

form in which it now exists. It is at this date brought thoroughly under public opinion,—a power yearly increasing in intelligence and force, which we look forward to exert the healthiest influences on our public life and our private code of honour. In those days it had little force. What passed for it was systematically misdirected, and bewildered with false theories. It was cheated by a calculated calumny of all opponents to the order of things, and by the cunning introduction of issues having no bearing on the particular controversy which arose. We have not yet done with this detestable intrigue and falsehood. But we can trace the development of a healthier condition of thought, in which public morality is educating itself to be controlled by purer and more unselfish motives, eventually we trust to assume that genuine tone which is the only guarantee of good government, as it is the dread of the tricky and corrupt politician. In those days the Hudson's Bay Company was perfectly irresponsible, except to the duty of getting good dividends. Impediments were accordingly thrown in the way of every enterprise which was believed to be at variance with this object. It was not their privileges as fur traders which were interfered with. But the Company saw in the lumber trade, and in settlement, and in agriculture, the death-blow to their monopoly. We do not know if it is a joke, but it is said that they claimed the sole right of dealing not only in *fur* but in *fir*, so that Mr. Price was shut out, literally from every field of effort. Tradition records the stand-up fights between Mr. Price's men and those of the Hudson's Bay, and Mr. Buies tells us that a party of the Hudson's Bay people destroyed a large amount of timber at the Betsiomites and Black River. These people were drunk at the time, but it is scarcely possible that they acted without inspiration. Mr. Price eventually purchased peace by the payment of \$7,000,

'*pour qu'elle [the Company] voulut bien reconnaître son droit.*' A heavy fine for the recognition of an acknowledged right.

Mr. Buies gives an account of one Peter McLeod, a Scotch half-breed. He appears to have been a man of marked character, without education, with strong passions, and of a most violent temper, but kindly and generous when not crossed. Such men are the out-crop of a life spent without the pale of civilization. With many good qualities, they are a nuisance to the neighbourhood where their lot is cast. When to this bent of mind they add that of periodic, furious drunkenness, we know few things less offensive than a bully of this sort. These men are fearless, and there is a trait in their character, in the shape of manhood and dare-devilism, which may attract, especially when directed by good impulses. But the difficulty lies precisely in this direction. Their strength and their freedom from the restraint of law gives them an extraordinary idea of their own power and importance, and one of Mr. McLeod's peculiarities was to refuse payment of his men's wages on the most futile pretexts, although, when it suited his whim, he was lavish of his money. On one occasion he caught a Tartar. He insulted a French Canadian of gigantic strength, who faced him and put him on his back. In the morning he sent for his chastiser and gave him a couple of hundred dollars, telling him to go at once, as he could allow no one to remain who was his master. The man pocketed his money, and said no, he would never leave Peter, and, we presume, remained. Mr. McLeod, like potentates of his class, had ten or twelve acknowledged wives. A great many other ladies recognised his virtues—as Mr. Buies puts it, '*auxquelles il émettait en passant ses redoutables fureurs.*' One of the feats of his supple strength is recorded. He could jump eighteen feet or so into a bark canoe, disturbing it so little that it