

teresting and instructive. Unlike accounts of older settlements, it does not invite us to consider a barbaric state of society, as the primary actors were possessed of the knowledge and habituated to usages and modes of thought of the nations of the old world when well advanced in civilization. The number of causes which contributed to the formation of character, not so much of the nation as of its subdivisions, was large, and inasmuch as the influences were not the same in each section, the results have been by no means identical.

Canadians cannot afford to ignore investigations which seek to ascertain the origins of neighbours with whom they have to deal at all times and in relation to many varied matters; nor is this the sole inducement to lead them to pursue an otherwise attractive study.

The wisest man of all time tells us that "the glory of children is their fathers," and as very many ancestors of Canadians were prominent members of these old colonial communities, affection, duty and interest, all command them to learn what they can of all that pertains to these heroes of a lost cause.

In another communication to THE WEEK (Columbia and Canada) the writer sought to establish that there are in the United States some who do not share the feeling of animosity to Great Britain entertained by many of their compatriots. The recent appearance of Professor Hosmer's *Life of Governor Hutchinson*, and of "Early Long Island: A Colonial Study," by Martha Bockée Flint, support this contention, as they each exhibit a spirit of perfect fairness to the loyalists, and concede their virtues, and the integrity of their motives and actions. The latter work is, for several reasons, the more important of the two. It purports to deal with the history, not of an individual, but of a community; it covers a longer period of time than the biography; and, with reference to the revolutionary period, it concerns a portion of the country in the vicinity of the scenes of the most severe and most important battles. Miss Flint, quoting from William Wood (*New England's Prospect*, 1634) tells the reader: "Here thou mayst in two or three hours travaille over a few leaves and see and know what cost him that writ it yeares and travaille over sea and land before he knew it." The quotation is most apt, for even a careless reading of the book must force conviction that it is the result of long and patient work. It would be difficult to find one better qualified for the task, so successfully completed, than Miss Flint. Her style is at the same time clear, easy and free from redundancy; she has evidently closely observed, and is well fitted to describe the topographical details and picturesque features of the places of which she writes; she exhibits a good knowledge of the natural sciences and farming so far as they relate to the localities concerned; she displays admirable discrimination in her selection of the most important statistics and data from the mass of material to which she has had access; she is always fair in the statement of facts and the exercise of judgment; and, last but not least, she possesses a pleasant but well regulated sense of humor. As she has used her varied gifts and powers without stint, she has produced a volume which occupies a prominent position among books of its class.

Many have heard in song of "Long Island's sea-girt shore," yet there are not many, living elsewhere at a distance, acquainted with the place and its history. Its very locality was somewhat indefinitely known in the days of the early voyagers. Maps at that time were so little worth that Captain John Smith wrote of them: "I have had six or seven severall plots of these northern parts so vnlike each to other, or resemblance of the country, as they did me no more good than so much waste paper, though they cost me more." Verrazano mentions the island in 1524, but it was not until 1609 that it was examined, with a view to its possible colonization, by Hudson then in the employ of the Dutch West India Company. Five years later it was visited by Adrian Block upon whose report charters were issued by the Dutch Government, one for three years only to merchants with whom he was concerned, and a second for fifty years to a trading corporation authorized to settle this and other territory. No settlement of the island, of any consequence, appears to have been made under either of these charters, and in 1632 a grant of Isle Plowden or Long Island was made by Charles I. with extensive powers and rights, including the right to establish a Court Baron and a Court Leet. It is interesting to note that, by the terms of this charter, no one

was permitted to live on the island who did not believe or profess the Apostles', Nicene and Athanasian Creeds. The island was eventually settled partly by the Dutch, partly by immigration, to some extent from Great Britain, but chiefly from New England. Jurisdictions were claimed and sometimes exercised in Long Island by the Dutch until they relinquished New York by Connecticut and New England, and by grantees from the English crown; while, during the protectorate and the contests between William the *de facto* and James the *de jure* Kings and their successors, questions as to allegiance perplexed the inhabitants there as elsewhere. All these difficulties existed before the declaration of independence, but it may well be imagined that anxieties of the character indicated were increased rather than diminished on the island during the succeeding revolutionary period. The islanders also had difficulties with the Indians, and considering the one-sided nature of the bargains made with them, this is not a subject of wonder. The consideration for a large tract of land purchased from a chief is stated to be "one large black dog, one gun, some powder and shot, some rum and a pair of blankets." In another case of sale, the poor aborigines reserve in the conveyance the privilege "of hunting and gathering huckleberries as they shall see cause," forcing upon us the conviction that the pale-faces had availed themselves of the impoverished circumstances of the former to clinch a bargain. In 1651 a certain reverend gentleman charged the Indians with killing oxen to get their horns for holding powder, with killing men and women, plundering the houses, purloining the guns and prying into the affairs of the settlers, endeavouring to drown them, and stripping children in the fields. This strange mixture of complaints is, however, not devoid of a ludicrous aspect which tends to suggest exaggeration of statement, an idea which is not diminished on reading the concluding allegation that the offenders "prowl abroad with masks or visors."

The influence of the Puritans or their descendants in some of the island communities tended there, as elsewhere, to produce amusing results from the intense seriousness of their thoughts and aims, their odd methods, and the fact that, without apparent intention, they could be humorous. Long Island seems to have been a sort of dumping ground or *quasi* cave of Adullam for dissatisfied New Englanders trained in the Puritanical school. A preacher named Doughty took refuge there from Cohasset, from which he had been driven as a heretic for teaching that Abraham sinned in not baptising his children. That idea entertained in Massachusetts extended to regions near the Hudson is apparent from the fact that the people of Breckelen refused to contribute to the salary of a minister because his sermons were too short.

But, though the influence of the Puritans was exhibited in Long Island, it was by no means paramount. The Dutch were always tolerant of variant religious opinions and practices, and New York was never as narrow-minded as Massachusetts and Connecticut have been in spiritual matters. Even Episcopacy flourished on the island, and no religious denomination except the Quakers were interdicted. It is strange that prejudice was so strong against these peculiarly inoffensive and generally useful people, but it would appear that no one of them could safely show his nose, during the seventeenth and part of the eighteenth centuries, in the eastern colonies. The town of Hempstead, Long Island, in 1661, granted leave to certain planters to settle within the municipal lines, but upon the condition—"That they are to bring in no Quakers nor such like opinionists, nor are they to let their cattle come to the Great plaines and spoile our corn."

That the laws of the Island were not always tempered with mercy is tolerably evident from the fact that one committing the crime of fence stealing a second time, in 1655 was legally liable to be hanged. *A propos* of fences, Miss Flint describes a unique form of hedge as common in Eastern Suffolk, both picturesque and effective. "It is formed by cutting down the oaks or chestnuts, leaving the stumps and prone bodies of the trees to form a line of rude fence. The sprouts are then allowed to grow up, and their contorted branches interlaced with blackberry and green briar form an impenetrable barrier. They, in their turn, are cut and recut, until the hedge becomes several feet in thickness, the abode of singing birds and of the more timid marauders of the field."