

lessly as puritanism itself did in its day. A feudal society, on the other hand, with its contrasted lights and shadows, its rivalries and passions, is the natural theme of romance; and when to lord and vassal is joined a dominant hierarchy with its patient martyrs and its spiritual despots, side by side with savage chiefs and warriors jostling the representatives of the most gorgeous civilization of modern times, the whole strange scene set in an environment of primeval forests the spectacle is as striking as it is unique. Introduction to "The Romance of Dollard," by Mrs. M. H. Catherwood.

In New Brunswick but few relics of this period remain to us and the three following are the most important.

1. *Dedication Stone of the Indian Church of Saint Jean Baptiste built in 1717 at Meductie.*

This is and is likely to remain our most valuable and interesting relic of the French Period, partly for its associations, partly for its record of historical fact, and partly because it bears upon its face the indubitable evidence of its own authenticity. It was found at Meductie in 1890 by Mr. Archie Hay of Lower Woodstock, and the inscription was first published in "Canada," a monthly journal edited by Rev. M. R. Knight of Benton, N. B., but with the erroneous supposition that it was a grave-stone. Mr. James Vroom of St. Stephen was the first to recognize its true character and to call the attention of others to it. A full description of the stone with a cut was published in the REVIEW for March 1893, and Rev. W. O. Raymond further refers to it in the light of contemporary history and reprints the cut in his valuable series on the history of Carleton County in the Woodstock Dispatch in 1895-6 (Articles 21 and 22). Finally, in the number of the Collections of the New Brunswick Historical Society just issued (Vol. I, No. 2, pp. 221-272), Mr. Raymond has treated the subject of the stone and its contemporary history with an exhaustiveness which leaves little, if anything, to be said on these subjects, and he has given a new photographic reproduction of it which is very satisfactory. The only relic at all like it that I know of is the corner stone of the church at Beaubassin, *i. e.*, near Fort Lawrence in Nova Scotia, of which the inscription with its date, 1723, is given in Rameau de Saint-Père's "Colonie féodale," (2nd. ed. Vol. II, p. 64), but nothing is said as to where it now is.

The Meductie stone is still in possession of Mr. Hay and I believe he is willing to present it to a public collection in the Province; and it is a striking illustration of the great backwardness of New Brunswick in matters of culture, that near the close of this nineteenth century there is not in the province a single historical museum or other public historical collection to which a

valuable object like this stone may be presented, with the assurance that it will be properly cared for and made accessible to the public. There are those of us who could tell of other losses which the Province is suffering through this lack.

2. *The Chapel Bell of the Indian Church at Kingsclear.*

The Indians at their village at Kingsclear, above Fredericton, are called to their church by the same bell which their ancestors heard sounding from the church of Saint Jean Baptiste at Meductie a century and a half ago. I have not seen this bell and can give no description of it, except that the fleur-de-lis is said to be inscribed upon it; but its history is fairly clear. Rev. Father O'Leary, who is now in charge of this mission, has written me that in a register of 1767, in the writing of Charles Francis Bailly, then missionary, afterwards Bishop of Quebec, is the following entry:

The last Indian at Medoctie having died, I caused the bell and other articles to be transported to Ekpahaugh.

Ekpahaugh was the Indian village at Springhill, and that at Kingsclear is its direct successor. In Colonel John Allen's journal (in Kidder's "Military Operations") referring to Ekpahaugh under date July 3, 1777, we read:

The Indians came to a consultation on the critical situation and resolved to meet the soldiers. . . . Immediately they took down their bell, struck their camps and removed. . . . All the effects worth removing, cannon, etc., were carried and concealed on an island, then all hands crossed the river.

There is a tradition that the bell was carried to Madawaska, but there is no evidence for this. When in 1794, after the sale of Aucpaque (Ekpahaugh), the Indians moved to the present Indian village, they, no doubt, took the bell with them, though we have no record of where it had been in the meantime.

3. *The Athol Canon.*

Three miles above Campbellton an intervale point extends northward into the river. No son of New Brunswick can stand here for the first time and not thrill with the pride which makes patriots. All about him rise the splendid hills in a grandeur not to be matched elsewhere in the province. Behind him lies one of the finest farms in the land, and near by are the ruins of "Athol House" so long the hospitable home of a family of those grand Scotsman who have made northern New Brunswick's chief wealth. Before him is a placid basin where a noble river meets the waters of a great bay, and here occurred one of the most striking and least known events of our history, the last sea-fight in North America under the banners of England and France. At his feet lie relics of that battle in two French cannon,