

over three hundred persons, had taken homesteads here, and before seventeen years had passed the number of families had grown to one hundred and fifty.

They were good settlers, those sturdy Acadian peasants. The men hewed timber in the forest for their log houses, raised endless dykes to hold the rivers back from the fertile flats, and turned the brown marshes into fields of golden grain. The women spun and wove, kept house and helped their husbands in the fields. Poorer at first than their neighbours of Les Mines or Grand Pre, they were soon able to supply grain for the needs of the mother colony of Port Royal. They found the surrounding Indians good neighbours to whom they allied themselves by bonds of blood as well as policy. Young Acadian farmers were not above seeking their wives in the red man's wigwam, or giving their undowered sisters in marriage to Micmac braves. In return for this good fellowship the Indians poured more riches into their storehouses in the shape of furs and skins which they brought them in great abundance. Thus, as summer and winter passed over them, the hardships of the pioneer's life were surmounted and overcome. At this time the settlement at Halifax was still unplanned, and the shores of its harbour were thickly covered with forest. Now the entire revenue which the British Government derived from Nova Scotia amounted to only thirty pounds sterling, paid yearly in quintals of codfish by each owner of a fishing shed in the community of Canso. But on the edge of the wilderness the settlers at Piziquid waxed prosperous and extended their borders. Their small villages dotted the country over a large area. These villages have now so completely disappeared that the very sites of them are unknown, though grass-grown ruins of

the cellars of Acadian farm houses, and the ruins of their orchards may still be seen in the vicinity of Windsor. Before many years went by the number of the inhabitants of these villages mounted into thousands, and there were more Acadians at Piziquid than in the older settlements of Grand Pre and Camard.

But they were a people of another race and another faith from the conquerors and owners of the land. For their religious direction they looked to Quebec, the stronghold of England's hereditary foe—and England distrusted their priests, Frenchmen sent by a French church to be political agents. Hence, in 1747, the English Government not only protested to the French authorities against their proceedings, but later, as in the case of L'Abbe LaLoutre, offered a reward for his apprehension and delivery. This intensified the Acadian resentment. The French, who still endeavoured to retain a secret direction over them, fomented the discontent, even stirring them to rising in some parts of the country. The stream of Indian feeling also flowed in accordance with the pulsing of Acadian sentiment. Here and there English settlers, drawn by the fertility of the land, had taken homesteads at Piziquid, but their presence was unwelcome to Acadians and Indians alike, and their place was continually disturbed by alarms from painted savages, fearful with

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English traders sailing up the river were captured by Indians and plundered. These aggressions went on until, at length, the English Government was impelled to offer a high reward for Indian scalps, and a higher one for the living bodies of braves and squaws