

believe that this is really his point of view. Possibly he is so firm a believer in evolution that he is content to leave the developments to take care of themselves, though there could be no violation of scientific principles in a careful observance of tendencies and a philosophic forecasting of results. But whatever may be the idea of the economist as to the end towards which unionism is carrying us, the labour leader gave forth no uncertain sound. He made it clear that from the advanced labour point of view the perfection of unionism is but the marshalling of the forces for the next stage of the campaign. Whatever philosophers may imagine, it is evident that the organizers have no thought of being content with being able to squeeze from time to time a slight advance in wages from reluctant employers. The forward movement has but begun. It will not be ended until the wealth which is now accumulated and accumulating in the hands of the few shall be distributed among the many, in accordance with some principle which shall commend itself to the trades unions as fair. What they would regard as a fair distribution does not distinctly appear, save in Mr. M'Guire's allusions to co-operation. This is no doubt the dream of many of the advanced thinkers among the representatives of labour to-day. This is the goal to which the development of unionism is to carry the labouring masses. Does Professor Ashley deem it an unworthy ambition? We have seen on a previous occasion that he regards it as unattainable. But it is self-evident that it can be pronounced impracticable only on the supposition that the workingmen have not and cannot attain sufficient intelligence, patience and self-control to carry out such a system. The workingman is indispensable to production of any kind. Nothing can be done without him. And nothing can be clearer than that, if the mass of workmen employed in any particular line of production were to develop the qualities necessary to enable them to combine on sound principles, and put their savings in sufficient quantity into a co-operative establishment, carry it on on strictly business principles, at the same time refusing to work for any capitalist, the result must be to drive all capitalists out of the business. Such an outcome of combination is theoretically possible. Can we be sure that it is to be in all the future practically unattainable? Apart from the question of practicability, is it an unworthy ideal to be kept before the workingmen?

THE ACADIAN FRENCH IN CAPE BRETON, ONCE ILE ROYALE.

IT is not only in the name of some headland or river or bay that we find memorials of the old French Régime on the once famous island of Cape Breton. Though Louisbourg is a grassy mound and St. Anne, St. Peter's and Inganiche are no longer known by their royal titles—Ports Dauphin, Toulouse and Orléans—still, on the storm-swept coast, in many a land-locked harbour and sequestered bay, or by the side of some lonely river, linger the descendants of the people who once owned Acadie and Ile Royale. War and its miseries, the animosity of the English Government, the trials and privations of a pioneer's life and all the difficulties of a rigorous climate combined for years to drive the French Acadians from Cape Breton and leave it entirely to the English settlers, but despite all the unfavourable circumstances that have surrounded them they have continued to increase in numbers and have attained a considerable degree of prosperity. It is safe to say that the fourteen thousand French Acadians who now inhabit the island of Cape Breton—about one-sixth of the total population—are the descendants of the seven hundred old French and Acadians who remained in 1758, after the fall of Louisbourg, and of the one hundred families or so—certainly not more than one hundred and twenty all told—that came into the island from 1758 to 1810. Always a prolific race, like the French Canadians, they have increased largely, and their numbers would probably be much greater were it not that in the course of time their young men and women have sought occupation in the New England States—the former as sailors and the latter as servants or operatives in the mills. Still despite this drain on the population—probably less than in the case of the Scotch and English inhabitants of some parts of the island—they show a slight increase from decade to decade in the two counties of Richmond and Inverness, where they have always been most numerous since the days of French occupation. I am informed by the best authorities I have consulted in different parts of the island, where the French Acadians still live, that in the county of Cape Breton, where Louisbourg is situated and the only district retaining the old French name, they are a very insignificant and apparently decreasing remnant. Louisbourg is deserted by its old possessors, and it is only in the pretty, sequestered settlement of French Vale, at the head of a creek emptying into one of the branches of Sydney harbour, and in the charming country, through which the arm known as the

little Bras D'Or connects the ocean with the great lake of that name, that we now find the descendants of the families who first made their homes in those picturesque and fertile districts many years ago. English is now the prevalent tongue everywhere, save in a few Acadian families, where a patois of English and French is still spoken. Even the French names are disappearing, and LeBlanc is now known as White, Le Jeune is Young, and Roy is King. All of them, however, appear to cling with tenacity to their old faith, though, as a venerable and well-beloved priest of Cape Breton writes me significantly: "In a few years there will not be a trace of French about them but their ill-pronounced and imperfectly understood prayers."

It is in the southern and western counties of Richmond and Inverness that we find the largest, most prosperous and best examples of the French Acadian race; for we may leave out of the account altogether the few families that still claim a French descent on the northern and eastern shores of the now purely Scotch county of Victoria, where on the hills of Ports Dauphin and Orleans once floated the lilies of France. Ile Madame and the adjacent coast of Cape Breton were always from the earliest times of historical record a favourite home of the French. The many bays, harbours and inlets of this section are well sheltered from the tumult of ocean, and the storms that rage so often on the eastern coast, and are relatively free from the dangers and inconveniences of the great masses of ice that come down the gulf between Cape North and Cape Ray in the springtime, and often choke up the eastern and south-eastern ports and bays. Here the facilities for carrying on the fisheries and engaging in the coasting trade have built up a large and industrious class of population.

In the county of Richmond there are five Acadian parishes of importance: Arichat, West Arichat or Acadia-ville, and Descousse are on Ile Madame, and L'Ardoise and River Bourgeois on the mainland. A small settlement also exists on the west side of the basin of the River Inhabitants. Counting these parishes and other places of minor importance there are probably eight thousand persons of French and French Acadian descent in Richmond. Descousse is now the most thriving settlement, and is outstripping Arichat and Acadia-ville in essential respects, chiefly owing to the fact, that the people own a fine fishing fleet which prosecutes the fisheries in the North Bay and elsewhere with enterprise and success. The shore fisheries, heretofore carried on in boats, have of late years become relatively insignificant, and this accounts for the prosperity of a place like Descousse which has shown enterprise in seeking fresh "sea pastures." Fishing and sailing are the chief occupations of the majority of the men, though there are few families who do not own their little farms or plots of ground which they cultivate. Their villages are neatly whitewashed, and have generally a thrifty appearance. As a rule, according to one who has long lived among them, and from my own individual observation, they are plain and simple in their habits. In this corner of the continent, remote from the great centres of industry and activity, "they know little of the wants of the great world outside, and consequently are content to live on in their frugal, simple way, not desiring, because knowing nothing of, the luxuries which are considered necessities by the wealthy and even the well-to-do classes elsewhere." Their dress is still very plain in the small settlements and villages, though new fashions have begun to creep in among the young women who visit the towns of the Provinces or of the United States. In places like Arichat, where they live alongside the English-speaking people, there is little left by which they are distinguished in dress from the people of other nationalities. In many cases, elsewhere, they adhere to the primitive attire of their ancestors, the traditional Norman Kirtle, which has many attractions on a pretty young girl with a well-formed figure. In their domestic life they have retained a good deal of the original simplicity of the Acadian French of old times. French is, of course, essentially the language of the home. They go to bed early and are noted for their habits of early rising. "I may say," writes the reverend gentleman to whom I am indebted for much information on this subject, "that when going or returning from a sick call about daylight I can distinguish at a distance the Acadian houses by the smoke curling skyward, while in all probability not a sign of life is visible in the homes of their English neighbours." While the men pursue their vocations as fishermen or sailors in the coasting or foreign trade, the women contribute by their industry their full share to the support of their families. They plant and sow, tend cattle, shear the sheep, spin and weave. In many families nothing is worn which is not the product of their own looms. As in all other classes, there are shiftless and improvident persons among them, but "on the whole they may be said to belong to that middle, and let me say happy, class, which, without knowing want, have little to spare of this world's goods, but are nevertheless content with their lot." All of them, it is hardly necessary to add, have adhered loyally to the Roman Catholic Church, and "rationalism" is a word unknown in their simple vocabulary.

Then we come to the adjacent county of Inverness, which stretches from about the middle of Canso Strait to the heights that end with Cape St. Lawrence, and includes the westerly section of the great northern division of the island, so remarkable for its mountains and rugged scenery. It is a county presenting few harbours of value compared with those in Richmond and Cape Breton. Between Mar-

garee and Cheticamp there is a considerable population of the same class, while in the latter district we meet with probably the best types of the Acadians, with all their simple, primitive ways, entirely free from the influences of the large Gaelic population that elsewhere, as in Cape Breton and Victoria Counties, and even on the Margaree, has intermingled with the Acadians and changed their habits and methods of life in many respects. The total French Acadian population of the county is probably over four thousand souls, and the number is not likely to decrease for the same reason as in Richmond. The majority adhere to the French language, especially in the Cheticamp district, though wherever they are in the neighbourhood of large English settlements they speak English with facility. Fishing and farming are the principal occupations of the people as heretofore, but, as one well-informed person writes me, "while thirty years ago not a single individual among them was engaged in trade, now they take a share in all the active pursuits of life, with energy, intelligence and enterprise, and are no longer the apparently subdued, timid people they were for many years after the possession of Cape Breton and Nova Scotia by England."

Enquiring into the intellectual position of this class on the island generally, I find that they are in this respect considered somewhat inferior to other nationalities. Though it is shown they are displaying much more energy and activity in the various industrial occupations of life, yet they seem, in the majority of places, to lag behind the English-speaking members of the community from an educational point of view. One reverend gentleman accounts for their educational deficiencies by the fact that in forming the Public School law of Nova Scotia, "the Legislature gave little or no recognition to the existence of this important element of the population, and the consequence is that the young Acadian children have to acquire knowledge in the Public Schools through the agency of an unknown tongue." They must begin their elementary education, it seems, "by one of the most difficult of all tasks, the acquisition of an alien tongue, and then with an imperfect knowledge of that language they must proceed to acquire through its medium an acquaintance with all the branches which form a course of education in the Public Schools." In other words, English is the only recognized language of the Public Schools, and the Acadians are necessarily subject to a great disadvantage compared with the English children who commence their education at the same time. Of course the well-to-do people, of whom there are a very insignificant number in Cape Breton, may send their children to special institutions, where they can pursue their studies with every facility; but the reference here is entirely to the Public Schools, to which the French Acadians as a class can alone have access.

The character of the French spoken by the Acadians depends, in a large measure, upon the locality of their surroundings. Where they are left to themselves they naturally speak better French, that is to say, with less admixture of the English, than where they are in constant intercourse with the other nationalities who use Gaelic or English. They speak it ungrammatically, of course, but still it is pure French, and not a mere patois, though some of the words in use amongst them are now obsolete in France as well as in the Province of Quebec. As a rule, they have no knowledge of grammar, and *j'avons, j'allons, j'irons, je serons* and the like are familiar expressions on all sides. Still they can perfectly understand their language in its grammatical forms and phrases. One gentleman who has had a good deal of experience among them "has no hesitation in saying that the uneducated Acadian speaks French just as well as the uneducated French Canadian habitant." Where these people live among the English, as in the town of Arichat, they mix common English words with their ordinary conversation. For instance, I have heard an Acadian lady say in my hearing, while on a visit to Arichat: "Quand j'étais à l'exposition à Halifax j'étais 'on the go' tout le temps, de sorte que quand je suis revenue j'étais complètement 'done out.'"

The Acadians, where they are in a majority, as in Richmond, are likely to hold their own for very many years to come; but should a stream of English capital and population come into the island, their language and habits, as a distinct race, must gradually disappear whenever they become a small minority—as is the case now practically in the district of Cape Breton—and the English tongue must prevail. The isolation of this interesting people in this remote island has been heretofore their protection, but eventually there must be an end of this when a wave of the world's great enterprise comes to Cape Breton, and alters its material conditions in essential respects. Still, looking at the very considerable number of this people at this time, and their tendency to increase despite emigration, it is obvious that their absorption by the mass of the English and Scotch population must be very slow, and, in the nature of things, a century hence there will be probably small settlements, like those at Cheticamp, still isolated from alien influences, which will recall the old days of Acadie and Ile Royale.

J. G. BOURINOT.

The University of Chicago has bought the stock of Calvary and Company, the well-known Berlin dealers in old books, forming a library of 280,000 volumes and 128,000 dissertations in all languages. Among these are 130,000 volumes of Greek and Roman archaeology and classics and 15,000 volumes of journals.