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LE COURRIER DU LIVRE

VOL. II. — No 21

THE TRUE STORY OF THE ACADIAN DEPORTATION

THE saddest epic in the history of the New World is the expulsion and deportation of the Acadians from their homes on the shores of the Bay of Fundy, upon which is based the poet Longfellow's sweet, sad story of *Evangeline*. Indeed this sorrowful event has made of that arm of water another *Ægean Sea*, around which cluster memories that consecrate the pages of history, and shall endure as long as love and affection and the sacred ties of kindred remain to embalm them in story.

The historian has been largely false, the poet true to this New World tragedy. Hannay, Parkman, and Akins, compiler of the Nova Scotia archives, have done historical truth a grievous wrong in their presentation of the facts and circumstances which led up to this wanton and pitiful deed. Longfellow has given up the story in the idealized light of poetry, reflected from the great orb of truth. It remained for a descendant of the Acadians, Edouard Richard, of Arthabaskaville, Quebec, an ex-member of the Canadian House of Commons, to give to the world, in his admirable work *Acadia: Missing Links of a Lost Chapter in American History*, the true story of the Acadian expulsion and deportation. Haliburton, whose mind was, eminently, judicial and well fitted for the weighing of historical facts, lacked the data

upon which to found sure and solid evidence, though the integrity of his mind frequently led him to just conclusions where there were missing links in the chain of circumstances and facts.

It is the office of the historian to present truth as the fruit of the fullest and most impartial investigation. He should hold no brief for any party, political or religious, nor any personage, whether king, governor, or the meanest subaltern. He is a judge sifting the evidence submitted, and his purpose is to present to the jury of mankind facts, not fiction dressed up in the specious garb of glowing periods of tropical rhetoric.

The historical facts in connection with the deportation of the Acadians, in 1755, reach back to the treaty of Utrecht, in 1713, which transferred them as subjects of Louis XIV, of France, to Queen Ann, of England. The character and behavior of the Acadians during these forty-two years must stand, in some measure, as the justification or condemnation of this unwonted deed. It will not do to quote the intrigues of Abbé Le Loutre, nor his over zealous efforts to persuade his countrymen to forsake the English lands for the territory of New France.

This question is one of fact—as to whether the Acadians were true to their oath of allegiance in its restricted form, whether the English failed to comply with the fourteenth article in the treaty of Utrecht, and whether the deportation was not planned and carried out for the purpose of enriching Governor Lawrence and his immediate friends with the property which the Acadians were forced to leave behind.

Mr. Richard, in his excellent work, acknowledges his indebtedness to a history of Nova Scotia, in manuscript, which was prepared by the Rev. Andrew Brown, of Halifax, between the years 1787 and 1795. Mr. Brown, who was a

Presbyterian minister, was invited some years afterwards to fill the Chair of Rhetoric in Edinburgh University, where he died. His history, incomplete and in manuscript, was found with all the original and other documents that accompanied it, in a grocer's store, and bought November 13th, 1851, by Mr. Grosart, who sold it to the British Museum in London. It is very evident how important this manuscript history by Mr. Brown is. He, no doubt, conversed with many who were eye witness of the deportation and had accurate knowledge of the circumstances which led up to it. Being a Presbyterian and a Scotchman, he cannot be charged surely with any bias of partiality for the Acadians, and his testimony should, therefore, carry great weight in the discussion of the question we have now on hand. It is a well known fact that Parkman had access to this manuscript history and its accompanying documents, yet he entirely ignored them. Parkman evidently aimed not at truth but at justifying the deportation of the peaceful and pious Acadians. He wished to destroy the effects of "New England humanitarianism melting into sentimentality" by holding a brief for Lawrence and his countryman, Winslow.

Now, let us briefly consider the treaty of Utrecht as it affected the Acadians, as well as examine how far the English fulfilled that portion of its terms which had relation to the life and fortune of the inhabitants of Grand Pré and the other Acadian settlements.

The Fourteenth article of the treaty of Utrecht, which defined the situation of the Acadians is couched in the following terms: "It is expressly provided that in all the said places and colonies to be yielded and restored by the Most Christian King, in pursuance of this treaty, the subjects of the said king *may have liberty to remove themselves within a year to any other place, as they shall think fit, with all their moveable effects.* But those who are willing to remain here

and to be subjects to the Kingdom of Great Britain are to enjoy the free exercise of their religion according to the usage of the Church of Rome, as far as the laws of Great Britain do allow the same."

A letter dated June 23rd, 1713, from the Queen of England to Governor Nicholson, extended further the terms of the treaty granting to the Acadians, who wished to remain as subjects of Great Britain, the privilege of retaining and enjoying their lands and tenements without any molestation, or to sell the same if they should rather choose to remove elsewhere. The treaty gave them a year to remove from the country, but the letter did not specify any time for their departure. We shall now see how far the English authorities in Nova Scotia complied with this particular article of the treaty.

In August, 1713, the Acadians sent delegates to Louisburg to come to an understanding with the English governor on the conditions to be held out to them if they were transported over to the French territory. From this date up to 1730, the policy and purpose of each successive English governor was to prevent the Acadians from leaving the country. First, Governor Vetch, then Nicholson, then Cauldfield, then Doucette, then Phillips, and Armstrong, and later still Cornwallis, used not only their prerogative but every artifice and cunning to defeat the settled purpose of the Acadians to leave the country. This fact cannot be denied for it is borne out by the official documents of time.

Let us, at this stage of our investigation, then, remember that the Acadians made several attempts to leave the country between 1713 and 1730, but were thwarted in their designs by the actions of the English governors. At first the Acadians thought they could leave in English vessels; these were refused. Then they asked that French ships might be

permitted to enter the ports of Acadia and this was opposed. They next constructed small vessels for which they endeavored to procure equipment at Louisburg and Boston, but in this they were prohibited. Being prevented from withdrawing by water there remained now but one other way by which they could depart—by land. They, accordingly, set to work to open up a road but had to desist from the work by order of Governor Philips.

Even Parkman, whose chapter dealing with the expulsion of the Acadians in "A Half Century of Conflict," reads like a brief in defence of the policy of England in the New World, admits that Governor Nicholson and his successors did everything in their power to prevent the Acadians from departing. Here is what he says :

"Governor Nicholson, like his predecessor, was resolved to keep the Acadians in the Province if he could. This personage, able, energetic, headstrong, perverse, unscrupulous, conducted himself, even towards the English officers and soldiers, in a manner that seems unaccountable and that kindled their utmost indignation. Towards the Acadians his behavior was still worse. . . The Acadians built small vessels and the French authorities at Louisburg sent them the necessary rigging. Nicholson ordered it back, forbade the sale of their lands and houses, and would not even let them sell their personal effects; coolly setting at naught both the treaty of Utrecht and the letter of the Queen. Cauldfield and Doucette, his deputies, both, in one degree or another, followed his example in preventing so far as they could the emigration of the Acadians."

The Acadians being thus foiled by the English in their every attempts to leave the country, asked that as subjects of Great Britain they be exempted from bearing arms against the French, or Indians, their allies. There was surely nothing

unreasonable in this demand, seeing that the English failed to carry out the terms of the treaty, which gave the Acadians the right to leave the country, and seeing, too, that the French who resided on the north side of the Bay of Fundy, at River St. John, Chipody, Petecodiac and Memramcook, were not only their compatriots but their brethren and relatives. Such a request was made in after years by those who came from New England and settled on the Acadian lands when they did not desire to wage a war with their kinsmen, who were fighting for American independence. They had been retained in the country contrary to their will and contrary to the terms of the treaty of Utrecht—was it not most natural that they should impose the conditions under which they should continue as subjects of Great Britain?

As to the character of the oath which the Acadians took, I think there is not a doubt that it was at no time unqualified. In support of this contention let me first cite Governor Lawrence, the very man who deported the Acadians. In his circular to the governors of New England, which accompanied the transports laden with exiled Acadians, appears the following: “The Acadians ever refused to take the oath of allegiance *without having at the same time from the governor an assurance, in writing, that they should not be called upon to bear arms in the defence of the Province, and with this General Phillips did comply, of which His Majesty disapproved*”.

Again, writing to Sir Thomas Robinson, November 30th, 1755, Lawrence says, speaking of the Acadians of Beau-bassin :

“They were the descendants of those French who had taken the oath of allegiance to His Majesty in the time of General Phillip’s government with the reserve of not bearing arms”.

Governor Cornwallis, in his letter, dated September 11th, 1749, to the Duke of Bedford, writes :

“ I cannot help saying that General Phillips deserved the highest punishment for what he did here, *his allowing a reserve to the oath of allegiance* ”.

The same governor, addressing the Acadian deputies, said :

“ *You have always refused to take the oath without an expressed reservation* ”.

The oath which the Acadians took and which was entitled “ *Oath of Fealty* ” (“ *Serment de Fidélité* ”) was as follows :

“ Je promets et Jure Sincèrement en Foi de Chrétien que je serai entièrement Fidèle, et obéirai Vraiment Sa Majesté le Roy George Second, que je reconnois pour Le Souverain Seigneur de l'Acadie ou Nouvelle Ecosse. Ainsi Dieu me Soit en Aide ”.

Turn we next to the conduct of the Acadians, as subjects of Great Britain, during the forty-three years they occupied the country following the treaty of Utrecht. This is a phase of the question which demands the fullest and closest scrutiny and investigation, as upon the loyalty of the Acadians to Great Britain must largely turn the justification or condemnation of their expulsion and deportation. It will be best to let the testimony of the English settle this point. The mere statement of an historian, based upon no evidence but heresy, will not be accepted—the proof of the loyalty or disloyalty of the Acadians must be deduced from official documents and the opinions of those who have no historical case in court.

On March 15th, 1744, war was declared between England and France, and the French prepared for an invasion of

Grand Pré and the other Acadian settlements subject to British rule. Would the Acadians remain faithful to their oath of allegiance at this trying moment? Surely this event would test their fidelity. During this war, which is known in history as King George's war, Acadia was invaded at least four times by the French. The Acadians, however, remained loyal to the English and could not be shaken in their determination nor induced by coaxing or threats to swerve in their allegiance to Great Britain.

After having exhausted every means of persuasion, Duivier and de Gann, the French generals, who commanded the first expedition, issued the following severe orders: "We order you to deliver up your arms, ammunitions... and those who contravene these orders shall be punished and delivered into the hands of the Indians, as we cannot refuse the demands these savages make for all those who will not submit themselves". With this order the Acadians refused to comply, stating in their reply, amongst other things, that "We live under a mild and tranquil government and we have all good reason to be faithful to it".

Hannay, who is no friend of the Acadians, speaking of the expedition of Duivier, says:

"Duivier, unsuccessful at Annapolis, returned to Mines where he proposed to remain for the winter with his soldiers; but the Acadians sent in such a strongly worded remonstrance that he was constrained to withdraw. At Beaubassin he found the people equally averse to his remaining and finally returned to Louisburg".

Writing to the Secretary of War, Governor Mascarene, who succeeded Armstrong, says, under date July 2nd, 1744: "The Acadians of this river have kept hitherto in their fidelity and *no ways joined with the enemy*, who has killed

most of their cattle, and the priest residing among them has behaved, also, as an honest man, though none of them dare come to us at present. They helped in the repairing of our works *to the very day preceding the attack*”.

In another letter, dated December, 1744, Governor Mascarene says: “To the timely succor received from the Governor of Massachusetts *and our French inhabitants refusing to take up arms against us we owe our preservation*. If the Acadians had taken up arms they might have brought three or four thousand men against us”.

Now what must we infer from these letters of Governor Mascarene? What but that the Acadians who were faithful to their oath of allegiance in such a trying and perplexing situation were surely not disloyal when neither occasion nor inducements offered itself. It is worthy of noting, here, that not one of Governor Mascarene's letters testifying to the loyalty of the Acadians during this war can be found in the Nova Scotia archives. The compiler's purpose, evidently, was to omit everything that would give proof of the faithfulness of the Acadians to their oath of allegiance.

A word here as to character and conduct of Abbé Le Loutre, the French missionary, who played a part in the events of this epoch. There can be no doubt that this over zealous and hotheaded priest did everything in his power to stir up the Indians against the English, and on this score his conduct is entirely reprehensible. But the reader should remember that Le Loutre was never a missionary to the Acadians on *English territory*. This should be borne in mind by those who charge, without any foundation, Le Loutre with instilling disloyalty into the hearts and minds of the Acadians. No doubt he did everything possible to induce his countrymen living on English territory to withdraw from the country, but there is no evidence whatever that he

ever made any attempt to turn them from their allegiance while they chose to remain subjects of the English Sovereign. Abbé Le Loutre and his missionary companions labored in French territory and hence their zeal and ardor in behalf of their countrymen were entirely justifiable. But Le Loutre's attempts to coerce the Acadians into abandoning the English territory was wrong, and for this he was reprimanded by the Bishop of Quebec. He had the undoubted right to persuade them, but here both right and duty ended. It should, however, be remembered that, as Richard says, "The guilt of the French, in using extreme measures to compel the Acadians to withdraw from the English territory, does not surpass nor even equal that of the governors; in one case there was violence *in* the exercise of a right, in the other violence *against* the exercise of a right. The conduct of the French was blameworthy rather in its methods than in its purpose."

As to the Abbé Le Loutre's zeal, which had grown into a fanaticism, surely his desire to win over the Acadians to the French territory where their faith would not be tampered with was most natural, in view of the project which Governor Shirley has disclosed by letter to the Duke of New Castle under date, August 15th, 1746. . . "By which means and removing the Romish priests out of the Province and introducing Protestant English Schools and French Protestant ministers and due encouragement given to such of the Acadians as shall conform to the Protestant religion and send their children to English schools in the next generation, they would, in a great measure, become true Protestant subjects." Who will deny that this was an infamous project? or that the Abbé Le Loutre's zeal and care for the Acadians were not well-timed and directed?

The next phase of the question to be considered is the main one of expulsion and deportation. In whose mind did

this idea first obtain, and what were the motives which begot it? We have seen that the Acadians were faithful to their oath of allegiance—that under no circumstance did they fail to declare and prove themselves subjects of Great Britain. It is true they demanded a restricted oath which would exempt them, in case of war between the English and French, from fighting against their own kinsmen. Now the strange thing about this qualified oath is, that it should prove satisfactory to Governor Phillips but entirely unsatisfactory to Governor Lawrence. For forty-three years these peaceful Acadians lived and tilled their fertile acres, remaining ever true to this *Serment de Fidélité*, rejecting every overture made by the French, to attach themselves to France, and, notwithstanding all this, the English governors have already planned their cruel expulsion and deportation, provided they can only prevail upon the Home government to subscribe to it.

(To be continued).

THOMAS O'HAGAN.

HENNEPIN

J'AI donné dans le dernier numéro du *Courrier du Livre* 46 éditions des célèbres ouvrages du Père Louis Hennepin. En terminant mon Etude, j'avouais qu'il pourrait s'en rencontrer encore plusieurs autres, et les événements m'ont donné raison. Ainsi, j'ai reçu d'un bibliophile américain communication de quatre nouvelles éditions que je ne connaissais pas. M. Porter—tel est son nom—est l'heureux possesseur de 32 éditions du même religieux. C'est probablement la plus vaste collection qui existe. Nous l'en félicitons à bon droit.

Voici ces éditions :

1^{re} 1720—La Nouvelle France ou la Description de la Louisiane connue sous le nom de Mississipi nouvellement découverte par ordre du Roy avec les mœurs et la manière de vivre des sauvages, et les premières habitations de nos François. Dédiée à Sa Majesté par le R. P. Louis Hennepin, missionnaire Récollet et notaire apostolique. Imprimé à Paris, MDCCXX.

2^{de} 1700—*Même titre*, excepté la date ainsi marquée : MDC. Cette édition a été recueillie par Remington qui la place en 1700 sans indiquer ses preuves.

3^{de} 1720—Recueil des Voyages au Nord contenant divers mémoires très utiles au commerce et à la navigation. Tome V. Ce volume renferme l'ouvrage suivant du Père Hennepin sous le titre de : Relations de la Louisiane et du Fleuve Mississipi où l'on voit l'état de ce grand Païs et les avantages qu'il peut produire, etc. A Amsterdam, chez Jean Frédéric Bernard, MDCCXX.

4^{de} 1724—Recueil de Voyages au Nord contenant divers mémoires très utiles au commerce et à la navigation. Tome V. Ce volume, comme le précédent, contient l'ouvrage de Hennepin intitulé comme suit : *Voyage au Mississipi*.

A part ces quatre éditions que je n'ai point mentionnées, M. Porter me fait plusieurs autres considérations qui augmenteraient encore le nombre des éditions de Hennepin. Ainsi l'édition allemande publiée à Leipzig en 1720 est la troisième ; de sorte qu'il y aurait eu deux éditions antérieures à celle-là. De plus, l'*Archæologia Americana*, Worcester, Mass., a publié dans ses *Transactions and Collections of the American Antiquarian* une partie du premier ouvrage de Hennepin. Ce fragment couvre 43 pages des *Transactions* de 1820, de la page 61 à la page 104.

Voilà donc sept nouvelles éditions, qui jointes aux 46 déjà observées, font un total connu de 53.

Et ce n'est pas tout.

N.-E. DIONNE.



“ KAMLOOPS WAWA ”

NOUS sommes sûrs que la plupart de nos lecteurs ignorent que le *Kamloops Wawa* est une petite revue qui se publie mensuellement à Kamloops, Colombie Anglaise. Mais ce n'est pas une revue comme une autre, et c'est précisément pour cela que nous voulons vous en dire un mot.

Le *Kamloops Wawa* a été fondé le 2 mai 1891 et paraît assez régulièrement depuis cette date. Il est publié en langue chinook, en anglais, en français et en sténographie-Duployé adaptée à la langue chinook. Les huit premiers fascicules qui ont été réimprimés, renferment les rudiments de la sténographie et des hymnes en langue chinook pour servir de premier livre de lecture.

Cette petite revue est presque entièrement l'œuvre du R. P. Jean-Marie-Raphaël LeJeune, oblat. J'ai devant moi la collection quasi complète du *Wawa*, et je ne puis m'empêcher de reproduire *in extenso* les intéressants renseignements sur le R. P. LeJeune et son œuvre que je trouve dans la réimpression du fascicule huit. Cet article est intitulé : “ Success of the Duployan shorthand among the natives of British Columbia ” :

“ The Duployan system of stenography made its apparition in France in 1867. The originators are the Duployé brothers, two of whom are members of the clergy and two others eminent stenographers in Paris. Father Le Jeune became acquainted with the system in 1871, being then 16 years old, and learned in a few hours. Two or three days after he wrote to Mr. E. Duployé and by return mail received a very encouraging letter. He found the knowledge of shorthand very profitable ever since, either for taking down notes or for correspondence. It was in July, 1890, that the idea first came to try shorthand as an easy phonetic writing for the Indians of British Columbia. The first trial became a success. At the end of September, 1890, a poor Indian cripple, named Charley-Alexis Mayoos, from the Lower Nicola, saw the writing for the first time, and got the intuition of the system at first. He set to decipher a few pages of Indians prayers in shorthand. In less than two months, he learned every word of them, and he soon began to communicate his learning to his friends and relatives.

“ Through his endeavors some eight or ten Indians at Coldwater, Nicola, B. C., became thoroughly acquainted

with the writing system before April 1st, 1891. In July, 1891, the first lessons were given to the Shushwap Indians; they lasted an hour every day for four or five days. Three or four of the best young men went on studying what they had learned, and were delighted to find themselves able to correspond in shorthand in the early fall. During the winter months they helped to propagate the system of writing among their people. In the meantime Mayoos had gone to Kamloops and was pushing the work ahead among the young people there.

“In December, 1891, the system was introduced to the North Thompson Indians; in January, 1892, to those at Douglas Lake; in February at Spuzzum and North Bend; and, last of all, in March, to those of Deadman’s Creek, near Sarvina. Soon after, Indian letters came from William’s Lake. In May, 1892, a few lessons were given at St. Mary’s Mission to the Lower Fraser and seacoast Indians. Now the Indians teach each other and are very anxious to learn on all sides. The most advanced understand the value of letters and the spelling of the words; but the greater number begin by reading the words, then learn the syllables by comparing the words together, and at last come to the letters. They learn by analysis and much quicker than by synthesis.

“The *Kamloops Wawa* was first issued in May, 1891, and in eight monthly numbers gave the rudiments of stenography and the Chinook hymns as first Chinook reader.

“With No. 9, February 1st, 1892, it has become weekly, and has ever since continued to reach every week the increasing number of subscribers.”

En janvier 1895, le *Wawa* entrait dans sa quatrième année d’existence. A cette occasion, le R. P. Le Jeune faisait ainsi une revue du passé :

“It is now three years and six months since the first appearance of the *Kamloops Wawa*, May 2nd, 1891. Of this issue, only 100 copies were distributed; the most of which had to be given away, there being very few persons with interest enough in the publication to offer their subscription. The paper had even to be discontinued after 4 months, until Feb. 2nd, 1892, when it reappeared as a weekly letter of four pages, this idea having been suggested by multiplied correspondence among the Indians. The first week 50 copies were issued, the following week 75, then, 100; and so on to 200, which number was the limit reached until January 1st, 1893, when it was increased to 300, and continued on this scale

until March, 1894, when 500 had to be printed, and at last 1200 from May till Dec., 1894.

“*Kamloops Wawa* now begins its fourth year with a monthly circulation of 2000 copies.”

En janvier 1896, le *Wawa* prend des proportions : chaque livraison renferme des gravures, de la musique, des leçons sténographiques, des nouvelles. Le numéro de décembre 1897 nous est parvenu depuis quelque temps déjà, nous apportant ses souhaits de bonne année, et remerciant ses abonnés de leur encouragement.

Dans ce numéro nous trouvons un calendrier pour l'usage des sauvages, nous le reproduisons intégralement à titre de curiosité :

INDIAN CALENDAR, 1898

S—Sunday ; I—Work Day ; F—Feast of Obligation ; O—Fast ; Q—Fast, where flesh meat is allowed ; X—Christmas

1898							1898								
JA.	1.					F	JY.	3.	S	I	I	I	I	I	I
	2.	S	I	I	I	I	10.	S	I	I	I	I	I	I	
	9.	S	I	I	I	I	17.	S	I	I	I	I	I	I	
	16.	S	I	I	I	I	24.	S	I	I	I	I	I	I	
	23.	S	I	I	I	I	31.	S	I	I	I	I	I	I	
	30.	S	I	I	I	I	AU.	7.	S	I	I	I	I	I	
FE.	6.	S	I	I	I	I	14.	S	I	I	I	I	I	O	
	13.	S	I	I	I	I	21.	S	I	I	I	I	I	I	
	20.	S	I	I	O	Q	28.	S	I	I	I	I	I	I	
	27.	S	Q	Q	O	Q	SE.	4.	S	I	I	I	I	I	
MA.	6.	S	Q	Q	O	Q	11.	S	I	I	I	I	I		
	13.	S	Q	Q	O	Q	18.	S	I	I	O	I	O		
	20.	S	Q	Q	O	Q	25.	S	I	I	I	I	I		
	27.	S	Q	Q	O	Q	OC.	2.	S	I	I	I	I	I	
AP.	3.	S	Q	Q	O	O	9.	S	I	I	I	I	I		
	10.	S	I	I	I	I	16.	S	I	I	I	I	I		
	17.	S	I	I	I	I	23.	S	I	I	I	I	I		
	24.	S	I	I	I	I	30.	S	O	F	I	I	I		
MY.	1.	S	I	I	I	I	NO.	6.	S	I	I	I	I	I	
	8.	S	I	I	I	I	13.	S	I	I	I	I	I		
	15.	S	I	I	I	F	20.	S	I	I	I	I	I		
	22.	S	I	I	I	I	27.	S	I	I	O	I	O		
	29.	S	I	I	O	I	DE.	4.	S	I	I	O	F	O	
JU.	5.	S	I	I	I	I	11.	S	I	I	O	I	O		
	12.	S	I	I	I	I	18.	S	I	I	O	I	O		
	19.	S	I	I	I	I	25.	X	I	I	I	I	I		
	26.	S	I	I	I	I									

Le *Wawa* forme aujourd'hui six volumes in-16. Il renferme une foule de choses intéressantes. Et quand bien même ce ne serait qu'à titre de curiosité, les bibliophiles canadiens et américains devraient s'en procurer une série. Dans quelques années, la collection de cette petite revue vaudra son pesant d'or. On peut se procurer les volumes II, III, IV, V, VI ; quant au volume I, il est épuisé depuis longtemps.

Le R. P. Le Jeune a publié plusieurs petits livres destinés à l'instruction des sauvages de sa mission. Nous citerons, entre autres, les suivants :

1^o English, Chinook, and Latin Manual. 192 p.

2^o Skwamish, Seshel, and Slayamen Manuals, or the Prayers, Hymns and Catechism in the said languages. 160 p.

3^o Shushwap Manual. 64 p.

4^o Stalo Manual. 32 p.

5^o Thompson Manual. 36 p.

6^o Okanagan Manual. 32 p.

7^o Lillooet Manual! 32 p.

On peut se procurer ces différents volumes à raison de 25 à 50 centins chacun.

Nous ne saurions mieux clore cette petite étude qu'en reproduisant intégralement la notice biographique que M. J.-C. Pilling a consacré au R. P. Le Jeune dans sa *Bibliography of the Chinookan languages* :

“ Père Jean-Marie Raphaël Le Jeune was born at Pleybert Christ, Finistère, France, April 12th, 1855, and came to British Columbia as a missionary priest in October, 1879. He made his first acquaintance with the Thompson Indians in June, 1880, and has been among them ever since. He began at once to study their language and was able to express himself easily in that language after a few months. When he first came he found about a dozen Indians that knew a few prayers and a little of a catechism in the Thompson language, composed mostly by Right Rev. Bishop Durieu, O. M. I., the present bishop of New Westminster. From 1880 to 1882 he travelled only between Yale and Lytton, 57 miles, trying to make acquaintance with as many natives as he could in that district.

Since 1882 he has had to visit also the Nicola Indians, who speak the Thompson language, and the Douglas Lake Indians, who are a branch of the Okanagan family, and had occasion to become acquainted with the Okanagan language.

in which he composed and revised most of the prayers they have in use up to the present. Since June, 1891, he has also had to deal with the Shushwap Indians, and, as the language is similar to that in use by the Indians of Thompson River, he very soon became familiar with it.

“ He tried several years ago to teach the Indians to read in the English characters, but without avail, and two years ago, he undertook to teach them in shorthand, experimenting first upon a young Indian boy who learned the shorthand after a single lesson and began to help teach the others. The work went on slowly until last winter, when they began to be interested in it all over the country, and since then they have been learning it with eagerness and teaching it to one another.”

RAOUL RENAULT.

LITERARY AND HISTORICAL SOCIETY OF QUEBEC

Annual general meeting: 12th January, 1898

ANNUAL REPORT

The annual general meeting of the Literary and Historical Society of Quebec was held on Wednesday morning, the 12th January, in the library of the Society, at 10 o'clock. There was a fairly attendance of Members. After the minutes for the last annual meeting were read, the reports for the past year were submitted.

REPORT OF THE COUNCIL FOR THE YEAR 1897.

In addition to the general management of the affairs of the Society, the President and Directors have had during the present year to deal with three subjects of paramount interest to the members of the Association, viz :—1. The promotion of an Endowment Fund ; 2. New arrangements for the publication of the Society's transactions and historical documents ; 3. The prosecution of a claim against the Provincial

Government, calling on it either to return to the Society for publication valuable historical MSS. removed by the Government to the Provincial archives, or to make good moneys expended by the Society, to procure, copy, or bind these documents in volumes.

Thanks to the activity displayed by the President, the Very Rev. Dean Norman, D. D., assisted by the Librarian, Mr. Peter Johnston, satisfactory progress has been made with the Endowment Fund. Nearly \$2,000 out of \$3,000 promised are now deposited to the credit of the Society in the Quebec Bank, and it is confidently hoped that this amount will soon reach \$5,000. In connection with the above, it may not be amiss to print here the hearty response of Professor James Douglas, late of Quebec, to an appeal for help recently made to him.

“ THE VERY REVEREND DEAN NORMAN,

“ Quebec,

“ Canada.

“ MY DEAR DEAN,

“ I had the pleasure of calling upon you last summer on the subject of a fund for the future security of the Literary and Historical Society. Every Quebecer, whether a resident or non-resident, should feel pride in the old Society. It is one of the oldest on the continent, and I especially, who was more than once its President, still feel a deep interest in its welfare. I offered to subscribe \$500 if a fund of sufficient magnitude could be raised to ensure its stability in the future. I am willing to increase that amount to \$1,000, to be paid in three equal annual instalments, if \$10,000 can be secured.

“ I heartily hope that you will succeed in your laudable efforts to raise this fund.

“ I am,

“ Yours faithfully,

“ J. DOUGLAS,

“ 99 John street, New York ”.

1st. The Society has the pleasure of acknowledging the receipt of \$25 from His Excellency, the Earl of Aberdeen, as a mark of sympathy with, and a recognition of the work of the Society.

2nd. An extremely advantageous arrangement has recently been entered into with Mr. Raoul Renault, proprietor of the monthly magazine *Le Courrier du Livre*, to publish our

Transactions and Historical Documents, by instalments, firstly, in his serial, which has a large circulation in Canada as well as in the United States, and secondly, to issue them in a volume, uniform as to size, type, and paper, with previous transactions. The Society will then be in a position to make a suitable return for the numerous presentations and donations received from scientific centres throughout the civilized world.

3rd. A deputation from the Council recently waited on the Hon. Mr. Marchand, Premier of the Province, and on Hon. Mr. Robidoux, Provincial Secretary, to press on them the claim of the Society, either for a fair equivalent for moneys expended by the Society, on the Historical MSS. which were removed by a former Government to the Provincial Archives or else to return these documents, from which the Society intends to make selections with a view to publication. The deputation was courteously received and awaits the action of the Government.

4th. A special committee was appointed by the Society on the 12th of November last, composed of the President, Sir James M. LeMoine, Past President, and Capt. Wm. Wood, to examine and report on Historical MSS. worthy of publication.

Though the Society, like cognate scientific institutions, met with a heavy blow by the withdrawal of the Provincial grant of \$500 enjoyed for so many years, it counts yet among the citizens of the "Ancient Capital," many warm friends, intent on continuing the good work and carrying on the literary traditions undertaken by their ancestors, whose names are inserted in the Imperial Charter granted to the Association by William IV, in 1831.

During the past year death has robbed the Society of several valuable members, viz : Mr. J. J. Foote, Hon. D. A. Ross, Hon. Judge G. Irvine, Mr. John Hunter and Miss Martin. As a set off the Society can count on seven new members: Messrs. John Ritchie, Raoul Renault, George Veasey, Gordon Renfrew, W. H. Wiggs, T. Brodie, Rev. Lennox Williams.

The following lectures were delivered before the Society during the year :

1. By Professor Gunn, January 19th, subject: "The Literature of Germany."
2. By Revd. Fred. Geo. Scott, February 13th, subject: "Poetry and Life."

3. By Professor McIntyre, April 22nd, subject: "The Water we drink."

4. By Professor Gunn, November 18th, subject: "The Battlefield of Lutzen."

5. By the Dean of Quebec, December 21st, subject: "Shakespeare's Henry IV, Part I," with selections from the play.

The above lectures were largely attended, especially those of Professor Gunn.

We hope later on to be gratified by a lecture from Mr. Marchand, the Premier of the Province, who proposes to treat of "The Literature of Canada," a most attractive subject; also one from Mr. James Douglas, before alluded to, one of our warmest supporters, and from others, literary men.

The reading-room continues to attract a goodly number of visitors. The Board of Directors have devoted all the funds which they could spare to add to the 14,000 volumes of historical, scientific and literary works which it contains, in addition to a collection of 30 odd magazines and reviews, British, French, Canadian and American.

The reports of the Treasurer, Librarian, etc., now published, exhibit the financial state of the Society.

In conclusion, the Council expresses the hope that educated men of both nationalities, more especially those intrusted by Providence with the stewardship of wealth, will still continue to take a real interest in the welfare of a Society so intimately connected with Quebec, past and present.

REPORT OF THE TREASURER OF THE LITERARY AND HISTORICAL SOCIETY, FOR 1897.

The Treasurer begs to report that during the year ending 31st December, 1897, the following were the amounts received and disbursed:

Balance on hand. 1896.....	\$ 20 06
Members' subscriptions collected:	
For 1896.....	\$ 20 00
For 1897.....	344 00
	364 00
Papers sold at annual sale.....	36 47
Transactions sold.....	75
	\$421 28

Disbursements.

Assistant Librarian, 2 months, 1896, 9 months, 1897.....	\$220 00
Incidentals.....	3 85
Corporation taxes, 1897-98.....	11 45
Printing cards for lectures.....	14 75
City Directory.....	3 00
Half rent P. O. Drawer.....	3 00
Electric lamps.....	2 40
Gould & Co., periodicals for 1898.....	69 43
New books.....	4 11
Postages for year.....	11 16
Insurance Royal Ins. Co., 3 years, \$3,000.	27 00
Insurance Phoenix Ins. Co., 3 years, 3,000.	27 00
Gas accounts.....	9 01
	406 16

Balance on hand..... \$ 15 12

JAMES GEGGIE,
Treasurer.

Quebec, 12th January, 1898.

The Treasurer of the Literary and Historical Society, of Quebec, begs to report *re* the Endowment Fund :—That there is at present on deposit in the Quebec Bank, Saving Department, the sum of \$1,894.47 to the credit of this fund, being amount received from members and friends of the Society with accrued interest to the 31st December, 1897.

The amount was subscribed by the following :

His Excellency the Governor-General.....	\$ 25 00
Mr. J. T. Ross.....	500 00
Hon. E. J. Price.....	250 00
His Grace Mgr Bégin, F. R. S. C.....	100 00
Mr. G. R. Renfrew.....	100 00
J. H. Holt.....	100 00
T. H. Dunn.....	100 00
G. G. Stuart.....	100 00
John Breakey.....	100 00
James King.....	100 00
S. J. Shaw.....	50 00
Hon. R. Turner.....	50 00
Jos. Whitehead.....	50 00
Wm. Shaw.....	50 00

Jos. Louis.....	50 00
Hon. P. Garneau.....	50 00
Lady Meredith.....	20 00
E. C. Fry.....	20 00
Edson Fitch.....	25 00
Jas. Macnider.....	25 00
D. H. Geggie.....	25 00
Dean of Quebec.....	25 00
G. C. Hossack.....	10 00
H. T. Machin.....	10 00
L. C. Webster.....	10 00
J. C. More.....	5 00

JAMES GEGGIE,
Treasurer.

Quebec, 12th January, 1898.

On the motion of Mr. Johnston, seconded by Sir James M. LeMoine, the reports of the Council and Treasurer were adopted.

LIBRARIAN'S REPORT FOR 1897.

Number of books purchased.....	3
“ of donations and exchanges—bound volumes..	28
“ of donations and exchanges—unbound volumes	181
Total.....	<u>212</u>

Among the above donations are included the following :

From Mr. Raoul Renault, Public Libraries Bulletin of Chicago.

From C. D. Bardle, D. D., Sermons for the Church.

From Mr. F. C. Wurtele, 50 copies Secretary of State's report, 1894.

From Rev. Dean Norman, D.D., Chefs-d'Œuvres d'Art of Paris Exhibition.

From Mr. F. C. Wurtele, Journals of Synod Church of England Diocese.

From Mr. John Grant, Edin., Charlotte Corday.

From Mr. Chas. Raillaingé, Papers read before Royal Society of Canada.

From Mr. Theo. Oliver, U. S. Veterinary College calendar.

Corresponding Secretary.—J. F. Dumontier, Esq.
Council Secretary..... William Wood, Esq.
Librarian..... P. Johnston, Esq.
Curator of Museum..... F. D. Tims, Esq.
Curator of Apparatus... Wm. Clint, Esq.

Additional members of Council.—Cyr. Tessier, Esq., Jas. Morgan, Esq., D. Geggie, Esq., T. Ledroit, Esq.

Messrs. Johnston and Tims acted as Scrutineers and were unanimously thanked for their services.

With the unanimous approval of the meeting, Mr. J. W. Strachan was re-appointed Assistant Librarian and Caretaker.

The Very Reverend the Dean of Quebec, whose term of office had expired, then vacated the chair, which was taken by P. B. Casgrain, Esq., the new President, who thanked the meeting for their confidence in him, and conveyed to the ex-President the hearty thanks of the whole Society for his able administration of the Presidential office during the years 1896 and 1897.

A letter from Mr. F. C. Wurtele was then read, conveying the information that Colonel W. L. Stone had kindly given to the Library the following valuable work :—Records of New Amstersdam, edited by Bertold Fernow ; six volumes of text, one volume of index ; large 8vo., bound full sheep. The Secretary was directed to thank Colonel Stone for this valuable gift.

On the request of the Revd. Abbé Casgrain, the meeting approved of the sending of the following three publications of the Society to M. de Beaumont, Paris, who is writing a work on Canada, of which he intends to present a copy to the Society :—1. Campaign of Louisbourg ; 2. Dialogue in Hades ; 3. Mémoires sur le Canada.

The following new members were then elected by ballot : Messrs. Gordon Renfrew, W. H. Wiggs and T. Brodie.

On motion of Mr. Ross, seconded by Mr. D. Geggie, it was resolved that in future the names of members in arrears for two year's subscription be stricken off the list.

On the motion of Capt. William Wood, the meeting then adjourned.



PETIT INTERMEDIAIRE

QUESTIONS

62. En mai 1819, un bateau à rames qui faisait la traversée du Saint-Laurent, vis-à-vis Laprairie, sombrait, et de tous ceux qui le montaient trois seulement se sauvèrent. A l'occasion de ce naufrage, qui plongeait dans le deuil plusieurs familles, on composa une plainte, et c'est cette plainte que je cherche. Elle doit sans doute se trouver dans les journaux ou almanachs de l'époque. Quels sont les journaux publiés en 1819 ou 1820 et où peut-on en trouver des exemplaires?—JOSEPH FAILLE.

63. Quel est le journaliste de Londres qui disait, quelque temps après la conquête, que le Canada formait partie du Cap de Bonne-Espérance?—HISTORIO.

64. Quel est le membre du Parlement anglais qui affirmait en pleine Chambre des Communes, à Londres, au siècle dernier, et cela sans être repris, que le Canada était séparé des Etats-Unis par le détroit du Panama?—HORACE.

65. Who has the best Canadian library in Canada?—C. C. JAMES.

66. Je vois dans *A History of the late Province of Lower Canada*, par Robert Christie (Québec et Montréal, 1848-1857. 5 vol. in-12), qu'en 1837, à Saint-Thomas de Montmagny, un nommé, Léon Morin fut malmené pour avoir crié, à une assemblée des patriotes: "Hourra! pour le Roy Anglais! Nous avons toujours bien vécu avec les Anglais, et nous vivrons toujours bien ensemble." Christie donne des noms en blanc. Qui me donnera des détails complets sur cet incident.—PATRIOTE.

RÉPONSES

LES PSEUDONYMES DE M. L'ABBÉ PELLETIER.—(47, vol. II, p. 182).—M. l'abbé Alexis Pelletier, qui s'est rendu célèbre par ses polémiques, s'est servi de plusieurs noms de plume. Je citerai les suivants: A. Fégin, dont il a signé plusieurs brochures; Luigi, sous lequel il a publié, entre autres, les brochures suivantes: *Il y a du libéralisme et du gallicanisme en Canada*, (Montréal, 1873, 45 p. in-8); *Le Don Quichotte montréalais sur sa rossinante, ou M. Des-saulles et la grande guerre Ecclésiastique*, (Montréal 1873, 101 p., in-8); *Du modérantisme ou de la frusse modération*,

(Montréal, 1873. 86 p., in-8), et plusieurs autres brochures qui parurent d'abord dans le *Franc-Parleur*, de Montréal ; et Georges Saint-Aimé, dont il s'est servi pour la fameuse polémique qui s'éleva sur la question des classiques. Il s'est aussi servi d'autres pseudonymes dans des articles qu'il a publié dans le *Courrier du Canada*, entre 1860 et 1872. M. l'abbé Pelletier avait une plume finement taillée, et il la maniait avec une facilité étonnante.—R. R.

ORIGINE DE NOMS DE PLACE.—(58, vol. II, p. 218).—BEAUBEARS ISLAND.—For Boishébert, leader of the Acadians here in 1755-57. *Beobares Island*, in Grant of 1765 ; Beauheberts in Statute of 1799. In Micmac, *Quo-o-men-ee-gook* : Pine Island, descriptive ; the passage between it and the point is the *Tickle*, which was used in Statute of 1799.

BELLIVEAU.—For an Acadian, its first settler, who lived to the age of 110 years (see Gesner II, p. 138). Near this village was that called in the last century Pierre à Michael (Gaudet).

BUMFRAU.—Said by Edward Jack to be an Indian corruption of Acadian *Bois franc* : hardwood, applied to Harwood Creek. Mr. Jack told me there was evidence of this in the Crown Land office, but I could not find it. The region about the mouth of the creek was formerly called by the rivermen "The Bumfrau".

CARAQUETTE.—Origin unknown. Occurs first in Denys' work of 1672 in the form Caraquet. The Micmacs call it *Ka-la-gee* (or *Caluget*, Rand), which may be simply their pronunciation of our form. Jumeau, 1685, has *Caraqet* and *Karaqet* ; Denys (in Ch. IX), describes here Isles of Tousquet, which possibly may be a misprint for Caraquet. The parish was erected in 1831.

COCAGNE. — Named by Nicholas Denys before 1672, for, in his work published in that year, he says (p. 173) : "J'ay nomme cette riviere la riviere de Cocagne, parce que j'y trouvoy tant de quoy y faire bonne chere pendant huit jours que le mauvais temps m'obligea d'y demeurer". Cocagne is, in the French, equivalent to the English Utopia, a land of fabled abundance and comfort. In Micmac, *Wij-oo-may-gadik*. Two miles up the river on the north side is Ruisseau des Malcontents, and higher was Belair, and at Cap Cocagne is a place still called le camp de Boishébert, where he spent the winter of 1755-56. (Gaudet).

POINT ESNAULT.—Doubtless for Esnault, a settler here in the seventeenth century. Cooney gives an account of him, much of which is error.

GASPEREAU RIVER.—So called by the French, no doubt from the abundance there of the first called by them *Gasparot* (see, for instance, Denys, 1672), which we have adopted as Gaspereau. Bellin and d'Anville, 1755, both have *Gasparo* applied to the fort, and the former states (Description, p. 31). that it is so named for the river, while the Memorials of 1755 state that it is so named for a kind of fish like a herring. In Micmac, *Gas-pol-a-wik-took*, which is plainly only the Indianized French name, unless the French took the name from the Micmacs.

LEPREAU POINT.—Origin? Early French. Occurs first on DeMeulles, 1686, as *Pte. aux Napreaux*, which word has no meaning in modern French; it is *Point de Napreaux*, on Bellin, 1744. On English maps it appears first on that of Blackmore in 1713 as *Pt. Little Pro*; Southack, however, 1733, has *Point La Pro*, followed by many others; Morris, 1749, has *Point Le Pros*, and Mitchell, 1770, *Pros Pt.*; Wright, 1772, *Little Pro*. Boundary map of 1798 has *LePreau*. Purdy, 1814, has Lepreau; Bonnor, 1820, has again *Le Proe*, but Lockwood, 1827, has Lepreau, which has prevailed to the present. Of late it is sometimes written Lepreaux, but for this *x* there is no authority whatever. It seems plain that it originated in some French word before 1686, was corrupted by the English to LePro, and later given a French form by making it Lepreau. It therefore has no connection with LePréau, a meadow, as sometimes said.

PAPINEAU BROOK.—From the abundance of fruit-bearing bushes, of which the fruit is called (in Acadian) pabina (Gaudet). On plan of 1825 as Pabina, also in same year in present form. In Micmac, *Nos-a-bay'-gul*.

PACQUETVILLE.—In honor of Father Pacquet.

TRACADIE.—From the Micmac *Tulakadik*: camping ground (Rand), also said: wedged-shoped (*Tool-a-kun*: wedge; also see Trumbull II). In Champlain, 1604, as *Tregate*, followed by others. Dudley, Italian, 1647, has *Tiyate*; Juneau, 1685, has *R eraiudi* (Misprint?); De Meulles, 1686, *Tracady*; Cooney gives a branch towards Pokemouche *Anscout*. Little Tracadie is (Rand) *Tulakadeech*.—WILLIAM F. GANONG.

MANUSCRIT DU "DICTIONNAIRE GÉNEALOGIQUE".—(59, vol. II, p. 259).—Le manuscrit complet du *Dictionnaire généalogique des Familles Canadiennes*, a été donné à l'Université-Laval par son auteur, Mgr Cyprien Tanguay. Il est précieusement conservé dans les voûtes du grand Séminaire.—R. R.

BIBLIOGRAPHIE

CANADIANA ET AMERICANA

THE HABITANT, and other French-Canadian poems, by William Henry Drummond, M. D. With an introduction by Louis Fréchette, and illustrations by Frederick Simpson Coburn. *G. Putnam's Sons, Publishers, New York and London.* In-16, cloth, XIV-137 p., portrait. LARGE PAPER EDITION: In-8, 13 full-page photogravures.

This volume, which is handsomely edited, contains twenty-three dialect poems, of which the author says, "that while many of the English-speaking public know perhaps as well as myself the French-Canadian of the cities, yet they have had little opportunity of becoming acquainted with the habitant, therefore I have endeavored to point a few types, in so doing this it has seemed to me that I could best attain the object in view by having my friends tell their own tales in their own way, as they would relate them to English-speaking auditors not conversant with the French tongue".

ANGELS OF THE BATTLEFIELD.—A History of the Labors of the Catholic Sisterhoods in the Civil War, by George Barton. *The Catholic Art Publishing Company, Publishers, Philadelphia, Pa.* Royal 8vo., cloth, XVI-302 p., 17 photogravures.

As the author states, "the object of this volume is to present in as compact and comprehensive form as possible the history of the Catholic Sisterhood in the late Civil War. Many books have been written on the work of other women in this war, but aside from fugitive newspaper paragraphs, nothing has ever been published concerning the self-sacrificing labors of these Sisterhoods". There was difficulty in collecting the data, for the genuine humility so characteristic of the Sisters would move them to hide rather than publish the deeds, in themselves so heroic, but in their eyes only what their duty, enlightened by faith and enkindled by charity, demanded of them. In order to make the narrative as consecutive as the scattered notes permitted, a sketchy account of the war is introduced. As might be expected, the book is full of interest, and is an eloquent tribute to the faith that produces such heroines. There are seventeen full-page illustrations.

SOCIAL LIFE IN OLD VIRGINIA before the War, by Thomas Nelson Page. Illustrations by the Misses Cowles. *New-York, Charles Scribner's Sons.* In-12, cloth, 109 p., numerous illustrations.

To partly correct the erroneous idea of the old south created through the works of modern writers, especially Mrs. Harriet Beecher Stowe, and through the writers of plays, Mr. Page has written this little essay. It gives a delightful picture of a busy, useful, happy, hospitable life, in which servants shared as well as every member of the family, old or young.

The book is superbly gotten up and does credit to the editors.

LEAVES OF GRASS. Including *Sands at Seventy*. *Good Bye my Fancy*, *Old Age Echoes*, and *A Backward Glance O'er Travel'd Roads*, by Walt Whitman. *Small, Maynard & Company, Publishers, Boston.* Sm. in-8, 455 p., portrait and autographs. *Edition de luxe.*

This volume, which is handsomely bound in cloth, gilt top, uncut, with a decorative design in green and gold by Bertram Grosvenor Goodhue, contains new poems by Whitman and two portraits, and a facsimile page of his manuscript.

CALAMUS. A series of letters written during the years 1868-1880 by Walt Whitman to a young friend (Peter Doyle). Edited with an Introduction by Richard Maurice Bucke, M. D., one of Whitman's literary executors. *Small, Maynard & Company, Publishers, Boston.* In-12, cloth, VIII-172 p., portrait.

VIVIAN OF VIRGINIA, being the memoirs of our first Rebellion, by John Vivian, Esq., of Middle Plantation, Virginia, by Hulbert Fuller, illustrated by Frank T. Merrill. *Lamson, Wolfe and Company, Publishers, Boston.* In-12, cloth, 377 p., \$1.75.

A novel founded on the early colonial history of Virginia. Incidents which were the outcome of Bacon's Rebellion in 1676 are given prominence in the story, which is quaintly told by John Vivian, supposed to have been an actor in the perilous adventures described. Vivian dwells particularly of the tyranny of governor Berkeley, tracing the course of Bacon and other characters who figured in the famous Rebellion. Mistress Langdon plays a prominent part in the history of colony and in the life of the hero.

FOLK STORIES OF THE NORTHERN BORDER, by Frank D. Rogers. *Thousand Islands Publishing Co., Publishers, Clayton, N. Y.* Square in-12, cloth, 273 p., ill.

Contents: Autobiography; Preface; Burial of Harry Millikin; Perry's Victory; The Dance at Johnny Beaver's; A cannon shotted with gold coin; The legend of the Calumet Island; Daniel Millikin, American; Wind and weather

permitting ; Wars and rumours of Wars ; Up the St. Lawrence, 1796 ; Down the St. Lawrence, 1818 ; Captivity of Mrs. Howe ; A pioneer's hardships ; Folk stories ; A bit of topography ; The French settlers ; The last haul.

PUBLICATIONS DIVERSES

LE DUC D'AUMALE, le Prince, le Soldat, l'Historien, par le Commandant Grandin, avec introduction de Son Eminence le Cardinal Perraud. René Haton, éditeur, Paris. Gr. in-8, XII-382 p., portrait.

“ Vous avez une compétence toute spéciale pour retracer la carrière militaire du vainqueur d'Abd-el-Kader ; du prince qui avait honoré l'armée française et qui lui était demeurée uni par des liens sacrés. . . Cet homme d'épée était en même temps un homme de lettres qui tenait admirablement sa place au sein de l'Académie française. Vous avez très bien résumé et apprécié ses œuvres écrites qui resteront un modèle du genre historique dans notre littérature du dix-neuvième siècle.” (Extrait de l'Introduction par le Cardinal Perraud).

SIX LEÇONS SUR LES ÉVANGILES, par M. l'abbé P. Batifol, Victor Lecoffre, éditeur, Paris. In-12, 130 p.

Ces six leçons, “ les premières d'un cours d'histoire ancienne de l'Église ”, ont été prononcées à l'Institut Catholique de Paris. Elles sont destinées à raconter comment ont été composés les Évangiles, d'après les données de la science la plus récente. L'auteur a su revêtir d'une forme intéressante cette histoire des origines catholiques, il a fait preuve d'un savoir profond, fruit d'études patientes et laborieuses. Ce petit livre a sa place marquée dans toutes les bibliothèques. Le savant en appréciera l'élégante précision ; les fidèles et les prêtres le liront avec fruit et ne le quitteront pas sans avoir progressé dans la science et dans l'amour de Jésus-Christ et de sa divine parole.

ŒUVRES POLEMQUES DE Mgr FREPPEL, évêque d'Angers. Xme série. P. Téqui, éditeur, Paris. In-12, 587 p.

Le tome dixième et dernier des *Œuvres polémiques* de Mgr Freppel était depuis longtemps attendu. Il clôt dignement cette importante collection que beaucoup de connaisseurs placent au premier rang des écrits de l'évêque d'Angers. On sait que les dix volumes de ce groupe contiennent plusieurs réfutations de M. Renan, de nombreuses lettres de polémique et tous les discours prononcés à la tribune du Palais-Bourbon par l'éloquent député de Brest. C'est un arsenal inépuisable où députés et journalistes catholiques trouveront, pour tous les bons combats, des armes précises et redoutables.

Le tome Xe qui vient de paraître se termine par une *table générale* de plus de 100 pages. Ce répertoire est une analyse exacte et complète de toute la collection des *Œuvres polémiques*. Inutile d'ajouter que les questions d'hier sont encore celles d'aujourd'hui : l'Eglise et la société sont perpétuellement en face des mêmes adversaires et des mêmes procédés. C'est pourquoi les arguments de l'évêque d'Angers n'ont point vieilli, étant ceux de la science et du bon sens.

LES PLANTES DE GRANDE CULTURE, par P.-P. Dehérain, Georges Carré et C. Naud, éditeurs. Paris. In-8, XXIII-236 p.

Les plantes de grande culture, tel est le titre d'un ouvrage que vient de publier M. P.-P. Dehérain, membre de l'Institut.

Il y étudie successivement les progrès réalisés dans la culture du blé, de la pomme de terre, de betteraves fourragères et à distillerie et des betteraves à sucre. Il décrit à la fin de chacun des chapitres, les principales industries auxquelles ces plantes servent de matière première : féculerie, fabrication de l'alcool et du sucre.

Ajoutons que l'ouvrage a été édité avec un goût parfait : Ce n'est pas seulement un bon livre, mais encore un livre charmant.

LE SÉNAT BELGE en 1894-1898. Société Belge de Librairie, éditeurs, Bruxelles. In-12, 557 p., portraits.

On a essayé plusieurs fois de faire des recueils de biographies parlementaires, mais jamais on n'est parvenu à les réunir en une Galerie aussi complète et dont l'intérêt, d'ailleurs, est doublé par des études complémentaires et des documents qui forment l'ensemble de ce travail.

C'est cet ensemble, ainsi que la forme correcte et impartiale de l'œuvre, qui ont fait le succès de *La Chambre des Représentants*, succès immense, unique dans les annales de la librairie.

Le présent ouvrage sur le *Sénat* ne le cédera en rien à son aîné.

LA CHAMBRE DES REPRÉSENTANTS en 1894-95. Société Belge de Librairie, éditeurs, Bruxelles. In-12, 458 p., portraits.

Ce premier volume de la GALERIE NATIONALE BELGE créée par la *Société Belge de Librairie*, est certes l'un des livres qui ont été le mieux accueillis sur le marché. Dès avant son apparition, l'attention publique était en éveil et l'accueil enthousiaste qui lui fut réservé par la suite dépassa les prévisions les plus optimistes : cet ouvrage est, en effet, d'une actualité incontestable, aujourd'hui que les débats parlementaires ont tant de retentissement dans le monde entier.

THE LIFE OF JESUS CHRIST, according to the Gospel History, by Rev. A. J. Maas, S. J. Third edition. *B. Herder, Publisher, St. Louis, Mo.* In-8, cloth. XXXIV-622 p., 2 maps, 8 topographic views and 34 full-page half-tone ill.

The work exhibits great discernment and discretion, a power of condensing and exposing very briefly, and desire to avoid all display. It is beyond praises in this regard though perhaps only the careful student will appreciate this rare merit.

The ordinary reader will miss the flowing paragraph of Giekie, Farrar and other writers of the Life of Christ, but the simple Gospel text as presented with brief clear exposition of the chief commentaries are of far more real value than any adventitious ornaments of style and literary caper. The utter absence of any controversial term marks the book as the fruit of unbiased, calm study and the author's modesty evidently equals his learning. Our busy clergy will find the book a vesy usefull one.

LES ÉGLISES PAROISSIALES DE PARIS. Monographies illustrées. NOTRE-DAME. Texte par l'abbé A. Bouillet, gravures de Ch. G. Petit. *Ch. G. Petit, éditeur, Paris.* In-8.

Ces monographies sont publiées par fascicules de seize pages, sur papier de luxe, et sont remarquablement bien imprimées.

ETUDES CRITIQUES ET LITTÉRAIRES par E.-A. Blampignon. *P. Téqui, éditeur, Paris.* In-12, 489 p.

DERNIÈRE RETRAITE DU R. P. DE RAVIGNAN, donnée aux Religieuses carmélites. *P. Téqui, éditeur, Paris.* In-12, X-264 p.

LES PÈLERINAGES DE LOURDES.—Cantiques, insignes, costumes. *Eugène Fasquelle, éditeur, Paris.* In-18, 286 p., planches coloriées, musique.

VERS LA LUMIÈRE, par Mme la Mise de Moussac. *P. Téqui, éditeur, Paris.* In-12, 400 p.

A HAND-BOOK OF WRESTLING, by Hugh F. Leonard, Instructor in wrestling at the New-York Athletic Club. *E. R. Pelton, publisher, New-York.* In-8, cloth, IX. 265 p., muneros photogravures. \$2.00.

THE GOOD THINGS OF EARTH for any man under the sun. *Arthur Gray & Co., Publishers, New York.* In-12, cloth, 136 p.