POOR DOCUMENT

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SECOND EXPULSION OF ACADIAN PEOPLE.

After Fall of Quebec, 200 Took Oath of Allegiance to British King, But Their Passes Were Ignored, and They Were Sent to England as Prisoners of War—Rival of the Saxby Gale—Desertion of Troops at Fort Frederick.

REV. W. O. RAYMOND, LL. D.

CHAPTER XIII (Continued 4.)

THE ENGLISH TAKE POSSESSION OF THE RIVER ST. JOHN.

The close of the year 1759 brought its anxieties to Colonel Mariot Arbuthnot, who had succeeded Major Morris as commandant at Fort Frederick. Quebec had fallen and the long and costly struggle between England and France for the possession of Canada and Acadia had terminated in favor of England.

The Massachusetts troops in garrison at Fort Frederick expected to be now relieved, as their period of enlistment had expired and the crisis of the war was over. But unfortunately for them, General Amherst at Crown Point found the force at his disposal insufficient, he could not spare a man, and Monckton, who commanded at Quebec, was in precisely the same predicament. Lawrence at Halifax had no troops at his disposal. Unless, therefore, the Massachusetts men remained Fort Frederick would be left without a garrison. In this emergency the Massachusetts legislature took the responsibility of extending the period of enlistment of the troops of their colony, at the same time voting money necessary to provide them with beds and other comforts for the approaching winter. General Amherst strongly commended the patriotic action of the legislature, and wrote to Governor Lawrence, "They have judged very rightly that the abandoning any of the Garrisons may be attended with most fatal consequences to this county; and as they have made a necessary provision for the men to continue during the winter, if the men do not stay and serve voluntarily, they must be compelled to it by force."

Troops Desert from Fort Frederick.

Evidently the men remained with great reluctance, for the following spring we find the Governor of Massachusetts writing to Governor Lawrence, "I find our people who are doing duty in your garrison—notwithstanding the favor and attention this Province has shown them for continuing their services through the winter, and notwithstanding the great encouragement given to those who would continue—have worked themselves up to such a temper of dissatisfaction that they have long ago threatened to come off, if not relieved."

This threat was not meaningless for the governor goes on to say "already seventy men in one schooner and about eighty in another have openly come off from Fort Frederick at St. John's."

The conduct of these Massachusetts rangers was a source of mortification to Lieut. Governor Hutchinson, who speaks of "the unwarrantable behaviour of the garrison at St. John's River, all of whom have deserted their post except 40 men and the continuation of those forty seems to be precarious." Steps were at once taken to enlist a fresh detachment for service at Forth Frederick.

Rival of the Saxby Gale.

The conduct of the garrison was not unnatural, although from a military point of view it was inexcusable. The men had enlisted for a great and, as the event proved, a final struggle with France for supremacy in North America. With the downfall of Louisbourg and Quebec the crisis had passed. The period of their enlistment had expired, what right had the Assembly of Massachusetts to prolong it? Why should they remain? So they reasoned. Meanwhile garrison duty at Fort Frederick was found to be extremely monotonous. The country was deserted, for the few habitations that once existed in the vicinity of the fort had been abandoned and destroyed when the French fled up the river, and no English settlers had as yet appeared. Amidst their privations and the loneliness of their situation the charms of their own firesides seemed peculiarly inviting. Most probably, too, the fort and barracks were little more than habitable in consequence of the havoc wrought by a terrible storm on the night of the 3-4 November, 1759. This storm was the most violent that had till then been known, and from all accounts must at least have rivalled the famous "Saxby" gale of 1869. The tide attained a height of six feet above the ordinary, and huge waves, driven by the storm, broke through the dykes at the head of the Bay of Fundy, flooding the marsh lands reclaimed by the Acadians. Much damage was done along the coast, thousands of trees were blown down all over the country, while near the coastline the forest was levelled as with a scythe. A considerable part of Fort Frederick was washed away by the storm and Lieutenant Winckworth Tonge, of the Engineers, was sent with a party of men to repair it and put it in the most defensible state the situation would allow, taking such tools and materials from Fort Cumberland as were needed. He found the condition of the fort even worse than he had anticipated. Governor Lawrence consulted General Amherst as to what should be done, and in answer the general wrote: "By Lt. Tonge's report to you of the state of the works at Fort Frederick, it must doubtless undergo great alterations to put it in a proper state of defence, but as this will require many more hands than you can provide at present, we must for the time being rest satisfied with the work you have ordered, especially as the line of strong Pallisadoes you mention will secure it against any insult for the present."

Acadians With Pass Held as Prisoners.

Colonel Arbuthnot's anxieties were not confined to tidal waves and the discontents of his garrison. About the end of October a party of some two hundred Acadians came down the river to Fort Frederick and presented to him a certificate of their having taken the oath of allegiance to the English sovereign before Judge Cramahe, at Quebec, and an order signed by General Monckton giving them permission to return to their former habitations. Whether these Acadians were old inhabitants of the river, or fugitives who had taken refuge there at the time of the Expulsion is not very clear. Lawrence surmised that the certificates had been obtained from Judge Cramahe on the supposition that the people belonged to some river or place in Canada known as St. Johns, and not to the River St. John in Nova Scotia, and that they never could have had any sort of permission from Monckton to settle in Acadia.

The Abbe Casgrain comments severely on the attitude of Governor Lawrence on this occasion: "Not being able," he says, "to dispute the genuineness of the letters of Monckton and Cramahe, Lawrence claimed that the Acadians could only have obtained them by fraud, and he decided with his council, always ready to do his bidding, that they should be regarded as prisoners of war and transported as soon as possible to England. He took care to keep this resolution secret in order to keep them securely at the fort, and to have them ready to his hand when ships should arrive to transport them. This precaution was almost superfluous for the Acadians, having exhausted their last resources, were no longer in a state to return to the woods where they would have died of hunger."

Evidently it was part of the settled policy of Lawrence and his advisers to keep the Acadians out of the province and to people it with English speaking inhabitants, and with this policy General Amherst seems to have been in accord, for he wrote the Governor of Nova Scotia, "The pass you mention the two hundred Inhabitants of St. John's River to have from Mr. Monckton, was by no means meant or understood to give the French any right to those lands; and you have done perfectly right not to suffer them to continue there, and you will be equally right in sending them, when an opportunity offers, to Europe as Prisoners of War."

And yet it was very natural that, after the surrender of Quebec, the Acadians should believe that upon accepting the new regime and taking the oath of allegiance to the king of Great Britain they would be treated in the same way as the French Canadians. The Abbe Casgrain says, not without reason, that the Acadians had an even greater right than the Canadians to clemency at the hands of their conquerors as their sufferings were greater: ["Ils y avaient d'autant plus de droit qu'ils avaient plus souffert."]

A Second Expulsion of Acadians.

The expulsion at so late a period as this of two hundred Acadians from the valley of the River St. John, where they had vainly hoped to remain in peace, is an incident of some importance. There is an unpublished letter of the Jesuit missionary Germain to the Marquis de Vaudreuil, written at Aukpaque on the River St. John, under date February 26, 1760, which is of some interest in this connection. "I arrived at the River St. John," writes Father Germain, "on All Saints Day (Nov. 1, 1759), where I unfortunately found all the inhabitants had gone down to the English fort with their families, which made me resolve to go and join them, as I did eight days afterwards, with the intention of accompanying them wherever they might be sent in order to help them—some to die as Christians in the transport ships and others to be of good cheer in the calamity that has befallen them as it did their brethren who are exiles in New England. But by a stroke of Providence, Monsieur Coquart, missionary to the French, arrived, and I desired the commandant to give me leave to retire which he granted, together with a passport permitting me to remain at the priests' house in my mission where I am now."*

Colonel Arbuthnot reported to Governor Lawrence that the Acadians begged leave to remain upon their lands on their promise to be faithful and true to His Majesty's Government. To this he had made answer that they must come down to the Fort and remain there till he could apply to the Governor to know what should be done; they came down accordingly, and were to remain at the Fort until his excellency's pleasure should be known. The poor Acadians were represented to be in a starving condition. Their case came before the Governor and Council for consideration on the 30th November, at a meeting held at the Governor's House in Halifax, and the decision arrived at was this: "The Council are of opinion, and do advise that His Excellency do take the earliest opportunity of hiring vessels for having them immediately transported to Halifax, as Prisoners of War, until they can be sent to England; and that the two Priests be likewise removed out of the Province." The resolve of the council seems to have been carried into effect. In the month of January, Lawrence sent to the River St. John for the French inhabitants who, to the number of 300, were brought to Halifax until he could send them to England. Colonel Arbuthnot was the agent employed in collecting these unfortunate people and sending them to Halifax, and being a gentleman of a humane disposition he doubtless found his task a most uncongenial one. Among his assistants was Joseph Winniett,* a member for Annapolis Royal in the Nova Scotia House of Assembly.

*I am indebted to Placide P. Gaudet for the above extract. Father Germain was the missionary of the Indians, while Coquart seems to have ministered to the Acadians. The latter was a "secular priest," or one not connected with any religious order.

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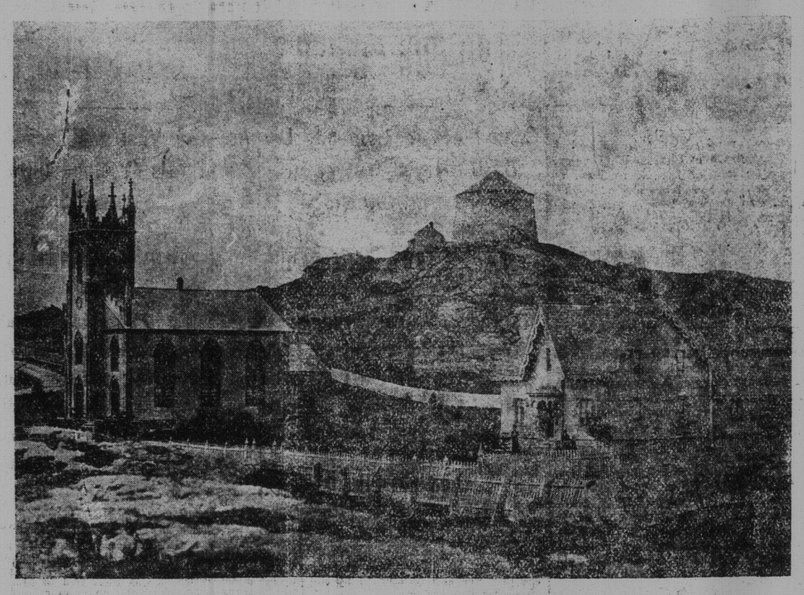
**This gentleman afterwards received an order from Mr. Bulkeley, the provincial secretary, to take for his own use one of the French boats "forfeited to the Government by the Acadians that were at Annapolis," as a reward for his services in going up the River St. John and assisting Colonel Arbuthnot in bringing in the French. Winniett had a violent altercation with Captain Sinclair of the Annapolis garrison about this boat. See Murdoch's Hist. of N. S., Vol. II., p. 409.

OLD-TIME PICTURES OF ST. JOHN.



Martello Tower and Church of the Assumption 40 Years Ago.

Here is given a picture of the historic old Martello on Lancaster Heights as it was forty years ago. The only difference from the tower as it stands today is in the roof. There has not been a conical roof on the tower for many years.

The church shown is the Church of the Assumption and the building near by is the presbytern as it was in the days of the late Rev. E. J. Dunphy. That much beloved clergyman may be seen in the picture, standing at his door. Both church and residence are different now, in fact the old home of the parish priest has been torn down and in its place stands a handsome building erected and occupied by Rev. J. J. O'Donovan, the present pastor. The Church of the Assumption today is a much more imposing edifice than the modest yet tasteful structure shown in the picture. A spire has been erected and the church has been much enlarged by extension from the rear. The church, in its interior, is more beautiful to the eye than even the outside suggests. It is roomy, well-lighted and lately, under guidance of Rev. J. J. O'Donovan, has been made proof against the cold winter days by the installation of a modern heating system, replacing the stoves of former days.

One feature of the interior which already attracts and holds the eye of the stranger as well as increasing the devotion of the congregation at prayer is a large painting of The Descent From the Cross, which occupies the whole wall over the altar.

There were few residences in the vicinity of church and tower forty years ago, but today handsome residences are on every hand and more are being added every year.

HAPPY FAMILY REUNION AT THE RANGE, N. B.

Children of Mr. and Mrs. William Connors After an Absence of Many Years, Gather at the Homestead and Spend Joyful Christmas With the Old Folks.

The Range, N. B., Dec. 28—A very pleasant reunion took place at Village Lane, The Range, when William Connors' family, eight in all, met at their old home for the first time in more than fourteen years.

The children, nearly all of whom have been away for some time, were warmly welcomed home by both parents and friends.

The family consists of the parents, William and Martha Connors, who during the past few years have been residents of Boston, and St. John children: Robert S., of St. John; Dr. Willett S., a physician, of Boston; William B., of Boston; George A., of St. John; Laura A. (wife of Capt. W. E. Barton), of St. John; and Harry H., of Boston.

They were all at home for their Christmas dinner, and their happy and contented faces added much to the pleasure of that occasion.

After dinner their neighbors and friends dropped in, renewed friendship and exchanged stories of the past, quite forgetting that so many years had gone by and so many changes had taken place in the neighborhood. All for the time were "girls" and "boys" again.

The parents were the recipients of several valuable and useful remembrances. The father was presented with a valuable meerschaum pipe, with case, whilst the mother, so dear to all, was the recipient of a beautiful gold watch, suitably inscribed.

The children departed on Monday for their several places of business, taking with them the blessing of their parents, the remembrance of their old home, and the well wishes of their relatives and friends.

Their visit had been doubly enjoyed—first in reunion, and secondly because the meeting had taken place in the land of their birth.

"Breathes there a man with soul so dead
Who never to himself hath said:
'This is my own, my native land.'
Whose heart hath ne'er within him burn'd
As home his footsteps he hath turned
From wandering in a foreign land."

CUSTOMS RECEIPTS LESS AT FREDERICTON THAN 1902

Fredericton, Jan. 2—The value of goods entered for consumption at the port of Fredericton for the year 1903 was $358,000, against $444,509 for the previous year. During the year just ended, $36,287.83 was collected in duties, and for 1902 the amount was $35,-885.15. The value of imports for the month just ended was $21,347, and the duty amounted to $2,150.53. For December, 1902, the imports amounted to $36,321, and the duty to $2,077.81.

The fair sex should remember that food and flattery is a combination calculated to open the average masculine heart.—Chicago News.

TERRIFIC STORM IN NEW ENGLAND.

Snow Piled in Huge Drifts; Thermometer as Low as 35 Below.

Boston, Jan. 3.—With the mercury hovering around the zero mark in this city and reaching an extreme of 35 degrees below in northern Maine; with a foot of snow, at exposed points piling up in huge drifts that delayed railway trains and caused the abandonment of street railway schedules, and in cases interfered with the street lighting systems, New England emerged today from the clutches of the wildest blizzard that has swept this part of the country since the memorable storm of November, 1898.

The gale and a blinding fall of snow ravaged the coast from Newport (R. I.), to Eastport, Maine, until noon today when it moved eastward and tonight was raging with almost unprecedented violence over the maritime provinces. Tonight New Brunswick and Nova Scotia suffered the most. Double patrols of life savers are watching the coast tonight as they have for the past thirty hours. Only one shipwreck is known to have occurred, that of the schooner Belle J. Neal on Allerton Bar, but late tonight a woman's body was washed ashore at Nantasket and it is feared that another vessel was lost during the storm.

Word came from Nantucket tonight that the harbor was frozen for the first time in several years. The supply of provisions there is low, and much anxiety is felt by the islanders.

With a clearing sky this afternoon the weather became intensely cold in this city. Since last night five deaths from exposure have been reported at police headquarters.

Official figures from the weather bureau station recorded a temperature of one degree below zero during the day while during the warmest period the mercury stood at 7 above.

In the northern part of Nova Scotia the mercury stood at 22 degrees below zero, while in Halifax, a temperature of eight below was recorded.

Two Tots Found Wandering in a Pasture.

Rutland, Vt., Jan. 4—With their hands and faces blue and pinched from exposure to the severe cold weather, two children, brother and sister, aged three and seven, respectively were discovered early today by Charles P. Beebe, a milkman, in a pasture where they had wandered during the night. They were removed to a house nearby, where willing hands ministered to their wants.

APPLE SHIPMENTS VIA ST. JOHN LARGE.

Thirty Thousand Packages Sent to Old Country from Here.

The apple shipments this season from this port to the United Kingdom, have been large, and the quality of the fruit of a generally superior grade.

The shipments via St. John from the chief apple raising provinces (Nova Scotia and Ontario) amount, so far, to about 30,000 barrels and cases. About 15,000 went to Liverpool and Manchester, 11,000 to Glasgow and 4,000 to London and Bristol.

The St. John inspector, Barton Gandy, reports the quality of the fruit forwarded across the water to have been exceptionally good, and the fruit well colored. The packers now realize the advantage of the Fruit Marks Act. With its provisions carefully adhered to, the English merchants purchase larger quantities, with a degree of safety which formerly they did not feel.

There have been 75 packers written to by the inspectors regarding "non-compliance" with the Fruit Marks Act, and four prosecutions. The shipments are steadily going forward, and this is expected to continue until March.

Fully seven-eighths of the Ontario apples sent across are Northern Spys, and those from Nova Scotia are mainly Kings, Northern Syps, Greenings and Nonpariels, all good winter stock, although the latter variety is only commencing to be shipped now. A good color in apples is an essential in the English market. Well colorded fruit is an important part of the table's decorations.

Very large shipments go to Scotland—in fact all over the kingdom, and thence the trade is extended to various European centres. With respect to apple raising in the dominion, the largest shipments come from Ontario, and Nova Scotia stands next. There are very fair possibilities along the St. John river, but the shipping facilities are inadequate.

G. R. Sangster, of Moncton, the provincial inspector, has, as well as Mr. Gandy, taken a very active part in the oversight of apple shipments this year. The results of close watching of the shipments and the knowledge that the law must be fully observed or unpleasant consequences to the offender follow, is pretty thoroughly disseminated and there's this additional fact which doubtless will have an effect on future year's packing and shipments, that is that statistics are kept, not only in New Brunswick, but by all the inspectors in the dominion of the record of each grower and shipper of apples. The inspectors, therefore, will know when they look on the marks of a package, pretty well what the opening of the package will reveal.

CUTLER, ME., SARDINE FACTORY BURNED.

Machias, Me., Jan. 4—It was learned here today that the sardine factory at Cutler, owned by George Holmes and others, was burned Saturday night.

Schooner's Crew Rescued in 50 Mile Gale.

Norfolk, Va., Jan. 4.—In a fifty mile gale the crew of Smith's Island life saving station in the darkness of early Sunday morning rescued the crew of the stranded three masted schooner Joseph J. Pharo, Captain Berry, which was blown ashore on Carter's Bar.

The Moccasin Floated.

Norfolk, Va., Jan. 4—The submarine boat Moccasin has been floated from the beach near Carrituck (N. C.), where she stranded, and will be towed to Norfolk. The Moccasin is in good condition.

PETER VEREGIN—[illegible] OF THE DO[illegible]B

His Early Leadership of That Sect in [illegible] Which Exile to Siberia—How He Manages [illegible] Restrai[illegible] Fanatics Today—The Zealous Who Misinterpr[illegible] His Words, and Last May Started Unclad on a Pilgrimage South.

Otradnoe, Assiniboia, Dec. 5.

Otradnoe means consolation. This village was called Poterpevshy (endurance) until Peter Veregin arrived from his long exile in Siberia. His mother, who resided here for two years while awaiting him, is said to have given and changed the names.

Piotr, as his people usually call him, is forty years old, over six feet tall, broad or thick in proportion, not yet obese, but looking as if he might become so. With much of the business of some fifty villages to look after—forty of them within twenty-five miles of Otradnoe, the others grouped about two hundred miles westward; he must be at home most of his time, that the outlying elders may find him for consultation. Just now he is preparing his accounts and his report for the past season. He has to meet a sort of convention of the elders within a fortnight, to whom he wishes to explain precisely what has been done with the communal money, amounting to over $250,000, which was earned by the various Doukhobors by summer work, and turned into the common treasury. He is also preparing, voluntarily, a report and account for the government of Canada.

Absurd stories, some scandalous, are told of Peter Veregin by outsiders who know no more of how he lives and labors than of his life history. Unfortunately for Canadian understanding of him and of the Dukhobors generally, they have become almost a party question. Their eccentricities are remarked and often exaggerated by the Outs, who impute them against the Ins, though both parties welcomed these good people to the dominion and wished to provide sympathetically for their settlement.

Lies About Peter.

Peter is alleged by some of the scandalmongers to be regrded by the Doukhobors as a reincarnation of Christ, and by others as John the Baptist redivivus. Some allege that he makes such claims for himself. In fact he neither asserts nor is credited with any spiritual supremacy. His people attribute no superiority to him, except inasmuch as he is a good and intellectual man. Every Doukhobor believes every other Doukhobor, and indeed every other Christian, to be tenanted by the spirit of Christ. It is the essence of their creed. It is a recognition of the Deity manifested in conscience. This common tenet of Christians is seldom logically developed. From it follows the Doukhobor denial of any possibility of peculiar sanctity in a clergy or a church. Here they hold with Quakers and Mennonites. Formal religious services would not be in keeping with their creed. They have a sort of weekly informal meetings for spiritual communion and such expression as the Holy Spirit may chance to manifest. They do not entertain the Judaical reverence for the "Sabbath," though they seldom labor on Sundays. They regard all days alike as days for holy living.

Peter is their chief man at forty, because he evinced remarkable powers and trustworthy qualities at twenty. He was then largely instrumental in the movement of reform or reversion by which the majority of them, then resident in the Russian Caucasus, abandoned flesh-eating, stimulants, tobacco, and obedience to such laws of the czar as required them to bear arms and do military service. Being an educated man and a groper among old documents and books, he had found that the Doukhobors of old had practised such abstentions and regarded all animal life as sacred. It seems that the writings of Tolstoi put the young Veregin into a frame of mind to propagate the reforms founded on such historic discoveries. He and several of his brethren, together with their chief associates in the movement, were exiled to Siberia, without any trial, solely by arbitrary procedure. Soon after that the Doukhobors refused to bear arms. Peter was then twenty-three years old. Persecution confirmed the people in their reformed faith. As Peter suffered for it, and as he often wrote eloquently from Siberia adjuring the Doukhobors to persist in it, one can easily understand why they continued to revere and to love him. He was not liberated in time to come to Canada with his people, who had been in 1890 driven out of their Caucasian homes by the czar's government because they made a bonfire of their privately owned firearms and because they refused military service.

Veregin in Person.

Veregin has the brow of an idealist and the steady, alert eye of a born administrator. His small mouth is a firm, considerate mouth, which might be thought almost cynical in expression when the lips are closed, were his occasional smile not sweet. Upon the whole face "deliberation sits and public care." He is very attentive alike to the expression of the stranger and to that of his interpreter when either speaks. His manners are courteous, one might say affable, for the man is a personage. He has some eight thousand human beings considerably dependent on him for practical wisdom. Their reverence and love give him a power somewhat amalogus to that of a Highland chief. Yet no party of various radicals can need so much management by the leader. These people are, as the term Doukhobors implies, "spirit-wrestlers." They may be regarded as engaged continually in a sort of competition in holiness. Any frantic religious nonsense that comes into an earnest illiterate Doukhobor head may put Peter to much trouble if the nonsense commend itself speedily to other earnest illiterates. He must be always on the qui vive, persuasive or peremptory as the case may require. A few months ago he had to contront a set of fanatics who set about burning harvesting machinery because they conceived its use to be a glorification of man's work as opposed by God's.

Even his wisest counsel, given as it is in the language of an educated Russian, may be perverted by illiterates moved by an enthusiasm to do as he wishes. It seems that the great pilgrimage of October, 1902, was considerably founded on certain expressions in Peter's published letters from Siberia. He had commended to the people the spirit which is willing to leave all and seek or follow Christ. Certain advocates of the pilgrimage got it into their heads that he meant this literally and in Canadian circumstances. As the people could leave all at any moment the argument was that they should forsake their new villages. The presumption was that thus they would be seeking Christ! Lacking any sort of church building or dedicated God's house it seemed natural for them to wander over the prairie until Christ should disclose Himself to their eyes. Had the government not forcibly intervened some of them would probably have marched on to death by cold and starvation.

The Most Recent Pilgrimage.

The inception of another pilgrimage, one more shocking to our notions, is also attributed pretty credibly by some Russians in Winnipeg and by others near Rosthern, to illiterate Doukhobor misinterpretation of Peter Veregin's meaning. This occurred last May, five months after he came out. In visiting the western villages, which had not participated in the movement of October, 1902, he heard much condemnation of the pilgrims. Of course it is both the business and the duty of a leader to harmonize his people by smoothing things between diverse elements. Peter is said to have told the western critics something to the effect that though the October pilgrimage was a regrettable error, yet Doukhobor brethren should not think or speak unkindly of brethren who had been so extremely zealous. They had erred, but their failings had leaned to, virtue's side. Such is said to have been the spirit of his politic discourse. The illiterates interpreted his educated language to signify commendation of the spirit of the pilgrims.

Now came in the tendency to a competition in holiness. Certain crazy agitators got to work in the western villages soon after Peter departed. They alleged that the people there might please God and Peter by showing themselves even more

(Continued on page 7, fifth column.)

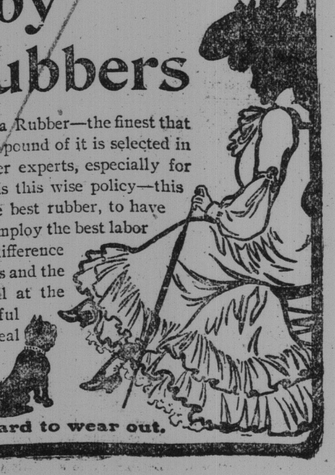
A Rubber Tale

(Continued)

Para Rubber

The best rubber in the world comes from Para, Brazil. It is more pliable, tougher, more durable—BEST in every way. And it costs more than any other kind. All South American rubber does not come from Para, and even Para rubber differs in quality and value.

Granby Rubbers



are made of "A. 1." Para Rubber—the finest that money can buy. Every pound of it is selected in the "biscuit" by rubber experts, especially for Granby Rubbers. It is this wise policy—this determination to use the best rubber, to have the best machinery, to employ the best labor—that accounts for the difference between Granby Rubbers and the poorer rubbers that sell at the same price. The graceful shapes of Granbys appeal to dainty ladies who pride themselves on being well shod.

Easy to wear—Hard to wear out.