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THE MURAL INSCRIPTION AT THE OLD  
CHATEAU, QUEBEC.

**W**E have to thank our esteemed friend J. M. Le-moine, President of the Literary & Historical Society, Quebec, for furnishing us with the following note on the mysterious Gilt Stone visible in the wall adjoining the *Old Chateau*, to the south, together with a fac-simile, engraved at his request by Montminy, which enables us to solve the perplexities of the many visitors, daily staring at this ancient landmark, which, like other stones in this Old Curiosity Shop, has a voice and could many a tale unfold, if suitably exorcised.

Some years back a controversy was waged among our Quebec antiquarians as to the origin and real date of the stone on the wall adjoining the *Old Chateau*, the two last figures of the inscription being indistinct.

Was it 1646, 1647 or 1694? After deep research, profound cogitation and much ink used in the public prints, 1647, the

present date, remained, and Mr. Ernest Gagnon, then a City Councillor, had this precious relic restored and gilt at his cost.

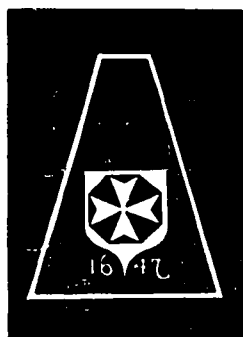
The date 1647 also agrees with the *Relations des Jesuits*, which states that in 1647, under Governor de Montmagny, one of the bastions was lined with stone. Additional light was thrown on this controversy by the inspection of a deed of agreement, exhumed from the Court House vaults, bearing date at Fort St. Louis, 19th October, 1646, and signed by the stone masons who undertook to *revêtir de murailles un bastion qui est au bas de l'allée du Mont Calvaire, descendant au Fort St. Louis*, for which work they were to receive from *Monsieur Jean Bourdon*, engineer and surveyor, 2,000 *livres*, and a puncheon of wine.

This musty, dry-as-dust old document gives rise to several enquiries; one, not the least curious, is the luxurious mode of life which the puncheon of wine supposes among stone masons at such a remote period in Quebec history as 1646. Finally, it was decided that this stone and cross were intended to commemorate the year in which the Fort St. Louis bastion, begun in 1646, was finished, viz., 1647.

This historic stone, which has nothing in common with the

"Stone of Blarney,  
On the banks of Killarney,"

cropped up again more than one century later in the days when Sergeant James Thompson, one of Wolfe's veterans, was overseer of public works at Quebec—he died in 1830, aged 98). We read in his unpublished diary: "*The Cross in the wall*, Sept, 17th, 1784. The miners at the Chateau in levelling the yard dug up a large stone, from which I have described the annexed figure (identical with the present). I wish it was discovered soon enough to lay conspicuously in the wall of the new building (*Chateau Haldimand*) in order



to convey to posterity the antiquity of the Chateau St. Louis. However, I got the masons to lay the stone in the cheek of the gate of the new building."—Extract from *James Thompson's Diary*, 1759-1830.

Col. Hale, grandfather to our esteemed fellow townsman E. J. Hale, Esq., and one of Wolfe's companions-at-arms, used to tell how he had succeeded in having this stone saved from the *debris* of the Chateau walls and restored a short time before the Duke of Clarence, the sailor-prince, (William IV.) visited Quebec.

Full particulars of this antiquarian discussion will be found in the *Courrier du Canada* of that period.

J. M. L.

Sillery, near Quebec, 22nd June, 1880.

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CANADIAN TOKENS IN 1821.—In the *Montreal Herald* of November 3rd, 1821, in an advertisement of a Custom House sale of goods *condemned for illegal importation*, amongst paper-hangings, whips and other miscellaneous merchandise, we find

SIX BOXES OF COPPER TOKENS.

It would be interesting to know what particular "Tokens" these might have been, but all chances of tracing them have long since passed away.

## VOYAGE DE KALM EN AMERIQUE.

*Analysé et traduit par L. W. Marchand, Avocat, &c.*



THIS, the seventh volume of the admirable series of "Memoires" published from time to time by the Société Historique de Montréal, deals with a subject of more than ordinary interest, both to us of the Dominion and to our neighbours of the United States. Peter Kalm, a botanist of distinction, and professor in the University of Upsala, in Sweden, was selected by the illustrious Linnaeus to undertake the exploration of America, in accordance with a plan which he had formed of having observations and collections of plants made by capable persons in various parts of the world. The choice having been confirmed by the Royal Academy of Stockholm, and the necessary funds raised for the purpose, Kalm left his home on the 16th of October in 1747, accompanied by Lars Yungstrœem, a gardener and botanical draughtsman of considerable merit. Having landed in England on his way, he remained there for six months or so, visiting all the great public gardens in and around London, and making pleasant and profitable excursions into several of the adjacent counties. In August 1748, he embarked in the *Mary Gally* for Philadelphia, at which city he arrived on the 26th September, after a prosperous voyage. He spent the rest of the year in making collections of seeds of plants and trees in the environs of the Quaker City, and spent the remainder of the winter among some of his compatriots at Raccoon, New Jersey. In the following year he continued his researches in that State, as well as in New York and Canada, returning to Philadelphia to despatch his treasure trove to Sweden. In 1750 he divided his time between further explorations, the arrangement of his collections and visits to various parts of the continent, including



the White Mountains, the Mohawk river and the Falls of Niagara, finally re-embarking for England in 1751, and after a perilous voyage, he reached London on the 29th of March. In July following, he found himself once more in Stockholm after an absence from his native land of three years and eight months. The rest of his life was spent in attending to his duties as a professor, in the cultivation of such American plants as were susceptible of acclimatization in Sweden, and in writing an account of his travels and discoveries. The narrative of his visit to this continent was published in parts which appeared mostly at lengthened intervals. The last volume did not make its appearance until eight years after the issue of the first. His work touches on all branches of natural history, geology, mineralogy, botany, zoology and anthropology, but, as might be expected, his discussions vary a good deal in value, as some of these sciences had made but slight progress in his time. He had, however, the true scientific spirit, and no object which came within the scope of his observation was allowed to pass without thorough examination at his hands. As is indicated by the title, M. Marchand has confined himself to a careful analysis of his work, giving the author's text only when it is difficult otherwise to express his meaning, or when it is necessary to show exactly what were his opinions or sentiments. The volume before us ends with the close of Kalm's second volume, and brings the narrative down to the 30th of June, 1749. The first volume is taken up chiefly with Philadelphia and its neighbourhood, and Raccoon, New Jersey. In the second, after continuing for some time longer at Raccoon, we accompany Kalm back to Philadelphia and thence to New York, Albany, Saratoga, Fort Nicholson, Fort Anne and Fort St. Frederic. The description of the climate, scenery and natural productions of the country around Philadelphia is both interesting and

but it is in his arrangement and annotation of this, the instructive. We also gain a large amount of valuable information concerning the city, its inhabitants, the laws, manner: and customs, the trade and commerce, the population, the birth and death rate, the number and style of buildings, including churches and other public edifices, the water, the food, and other points of interest. The extraordinary growth which is now so common in American cities had not as yet set in. Though nearly seventy years had elapsed since its foundation, Philadelphia was then little more than a good-sized town, the population being estimated at 10,000. Nevertheless, it already afforded indications of the destiny that awaited it. The various sects were represented by seven churches, while the Moravians worshipped in a large room rented for the purpose. The City Hall and Court House were fine edifices. There was quite a trade between Philadelphia and the West Indies and South America, the chief articles of export being flour, butter, butchers' meat and building timber. In 1746 the number of vessels arriving is set down at 273; the departures at 293. Every year there were two grand fairs. A society for the advancement of science had been established in 1743. Among the famous visitors from the Old World are mentioned the Sheik Sidi, Prince of Lebanon (in 1737), the Count Von Sinzendorff, head of the Moravian fraternity (in 1741), and George Whitefield (several times.) Of course Kalm made the acquaintance of Franklin, who introduced him to many of his friends, and not only showed him all possible courtesy, but aided him with valuable information. Some of his most entertaining pages are those in which he records experiments or opinions of the great physicist. As may be anticipated, it is his botanical researches that confer most importance on Kalm's work. M. Marchand has performed his chosen task throughout with praiseworthy judgment;

scientific portion of it, that he has done himself most credit. Some of Kalm's geological ideas deserve notice as shrewd guesses at the truth in days as yet unilluminated by much geologic light. This is especially the case where he finds in the colour, appearance, and fossil remains of rocks, the evidence of former submergence. The comparison or contrast between the general and particular physiological features of this continent and those of Europe is still, with all the knowledge on the subject gained by later researches, worthy of perusal. It is also worth mentioning that the dwarf laurel of North America received its name of *Kalmia* (latifolia) from the great Linnaeus himself in honour of his friend and envoy. It was while staying at Raccoon (now Swedesboro), N. J., that the Swedish *savant* first encountered it. It would be hardly possible for a botanist, scouring the woods and fields day after day, to refrain from bestowing attention on his living companions. We find, accordingly, that Kalm devotes a fair share of his book to ornithology and other branches of zoology. In illustrating his treatment of these subjects, M. Marchand has not only availed himself of the English translation of Kalm's Voyages by John Reinhold Forster, himself a German *savant*, but has also made use of several reputable scientific works, and of his own private store of valuable information. The succeeding volumes which will shortly be issued by the *Soci t  Historique* will be even of deeper interest to Canadian readers, as they will contain the account of Kalm's visit to Canada, of his stay at Quebec and of the hospitalities there extended to him. His description of people and scenes in Canada, as well as the more purely scientific portion of this part of the work, is of unusual interest and value. He was delighted with the manner of the Canadian ladies in those pre-conquest days, whom, in many respects, he deemed preferable to the fair inhabitants of Philadelphia and New York.—*Montreal Gazette*.

## NUMISMATICS—EPHESUS AND ITS COINAGE.

**T**HE following is extracted from an article in the *Saturday Review*, from Head's "Ephesus and Its Coinage," as serving to show the importance numismatics is assuming as a key to historical problems :—

The mythological interest of the coins is very considerable. The Ephesian Artemis appears throughout, either in person or represented by a symbol. There is scarcely a coin from first to last (except the cistophori) whereon the bee, the special symbol of the Ephesian goddess, does not appear; and we find the stag, or two stags (like those of silver which encompassed the gold Artemis dedicated by Salutaris), and the bow, bowcase, and quiver, on many of the coins, as the bust of the goddess, and finally her full figure. It is interesting to trace the gradual development of these symbols and representations. At first the bee alone appears with monotonous regularity, though Mr. Head's quick eye contrives to extract hints for arrangement out of the shape of its wings; then, as Greek influence waxed stronger, the stag, probably a concession to the Greek idea of the goddess, is placed on the reverse; and under Lysimachus the actual bust of the huntress-goddess herself, "chaste and fair," and no Asiatic at all, occupies the principal side, yet with a little bee (*pace* Mr. Newton) on the reverse. The return to autonomy and Asiatic proclivities restored the bee to its old position on the obverse; and, under the protection of Mithridates, the Ephesian mint even issued pieces with the full, mummy-like figure of the Asiatic goddess on one side, retaining however, the Greek bust on the other. These variations of a mythological type are peculiarly interesting when considered in relation to the changeful history of the city; and the only

fault we have to find with Mr. Head is that he does not make quite enough out of them, and does not sufficiently explain their meaning.

Historically the coins of Ephesus are of unusual interest. From them alone do we learn the existence of the monetary league which followed the Lacedæmonian defeat off Cnidus, and which is signalled by the issue of a uniform type of reverse—Hercules strangling two serpents—by all the cities of the league. The conquest of Ephesus by Lysimachus is marked by the appearance for the first time of the face of the Greek Artemis, and the bow and quiver, on the coinage; and when Lysimachus presented the city to his wife Arsinoe, and called it by her name, the facts are substantiated by the head of Arsinoe, veiled as a queen. Later on we find evidence that the Attalid attempt to establish a Pan-Asiatic currency was supported at Ephesus by the appearance of Ephesian cistophori, with the cista mystica on one side, and on the other, two serpents coiled about a bow-chest. But the most important historical evidence supplied by the coins consists of names of magistrates which are generally found inscribed on them after the fifth century B. C. There has been considerable doubt as to who these magistrates were, and how long each held his office. Curtius regarded them as archons, but on grounds that have since been demolished; Lenormant took them to be high priests of Artemis; Mr. Head holds them to have been the prytaneis, officers corresponding in some respects to the archon eponymus of Athens, and places their tenure of office at one year. The argument by which he supports these points seems irrefragable. In 274 years 238 magistrates' names appear on the coins of Ephesus; the office, therefore, cannot well have been held for longer than one year. If it were half-yearly we should require 548 names; but, as Mr. Head shows from a comparison with the dated coins of Aradus, it

is extremely improbable that our series is so incomplete as this would make it, and much more likely that there are not many years that are not represented in the collections of Europe. In many of the periods into which the coinage and history of Ephesus fall, the number of names nearly equals the number of years, but in no case are there more names than years. After a consideration of these data it is difficult to see any alternative to the conclusion that these magistrates held an annual office. That the magistrate whose name thus appears on the coinage was the *eponymus* of the city, the first Prytanis, or President of the Council of Prytaneis, who superintended the execution of the decrees of Boule or Demos, ordered the public sacrifices, looked to the taxes, inspected the markets, harbours and highways, and gave his name to the year, is demonstrated by a series of historical confirmations which signally attest the present high development of the science of numismatics. An Ephesian inscription published by Mr. Wood, and attributed to the years 324 to 319 B. C., gives the name of four prytaneis who were the eponymi of four successive years. Turning to Mr. Head's corresponding period—arranged, let it be understood, simply on general principles of style and palæography and the like, with no dates to guide him—we find three of these four names actually occurring on the coins. The fourth will doubtless be found in time. Another inscription mentions a certain Badronius—a name which appears on a coin of the corresponding period in Mr. Head's arrangement, and is nowhere else to be found in Greek literature or antiquities.

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—Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—*Boswell's Life of Johnson.*

## CANADIAN CLOCK-MAKERS OF FORMER DAYS.

BY BENJAMIN SULTE.



ON reading the paragraph in the *Antiquarian*, (Vol. viii, p. 129,) referring to the early clock-makers in Canada, I consulted the Travels of Peter Kalm, who visited our country in 1749, and I found the following lines apparently written during his sojourn at Montreal: "I have seen a Canadian who is the manufacturer of excellent clocks and watches, although he possesses but a very slight education."

A few years before the conquest there was a Canadian named Dubois, a carpenter by trade, residing in Montreal, I believe he was the man alluded to by Kalm. Dubois having been asked on several occasions to repair and regulate time-pieces belonging to people who had procured them from France, he readily perceived that he could understand their mechanism, and he soon went into that business on a pretty large scale. His name became famous all round the island, and his customers increased considerably. Most of the tools required for the art he had thus adopted were not to be obtained in Canada, but his imaginative power was great, and he made them himself without much trouble. It is said that he even invented new models for clocks, and introduced many clever improvements which were looked upon in those days as really marvellous.

Another Canadian, called Champagne, also a carpenter of Montreal, closely followed Dubois' steps. His remarkable skill often attracted the attention of men of high class. He seems to have been gifted with indomitable energy. One day M. Brassier, a priest of the St. Sulpice Congregation, described to him some of the beautiful clocks he had

seen while living in France (before 1745), especially those ornamented with *carillons* sounding the hours and other fractions of time. Champagne dreamed over this and finally set to work. The result was an elaborate and astonishing mechanism to which the whole of Montreal paid a tribute of admiration. (See *Le Spectateur*, Montreal, 16th Sept., 1813.) Champagne died about the year 1790.

At a later period (1815-30) H. Bellerose, of Three Rivers, manufactured clocks, specimens of which I have seen in good working order in various parishes of the district, not many years ago. They were all made with Canadian material—no importation whatever.

The article in the *Antiquarian* mentioned above dealt principally with the notion of "clock factories," and seems to repudiate as such any attempt made by individuals; but I am sure the operations of Dubois, Champagne and Bellerose may fairly be considered a regular class of trade, as they were extensive and must have had a marked influence amongst us in that line of national industry.

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### A NEW INDIAN MEDAL.



Clip the following from a Montreal contemporary, and believe the description of the Medal to be faithfully correct, although we have had no opportunity of verifying it for ourselves:—

"Mr. R. W. McLachlan, of Montreal, has received a silver medal of great beauty, weighing over seven ounces, and three inches in diameter. On the obverse of the medal in bas-relief is a portrait of Her Majesty. The head veiled and coroneted and around the neck is a pearl necklace with a pendant portrait of Prince Albert. A richly embroidered bodice covers the breast. On the reverse is a representation of a scene on the



prairies. In the foreground a general officer and Indian chief shaking hands, the hatchet buried at their feet. In the distance are the Indian tents, and the setting sun relieves the scene. The medal is one of those given to the Indian chiefs as a certificate of the treaties made with them in 1875, and is the only one in this city."

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### AN INTERESTING DISCOVERY.



WHILE the subject of this article is of special interest to those interested in relics left by that mighty people who once inhabited this country, yet it can hardly fail being interesting to the general reader.

About a month ago, the little son of Thomas Romeyn, whose farm lies in the town of Amsterdam, noticing some sharp points sticking out of the ground in one of his father's fields, took a spade and began to investigate. To his surprise they were stone arrow-heads, and seemed to be in great abundance. So plentiful were they that forty of them were thrown up in one shovelful. After digging them he proceeded to count them and found that there were 101. Since then seventeen or eighteen have been discovered, so that in all about 120 have been found.

The most curious part, however, is the place where they were found, as showing how the Indians constructed their council fires. On examining the ground, it was discovered that under about six inches of soil lay a bed of ashes from four to five inches in depth, under this is a layer of cobble stones, arranged in regular order.

The fire-place is about ten feet square, and around it in the distant past have been probably seated the bravest of the Mohawks, deep in meditation.

The arrow-heads are mainly very perfect and regular, but all are noticeable on account of lacking the notch, a fact which rather implies that they were not finished. Whether they were hid there in the heat of conflict, the concealer hoping to regain them at some future day, or whether the council fire was used as a sort of arsenal, are questions which those who are versed in antiquities can answer.

The arrow-heads, with the exception of a few owned by the writer, are in the possession of our local antiquarian, Mr. Percy Van Epps, who designs presenting them to the State museum.

A. T. C. HAMLIN.

Glenville, N. Y.

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## INCIDENTS IN THE HISTORY OF NEWFOUNDLAND.



**I**N 1804, Sir Erasmus Gower succeeded Admiral Gambier as Governor of the colony, which office he held until 1807. During the years in which he administered the affairs of the island, the institution of a post-office and the publication of the first newspaper may be recorded.

### INTRODUCTION OF A POSTAL SYSTEM.

Already there were appearing the signs of a demand for an improved order in the arrangements of society, whose influence must tend to promote social education and morals. Of all the institutions which have helped to benefit the minds and hearts of men, perhaps none deserves a higher place than that of the post office, and the conveniences for social intercourse connected with it. Such an institution had been unknown in Newfoundland until the year 1805. The merchants depended for their correspondence on private conveyance, with all the uncertainty and

risk belonging to such mode of communication. The humbler classes had no other means of writing to their friends or hearing from them than casual kindnesses afforded, and it is probable that such a chance resource was but rarely sought for. In February 1805, Governor Gower made application on behalf of the merchants of St. John's for the convenience of a postmaster in that port, to whom bags of letters made up at the General Post Office in London might be sent as opportunity should offer by merchant ships. To this application he received the reply that every facility would be given to the correspondence of Newfoundland; that a bag would be made up in London, and that the postmaster of Halifax should be made acquainted with and directed to act upon that arrangement.

The year following that in which St. John's obtained the advantage of a recognised connection with the postal system of Great Britain, witnessed another innovation on the stagnant habits of the colony, and one which brought it into nearer alliance with the features of civilised states. This was

#### THE ESTABLISHMENT OF A NEWSPAPER.

Up to 1806 there had been no such vehicle of intelligence, the people being indebted for their acquaintance with public affairs to the information irregularly received and sparsely circulated in private letters. Indeed, previous to this period there had not been in existence even a printing office, all notices from the magistrates and proclamations by the Governor having to be copied out by hand. With a view to remedy this want, the magistrates, merchants and principal inhabitants of St. John's addressed to Sir Erasmus Gower a representation to the effect that the establishment of a printing office and the publication of a newspaper in the town would be beneficial to the trade of

the island by circulating advertisements and communicating much useful information in the out-harbours. They also requested His Excellency to allow Mr. John Ryan, whom they recommended as a person of good and respectable character, to settle in the town, to carry out the above desirable object. In answer to this representation and request, the Governor granted permission to the said John Ryan to establish a printing office and to publish a weekly newspaper, to be entitled the "Royal Gazette, or Newfoundland Advertiser," "provided he shall give bond in the Court of Sessions for two hundred pounds sterling, with good securities: that previous to the printing of each number of the said paper, he shall submit the perusal of the proposed contents thereof to the magistrates in the said Court of Sessions, and not insert in the said paper any matter which in their opinion, or in the opinion of the Governor for the time being, may tend to disturb the peace of His Majesty's subjects."

The institution thus guardedly ushered into birth has not been the least fruitful of those introduced into Newfoundland. The *Royal Gazette* still holds its position, and is the organ for the official communications of the Government. But it does not stand alone. There are, besides five weekly papers, four published twice a week, one tri-weekly, and two daily papers, an amount and variety of journalism, which is simply wonderful, when it is considered that nine-tenths of the circulation is confined to St. John's and the neighbourhood, with a population not exceeding 30,000.\*

These papers are conducted with a variety of talent; they severally represent all interests and classes, all political opinions, and all the varieties of religious faith and feeling; and, whether for good or evil, they exert a considerable influence on the mind and action of society.

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\*Written in 1863.

In the same year, 1806, there commenced an organization which was also to be continued to the present day, and to be followed by examples of a like character. This was the "Irish Benevolent Society," a copy of whose rules and regulations was submitted to the Governor for his approval.

Another subject of interest, and one which denoted an element having its part and influence in the development of life in Newfoundland, finds a place in the Records of this period. The following entry is dated July 29th, 1806:—

"Gentlemen,—The four persons named in the margin, who are arrived here from Quebec, being *Players*, having requested I will allow them to exhibit their *Theatrical Representations* in St. John's, you are to permit them to do so, so long as they shall continue to conduct themselves in an orderly and decent manner.

(Signed,) E. GOWER.

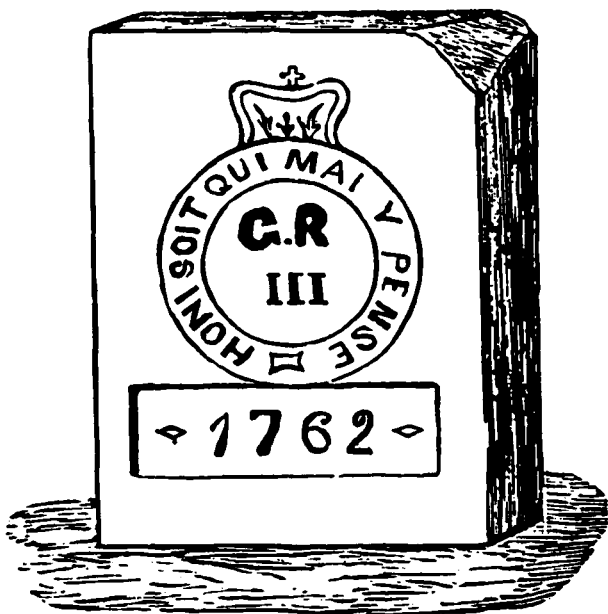
The Magistrates of St. John's."

—*History of Newfoundland, by Rev. Chas. Pedley.*

## CABUL.



MANY may not have noticed that the name of Cabul was one which was given by Hiram, King of Tyre, to some cities and their surroundings in Galilee which were presented to him by King Solomon (1 Kings ix., 12, 13). The meaning of the word is said by authorities to be "*displeasing*," "*dirt*." Most likely the Israelites who were transported from their own land to Media (2 Kings xv., 29, and xvii., 6) would borrow the term and give it to the place where they were located because it was displeasing to them. To the British nation that land may also be said to be "Cabul" or "displeasing," so that it is rightly named.



### AN OLD LANDMARK.

**T**HE accompanying cut gives a view of a boundary stone one hundred and eighteen years old. It is situated on Chateauguay Point, nearly opposite the northern extremity of Nuns' Island. Messrs. Bulman & Walbank, who have been surveying the Indian reserve for the Dominion Government, when tracing out the line dividing the reserve from Chateauguay, struck the stone, and judging from its date it must have been placed in position about two years after Canada was taken by the British, and was therefore in existence previous to the division of Canada into provinces. The stone is in a very good state of preservation. The lower portion is covered

with moss, and one corner has evidently been broken by ice. It is eighteen inches above ground, thirteen wide and four deep, and bears the motto and figures, &c., shown in the engraving.

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### THE CHURCH OF NOTRE DAME.



FROM the "Historical and Descriptive Notice on the Church of Notre Dame of Montreal" for strangers and visitors (recently published), we extract the following:—

On May 18th, 1642, M. de Maisonneuve and the colonists accompanying him from France, sent by M. Olier\* and his associates, reached the island of Mount Royal, assumed possession of it and founded "Ville-Marie" (now Montreal).

A temporary chapel, of bark, was immediately built at the fort, on Pointe à Callière, and was used and known as the parish church, under the name of Notre Dame, until the following year, during which a wooden edifice was constructed upon the same spot.

In 1654, this latter chapel becoming also inadequate to the wants of the congregation, M. de Maisonneuve suggested to his fellow-citizens the erection of another larger and more commodious church, to be built adjoining the hospital in St. Paul Street, on the spot where stand to-day the massive stores of the Sisters of the Hotel Dieu.

The parochial services were held there during more than twenty years, in anticipation of the time when a fine and spacious parish church would be erected. In 1672 the building of this long-sought-for church was begun, on what is known to-day as "Place d'Armes," and was com-

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\*First Superior of the Seminary of St. Sulpice, in Paris.

pleted in 1678. Extensive as its proportions were, a century later the increasing requirements of the people demanded that a far more spacious and imposing edifice should replace it.

However, it was only in 1823 that the foundations of the present church were laid. Thanks to the zeal and generosity of the parishioners, and of the Seminary of St. Sulpice, so actively were the works kept up that on the 7th of June, 1829, the church was opened to the public, and on the 15th, a week afterwards, Monseigneur Lartigue, first Bishop of Montreal, officiated pontifically within its walls.

The edifice is, in the highest degree, a grand and imposing structure. Its front is perfect in symmetry. Its lofty towers attract attention from the extremities of the city, and are visible from the south at a distance of over thirty miles.

The portico between the two towers is 60 feet in height. The three colossal statues placed over the arcades represent the Virgin Mary, St. Joseph and St. John the Baptist, the patrons of Lower Canada and of the city of Montreal.

Measured from their foundation to the pinnacles, the towers are 227 feet in height. The platform of the western tower is reached by a stairway containing 279 steps. From this elevated stand-point is to be obtained one of the finest views of Montreal and its environs, a view unobstructed on every side, and allowing the spectator to enjoy without effort the enchanting spectacle offered to his gaze.

#### THE "BOURDON" AND THE TEN SMALLER BELLS.

A moment's rest in the descent from the summit of the tower enables the visitor to examine what is known as "le gros Bourdon." This enormous bell (the largest on this continent) weighs 24,780 lbs., is six feet high, and at its mouth measures eight feet and seven inches in diameter.



Its sound is magnificent in its fulness and grandeur. It relates its own history in the following inscription, graven on its exterior :—

ANNO DOMINI 1847  
 FUNDATÆ MARIANOPOLIS 202  
 PII P. P. IX. PONTIFICATUS I  
 REGNI VICTORIÆ BRITANNIARUM IO  
 EX PISSIMO MERCATORUM, AGRICOLARUM,  
 ARTIFICUMQUE MARIANOPOLITENSIVM DONO.

That is: "I was cast in the year of the Christian era 1847, the 202nd since the foundation of Montreal, the first of Pius the Ninth's pontificate, and the tenth of the reign of Victoria, Queen of England. I am the gift of the merchants, the farmers and the mechanics of Ville-Marie." It is surmounted with images of the Virgin and St. John the Baptist, and with the emblems of agriculture, commerce and industry. Under these may be read :—

CAROLUS ET GEORGIUS MEARS  
 LONDINI FECERUNT.

"I was cast in London by Charles and George Mears."

In the eastern tower are hung ten smaller bells, beautifully toned in such perfect harmony that the most varied musical airs can be executed while they peal.

The first,	weighing	6,011 lbs.,	strikes	Do.
" second,	"	3,633	" "	Ré.
" third,	"	2,730	" "	Mi.
" fourth,	"	2,114	" "	Fa.
" fifth,	"	1,631	" "	Sol.
" sixth,	"	1,463	" "	La.
" seventh,	"	1,200	" "	Si.
" eighth,	"	1,093	" "	Do [octave].
" ninth,	"	924	" "	Ré.
" tenth,	"	897	" "	Mi.

Each of these ten bells bears the name of its donor.\*

#### THE INTERIOR.

The nave of the church, including the sanctuary, is 220 feet in length, nearly 80 feet in height, 69 feet in width, without including the side aisles, which measure  $25\frac{1}{2}$  feet each; the walls are five feet thick.

When the project of erecting the edifice originated, the architect was instructed to furnish the plan of a church capable of accommodating 10,000 persons, who should not only enjoy the privilege to follow the ceremonies at the altar, but hear easily from the pulpit. To these two inestimable advantages, the architecture of Notre Dame lends itself most happily, and we believe we are safe in stating that this church alone possesses this double advantage. On extraordinary occasions, by utilising all the pews and aisles in the galleries and body of the church, it is capable of containing 12,000 to 15,000 persons.

Fourteen side windows, 40 feet high, light up the galleries and admit soft rays upon the grand aisle.

The church stands as a lasting tribute to the distinguished ability of the architect, Mr. James O'Donnell, and his dying wish has been complied with, viz., that his remains should rest beneath his greatest work, within the vault of Notre Dame.

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—The St. Jerome Iron Mine is proving richer and more considerable day after day. The ore is purer as the depth increases. Ten feet deep, traces of copper are found.

\*These donors are :—

The Seminary of Montreal,  
 MM. Albert Furness & Ed. Dowling,  
 Mr. and Mrs. John Donegani,  
 Mr. and Mrs. Olivier Berthelet,  
 Hon. Jules Quesnel,

Mr. and Mrs. Hubert Paré,  
 Rev. L. S. Parent, P. P. Repentigny,  
 M. Jean Bruneau,  
 Mr. and Mrs. T. Bouthilier,  
 M. Augustin Perrault.

## ARCHÆOLOGY AS A SCIENCE.



**A**RUDE flint arrow-head was found in a cave near the Delaware Water Gap. Primeval man had drawn his bow-string, launched his shaft, and the quivering arrow, missing its quarry, buried itself in the clay wall of the cave. Some year or more ago, Professor Curtius, working at Olympia, exposed to the light of day a glorious statue of Hermes; the work, may be, of Praxiteles. The American arrow-head may be considered as a first letter of the alphabet of archaeological study, while the Greek statue might be the final one.

In the Metropolitan Museum of Art at New York, there is a small clay model of a boat, some 8 inches long, found by Gen. Di Cesnola at Cyprus; and in Norway, in January of this year, a Viking's ship of wood, 74 feet in length, was discovered. One is the toy representative of an object, the other the actual thing itself, but the classification remains the same in archæology.

Whatever thing man has shaped or fashioned in past times, serving to illustrate his existence, belongs to archæology, for the record "of the human past is not all contained in printed books." The matter to be collected, then, is varied, complex and endless. It is to be garnered from every land and country of the earth, for man's history, which is the chief and entire end of archæological study, "has been graven on the rock of Egypt, stamped in the brick of Assyria, enshrined in the marble of the Parthenon; it rises up before us as a majestic presence in the piled-up arches of the Coliseum; it lurks as unsuspected treasures, amid the oblivious dust of archives and monasteries; it is embodied in all the heirlooms of religions, of races, of families." We search the caves of Pennsylvania, we trench through a Greek Necropolis; we cleave with point of pick the tufa beds that

hold incased a Pompeii or a Herculaneum, and we collect facts, as sort and class them. We start, then, first with the tangible thing. This is the ground-work on which archaeology is built. From the flint we go to the mound, from the potsherd to the Parthenon. But men delve and plod, and do succeed in filling up the *lacunæ*, and then the purpose and functions of archaeology can be understood.

But this science is not materialistic alone. "The subject matter of archaeology has been handed down to us partly in spoken language, in manners, and in customs, partly unwritten documents and manuscript literature, partly in the remains of architecture, painting and sculpture, and of the subordinate, decorative, or useful arts." How diversified then, must be those qualifications which an archaeologist should possess. It is not alone the eye which must be trained, but the ear must appreciate the slightest inflections. The archaic pronunciation of a single word, as it drops from the peasant's lips, may tell the origin of a fallen column, and this mere sound may be accumulative evidence of race origin. An archaeologist must have at his command lingual accomplishments, and be familiar not with art alone—the mere contour of a statue—but with the creeds, laws and customs of all races. To dry, hard positivism he must combine the faculty of indulging in the hypothesis. He can dare to be inventive, though in the exercise of his reasoning powers he must be as circumspect as if he were working in pure science.

We do not exaggerate in the least the difficulty of the subject, because both in Europe and on this continent, we are too prone to give to the discoverer the title of arcæologist. The difference between the man who finds a statue, or a coin, and the one who can tell what it means is immense. Any one can dig a trench, burrow through a mound, assort the various objects in a shell-heap,—these are things that

require capital and engineering skill; but what a man may find, from the sheer fact of finding it, by no means makes him a learned man. Not a month passes but the Campagnian peasant exhumes some relic of the past from the dreary wastes that cover a former civilization. But this fact does not entitle him to be ranked among archaeologists. It is not enough to have æsthetic intuition alone. To possess imaginative perception in archaeology goes for a great deal, but it must be subservient to innumerable other acquirements that do not exist naturally in the brain, and which can only be gained by hard book-study. A Venus of Milo might draw more genuine praise from an artist than from an archaeologist, but the former would be the less capable of insisting what were the exact objects she once held in her shapely hands. We expatiate the more on this topic because to-day we are commencing to devote attention to archaeology, a science in regard to which we are woefully ignorant. This ignorance, however, certainly arises from no fault of our own. Archaeology cannot be created without having objects which can be studied. Such classical attainments as are requisite for the understanding of early Greek or Roman periods are ample, but what we want are more museums, whose shelves and cases will be filled with more diversified material. Perhaps the policy of "the freest and most enlightened government on the earth" has been singularly obstructive in this respect, as the United States imposes a heavy duty on objects of classical antiquity, really preventing the archaeological student in a great measure from becoming proficient in the study,

With the foregoing remarks, in which an endeavour has been made to explain what is archaeology as understood in its broadest sense, we cannot but speak in high praise of the "Essays on Art and Archaeology," a series of papers which Mr. Charles Thomas Newton, keeper of the Greek and

Roman Antiquities in the British Museum, has produced during the last thirty years, and which are now collected in one volume.\* The "Essays" show not alone archaeological erudition of the highest character, but are admirable as to style and illustration.

### EXPLODED ERRORS.

**T**HAT the diamond may be broken or softened by the blood of a goat was at one time a matter of almost universal belief. Pliny, Solinus, Albertus, Isidore, Augustine, and Cyprian all express their faith in it; and the fallacy has certainly the advantage of being a poetical one, for it is undoubtedly based on the Christian principle that the blood of Christ, the sin-offering, can soften the hardest heart. Yet its symbolic meaning appears to have been completely lost sight of by its later advocates; and Alexander Ross, while agreeing with Browne that goat's blood does not effect the diamond, hints that nevertheless it does indubitably soften some kinds of adamant—an idea no less indefinite than unfounded.

It may astonish some people to learn how wrong-headed even Aristotle was in similar matters. He asserted, among other things, that a vessel full of ashes will contain as much water as it will when empty; and in another passage he stated, with perhaps a greater show of reason, that bolts and arrows grow red-hot in the course of rapid flight through the air. This, however, is, we know, incorrect. A candle may be fired from a gun so as to pass through a board; and although a leaden bullet or an iron ball may splash or even melt upon impact or hard substance, it is not the motion but the sudden arrest of the motion which generates the neces-

\*ESSAYS ON ART AND ARCHÆOLOGY. By Charles Thomas Newton. London: Macmillan & Co.

sary amount of heat. Another common article of belief with ancient sages was that coral is soft under water, and only hardens when exposed to the air. Browne easily confuted the adherents of this view, but fell into an equal error when he affirmed coral to be a plant. The amethyst was said to prevent drunkenness; a diamond placed beneath a wife's pillow was supposed to betray her infidelity; the sapphire was considered a preservative against enchantments; and the smoke of an agate was relied on to prevent a tempest. Most of the writers of the middle ages believed the cinnamon, ginger, cloves and nutmegs were the produce of the same tree; that the bay, the fig-tree, eagles, and sealskins afford protection from lightning; and that the use of bitter almonds is an effectual guard against intoxication. Two fallacies are attached to the herb basil. Hollerius declared that it propagated scorpions; whilst Oribasius, on the other hand, asserted that it was an antidote to the sting of those insects. One great authority, quoted by Browne, states that an ivy cup has the property of separating wine from water, the former soaking through, but the latter remaining. Sir Thomas seriously tried the experiment, but in vain; whereupon a hostile critic ascribed the failure to the "weakness of our racked wines." Another sage wrote that cucumbers had the power of killing by their natural cold; and yet another stated that no snake can endure the shade of an ash-tree.

Ctesias, the Cnidian, who lived A.D. 380, reported that the elephant has no joints, that consequently it is unable to lie down, and is in the habit of sleeping as it rests against a tree in its native forest. This peculiarity, he stated, is taken advantage of by the hunters, who cut down the tree, whereupon the huge beast rolls helplessly over on its back, and is easily captured or dispatched. The real facts are that elephants often sleep standing, and that the wilder ones seldom lie down. Yet tame elephants as often sleep lying

as standing. Christophorus à Costa declared that elephants have been known to speak; and this question is one which even Sir Thomas Browne never ventured to contradict—he thought it might be possible.

Many authorities united in believing that a badger's right legs are longer than the left, and the unfounded fallacy yet lingers in some parts of England, as does also a better known one connected with the bear. Pliny, Ælian, and Ovid all testify that this animal actually licks her newly-born cubs into shape; that, in fact at their birth her young are completely unformed. With regard to the wolf there is a common superstition that the first sight of the animal strikes a man hoarse or dumb. This fallacy has given rise to the latin expression, "Lupis est in fabula," used when a hiatus occurs in conversation, and to the French proverb, "Il a vu le loup." But no superstition concerning animals is more widely spread than that certain specimens—notably the chough, raven, and deer live for fabulous lengths of time. Hesiod and Ælian adopted it, and Hierocles, it may be, lightly satirised it when he wrote of his Simple Simon, who hearing that a raven would live for a hundred years, bought one that he might make the experiment and watch the result.

Alexander Ross, who, although he was no great sage, could, upon occasion, look upon all things from a common-sense point of view, implicitly believed that an old man might, by some unchronicled means, restore his youth; but that idea was very general in his time and even later. A similar fallacy concerning the kingfisher is even stranger. It was asserted that the dead bird moults and renews its feathers. Browne does not seem to have made any experiments to that effect; but he conducted some very elaborate ones to disprove that the kingfisher hung up by its bill will always turn its face to the wind. It is harder to account for



such beliefs as this than for those in dragons, griffins, and other fabulous monsters, the existence of which was only doubted within comparatively recent times, except by very few. Ælian, Mela and Herodotus, with one voice testify to the griffin, though Pliny and Albertus Magnus are incredulous. Ross, with his usual respect for the ancients, was loth to run contrary to the old opinions. He thought that the griffin and phœnix existed in his day; but he suggested that these monsters probably hid themselves for fear of being killed and eaten.

The vulgar error that moles are blind is derived from the statements of Aristotle and Pliny; but there is actually in Greece an indigenous animal, known as the rat-mole, which is blind. Alexander Ross innocently expresses his conviction that the eyes of our English mole are for ornament and nothing else; and in connection with this matter even the wary Sir Thomas Browne commits himself by declaring that no animal can possess more than two eyes. Pliny, Solinus, and Ovid held that the chameleon lives entirely upon air. Similarly general was the idea that the ostrich is able to digest iron. Plato appears to be primarily responsible for the notion that swans sing very sweetly before death; and the idea took deep root, although Pliny denied it, as he did the belief that storks will live only in Republics and Free States. There was a prevalent idea that the lion is afraid of the cock; and Camerarius, to contradict it cited the case of a lion springing into a farm-yard and devouring all the poultry; whereupon Ross confidently asserted that the lion in question must have been mad. Such wrong-headed reasoning as this it was that kept alive these and similar fallacies in the brains of men that ought to have known better.—*All the Year Round.*

## DEPRECIATED CURRENCY.

**T** is desirable on many grounds to keep the world, especially the younger portion of it, reminded of the destructive and preposterous effects entailed by depreciated compulsory paper money whenever or wherever it is resorted to by Governments. During the last few months of the assignats, under the French Convention, a single breakfast of coffee and dry bread cost 24,000f. At Lima at the present moment a single egg costs forty cents, a cabbage \$1.50 (say 6s.), onions \$5 (20s.) a dozen, an ordinary suit of clothes \$200; while a man with a small family, by practising great economy, may perhaps manage to live on \$20,000 a year—in paper.—*Pall Mall Gazette*.

## ROMAN (?) SPEAR-HEADS, &amp;c.

**O**n the occasion of a recent visit to London, I went into the Guildhall Museum and came out puzzled. The contents of one of the cases are described on a ticket as "Roman sword, spear-heads, &c." The sword and the spear heads are made of *bronze*. May I ask, for the information of visitors, upon what authority they are labelled "Roman"? May I also ask whether the bronze celts and palstaves lying by the side of the spear-heads are to be regarded as Roman also? May I further inquire if the flint arrow-heads and the implement queerly described as a "flint knife" are to be included in the same category as Roman? Unless my eyes deceive me, the arrow-heads are Irish, and if so, why are they exhibited without any separate ticket, as if they were a local find?

J. T.

## "AS OTHERS SEE US."

**I**N his clever brochure, "Le Canada en Europe," M. Benjamin Sulte, one of the ablest and most prolific of that gallant little band of French Canadian writers who, in the face of many difficulties, are gathering together the floating matter of Canadian history, gives some amusing examples of the ignorance of the European journalists and book-makers who treat of Canada.

When the Spaniards reached the Gulf of St. Lawrence in search of gold and found none, they turned their prows to the eastward and sailed away, exclaiming *Aca nada*, "there's nothing here;" and that cry has been kept up ever since by the literary tourist, who on his return to Europe makes his account of this country graphic and decidedly interesting by dint of much lying.

An English writer described the Victoria Bridge, Montreal, as "a colossal structure, one end of which rests on the river bank at Sarnia, and the other at Portland, in the State of Maine."

"On Lake Champlain," says another tourist, "I came across an Indian in a canoe; he had his bow and arrows with him." The notion that the country is peopled by savages is quite prevalent, particularly in France. "You a Canadian?" says the Frenchman to the tourist from the St. Lawrence, "then why don't you wear your native garb?"


If the Canadian *yarns* about the Indian fight in which he has been engaged, jumbles Quebec with Pembina, or Point Levis with British Columbia, and quotes the old Iroquois code as a specimen of the criminal law of the country, his French friends take it all in.

M. Pavie, a French writer who is held up as a great authority on Canada, gravely tells his readers that the French

Canadians asked him "if France was a town; and if the shortest route to Rome was not by way of Illinois and Mexico."

M. Oscar Committant beats this, however. He says that when he was in Quebec in 1860, the people asked after Louis the Fourteenth and Madame Maintenon, and were much surprised to learn that both were dead. The Versailles Museum contains a collection of Indian articles from Canada; and a French writer says it has been of much assistance to students in giving them a knowledge of the habits and customs of the country. The directors suppose bows and arrows, Indian pipes and bead necklaces are the only furnishings of a Canadian house and the only products of Canadian industry.—*Toronto Mail*.

#### A HORSESHOE AS A SYMBOL OF GOOD LUCK.

 THE origin of the popular superstition which associates the horseshoe with good luck is explained by a writer in *Baldwin's Monthly*. In very early times among the Celtic race an effigy of the patron saint, so common in churches and temples, was much used in the dwellings and workshops of the people as so-called "protection" against ill-fortune. The "glory" above the head of these figures—which later was often rudely carved in wood and painted—was represented by a circular piece of polished metal, to convey the effect of the shining halo or nimbus frequently seen in illustrations of the Virgin and other scripture subjects. Often this metal nimbus was of semi-circular form, and after the figure itself had disappeared by reason of decay, the nimbus remained, and was suspended in some prominent place at the entrance door, or other point commanding view. After a time, in the

absence of the real nimbus, it became a common occurrence for the faithful adherent in the belief in charms and symbols to adopt the horseshoe, worn to brightness, which he nailed over his cottage door. Hence a piece of metal in this shape became associated in the common mind with supernatural presence and care, in keeping with the belief attaching to the original figures of the patron saint.

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### GREEK EPITAPHS.

**I**N the early ones, reference to a future life is rare. Sometimes, with a mocking irony, the epitaph recalls the thought that all things are as naught, and that the best plan is to "eat, drink and be merry." In the Roman period of Greek history, when men speculated as to the future, there comes a change. It is a strange mixture of belief and disbelief. M. Antonius Eurolpus informs the passer-by that "there is no Charon's boat, no Æacus, no Cerberus. There is no use for precious unguents or funeral pyres. It is all extravagance. If you had anything to give, you might have given it to me when I was alive; but if you steep ashes in wine you only make mud, for a dead man can't drink." The inscription over one Euodos, who was an epicurean, and that over his wife, are quite different. The husband has no hopes of a future: "When, after the spirit has left the body, it goes down to the waters of Lethe, in the nether world, it will behold nothing again of the upper world." But the widow declares that "her soul is dwelling in heaven, while her body rests on earth."

The varied character of the tomb epitaphs is undoubtedly due to this fact,—that as there were no grave-yards as we understand them, control as to the formulated expressions of doctrine could not exist.

“DECENTLY AND IN ORDER.”



WE are indebted to our friend Major L. A. H. Latour for the following extract from the *Quebec Mercury*, February 1st, 1808. In these later days, when etiquette is such a prominent feature with us, it may be well to record what our forefathers did:—

“LEGISLATIVE COUNCIL., JANUARY 29, 1808.

“The following was the order of Procession on His Excellency's going and returning from the Palace, at the opening of the present Session of the Provincial Parliament (Quebec).

Town Major.  
 Major of Brigade.  
 Assistant Military Secretary.  
 Aide-de-Camp, Junior.  
 Aides-de-Camp (in seniority).  
 Deputy Adjutant-General.  
 Deputy Quarter-Master-General.  
 Civil Secretary.  
 Military Secretary.  
 Adjutant-General.  
 The Governor-General.  
 Six Orderlies.  
 Colonel Brock. •  
 Lieutenant-Colonels in seniority.

“The officers waited below for the Governor-General and proceeded before him up the stairs two and two, as ranks and situations corresponded.

“The Aides-de-Camp, Military Secretary, and Adjutant-General were placed on the right of the Throne, the other

staff officers of the suite on the left; Colonel Brock and the officers accompanying the Governor-General placed themselves in the rear of the throne.

“The setting-out and return of the procession was announced by a salute fired from the Grand Battery. The procession consisted of seventeen carriages.”

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## THE SAGUENAY.

BY A FRIEND OF WALT WHITMAN.



HERE where the vast and vehement tides of the mighty St. Lawrence

Broaden and deepen, onward and outward toward the infinite sea,

Out of its rocky and mountainous solitudes,

Swarthy and slow, descending, stopping, retreating with stealthy step, issues the Saguenay.

Out of the west she comes, out of the north-west wild and wintry;  
Out of the bosom of Lake St. John.

At first, leaping and springing with hurrying feet down many a rapid,  
She tosses her sparkling hair in the light and sings as she passes:  
There her banks are green, clothed with birch and spruce and fir;  
Gaily she goes, while the summer sun smiles in her laughing face.

But soon all is changed; for a yawning chasm deep as the ocean receives her;  
Gone are her gambols now, and all her gaiety gone.

Sudden and slow, ebbing and flowing, backward and forward, advancing,  
pausing, retreating, she lingers towards the Atlantic.

Stern and black is she now, and like some strong wild thing caught and  
chained she lies in her great gorge, gloomy and dull,

While from distance to distance, all the length of her prison,

Sentinels stand, bare-headed, frowning and grim,


Giant forms, earth-born Titans are they, with feet firm planted on the eternal  
rock, and brows uplifted toward heaven,

Unyielding, relentless they stand.

These are her guards, and they watch her with stony, unpitied eyes,  
From age to age they have watched her, and shall while the eons roll.

## MONTREAL TO DETROIT IN 1789.

THE MODE OF TRAVEL OF A CENTURY AGO—WITNESSING  
AN INDIAN COUNCIL AT FORT ERIE.

HE July number of the *Magazine of American History*—a periodical which is collecting and preserving great quantities of curious and valuable matter pertaining to our past history—publishes a journal written by a young lady, a Miss Anne Powell, recording the events of a tour from Montreal to Detroit in 1789. It is written in a sprightly, pleasing style. The Powells were connected with the Quincys of Massachusetts, and it is from one of the Quincy family that this journal, with appended notes, is contributed. As descriptive of the mode of travelling and the state of society at that early period, when a journey to Niagara was an expedition into a wilderness, it is an interesting document.

The party left Montreal on the 11th of May, and reached Detroit a month later. The boat which carried the party—some eighteen in number—was fitted up with an awning to protect them from the weather. They travelled slowly, keeping close to the shore, and spending the nights on land, in the homes of the hospitable Canadian *habitants*. The inconveniences which such arrangements entailed formed a subject of much merriment. Generally the only room in the house was cheerfully given up to their accommodation, the family finding refuge in loft or barn; and when, as in most cases, the room was small it required no little ingenuity to stow them all away. At night they always prepared the dinner for the next day, to be eaten cold in the boat.

They were ten days in making the distance from Montreal to Kingston; then four days crossing Lake Ontario, and five days on Lake Erie.



Over the falls of Niagara, but more particularly the rapids, the writer goes into ecstasies of delight. "All our party," she says, "collected half a mile above the falls, and walked down to them. I was in raptures all the way. The falls I had heard of for ever, but no one had mentioned the rapids."

At Niagara they met the celebrated Indian chief, Joseph Brant, "the first, and indeed the only savage," naively remarks the lady, "that I ever dined at table with."

At Fort Erie the party had the good fortune to be present at an Indian council of the Six Nations, of which Red Jacket was delegate from the Senecas, then living on the site where the city of Buffalo now stands. At the time of their visit there was not a solitary white cabin in the vicinity. Miss Powell describes the chiefs at their toilet. They sat upon the ground with the most profound gravity, dressing themselves before a small looking-glass, showing themselves very particular in fixing on their ornaments, and not a little whimsical. The women dressed with more simplicity than the men, and as usual did all the manual labour.

There were over two hundred chiefs in all at the council. Each tribe formed a circle under the shade of a tree, their faces turned towards each other. They never changed their places, but they sat or lay on the grass as they liked. The speaker of each tribe stood with his back against a tree. The old women walked one by one with great solemnity and seated themselves behind the men. They preserved a modest silence in the debates, though it seemed that nothing was determined without their advice or approbation. Of the Indian physique the lady speaks in the most flattering terms. "They are remarkably tall and finely made, and walk with a degree of grace and dignity you have no idea of. I declare our beaux looked quite insignificant by them; one man called

to my mind one of Homer's finest heroes." Further on, speaking of Captain David's introduction to her, she says: "Little did I expect the elegance with which he addressed me. The Prince of Wales does not bow with more grace than Captain David. He spoke English with propriety and returned all the compliments that were paid him with ease and politeness. He was the handsomest and best dressed man on the grounds."

Red Jacket afforded the party much amusement by his unique costume. He was dressed in a scarlet coat, richly embroidered, that must have been made half a century, with waistcoat of the same that reached half way down to his thighs; no shirt or breeches, but blue cloth stockings. He strutted about with an air of pomposity that showed him to be particularly pleased with his appearance.

Pursuing their journey, the writer described the head of Lake Erie and the entrance into the Detroit River as uncommonly beautiful. On landing they were received with great hospitality. The ladies of the place visited them in "full dress" though the weather was "boiling hot." "Fancy," said the writer, "walking about when the thermometer is above 90! It was as high as 96 the morning we returned our visits." Several parties were made for them during their stay—a very agreeable one—to an island a little way up the river, which proved very pleasant. "The day was fine, the country cheerful, and the band delightful. We walked some time in the shady part of the island, and then were led to a bower where the table was spread for dinner." Even there the contrast between English and American ways of doing things was noticeable. "Everthing here," says the record, "is on a grand scale: do not suppose we dined in an English arbour. This one was made of forest trees that grew in a circle, and it was closed by filling up the spaces with small trees and bushes, which, being fresh cut, you could not

see where they were put together, and the bower was the whole height of the trees, though quite closed at the top. The band was placed without and played while we were at dinner."

The thunder-storms witnessed here were another source of great delight and surprise. "You can form no idea," says the journalist, "from anything you have seen, of what the lightning is in this country. These lakes, I believe, are the nurseries of thunder-storms. What you see are only stragglers who lose their strength before they reach you."

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### SUNDAY OBSERVANCE.

**A**TACHED to this very fine old castle, which no doubt is well known to most of your readers (especially those who have travelled to Scotland by Leith Steamers), is a very large and curious library, containing books of great interest and antiquity. Glancing through a volume containing orders and proclamations, I came across the enclosed proclamation, issued, at the request of the Long Parliament, by the Lord Mayor in 1642, concerning the observance of the Lord's Day.

J. H. COLLS.

Bamburg Castle, Belford, Northumberland.

"DIE SABBATHI, 22 MARCHI, 1642.

"It is this day ordered that the Aldermen and Citizens that serve for the City of London, intimate unto the Lord Major of London from this house, that the Statutes for the due observance of the Sabbath be put in execution, and that the like intimation be made to the Justices of the Peace in all counties of England and Wales. (Signed) HEN. ELSYNGE, Cler: Parl: Dom: Com: "

## " BY THE MAJOR.

" To the Aldermen of the severall Wards in London.

" Forasmuch as the Lord's Day, commonly called Sunday, is of late much broken and prophaned by a disorderly sort of people in frequenting taverns, alehouses, and the like, and in carrying and putting to sale victuall, and other things, and exercising unlawfull games and pastimes, to the great dishonor of God, and reproach of Religion, whereof the House of Commons now assembled hath been pleased to notice, and by this order intimation hath been by me given that the statutes for the due observance of that day should be put into execution. These are, therefore, to will and require you forthwith upon sight hereof to give strict charge and command unto all and every the churchwardens and constables within your ward, that from henceforth they doe not permit or suffer any person or persons in the time of divine service, or at any time upon the Lord's Day, to be tippling in any tavern, inne, tobacco shop, alehouse or other victualling house whatsoever ; nor suffer any fruiterers or herb-women to stand with fruit, herbes, or other victuall or wares in any streets, lanes or allies within your ward, or any other wayes to put those or any other things to sale on that day, at any time of the day, or in the evening thereof, or any milk-women to cry milk on that day in any of the streets or places aforesaid, nor to permit or suffer any person or persons to use or exercise upon that day their labour in the un-lading of any vessels of fruit or other goods, and carrying goods on shore, or in the streets, or to doe any unlawfull exercises and pastimes within your ward ; and that express charge be given to every keeper of any taverne, inne, cook-shop, tobacco-house, alehouse or any other tippler or victualler whatsoever within your ward, that hereafter they receive not, or suffer to remaine, any person or persons whatsoever, as their guests or customers to tipple, eat, drinke, or take

tobacco in their houses upon the Lord's Day, other than that inne-holders may receive their ordinary guests, or travellers, and such like, who come to remaine for a time in their inne for dispatch of their necessary businesse. And if any person or persons shall be found offending in the premises, that then they be brought before me, the Lord Major, or some other of his Majestic's justices of the peace, to the end they may receive such punishment as to justice shall appertaine; and hereof not to faile, as you will answer the contrary at your perill. March 23rd, 1642."

### MIDNIGHT OIL.



O the student, night reading is the most congenial, the most satisfying—and, we are bound to add, the most injurious. By tradition your true book-worm burrows deepest at night. Perhaps the essayist was right when he exclaimed: "There is absolutely no such thing as reading except by the candle." Had he tried the perusal of a book at noonday and found it labour thrown away?

"Where is thy learning! Hath thy toil  
O'er books consumed the midnight oil?"

There is at least a grain of logic in the tradition, for supposing the author to have given his thoughts expression by the light of the taper, it is no more than consistent to believe that we ought to approach their perusal by the same light, "if we would catch the flame, the odour." Moore, enraptured of the young May moon, gave it out that the best of all ways to lengthen our days is to steal a few hours from the night. But pilfering of this kind is, as we have said, injurious to health. Leigh Hunt was right when he said that sleep was best before midnight. He who burns the midnight oil is

rarely one who rises with the lark, and lying late in the morning is never found in company with longevity. Besides, it tends to create corpulence. Weak eyes and weary heads likewise follow nocturnal indulgences such as are the delight of the student. But remonstrances, forsooth, avail little. There is a fascination about midnight study and midnight composition more potent than the alarmist's notes of warning, to yield its spell until authors and students are no more.

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### ORIGINAL CHARACTER OF THE RIVER AND HARBOUR AT MONTREAL.

**T**HE river banks in the neighbourhood of Montreal sufficiently indicate the appearance of the original shore of the harbour. Sailing vessels and steamboats lay in the margin of the river, at the foot of a low hill. The current past St. Mary's carried its force below the city, and a small creek (a branch of the River St. Pierre) discharged itself near what is now known as Commissioners Street.

The introduction of steam totally changed the commercial character of Montreal. Previously, the supremacy of Quebec was assured. The delays in ascending the river were serious impediments, and rendered it difficult for vessels of even small tonnage to reach Montreal. It was no unusual matter for vessels to be detained for weeks for a favourable wind to pass the current of St. Mary's to reach the city front, remaining at what is now known as Hochelaga. Possibly it was only the introduction of steam which interfered to prevent Hochelaga being the site of the harbour.

The first step in the way of improvement was the connection of a small island a short distance above the

current with the shore, and the conversion of this island into a wharf of good dimensions.\* This was completed in 1830. Subsequently other wharves were constructed along the adjacent banks of the river.

The revetment wall which protects the front of the city, and from which ramps are formed giving access from the streets to the wharves, was commenced in 1832. The funds for carrying out this important work were granted by the Provincial Parliament, and the work was carried on under commissioners.

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## THE CITY OF THREE RIVERS.

### AN HISTORICAL SKETCH.



THE last year of the 16th century is the first in which, commercially speaking, any notice of consequence was taken of the city of Three Rivers.

In the year 1599 De Pontgravé of St. Malo and Pierre Chauvin of Rouen, merchants and navigators, sailed from Honfleur, under the direct patronage of King Henry IV., to establish permanent posts and a regular trade in Canada. After visiting several places, they stopped at the mouth of the St. Maurice, and Pontgravé, having been here before, and knowing that at certain seasons of the year large gatherings of Indians were held at this point, strongly urged the establishment of a permanent settlement in this locality. But Chauvin, considering the great exposure of the place, decided in favour of Tadousac, and so the latter—now a very small village and summer resort—had the honour of becoming the first regular commercial station in Canada.

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\*Our present Island Wharf.

We hear nothing more about Three Rivers until the year 1603, when Sieur de Champlain, representing the Viceroy of La Nouvelle France, accompanied by the same Pontgravé, who was in reality the promoter if not the actual founder of the city, after having erected a fort at Quebec, came to examine the suitability of Three Rivers as a military as well as a trading post. This time Pontgravé's views in favour of the locality prevailed, and the result was that a small body of officials, employed by the "Company of the Hundred Partners"—then holding the monopoly of the fur trade and all other business in Canada—established themselves on the spot known as the Plateau, now the centre of the city.

As early as 1615 regular religious services were held here, as well as at Quebec and Tadousac, and thus a permanent colony at Three Rivers was secured.

The new station soon became a favoured resort for the Indians, and a lively trade ensued. Although for some time after the post was established the settlement was not always inhabited during the year—for most of the officials moved to Quebec during the winter—still the station at Three Rivers was considered the most valuable in the country. From the year 1617 we have on record an uninterrupted history of interesting events connected with Three Rivers; but as it does not come within the scope of our undertaking to reproduce all these historical details, we will merely glean from several writers a few of the most important items as connecting links, so as to come soon to the point where our present interest is chiefly centred.

From time immemorial, or more properly speaking from times anterior to Jacques Cartier's voyages, the Aborigines who possessed the site of Three Rivers and the country around it were the Iroquois, a tribe belonging to the Five Nations. In one of the sanguinary wars so prevalent



among the Indian race, and shortly before the arrival of the first discoverers, the Algonquins, also a powerful but less ferocious tribe, became masters of this part of the country. The long established rivalry between these savage foes, stimulated by this conquest of one of the most coveted hunting and fishing grounds, resulted in a series of almost uninterrupted hostilities, which continued for generations with varying successes. At the time of Champlain's first visit to Three Rivers, very few Indians were to be seen. The Algonquins, and their allies the Hurons, recently terribly beaten by the Iroquois, remained concealed in their forest; only the canoes of the victors appeared on the St. Lawrence, thus rendering the approach to this great highway almost inaccessible. Having been sorely pressed by the Algonquins, who from the days of Cartier showed an amicable disposition toward the French, and also by the Montagnais who traded at the posts in a friendly manner, Champlain, in 1609, undertook an expedition against their mutual foe. Although considered a wise measure at the time, this action on the part of Champlain proved really disastrous. From this simple decision long continued hostilities ensued, a series of serious obstacles to the development of French influence in North America was created, and the slow and difficult progress made by the struggling colony for many years afterwards must mainly be attributed to this cause. In thus openly taking part with their hereditary foes, the vengeance of the Five Nations, which in course of time became such a powerful combination, was aroused against the French, and this enmity was never appeased.

Champlain arrived at Three Rivers on the 1st July 1609, followed by a great many canoes of Algonquins and Hurons, and waited the arrival of his Montagnais contingent before opening the campaign against the Iroquois, which was waged out of the district.

In 1618 these same allies, for whom France sacrificed so much, reduced the rising colony almost to the verge of ruin. Out of a petty quarrel which occurred at Quebec, and in which two whites were killed by the Montagnais, a conspiracy followed which was entered into by the Indians of the different tribes. Their object was nothing less than the destruction of the entire colony. Eight hundred warriors of these tribes assembled at Three Rivers and planned to massacre all the Europeans at the post; if this succeeded a determined attack on Quebec was to follow, and the entire white population was to be massacred. Fortunately the plot was discovered in time by the Rev. Mr. Duplessis, who succeeded after enduring many trials and privations, in affecting a reconciliation.

Soon after this event the quarrel with the Iroquois assumed a more serious character. But the result this time was that the alliance between the Hurons, Algonquins and the Montagnais with the French was consolidated;—an alliance which through sheer necessity more than from real affection, was for ever established.

At this juncture the Algonquins tried hard to induce Champlain to resume a more active part in the general hostilities, but, being aware of the serious consequence of any action with the Indians, their efforts remained without effect.

In 1624, through the untiring exertions and salutary influence of the missionaries, peace was at last established between the French and the friendly Indians on one side, and the Iroquois and their allies on the other. A large number of Indians, comprising 60 canoes of Hurons, 13 of Algonquins and 25 of Iroquois, came down the St. Lawrence in company to the general assembly at Three Rivers, where the treaty of peace was to be solemnly ratified in presence of Champlain. Larger flotillas of

warriors soon followed from other quarters, and never was seen in Canada such a large gathering of Indians from the various nations and tribes. The fires of the Great Council were lighted after preparations of the most imposing description, and the assembly opened with the usual ceremonies. After many conferences and lengthy debates, a general peace was proclaimed and finally concluded. But treaties in those days, as in our own times, were made only to be broken. The fickle and barbarous Iroquois soon found an opportunity to recommence hostilities, and their enemies were not slow to share the responsibility.

At this period the Iroquois traded with the Dutch colonists on the Hudson, as well as with the English of New England. The wars of the 17th century, so often revived between France, Holland and England, transplanted to this continent the animosities from the other side of the ocean. The friendship of the neighbouring colonists being from the very beginning of a precarious nature, such a tenacious animosity may be easily explained. Thus we always see the colonists taking up the quarrels, and on each occasion a far more bitter warfare was carried on against each other in North America, than between their respective nations in Europe. With obstinate hatred all the Indian tribes of the Five Nations, until then only secretly supplied with fire-arms and ammunition by the Dutch and English, hailed with great joy every declaration of war. They seconded the plans of the enemies of the French, and supported by such powerful allies, hostilities presented from that time a most fearful character. This horrible calamity weighed upon Canada with almost ruinous effect. It is unnecessary for us to dwell upon the details of this sad period; we can easily comprehend the injury thus inflicted on French commerce, and what a serious obstacle was occasioned to the development of the colony, which had to

contend, almost unaided, against overwhelming odds. Until the year 1665, the Iroquois and their allies prosecuted their incursions so fiercely and successfully, that the country was nearly reduced to the brink of ruin. It might really have succumbed, had not at length the court of France, after repeated demands, come to the rescue of the well nigh exhausted colony.

(To be concluded in our next.)

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### EARLY LIGHTING OF MONTREAL.

**W**E have been requested by some respectable inhabitants to notice that the oil used by the lamplighters is poured in such profusion and so negligently into the lamps, that the clothes of those who pass beneath are very frequently soiled by the drops that leak from them. We have been assured that a pint of oil has frequently been emptied by the same persons from the bottom of the lamp, where it had been suffered to accumulate and thus been wasted, to the additional expense of the inhabitants. It is desired that those whose province it is may take occasion to put a stop to this grievance.—*Canadian Courant*, Sept. 15, 1819.

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“RIGHT AWAY.”—I have always supposed this to be the purest of Americanisms when used in the sense of “immediately,” and that any Englishman who heard it for the first time would understand it to mean, not a short time, but a long distance. But only a few weeks since, in Yorkshire, I heard a girl (I beg her pardon—a young lady) say from behind a counter, to a gentleman who was doubtful whether to carry home the cake he had just purchased, “It will be delivered directly, sir; the boy is going past your door right away.”—*Notes and Queries*.