

The Motherland

Latest Mails from ENGLAND IRELAND and SCOTLAND

Armagh.

A record was heard at Armagh Assize before Mr. Justice O'Brien, in which considerable interest was evinced. The action was brought by Susanna Hardy, of Richhill, against Rev. Michael O'Brien, C.C., Stonebridge, £500 damages for assault alleged to have taken place at the house of an old woman named Nancy Robinson, at Richhill, in January last, when the defendant went to administer the last rites of the Church to said Nancy Robinson, who was then in a dying condition. The jury, after an hour's retirement, found a verdict for the defendant. The court was crowded almost to suffocation, and when his Lordship announced the verdict there were bursts into a cheer, which gradually merged into applause, which was taken up by a large crowd which had assembled outside the court. The greatest excitement prevails here to-night over the result and jubilation in Catholic circles is unbounded, whilst the Orange element are very despondent.

Derry.

Mr. T. W. Russell, M.P., rebukes the Orangemen of Derry for their unpatriotic attitude towards the Irish Local Government Bill. He says: "Throughout England, Scotland and Wales County Districts, Parish Councils and poor law guardians are elected on the identical franchise which it is proposed to apply to Ireland. Why should Ireland be treated differently? And why when every occupier is in future to pay the rate, and when the landowners, as such, are to pay none, should it be deemed necessary to provide for the protection of any special class? How do the proprietors at stake during the siege of Derry come into the making or repairing of a man road, the disposal of sewage, or the securing of a proper water supply? Is there not great danger of people making themselves ridiculous by mixing up things that have no earthly connection? I know no plan of minority representation which would protect the scattered Protestants of the South and West of Ireland—if you assume that protection is necessary. As in the North this protection, if required at all, would be required for the Roman Catholics. Under the Bill, should the elections be fought on party lines, the County Councils of Antrim, Down, Derry and Armagh will probably be Unionist, in Tyrone the parties will be about equally divided, and in Monaghan, Carrick, and Donegal there will be substantial Unionist minorities. I should hope, however, that the best business men will be elected regardless of party issues. A better spirit displayed in this respect in the North the more chance will there be of reciprocity in the South. But whatever happens, the minority in any part of the North will not be worse off than the Protestants of Dublin or Cork are now. I am a citizen of the Irish metropolis. The Protestants are overwhelmed even now in the City Council. But I never dream that my religious liberty was imperilled by this fact. Protestant and Catholic combine to work for the common good on such questions as main drainage, the lighting of the city, etc. which is the class of work the County and District Councils will have to do. I hope the Orangemen of County Derry will forgive me if I speak frankly. We have for the present at least prevented the establishment of an Irish Parliament. The laws of our country will in the future as in the past be made by the Imperial Parliament. Having secured the great advantage let us not be found claiming privileges which no other people in the Three Kingdoms possess. Because civil equality is about as if we were incapable of holding our own in the battle. Rather let Roman Catholic and Protestant recognise that they have a common country which requires the most strenuous exertions of all her sons—but we firmly hold our own opinions—but where the work is common work of all alike let us unite to do it. Perhaps in the doing of this work men who have long lived apart will come to see how much they have in common."

Down.

Mr. John Hill, the representative of Messrs. Wm. Barbour & Sons, spinners, of Lisburn, has been exhibiting some samples of excellent flax which was grown in County Down last season, and which should dispel the absurd idea that this country is unsuited for the growth of flax of first rate quality. A large number of farmers, sowers, etc., were present, and took a warm interest in the proceedings. It may be mentioned, in order to understand the great importance of this subject, that for a long number of years the flax crop has been the mainstay of the farming and commercial interests of the small towns of Ulster, and that to its decline in quality, yield and price in recent years may be traced much of the distress with which such centres are now struggling. But it would seem that there is to be a great and welcome change in the state of things, if we are to judge by the great energy and ability

with which Mr. Frank Barbour—a leading member of the workmen spinning firm—has devoted himself to the task of improving the treatment of this crop in Ireland, and the success which so far has attended his efforts.

North.

The lecturer of the Dublin Jarvey made humorous by the act of Thomas Quirk who on a dark night last week, already numbed by a long wait in the chill, frosty air, plunged, fully dressed, into the colder waters of the deep, foul river to rescue a man who at the moment he revived was no more to him than "a dark object struggling in the water." He got the man out at the imminent peril of his own life, and dripping wet as he was drove the rescued man on his own car to the hospital.

Right Rev. Mr. Molloy, has been lecturing the Royal Dublin Society on the principles of electric signalling without wires, by the newly invented apparatus of Signor Marconi. The lecturer stated that he had taken means to ascertain the greatest distances over which messages had been sent and he had learned the following facts from authentic sources—Messages had been sent by Marconi's apparatus from the Needles on the Isle of Wight to Bournemouth across the Channel, a distance of fourteen miles. Again, messages were sent from the Needles to a ship at sea during the whole time of her voyage from Alum Bay until she reached Swanage Pier, a distance of eighteen miles. Lastly, signals were sent from the neighbourhood of Salisbury to Bath, a distance of over 84 miles. In this case, however, though signals were sent and received, no continuous message was transmitted owing to an accident to the apparatus during the high wind. The lecturer was loudly applauded. He thanked the audience for their attention, and said that as the subject he looked upon the task as one of great and unusual difficulty, but the very great attention and intelligence with which they had followed the lecture from beginning to end had made his task much easier. With the assistance of two telegraphists kindly placed at the disposal of the lecturer by the Post Office, a message was transmitted by one of the audience was transmitted without wires from the transmitter on the table to a receiver in the gallery, and the message then read was correctly sent—"All honour to the Irish-Ireland!" a reference to Signor Marconi's Irish ancestry on the maternal side. A second message read lauded Mr. Molloy for his excellent lecture. The first message was sent by Mr. J. E. Wigham one of the other by Surgeon Hopenshall Ormsby.

The Lord Mayor of Dublin has, with the approval of the Lord Mayor of London, sent the following letter to the Press:

March 7th, 1898.

Sir,—At a public meeting held in the Mansion House on the 24th February, and attended by representative citizens of all classes and denominations, it was resolved that an appeal should be made for help to relieve the severe distress, amounting to actual famine, which exists in districts of Mayo, Galway, Clew Bay, and Kerry.

Urgent assistance is immediately required to provide the seeds with which to plant the spring crops, and it will be necessary to provide food and clothing in many cases until 1st August.

A representative Mansion House Committee has been formed for the purpose of administering whatever funds may be subscribed.

I have already appealed to the Irish people to endeavor to promote the fund which I have inaugurated, so that our own people may, in a spirit of self-reliance and self-dependence, do as much as lies in their power to meet the present grave emergency.

But outside aid is necessary. The cities of Manchester, Salford and Liverpool have already generously contributed, and assistance has been promised by Glasgow, Birmingham, Newcastle-on-Tyne, and other cities.

Encouraged by the hearty approval of the Lord Mayor of London, I appeal, through the medium of your columns, to the benevolent and charitable classes of London to come to the aid of our suffering people.

All moneys received shall be duly acknowledged, and their disbursement shall be controlled by the Mansion House Committee—Your faithful servant,

DANIEL TALLON, Lord Mayor.

The following is the official programme suggested by the United Irishmen Centennial Association for the celebration of Rebellion year:

1. Great national banquet on Monday, 29th May next, to celebrate the rising of '98.
2. That there be a general illumination throughout the whole of Ireland on the night of May 23rd. That bonfires be lighted on all the principal mountains, and that arrangements be made so that rockets, to be supplied, would be let off at a fixed hour at the cross-roads nearest the scene of on-

gagement, or '98 battlefield, or his fire place; also that colored fire be used.

3. That the bands in the country districts be asked to attend at place of rendezvous and play a selection of martial airs, if it can be so arranged, one special air, at the time rockets are let off.

4. That the Central Association arrange for pilgrimages to places and scenes of '98 events from date of rising in '98—viz, 23rd May—first one to be at the village of Sautrey, where the signal for the outbreak in '98 was given by the attack on and burning of the Northern mail coach, trees to be planted in commemoration of this event near to the spot; and that the men of Westford be asked to supply same from near Vinegar Hill or some other battlefield in the county Westford.

ENGLAND.

The Duke of Norfolk.

The Monitor publishes the following interesting sketch of the Duke of Norfolk:

The Premier Duke and hereditary Marshal of England, in whose veins flows "all the blood of all the Howards," according to Sir Bernard Burke, Ulster King of arms, stands at the head of the world known, a Catholic, and his mainly, outspoken profession of the ancient faith of England in his letter to the Town Clerk of Sheffield, showed that he is a Catholic not merely in name but in very deed. Fidelity to religious principles and whatever he holds to be sound and true has marked his entire career, and English Catholics are justly proud of him. He is at once a representative Catholic and a representative Englishman. He is not one of those weak-kneed, time-serving, nominal Catholics who hide their Catholicity under the guise of a specious liberalism tending towards practical indifference, but in public and private has been consistent, both in profession and practice, and given his co-religionists an example of sterling Catholicity. As an Englishman he is proud of his country and his race. He is a strong politician, and takes his share of public work in any other branch of the Empire; and though there may be many Catholics who differ from him in politics, all will agree in recognizing in him a man who has the strength and courage of his convictions.

"The present Duke of Norfolk," says a recent writer in *Pearson's Weekly*, "can be truly said to have had his greatness thrust upon him; not only is he the most retiring individual in the Peerage, but he has a morbid horror of publicity. Although his Grace is at the present moment Mayor of Sheffield, and an important member of Her Majesty's present Administration, very little is known of his own personality, and even in London society he is scarcely unnoticed through a crowd of celebrities, not one of whom has as much regard to recognition as himself."

Henry Fitzalan Howard, Earl of Arundel, Earl of Surrey, Baron Maltravers, Baron Clun, Earl Marshal, Hereditary Marshal, Premier Duke and Chief Butler of England, Premier Duke and Earl of Norfolk, was born in London on December 27th, 1847. He received his education at the Oratory School, Edgbaston, Birmingham, under the late Cardinal Newman. Between teacher and pupil a warm friendship always existed, and when the eminent Oratorian entered the controversial lists against Mr. Gladstone on anti-Catholicism, it was to the Duke of Norfolk who addressed the majority points which pulverised the arguments of the "Apostle of the West."

The Oratory, continues the writer quoted, was, and is, situated in a Birmingham suburb, and at the time when the Duke first went there there was not more than thirty boys by the strict orders of his mother no difference was made at all between the Duke and his young companions, but he was always a model boy, never getting into ordinary childish scrapes, and at one time it was correctly asserted that he meant to become a priest.

However, the years wore themselves away, and when the Duke of Norfolk became of age he found himself, probably to his own surprise, one of the richest men in the United Kingdom—the effect of his long minority, and of his mother's intelligent administration of his vast property.

As may be easily imagined, the question of his marriage aroused great interest in society, the more so that there were at the time very few marriageable dukes. The Duke, however, seemed quite insensible to youth and beauty, and even his most intimate friends thought him a confirmed bachelor. Suddenly, to the great surprise of everyone, his engagement to Lady Flora Hastings was announced. The marriage was quite a romance. The lady had become a Catholic, greatly to the anger of her family, and some mutual friend asked the widowed Duchess of Norfolk to give her hospitality for a few weeks till she could make arrangements to form an independent home of her own.

The Pioneer Church Of Port Royal.

By N. A. CONDON.

(WAITER FOR THE REGISTER.)

[1894-1898.]

But a few more years, and three centuries will have rolled around since the first Catholic Church in North America, outside the Spanish colonies, was created at Port Royal, then called Acadia. Quebec has laid claim to this distinction, but the unerring records of history show that the first altar was set up in the wilderness of Acadia, and there the Rev. Nicholas Aury offered up the holy sacrifice of the Mass, eleven years previous to the coming of the first priest to historic Quebec. A brief glance backward at this primitive church and its environments is the purpose of this sketch, but the subject is one fraught with an interest that entralls the Catholic student of history.

Away in sunny France in 1604, Sieur de Monts received letters patent from Henry IV., appointing him general of Acadia, for which place he set sail with a convoy of four vessels, and a large number of persons who were desirous of settling in this new land.

Sailing up the south-west coast of what is now Nova Scotia, after an uneventful voyage across the Atlantic, the voyagers entered the waters of St. Mary's Bay, as they afterwards named it. Here the first landing was effected, and here also the first incident worthy of note occurred, namely, the loss of the priest, Pere Aubry, in the dense wood. For seven days the priest was separated from his friends, and compelled to subsist on wild fruits, which grew abundantly here. At the expiration of that time he was discovered by his companions, to the great joy of all.

Port Royal was reached, the basin of Acadia was explored, and the hearts of the weary voyagers gladdened by the charms of the Acadian landscape which met their gaze; doubly refreshing to their sea-wearied eyes. No fairer spot could have realized the dreams of the colonists. The beautiful almost land-locked basin was about eighteen miles long and about four wide. The narrow picturesque entrance from the Bay of Fundy, the great hills, crowned with verdure, that seemed to guard the spot from contact with the outer world, and the placid waters glistening in the evening sunlight, with here and there dark wooded islands from which depended mist-like shadows, all combined to form a fairer scene than would have fulfilled the most sanguine expectations of the strangers. The summer sunset mellowed all the surroundings as the voyagers sailed in. It shone on the great pines and firs in varying lights and shadows, on the sand dunes and pebbly beaches, and lit up the west with a crimson glow. Truly it was a scene fitting the establishment in its midst of a temple for the worship of God.

Monsieur de Pontrecoût, a French gentleman who had accompanied De Monts, with a view of settling in Acadia, was so charmed with the peaceful beauty of this spot, that he determined to leave his home here, and at once obtained a grant from De Monts, of a large portion of land. This was afterwards confirmed by royal authority, and Pontrecoût became the first lord of Port Royal. Here he remained with some companions, while De Monts sailed away some leagues to the south west, where he selected an island which he named St. Croix, and where he decided to build a fort, to prevent the incursions of the Indians, and to spend the winter.

In the meantime Pontrecoût and his companions at Port Royal were busy with erecting rude dwellings, and cultivating the soil about their new home. A young Frenchman, Lescaerbot, who had accompanied the expedition, and remained with Pontrecoût, appears to have been a member of the party. Among his other pursuits he kept a journal of daily events, and from this journal valuable records have been handed down to us. In his quaint style Lescaerbot relates in writing of their little settlement.

"There is also a little chapel, built after the savage fashion, at the foot of which chapel is such a store of muskels as is wonderful, which may be gathered at low tide, but they are small."

This chapel to which he refers was built like a bower, the roof, which was of bark, being supported by the living trees, and here in this rude but picturesque temple, mass was offered up by Pere Aubry—only a temple of God in the wilderness. Here the first colony was established; the first permanent settlement formed in Acadia and here Pontrecoût with his companions, Lescaerbot, Champlain, Pontgrave, Balleau, and a number of others took up their abode; far from their

sunny France, and deprived of the luxuries and civilizing influences to which they had been accustomed. Their lives here seem to have been busy ones, and notwithstanding the many disadvantages they labored under, the winter that followed was a pleasant one to the merry bachelors of Port Royal.

One of their first projects was the erection of a water mill for grinding corn which Lescaerbot remarks was the admiration of the Indians.

Quickly the seeds of the gospel were sown among the children of the forest. Pere Aubry was followed a few years later by Pere Fleche, and the Jesuits Pierre Biard and Enemond Masse. In the early days Lescaerbot lent valuable aid in instructing the Indians and in instilling into their minds the truths of Christianity. The first red man on whom the saving waters of baptism were poured was the Micmac chief Membertou, who had completed his one hundredth year. He was baptized by Father Fleche. An interesting part of this old chronicle plays in the events of this period. Grave and dignified in his demeanour; an important personage in his own eyes, and those of his visitors was Membertou, he was invited by the Frenchman to all their councils, and frequently made an honored guest at their table. The question has often been asked when reviewing matters connected with the strife that waged between the white settlers and the Indians during the two centuries that followed,—why were the French settlers more successful in civilizing and living in amity with the children of the wilderness than were the English? A Protestant historian frankly states the reason when he remarks:

"The almost uninterrupted friendship which existed between the French and the Micmacs from the very beginning of their intercourse is easily accounted for by the fact the former displayed in their management, which was based on genuine acts of beneficence and disinterestedness their instruction in the arts of civilization, and in the doctrines of the Roman Catholic faith."

In the bitter strife that followed, when English and French each fought for supremacy in Acadia, the Micmacs were ever the allies of the French, and Catholic faith is an inherent possession of their few wandering descendants who dwell in Nova Scotia to-day.

The little chapel with its roof of bark was supplanted by a more permanent structure at Port Royal, and various other humble churches were erected as settlements were formed, but the interest centres about the first—the little bower chapel with the living trees forming its support. During this period and for years after, the Indian women might often have been seen in the glades gathering bayberries, the wax of which they mingled with tallow to form candles for the altar, and in comparatively recent years the Micmacs have been seen coming to attend Mass at some little wayside chapel whitewashed with them sheets of bark or inner coating of maple bark, on which they had inscribed medical observations representing in their certain parts of the mass, and where permitted to join in singing, their voices would ring out sweet and clear.

English when peace was established in 1703.

The town of Annapolis (the old Port Royal of the French) butrays no sign to-day of the early conflicts that shadowed the first years of its existence. Its romantic youth has merged into a prosaic old age. The remains of the old French forts are still pointed out to visitors, and the student of history will find much of interest to be found in and about the old town, districts in the surrounding country, St. Mary's Bay, dwells a large French Catholic population. They point with pride to the planted willows centuries old, which were grafted by their ancestors when the fleur de lis was in the ascendant here, and they will tell you many old legends and Indian tales.

The Acadia of 1898 has its charms, along with the modernisms which time has brought. Its grand old forests in many places as well as for three centuries ago Pontrecoût and his merry company assembled at Port Royal, its mighty lakes and rushing rivers, its rocky coast where the Atlantic beats in ceaseless thunder; its fogs that roll down Cape Blomidon and through the gorges of the coast like a mighty wall of gray, and its quiet in landscapes, where dwellers people enjoying all the comforts of civilization, with no dread of an Indian war whoop to wake the echoes about their homes. The Indians of three centuries ago have passed away. Many things have changed in Acadia, but one unchanging feature remains—the sacrifice is offered up to-day in the modern church of Annapolis as it was in the little bower of Port Royal.

Vespers at Our Lady of Lourdes.

His Grace Archbishop Walsh assisted at Vespers on Sunday evening in Our Lady of Lourdes Church, and an excellent address was given by Rev. Father Ryan. In addition a fine musical service was also rendered, among the numbers given were "Quis est Homo," from Rossini's *Stabat Mater*, by Mrs. J. R. and Mrs. Owen. McGeann, their voices blending sweetly and showing artistic finish. Mons. J. X. Mercier sang an "O Salutaris" in excellent style, and Miss Kennedy and Miss McManus are also deserving of credit for their respective solos. The chorus showed careful preparation under the direction of Miss Fannie Sullivan.

Without a Peer—Works Miracles.

Dr. Agnew's Cure for the Heart is without a peer. This great remedy relieves instantly the most aggravated and distressing forms of heart disease. It is the surest and quickest acting formula for heart trouble known to medical science, and thousands of times has the hand of the grim destroyer been stayed by its use. If there is palpitation, shortness of breath, pain in left side, smothering sensations—don't delay, or you may be counted in the long list of those who have gone over to the great majority, because the best remedy in the world to-day was not promptly used.

Death of a Distinguished American Soldier.

General Rosecrans, a distinguished American soldier, died at his home near Los Angeles, Cal., last Friday. The first ceremony connected with the obsequies began Tuesday morning, when a procession was formed and the remains were conveyed to the City Hall, where they lay in state until the funeral services, Wednesday. General Rosecrans was a Catholic.

Canada to Tralee.

The Western Morning News of Plymouth, Eng., contains the following: "The Atlantic and Lake Superior Railway Company has made inquiries respecting the facilities of the port of Tralee. It is said to be contemplating putting on a line of steamers between Canada and Great Britain, and to be undecided whether to go to Tralee in Ireland or come to Plymouth."

Those Worrying Piles.

One application of Dr. Agnew's Ointment will give you comfort. Applied every night for three to six nights and a cure is accomplished in the most stubborn cases of blind, bleeding or itching piles. Dr. Agnew's Ointment cures eczema and all itching and burning diseases. It acts like magic. 85 cents.

Hall Came at It Again.

The Rome correspondent of The Catholic Standard says: Hall Caine, I heard a few days ago, has definitely made up his mind to write a novel about Rome, to name it appropriately and to conform its nature to its name. The book is to be called "The Catholic," just as his last book was called "The Christian."

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickel's Anti-Consumptive Syrup, before it was too late, their lives would have been spared. The medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

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