

Cape of Good Hope, fell back on his bed and expired on the 25th April, aged 72, of an affection of the throat."

On the back of the pedestal upon which stands the pillar erected to the memory of Wolfe on the spot where he died victorious, is an inscription to the effect that it was erected by the British Army in Canada, A.D. 1849; His Excellency Lieut.-General Sir Benjamin D'Urban, G.C.B.; K.C.H.; K.C.T.S. etc., Commander of the Forces.

C.

Quebec,
August 11th, 1900.

ANTICOSTI.—(No. 23. Vol. II. p. 64).—An excellent historical and descriptive account of the Island of Anticosti will be found in Lovell's "Gazetteer of British North America", page 201, (1895).

L. J. B.

Ottawa,
July 30th, 1900.

"In one of the old public school readers in use twenty years ago is an article "Left ashore on Anticosti."

If that is in the line of what is wanted, I can make a copy.

H. S. SEAMAN.

Brockville, Ont.,
August, 9th 1900.

IRISH "MARSEILLAISE."—(No. 29, vol. I, p. 64).—Here follows what I can give of the Irish *Marseillaise*:

Rouse, Hibernians, from your slumbers!
See the moment just arrived.
Imperious tyrants far to humble,
Our French brethren are at hand,
—Erin's sons, be not faint hearted
Welcome, sing then Ça ira,
From Killala they are marching
To the time...of Vive-là!
—To arms!...

No doubt all the words are to be found in Musgrave's *Irish Rebellion Appendix*.

JIMMY.

Chicago, Ill.

SQUAW MAN.—(No. 30, vol. I, p. 64.)
—There appeared in the July number (vol. I, No. 2) a query about the meaning of the term "Squaw man." A number of the tribes of Indians in the United States were granted lands in what was then known as the Indian Territory which lies south of Kansas, west of Missouri and Arkansas and north of Texas. This country has since been divided into the Territory of Oklahoma and the Indian Territory, and nearly all of the reservations have been divided up and allotments given to the Indians. They formerly held the whole tract in common, and members of the tribe were allowed to occupy and use as much as they wanted, but could not acquire individual title. White men were not allowed to reside on these reservations unless in the employ of the government, and sometimes as lessees of Indian lands, or as servants of the Indians, some of the latter being quite well educated and forehanded. But white men often married into the tribe, and when they did so were treated as members of the tribe except that they could not acquire any rights in the tribe except through their wives. As some of the Indian women were quite rich, and as all received annuities this was an easy way to secure a living, and appealed strongly to some classes of white men. But both the full blood Indians and other whites looked upon these interlopers with more or less of contempt, and they became known as Squaw men. Naturally this use of the word afforded a new idiom, and it has been