur, because we are ever urged forward by a fervid nature, which knoweth not peace.

CHAPTER V.

POLITY AND GOVERNMENT OF THE INDIANS.

THE polity cannot have greater bounds than the commonwealth, for it is simply the ordering and government of the commonwealth. Now, the savages, having no extensive community, either in number of persons, for they are few, nor in possessions, for they are poor, and live only from hand to mouth; neither by alliance and social bonds, for that they are scattered and wanderers, cannot have a polity of much account. Neither, indeed, can they do without any—being men and consorted together. What they have, then, is after this sort: the Sagamo, who is the oldest member of some powerful family, is, in virtue of his age, the chief and leader thereof. All the younger branches of the family belong to his train, and live with him; he therefore provides the dogs for the chase, and canoes for their migrations; and lays up a store of food against bad weather and the season of travelling. The young men pay deference to him; under him they serve their apprenticeship in war and the hunt, being incapable of holding property, until they are married. Then only they become qualified to own dog and pack, that is to say, to acquire and hold private property; while they still continue subject to the authority of the Sagamo, and generally members of his band; as do likewise others who are destitute of relations, or who, having no adherents of their own, and no resources to live singly, at their own free will, place themselves under his guidance and protection. Accordingly, every thing acquired by the young men belongs to the Sagamo, while the married men give him only a part of their acquisitions; and, if the latter separate themselves from him, as must often happen, for the convenience of hunting and living, when they return, they acknowledge his rights, and do him homage by presents of skins and like articles. From these circumstances arise quarrels and jealousies among them, as they do among us, but by no means so violent in their nature: when, for example, one among them begins to act independently and set up for a Sagamo, no longer paying his tribute, should his followers desert him, or be enticed away by others, just as among ourselves, so do they bandy reproaches and scornful words. The new man is only a half Sagamo, as, being newly hatched, like a chicken three days old, his comb is not grown; he is a Sagamozette, that is, a sucking Sagamo—a dwarf. Thus you may perceive that ambition bears sway beneath the thatch of rushes as well as beneath the gilded roof-tree of the palace, and that its lessons are not hard to learn. The country is parceled

