

and grades of society with the Hurons, the Montagnais, the Pawnis, the Iroquis, and even the Abenakis, seemed to leave no room for doubt that the families of Acadia had also at least some proportion of Indian blood."

But, in spite of appearances, in spite of analogy, in spite of the silence of the early historians, M. Poirier declines to admit for the Acadians what he so gladly concedes for their kinsmen in Canada. To ask an Acadian, he says, whether he had Indian blood in his veins, would be to insult him. In Canada, on the contrary, the question might be put without offence, and in fact Canadians still occasionally lead aboriginal maidens to the altar—a thing absolutely unheard of in Acadia in recent generations.

As already mentioned, M. Poirier's long and careful study, entitled *Origine des Acadiens*, appeared in the *Revue Canadienne* for 1874 and 1875. He set the example of going to original sources of information, instead of taking for granted what he found already in print, and he succeeded in collecting and arranging a mass of statistics concerning the families by which Acadia was peopled, for which every inquirer is indebted to him. That his names, dates and figures have not been without effect on the minds of those writers whose conclusions he disputed is shown by the altered tone of their later works on the points at issue. In *Une Colonie Feodale*, M. Rameau indeed did not expressly withdraw the statement which he made in *La France aux Colonies* as to the presence of an Indian element in the population of Acadia. But he writes with less confidence of the large proportion of that element, and in one place concedes that it was very restricted, and confined mainly to the eastern coast from La Heve to Campseau. It must be borne in mind however that he is not a special pleader, and that, except where they lived in open disregard of morality and decency, he sees nothing of the reproach which M. Poirier ascribes to such a connection in the union of Europeans and Indians. He also admits that even the European element in Acadia before the close of the seventeenth century was not altogether French. Reference has already been made to the remnant of the little Scotch settlement which intermarried with the new comers. In mentioning, at a later date, the arrival at Beaubassin of a young Irishman named Roger Quessy, who married a lady of the Poirier family, M. Rameau remarks that many Canadian families had a like mixed origin, and, as we shall see by and by, Abbé Tanquay gives several instances of them.

Let us now see how far his subsequent investigations induced M. Sulte to modify the views which so shocked M. Poirier in 1875. Like M. Poirier, M. Sulte has taken nothing on trust. When he undertook to write the history of the French-Canadians he found that many misconceptions which had long passed current as facts had to be corrected, and though some of them had been accepted by men of high reputation in both hemispheres, he did not the less ruthlessly reject and condemn them. He is especially severe on writers like the versatile Abbé Brasseur de Bourbourg and M. Pavie, who maintain that the Canadians have been so transformed by climate and other influences that they are virtually no longer French, but a new race. As to the effects of miscegenation, he holds that they do no more exist than the cause alleged to have produced them existed. He agrees with M. Poirier that the colonists brought out by Razilly and D'Aulnay were the true primal stock from which the Acadians are descended, and that neither the Métis said to have sprung from the union of Latour and his companions with the Indians nor their posterity intermarried with the later comers. All that he admits both in Canada and in Acadia is the existence of a few isolated cases of such racial intermingling. Adventurers and refugees may from time to time have sought shelter among the tribes, but such outcasts were adopted and absorbed by the Indians, and did not become the founders of families. The earliest recorded instance of a mixed marriage or union carried us back to 1625 in Acadia and to 1644 in Canada. M. Sulte mentions ten such marriages, of which six proved fruitful. Martin Prevost had nine children by his wife, Manitonabewich, an Algonquin, of whom six married and left progeny. Four years later (1648) Pierre Bouchet married an educated Huron girl as his first wife, but had no children by her. In 1654, or earlier, François Blondeau married the daughter of the Algonquin chief, Pigarouich, by whom he had several children. Laurent du Bocq and Jean Durand both married Huron wives, and had large families. The descendants of Louis Conc dit Montaur are still to be found at Three Rivers, and the Half-breed posterity of J. B. Darpentigny and his Indian wife may be recognized in some of the bearers of his name. When it is remembered that the Americans who are proud to trace their pedigree back to Pocahontas are represented by upwards of thirty family names, in how many veins may the blood of those Huron and Algonquin mothers be flowing to-day?

Let us now hear the Rev. Abbé Tanquay, author of the *Dictionnaire Genealogique des Familles Canadiennes*. This great work—a work unequalled in its scope and accuracy—was begun by its author in early manhood and, though he is now a sexagenarian, he is still engaged on it. The first volume, published in 1870 by Mr. Eusèbe Sénécal, of Montreal, brought the record down to the close of the seventeenth century. Then followed a long interval—fifteen years—during which the public only heard now and then that the learned Abbé was continuing his researches. Certainly in those years he was not idle. Having visited every parish in the Province of Quebec, and thoroughly examined and transcribed the registers which they contained, M. Tanquay betook himself to New Brunswick and Nova Scotia, where a like task awaited him. He then traversed Prince Edward and the other islands of the Gulf, journeyed throughout Ontario, gathering information on the way, stayed for some time at Detroit, and from that city, as a fresh starting-point, he passed through all the old French settlements of the Mississippi till he reached the Acadia of the South. But it was not on this continent alone that he conducted his enquiries. He had to consult the mass of multifarious knowledge relating to the persons and affairs of the old régime in the Archives of the Marine at Paris,

and to compare the result of his discoveries with the works of Champlain, Lescarbot, Charlevoix, and others of the early and late historians. If one volume sufficed for the first century of Canadian colonization, the constant increase of population from 1700 to the present multiplied the labours as he advanced, and the bulk of manuscript grew so rapidly on his hands, that three, four, and finally five additional volumes were deemed necessary to complete the genealogy. Four volumes have already appeared, the second coming out in the spring of 1886, and the others since that date. In addition to his great work Abbé Tanquay has written a valuable compilation, entitled *A Travers les Régistres*, in which he embodies some of the most striking facts and incidents revealed in the course of his laborious investigations. He has also published several papers on the same class of subjects. In one of these, contributed to the Transactions of the Royal Society of Canada for the years 1882 and 1883, he gives a general survey of the origin and character of the *familles souches* of the Canadian people. In the course of it he thus refers to the question of intermarriage between the early colonists and the Indians. "For many years the number of women arriving in Canada was but a small fraction of the entire immigration. The regiment of Carignan alone added some 1,500 men to the population of the country. Did those young soldiers, on betaking themselves to agriculture, form unions with the native women, and must we count these latter among our ancestry? Some of the colonists did indeed marry the daughters of the aborigines. Most of those who thus entered European households had been prepared for their duties by education at the Ursuline convent and other institutions. We can cite several highly respectable families in Canada who number among their ancestors the sons of the forest, and who ought to be happy to do so. Among these is the family of the late Commander Jacques Viger, who had for his ancestress a daughter of the brave Arontio, one of the early Huron neophytes of the village of the Immaculate Conception, a disciple of Father Brébœuf, and like him, a martyr of the Faith. Nevertheless such alliances must be regarded as exceptional and of rare occurrence." The sketch just given of the remarkable labours of Abbé Tanquay as a genealogist suffices to indicate his claim to be accepted as an authority on a question of this kind, and with his verdict the discussion may be considered terminated. There are still of course, the Half-breeds of the Northwest, who form a community apart from the rest of our population.

The rise of such a community is indeed not the least interesting feature in our ethnology. The rivalry between the French and English in the Hudson's Bay began about the middle of the seventeenth century. It was claimed that Jean Bourdon, a French navigator, had entered the Bay in 1656. Similar opposing pretensions were afterwards urged by the fur traders as to the opening up of the interior. The explorations of the Verandrye family lasted from 1731 to 1752. After the Conquest the fur trade ceased for a time, but before very long the English began to push northwestward. Their agents, mostly French-Canadians, mingled freely with the Indians, and by the time that the Earl of Selkirk began his colonization there was a considerable body of Métis, known by their own chosen name of *Bois-Brûlés*. That those Half-breeds were not entirely French was shown by some of their surnames, which were Scotch or English. The English-speaking Half-breeds generally however date their first appearance from the years immediately following the establishment of Lord Selkirk's colony. In 1885 the number of Half-breeds in the Northwest was returned as 4,848, but many of the so-called Indians, as well on the new as on the old reservations, are in reality half-castes.

What the number of such half-castes throughout the Dominion may be it is impossible to ascertain with the sources of information at our disposal. But that in Canada, as in the United States, the aborigines are slowly but surely disappearing, in part by absorption into the mass of the population, is a conclusion reached by all who have devoted careful attention to the problem. Wherever the barrier (in many cases necessary but sometimes uncalled-for) of forced seclusion has been removed, that process of amalgamation has gone on (especially among our neighbours) with a rapidity that would startle some of the sticklers for pure blood. The civilized tribes of the Indian Territory have intermarried with some of the best white families in the country, and are represented by able kinsmen in the Senate, the universities, the army, and the navy. "This harmonious blending of the two races, it seems to me," writes a contributor to the *Atlantic Monthly*, "is the great solution of the Indian question as regards the five civilized tribes, which with the rising generation will do away with prejudice, and establish peace and good will between the Whites and Indians." Let us hope so. So far unhappily it has not had that result either in the United States or Canada. But then look at the Celt and Saxon in Ireland after seven centuries of intercourse!

JOHN READE.

#### THE BALANCE OF MILITARY POWER IN EUROPE, GERMANY, FRANCE, AND BELGIUM.—II.

WE propose in this abridgment to discuss the relative strength of the present French and German military frontiers, the probable violation of Belgian territory by Germany, the abandonment of Belgium by England, and the French and German armies of to-day. All these subjects having been either falsely or improperly represented, according to *Blackwood's* authority, by Sir Charles Dilke in his *Present Position of European Politics*.

To avoid confusion of details we will place each subject under a head, beginning first with

##### The New Military Frontier of Germany and France.

In respect to this we desire to explain the broad principles on which the two most opposite systems of defence carried out by both nations have been