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THE EARLY INTERPRETERS.

By MR. JOHN READE, F.R.S.C.

In "The Right Honorable," a clever romance of society and politics by Justin McCarthy and Mrs. Campbell Praed, the reader is introduced to a Scottish professor, the business of whose life it is to write treatises and make speeches on the wisdom of universal disarmament, and the establishment of an international council, composed of one delegate from each of the nations of the world, civilized and uncivilized, for the settlement of all disputes. This council should assemble at the base of the Great Pyramid, which he had persuaded himself to regard as the centre of the earth. One of the incidental blessings which the international council would bring about was the adoption of an international language. As the council swelled in numbers and began to receive delegate after delegate from the various peoples and tribes, it would of course happen that some of them would not understand what the others said. Some common form of discourse would, therefore, be essential, and whatever might be the form agreed upon, each delegate, on returning home, would naturally teach it to his own people. The result would be the gradual institu-

tion of the tongue common to all the nations of the earth. The Scottish professor, with his universal language, is not entirely imaginary.

It was a favorite theory of the philosophic Leibnitz that the invention and application of such a language was far from being an impossibility. He admitted that its formation and arrangement would be attended with some difficulty, but he maintained that once it had been framed, it could, with comparative ease, be acquired by others. He died, however, before he was able to lay the outlines of his scheme before the world. Prof. Max Mueller is inclined to think that he had got the hint of his idea from Bishop Wilkins who, towards the close of the 17th century, published his essay "towards a real character and a philosophical language," but soon perceived that the plan of the English churchman was susceptible of considerable improvement. Of the bishop's work, Prof. Mueller says:—"Now, though it has been the fashion to sneer at Bishop Wilkins and his universal language, his work seems to me, as far as I can judge, to offer the best solution that has yet been offered of a problem which, if of no practical importance, is of great interest from a merely scientific point of view; and though it is impossible to give an intelligible account of the bishop's scheme without entering into particulars which will take up some of our time it will help us, I believe, towards a better understanding of real languages if we can acquire a clear idea of what an artificial language would be and how it would differ from living speech. The primary object of the bishop was not to invent a spoken language, though he arrives at that in the end, but to contrive a system of writing or representing our thoughts that should be universally intelligible." We have, for instance, the professor goes on to show, the arithmetical and astronomical signs—the figures, + and — (plus and minus), the signs for the sun, moon, the earth, Jupiter, and the other planets, and Bishop Wilkins thought that if, in

like manner, an easily recognized mark were assigned to every thing and notion, with some provision for inflections, we should have a much more easy and convenient language than any yet in being.

That suggestion, which was not, however, the one that the bishop ultimately carried out, was taken up in our own day by Don Simbaldo de Mas, envoy extraordinary from Spain to the Emperor of China, and developed in his "Idéographic." Therein he gives a list of 2600 figures, each of which has its own significance—the same sign being taken as noun, adjective, verb and adverb. (See "Science of Language," Vol. II Lecture 2). In the same connection may be mentioned the various attempts that have been made to compile a world alphabet, of which the most comprehensive and, perhaps, the latest is that of Prof. Melville Bell, an account of which is given in *Science*.

But of works of this kind, that which has undoubtedly attracted most attention is the Volapük, invented by Father Johann Martin Schleyer, of Constance, Baden, a treatise on which has been published by the firm of Hachette & Cie. An English translation, by W. A. Seret, has been published by Whitaker & Co., London, and Thomas Murray & Sons, Glasgow. A "Cours complet de Volapük," by A. Kerckhoffs, was also issued last year at Paris. It is sometimes called "the language of the world" as on the title page of the English translation, sometimes the "International commercial language," as in the title of an abridged grammar, by Karl Dornbusch, published by Hachette & Co., London, and W. Soudier, Paris.

How far it will make good its claim it is impossible to say, but it may be taken for granted that an invention which has won a large measure of approval from the scholars and business men of the three greatest nations of Europe cannot be altogether worthless, even if it should attain a success beyond what its most sanguine advocates may reasonably hope for it, there will still be occasion, for

generations to come, for the intermediation of the interpreter.

The part played in mankind's development by that useful and far too little considered functionary, the interpreter, has been an extremely important one. Whether there ever was a stage in human history where his services could be altogether dispensed with, is a question which we need not discuss. In the 11th chapter of Genesis we are told that once on a time the whole earth was of one language and one speech, but the *Kōl haaretz* of that passage may mean, according to some commentators, only all the land round about, that is, the region in which the Semitic tongues had their birth. The learned author of the "*Histoire générale et système comparé des langues Semitiques*" calls it a curious etymological myth, and explains it, in part, by the fact that Babylon was the destined meeting-place of so many different forms of speech. The gigantic tower of Belus would, he says, be naturally fixed upon as the point of departure of the nations of the then and there known world. However that be, the notion, once general, that all the languages of the earth are derived from a common parent speech is no longer of universal acceptance among men of science. Archdeacon Farrar long since discarded as an anachronism the view that language was revealed to man at the beginning of his existence, substituting therefor what he considers the more rational theory that it was a human discovery, the natural supply of men's urgent needs, for the development of which they had, however, the ground work in their vocal organs. Professor Sayce favors the view which is thus set forth in the introduction to Paley's *Hesiod*: "If some one language had been given to man at first, we cannot explain the phenomenon of great families of languages possessing hardly any (if any) common element. But we can easily explain this by supposing them to have been separate and wholly independent creations of the linguistic genius or faculty of man,

consequent on a distant and final dispersion of the first families."

Which ever theory we may adopt, one thing seems to be certain, that ever since men began to record events on stone, bronze, papyrus or parchment, the languages of the world have been as they are to-day, virtually numberless. The great civilized nations of the far past were brought constantly into association with peoples and tribes speaking different languages from their own. The Old Testament, the Greek and Latin writers, the records of Egypt, Assyria, Babylon and Persia, the literature of the Hindoos, the accredited histories of the Chinese, the Japanese and other nations of the far east, and the whole cycle of the written lore of Aryan Europe, and its kindred in the new world, tell the same story. That, in the relations, hostile or pacific, of heteroglott communities, some kind of bilingual mediation would be necessary stands to reason. We have, indeed, in Herodotus an example of the way in which trade was sometimes transacted without such aid. That enterprising tourist informs us that the Carthaginians used to have dealings with Libyan tribes who dwelt beyond the Pillars of Hercules; that when they reached their coasts, they were wont to place their merchandise on the shore and then, returning to their ships, kindle a fire, so as to produce a noticeable smoke. The natives on observing the smoke would then come down to the sea-side, where they deposited their gold in exchange for the goods brought to them, and the Carthaginians having ascertained that the quantity was sufficient, sailed away. If they did not deem it a fair exchange for the commodities they had brought, they would leave the gold untouched and await the action of their customers. The latter, perceiving their object, would then add to the pile of gold until the strangers gave signs that they were satisfied. The natives then took their purchases and the Carthaginians carried off the gold which they had received as an equivalent. That this dumb

trade was in vogue to a considerable extent in early times at the outset of intercourse between civilized and uncivilized nations there is reason to believe. That it was also not uncommon among savage tribes who spoke different languages, may be inferred from the skill with which many of them have been able to converse with strangers when they have met for the first time. Instances of such intercourse frequently occur in the relations of the early voyagers and explorers to and through the American continent. The Carthaginians did not always, however, depend on the mere dumb intelligence of the natives of maritime or interior Africa. In the memorable voyage of Hanno, the Punic commander was furnished with interpreters by the shepherd tribes of the river Lixus. It is worthy of note, moreover, that it is to these friendly interpreters, who appear to have accompanied Hanno to his somewhat doubtful destination, that we owe a word which has found hospitality in the common speech, as well as the language of science, of all civilized nations. The word "gorilla," after being practically obsolete for so many ages, has been strangely revived in our generation by the adventurous traveller, Du Chaillu. As used in the "Periplus" it seems to designate a race of hairy savages, fierce and intractable, who defended themselves with staves. Three women of them were taken, but as their captors could not induce them to go aboard the ships, they slew them and brought their skins to Carthage.

[To be continued.]

It is said the first Directory of Philadelphia, published in 1785, contains the following:—

"D'ORLEANS, Messrs., Merchants, near 100 South Fourth-Street." These persons were no others than Louis Philippe and one of his brothers, who lived at the North-west corner of Fourth and Princes Streets, in a house standing until recently, and numbered 110. H. M.

LORD AMHERST'S HEAD-QUARTERS,
MONTREAL.

[8th September, 1760.]

The site of Lord Amherst's camp immediately prior to the capitulation of Montreal in 1760, has been referred to lately by several of our local historians and a *photo* of the ruins of the old "farm house" on the plateau immediately beyond the crest of the Cote-des-Neiges Hill, has been published in the "Dominion Illustrated" as the place where these articles of capitulation were signed. I contribute my mite to the traditional story generally accepted, awaiting documentary evidence of which I understand none exists.

The story as narrated to myself many years since by an old British officer in charge of St. Helen's Island when it was occupied by the imperial troops was this: That Lord Amherst with his army having advanced through the State of New York toward Canada, took to his boats at Oswego, crossed Lake Ontario, ran the rapids of "Long Sault," "Cedars" and "Cascades" (where he suffered heavy loss) and landed at Lachine. There he abandoned his boats at the entrance to a canal or small river in that neighbourhood,* and then advanced on the city by land. This much is authenticated.

The route taken from Lachine to Montreal is not known with certainty, but it is generally admitted that he did not follow the river bank; and to avoid the low swampy islands on the Rivière St. Pierre level, gained the Blue Bonnets terrace, and then struck across country to the heights commanding the city known as the Trafalgar property

* Within the last few years, boats embedded in the weeds have been found at the entrance of what is known as the Old Lachine Canal, a few acres south of the mouth of the first provincial canal between Lachine and Montreal.

where he halted and occupied as his headquarters an old house there.

Any one visiting this locality will notice that the house even judging from the ruins is an old one, and the only one in the neighbourhood having any pretention to antiquity. This is confirmed by the old French gable roof (as seen to-day in the old houses on the Island of Orleans and known to date back to 1760) which appears in the building connected with the main one, and which was probably the original building of some old settler.

As the story continued, Lord Amherst from this point dispatched an aide-de-Camp, on the 8th September, 1760, to the Marquis of Vaudreuil, the Governor, with a formal demand in writing (under conditions) for the surrender of the city. That the aide-de-Camp hastened to the city and enquired for the Governor at the Intendants Bureau (then in St. Jean-Baptiste Street).^{*} That he learned the Governor was absent, but having explained the nature of his business, and that he was expected back at the camp with an answer for the General within two hours, he was transported to St. Helen's Island, where he found the Governor with the Chevalier de Levis. The latter had retired thither with his troops, and was prepared and desirous to "fight it out on that line." After a short discussion and a non-availing request *by the Governor* for "better terms" the document was signed in spite of the protest of the Chevalier de Levis.

The Governor it is narrated placed the document against a large elm tree standing at the head of the Island where they were, and attached his signature thereto in pencil.

This tree pointed out to me by the narrator, was destroyed by lightning about the year 1860, and reference to the same was made at the time of its destruction in the local press as "the tree where the capitulation of Montreal had been signed one hundred years before."

^{*} This old house now belonging to Messrs. Kerry, Watson & Co., is still in existence.

Whether more formal articles were executed subsequently at the "Trafalgar Chateau" is not for me to state. This much, however, I do say, that the Island of *la belle H  l  ne* (the wife of Champlain), and this old tree which stood as sentinel thereon for many a century should be credited with the post of honour.

Of this Island gem, Lesperance says (illustrated Canada) in his exquisite simile, "looking from the crest of the Royal Mountain it appears as a green leaf floating on the silvery St. Lawrence."

Truly this Island is the worthy rival of that Isle immortalized by Scott as the home of the Lady of the Lake (another Ellen), in that beautiful line,

"Like emerald set in burnished gold."

However, now the "old house" is in ruins, the "old tree" blasted, the swords of the warriors laid aside and they themselves at rest, having left us the representatives of the two branches of the same old human race re-united in a Canadian nationality upholding the British standard with the French escutcheon of "Dieu et Mon Droit" and possessors of the northern half of this continent; the issue of the capitulation signed in this peace-bearing Trafalgar chateau.

MABEL.

Notes.

The following Extract of a Representation of Sir Lewis Kirk concerning Acadia, was kindly forwarded by Mr. Douglas Brymner, in connection with the note at p. 103 of Vol. I. :--

"Afterwards a war arising between His Majesty King Charles the 1st and Lewis the 13th, anno 1627 and 1628, Sir David Kirk and his brethren and relations of England did by virtue of His Majesty's commission, send to sea at their great charge, first three, afterwards seven ships with warlike preparations for recovering of the possession of the

said lands lying on either side of the said river Canada, and to expel and eject all the French trading in those parts wherein they had good success, and in the year 1627, did there seize upon about eighteen of the French ships, wherein were found 135 pieces of ordnance designed for relief of the Royal Fort in L'Accadie and Quebeck in Nova Francia, under the command of Mr. de Rockinand and Mons. de la Tour Father of de la Tour Governor of the said Royal Fort, whom together with the said ships and guns they brought into England.

“ And in the year 1628, they possessed themselves of the whole region of Canada or Nova Francia, situate on the north side of the river, together with the fort or castle of Quebec. Sir Lewis Kirk being then constituted Governor of the place, the French being then either expelled or conveyed into England, and the arms of the King of England being publicly there erected and every where placed. And before the year 1628, it was brought to pass by the said Sir William Alexander (assisted by both the advice and charge of the said Kirk), that in the parts of L'Accadie or Nova Scotia, on the south side of the river Canada, the whole, with the forts thereon built being by him subdued presently, come under the power of the King of England, that region in the south side falling into the possession of the said Sir William Alexander, and that on the north side into the possession of the Kirks.”

A photographic copy of the following deed is in the Library of McGill College, presented by Mr. Albert J. Hall of New Westminster, B.C. Can any of our readers give its history or the circumstances connected with its execution?

“ This indenture, made and concluded the ninth day of July, in the year of our Lord one thousand seven hundred and eighty-nine, between the native Indians formerly belonging to the Mohawk Castle at Fort Hunter, in the late

county of Tryon, now Montgomery, but now of Nassau, in the Province of Quebec, whose names are subscribed and seals affixed to these Presents of the first Part, and the People of the State of New York of the second Part, Witnesseth that the said Partys of the first part, for and in consideration of the sum of Seven Hundred Pounds Lawfull money of the State of New York to the said Partys of the first part, by the said Party of the second part in hand paid at and before the ensealing and Delivery of these presents, the Receipt whereof is hereby confessed and acknowledged, Have and each of them hath, granted, bargained, Sold, alien'd remised and released, and by these Presents do and each of them doth Grant, Bargain, Sell, Alien, Remise and Release and Confirm, unto the said Party of the second Part in their actual possession now being, and to their Heirs, Executors, Administrators and Assigns for Ever, all their Right, Estate, Title, Interest and Demand whatsoever, of, in, and to, all that Certain Tract of Land, Situate, lying, and being on the South side of the Mohawk River, in the late County of Tyron, now Montgomery, in the State of New York, Beginning at the North-West corner of Babington's Patent on the Mohawk River, from thence up the River to Arie's Creek, or the East Corner of Capt. Scott's lands, and from thence round the several Patents until it strikes Babington's Patent, and from thence to the place of beginning, Comprehending all the Lands claimed by us (the Indians, late of Fort Hunter Castle) on the south side of the Mohawk River, together with the appurtenances. To have and to hold the said Premises with the Appurtenances unto the said Party of the second Part, their Heirs and Assigns for Ever, To the only use and behoof of the said party of the second Part, their Heirs and Assigns for ever.

" In witness whereof the Partys have hereunto sett their hands and seals at Nassau, the day and year first above written.

“Signed, Sealed and Delivered in Presence of

RALFE CLENET.
 HENDRICK DILL.
 CAPT. JOS. BRANT.
 PETER P. SCHUYLER.
 his
 HENRY X MARACHE.
 mark
 his
 NICHOLAS X FORBUSS.
 mark
 W. B. SHEEHAN.

Here follow thirty-nine signatures. The Indian names are for the most part illegible, but many of the pseudonyms are characteristic, *e.g.* Young Brant, Capt. John, Old Lydia, Seth Capt. Isaac, Seth, Junr., David Daniel, Katherine, Catharine, and a host of other female names.

“I do certify that the above instrument of writing was executed in my presence by the Sachems, Chiefs, and principle men and women of the Mohawks, formerly of Fort Hunter Castle, they being the true and real Proprietors of the above described Lands.”

JOHN BUTLER,
Depty. Supt. of Indian Affairs.

The above writing was executed in Full Council in Witness whereof, we have hereunto sett the seal of our Nation.

CAPT. JOS. BRANT,
In behalf of the Canajoharies.
 CAPT. DAVID HILL,
In behalf of the Mohawks.

It has generally been supposed that the popular phrase, “*Do not see it,*” was of modern origin. But in looking over Stone’s *Life of Sir William Johnson*, Vol. II., p. 337, I observe that a distinguished Mohawk Indian, Abraham, at the Treaty of Fort Stanwix, in 1770, said to Sir William Johnson:—

“You told us that we should pass our time in peace, and travel in security; that trade should flourish and goods abound, and that they should be sold to us cheap. This would have endeared all the English to us—but *we do not see it.*”

Isidore Bédard, author of the following spirited lines, was born in Quebec, in 1806, and died in Paris on 14 April, 1833. He was the son of the Hon. Pierre Bédard, founder of "Le Canadien" newspaper, who was afterwards appointed Judge for the district of Three Rivers. Isidore early began to write short poems, published in "Le Canadien," which attracted much notice. For a short time he represented the county of Saguenay in the Provincial Parliament. His early death was deeply regretted.

1829.

HYMNE NATIONALE.

(From *Huston's Répertoire National*. Vol. 1, p. 182.

Sol canadien, terre chérie !
 Par des braves tu fus peuplé ;
 Ils cherchaient loin de leur patrie,
 Une terre de liberté.
 Nos pères sortis de la France
 Étaient l'élite des guerriers,
 Et leurs enfants de leur vaillance,
 Ne flétriront pas les lauriers.

Qu'elles sont belles nos campagnes !
 En Canada qu'on vit content !
 Salut, ô ! sublimes montagnes,
 Bords du superbe St-Laurent.
 Habitant de cette contrée,
 Que nature sait embellir,
 Tu peux marcher tête levée,
 Ton pays doit t'énorgueillir.

Respecte la main protectrice
 D'Albion, ton digne soutien ;
 Mais fais échouer la malice
 D'ennemis nourris dans ton sein.
 Ne fléchis jamais dans l'orage,
 Tu n'a pour maître que tes lois.
 Tu n'est pas fait pour l'esclavage,
 Albion veille sur tes droits.

Si d'Albion la main chérie
 Cesse un jour de te protéger,
 Soutiens-toi seule, ô ma patrie !
 Méprise un secours étrange.
 Nos pères sortis de la France
 Étaient l'élite des guerriers,
 Et leurs enfants de leur vaillance
 Ne flétriront pas les lauriers.

“Mufti” (Mr. H. J. Morgan) has communicated to the *Ottawa Citizen* some interesting particulars of a lady recently deceased—the Hon. Mrs. Robert Bruce—who took a prominent place in Montreal and Quebec society forty years ago. She was the wife of Col. Bruce, of the Grenadier Guards, brother of Lord Elgin, whose military secretary and principal A.D.C. he was. She lived in Canada from 1848 to 1854, making many friends by her cheerful and winning ways. After her husband’s death, in 1862, she was appointed by Her Majesty to an important position in the Royal household, and remained on duty there until her death.

J. P. E.

A TRIP FROM NEW BRUNSWICK TO QUEBEC.

In the *Monthly Magazine*; or, *British Register*, published in London, March 1st, 1808, is the following “brief account of a very unusual tour” :—

“Last winter I received orders from our Colonel to proceed to Canada upon urgent business. On the 12th of March I set out from this place on snowshoes, *à la sauvage*, with a knapsack on my back. I was attended by a stout private of our regiment, a guide, and a large dog, who drew a small sledge loaded with provisions, blankets and other necessaries. The weather was extremely cold, and the snow in general three and four feet deep. Our route lay about N. W. for one hundred and fifty miles up the river St. John. The usual method is to travel on the ice, but unfortunately it was broken up or dangerous, so that we were forced to strike into the woods, and force our way through wilds untrod by human feet. We reached the “Grand Falls” in six days (150 miles), marching from sunrise to sunset. The fatigue baffles all description; walking on snowshoes, encumbered with a knapsack, through thick woods, up and down steep hills.

“We contrived to get into a house every night except one, when we encamped in the snow. This is a curious way of

spending the night. We halt in a convenient place, and immediately set to work, one cutting down trees, and preparing fuel for the night, whilst another digs out the snow with his snowshoe, so as to form a pit, on one side of which a large fire is made, opposite to which we lie down on a couch of spruce boughs, wrapped up as well as we can, with the pleasure of being almost roasted on one side, frozen on the other, and stifled with smoke.

“At the Grand Falls is a small military post, where we keep a few men. Here I remained one night. On the 18th, having dismissed my guide and procured a horse, I set out with my attendant, and travelled 35 miles through a small French settlement, and that night slept at the last house in New Brunswick. On the 19th we marched all day in a snow storm, and encamped at night.

“20th. Proceeded across a lake, on the bank of which we encamped.

“21st. Entered on the Grand Portage, or land, which separates the lake from the St. Lawrence; encamped as usual.

“22nd. Proceeded at dawn of day, and marching almost without any halt until five o'clock P. M., we reached a house about 110 miles below Quebec. During the last four days we had not even a trace of human beings, except sometimes the track of an Indian snowshoe. I was almost knocked up with fatigue, having travelled in this manner upwards of 300 miles in eleven days.

“On the 23rd I hired a sledge and set out for Quebec, which place I reached in two days; rested three days, and proceeded to Montreal, 190 miles higher, where I remained until the 5th of May.

“Being determined to take a new route home, I set out as soon as the rivers were freed of the ice, and proceeding south about 27 miles to Fort St. John, on the river Chambly, embarked in a sloop, and sailing with a fine wind up Lake Champlain, reached the south end of it in less than twenty-four hours, a run of 150 miles. I landed, and proceeded 70

miles to a fine thriving town on Hudson's river. I went to Albany, six miles below, where I embarked on board a sloop, and in four days landed at New York, 165 miles. Here I embarked in a coaster for St. John, New Brunswick, which place I reached after a boisterous passage of five days. Two days more brought me here, which concluded a curious tour, having made a circuit of nearly 1700 miles.

"My limits will not allow me to attempt a description of places. I shall merely remark that Canada is a very fine country, and the banks of the noble river St. Lawrence thickly settled. Montreal is a large thriving town, being the headquarters of the great Fur Company, and the dépôt between Europe and the extensive country of Upper Canada. We have now very pleasant weather at Fredericton. Two nights ago we had a sharp frost, and to-day the thermometer is at 84 in the shade. On the 23rd of January last the mercury in Fahrenheit's thermometer stood at 36 below zero at sunrise. With all this variation, the climate is remarkably healthy.

"New Brunswick, Fredericton, June 19th, 1807."

SOCIETIES.

The Society for Historical Studies and the Society of Canadian Literature have continued their joint meetings throughout the season, and much interest has been shown. On 18th March, Mr. John Popham read a paper on Isabella Valency Crawford; the evening of the 1st of April was devoted to the reading and discussion of Historical Notes and Queries, when a number of questions on knotty points of Canadian history were submitted; and on 15th inst., Rev. Mr. Cruchet favored the societies with a paper on "Garneau, the Historian."

Two more meetings will be held, the first of which to be on the 29th inst., when Mr. John Reade will give a paper on "Chief Justice Lafontaine," to be followed, on 13th May, by a paper from Mr. Horace T. Martin on "Sir William Logan."