

The ease with which the English restored Acadia to France, came, doubtless, from the fact that they had as yet taken no steps to settle there, as well as from its distance from New England, where it was most important to fortify themselves before thinking of new enterprises. I have said, indeed, that in 1621 the king of Great Britain had granted to William Alexander, earl of Stirling, all the countries from which we had been expelled by the English.¹ It is also true that the next year that nobleman sent to his newly acquired territories an officer to select a suitable place for a settlement; but this agent, sailing too late, had to winter in Port St. John, Newfoundland. He then passed over to Acadia; entered Port au Mouton, changing the name to St. Luke's Bay; then entered another, two leagues off, which he called Fairport or Black Port. He did not stop there, but returning to Newfoundland, soon after sailed to England.² From that time the Earl of Stirling, for reasons unknown to me, did nothing to turn his noble domain to advantage.³

Why the
English ne-
glected
Acadia.

¹ See charter, *Memoires des Commissaires du Roy*, i., xxxiv., ii., p. 193. The patent was continued by a novodamus on July 12, 1625 (ib., ii., p. 226).

² *De Laet, Novus Orbis*, pp. 61, 62.

³ In 1628, with the aid of David Kirk, he reduced Port Royal, Ste. Croix, and Pentagoet (Kirk in *Mem. des Commiss.*, ii., p. 276; Deuchar, *Memorial*; Haliburton, ii., p. 43). He conveyed part of this to the elder de la Tour in 1630, but England restored Acadia by the treaty of St. Germain. With the capture of Quebec, we lose as a guide Sagard, whose works are more rich in accounts of Indian life than in details as to the colony. Emile Chevalier gives a long, rambling, incorrect sketch of him in the late Paris edition, and naïvely supposes that Ferland, Garneau, and other writers on this side the Atlantic, had never read

Sagard at all. Chevalier, while he fails to give one single item for Sagard's biography, supposes him a priest; but Father le Clercq, in his *Premier Etablissement*, says expressly that he was a lay-brother. He was, however, evidently a man of education, observing and garrulous. The most precious part of his work is his Huron dictionary. Charlevoix (see vol. i., p. 78) underrates its value. It is doubtless imperfect and inexact, but nevertheless stands as the best printed vocabulary of the language; although Potier's *Racines Huronnes* is much more full and philosophic. Le Clercq never cites Sagard; and speaking of the Huron dictionary, attributes the first to Father le Caron and Father Viel, and says that Father George presented the Huron, as well as Algonquin and Montagnais dictionaries, to the king, in 1625.