

local considerations are lost. It is as little important in discussing Commercial Union to establish that those who oppose it are interested manufacturers, as it would be were it shown that of those who advocate it some seek to boom a foreign enterprise. The introducers of such matters belittle the intelligence of those they address, and do not permanently advance the cause they plead.

The most distinguished advocate of the proposed change has expressed his satisfaction that a question affecting the welfare of the people is replacing less worthy public topics. We are under obligations to those who have compelled us to re-examine the reason of our separate existence, and to look the future honestly in the face. If these be done calmly and in a proper spirit, the discussion may be the means of unifying public sentiment, many cobwebs will disappear, and our manifest destiny may be made clear and a part of the common consciousness of us all. Strikingly, can something not unlike this be seen in the results produced by the Free Trade discussion? Not only were the two historic parties finally broken up, but the newer Chartist cause, that made so deep a mark on the literature of the second quarter of this century, collapsed soon after the voluntary dissolution of the League. It may almost be said that the old Tory party committed suicide. When Lord John Manners, in an attempt to resuscitate it under another name, wrote the couplet:

Let wealth and commerce, laws and learning, die,
But give us back our old nobility,

he gave it its *coup de grace*, and at the same time wrote its epitaph, little as he intended to do either. The Whigs did not lose their identity in the new Liberal party. They did not embrace the *laissez faire* doctrine altogether, any more than they believe in the opposite extreme now current that wealth and happiness are in the gift of government, and that people can be made virtuous by an Act of Parliament. Whig common sense has formed the bridge that has held together the party through this radical change of spirit. The want of cohesion, other than personal attachment, in existing political parties in Canada, gives interest to the speculation as to what result would be produced should the question of Commercial Union be thrown into the political arena as a living issue. If a common patriotic feeling equally prevailed in every section of the Dominion such an event could not be dreaded by any one; as matters are there is some ground for uneasiness.

Before the question takes its place in politics it has to be made apparent that Canada would gain by accepting the commercial hegemony of the United States. There is an approach to cruelty in those who lead the farmer to imagine that the duties now imposed by the latter government would find their way into his pocket were they abolished. The desire of change for its own sake is a danger that must not be overlooked. Confederation was to settle finally all our difficulties; then it was found that the National Policy was needed in order to completely dispose of them. Neither have done all that was too fondly predicted of them, though, it must be admitted, both have done more good than harm. According to Mulhall's latest figures, the most prosperous communities in the world are our Australian kinsmen. They have not needed a market at their doors, nor exclusive trade with sixty millions of people, to achieve this proud position. They have not even chosen to adopt our own measure of intercolonial free trade. Some sections of the Dominion still suffer from the old complaint of nine months winter and three months cold weather, and no treaty can alter this. Canada is tied and bound in many ways, but she is not so poor in spirit or in patience as to need the aid of sixty millions either to unloose the knots or to cut them.

W. H. CROSS.

NATION BUILDING.—IV.

In June, 1886, there died at Hong Hoa, Tonquin, a young soldier, whose name and family are honourably associated with the early years of Canadian history. M. Charles Marie Aurèle Pierre, Comte de Biencourt et Marquis de Pontrincourt, was at once a descendant of the founder of Acadia and a scion of that great house of Montmorency of which the first Bishop of Quebec was a member. In the beginning of the seventeenth century, his ancestor, Jean de Biencourt, Sieur de Pontrincourt, Baron de St. Just, was living quietly on his estate in Champagne, when he received a visit from an old companion in arms, M. de Monts, Sieur de Guast, who laid before him a plan for the formation of a colony in North America. De Pontrincourt listened with sympathy, and with him sympathy meant action. In November, 1603, De Monts obtained his commission. Among others who were interested in the enterprise were Pontgravé and Samuel de Champlain, the founder of Quebec, who, as well as De Monts, had already crossed the Atlantic. The expedition consisted of four vessels—one bound for Tadousac and the fur trade, another to serve as a coast-

guard, and the two remaining ones, under De Monts himself, to carry the germs of New France to the New World. There were in all 120 intending colonists of various ranks and trades, and both creeds. They bade adieu to the shores of France on March 7, 1604. Three years later De Monts' monopoly was rescinded, and Port Royal had to be regretfully abandoned. De Pontrincourt, however, did not despair. In 1610, having secured from the King a confirmation of the grant, he once more set out for his Acadian fief. His young son, De Biencourt, was sent home with a list of Indian baptisms, to urge the plea of evangelisation. The upshot was the despatch to Port Royal of Fathers Biard and Masse. Dissensions arose some time after, in De Pontrincourt's absence, between the Jesuits and his son, and ultimately a purely missionary settlement was established near Mount Desert. Captain Argall, of the James River Colony, being in northern waters on a fishing cruise, made his way thither, and left St. Saviour in ruins. He next attacked and demolished all that remained standing of the Habitation de St. Croix, and finally turned with ruthless purpose towards Port Royal, which he surprised and laid waste. The colony was not, however, totally destroyed, and De Biencourt did all in his power to turn the wreck to the best advantage. Pontrincourt, who was then in France, set sail in December, 1613, from Rochelle, in a vessel given him by some merchants of that place, and reached Port Royal towards the end of the following March. The help was most opportune, and the failing strength of the little colony revived. On his return voyage De Pontrincourt was accompanied by Louis Hébert, a Paris apothecary, who intended to bring out his family, with a view to permanent settlement. He did, indeed, again cross the ocean, but his destination was not Port Royal, but Quebec, where he is held in honoured remembrance as the first *habitant* and the ancestor of a numerous posterity. As for De Pontrincourt, he returned no more to the colony which he had sacrificed so much to establish. He died in 1615, at the siege of Méry-sur-Seine, fighting for the king (Louis XIII.) against the forces of the Prince of Conti.

De Pontrincourt's work survived him. His son, De Biencourt, whom he had left in command, administered the colony till his death in 1623, at the early age of thirty-one years, when, by his wishes, Charles de Latour succeeded to his authority and to all his rights. M. Rameau maintains that neither after the assault of Argall nor the death of De Pontrincourt did there fail to be a remnant of European settlers to keep colonisation alive. On the former occasion the mill and some of the cabins had escaped the ravages of the aggressors, and the pioneers had lost no time in repairing, as best they could, the damages wrought by the enemy. In his earnest desire to put the settlement on the footing of a civilised community, De Pontrincourt had carried his wife across the Atlantic, and she remained till the unhappy dissensions between her son and the Jesuit Fathers made residence at Port Royal unpleasant. Accounts differ as to the date and character of Charles de Latour's first marriage. Hannay states that about 1625 he married a Huguenot lady; but who she was, or how she happened to be in Acadia at that time, he does not know. Rameau suggests that in the same year he formed a connection with an Indian woman, and mentions as a fact, on the authority of Beamish Murdoch, the birth of his half-breed daughter, Jeanne, in 1626. Of the little germ of the future colony over which De Biencourt presided, he writes: "Several of his companions had formed irregular unions with squaws, the issue of which was a number of half-breed families that spread themselves over the eastern coasts. The colonists introduced afterwards by M. de Razilly sometimes chose their partners from those same families, and their offspring again intermarried with the European families of later arrival."

But, before the initiation of the new order of things which followed the Peace of St. Germain-en-Laye, the population of Acadia had been still further modified by the incorporation of another European element. Sir William Alexander, afterwards Earl of Stirling, obtained from James I. a vast grant of territory, comprising the continental portion of the Maritime Provinces, under the now well-known name of Nova Scotia. Though a comprehensive scheme of colonisation was drawn up, no practical steps were taken to give it effect, the only colonising effort with which the name of Alexander is associated being the little Scotch settlement at Port Royal, effected by Sir William's son. In all, it is said not to have exceeded about 100 souls, including women and children. It did not prosper; thirty died the first winter, of sickness and hardship, and though relief came in time to save the settlers from starvation, they again lost heart, and several of them betook themselves to New England. It was therefore a hardly unwelcome change when Charles I., alarmed for his consort's dowry, decided to surrender Acadia to France. To Isaac Razilly was entrusted the delicate task of receiving back from the hands of the British "the coasts of Acadia, and especially Port Royal." The Scotch chose to remain, and some of their names may possibly be found, in a modified form, in the