

and commemoration of a pleasant and profitable traffic, would, naturally enough, continue to be kept up—especially by people so fond of feasting as the Indians were,—and at the same season, even after there had ceased to be any arrival of a trading fleet in the Spring;—would naturally continue to be kept up, for a time at least, even after the country had passed under the rule of the English. Again, nothing was more natural than for the English new comers, on seeing the Aborigines, whilst calling them-selves Roman Catholics, formally celebrating a feast on or about the same day every year, than to imagine that *of course* it must be a Saint's Day. Thus, having got hold of a name which *they* pronounced "Aspinquid," they prefixed a "St." to it and put it in the almanac.

"Of course there is no reason why *Aspinquid's Day*—without the Saint—should not be kept up; quite the reverse. For many reasons, these reminiscences of the past should be kept fresh. I think however, that it will puzzle the research of any one to find the name of *Aspinquid* in the calendar of Christian Saints.

"As for "the great Indian Chief" of that name, "at the close of the 17th century," I have not been so fortunate in my reading as to meet any thing concerning him, and would much like to be enlightened on that point."

I may add that, according to tradition, here in Nova Scotia, these Spring festivities on *Aspinquid's Day*, were very widely participated in, and with great glee, and by people of all social classes. It is said among the elders in the land, that the last time on which the day was observed—at least in Halifax, and perhaps in Nova Scotia—according to the time-honoured fashion, was about the conclusion of the American Revolutionary War. A large party had assembled, on the Day, at the North West Arm, in the immediate