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NUMBER TEN.

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CANADA,

*Geo. Johnson.*

BEFORE THE LOYALISTS,

*James Hannay, D.C.L.*

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1677 FROM NEPISIGUIT TO  
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# HISTORY OF FRUIT CULTURE IN CANADA.

BY GEORGE JOHNSON, Dept. of Agriculture, Ottawa.

A sheltered Acadian valley snugly ensconced between two protecting mountain ranges; the sloping land to the east of the bold heights of the Citadel, Quebec; the plains which nestle around the Royal Mount at the confluence of the Ottawa river with the St. Lawrence—these were the places selected by the early French colonists to make their first experiments in horticulture.

Before their arrival in Canada, the Norse mariner, Lief Ericsson, had visited the Acadian Valley in 1000 A. D., and given it the name of Vinland because of the grapes which grew there in abundance.

Some of the old Indian names ending in Acadia attest the plentifulness of various kinds of wild fruits along the Atlantic littoral.

When Cartier visited the River St. Lawrence in 1535, he came to a spacious green island possessed of such an affluence of grapes that he named it the Isle of Bacchus. When he went up the river to the slopes of the mountain, which he fitly named Montreal, he was greeted by the red men with a feast of corn, pease, beans and cucumbers, and solaced with an after-dinner pipe of tobacco. In 1541 his men sowed turnip seed opposite Cape Diamond.

When 60 or 70 years after Cartier's visit to the New France of Verazzano, DeMonts landed at Port Royal, Acadia, he found the natives growing corn to which Poutrincourt added wheat, having brought with him the seed from Old France.

Going across the Bay of Fundy (French Bay, they called it), they were delighted with the clusters of grapes they discovered on the vines that grew at the base of the limestone cliffs of the St. John river.

When Champlain, in the first decade of the seventeenth century, sailed up the St. Lawrence intent on colonization, he carried with him some apple shoots which had been provided by the foresight of DeMonts.

Champlain planted gardens both on the northern shores of the beautiful basin of Port Royal and on the northern banks of the St. Lawrence; the first (called to this day "the French garden") between two mountain-fed streams that flowed into the beautiful basin, and the second in the neighborhood of Cape Diamond. In 1609, Champlain

provided a garden at Quebec in which he cultivated maize, wheat, rye and barley, with vegetables of all kinds; and he had a small vineyard of native grapes. To him also belongs the honour of being the first to plant gardens in Montreal, which he did in 1611 while waiting—he tells us—for the Indians to come down the Ottawa to exchange their winter gatherings of furs for the white man's goods. He says: "I planted two gardens, one in the meadows and the other in the woods, and on the 2nd June I sowed seeds which all came up quickly, showing the goodness of the soil."

Louis Hébert, before 1617 in Acadie and after 1617 in Quebec, tilled the ground, supplied himself and family with fruits and vegetables, and developed, in the neighborhood of the wood-crowned height overlooking the Isle of Bacchus, a garden which later on enabled the garrison to resist the assaulting forces of Kirke for some time, and proved that with more of such gardens to draw upon Champlain need not have surrendered.

Thus early were there a few sagacious men clear-sighted enough to see that the fur-trade, though lucrative, was not the only branch of industry worthy of diligent prosecution. In fact, very early in the history of the white man on this continent, contact with Huron and Iroquois taught him that it was not wise to trust to the products of the chase alone for subsistence.

The early Jesuits, like Brébeuf, learned the Algonquin language and the art of growing melons simultaneously. In their poor and miserably furnished cabin in the meadow opposite Pointe aux Lièvres on the St. Charles River, they studied the structure of the roots of the Indian's tongue, and among the pine stumps of their garden they varied the monotony by planting, weeding and digging up roots of carrots, turnips and other vegetables, bestowing special care upon the few fruit trees they had raised from seedlings brought from France, and the many grape vines they had transplanted from the great island near by, now known as the Isle of Orleans.

They record having given their dusky Indian friends bits of citron, telling them by way of explanation that it was the melon of France, thus indicating that the aborigines were acquainted with the melon.

History here and there gives glimpses of the development of horticulture in Canada, chiefly, however, in the direction of wheat-raising and corn-growing. It rarely refers to fruit culture as a special branch of horticulture.

We hear of apple trees in 1633, when they are mentioned as growing on the banks of the Dauphin, the L'Equille, and the L'Original rivers and in the neighborhood of Basin des Mines, alongside the banks of the Riviere des Canards and of the Gaspereaux, where they had been planted by the early French settlers of Acadia.

Whether the early efforts of Champlain to introduce the apple on the banks of the St. Lawrence were as successful as his attempts to grow vegetables, we are unable to say.

Pierre Boucher, in 1664, twenty-nine years after Champlain's death, wrote: "The soil of Montreal is better than elsewhere and produces melons and onions in abundance." He remarks that in the country of the Iroquois (south of Lake Ontario) "one sees fruit trees in abundance."—negative evidence that they were not to be seen in any great numbers along the St. Lawrence further to the northward around Montreal and lower down the river. He describes the wild plums of Canada "as very good but not equal to those of France." "Two kinds of gooseberries are found in the woods." "There are red and white currants; also small red cherries of passable flavour." "The quantity of raspberries and strawberries is incredible, and they are larger and better flavoured than those in France; blackberries also are as good as in our gardens." "There are blueberries and many other small fruits whose names I do not know. Wild grapes, also, of which wine is made with much colour, very sour at first, but better after a year. Some persons have introduced grapes from France, which bear large and beautiful fruit." "Not many trees have been introduced from France except some apple trees which bear very fine fruit in large quantities, but there are not many trees yet."

Here we have a survey that fairly enough describes Canada at that stage in her development which marks increasing attention to fruit culture. In the Abenaki of the east, as the Indians called the Acadian land, the "land of the dawn," the experiment had passed beyond the tentative stage, and the valleys of the Annapolis and of the Cornwallis rivers were fringed with apple trees, while in the Valley of the St. Lawrence the possibilities of the future had begun to be dimly foreshadowed. The adaptability of the country to fruit culture seemed assured by the prolific results of nature's efforts and of man's skill.

Specimens of several of the classes of fruits are to be seen by an

observant traveller like Boucher. The apple represents the pomaceous fruits. The drupaceous or stone fruit are represented by the wild plum (*Prunus Americana*) and the sour cherry (*Prunus cerasus*). Of the bush fruits there are the raspberry, the currant, the gooseberry and the strawberry, and, as Boucher says, "many other small fruits, names unknown to me."

Of the nut fruit Boucher must have seen many varieties. Cartier named one of the islands of the lower St. Lawrence Isle aux Coudres, from the abundance of hazelnuts he saw there. The walnut tree abounded. The butternut was plentiful and widely distributed; so also were the chestnut and the acorn. Further west and later on, La Salle, on his memorable expedition, of 1678-9, from Fort Frontenac to the Mississippi, saw along the banks of the Detroit river, connecting Lakes Erie and Huron, walnut, chestnut and wild plum trees, and oaks festooned with grape vines.

The development of fruit-culture must have been very slow, for in 1749, Kalm, the Swedish traveller, says of La Prairie, opposite Montreal: "There are vegetable and flower gardens, but no fruit trees. . . . For a distance of four miles around the St. Jean, the country presents another aspect. It is all cultivated and there is a continual variety of fields of wheat, pease and oats; we saw no other cereals."

The limitations imposed by climate, however, begin to appear. The citrous fruits, as the orange, the citron, the lemon, the lime and others, we do not grow. The moraceous fruits, as the fig and the mulberry, will not take kindly to our clime. The musaceous fruits, as the banana and the pineapple, we must import, if we want them.

More than a century later the records of the first Agricultural Society<sup>1</sup> established in Canada under the wise and sympathetic control of Lord Dorchester, the Governor-General, show among the entries of the first regular meeting, 1789, the importation of fruit trees from Europe authorized.

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While there does not appear to have been much done during the

<sup>1</sup> The Bishop of Nova Scotia, being at the time in Quebec, was made an honorary member on motion of Lord Dorchester. In accepting the honour the Bishop stated that a plan was on foot to establish a similar society in Halifax. On his return to Nova Scotia the project was carried out. The Quebec Society therefore pre-dated the Halifax one by a few months.

eighteenth century to give life to fruit culture along the *cotes* of the St. Lawrence, there was much greater activity in the Acadian valleys.

In the year 1761, the township of Cornwallis, Nova Scotia, was settled by New England people. These found apple trees in the French gardens and homesteads, which the French Acadians before their banishment had tended for more than a century.

Incited by the success of the Acadians, the new settlers planted seeds and raised apple trees from them in that way, or secured scions from the sprouts which clustered around the trees they found there. Fortunately there were far-seeing men among these early English settlers. One of them, Col. Burbidge, ancestor of Judge Burbidge, not content with the comparatively poor fruit he found, planted a large orchard, introduced several new varieties and was one of the first to practise grafting, for which purpose the vigorous trees of the French period were well adapted. He introduced two varieties which have maintained their reputation to the present day. One was the Nonpareil and the other the Golden Russet.

Rev. Dr. Inglis, first Anglican bishop, about the close of the eighteenth century, imported the Yellow Bellefleur from the State of New York and planted it. It spread rapidly through the two valleys and is now generally known as the Bishop's Pippin.

About 1812, the Hon. C. R. Prescott went to Cornwallis and devoted his wealth, energy and common sense to the development of pomological fruits. He introduced the Golden Pippin, the Ribston Pippin and the Blenheim, and had in his orchard over 100 varieties of apples and fifty varieties of pears. In 1828 the Baldwin apple was introduced.

From these beginnings have sprung the modern apple orchards of the Annapolis and the Cornwallis Valleys to the number of twelve or fifteen thousand.

The French discovered the peculiar aptitude of these valleys for fruit-growing. Their English successors extended the area of production, introduced the best varieties of other lands, and found that every acre of the 450 square miles of bottom land and much of the rougher and higher land, were admirably fitted by nature to bring to maturity the finest apples.

There are now many young orchards of 2000, 3000, 4000 and



10,000 trees which give promise in the near future of providing annually several millions of barrels of this luscious fruit.

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Turning again to the St. Lawrence, it is to be noted that the religious establishments followed up the early efforts, the results of which have been described by Boucher, and introduced many varieties of French apples. From their extensive gardens these were propagated and distributed. From being the exception it became the rule to have on every holding the orchard plot more or less extensive.

Still, at the middle of the nineteenth century, comparatively little could be shown as the result of good and conscientious work on the part of a relatively few men.

One of the great nurseries of the province was at Abbotsford. The first grafted trees were brought to Abbotsford in 1810, and the first seeding orchard there came into bearing in 1812. In 1826, Rev. Joseph Abbott brought scions of the Fameuse from Montreal.

The grafted trees consisted of three varieties, the Blue Pearman, the Late Strawberry, and a flat graft whose name was lost. These were procured from scions brought from the New England States.

The first regular commercial nursery was established in 1857, and from that date the Abbotsford trees became the foundation of many a valuable orchard in the Province of Quebec.

The first recorded meeting of a fruit committee in Quebec province, convened for practical purposes, took place in the winter of 1854. The occasion was the then coming Paris International Exhibition of 1855. The desire prompting to the meeting was that the French growers might show by their fruit what they had done in the Montreal district of the province in the way of growing apples, plums, pears, and other specimens of pomaceous and drupaceous fruits.

That exhibition undoubtedly gave a stimulus to fruit-culture. Large nurseries were established, and extensive importations made from Great Britain, France, Germany and the United States.

About 1874, Mr. Charles Gibb, a gentleman of education, independent fortune and leisure, began to take a lively interest in everything pertaining to fruit-culture, and his example induced many others to engage in the same work. The Fruit-Growers' Association of Abbotsford was organized in the same year — the first of the kind in the province. Under its fostering care the first fruit list of the province

was published in 1875. This contained much valuable information respecting the best and hardiest varieties of the apple, pear, plum, grape, cherry, and other small fruits adapted to the climate. It held its first exhibition in 1876, and pursued the beneficent work till in 1893 it was merged in the Provincial Pomological and Fruit-Growing Society of the Province of Quebec, which society is carrying on the good work with much energy and success.

One result is seen in the position of fruit-growing on the island of Montreal. On this island there are about 2400 acres (2500 arpents) in orchard, and almost entirely apple trees. The total number of trees is about 162,500, of which two-thirds are Fameuse, and the remainder Duchess, Strawberry, Wealthy and others. The product is from 250,000 to 375,000 barrels a year, worth on an average \$1,250,000 annually.

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In the Province of Ontario attention was given to fruit-culture in a desultory way at a very early date in its history. No doubt, the United Empire Loyalists, who "trekked" from the newly established United States in great numbers, brought with them to their homes on the northern shores of Lake Ontario fruit trees in variety.

But it was in Ontario as in the other provinces: the planting of fruit trees was simply to give the farmers' families an additional luxury and a great boon for health. Every farmer planted a few trees intended to produce fruit enough for home use. If the trees grew, well and good, provided they did not call for any great amount of attention.

Then came the time when a few men saw the possibilities of the future if fruit-culture was undertaken in a systematic way. George Leslie, one of the earliest nurserymen in Toronto, organized a fruit exhibition in 1832, but a few specimens of apples, some wild plums, and some small fruit were all he could procure. He brought trees from New York, organized a nursery, and succeeded in interesting others in the subject. But even as late as 1848 the best that could be said was that growers were satisfied with a few cultivated specimens of the larger fruits. After the formation of the Fruit-Growers' Association in 1860, information was disseminated, and farmers began to believe that the climate was suitable and not too severe, as they had imagined. Within the last twenty-five years the development has been very marked.

It may indeed be said that within a very few years this development has been great. In 1880, Ontario produced eleven and two-fifths million bushels of apples. In 1896, the yield was fifty-five and one-half million bushels — and in the following year a report by the Government of the province showed that there were 6,100,000 apple trees, fifteen years old and over, and 3,435,000 under fifteen years old.

From the same report it is found that the vineyards of the province had increased from 5,000 acres in 1890 to 11,100 acres in 1897.

Some thousands of acres are planted with peach trees, which afford a good living to many. The fruit is distributed all over the country, and is preferred by all who desire a juicy peach to the California peach or any other grown on the continent.

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In 1899, the development of apple-growing had reached a point in Canada when the value of the apples exported was equal to the whole cost of the imports into Canada of all kinds of fruits, tropical and others, and more than equal by a million dollars and the profit of the total export. In a word, we paid for all the imports of pineapples, bananas, oranges, lemons, figs, currants, dates, grapes, peaches, plums and limes, and all other fruit a fruit-loving people enjoy, and we paid for all these with the exportable surplus of our apple orchards, and had three million dollars more than was needed to square the account, to spend on other articles or bring home to Canada to increase the savings bank account or aid in planting more apple orchards.

We shipped in 1842—that is, fifty-eight years ago—856 barrels of apples and a few casks of cider to points outside the present Dominion.

In 1899, we shipped to outside countries 1,075,100 barrels of green apples, and over eight million pounds of dried apples,—the former by far the best on this continent, bringing an average price higher than the apples of the United States of North America, their rosy colour, firm texture, juicy pulp and fine flavour making them prime favourites among the people on the west side of the English Channel, who among other excellent traits of character, derived possibly from the strain of Norman and French blood in their veins, know a good apple when they see it, and knowing it are willing to pay for its possession, and, therefore, give higher prices for Canadian apples than for others. Of course this is not to be wondered at. We take the finest fruit from their native lands and we improve on them. We took the

Bellefleur from France, gave the young tree a chance to suckle the rich soil of Canada; let Canada's bracing air play among its leaves, and Canada's glorious sunshine paint the ruddiness of its beams upon the apple's cheeks, and the result is the Bishop's Pippin. Our neighbours procured an apple from Germany many years ago, and put their best pomological skill upon it. It grew into the luscious Gravenstein. Canadian fruit-growers then planted it, with the result that in the Annapolis and Cornwallis Valleys there is an apple of medium size, bright orange colour when ripe, dashed and streaked with red and orange, possessed of flesh—tender, crisp, juicy and high flavoured, surpassing the Gravenstein of other parts of this continent as much as the United States apple surpasses the original Pomeranian apple which is the grandmother of the Canadian variety.

While the green apple is thus superior to those of other countries, the dried apple of Canada is just the thing for the making of a first-class brand of that sparkling fruity beverage which the genius of Paris has provided—Piquette. Of the millions of gallons used (50,000,000 were used in France in 1898), not one gallon was there made with other dried apples than those of Canada but would have had added piquancy and fruitiness had it been made with the Canadian fruit; for the slices are white and have a spicy odour, are thin and well dried, and, therefore, excel for the production of the popular drink in France.

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When Canada presented herself among the nations of the earth at the Paris International Exhibition of 1855, the best she could do was to send four varieties of the Fameuse apple; five varieties of Rennets; six varieties of Grises and sixty-three varieties of other apples,—all modelled in wax. Thirty-six varieties of plums, similarly modelled, completed the pomological exhibit.

In the display of 1900, there will be found the apple, the pear, the quince, among pomaceous fruit; the plum, the cherry, the peach, the nectarine, the apricot, the Atlantic plum and the Pacific plum, among the drupaceous or stone fruit; the grape, etc. Among small fruit (*petits fruitiers*) there are to be seen the raspberry, black, red and white currants, gooseberries, strawberries—all of them superiors in every respect of those whose superiority was, as we have seen, attested by Boucher two hundred and thirty years ago.

As an illustration of the development that has taken place, the following facts are given concerning an establishment at Winona, Ontario, eleven miles from Hamilton. There are located the Helderleigh Nurseries in the midst of a veritable fruit garden. From the mountain top one looks down on a lovely plateau extending from the shores of the blue Lake Ontario to the bluff that overlooks the whole. The nurseries are situated along the base of the escarpment on alluvial soil, formed partly from disintegrated rock, and differing greatly in character; and thus the most suitable and varied soil is available from which to select that which is especially adapted to each kind of fruit. In 1882, there were less than 100 acres; in 1899 there were between 400 and 500 acres in these nurseries.

There are 125,000 plum trees now growing, 120,000 pear, 320,000 apple, 100,000 peach trees. Five thousand plum trees are in bearing, and 6,000 pear trees are planted in orchards for fruiting. There are 50 acres in vineyards. In 1897, the nineteen acres of vineyard yielded four tons per acre.

In order to meet the constantly increasing demand 300,000 apple trees, 50,000 plum, 45,000 pear and 40,000 cherry trees were planted this spring, and 150 bushels of peach pits or stones were deposited in the bosom of the earth to undergo those changes which Nature calls for as preliminary to the growth of the peach.

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## BEFORE THE LOYALISTS.

BY JAMES HANNAY, D.C.L.

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The English settlers who made their homes in New Brunswick from 1762 onward, before the coming of the Loyalists, were mainly from Massachusetts, where their ancestors had settled more than a century before. Their descendants now include some of the best-known families in New Brunswick, among the names being those of Simonds, White, Hazen, Quinton, Lovett, Atherton, Burpee, Barker, Beckwith, Coye, Coburn, Dow, Estey, Estabrooks, Godsoe, Garrison, Glazier, Hartt, Marsh, Nevers, Peabody, Perley, Pickard, Plummer, Rideout, Ring, Whitney, Woodman and Woodworth. Some of these names had also representatives among the Loyalists, but most of the people

now bearing them are descendants of the ante-Loyalist settlers from Massachusetts.

The principal settlements were at the mouth of the St. John river and at Maugerville, the former consisting of the trading establishment of Messrs. Simonds, Hazen & White and the men in their employment. Their life was lonely enough and full of hardships, for they had no other connection with the outside world than the occasional trips of the sloops which made voyages between St. John and Newburyport, carrying lime, lumber and fish. But even in this respect they were highly favored in comparison with the settlers at Maugerville, Gagetown and other points on the river who had no other means of communication with each other or with the people at the mouth of the river but by boats. For it must be remembered that there were no roads in the province in those days. As a consequence there were no wheeled vehicles, except carts, and this state of affairs continued to the year 1781, or later, for when Jonathan Burpee, one of the wealthiest farmers in the Maugerville settlement, died in that year, the inventory of his estate shows that he possessed neither wagon nor sleigh, but only the ironwork of a cart and half the woodwork. We may therefore infer that this cart was owned by Mr. Burpee jointly with a neighbor, and was used for the purpose of carrying the produce of their fields to their barns.

The people of the present day are so accustomed to roads and railways that they find it difficult to realize what it means to be without them. But to the new settler a road is everything, for without it he can neither obtain the supplies which he needs nor market his products. Happy, indeed, are the people of the present generation who have not only good roads, but railways. The difference in efficiency between a road and a railway may be judged from the fact that a ton of goods cannot be moved over a common road for less than twenty-five cents a mile, while on a long haul, a ton of goods can be carried over a railway for half a cent a mile. Forty years ago there was no railway between St. John and Fredericton, and the people of the latter place had to get their supplies by steamer or schooner in the autumn before the close of navigation by the ice. A St. John business man who had contracted to deliver 500 barrels of flour in Fredericton found himself caught with the flour in his hands in St. John and the river frozen. The cost of sending that flour by teams over

he Nerepis road to Fredericton was very heavy, and took all the profit out of his contract.

These early settlers lived in a very primitive fashion and their lives were hard. They resided in log houses, most of them of small size and very scantily furnished. In the inventory of Deacon Jonathan Burpee's estate, the total value of his furniture is put down at £5 7s. 8d. It consisted of four bedsteads, two tables, two large chairs, ten small chairs, and a looking-glass. There were also two chests and a pair of andirons. There is here a total absence of articles of comfort, to say nothing of luxury. There do not appear to have been either carpets or rugs in this rich farmer's house. There was no such thing as a couch or sofa, and the chairs were no doubt of the old-fashioned straight-backed pattern, so as to be as uncomfortable as possible. Our ancestors seemed to have looked upon it as wrong to be comfortable. There are people even now who act on this principle, but they are very much in the minority.

Kitchen stoves had not been invented one hundred and thirty years ago, and all the cooking for the family had to be done at an old-fashioned fire-place. The great feature of a fire-place was its capacity for consuming fuel without giving out any heat. A quarter of a cord of wood might be burning in the fire-place while the people at the back of the room were freezing. The kitchen utensils of Deacon Burpee consisted of three iron pots, an iron kettle, two iron pans, a frying-pan, a gridiron, a toasting-iron, and a brass kettle. Cooking at a fire-place was done under the greatest difficulties, the heavy pots having to be lifted on to and off a crane which stretched across the fire-place. To keep one of these huge fire-places in fuel in cold weather took no small part of the labor of one man. Meat had to be roasted before the fire and bread was baked in a bake-kettle—a large pot with a flat bottom and cover. This was placed among the hot ashes and covered with large live coals from the fire. Wonderful results were obtained from this primitive system of cookery, yet it was wasteful as well as laborious.

The food of the people in those days was neither varied nor abundant. In the Maugerville settlement a good deal of corn was ground and it was regarded as the staple crop. We do not grow corn in New Brunswick now, because it can be produced more cheaply elsewhere, but some farmers in Maugerville grew it in large quantities about the

year 1770. David Burpee, whose diary has been preserved, grew fifty bushels of corn in the year 1775. The price of corn varied from four shillings a bushel to nine shillings. Wheat was not much grown in New Brunswick at that time. Much of the grain was ground in hand mills—a slow and laborious method, but the only one available where there were no grist-mills near the settler.

Wages were low in New Brunswick before the time of the Loyalists. The ordinary rate was two shillings a day, but 2s. 6d. was given where the work was more laborious than usual, such as mowing, farming, hoeing corn and raking hay. Women servants received 10s. a month, or £6 a year. As the currency used was that of Massachusetts one sixth had to be deducted to bring it to New Brunswick currency, so that £6 was only equal to \$20 of the money of Canada at the present time. While wages were thus low everything that had to be purchased in the way of clothing was costly. Cotton goods cost about ten times as much then as they do now. The ordinary dress of both men and women was homespun. Sheep were kept on every farm for their wool. This was carded and spun by hand, and woven into cloth on a hand loom of which there was one in almost every home. Flax was also grown and spun on these little old-fashioned wheels which are now in such request as curiosities. Every farm was capable of producing the ordinary clothing and bedding of the people who lived and worked upon it. But the converting of wool and flax into clothing was laborious and placed a good deal of work upon the women of the farm from which they are now free. The men might shear the sheep and heckle the flax but the carding, spinning and weaving had all to be done by the women.

Most of the men wore leather breeches, a garment which, however durable, could hardly have been comfortable. But every man who aspired to respectability aimed to have one good suit of broadcloth, which was expected to last him for twenty years. In the note of accounts of David Burpee we have the particulars of a suit which he purchased for himself in 1777. There were 3¾ yards of broadcloth at 20 shillings, 3 yards shalloon at 4 shillings, buttons, trimmings, etc., the whole amounting to £4 16s. 3d. After the tailor had been paid this suit probably cost David Burpee £6, or as much as he would be able to earn in ten weeks by working for others at the current rate of wages. This fact will serve to show the great difference in the



conditions of life between that time and the present, and it also explains the fact that the clothing of a dead man was valued and included in the inventory of his effects, and sold as part of the estate. No one in those days seems to have thought that there was anything singular in purchasing and wearing the clothes of a deceased neighbor. The clothing of Deacon Jonathan Burpee, for instance, was valued at £7 15s. 3d, and it included his best brown suit worth £4 5s. 6d, and a beaver hat valued at 10s. These clothes were all sold and worn by others, most of the purchasers being members of the family.

It has already been stated that the prices of all articles bought out of a store were high as compared with what we pay at the present day, while the prices of produce were usually low. Molasses in 1772 was 2s. 6d. a gallon, and 5s. in 1777, the increased price being no doubt due to the war, which interfered with trade. Salt was 5s. a bushel in 1771 and 10s. in 1778. Sugar ranged from 1s. 3d. to 1s. 8d. per pound, the latter being the prevailing price. Indigo was from 12s. to 20s. per pound; tea varied in price from 6s. to 7s. 6d. per pound; coffee was 2s., raisins, 2s.; gunpowder from 2s. 6d. to 5s.; tobacco 3s. to 3s. 6d.; rum from 4s. to 5s. a gallon. In 1771 it was 10s. The prices of farm produce varied considerably. In September, 1784, butter was 6d. per pound in Maugerville; in July, 1778, the price was 10d.; in November, 1788, it was 1s., and in September, 1784, 1s. 3d. Lamb was 2½d. per pound; beef ranged from 1½d. in 1777 to 3d. in 1780, and 6d. in 1783. Potatoes varied in price from 1s. 3d. a bushel in 1779 to 2s. 6. in 1781. Geese cost from 3s. to 3s. 6d. each; fowls, 1s.; pork from 5d. to 6d. per pound. The lower prices mentioned above may be regarded as the ruling price, for in 1783 and 1784 the great influx of Loyalists and the increased demand for provisions raised prices far above their normal figure.

Life in Maugerville one hundred and thirty years ago offered but little in the way of amusements. Musical instruments were unknown in the farm houses of that day. Now every farm house has its cabinet organ or piano. There were few social meetings, and almost the only events that brought the people together were the services held by itinerant preachers. Even these were not frequent, and there was no settled minister until 1774, and he had but a brief career, for he turned rebel and fled to Maine in 1777. School privileges were few, and the teaching was usually done in the winter by one of the settlers

who was fortunate enough to possess a better education than his neighbor. Thus David Burpee taught school in the winter of 1778-79, receiving 3s. 11½d. per month for each scholar. So far as his accounts show he had only seven scholars. The more closely we view the condition of the people of past generations the more clear it appears that the "good old times" of which some people talk are mainly in the imaginations of men, and that there was never a period in the history of this province when its people were so prosperous and happy as they are at the present day.

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## FATHER LECLERCQ'S VOYAGE IN 1677 FROM NEPISIGUIT TO MIRAMICHI.

TRANSLATED BY W. F. GANONG.

In these days of swift and luxurious travel, it is not easy for us to appreciate its slowness and hardships in the earlier periods of our history. Yet we must take this into account if we would have a clear understanding of the conditions under which our forefathers lived and labored and triumphed. The narratives of the early explorers, and especially of the Jesuit missionaries, abound in descriptions of the hardships of primitive travel, and to most readers these are among the most interesting parts of such writings. Probably, however, there is nowhere a more faithful and vivid account than in the following narrative. Father LeClercq was a missionary of the Recollet Order, and was stationed at Gaspé towards the end of the seventeenth century. He published at Paris, in 1691, a book of great value to our early history, and chapter IX. of that work is devoted to the narrative. The voyage was made in 1677, as he tells us in the preceding chapter. The narrative is equally valuable for the clearness with which it reflects the devout and devoted spirit with which these noble missionaries of the Roman Catholic Church performed their laborious and dangerous duties, a spirit which never has been and never can be surpassed by the missionaries of any other church. Father LeClercq tells his story not only clearly but humorously, and, to the present translator at least, it is one of the most delightful chapters in all New

Brunswick historical literature. In reading it, one should remember that the distance from Bathurst where Father LeClercq started, to Burnt Church (near which it is altogether probable the Fort of Richard Denys de Fronsac stood) in less than forty miles, (see the map), and that by rail and carriage we could easily traverse the distance to-day within six hours.

*Account of the laborious voyage of the author on his way to announce the faith to the Gaspesiens [Micmacs] of port Croix [Miramichi].*

(From Chapter IX. of LeClercq's "Nouvelle Relation de la Gaspesie, Paris, 1691).

It is very true that it is only God alone who is able to alleviate, by the unction of his grace, the apostolic labors of the arduous missions of New France; also one may as well acknowledge frankly that all the forces of Nature serve only to increase the troubles of the missionaries if the cross of a crucified God does not communicate to them a part of that victorious power by which he triumphed gloriously over all which he suffered most harsh and most sorrowful in the shame of Calvary. It was also without doubt with this thought that the Apostle Paul said that he could endure everything with the favor of him who gave him the power to attempt all things, and to accomplish all for his glory and the salvation of souls.

I have never had an experience more illustrative of this truth than in the voyage in which I undertook to go to administer the sacraments to the French who lived with Monsieur Richard Denys de Fronsac at Miramichi, and to preach the gospel to the Indians of Porte Croix,<sup>1</sup> who had hardly ever at all heard the words of ministers of our holy faith. The charity which I ought to feel for all the Indians of my mission urged me strongly to undertake it, although it was in the winter, the most difficult and rigorous season; and it seemed that God had approved the plan when an Indian, even when we expected it the least, arrived with his wife at Nepisiguit,<sup>2</sup> who told me that to avoid certain differences which had arisen among the Micmacs of Restigouche, he had left with his wife and child to go to Miramichi in order to live there in peace with his acquaintances. Since this was for me a sufficiently favorable occasion and companionship which would be of very great aid in this journey, I requested him to put off his departure for several days to allow me time and the satisfaction of baptizing some Indians whom I had instructed to receive the first and most necessary of our sacraments. Our Indian waited for me

<sup>1</sup> The Miramichi was called *Rivière de Sainte Croix*, or *Porte Croix*, because of a curious reverence for the symbol of the cross which the Micmacs showed even before they were christianized.

<sup>2</sup> The present Bathurst.

gladly : Monsieur Hainaut<sup>1</sup> de Barbaucannes wished much to join the party, and offered in the most obliging manner to keep me company. We prepared for our purpose our provisions, which consisted of twenty-four little [loaves of] bread, five to six pounds of flour, three pounds of butter, and a little bark keg which held two to three pots of brandy ; for the rest, I took as a precaution a box of hyacinth confection, which the hospital nuns had given me before my departure from Quebec for Nepisiguit.

Nepisiguit<sup>2</sup> is one of the most charming places in all the Gulf of St. Lawrence ; it is distant only a dozen or fifteen leagues from the Isle Percée. The land there is fertile and abounds in everything ; the air is pure and healthy. Three beautiful rivers which empty there form a very attractive basin, whose waters lose themselves in the sea through a strait which makes the entrance [gives] and the access [to it].

The Recollets of the Province of Aquitaine commenced there a mission in 1620, and Father Bernardin,<sup>3</sup> one of those illustrious missionaries, died of hunger and fatigue in traversing the woods on the way from Miscou and Nepisiguit to the river St. John in Acadie, where these Reverend Fathers had their principal establishment. The Reverend Capuchin Fathers, and particularly the Reverend Jesuit Fathers, have there employed their zeal and their charity for the conversion of the pagans ; they have built a chapel dedicated to the Holy Virgin, and it is said that one of the fathers who had gone from the mission, left his hat above the altar, saying that he would return to seek it when it pleased him ; [doing this] to make known that his order had the right of establishment in this place. The Sieur Henaut de Barbaucannes cultivates the soil there with success, and harvests wheat more than sufficient for the support of his family. Monsieur Richard Denys de Fronsac is Seigneur-proprietor of it.

It is well to know that it is needful to carry the necessaries of life when one departs in Canada from the French settlements, and when one undertakes any considerable voyage ; there being neither public-houses nor inns, and houses never being found in these vast forests in which to pass the night, one is obliged to sleep at the Beautiful Star.<sup>4</sup> Convinced as we were of this truth by our previous experience, each one took his wrap, and loaded his pack in which was a part of the provisions which we needed for the journey before us.

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We took our packs upon our shoulders and set out upon our way with

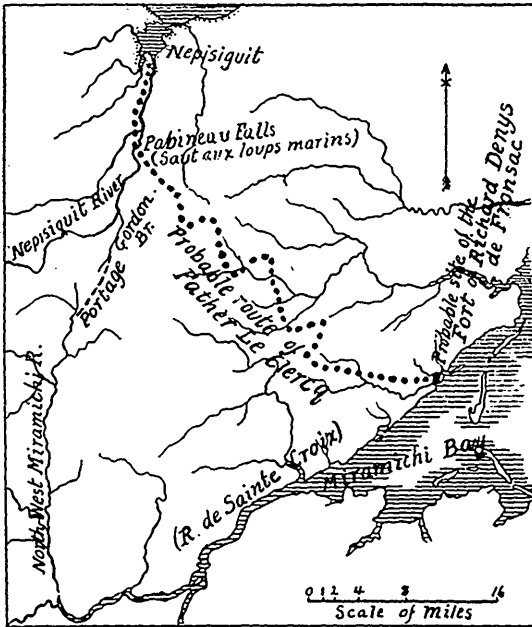
<sup>1</sup> This was the Enand or Enault often mentioned in the histories of that region.

<sup>2</sup> Bathurst, properly Bathurst Harbor.

<sup>3</sup> A conspicuous mountain at the head of the Nepisiguit river has recently been named in honor of this missionary.

<sup>4</sup> A pleasantry of the author, based on the custom of naming inns by such names as *Beautiful Star* ; he means, of course, out of doors under the stars. He refers to it again a little later on.

snowshoes on our feet. The night drove us, after four to five leagues of advance, to camp to pass the night. It was necessary in order to make things as comfortable as the country would permit, to dig a hollow four to five feet deep in the snow, which we had to throw out with our snowshoes, until we reached the ground which our Indians covered with branches of green firs on which we lay during the night.<sup>1</sup> Monsieur Henaut took the trouble with the Indian to cut and collect the wood necessary to warm us, and each one took his refection with as much contentment as if we had been in a good inn. Our only loss was of our brandy, which gave us great chagrin, for despite the pre-



caution we had taken to gum up the little keg of bark, there was found a little opening through which the brandy had run out along the road without our knowing it until we wished to take some after the meal. There only remained very little; it was immediately divided to console us for our discomfiture and to put what was left beyond the reach of loss. It is true, nevertheless, that we were deprived of a great solace by the loss of this brandy; for we found ourselves sometime afterwards in such pressing circumstances that this liquor would have been without doubt of great aid to us; but we had to console ourselves for this vexatious adventure, and we passed the first night, like all others of our voyage, at the Sign of the Moon and of the Beautiful Star.

<sup>1</sup> This method of camping in the winter is said to be still practised by the Indians.

The next morning, after having celebrated holy mass in a cabin which my people made for the purpose with poles covered with branches of fir, and after we had breakfasted and adjusted our packs, we continued our voyage, always ascending along the river Nepisiguit, as far as the rapid called commonly the Fall of the seals [*Le Saut aux loups marins*] which marks the separation of the two ways which lead to Miramichi, the one shorter but more difficult through the burnt woods, and the other longer but easier by the river.<sup>1</sup> The great desire I had to go immediately to our [Indians of] Port Croix, to commence there the mission, made me resolve so much the more easily to take the route by the burnt woods, which the Sieur Henaut and the Indian also had traversed a short time before; and thus of one accord we left the river which nevertheless would have spared us much trouble and fatigue had we followed it, as experience made us amply know later.

That you may know what the burnt woods are, I will tell you that the heavens were one day all on fire, full of tempest and thunder which rumbled and made itself heard in all parts; the thunderbolt fell in a time when the dryness was extraordinary, and burnt not merely all the woods and forests between Miramichi and Nepisiguit, but also burnt and consumed more than two hundred and fifty leagues of country, in such a manner that we could see only trunks of trees very high and very black, which showed in their frightful barrenness the marks of a conflagration widespread and altogether surprising.<sup>2</sup> This great extent of country is always covered with snow in winter. One sees only the young shoots and the little bushes which appear rather as islands distant one from another from two to three leagues, than like the woods, or forests of Canada: in a word, this fire was so furious and violent, that the flames darted and embraced, so to speak, from one bank of the river to the other; whence it comes that the moose and beaver have [re-] appeared only long after this sorrowful accident. That which gives much trouble to the voyagers who traverse these burnt woods is that they cannot find places to camp under shelter from the wind, nor wood to warm one's self. It was, however, in these sad solitudes, and in these deserts, more awful a thousand times than those of stony Arabia, that we lost our way, because we were willing to follow the tracks of some Indians who were hunting beaver: for, wishing to examine the routes and turnings of the Indians and of these animals, we took a false route, and departed from that which without doubt was the most

<sup>1</sup>The identity of the Seal Fall is unknown. The distance the author gives above Bathurst, i. e. over four or five leagues, is rather too great for Pabineau Falls, though otherwise this would be very probably the Seal Fall. It is much the largest fall below the Grand Falls. The route to Miramichi turns up Gordon Brook below Grand Falls (see the map) whence there is an easy portage to the Miramichi. Just above Gordon Brook is the Chain of Rocks, a bad rapid, which possibly may have been the Seal Rapid.

<sup>2</sup>This fire must have exceeded the great Miramichi fire of 1825.

correct and certain. We marched three days continuously in the midst of this desert with incredible trouble, to the extent that we were obliged to stop there to rest from so much, so long, and so painful fatigue.

The next day we continued our route with new difficulties, caused by a great abundance of snow which had fallen the preceding night and which well nigh made us despair entirely; we were obliged to march from morning to evening in these snows, which made us sink even to the knee at every step. This march, extraordinarily painful and fatiguing, added to the dearth of provisions, there being but a small morsel to eat each day, reduced us to extreme misery; our Indian became tired out; his wife with her little child aroused my compassion; and I tell you frankly, for my part, that I could do no more.

The necessity in which we were in every respect, however, obliged us to continue our route, and it became necessarily march or die. Monsieur Henaut, Sieur de Barbaucannes, was the only one who had much courage; he led the way; our Indian followed him, his wife came next, and I remained the last of the company, as being the most affected by the road, which, however, I found easier and less fatiguing than the others because it was beaten and marked out by those who preceded me; a fact which was without doubt of great aid to me, and gave me much comfort. Nevertheless, however hard this march was, I declare to you that it lost in my opinion a part of its rough and vexatious power through the hope and thought I had that we were approaching the river Sainte Croix; but indeed it seemed to me frightful beyond what one can imagine, when the Sieur Henaut and the Indian told me that for three days we had been lost; that they no longer knew the route nor the way; and that it was necessary to abandon ourselves entirely to Providence and to go where it pleased God to conduct us.

That news was the more dreadful to me since there was no chance of returning to Nepisiguit, because the snow which had fallen in great quantity since our departure had filled and covered all our tracks. In fact it was still snowing, and we had to make a virtue of necessity and to march until evening to find a place fit to camp.

I do not know how to express to you here, what our anxieties were at finding ourselves in the midst of these frightful deserts, lacking everything necessary to life, overwhelmed with weakness and fatigue, in the most difficult and rigorous part of winter, without provisions; and what is worse, without guide and without a road. To complete our misery, for three days we had eaten only a little piece of bread at evening, which then failed us entirely; so that having been obliged to resort to the flour which our Indian had in his pack, we were reduced to throw two to three handfuls morning and evening into a pot of snow water, which we boiled; which served rather to whiten than to nourish us. For consolation, the Sieur Henaut told me that he had two pairs

of Indian moccasins, with a fragment of old skin ; and that if the worst happened we could broil or boil them to eat them together. Judge from this whether we were not truly deserving of compassion.

The night passed with new difficulties. A wind from the northwest, cold to an extraordinarily touching and penetrating degree, well nigh froze us, because we had not been able to find wood enough to keep us warm during the night ; so that in order not to die of cold in our camp we left it before daylight, with trouble one cannot imagine. I came near falling into a deep pit which was covered with snow, from which they had much difficulty in drawing me out ; I can positively state that it had been all up with me, if by singular good luck I had not struck against a large tree which was across the pit, on which I remained awaiting the aid which they gave me to escape from this horrible danger, where I saw myself exposed upon the brink of death.

Scarcely was I a gun-shot from this precipice, when, wishing to cross a little river, one of my snowshoes broke and I fell into the water up to my waist ; this compelled Monsieur Henaut and the Indian to seek promptly a place to camp, [and] to make a fire to warm me, because the cold commenced to seize me through my whole body ; it was in this camp that the little amount of flour which we had hitherto husbanded very carefully, was finished as well as the bread ; hunger drove us in the early morning to seek what Providence would give us.

I comprehended from that time perfectly well our evident danger of dying of hunger, weakness and misery in the woods if the Lord did not give us soon the means to escape from them ; as I felt the strength commencing to leave me, and that soon I could do no more, I renewed the first intentions with which I began this sad voyage, and I offered once more from my heart to our Lord the troubles and fatigues which I endured for his glory and for the recompense of my sins. The thought alone of a Jesus Christ dying upon the cross, abandoned by all the world, giving us an admirable example of the sacrifice of our lives which we ought to make for the salvation of our souls, joined to the thoughts I had upon the death of Saint Francis Xavier dying in his little cabin destitute of all human succour, filled me with joy and consolation in the midst of my troubles ; and it is true that I was then persuaded, better than ever, that God has a treasure of favours and benedictions which he reserves especially for the missionaries who trust and abandon themselves entirely to the loving care of his Providence among the most frightful dangers and perils of their missions and of their apostolic labors.

We had marched the whole day and advanced but little, as well from my extreme feebleness as from the difficulties of the road, and whilst I was entirely occupied by these agreeable and holy reflections, Monsieur Henaut, and the Indian, who were in advance, gave a cry of joy and of cheer for the



happy discovery they had made of the fresh track of an Indian who had passed that morning to go to the hunt. They both came back to me to assure me that all our troubles would soon be finished by our happy arrival at the fort of the river Sainte Croix, which they hoped they would reach very soon. I was not insensible, any more than the others, to the joy of this happy event, but, indeed, as there is no pleasure so pure in the world that there is not present some mixture of grief and anxiety, the satisfaction we should have received was affected by the uncertainty whether we should follow or retrace the newly discovered tracks; for we were exposed to the doubt whether this Indian had gone hunting only, or had commenced one of these considerable voyages over a long extent of country, which they often make during the winter to visit their friends. Uncertain of the route we should follow, we resolved at all costs to cross these tracks and to continue our former route in the hope that God would be our guide and have pity on us. He heard our vows and our prayers; our Lord, satisfied with our fatigues and troubles, willed to console us in a manner which makes us admire the wonderful ways of the divine Providence.

It is a custom usually observed among our Indians not to return to camp at evening, or at least very rarely, by the same route by which they left it in the morning to go a-hunting. They take different routes in order to scour the country and to discover more ground for traces of moose and beaver. God allowed, however, this Indian whose tracks he had seen, to return upon his tracks up to the place where we had crossed his way. He was surprised, but guessing from our manner of marching that those who passed were extremely wearied, he resolved to follow us, and came after us to help us as much as he could. A certain dull noise, caused by the agitation of the snowshoes and the movement of the branches across which he had to march, compelled me to turn my head to see whence it proceeded. You can judge of my joy at seeing this charitable Indian coming towards me, by what you would yourself feel in such an encounter; mine was so great that I redoubled my pace, all fatigued as I was, to tell it to those who preceded me.

The Indian, named Ejougouloumoët, undertook to guide them to Denys' Fort. They camped that night in the woods with but three partridges to eat. The day after they killed a porcupine and had a grand feast, and that night reached the Indian's cabin on the bank of a river. The next day, after a hard march, rendered easier by the devoted labor of the Sieur de Barbaucannes, they arrived, with the snow falling in abundance, at the Fort and Habitation of Monsieur de Fronsac, who did everything in his power to make them forget their past troubles.

## NOTES ON MADAWASKA, No. I.

BY REV. W. O. RAYMOND, M.A.

We New Brunswickers are rather proud of the fact that in our place nomenclature we have retained many Indian names. We must confess, however, that many of these names have suffered at our hands, and in their present form are harsh and unmusical, as compared with their more primitive form. Madawaska, for instance, is much less musical than the older form Madoueska which is derived from the Indian *Med-a-wes-kek*.<sup>1</sup>

Remote as was the situation of the Madawaska country, when European explorers first visited our shores, there can be no doubt that the native races were intimately acquainted with that region in pre-historic times. The best travelled and most convenient route to the St. Lawrence was by way of the Madawaska river and Lake Temisquata. Early French explorers and adventurers soon became familiar with the route, and even in Champlain's map of 1612 we find crude indications of Lake Temisquata and the River Madawaska. It is not, however, until the Franquelin map of 1686 that the name of "Madoueska" itself appears, and even then it is applied to the lake (Temisquata), and not to the river. That the name was applied to the river at least as early as that time is shown by the concession, dated November 25, 1683, of the seigniory of Madoueska to Antoine and Marguerite Aubert, children of the Sieur Charles Aubert de la Chesnaye, of Quebec. The concession, or grant, is described as lying along both sides of the river named Madoueska, near the river St. John, with the lake called Cécimiscouata (or Temisquata). The seigniory of Madoueska was one of the few that did not eventually revert to the crown on account of non-performance of the conditions upon which it was granted. It descended by successive purchases (and these are duly recorded) to Col. Alexander Fraser, who was the owner in 1828.<sup>2</sup>

<sup>1</sup> See Dr. W. F. Ganong's "Place Nomenclature of New Brunswick," p. 247.

<sup>2</sup> When the British and American plenipotentiaries were engaged under the convention of 1827 in determining the International boundary, the British agent submitted a series of fifteen documents to prove that the fief of Madoueska had always been under Canadian jurisdiction. The fact that the Quebec government had held uninterrupted jurisdiction over the fief of Madoueska had considerable weight in establishing the British claim to that territory in the settlement of the boundary dispute by the Ashburton treaty in 1842.

When the intendant of New France, M. Jacques de Meulles, visited Acadia in 1686, there were less than a dozen French settlers on the River St. John, and scarcely one above the present city of Fredericton. Bishop St. Valier, of Quebec, visited the River St. John the same year, and in his journal speaks of meeting some Christian Indians encamped at the mouth of the Madawaska. This river the bishop re-named in honor of Saint Francois de Sales. He, the day following, visited the Grand Falls, or, as he calls it, "Le grand sault Saint Jean-Baptiste," of which we have in his book the first published description.

The first reference to the Madawaska region in an English book is found in the well known narrative of John Gyles. The narrator was taken captive by the Indians at Pemaquid on the coast of Maine, in the year 1689, and carried to the River St. John, where he remained nine years in captivity. During the course of the first winter he accompanied the savages in their hunting to the head waters of the St. John, and in the spring came down the river with them in canoes stopping on the way at the place called "Madawescook," where Gyles says, there lived an old man who kept a trading house where they tarried several days.

In the course of the protracted conflict between England and France for supremacy in America, war parties were constantly passing between Quebec and Acadia by way of the upper St. John, and messages were sent by couriers from the French Governor at Quebec to LeLoutre at Beauséjour and even to Count Raymond at Louisbourg. In the time of the Revolutionary war dispatches were sent from Governor Haldimand at Quebec to Governor Parr at Halifax by the hands of the brothers Louis and Michel Mercure and other Acadian couriers.

Although many of the Acadians had become very familiar with the upper St. John region during the troublous war period, no attempt seems to have been made to establish settlers there until the close of the American Revolution. During the French regime Madawaska was deemed the meeting place of the jurisdiction of Acadia and Quebec, although the precise line of demarcation had never been fixed. This condition of affairs existed for years after the English assumed control. In the year 1764, the Indians complained that the Canadians hunted beaver on their lands between the Grand Falls and Lake Temisquata, "where the French had at all times been forbid-

den to hunt, that privilege (*cette chasse*) having always been reserved to the said Indians." In consequence of this complaint, notice was printed in the *Quebec Gazette* of January 24, 1765, prohibiting all Canadians from interfering with the hunting grounds of the savages down to the Great Falls of the River St. John. This prohibition evidently was not effective, for in 1767 two well-known chiefs of the River St. John, Pierre Thomas and Ambroise St. Aubin, went to Halifax to make certain requests of the Governor of Nova Scotia. Among other things they asked that traders should not be allowed to sell ardent spirits to the Indians, and that certain of the French who hunted on their grounds might be removed. Michael Francklin, the Lieutenant-Governor of Nova Scotia, thereupon wrote to Sir Guy Carleton, the Governor of Quebec, that certain Canadians and inhabitants of Kamouraska came every spring to hunt in the River St. John to the great detriment of the Indians of that river by destroying their beaver. Francklin expressed his apprehension that the remote Madawaska region would become an asylum for the banditti of both provinces.

The impression very generally prevails that the ancestors of the present inhabitants of Madawaska, came from the neighboring province of Quebec. Many of the families who reside in Madawaska, however, claim to be of Acadian origin, and they are undoubtedly correct.

In order to have an intelligent idea of the circumstances that led to the establishment of a French colony at Madawaska in the year 1786, it will be necessary to briefly consider the state of the French on the River St. John in the pre-loyalist period.

After the sad event known as the expulsion of the Acadians, some of the fugitives that escaped the general deportation fled to the St. John River where they formed several little settlements, the most important of which perhaps was that at Grimross, near the present village of Gagetown. In 1758, General Robert Monckton with a strong party, again drove them from their homes, burned their houses and barns and compelled them to seek for situations more remote. St. Anne's Point, the site of the present city of Fredericton, seems next to have become their headquarters; but alas for them! in the month of March, 1759, the settlement at St. Anne's was ruthlessly destroyed by a party of New England Rangers under Lieutenant

Moses Hazen.<sup>1</sup> Their conduct was disapproved by General Amherst, who strongly reprobated the killing of women and helpless children. Moses Perley, the well known local historian, says that when his grandfather, Israel Perley, with others, explored the St. John river in the year 1762, they noticed "the devastated settlements of the French and the blackened fragments of their buildings which had been mercilessly burned." On their arrival at St. Anne's Point, "they found the margin of the river, along the whole of what is now the town plot of Fredericton, cleared for about ten rods back from the bank, and they saw the ruins of a very considerable settlement. The houses had been burned and the land was fast relapsing into a wilderness state."

Notwithstanding the destruction of their village, the Acadians still lingered near St. Anne's. In their distress their Indian friends came to their relief. Their existence evidently was known, for on April 15th, 1761, Lieut. Gov. Belcher reported that there were forty Acadians at the village of St. Anne's who had made no submission. In August, 1763, these Acadians petitioned the government of Nova Scotia for leave to gather their corps and remain on their locations for the winter. Five years later we find Provincial Secretary, Richard Bulkeley, directing John Anderson and Francis Peabody, Esq's, in their capacity as "justices of the peace for the County of Sunbury, River St. John," to give notice to all the Acadians there, except about six families (to be named by Father Bailly, their priest,) that they were to remove from the St. John river, and that lands would be given them elsewhere.

In spite of all difficulties and discouragements the poor Acadians clung to the lands on which they had settled. In the year 1783 Major Studholme appointed a committee of exploration, consisting of two loyalists, Ebenezer Foster and Fyler Dibblee, and two old inhabitants, James White and Gervas Say. They found no less than sixty-one families of Acadians on the river, comprising 357 persons. The committee thus refer to them in their report:

Above St. Anne's we found a considerable number of French settlers,

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<sup>1</sup> Moses Hazen, the leader of this foray, fought against the English in the Revolutionary War. He raised a corps known as "Congress' own," or "Hazen's own." He rose to the rank of Brigadier-General in the American army and is honored by United States historians as a great patriot, but the memory of this deed tarnishes the lustre of his name. His brother, William Hazen, was loyal to Britain during the Revolutionary War.

many of whom had been in possession a number of years. They, in general, appeared to be an inoffensive people, but few, if any, have a legal title to their lands.

About a dozen of these families lived near the mouth of the Keswick stream, on the east side of the River St. John, within the bounds of a tract of land assigned to a Loyalist corps called the Prince of Wales American Volunteers.<sup>1</sup> All of these went afterwards to Madawaska. There were two other French settlements a few miles above St. Anne's, one near the Indian village of Aukpaque and another called the Upper Settlement—a few miles above. There was possibly another small settlement on the lower part of St. Anne's plain, which at the time the Loyalists arrived was called Mercure's plantation.<sup>2</sup>

Major Studholm expressly commends the services rendered the British during the American Revolution by the Mercures as couriers, and by several members of the Martin and Cîre families.

About the year 1768 a small French settlement was formed at Hammond River, on the Kennebecasis, in which were included families bearing the names of Tibideau, Violet, Robicheau, Goodin, Blanchard, LeBlanc and Doucett. These Acadians traded with the English settlers, and were employed by them in the year 1769 in dykeing the large marsh east of the present city of St. John.

From these little colonies of fugitive Acadians many of the founders of the Madawaska settlement trace their origin.

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### AN OLD TIME CONFLAGRATION.<sup>3</sup>

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In the autumn of 1784, about one year after the landing of those Loyalists who came in the month of October, 1783, the first of the series of great conflagrations with which St. John and the Province of New Brunswick have from time to time been visited, took place. In its results it was as unfortunate to a large number of the inhabi-

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<sup>1</sup> The names of the French settlers, as given on an old plan in the Crown Land Office, are Paul Muzeroll, Mathura Muzeroll, Francis Aubere, Pierre Pinette, Francis Goodin, Baptiste Diegle, Baptiste Vienaux, Louis Lajeune, Joseph Roi, Alexis Tibbidoe, Pierre Muzeroll, Maturin Gôtreau.

<sup>2</sup> See Canadian Archives for 1891, p. 28.

<sup>3</sup> We are indebted to W.M. Jordan, Esq., and a relative of his for the facts here given.

tants as any which has since occurred. A gentleman who had obtained a lot in the neighborhood of the spot where the Centenary Church now stands, had cut the trees and piled the brush into heaps for burning. The summer had been one of great drought. Everything of a vegetable nature was as dry and as ignitable as tinder. The brush heaps only awaited the spark to burst into flame. The morning was calm with the slightest breath of air from the south. The owner, thoughtless of any dangerous consequences to himself or neighbours, started the fire. The result was one of those disasters, such as have too frequently brought ruin and desolation to many of the fairest and more thriving parts of Canada. About noon the wind suddenly arose to a gale. The flames spread with fearful rapidity. Men quickly gathered from all directions, with axe, pick, shovel or whatever implement was at hand, to make an attempt to stay the progress of the flames. But the attempt was hopeless. By two o'clock in the afternoon the fire had spread eastward to Courtenay Bay and north to what is now known as Jeffrey's Hill. Soon it leaped across the intervening valley and thence onward until the flames had lapped the water of the Kennebecasis River destroying in their path, several miles in width, almost everything that would burn with the exception of one house. This was not saved by water, but by digging trenches around it.

Shortly after this disaster which retarded the progress of the now prosperous city of St. John, a large number of the Loyalists who had drawn lots in the city and on which they had built the log houses which were destroyed, moved to the country and occupied lands which were soon converted into flourishing farms.

## COMMENTS.

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