

his skull broken with the blows of hatchets, his mouth and eyes filled with mud, the bones of his legs fractured, and his limbs dreadfully mangled. After having bathed his remains with their tears, they buried him on the site of the Chapel, where the preceding evening he had celebrated the sacred rites of religion.—*Haliburton's History of Nova Scotia, volume I, page 104, 105.*

TREACHERY, CRUELTY AND VIOLATION OF TREATIES.

An expedition for that purpose, consisting of a frigate, mounted 40 guns, another ship of 16, and a third of 8 guns, with transports, for the conveyance of 700 men, were entrusted to Sir William Phipps who appeared before Port Royal, Annapolis, on 20th May, 1690. The garrison of this place was composed of no more than 86 men—the works were in a very indifferent state of repair, and most of the cannon dismounted. Manival, the French Governor, sent Monsieur Petit a priest, to treat with Sir William, who required an unconditional surrender. This was peremptorily refused by the Priest, who proposed the following articles of capitulation:—1st. That the soldiers, with their arms and baggage, should be transported to Quebec, in a vessel to be provided by the English. 2d. That the inhabitants should be maintained in peaceable possession of their properties, and that the honour of the women should be observed. 3d. That they should be permitted to enjoy the free exercise of the Roman Catholic religion, and that the property of the Church should be protected.

Sir William agreed to these conditions, but refused to commit them to writing, intimating that his word as a General was a better security than any document whatever. Manival was obliged to rest satisfied with this assurance, and the following day went on board the frigate, where the capitulation was verbally ratified in the presence of Des Gautins, the French Secretary; and the keys of the fortress formerly surrendered. Upon an examination of the fortifications, the English were surprised at the weakness of the place, and regretted it is said, having granted to the Garrison such favourable terms—according to the French writers, they soon found an excuse for violating them. While Manival was on board the frigate, a quantity of stores was discovered in the possession of the inhabitants. Sir William construed this into a breach of the capitulation, using it as a pretext for annulling the terms, he disarmed the soldiers, and imprisoned them in the Church. He confined Manival to his own house, under the charge of a sentinel, plundered him of his money and clothes, and gave up the place to general pillage, from which neither the Priests nor the Churches were exempted. He then left a person in charge of the fort, and constituted six of the principal inhabitants justices of the peace, and having compelled the people to take the oath of allegiance to William and Mary, re-embarked his men, carrying with him the Governor, a sergeant, 38 privates and two Priests.—*Idem. vol. I, page 69, 70, 71.*

VIRTUOUS SIMPLICITY OF THE ACADIANS AND THEIR BARBAROUS TREATMENT.

Hunting and fishing, which had formerly been the delight of the Acadians, and might have still supplied it with subsistence, had no further attraction for a simple and quiet people, and gave way to agriculture, which had been established in the marshes and low lands, by repelling with dikes the sea and rivers which covered these plains. These grounds yielded fifty for one at first, and afterwards fifteen or twenty for one at least; wheat and oats succeeded best in them, but they likewise produced rye, barley and maize.—There were also potatoes in great plenty, the use of which was become common. At the same time these immense meadows were covered with numerous flocks. They computed as many as sixty thousands head of horned cattle; and most families had several horses, though the tillage was carried on by oxen. Their habitations, which were constructed of wood, were extremely convenient, and furnished as neatly as substantial farmer's houses in Europe. They reared a great deal of poultry of all kinds, which made a va-

riety in their food, at once wholesome and plentiful. Their ordinary drink was beer and cyder, to which they sometimes added rum. Their usual clothing was in general the produce of their own flax, or the fleeces of their own sheep; with these they made common linens and coarse cloths. If any of them had a desire for articles of greater luxury, they procured them from Annapolis or Louisburg, and gave in exchange corn, cattle or furs. The neutral French had nothing else to give their neighbours, and made still fewer exchanges among themselves; because each separate family was able, and had been accustomed to provide for its own wants. They therefore knew nothing of paper currency which was so common throughout the rest of North America. Even the small quantity of gold and silver which had been introduced into the colony, did not inspire that activity in which consists its real value. Their manners were of course extremely simple. There was seldom a cause either civil or criminal, of importance enough to be carried before the Court of Judication established at Annapolis. Whatever little differences arose from time to time among them, were amicably adjusted by their elders. All their public acts were drawn by their pastors, who had likewise the keeping of their Wills; for which, and their religious services, the inhabitants paid a twenty-seventh part of their harvest, which was always sufficient to afford more means than were objects of generosity.

Real misery was wholly unknown, and benevolence anticipated the demands of poverty. Every misfortune was relieved as it were before it could be felt, without ostentation on the one hand, and without meanness on the other. It was, in short, a society of brethren; every individual of which was equally ready to give and to receive what he thought the common right of mankind. So perfect a harmony naturally prevented all those connexions of gallantry which are so often fatal to the peace of families. This evil was prevented by early marriages for no one passed his youth in a state of celibacy. As soon as a young man arrived to the proper age, the community built him a house, broke up the lands about it, and supplied him with all the necessaries of life for a twelve-month. There he received the partner whom he had chosen, and who brought him her portion in flocks. This new family grew and prospered like the others. In 1755, all together made a population of eighteen thousand souls. Such is the picture of these people, as drawn by the Abbe Reynal. By many it is thought to represent a state of social happiness, totally inconsistent with the frailties and passions of human nature; and that it is worthy of the poet rather than the historian. In describing a scene of rural felicity like this, it is not improbable that his narrative has partaken of the warmth of feeling for which he was remarkable; but it comes much nearer the truth than is generally imagined.—Tradition is fresh and positive in the various parts of the United States, where they were located, respecting their guileless, peaceable, and scrupulous character; and the descendants of those, whose long cherished and endearing local attachment induced them to return to the land of their nati- y, still deserve the name of a mild, frugal and pious people. The allegations against them collectively, and which were undoubtedly just against many of them as individuals, were these; that being permitted to hold their lands after the treaty of Utrecht, by which the Province was ceded to Great Britain, upon condition of their taking the oath of allegiance, they refused to comply except with the qualification that they should not be compelled to bear arms in defence of the Province; which qualification, though acceded to by General Philipps, was disapproved of by the King. That, from this circumstance, they affected the character of Neutrals; yet furnished the French and Indians with intelligence, quarters, provisions, and assistance, in annoying the Government of the Province and that three hundred of them were actually found in arms at the taking of Fort Beau Sejour. That, notwithstanding an offer was made to such of them as had not been openly in arms, to be allowed to continue in possession of their land, if they would take the oath of allegiance without any qualification they unanimously refused. A scrupulous sense of the indissoluble nature of their ancient obligation to their King, was a great cause of their misfortunes. To this we may add an unalterable attachment to their religion, a distrust of the right of the English to the territory which they