

Sailors call a Corprisant on the Head of our Foremast & before 12 the Storm was pretty well over.

"Wed. 30. 5 A. M. It being high water wee weigh'd Anchor, the wind at W. N. W. but in about an hour & half it shifted about to S. W. (where it has blown hard almost continually ever since wee gott within Cape Checknecto, except a few hours this Morning) however wee gott down half way between Cape Anroshia & Grindstone Island, about 5 leagues below Granchoggin & here wee dropp't Anchor about $\frac{3}{4}$ of a mile from the shore.

"6 P. M. Wee hoisted Anchor and Sail, the wind at S. W., a strong Gale and our due Course W. S. W. It looks like foul weather the Clouds blacken & gather thick at the W. The Sun sets in a Cloud. The wind grows stronger still, & tho' it be now low water & Tide of Flood & wind both against us wee can't anchor, but must busk it from side to side of the Bay till High water in the Morning.

"July, Thurs. 1. 5 A. M. The wind holds still at S. W. right against us, but it being now Highwater wee are in hopes to gain something. The Sky is overcast still. We are now on the N. Shore opposite to the River of Pome,* which is about a League above the N. point of Cape Checnecto."

*The word Pomme in French means Apple. The river is still called Apple River.

The remainder of the journal is of considerable historic value, but the length of this extract leaves no room for further remarks.

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Canadian Nationality, The Cry of Labor and Other Essays, by W. Frank Hatheway, St. John, N. B.; 230 pp.; cloth; boards; price, 75 cents.

There is much to commend in these essays. The style is more than merely pleasing. It is scholarly, often rises to eloquence, above all is appreciative of nature, abounds in vivid word-painting. At the same time, there is not a little that is needlessly offensive; the frequent references, to wit, to our Saviour, bracketed, so to speak, with Plato, Socrates, South, Muni and other mere men of more or less renown,—as if all of these belonged to the same category. A side remark applies to the linking together of Buddhism and Christianity,—with Mohammedanism as an occasional alternative,—as kindred forces of equal energy and worth in their influence over human welfare.