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CANADIANA.

A COLLECTION OF CANADIAN NOTES.

PUBLISHED MONTHLY.

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No. 5.

THE EARLY INTERPRETERS.

BY MR. JOHN READE.

(Continued.)

It was in Egypt that provision was first made for a regular and constant supply of interpreters. According to Herodotus (II. 164) they constituted the sixth class into which the community was divided—priests, warriors, cowherds, swineherds, and tradesmen coming before them, and pilots following. Plato mentions but six, Diodorus, but five classes, both omitting that of interpreters. That they existed, nevertheless, there seems no reason to doubt, as Diodorus gives an account of their first establishment, which is virtually identical with that of Herodotus. The story runs that Psammitichus, having overcome his rivals by the aid of certain Ionian and Carian mercenaries, granted them lands, near the city of Bubastis, on the Pelusiac mouth of the Nile, and put Egyptian children under their care to be instructed in the Greek language, and it was from them that the interpreters of Egypt were descended.

A man who had dealings with the same nation of Asiatic Greeks was Gyges, King of Lydia, the Gog of the Old Testament, the Gugu, of the Assyrian inscrip-

tions. Towards the middle of his reign, his dominions were overrun by the Kimmerians, the Gomer of the Bible, the Gemirrai of Assyrian epigraphy and the Asiatic kinsmen of our western Kymry. They pushed him so hard that he was driven to sue for help to the potent Assur-bani-pal, to whom he even consented to become tributary, if Lydia were only rid of its harassing foes. But an awkward obstacle intervened between the planning and consummation of the embassy. There were no interpreters, and it was only after considerable delay that a person could be found to act as intelligible spokesman for the Lydian envoys. When it was announced at the capital that men in uncouth attire and of strange speech had appeared on the Assyrian frontier, they were ordered to be brought before the great king. They bent low in the attitude of suppliants, but what they said none of Assur-bani-pal's courtiers understood. Then the king ordered a parade of all the foreigners in his realm, if haply there might be found any who could translate the words of the new-comers. At last a man appeared who knew enough of Lydian speech to inform His Majesty that Gyges begged his assistance. Soon after came a second embassy with rich presents and two of the refractory Kymry bound in fetters. But Gyges, freed from the terror of his foes, forgot his vows of submission and sided with Psammitichus in his war against Assur-bani-pal. His treachery gained him little, for the Kimmerians broke out again, and he had to fight not only unaided, but with the moral force of the Assyrian king on the side of the aggressors. He fell in battle, but his son Ardys drove out the Kymry and again made friends with Assur-bani-pal. Out of that succession of troubles arose the movement of the Greeks to Egypt and the institution there of the class of interpreters, already referred to. For it was through the influence of Gyges that the Ionian and Carian troops, who settled afterwards at Bubastis, were sent to King Psammitichus.

To follow the history of interpreting, political, commercial and social, in those distant ages, would be to trace the course of migration, of conquest, of trade and of colonization over a great part of the then known world. It is only here and there, however, and incidentally that we are brought face to face with a class of men, whose presence we feel in all this moving to and fro of humanity. Often between two or among several contiguous but alien communities there grew up, as in later times, a sort of *lingua franca* intelligible to both or all. Such a service was rendered, as Prof. Sayce tells us (*The Ancient Empires of the East*, p. 174), by the Aramaic which, after the fall of Tyre and Sidon under the second Assyrian Empire, superseded the older forms of speech and became the language of trade and diplomacy over a considerable portion of the Hither East. What is called a *lingua franca* must, of course, be looked at separately from that other outcome of the effort to do without interpreters, among nationalities thrown constantly together, which has been fitly designated jargon. This class of speech—to which, perhaps, philologists have not paid sufficient attention as a factor in the formation of new tongues—has generally come into existence under circumstances which would ordinarily call for the services of an interpreter. As well-known instances of it, may be mentioned the Chinook jargon of the northern Pacific coast, the Nahua-Spanish of Mexico, and the Pigeon English of the Anglo-Chinese.* That lingo of this kind was not un-

* I have just received through the courtesy of the learned author, an extremely valuable contribution to the elucidation of this branch of linguistics from the pen of the most accomplished master of the philology of the aboriginal languages of this continent, Mr. Horatio Hale, M.A., F.R.S. Can., Ethnographer and Philologist of the U. S. Exploring Expedition. It is entitled "A Manual of the Oregon Trade Language, or 'Chinook Jargon'"—a subject with which Mr. Hale was the first to deal scientifically some forty years ago. The volume is published by Messrs Whittaker & Co., White Hart Street, Paternoster Row, London.

known to the ancient world, we have hints, more or less significant, scattered through the authors of antiquity.

It would be interesting to know whether there was any such common tongue to the hosts of mercenaries from all parts of the world that served under the Carthaginians in the Punic wars, such as we find so vividly depicted in "Salambo."

Some of the kings and generals who reigned over a variety of races were accomplished linguists. Mithridates, king of Pontus and Bithynia, spoke, according to Aulus Gellius (Noct. Att. xvii. 17), no less than twenty-five distinct languages, never seeking the aid of an interpreter when he had to communicate with any of the people under his sway. The Roman Senate, for centuries, prompted by pride and in order to maintain its dignity before outsiders, pursued just the opposite course. We learn from Valerius Maximus (ii 2. 2) that even to the Greeks they insisted on speaking Latin, "so that the latter, casting aside that volubility in which they excelled, were forced to speak through an interpreter, not in Rome only, but throughout the empire, and even in Asia and Greece, that reverence for the Latin language might be diffused through all nations." "Who, then," he continues, "opened the door to that usage which now deafens the ears of the Senate with Greek pleadings? Molon, the rhetor, I believe, who was such a spur to the literary ambition of Cicero. He it was who first of all foreigners was heard without an interpreter."

Nevertheless, for purposes of trade, there was no lack of interpreters in the outlying parts of the empire. At Dioscurias (now Iskuria), an old Milesian colony in Colchis, there were as Pliny (Hist. Nat. vi. 15) informs us, at one time no less than one hundred and thirty persons acting in that capacity, so great was the concourse of various tribes and tongues who came to trade in that locality. We know also that interpreters were constantly employed in connection with war and diplomacy.

Polybius refers to them in his history of the relations between Rome and Carthage. In one passage he makes a Celtic chief act as interpreter between the Carthaginians and his own people. In another he says that a Gaul, Anbaritus, had learned to speak Punic so well that the Carthaginians found no difficulty in understanding him. Livy (xxvii 43) states that a letter from Hasdrubal to Hannibal, which had been despatched through certain Gaulish and Numidian horsemen, had been intercepted near Metapontum and brought to Quintus Claudius, the propraetor, who had it read to him by an interpreter—the captives being also questioned as to its contents. Caesar, (i. 19) in describing his private interview with Divitiacus, uses an expression which makes it plain that the interpreter was an official of primary importance on his campaigns (*quotidianis interpretibus remotis*.) Cicero, in his treatise on Divination (*De Divinatione*, ii, 64) compares the obscurity of so-called revelations from the Gods to the use of their own tongue in the Roman Senate by Carthaginians or Spaniards without an interpreter; and in the *De Finibus* (v. 29) he uses the same illustration in deriding the wordy darkness of certain philosophers. "As in the Senate," he says, "there is always some one who asks to speak through an interpreter, so we require an interpreter in listening to them." Under the Empire the interpreter was still more necessary. He continued to be, in the western half of it, a person of prominent usefulness until the inrush of the Barbarians. The story of Vigilius, the would-be assassin, of Attila, so dramatically told by Gibbon, shows that he was still a man of influence for good or evil when the spirit and the power of Imperial Rome were in the last stages of decay. In the Eastern Empire and in the realms beyond and in the states that rose upon the ruins of Rome his functions were exercised as actively as ever, while the preaching of Christianity to the nations of the world added to his consequence and dignity. The story of his labors as a missionary, or the companion

and helper of missionaries, forms one of the most interesting chapters in the history of Christendom—a chapter not yet completed. Between the fall of the western empire (A.D. 476) and the taking of Constantinople by the Turks, the growth of nations, languages and states in Europe, the rise of Islam, the raids of the Northmen, the conquests of the Arabs, the establishment of the Holy Roman Empire, the Crusades, the spread of commerce to the distant East, the sending of embassies and the exchange of courtesies between sovereigns of realms remote from each other—as between Charlemagne and Haroun al Raschid, and between the latter and the King of Corea, pilgrimages and voyages—these and countless other incidents in the progress of civilization tended to keep alive the influence of the interpreter.

It is not unworthy of mention that the extremely common word “talk” is a perpetual reminder to all of English speech of a time when their Scandinavian ancestors conversed with their Lithuanian neighbors through an interpreter—*tulkas*, in the tongue of the latter people having that meaning. “Talk” has the distinction of being the only word of Lithuanian origin in the English language. In like manner, the word “slave” points back to a time when “from the Euxine to the Adriatic and away north to the Baltic, in the state of captives or subjects, the Slavonians overspread the land.” A word, much less common, but equally pertinent to the subject of this paper, is “chouse,” meaning to “cheat,” which is simply the Turkish term for interpreter. It was at first slang and its use arose from a fraud having, in 1609, been practised by an official of that class and nation on several English merchants. The dragoman (a word allied to the Chaldee *targum*, interpretation or version) may be a cheat in his own land but there he is or was a much less audacious fellow than the turbaned Turk, who swaggered in the England of King Jamie. De Busbecq, one of the earliest of the ambassadors sent to Con-

stantinople after the conquest, has left an account of his presentation to Solyman the Magnificent, and of the awe which his presence imposed among the courtiers and officials of the palace. The tradition was kept up—though foreigners had long ceased to cower at the Sultan's name—even as late as the beginning of the second quarter of this century. In describing the visit of Lord Strangford and his suite to Mahmoud in 1826, the Rev. W. Walsh says that the ambassador's speech was translated to the Sultan by his trembling dragoman, and that his majesty's reply, after being hesitatingly repeated by the Vizier, was by the dragoman stammered out in French to the ambassador. "The dragoman's terror," he adds, "was deplorable; the perspiration dropped from his countenance and no wonder: his predecessor had just been executed and he had no hope of escaping the same fate, nor did he." A much less melancholy account of the manner in which the Levantine interpreter discharges his duty will be found in Kinglake's "Eothen."

In Sir John Mandeville's time it would appear that intercourse was sometimes facilitated by the unexpected linguistic accomplishments of the believers in the prophet. The old English traveller was surprised to discover that the Sultan of Babylon (Cairo) and his courtiers could speak French perfectly well. Marco Polo learned to read and write, as well as to converse in four Tartar dialects. Though some have jealously denied that he understood Chinese, he must have been fairly well acquainted with it to administer a province of the empire for three years—the only instance, according to Williams, of a foreigner holding a civil office in China until the present century.

(To be Continued.)

THE ITINERARY OF JACQUES CARTIER'S FIRST VOYAGE.

By Mr. W. F. GANONG, Cambridge, Mass.

There have lately appeared two admirable works on the life and voyages of Jacques Cartier, the one by Dr. N. E. Dionne at Quebec, (1889) and the other by Mr. Joseph Pope, at Ottawa (1890). These, as is well known to the readers of *CANADIANA*, were the best essays in French and English respectively, which were presented in competition for the prizes on this subject so liberally offered by the Honorable M. A. R. Angers, Lieutenant-Governor of Quebec. The object of the present note is to call attention to a statement in the former, which is, to say the least, inaccurate.

After mentioning some errors in earlier interpretations of Cartier's First Voyage, Dr. Dionne, on p. 227, goes on to say:—"On the 25th May, 1887, Mr. W. F. Ganong, A.M., of Cambridge, Mass., communicated to the Royal Society of Canada, a very elaborate study on the route followed by Cartier. The opinion which he expresses on this subject was shared before by other Canadian historians, such as MM. les abbés Laverdière and Casgrain." This implies that the interpretation of the course given by me in the Transactions of the Royal Society of Canada for 1887, was not new, something which is a surprise to me. I would greatly regret if I have done an injustice to my predecessors in this field, by assuming, and freely stating, as I have, that my interpretation of the course is different from any preceding one. But before I need acknowledge that I have been thus unjust, I must know further Dr. Dionne's authority for his statement. He of course refers to those parts of the route in which the narrative is most obscure, i.e., about Prince Edward Island and New Brunswick, and about Anticosti; for as to all other parts of the course there has been a substantial agreement, except as to minor

points, among all who have written on the subject. Now my most careful search has failed to reveal to me anything that M. l'abbé Casgrain has written on this subject, nor does Dr. Dionne in his work, mention any such. To what work of his then does Dr. Dionne refer? The only publication of M. l'abbé Laverdière which is concerned with this subject of the first voyage, that I can discover, is his tracing of the course on M. Genest's Historical Map of Canada of 1875. But that differs entirely from mine, sending him direct from the Magdalenes to Miramichi Bay, and from Gaspé up the St. Lawrence, a view directly opposed in both cases to those expressed in my memoir, and now held both by Dr. Dionne and Mr. Pope. One or two historians indeed had previously held our view, that Cartier went to the east around Anticosti, but no writer had held that he visited Prince Edward Island. It is obviously unfair then, to say that my interpretation of the course had been previously held by others. If held by others, it was unpublished, and it should have been so stated by Dr. Dionne. Indeed, I do not hesitate to make unequivocally the statement, that prior to the appearance of my paper in 1888, (in *Trans. Royal Soc. of Canada* for 1887), there never appeared in print an interpretation of Cartier's course which was like mine in that important part of the course in which the narratives are most obscure, i.e. in the region about Prince Edward Island. There are some other points also, in which my interpretation differs from any previously published. I fear that Dr. Dionne's admiration for the work of his learned French brethren has led him to give rather too much credit to them, and rather too little to his English co worker.

On the other hand, it is a source of satisfaction to me, that both Dr. Dionne and Mr. Joseph Pope, in their respective works, interpret the course almost exactly as I do throughout, Dr. Dionne's interpretation indeed agreeing almost absolutely and Mr. Pope's differing only in minor

points. This agreement of Dr. Dionne and Mr. Pope in my views is one of the best proofs I have of their substantial correctness. I have the best of reasons for believing, however, that Mr. Pope had worked out, before the appearance of my paper, an interpretation very similar to mine, and in at least one of the points in which he differs from me, i.e. as to a part of the course on the west coast of Newfoundland, his view is clearly nearer the truth than mine.

Dr. Dionne does not appear to have read my paper with care, for on page 231 of his work, he misquotes a statement of mine, and then proceeds to give, as if it were his own discovery, the reason why Cartier went to the east around Anticosti, instead of up the St. Lawrence, whereas this is all stated in the plainest English on the same page of my paper. However, these matters can safely be left to the judgment of future historians.

DEATH OF GENERAL WOLFE.

By MR. J. M. LEMOINE, F.R.S.C.

Mr. George Murray will receive the thanks of students of Canadian history for the interesting note by him, which appeared at p. 161, Vol. I, *Canadiana*, on the death of General James Wolfe. He therein impartially reviews the conflicting accounts of the mode of his death and furnishes the names of the various persons who helped carry the hero to the rear when wounded. There is for the honor, more than one Richard in the field; four champions so far.

Lt. Browne's letter to his father, subsequently the Earl of Altamonte, could not be more circumstantial, "he was the person who carried Wolfe off the field," and the General died in his arms. But "a grenadier of the 28th (Bragg's) and a grenadier of the 58th (Anstruthers'), also lay claim to assisting the dying warrior; whilst a faithful Highland sergeant—by name James McDougal, like a loyal Scot—is

stated to have attended Wolfe dying." Each of the above may have had a share in the coveted privilege; let us consult a standard authority on Canadian history on this disputed point.

Few writers in America or elsewhere, have devoted to the study of our annals a whole life-time; few have had access to such masses of documents, siege narratives, etc., as Francis Parkman — the conscientious and brilliant historiographer of MONTCALM and WOLFE. Not confining himself to books, Mr. Parkman made special visits to Quebec, to study every inch of the battlefield of 1759, and of the sites adjoining. I am in a position to testify to the fact, by personal experience, having among other occasions a recollection of a prolonged and minute survey he and I made in 1878, at his request, of the historic *locale*, at Wolfe's cove where the English troops disembarked at early dawn on the 13th September, 1759, in furtherance of his great work, "MONTCALM--WOLFE," which he was then preparing, and which appeared in 1884. Parkman's description of the death scene is as follows: "Wolfe himself led the charge at the head of the Louisbourg grenadiers. A shot shattered his wrist. He wrapped his handkerchief about it and kept on. Another shot struck him and he still advanced, when a third lodged in his breast. He staggered and sat on the ground. Lieutenant Brown of the grenadiers, one Henderson, a volunteer in the same company, and a private soldier, aided by an officer of artillery, who ran to join them, carried him in their arms to the rear. He begged them to lay him down. They did so, and asked if he would have a surgeon. 'There's no need,' he answered; 'it's all over with me.' A moment one of them cried out: 'They run; see how they run.' 'Who run?' Wolfe demanded like a man roused from sleep. 'The enemy, sir Egad they give way everywhere!' 'Go, one of you, to Colonel Burton,' returned the dying man; 'tell him to march Webb's regiment down to Charles River to cut off their retreat from

the bridge.' Then, turning on his side, he murmured, 'Now, God be praised, I will die in peace!' and in a few moments his gallant soul had fled."

It will be noticed that Parkman associates four of Wolfe's comrades at arms to the honor claimed by Lieut. Brown, of attending the dying hero in his supreme hour.

This reminds one of another debated point of Canadian history; the name of the man who fired the shot, which, at Près-de-Ville, on that fatidical Sabbath—the 31st December, 1775—laid low Brigadier General Richard Montgomery, the brave but luckless leader of the invading host from New England.

Sanguinet's Journal mentions two distinguished officers in the French militia, Chabot and Picard. One English account gives the credit to Barnsfare of Whitby, the captain of a transport, wintering that season at Quebec, whilst another siege narrative selects as the hero of the day, Sergeant Hugh McQuarters, R.A.—who expired in Champlain street, Quebec, in 1812.

On examining the testimony set forth, the whole matter, in my opinion, might be summed up thus:

Lieuts. Chabot and Picard were undoubtedly on duty at the Près-de-Ville post, on the morning in question; Captain Barnsfare pointed the fatal cannon, and Sergeant Hugh McQuarters applied the match.

Another inference may be drawn from Parkman's account of the death of Wolfe; it will be noticed that no mention occurs of the part supposed to have been played in the tragedy by the English deserter, whose story appears in Hone's "Table Book." Parkman spent years searching through the archives of Canada, France and England, and acquired the most complete and reliable *data* possible, on even the minutest incidents of the great siege of 1759. It has been my privilege, on innumerable occasions, during his annual visits to Quebec, to discuss with him the particulars of the death of both heroes of the battle of the Plains

of Abraham, and never was the mode suggested by the *Table Book* mooted. I was well aware, and so was the learned historian, of an analagous anecdote contained in a foot note, to be found in Chevalier Johnstone's *DIALOGUES OF THE DEAD*, concerning the death of Montcalm, and as the incident may be new to several, I herewith subjoin the passage and foot note as related by an eye witness, Levi's aide-de-camp, the Jacobite Johnstone, serving under Montcalm at the battle of the Plains: "The Marquis of Montcalm, says Chevalier Johnstone, endeavouring to rally the troops in their disorderly flight, was wounded in the lower part of the belly.* He was conveyed immediately to Quebec, and lodged in the house of M. Arnaux, the King's surgeon, who was absent with M. de Bourlamarque; his brother, the younger Arnaux, having viewed the wound, declared it mortal. . . . He begged of Arnaux to be so kind and outspoken as to tell him how many hours he thought he might yet live? Arnaux answered him that he might hold out until three in the morning." I may hereafter refer again to the spot where the great Marquis expired—another disputed point in Canadian history.

As to the Windsor painting by West, of the death of Wolfe, I have about as much faith in it as Sir Robert Walpole is said to have had in history.

That big Indian, depicted by the artist, sitting down on the Plains of Abraham and watching disconsolately, the dying General, is quite enough to stamp the whole scene as unreal—a *mise en scène*, invented for effect by the genius of the great English painters. *Wolfe had no Indian in his ranks*—history mentions none at least.

If there were any red skins in the neighborhood, it must have been some of the Lorette Hurons amongst Montcalm's fugitives; and the only interest they would have borne

* "It was reported in Canada that the ball which killed that great, good and honest man, was not fired by an English musket. But I never credited this." (Foot note to Chevalier Johnstone's *Dialogues*.)

towards the English chieftain, would have been a longing for his red haired scalp, to add to their trophies.

In a very old engraving of the death of the hero, in my possession and for which I am indebted to the sporting antiquarian George M. Fairchild, jr., of New York, Wolfe is represented lying on his side on the ground, apparently in great pain, supported and surrounded by six persons in uniform, one of whom bears the regimental colours.

West's big Indian is dropped out. Under the plate appears the inscription,

General Wolfe expiring on the Heights of Canada.

Quebec, December, 1889.

SOCIETY FOR HISTORICAL STUDIES, MONTREAL.

During the past winter this Society has met fortnightly with the Society of Canadian Literature, in the building of the Natural History Society. The papers were contributed alternately and were distinctively Canadian. Unfortunately the joint meetings, while they have increased the attendance, have not resulted in a corresponding increase of interest in the historical work of the Society. At a special meeting it was decided that next season the joint meetings would not be resumed, and the secretary was instructed at the same time to convey to the Society of Canadian Literature an expression of appreciation for their cordial co-operation.

It was decided to study the period from 1760 to 1837, and a programme will be at once prepared, covering this period. It is expected that the first paper will be a general review of the period, and that subsequent papers will deal with the various phases of it in detail.

THE AMALGAMATION OF SOCIETIES.

The suggestion made some time ago by Mr. W. D. Light-hall, that all the Literary, Scientific and Artistic Societies

and Associations in Montreal should be amalgamated, has been revived by Sir Wm. Dawson, in the interest of the Natural History Society of this city, which is proposed as the nucleus or central society about which the others are to cluster.

There are in Montreal not a few groups working in the directions indicated, but when the commercial progress and importance of the city, and the high reputation it enjoys for physical culture, are considered, it is discouraging to contemplate the lack of intellectual culture which is exhibited, if this may be judged by any external manifestations. The attendance at lectures or the more serious class of entertainments, which in other cities attract crowds of interested listeners, is so meagre as to imply apathy, if not ignorance. If the membership rolls of the various societies be carefully examined, the same names will be found in several and the total extremely small. Under these circumstances it is evident that if some scheme could be devised by which the scattered groups could be brought into harmonious and concentrated action, much good would result.

There is at present not a little rivalry, almost amounting to jealousy, and nothing could be done without mutual concessions. An entirely new society or association should be organised and all the old ones merged in it; one permanent and paid officer would be sufficient to collect all dues and issue all notices, and the absurd multiplication of offices which exists in some societies at present should be dispensed with—too often the office honours the man, not the man the office. Each section might have one officer, and these in turn would form a board of direction. At first rooms might be rented and plainly furnished, and if the association were a success it would grow in time. Until some such scheme could be elaborated and put in practice the various societies might experiment by having one paid official who would collect their dues and do the clerical work, such as addressing notices of meeting.

Could this be done it would at least be a step in the right direction. Perhaps the Natural History Society will call a meeting of the representative officers of the other societies and endeavour to make some such arrangement for next season.

Societies.

CANADIAN INDIAN RESEARCH AND AID SOCIETY.

The Rev. E. F. Wilson, secretary of this Society, has been in Montreal recently endeavoring to increase the interest in his work. The Society was organized in Ottawa on the 18th April, 1890, and is intended to be distinctly national and "to promote the welfare of the Indians: to guard their interests; to preserve their historical traditions and folklore, and to diffuse information with a view to creating a more general interest in both their temporal and spiritual progress." His Excellency the Governor General is the Patron and the following officers were elected:

President, Sir William Dawson: Vice-Presidents, The Bishop of Ontario, Hon. G. W. Allan, Rev. Dr. Bryce, Sir James Grant: Secretary, Rev. E. F. Wilson: Treasurer, W. L. Marler:

Members of Council, The Bishop of Algoma, Rev. Principal Grant, Dr. Dawson, Dr. Thorburn, Mr. H. B. Small, Rev. H. Pollard, The Bishop of Toronto, Rev. Dr. Sutherland, Rev. Dr. Sweeney, Chief Brant, The Bishop of Caledonia, Rev. J. McDougall (Alberta), Dr. Bernard Gilpin, G. F. Matthew, J. M. Lemoine, G. M. Sproate, David Boyle.

Publications Received.

SKETCH OF FATHER LOUIS ANDRÉ, S. J. An early Wisconsin Missionary. By Rev. A. E. Jones, S. J. The Rev. Father Jones, the Archivist of St. Mary's College in this city, has issued the above sketch in pamphlet form, it having appeared first in the Historical Magazine of New York. The careful examination of all the sources of information is evident from the numerous foot-note citations which greatly enhance the value of this monograph. The life of Father André extended from 1623 to 19th September, 1715, and was one of continued missionary work amongst the Indians until within a very few years of his death, when he was transferred to the teaching staff of Quebec College where he died. Father Jones' paper gives a rapid but comprehensive sketch of this remarkable career, and will be prized by students of this period.