

60th, under Townshend, protected the left flank; the 48th, under Colonel Burton, formed the reserve in the rear.

The sun was not an hour high when skirmishing parties of Canadians and Indians began firing from the cover of bushes on the extreme left. This irregular fighting was kept up all morning.

Montcalm was riding towards the city from his headquarters near Beauport when his eye caught the long line of scarlet uniforms extended across the Plains of Abraham. He remarked to his companion, "This is serious business." But his resolve was quickly taken—"to scalp them before noon." The French regiments encamped along the Beauport shore were at once ordered into the city. At half-past nine they came pouring out of the gates and formed bravely into line with their comrades who had been encamped by the St. Charles. Montcalm commanded a magnificent force—the very men he led to victory at Oswego, Fort William Henry and Ticonderoga, his brave Canadians and his faithful Indian allies—in all 7,500 men. Bougainville had been summoned from Cap Rouge, and in the event of a prolonged fight he would attack the British in the rear with 1,500 men.

Truly Wolfe had accepted a terrible alternative. For him it was "to do or die." His men, with muskets primed, stood silent and motionless, awaiting the charge of the enemy. The first movement was from the French left, which rushed down upon Wolfe and the English right. Soon all Montcalm's line was in motion and firing rapidly. The English, who were losing many men, had not returned a shot. Nor did they till the French were within forty yards. Suddenly Wolfe gave the order, and from 3,000 muskets burst a storm of fire and lead which arrested the onward rush of the enemy. The second volley completely disordered the ranks of the French and sent them flying back in the direction of the city, leaving the ground littered with dead and dying men. Then, through the noise and confusion of battle, was heard the clear, ringing voice of Wolfe, ordering the charge. He himself led it on the right. He had not advanced three paces when he was shot in the wrist. In that supreme moment it is likely he did not feel the pain. He pressed on, regardless even of a second shot, but a third entering his breast brought him to the ground. He had but a few moments to live. To him indeed the "inexorable hour" had come. He left some instructions for his generals, and with a look of triumph passed away, saying, in his last faltering accents, "Now, God be praised, I die in peace." His was the death most splendid, "that of the hero in the hour of victory."

This on the right. But what movement is that on the left? It is the terrible Highlanders, armed with the claymore of death, rushing like a mighty whirlwind on the retreating foe. It is one of those grand historic charges before which the most invincible of nations have been swept helplessly away! Their tread shakes the earth, their shout makes the air tremble! The cowering foe can neither resist nor evade. The clansmen sweep along, destruction marking their course, avenging the massacre of Fort William Henry and the bloody day of Ticonderoga. Only the guns on the city walls prevented them from entering the very gates.

In the surging crowd, driven towards the ramparts, Montcalm, endeavoring to maintain order, received a deadly wound.

His end was sad. He saw the French cause was hopelessly ruined. He had played his part well but fate was against him. It had been his intention to make a final stand for France among the marches of Louisiana. That now was impossible. He refused to give orders for further resistance. Of his last hours little is known. When he died is uncertain, and the story of his burial rests upon doubtful tradition. It was his youthful ambition to be enrolled among the members of the French Academy. That honor he never enjoyed, but in the annals of a continent his is one of the few names historians call immortal.

On September 17th Quebec was surrendered to the English. The French made brave attempts to retake it, but they were invariably unsuccessful. In the next campaign Montreal was taken by Amherst, and the whole colony placed under military rule. The treaty of 1763 ceded Canada to the British Crown.

The change from the old regime to the new was a blessing to an abused people. They were encouraged in every department of industry—their earnings were safe from official rapacity. The price of their produce was governed by the laws of supply and demand. Even the laws they preferred were granted them. "Though vanquished, they were victors of the field."

It may be wondered at that a people benefitted so much by a change of government should ever show uneasiness under it, or a desire to return to the old rule. But who dare state that it is a sign of depravity in an individual or even a nation to refuse to pay to material prosperity the homage that is due only to the noblest historical associations. Great names and great deeds cast their glory over the history of New France. One of her warriors at least will never be forgotten. Her explorers penetrated mighty forests, disclosed great lakes and traced the course of lordly rivers. Over the broad continent their names everywhere mark their journeyings. But it was in missionary enterprise New France attained her highest glory. There was no forest so dense that her missionaries did not penetrate—no tribe so remote as to be uncared for. The field of their labors was a vast one. Their feet trod the bleak Labrador coast and the rich prairies of the West; they imperilled their lives by the lovely Lake of Onondaga and where the many winds ruffle the bright surface of the Couchiching. It is these associations that inflame the minds of French Canadians and make them forget the tyranny and misery of the Old Regime.

One more reflection. As Green says, "With the triumphs of Wolfe on the Plains of Abraham began the history of the United States." It was, indeed, the starting point of American history. The war of which it marked the close was the training school of Washington and the other leaders of the Revolutionary struggle. In the latter years of the strife with New France all the British colonies voted men and money freely in the common interest. They acquired habits of concerted action both in council and on the field. The unsuccessful Congress of 1754 paved the way for the successful Congress of 1776. Those who contended on the Plains of Abraham were indeed "calling forth a nation they knew not." The sword of Bunker Hill was sharpened on the Gray Rock of Quebec.

Mount Forest.

G. F. SHERWOOD.

## THE SENTRY.

'Twas the sentry said to his comrade  
In camp by the river shore,  
"Let us go when the war is over  
And see our home once more.

You remember how together  
We weathered out the gale,  
Couched neath a rock's rough shelter  
In lonely Borrodale

Or how Helvellyn, flinging  
His echo high and far,  
Seemed listening to the challenge  
Flung back by bold Nab Seaur.

We shall see through mists, sun-smitten,  
Our northern mountains rise,  
Like the hills in fabled story  
At the gates of Paradise.

We shall see the moonlight flooding  
With radiance, lake and fell,  
Touch with a fairy splendour  
The land we love so well."

Day dawns, and the night is over,  
At his post the sentry falls;  
He has seen his northern country  
And its mist wreathed mountain walls.

For his eyes had a clearer vision,  
To mortal sight debarred,  
When at his post the challenge  
Of death relieved his guard.

He shall hear no more in the darkness  
The sudden, swift alarms,  
The cry for help of the wounded,  
Or the bugle's call to arms.

For he waits with the silent army  
Till every human soul  
Cries—Here! to the last dread summons  
Of God's great muster roll.

BASIL TEMPEST.

## THE RELIGIOUS STATISTICS OF THE UNITED STATES.

The Christian Literature Co. of New York have, during the past ten years, been issuing a remarkable series of patristic works, comprising the whole of the ante-Nicene Fathers, and a valuable selection of writings of the Nicene and post-Nicene authors. They have now turned their attention from the Old World and the early centuries of Christianity, to the New World and the present time, and promise us a complete history of the religious life of the United States in a series of twelve volumes. Of these, one volume will be given to each of the larger denominations in the following order: Baptists, Congregationalists, Lutherans, Methodists, Presbyterians, Protestant Episcopal, and Roman Catholics; one volume will be given to the Reformed Church Dutch, the Reformed Church German, and Moravians; and another to the Unitarians and Universalists, whilst Volumes XI. and XII. will give an account of some of the smaller religious bodies. There remains Vol. I. which is the subject of our present notice.

This volume composed, or rather compiled, by Dr. H. K. Carroll, Superintendent of Church Statistics, in the last U. S. census, consists of introductory chapters, followed by a brief historical outline, with copious statistics of no less than one hundred and forty-three denominations. The work has evidently been a labour of love, and furnishes the most reliable source of information, and the surest means of arriving at a just estimate of the religious life of a great people, that we at present possess.

Dr. Carroll's book presents one feature quite unexpected in a volume of religious statistics. It is very amusing. There is a vast number of religious bodies and an even