

LINES TO DU PERRIER ON THE DEATH OF HIS DAUGHTER.

FROM THE FRENCH OF MALHERBE.

Thy grief, Du Perrier, will it ne'er depart?
 And shall the words of woe,
 Paternal love is whisp'ring to thy heart,
 For ever make it flow?

Thy daughter's fate in sinking 'mid the dead,
 The lot for all in store,
 Is it some maze, wherein thy reason fled,
 Is lost for evermore?

I know what charms were spread about her youth,
 Nor hath it been my aim,
 My injur'd friend, the fatal blow to soothe,
 By weakening her fame,

But she was of that world, whose brightest flow'rs
 To saddest fate are born;
 A rose, she number'd all a rose's hours,
 The space of one bright morn.

Oh! Death hath rigours beyond all compare,
 To pray to her is vain;
 The cruel Sprite is deaf to all our care,
 She heeds no cry of pain.

The poor man in his hut, whate'er his state,
 Must meet the dart she flings;
 And sentries watching at the palace gate,
 Cannot defend our kings.

LEAVES AND MEN.

Drop, drop into the grave, Old Leaf,
 Drop, drop into the grave;
 Thy acorn's grown, thy acorn's sown—
 Drop, drop into the grave.

The autumn's tempests rave, Old Leaf,
 Above thy forest-grave, Old Leaf,
 Drop, drop into the grave!

The birds in spring, will sweetly sing
 That death alone is sad;
 The grass will grow, the sweet flow'rs show
 That death alone is sad.

Lament above thy grave, Old Leaf;
 For what has life to do with grief?
 'Tis death alone that's sad.

What then? We two have both lived through
 The sunshine and the rain;
 And bless'd be He, to me and thee,
 Who sent His sun and rain!

We've had our sun and rain, Old Leaf,
 And God will send again, Old Leaf,
 The sunshine and the rain.

Race after race of leaves and men,
 Bloom, wither, and are gone;
 As winds and waters rise and fall,
 So life and death roll on.

And long as ocean heaves, Old Leaf,
 And bud and fade the leaves, Old Leaf,
 Will life and death roll on.

How like am I to thee, Old Leaf,
 We'll drop together down;
 How like art thou to me, Old Leaf,
 We'll drop together down.

I'm gray, and thou art brown, Old Leaf,
 We'll drop together down, Old Leaf,
 We'll drop together down!

Ebenezer Elliott.

Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for thirty years with never-failing success, by millions of mothers and children. It cures wind colic, regulates the bowels, corrects acidity, and gives rest and health to the child.

Some advise one remedy, and some another to cure rheumatism, but there is a specific for this almost universal malady—BROWN'S HOUSEHOLD PANACEA and Family Liniment. It seeks out the disease, and insures relief from the agonizing dolor, which all who suffer know so well.

CORRESPONDENCE.

Letters should be brief, and written on one side of the paper only. Those intended for insertion should be addressed to the Editor, 162 St. James Street, Montreal; those on matters of business to the Manager, at the same address.

To the Editor of the CANADIAN SPECTATOR.

SIR,—In answer to a query in an article on the apple, the following may be of interest. La Hontan (tome iii., page 64) says: "The apples that grow on certain apple-trees are good, if cooked, but worthless uncooked. It is true that in the Mississippi there is found a sort something like *pommes d'api*. The pears are good, but rare." This was in 1741, and shows that the apples were wild.

Charlevoix states that all the apples in Canada are excellent, and that it is the only fruit, with the exception of small fruits, that, brought from France, succeeded in Canada. He also states that the fruit-trees of Europe can be successfully cultivated in the country of the Iroquois, that several kinds grow wild, and that some unknown varieties are found.

Champlain speaks of his having planted vines at Quebec, which during his absence in France were allowed to perish, causing him great annoyance. It is probable that Champlain or his companions may have brought either trees or scions with them, as they tried all sorts of grain, fruits, and vegetables, in order to test the capabilities of the soil.

The apple was probably first grown in the neighbourhood of Quebec, and formerly the crop was large, though, I believe, it is not at present cultivated to any extent. Plums and cherries were also found here by the early explorers. Charlevoix speaks of a fruit white as snow and found on a nettle-leaved plant; what it was, I have not been able to determine. However, I think it will be found impossible to learn, as a matter of fact, the name of the person who in those early days first cultivated the apple. I have consulted over thirty works likely to contain information on this point, but the above scant knowledge is all I could obtain. You will notice that Charlevoix contradicts himself in regard to the cultivation of fruits.

Marth.

PRIZE QUESTIONS IN CANADIAN HISTORY.

N.B.—We find it impossible to devote the space required for the announcement of the names of those who have replied correctly, and shall probably be compelled to reserve it until we have published the whole of the answers.

26. From what does Place d'Armes in Montreal derive its name?

Ans.—It is said to have derived its name from the fact of Maisonneuve, the founder of Montreal, having fought a battle here with the Indians, March 30th, 1644. L'Abbé Faillon in his "Histoire de la Colonie Française," vol. ii., p. 25, gives an account of Maisonneuve's fight with the Iroquois, and also the details of his hand-to-hand fight with an Indian.

It is also alleged to have received its name from General Montgomery in 1775, and this is stated in a "Guide to Montreal" published recently. This is a palpable mistake, there being in existence a map of the city of an earlier date, bearing the name "Place d'Armes," moreover, Sir Guy Carleton, not long before, had exercised his soldiers on the same ground, and without doubt it had been used long previously as a "place of arms" and as a rendezvous of troops. Nor does it seem likely that the French name "Place d'Armes" would be given by Montgomery, an Irishman by birth and subsequently an officer in the American army.

It is so named in a map or plan forwarded by De Lery to France (August 10th, 1717) and designated in his report, as to the advantages offered by Montreal for the purpose of fortifications, as follows: "I have marked a *place d'armes* in front of the parish church, where might be made afterwards a number of barracks, the houses which are in that place being of small value." It must be borne in mind that the term is a general one and applied to grounds used for such purposes in many military or garrison towns. In Spain, too, we find the same name in many instances.

27. When was slavery abolished in Canada, by what means, and when was the last negro slave publicly sold in Montreal?

Ans.—Slavery was abolished in Upper Canada by an Act of Parliament (held at Newark, now Niagara,) May 31st, 1793. In Lower Canada a bill for the same purpose was brought into Parliament in 1793, and not carried. It was again brought up in 1799 and 1800, but nothing was done, however, until 1833, when slavery was abolished by an Act of the British Parliament, sanctioned August 28th, 1833, abolishing slavery throughout the British Empire from and after August 1st, 1834. But in 1803, Chief Justice Osgoode decided, at Montreal, that "slavery was incompatible with the laws of the country."

In 1780 Patrick Langan sold to John Mittleberger, a negro named *Nero*, for £60, but the last slave was publicly sold in Montreal, 25th August, 1797. The deed was passed by Mr. Gray and his partner, notaries. The name of the slave was Emanuel Allen, aged 33 years; price, £36. Parties to the sale, to J. Geo. Turner and Mary Blaney, his wife; sold by Thomas John Sullivan. The sale was, however, set aside by legal proceedings.

28. When and where did Protestants and Catholics worship in the same Church?

Ans.—At Quebec, in 1768, and subsequently for some years previously to the chapel being burnt in 1796, when the Recollets (Roman Catholics) allowed the Protestants to use their chapel at times when not required by themselves; also at Montreal, in 1789-91, the same favour was granted to the Presbyterians before the St. Gabriel Street Church was built in 1792. The Recollet Church, Montreal, was situate in Notre Dame street, at the corner of St. Helen, and was demolished in 1866.

Long before any of these events, however, De Caen compelled Roman Catholics and Protestants to worship together in the same church. See Faillon, vol. i, p. 212, and Leclercq, vol. i, pp. 332 and 341.