

and are otherwise largely gallicized. They have intermarried with the French; and very remarkable combinations of English and French names occur at Tracadie, as one may observe to a surprising degree by reading the names upon the crosses in the Tracadie burial ground.

Such was the foundation of Tracadie. The settlement has grown steadily down to the present and has expanded to the various outlying districts, to St. Isidore, and to other parts of New Brunswick. And, like all country settlements the world over, it has contributed its quota to the population and the energy of the larger towns and cities. For the cities, and all the higher ranks of life, are not self-perpetuating, but draw constantly upon the great reservoir of humanity and energy,—the country. In later years, especially since the large development of the lumber trade and the building of the railroad, other settlers of various nationalities have come in from sundry sources, breaking Tracadie's isolation, and bringing it closer into touch with the restless world.

So much for the founders of Tracadie. We consider now some of the principal events in the progress of the district. And first we turn to the church. The first church was built about 1800, on land near the shore originally cleared by Bastarash, and left vacant when he moved farther back to near the present highway road. About this time also, or earlier, was established the old burial-ground in which lie the French founders of Tracadie. It is upon the shore, now abandoned and overgrown, and protected from the encroaching sea by a log embankment. The first church was of logs and stood until 1825. It was this which was visited by Bishop Plessis in 1812, as he relates in his journal which was published in 1865, in the Canadian Magazine *Le Foyer Canadien*, page 163. In this remarkably interesting diary Bishop Plessis devoted several pages