

"mass,—Madame de Sourdis furnished them with linen,—and "Madame de Guercheville with whatever else they required for "the voyage." This last mentioned lady seems to have been actuated solely by religious zeal, for a little further on we learn that she "bargained for an interest in the profits of the goods and "trade, such share in the profits to belong to the Jesuits' mission." The Jesuit mission crossed the Atlantic in a vessel of not more than 60 tons, and their humility and devoutness during the voyage won the favor and esteem of the Captain and Pilot, both of whom were Protestants. Their arrival at Port Royal (22d June, 1611) was hailed with great joy by Poutreincourt, whose party had been for some time dependent upon the Indians for support. In July, Poutreincourt went to France to seek further aid, and obtained from Madame de Guercheville a thousand crowns for the purchase of a cargo which arrived safely at Port Royal, 23rd January, 1612. Madame de Guercheville, meanwhile, having found that all the Province, except Port Royal, belonged to M. de Monts, procured from the latter a release of his rights, "and from Louis "XIII. (Henry the fourth had been assassinated by Ravaillac in "the previous year), a grant of the Province to herself, excepting "Port Royal, which belonged to Poutreincourt." During the absence of Poutreincourt a dispute arose relative to the burial of an Indian convert who, while sick, had expressed a wish to be buried with his forefathers. Father Biard, a Jesuit, was of opinion that "if the body of the chief were not interred in the Christian burial "ground, his tribe might be led to doubt the reality of his conversion, and that this idea would prove an obstacle to their own; "while Biencourt (son of M. Poutreincourt), who had promised the "old man previously to fulfil his desire, said that the Indian burial "place should be consecrated." The matter was finally settled by the Indian Chief agreeing that Father Biard should bury him with the Christians. This winter the Colonists fared but ill. "The weekly food for each individual consisted of about ten ounces of "bread, half a pound of lard, three dishfuls of peas or beans, and "one dishful of prunes."

Madame de Guercheville seems to have distrusted de Monts because he was a Huguenot, otherwise it is not improbable she would have united her interests with those of de Monts in the new colony of Quebec, as the prospects of Acadie at this time (1612) seemed almost hopeless. However, the Marchioness, far from being discouraged, again obtained the co-operation of Marie de Medicis and fitted out a vessel of 100 tons with one year's provisions for the Port Royal settlers, and this vessel, having on board forty-eight persons, among whom were two Jesuit priests, arrived at La Héve in Acadie on the 16th May, 1613. "At La Héve they "said mass, and planted a cross, with the arms of the Marchioness "affixed to it, as a mark of their taking possession, and thence "they sailed to Port Royal." Having presented the Queen's letter authorizing the departure of the two Jesuit priests who had accompanied Madame de Guercheville's first mission, they departed and "having found a very good site for a settlement in "Pentagoët, or Penobscot Bay, in the neighbourhood of Mount "desert island * * they gave up their first design of going to "Kadesquit, and began their labours here,—erecting buildings "and tilling the ground. * * * The English had been about "seven years engaged in settling Virginia, and they were in the "habit at this period of coming annually to catch fish, as far North "as Pemquit, which is about twenty-five leagues South of Penobscot." A squadron of Virginian fishing craft convoyed by an armed vessel, attacked the French vessel, which after a time surrendered, whereupon the English Captain (Argal) went on shore and having coolly parloined the royal commission of the French Captain (M. de Saussaye) requested the latter to produce it, which he was naturally unable to do. "Argal then accused him of being "a free booter and pirate, and then gave up the French ship and "settlement to pillage by his men,"—after which he entered into a discussion with de Saussaye as to the return of the French. Argal was afterwards sent by the Virginian Government "to destroy all the French settlements and forts in Acadie," and to send back to France any settlers he could find. He accordingly first visited St. Sauveur, where he burned and destroyed all before him, doing likewise at the isle of St. Croix, from which place he proceeded to Port Royal, and destroyed the fort and all monuments and marks of French power. "After this destruction of his settlement, M. de Poutreincourt gave up all thoughts of American inter-

ests, and re-entered the royal service, in which he distinguished "himself, and died on what is termed the bed of honor, having "been killed at *St. Méry sur Seine*, which he took for the king." From this period (1615) until the grant of Nova Scotia (including what is now New Brunswick) to Sir William Alexander, confirmed in 1625, the history of the Province is almost a blank. In the latter year, Quebec "began to assume the name and character of "a town or city; and in the same year Boston was founded." At this time "the order of baronets of Nova Scotia was established "on the principle that they should assist the plantation of the "Province at their own charges." In the marriage treaty of Charles the first, "it was said to have been stipulated that England should cede Acadie to France." The last few pages of Mr. MURDOCH's first number are devoted to an account of the intrigue of Claude de la Tour (one of the old Port Royal settlers, who married a maid of honor to Henrietta Maria) to deliver Fort Louis, Sable Island, into the hands of the English—a design which, owing to the loyalty of Charles Latour, (his son) was frustrated. Mr. MURDOCH has so far performed his task with much care. His style of writing, although somewhat monotonous, is yet clear and simple. He never rises to anything approaching eloquence, but, on the other hand, he never wearies his readers by affected fine writing. His punctuation is almost painfully minute, and much of the purely narrative portion of his work lacks variety of expression and is thereby rendered somewhat heavy to ordinary readers. Still, the volume before us cannot be regarded as a very valuable addition to the literature of Nova Scotia, and we trust Mr. MURDOCH may find no serious hindrances towards completing what he has so carefully begun.

THE PROPOSED CONSTITUTION FOR B. N. AMERICA.

We continue our extracts upon this topic from a leading English periodical, and commend the same to the careful perusal of our readers.

The property qualification of the members of the Council, as was said, is to be continuous: on its failure (an incident too common amidst the changes and chances of colonial life) the member is to forfeit his seat and his position. The constitution provides that, if any question arises as to the qualification of a councillor, it shall be determined by the Council; and it is not very likely that those who sail in the same somewhat fragile bark will be extreme to mark the failure of their colleague's qualification, unless it be in a time of great party excitement. Otherwise it is hard to imagine a severer test of a man's veracity and integrity than a law threatening him with what would be in a fact a penal degradation upon his ceasing to make a return of his income above a certain amount. Our own property qualification for the House of Commons was relinquished, it is believed, partly on the ground that the qualifications tendered were sometimes of a merely colourable kind.

There seems good reason to doubt whether Providence, in ordering the course of man's political development, has willed that aristocracy should be extended to the New World, which appears to present on the one hand none of the conditions historically known as essential to the existence of such an institution; and, on the other hand, none of the political exigencies which, in the progress of a feudal monarchy in Europe towards constitutional liberty, the action of the nobility, as an intermediate power between the king and the people, unquestionably supplied. And, if this institution is really alien to these communities, it will be, when infused into their veins, a political and social poison, which nature may perhaps expel by an effort as violent and terrible as that by which the poison of slavery is now being thrown off. It behoves the legislator, therefore, before he takes any step in this direction, to cast all prejudice and everything that is merely of the hour aside, and deliberately to assure himself that his work will be permanently good. * * * In the case of British North America, if an Executive with a nominee senate is placed in opposition to a popular assembly, the Executive having no standing army, the chances are that when the nominee senate has become sufficiently obstructive and corrupt to provoke general hatred, the Government will be overturned. * * * Government by party, according to the English model, is also distinctly contemplated; for a rather *naïve* provision is made that the claims of the Opposition shall not be overlooked in the first appointment of members to the Legislative Council. The parties of England are great historical parties, and embody real principles. In colonies there are no historical parties, nor, as the feudal principles on which the Tory party rests have never obtained a footing, is there any difference of principle, on which a real party division can be based. The so-called parties are consequently mere cabals, and, if a title of what the colonial journals say is to be believed, cabals, not only

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