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"Governor Dongan of New York and British Western Trade"
By Clarence GREEN.

North American Notes and Queries

VOL. I. • No. 9.

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• and General Information •



MARCH, 1901.

"The Acadian Element in the Population of Nova Scotia"
By Miss Annie Marion MacLean, Ph. D.

North American Notes and Queries

RAOUL RENAULT, Director and Proprietor

E. T. D. CHAMBERS, Editor

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North American Notes and Queries

Vol. I

MARCH 1901

No. 9

THE ACADIAN ELEMENT IN THE POPULATION OF NOVA SCOTIA (1)

BY MISS ANNIE MARION MACLEAN, PH. D.



So we see that priestly power actually effected the first expulsion of the Acadians, and was the indirect, but potent cause of the final deportation (1).

Le Loutre was one of the blackest characters seen in all that trying time. He it was who led the Indians on to their horrible deeds (2). But the Acadians were not responsible for him and it seemed hard that a whole people should reap the vengeance due a cowardly priest.

Governor Philipps said :—

“ It is a hard and uneasy task in my circumstances to manage a people that will neither believe nor hearken to reason (unless it comes out of the mouths of their priests) at the same time to keep up the honour and dignity of Govert,..... I cannot see any hopes or likelyhood of making them English, unless it were possible to procure these priests to be recalled (who are tooth and nayle against the regent, not sticking to say so openly that Tis his day now, but will be theirs anon) and having others sent in their stead which (if anything) may contribute in a little time to make some change in their sentiment ” (3).

(1) Continued from page 257.

(1) 1755.

(2) The murder of Captain Edward Howe, an English officer, is striking example. Le Loutre hated him because his kindly manner led to like him and be influenced by him. Howe was lured to a parley with the Indians and shamefully killed. Even the French officers were indignant at this outrage, and unhesitatingly charged it upon le Loutre and one said : “ What is not a wicked priest capable of doing. ” *Parkman, Montcalm and Wolfe, pp., 118-119.*

(3) Gov. Philipps to Sec. Craggs, May, 26, 1720. Archives of N. S. pp. 33-34

The management of the French at this trying time required great skill and foresight, but unfortunately the majority of the governors (4) had neither.

One of the earliest acts of the new government was to take steps toward securing the allegiance of the conquered population. Queen Anne had written to the Governor in charge: "Whereas our good brother the Most Christian King, hath, at our desire, released from imprisonment on board his galleys, such of his subjects as were detained there on account of their professing the Protestant religion; We being willing to show by some mark of our favor towards his subjects, how kind we take his compliance therein, have therefore thought fit hereby to signify our will and pleasure to you, that you permit such of them as have any lands or tenements in the places under our government in Acadia or Newfoundland, that have been or are to

(4) The following is a list of the governors of N. S. from 1603 to 1760. Statistical Year Book of Canada, 1896.

- 1603. Pierre de Monts.
- 1610. Baron de Poutrincourt.
- 1611. Charles de Biencourt.
- 1623. Charles de la Tour.
- 1632. Isaac de Razilly.
- 1641. Charles d'Aunay Charnisay.
- 1651. Charles de la Tour.
- 1657. Sir Thomas Temple.
- 1670. Hubert de Grandfontaine.
- 1673. Jacques de Chambly.
- 1678. Michel de la Vallière.
- 1684. François M. Perrot.
- 1687. Robineau de Menneval.
- 1690. M. de Villebon.
- 1701. M. de Brouillan.
- 1704. Simon de Bonaventure.
- 1706. M. de Subercase.
- 1710. Colonel Samuel Vetch.
- 1713. General Francis Nicholson.
Colonel Samuel Vetch (second time).
- 1717. Colonel Richard Philipps, nominally till 1749.
- 1725. Lawrence Armstrong.
- 1739. John Adams.
- 1740. Major Paul Mascarene.
- 1749. Honorable F. Cornwallis.
- 1752. Colonel Peregrine Hopson.
- 1753-1760. Colonel C. Lawrence.

be yielded to us by virtue of the late treaty of peace, and are willing to continue our subjects, to retain and enjoy their said lands and tenements without any molestation, as fully and as freely as our other subjects do or may possess their lands or estates, or sell the same if they shall rather choose to remove elsewhere. And for so doing this shall be your warrant" (1).

It was necessary first to convey the Royal instructions to the Acadian people, and ascertain their wishes. But before anything definite was done, Queen Anne died (2), and George the First succeeded to the throne (3). The new directions were that a government sloop should go about to the various places and that the king should be proclaimed in the best possible manner. And at the same time, the oath of allegiance was to be tendered the French inhabitants and such English as might be there (4).

In all the places visited, the French were courteous and hospitable, but they were unwilling to take an oath which would necessitate their bearing arms against France in the event of war. They wanted to remain neutrals, and with that stipulation, they would gladly have become British subjects. But the British agents insisted upon their first requirement, and the French were equally firm in the stand they had taken. The communications regarding the matter fill many pages of the records of the time. It seemed impossible to arrive at a satisfactory understanding. The years passed on, and still there was uncertainty. Distances were great and means of communication difficult. Then, too, there was a lack of sympathy between the two races. There was too much insistence upon unimportant details by the governors, and too much suspicion on the part of the Acadians. There was a misunderstanding from the first about the time limit to be given the Acadians. The articles of capitulation in 1710, stated that "the inhabitants within a cannon shot of Port Royal should remain upon their estates, with their corn, cattle and furniture, during two years, in case they should not be

(1.) Archives of N. S., p. 15.

(2.) August 1, 1714.

(3.) September 18, 1714.

(4.) Archives of N. S., p. 3.

desirous to go before" (1). General Nicholson declared this distance to be three English miles around the fort. (2)

Queen Anne's letter extended the right to all the inhabitants of Acadia without limitation of time. But it was recognized by all that some definite arrangements would have to be made soon after the change in power; and as was stated, the oath of allegiance was presented to the people, but they were unwilling to subscribe to the form dictated. The documents of the time seem to point to the French priests as the real cause of the refusal, although some importance must be attached to the relations of the people with the Indians. It is undoubtedly true that the latter would have regarded any such act on the part of the Acadians with extreme suspicion if not with actual hostility. And they were a force to be considered. A hard problem presented itself to the British authorities at Halifax when it became evident that the Acadians would not take an unrestricted oath. The only alternative seemed to be to allow them to depart from the province in accordance with Queen Anne's instructions. This was looked upon as a course that would be productive of the gravest results. The sum of the objections are stated by Colonel Vetch (3) and the substance of his answer to queries from the Lords of Trade regarding the condition of the province is instructive. He says :

1. There are about 2500 French in the peninsula, and probably as many in Cape Breton.

2. The following are the objections urged against the Acadians going to Cape Breton :—

Nova Scotia would be left destitute of inhabitants, there being none but French and Indian save the garrison settled there, and the two former are bound together by inter-marriage and religion, so the Indians and their trade would go there also. Besides this would make Cape Breton a very populous colony of great danger to the British colonies. As to their removal, some have already gone and the rest want to go after harvesting their crops. If permitted, they would carry away five thousand black cattle and a great number of sheep and hogs. As a consequence, the country would be stripped of all sorts of cattle and so reduced to its primitive state. To replenish these

(1.) Art. V, capitulation of Port Royal to General Nicholson.

(2.) The spirit of the following letter is found in many. In 1717, Lt. Gov. Doucette of Port Royal wrote to the Secretary of State that "the French seem to be willing to take the oath but are prevented by their priest who tell them that the Pretender will soon be settled in England and that this country will again fall into the hands of the French King. They profess fear of the Indians, but really the Indians are their slaves." Archives of N. S.

(3) Colonel Vetch to the Lords of Trade, Nov. 24, 1714. Archives of N.S., pp. 5-7.

would be a most difficult task. They would have to be brought from New England, 110 leagues distant, and at a moderate computation of freight, the transportation of a like number of animals would cost above 40,000 pounds, and then it would take a very long time to stock the country.

3. The consequences of allowing the French to sell their lands would be serious.
1. No one would buy in a new country because the King's lands abroad were free.
2. It would be a breach of public faith contained in her Majesty's Royal instructions when the reduction of the place was undertaken, by which the lands are promised away to the captors for their encouragement to reduce the same.
3. There is no article in the treaty of peace which entitles the French to the sale.

Governor Philipps was the only man who was able to induce even a few of the Acadians to take the oath in the required form, and it is thought that a verbal reservation was made to that. In the winter of 1730, the people of Annapolis River subscribed to the following :

"Je promets et Jure Sincèrement en Foi de Chrétien que je serai entièrement Fidèle et Obéirai Vraiment Sa Majesté Le Roy George le Second, que je reconnais pour Le Souverain Seigneur de L'Acadie ou Nouvelle-Ecosse. Ainsi Dieu me Soit en Aide." (1)
R. C. Breslay, prêtre missionnaire curé, témoin.

This was witnessed by fifteen names and signed by two hundred and thirty Acadians, and all but forty five were signed by crosses, thus X.

Through all this period of uncertainty, the Acadians showed a remarkably peaceful spirit, and never but once did they show any desire to take up arms against Great Britain, and that was during the siege of Beauséjour (2) when a few French of that locality failed to remain neutrals. These, however, were freely pardoned later when the authorities became assured that they were drawn into the fight by the Indians.

From the beginning, the Acadians were willing to migrate to Ile Royale, but the objections of all the governors were clearly outlined in Colonel Vetch's letter before quoted.

General Shirley (3) of Massachusetts was determined that Acadia should not revert to France, and was willing to resort to radical measures, if need be, to protect it. He wanted the French priests excluded from the province.

When the Halifax authorities discussed the possibility of deporting the Acadians, they realized that they had a serious problem to confront. With

(1) Public Documents of N. S. between pp. 84 and 85.

(2) 1750.

(3) Governor of that colony from 1741 to 1755, and he was instrumental in capturing Louisbourg in 1745.

the Indians openly hostile, it would be practically impossible to induce other settlers to occupy the deserted country.

But at last action took the place of hesitation and blundering delays, and the Acadians were driven from the land of their fathers. In 1755, Colonel Winslow, an agent of Governor Lawrence, struck with bewildering suddenness the final blow. The work of expulsion commenced at Grand Pré, and was carried on with great thoroughness throughout the province. The horrors of that time are best passed over in silence. But it is only just to remember that it was no part of the British policy to separate families, and leave mothers shrieking on the shore for children borne away in the transports. Many deeds were done in the hurry of embarking that were no more a result of British cruelty than of French carelessness. The story as handed down by poet and historian is wonderfully pathetic, and one is apt to lose sight of the political necessity for such radical measures while dwelling on the pathos of the tale.

While it is not a part of the present work to enter into a discussion regarding the justice of the deportation, it is in place to say that the harsh punishment was not inflicted without due thought. Forty-two years elapsed before decisive measures were resorted to. The act is not without parallel in history, even on this continent (1).

The Acadians were scattered far and wide in a few short weeks, and the looting cattle wandered at will over the deserted land.

At the time of the expulsion, the French population of Nova Scotia was 8200 (2) distributed as follows: Port Royal 1500, Basin of Minas 4700, at Beaubasin 1500, and in other parts of the province 500. It had formerly been larger than this, but many had gone to Prince Edward Island and the north between the years 1749 and 1755.

6000 were banished from September to December of the deportation year. Of the 2200 who escaped proscription, 1200 remained in the peninsula concealed in the woods and along the sea shore, while 1000 fled to the islands at the north. The destination of the exiles was as follows: Virginia 1500, Carolina 2000, Maryland 1200, Pennsylvania 400, Boston 900.

(1) Compare the treatment of the U. E. Loyalists by the U. S. after the American Revolution.

(2) These and the following figures may be found in the Dominion Census, 1871, Volume IV, Introduction.

From the people who fled to the woods and those who wandered back from exile have come the upwards of thirty thousand Acadians now within the Nova Scotia borders.

Many of the figures given in the early French censuses, as well as the later English ones, prior to those of the present century, were only close approximations. It was impossible to make an actual count in every case. It was never definitely known how many of the exiles returned. The figures were based on the supposition of a « natural increase at the rate of 2.5 per cent per annum, the normal rate of Acadians when left to themselves (1). » They would thus double their numbers every thirty years. According to this calculation, the year 1901 would show an Acadian population of 65,666 in Nova Scotia alone. But certain causes have intervened so that the actual increase will probably not be so great. In twenty years, the numbers have decreased 2,995 as will be seen by reference to the table in chapter II.

CHAPTER II

LOCATION OF THE ACADIANS

Considerably over a century has come and gone, since the meadow lands of Grand Pré witnessed the expulsion of a whole people from the soil which they and their fathers had tilled and loved and cherished. The century and more as it has passed has not dulled the interest of humanity in the pathetic story connected with that expulsion. The story is a familiar one as it has been immortalized in verse.

There is a very witchery of fascination about the Acadian settlements in Nova Scotia. The romance of the past is slumbering there. The summer tourist who passes through, and goes home to write his impressions of the people is a very unreliable character when it comes to book making. Under the influence of Longfellow's poem, and the spell of the bracing sea air, he thinks he is inspired, and stops not to question or to read history.

The aim here is to present a careful study of the Acadians as they are found to-day, making their social life the centre from which other phases

(1) Dominion Census, 1871, Vol. IV, Intro. p. XXVIII.

will naturally radiate. The difficulties of studying the people as a unit are obvious when one considers that they are scattered over a long narrow peninsula, and that the community surroundings are so different in each case. Here we have a French settlement in the midst of Gaelic speaking Scotch; and there we have them surrounded by people strongly English in views and sympathies; while again we find a flourishing New France located where the outside influence is predominantly from New England. In general these three may be taken as the external forces which in more or less distinct ways, are shaping the future of the French Acadians. This influence, as will be seen later, is unintentional on either part. It is rather of the vague, unnoticed kind that comes from climatic conditions or topography. Remembering this, the reason for making a study of the people rather than the more usual social study of community life will readily be seen.

The Acadians are not found to-day in their old haunts. The homes that were theirs before the fateful days of the expulsion are theirs no longer. Their old lands are now occupied chiefly by descendants of the United Empire Loyalists who went over after the American Revolution, and no living trace of the former dwellers is found. Grand Pré is as thoroughly English as though it had never been the centre of French prosperity. Tradition alone remains to tell the tale of the past. The name itself is very generally anglicized, the French pronunciation being retained chiefly by those who cling to the belief that the retention of the old names gives more historic interest to the country.

Even Annapolis, the old town, at the head of the beautiful basin which attracted the French voyageurs nearly three hundred years ago, is wholly English. The placid river no longer knows the paddle of the Frenchman's skiff. No more are seen the dark eyed Normans going about their daily tasks and singing songs of contentment.

The Cobequid of by gone days is the bustling Truro of the present, and the Beaubasin of the past has but few French now. The heart of the old Piziquid has gone up in flames. (1)

(1) In October 1897, the historic town of Windsor was swept away by flames, and the old part left as desolate as it was after the French had fled one hundred and fifty years before, when the English officers burned the houses and barns of the once prosperous Acadian peasants.

The fertile fields and dykes of the Canard no longer give forth of their abundance to the descendants of the first white settlers.

Beaubasin, Cobequid, Piziquid, Grand Pré, Canard and Annapolis are dead to the French now. Though for so long the scenes of flourishing Acadian settlements, they are wholly English to-day, and the original settlers and their traditions completely forgotten, save for a few weeks in the summer when the enterprising citizens entertain the summer tourist whose name is legion, and give him manufactured souvenirs and stories in exchange for good coin of the realm. The French themselves have homes elsewhere.

The Acadian villages of the present have been built within the last century and a half. Between 1768 and 1772 the exiles began to return to the peninsula, and those who had fled to the woods to venture out again. The Acadians now live on the lands that cling to the open sea. Their chief settlements are in Digby, Yarmouth, Halifax, Antigonish and Cape Breton. The French of Cape Breton can scarcely be looked upon as descendants of the ill fated exiles, for Ile Royale was French territory when the peninsula passed over to the English in 1713, and it was not until the year of the treaty of Paris, 1763, that it became a British possession. That was the reason the various governors gave for not allowing the Acadians to migrate there in the years closely following the treaty of Utrecht. They feared to strengthen an already strong French colony.

In cold, unfriendly places these people dwell, but they always seem happy and contented, and undisturbed by the progress of their neighbors. The French form a considerable proportion of the population of Nova Scotia. Out of a total of 450,396, there are 29,838 French, or about six per cent of the whole.

The following tables are intended to show :

1. The growth of the Acadian population from 1605, and
2. The distribution of that population over the province.

TABLE I

POPULATION OF ACADIE, 1605 TO 1891.

<i>Year</i>	<i>Population</i>	<i>Remarks</i>
1605	44	After the settlement of Port Royal.
1671	441	
1679	515	
1686	885	
1693	1009	This includes only a portion.
1698	789	Only the northern portion.
1701	1134	" " "
1703	1244	" " "
1707	1488	
1731	6000	
1749	16000	This includes all of Acadie.
1752	17175	" "
1755	18500	" "
"	8200	In the peninsula before the expulsion.
"	1200	" after "
1771	1860	" " the return.
1871	32833	First census after the Confederation. (1)
1881		
1891	29838	

(1) Dominion Censuses of 1871, 1881 and 1891.
1871, vol. IV, Intro. pp. XXXIV-VII.

TABLE II
DISTRIBUTION OF FRENCH

<i>County</i>	<i>Total Population</i>	<i>No. of French</i>	<i>Proportion of French</i>
Inverness.....	25.779	4.153	.16
Victoria.....	12.432	50	.004
Cape Breton.....	34.244	207	.006
Richmond.....	14.399	6.138	.43
Guysboro.....	17.195	156	.009
Halifax.....	71.358	766	.02
Lunenburg.....	31.075	1	.00003
Queens.....	10.610	2	.0002
Shelburne.....	14.955	0	.0
Yarmouth.....	22.216	7.169	.32
Digby.....	19.897	8.065	.40
Annapolis.....	19.350	10	.0005
Kings.....	22.459	10	.0004
Hants.....	22.052	8	.0003
Cumberland.....	34.529	69	.002
Colchester.....	27.160	43	.0015
Pictou.....	34.541	43	.001
Antigonish.....	16.114	2.948	.18
Total.....	450.396	29.838	.06+

It is interesting to note the number of French in the counties which were theirs before the expulsion. Annapolis and Kings have but ten each ; Hants has eight ; Cumberland and Colchester have sixty nine and forty three respectively. Digby has now 8,065 and Yarmouth has 7,169. Shelburne is the only county which does not report a Frenchman and Lunenburg has but one and Queens two.

The largest and one of the most interesting of the French settlements is on St. Mary's Bay, extending along from within a few miles of its head to where its waters are lost in the ocean, in all a distance of about thirty miles. It is a unique village, stretched out so many miles along the sea, and following the indentations and projections of the shore.

There is only one street, the back lands affording homes to but few. The French have never been drawn to the interior of the province, and all their villages are near the coast. When they returned after their wanderings, they moored their crafts in the friendly coves where they could unseen watch the movements of the British ships, if any chanced to be about. They were protected by their old friends the Indians, and so the villages grew up along the shore where the woods and the fields and the waters offered them food. The whole settlement on St. Mary's Bay is known as Clare, though the various sections of it have adopted different names. Clare has several very good convents and one college (1), the centre of Acadian intellectual life. A large number of boys may be found there under a force of able instructors.

The St. Mary's Bay settlement is the best known of all the places where Acadians now dwell. It is the largest and in many ways the most interesting of the villages. The country itself is remarkably picturesque and easy of access. Second in size to this village or rather series of villages, is the one along the Atlantic coast in Yarmouth county. This will probably become better known in the next few years, as the country is being opened up by a railroad. The people here are lost in the fogs of the ocean a great part of the time, but they are somewhat recompensed for this by the fine fisheries within easy reach. The villages here are about equal in advancement to those of

(1) Ste. Anne's at Church Point, founded in 1887 by the Eudist Fathers, who came out from France for the purpose. The institution has power to confer degrees.

Digby, with perhaps more poverty in places than can be found even in the back-land settlements of Clare.

The French settlement in Antigonish, by name Tracadie, is a peculiar one. It is more isolated than the others ; the people are poor and they seldom go away from home. They live on year after year, never dreaming that the world holds things they know not of. They are deplorably ignorant and miserably poor. But there as elsewhere the church is always supported. Tracadie boasts of several convents, but they are of no standing whatever academically. They are now mere homes for illiterate old women. The same place contains a Trappist Monastery, (1) many of whose monks are French. It is a relic of the Middle Ages, an institution out of place in the New World. There day by day the monks busy themselves preparing for the next world, and throwing a shovel full of earth from the grave to be theirs when their living death shall have ended. The order is a silent one. Can progress be expected under the wing of such an institution ?

(1) The order was founded in Italy in 1140, and there are but five monasteries in America. One at Gethsemani, Ky., one at New Millary, Ia., the third at Tracadie, N. S., the fourth at Oka, P. Q., and the last at Peribonca, in the Lake St. John district.

(To be continued.)



ST. PATRICK'S DAY.—ITS FIRST OBSERVANCE IN CANADA

BY BENJAMIN SULTE, F. R. S. C.



AT the end of February, 1776, the Americans had not yet taken Quebec, and they felt that the job had to be executed before the arrival of the British, otherwise the fun would become a dangerous one. Arnold, who commanded the siege, called for reinforcements, and part of the garrison of Montreal received orders to march on Quebec. The season was most unfavorable for movements. The poor men reached Three Rivers, half way, in a state of weakness, aggravated by numerous cases of disease, and altogether they required a full rest before proceeding further. The sick went to the Ursulines hospital whilst those who could not be received into the barracks, because of their great number, were billeted in the town. After a few days, it was found that none of these soldiers had any money with them, and their Commandant, being consulted on this subject, answered that he was expecting funds every day. The people of Three Rivers had been accustomed to deal with the American troops on the cash down principle, and they were rather disappointed when they saw that they had to open an account for these foreigners.

Nevertheless, when the officers and men of a certain regiment declared that it was their intention to celebrate the festivity of St. Patrick's Day, both at church and in the streets, the whole population joined with them heartily, some of them because it was a Catholic celebration, others because of the novelty of the thing, and the third part on account of American sympathy. The Americans were called Congreganists by the Canadians; this meant the troops of the Congress of Philadelphia.

J. Bte. Badeaux, a notary public, who kept a diary of the events of that year, says that on account of the impossibility of procuring a green flag, the Irishmen took a piece of silk of that color about as large as a pocket handkerchief and nailed it on the head of a small pine tree; underneath the

handkerchief were two bayonets tied in the shape of a cross. Every man in the procession had a sprig of evergreen on his hat and the officers had artificial green leaves. They turned out with their swords and bayonets, and drums and fifes. First they went to the Ursulines and gave three cheerful hurrahs, to thank the nuns for the care of their sick comrades. From there they passed in front of one of the largest residences, belonging to Godefroy de Tonnancour, and some of them cried out : « Damn that house and all that is in it, » knowing Mr. de Tonnancour to be a Britisher. Young Godefroy, the son, rushed indignantly to the window and said in English : « God may forever damn you all. » The Irishmen laughed and passed away. Arriving at Mr. Fafart de Laframboise's house, they were well received. This gentleman gave the men two buckets full of rum and entertained the officers in his own house. Later on, they went to Mr. Delzène, a well-to-do merchant, with whom they fraternized and drank the prosperity of the American Congress.

After the troops had received orders to leave for Quebec, Mr. Badeaux asked the Commandant how he intended to settle his account with the nuns for the care and board of sick soldiers. « Have patience, » he said, « I expect money daily. » The money never came. Badeaux adds quietly : « The sick men were treated with kindness and the nuns were paid with patience. »

To say the truth, the Commandant paid his debts with newly issued plasters, but the Congress repudiated these bills although signed by his authority and circulated by his own officials. I have in my possession several of the notes in question.



GOVERNOR DONGAN OF NEW-YORK AND BRITISH WESTERN TRADE

BY CLARENCE GREEN



THE territory of New-York situated along the "lordly Hudson" was naturally suited for communication with the interior of the continent. This picturesque river that forces its way through the mountains to the Atlantic was an important factor in the development of the west. The Mokawk, its tributary, extended the line of communication westward almost to the great lakes. So the Hudson and its tributary offered a comparatively easy means of access to the distant hunting grounds of Illinois and the fur trade of the northwest. Besides its beautiful scenery, fertile soil, and temperate climate New-York opened the way to a yet more fertile region of almost inexhaustable ressources.

The aborigines who inhabited the territory had the highest social and political development of any Red Indians in North America. They were the famous Iroquois Confederacy of the five nations. The Mohawks, Onondagas, Oneidas, Cayugas and Senecas composed the confederacy and maintained a supremacy over the Algonquins that surrounded them. They were the terror of the Susquehannocks on the south, the Hurons on the north, and the distant Illinois of the west. In 1649 they almost completely destroyed the Hurons; the remnant of the tribe finding refuge on an island in the Mississippi. Their chief source of strength lay in their united action. If the Europeans had not come to check their increasing power the Iroquois' "sphere of influence" would in time probably have included most of North America.

The Dutch, who were the first Europeans to settle in New-York, were natural traders. Fortune favored the Dutch in giving them this territory that was so well suited to their habits of life. Traffic with the Indians was the primary purpose of the Dutch colony. Most of the American Indians loved to barter, and the haughty Iroquois were no exception. The Dutch soon had a flourishing trade in furs with the natives. Both parties saw that

peace and friendship were necessary for the success of the trade. Afterwards the highest title that the Iroquois could confer upon the English governors was that of « Corlear » which was the name of one of their Dutch predecessors who was especially fortunate in winning the good will of the Indians.

On the other hand the French early incurred the enmity of the Five Nations. Champlain in 1609 accompanied a war party of Algonquins and aided them in a successful attack on the Iroquois at Ticonderoga. In 1619 he again aided a party of these northern Indians in an attack on an Onondaga fort. French governors and Jesuit priests might gain a temporary influence over the Iroquois who for a time so far forgot their old grievances as to call the French governor « Onontio » or father, but they never forsook the English and Dutch who furnished them arms and ammunition with which to fight their foes. French traders followed by black robed priests might go by the way of the lakes to the fertile regions of the west, but they and their Indian allies were ever in dread of the Iroquois who with the English controlled the rival route to the interior.

Fortunately for English interests in America the territory of New-York was transferred from Holland to England. The English continued to be the friends and brothers of the Iroquois, and English furtraders soon began to compete with the French in the region of the lakes.

A great impetus was given to this British western trade by Col. Thomas Dongan, who was commissioned governor of New-York in September of 1682. Dongan was of a good Irish family, and had previously commanded an Irish regiment in the army of Louis XIV. Sir John Dongan, an Irish Baronet, was his father, and Richard Talbot, Earl of Tyrconnel, was his uncle. His brother, William, was a Baron and Viscount in the Irish peerage. His services in the army of Louis made him peculiarly fitted to cope with the French in the new world. The Duke of York had hitherto followed the traditional tyrannical policy of the Stuarts in the government of his province of New-York. The instructions given to Dongan, however, enabled him to organize a very liberal and tolerant government. Governor Dongan summoned the first popular assembly in New-York which met October 17, 1683. This liberal government gave a new impetus to the growth of the colony. It quickened the commercial activities and even attracted renegade French fur traders to

New-York to share in the profits of the western trade. Dongan welcomed them and gave many permits to trade in « peltries » in the region of the Great Lakes and beyond. Hitherto this trade had been almost exclusively monopolized by the French.

La Barre, who was at that time governor of Canada, was filling his own purse with the profits of the western trade. Consequently, he had not only national but private reasons as well for trying to stop this western trade of the British. Not only were the English traders encroaching on ground that was worked by the French, but the Iroquois, supplied with arms and ammunition by the English, were attacking their native allies. La Barre collected a large force and proceeded westward for the purpose of punishing the Senecas who were the chief offenders. Most valuable time was lost in idleness and bluster. Meanwhile sickness was daily weakening the French forces. During these desperate circumstances, La Barre went to a place in the Iroquois territory where a conference was held with some Onondaga sachems who desired to be peacemakers between the French and Senecas. La Barre tried to deceive the Indians in regard to the actual condition of his army, but « Big Mouth, » the chief orator for the Indians, not only accused him of the deceit but said that his people would not cease their depredations against the Illinois and other allies of the French. La Barre returned to Quebec after disgusting his Indian allies and increasing the insolence of the Iroquois. In matters of diplomacy, the bombastic French governor was also badly beaten by the witty Irish governor of New York. So between the shrewd diplomacy of Dongan and the hostility of the Iroquois, the position of the French in the west was becoming precarious, when, in 1685, La Barre was recalled « and the Marquis de Denonville, a pious Colonel of Dragoons, assumed the vacant office » (1). Now, while James II and Louis XIV were bickering and cooing, their representatives in the New World, Dongan and Denonville, engaged in a diplomatic contest which at times was almost war. The pious Denonville was a more skilful diplomat than his predecessor had been. In one of his first letters to Dongan, he chides him for allowing the Iroquois to massacre the French. He says : « Truly, I do not understand

(1) Parkman, *Frontenac and New France*.

how the heart of a Christian can be hardened to such a degree as to behold with a dry eye that it is they themselves who destroy their brethren and compatriots. » (2). Dongan, with characteristic Irish blarney, writes thus to Denonville : « I have found very much satisfaction by the hopes of a good correspondence with a person of so great merit, worth, and repute spread abroad in the army in which I served. » (3). Like his royal master, Dongan seems to have been greedy for French gold, for in one of his letters he asks Denonville to aid him in securing the payment of « twenty five thousand liures » due him for service under Louis (4). In one of his first letters, Dongan writes Denonville : « I have heard that before the King your master pretended to Canada, the Indians, so far as the South Sea, were under the English dominion and traded with Albany. » (5). Not alone on paper was the conflict carried on. Each side aided its savage allies in attacking the other. The Iroquois continued to attack and pillage the French and their Indians, while Denonville retaliated by ravaging the country of the Senecas. This colonial controversy was very irritating to James and Louis who did not have any desire to quarrel. Denonville suggested that his master should buy New York, and it was very fortunate for English interests in America that the French King did not follow this advice. Finally, Jeffries and Barillon met and drew up a treaty of neutrality ; but the butcher of the bloody assizes was no match for Barillon, the skilled diplomat, and the treaty placed Dongan, the sturdy champion of British rights in America, at a disadvantage. (6). However, the destruction of the Hudson Bay Company's forts, the invasion of British territory, the killing of the Senecas, the importunities of Dongan, led King James to repeal some portion of the treaty. The royal letter notifying Dongan of this amendatory act came just in time to fortify him for the coming conference with Elambert Dumont and the Jesuit Valiant.

The Jesuits were a great annoyance to Governor Dongan. He was a staunch Roman Catholic, but he would not be deceived as to the real inten

(2) *N. Y. Col. Doc.*, Vol. III, 457.

(3) *N. Y. Col. Doc.*, Vol. III, 460.

(4) *N. Y. Col. Doc.*, Vol. III, 460.

(5) *N. Y. Col. Doc.*, Vol. III, 460.

(6) *N. Y. Col. Doc.*, Vol. III, 505, 506, 507. Parkman. *Frontenac and New France.*

tions of the French Jesuits. They had a few missions among the Iroquois and were continually intriguing to alienate these Indians from the English. Lamberville and a few others won the friendship and confidence of the Indians, but they could not overcome the repugnance and hatred of the Iroquois Confederacy for the French. Dongan knew that the Jesuits interfered with the English trade and were a menace to the English Colonies, and was anxious to have them leave. He told the Iroquois to have nothing to do with any Frenchman, and assured them that he would send them English priests.

Dongan was peculiarly suited for exercising a controlling influence over the Iroquois. He skillfully used them as an effective offensive and defensive weapon against the French, and he restrained them from attacking the English Colonies of Maryland and Virginia. Early in Dongan's administration, Lord Effingham, Governor of Virginia, came to Albany where he and Governor Dongan attended a grand council of the Iroquois sachems. After much speech making the chiefs pledged their friendship to « Corlear » (7) and « Assarigoa » (8). Dongan caused the arms of the Duke of York to be placed in the villages of the confederacy, and sought by every possible means to strengthen their friendship for the English and hatred of the French. The Iroquois not only furnished the English traders with furs but guided them westward to the region of the Great Lakes, where other tribes learned to know the English and look for their coming.

Dongan has been accused of being a promoter of the western trade because he was greedy for the pecuniary gains that he might receive. However that may be it is certain that he did an important service in strengthening the position of the English in this territory of great strategic and commercial importance. By advancing the western trade he gave to the British Colonists a knowledge of the wealth and fertility of the great region that lay beyond the Alleghanies. For many years Thomas Dongan was the only English Governor in the narrow strip of colonies along the Atlantic Coast who confronted the French in the west. The Iroquois warriors and English

(7) *N. Y. Col. Doc.*, Vol. III, 520-532.

(8) *N. Y. Col. Doc.*, Vol. III, 417-418.

traders that he sent westward were the pioneers who prepared the way for the great victory that England was finally to gain over France in America. He saw the need of a united action of the English Colonies against the growing power of the French, and suggested the plan to his royal master. King James, in executing this plan, recalled Dongan and Sir Edward Andros was appointed « Captn Genll and Governour in Chief of the Massachusetts Bay, New Plymouth, New Hampshire, Main, the Narragansett Country, Road Island, Connecticut, New York and East and West Jersey, and of all the Continent in America from 40 : Deg : No : Lat : to the River of St. Croix (Pensilvania @ Delaware excepted) by the name as formerly of New England. » (9).

(9) *N. Y. Col. Doc.*, Vol. III, 536.



NOTES AND NEWS

"Acadiensis"

Acadiensis is the title of new "quarterly devoted to the interests of the Maritime Provinces of Canada." It is edited and published by Mr. D. R. Jack, of St. John, N. B.

The following extract from the Salutatory article is self explanatory :

The name is short, concise, significant and phonetic. Acadia is a title now recognized by the scientific world as applying to the territory embraced within the area of the Maritime Provinces, including a small portion of the Province of Quebec and the State of Maine, immediately adjacent. This is precisely the ground we wish to cover. Any matters relating, in whole or in part, to this extent of territory, its people, its past history or future prospects; any literary, or other productions of the people who live within its borders, dealing with outside matters; or contributions from those residing abroad, and treating upon Acadian matters, will come within the scope of this magazine.

It is intended to deal largely with matters historical, but descriptive, scientific or philosophical contributions will be welcomed. Contributions in verse, as well as short stories, in which the principal scene is laid in Acadia, or which are the production of Acadian writers, will also be given a place, should they, upon examination, be deemed of a sufficiently high standard of excellence to warrant their insertion.

It had been intended to begin the publication at an earlier date, but there was something attractive in the idea of launching a new undertaking by the light of the dawn of a new century. It is an opportu-

nity which does not occur to everyone; to the same individual, never twice. Accordingly the first number bears the date of January first, in the year of our Lord, one thousand nine hundred and one.

There had been a dream, and it was only a dream, which had passed through many minds, of a united Acadia, in which the descendant of the Acadian Frenchman, and of the United Empire Loyalist, might join hand in hand, in a political union, embracing what is now known as the Maritime Provinces of Dominion of Canada.

Some people are of the opinion that the opportunity for the consummation of this ideal passed away forever with the confederation of the several Provinces into the Dominion of Canada.

To us it would appear, that, lying aside all differences of politics, race and religion, the time is now ripe for a still closer amalgamation of the people of Acadia, this land of our fathers, into one great Province, and thus might we be enabled to hold an equal place with the larger Provinces of Quebec and Ontario, in the eyes of our fellow-countrymen, and of the world at large.

It shall be our constant effort, though perhaps in a very humble degree, to endeavor, by the interchange of thoughts and ideas, by the study of the past, and taking thought for the future, to pave the way for such a movement. This, too, may be but a dream, but, like the dream of some of our forefathers, that "ships may come here from England yet," it may, some day, we trust, prove to be a reality.

The magazine is published under the auspices of the following gentlemen, who, with Mr. Jack, comprise the Acadian Society, namely: William

Bayard, Esq., M.D., Mr. J. Roy Campbell, Mr. J. Gordon Forbes, Rev. D. J. Fraser, Rev. W. C. Gaynor, Mr. James Jack, Mr. W. C. Milner, Mr. F. H. J. Ruel, Mr. S. D. Scott, Mr. A. A. Stockton.

The subscription price is \$1.00 per year. The issue contains 48 pages and is nicely printed on an antique laid paper.

Iroquoian Almanachs

A curiosity in its way is the *Jakentasetatha Kahnwakeha tsini Kahawis nonwa iserate*, 1900 etc., or *Iroquois Almanac for the year 1900*. Tiohtiake.—Montreal, 1889, pp. 71), published by G. Forbes, curé of Caughnawaga. The main part of the pamphlet is in Indian, but pages 57-66 are in French and pages 67-70 in English. The Indian text is concerned with an account of Kateri Tekakwitha, (1) the "Lily of the Mohawks" (pp. 32-50),—the famous "saint" of the Iroquois,—and general notes about the Iroquois population in Canada and the United. The rest of the pamphlet deals with the history of the Caughnawaga mission, etc.

Although Iroquois is still spoken generally at Caughnawaga, there does not exist "a single family of pure Iroquois blood," indeed only a couple of individuals even lay claim to such descent. If we believe the statements in the Almanac, there are among the Iroquois at the present time 125 descendants of Eunice Williams,

A life of Catherine Tekakwitha, in French, has been published recently by the Rev. Mr. Burton, and there is another by Rev. Claude Chauchetière, published at New York by Jean Marie Shea. The title of this last one runs thus: *La vie de la B. Catherine Tegahouita dite à présent la sainte sauvagesse*. Manate: De la presse Cra-moisy de Jean Marie Shea MDCCCLXXXVII. 8vo, 179 pp., portrait.—R. R.

of Deerfield, Mass; 1350 descendants of Silas Rice, of Marlboro, Mass; 1100 descendant of Jacob Hill, of Albany; and 400 descendants of John Stacey, another white youth captured during the Indian wars of the eighteenth century. No wonder white blood is so common among these Indians (1).—*Journal of American Folk-Lore*.

The Iroquoian Almanach for 1901 has been issued in the latter part of February, the imprimatur from His Grace the Archbishop of Montreal being dated February 3rd, 1901. The title of this issue, (the third of the series), do not differ from the one quoted above, the date only being changed. It contains, in its thirty-two pages, the following information: Pages 3-14, Calendar; pages 15-20, Hagiography: Relation of the pious death of two christian Iroquois of Caughnawaga, murdered at Onontagué, at the end of the seventeenth century: Etienne Kanonakowa and Françoise Konwannhatenha; pages 21-26, The Holy Year, the Jubilee of 1901; page 27, Old Caughnawaga Chiefs; page 28, Statistics; page 29, necrology of Rev. Father Antoine, ancient missionary of Caughnawaga; page 30, Death of Queen Victoria, and accession of King Edward VII.

For details concerning some of the above captives of the Indians consult: *True stories of the New England captives carried to Canada during the old French and Indian Wars* by Miss C. Alice Baker. Cambridge, Mass., 1897. 4to. 407 p., 13 full-page illustrations, Limited edition.—R. R.

America before Columbus

Historical students, owners of libraries, and all interested in American history, will find a mine of interesting information in the recently issued *History of America before Columbus*, by P. De Roo. Mr. De Roo enters a field practically unexplored; the published results of his labors show that he is by no means a tyro, either in historical research or in the narration of the facts he has learned. In addition to peculiar fitness for the task, he has possessed the advantage of leisure and of access to manuscripts and other rare original sources in the leading libraries of Europe and America, especially in the Vatican. Those already familiar with the standard American histories by the Bancrofts, Prescott and other, will prize this because it supplements or rather antedates them in the nature of its subject matter, and is not inferior to them in its intrinsic interests.

New contributors

Lately we have had the advantage of adding a few good names to our already good list of contributors. Among the names added will be found that of Dr. Benjamin F. De Costa, a

well known New-York historian, whose work comprises several volumes and a score of historical papers in magazines, transactions of historical, biographical, archaeological and numismatic societies in America. Dr. De Costa is at work preparing some papers for NOTES AND QUERIES.

Another important addition to our list is the name of Miss Annie Marion MacLean, Ph. D., late professor at McGill University, Montreal, and now Professor of Sociology and Dean of Women in John B. Stetson University of De Land, Florida. With the last issue, we opened the publication of an able, scientific historical paper by Miss MacLean on the Acadian element in the formation of the population of Nova Scotia. We have no doubt that Miss MacLean's interesting and well documented article will attract the immediate attention of all interested in historical researches.

Recent addition too is the name of Mr. G. Waldo Browne, of Manchester, N.H., editor of the *Historic Quarterly*, and author of several historical works of importance; and also that of Mr. Clarence Green, of Urbana, Illinois.



NOTES AND QUERIES

101. "WORDS BUTTER NO PARSNIPS."—Will you be kind enough to tell me the origin of the phrase: "Words butter no parsnips," quoted in Kirby's *Golden Dog*.

KATHERINE J. DOWLING,
Librarian, Central Library.

Rochester, N. Y.,
Feb. 15, 1901.

102. HENRY FRANCESCO ; HIS NATIONALITY.—In an article published in 1855, by Mrs. J. Waylen, and entitled: "The last survivors of England's great battles," I quote the following interesting data :

Henry Francesco, of White Hall, near New York, died in 1820, aged one hundred and thirty-four. This remarkable case is mentioned in Silliman's *Tour between Hartford and Quebec*, in 1819, where he is described as a Frenchman ; but he may, with fairness, be claimed as the last relic of the army of Marlborough, for he was not only a native of England, but practised as a drummer at the coronation of Queen Anne.

Is the above statement correct? Silliman is generally correct. Surely something could be found in contemporary newspapers relating to the death of such a marvel as a man of one hundred and thirty-four years of age.

F. J. P.

Mackinaw, Mich.
Feb. 7, 1901.

103. NOVA SCOTIA ; ILL-USED PROVINCE.—I have seen the following quotation from *Chambers' Journal*.

The great mineral fields of that ill-used province, gifted by a late English sovereign to a favorite, are pretty nearly useless either to the possessor or to the public.

Being unable to consult *Chambers' Journal*, I would like very much to have an extract of all that part of the article, and some particulars respecting it, which relates to Nova Scotia.

B.

Halifax, N. S.,
Feb. 23, 1901.



REPLIES

EPITAPHS.—(No. 24, vol. I, p. 64-164).—Stow, in his *Survey of London*, quotes the following curious epitaph of Weever, who was buried in the old church of St. James, Clerkenwell:

Lancashire gave me breath,
And Cambridge education,
Middlesex gave me death,
And this church my humation.
And Christ to me hath given
A place with him in heaven.

Niagara Falls, N. Y.,
Feb. 21, 1901.



GOLDEN BIBLE.—(No. 41, vol. I, p. 66).—The Golden Bible only existed in the imagination of the imposter Jos. Smith. Many years ago, I read a life of him in an American magazine, (Harper's, I think). They gave this explanation that a young divinity student whiled away some fanciful works in writing, a sort of sacred novel. After his death, his family did not like to destroy it or publish it. It was put away in an attic. The house in time needed repairs at which Jos. Smith, then a young man, assisted. He found the MSS. and took possession. His family were known to be dishonest and he doubtless inherited this failing. He began to pretend to have revelations from above, and in course of time was the founder of

Mormonism. He pretended that it was revealed to him when to dip for this bible, and he said it was on thin sheets of gold held together by rings running through the edges at the back. No one ever saw it. This magazine article had a plate of what it was supposed to be like. He met a tragic death, was shot while in jail for some misdemeanor, and henceforth was supposed to be a martyr by his followers.

B.

AGNES CHAMBERLIN.

The "Den," Lakefield, Ont.,
Feb. 20, 1901.



MARIA MONK.—(No. 27, vol. I, p. 64).—I was astonished to see such a query, after all these years, in regard to the supposed "awful disclosures." I never read the book, but from what I heard of it at the time, I wonder if any one would believe such transparent falsehood. I asked an old friend, years afterwards, how such a book came to be published. He said Maria Monk had disgraced her family and to hide her shame they had put her in a convent to be taken care of. She could not bear the necessary restraint and made her escape. He had seen her in New York afterwards, and asked how she could publish such slanders about those who were doing

their best to beguine her. She said when she came here no one would take her into their houses and she was obliged to tell some story to account for her condition, and having told one lie she had to keep it up; but she never expected to have them published, nor to cause trouble to any one. The man who published the book made money out of it, and pandered to a class of people who are ready to believe any thing against those of a different faith. No one who knew her family would out of respect to them take any notice of the book, and it is possible that it was never seen by those she slandered. I am not aware of any one condescending to refute the falsehoods it contained.

AGNES CHANBERLIN.

The "Den," Lakefield, Ont.,
Feb. 20, 1901.



JOHN HENRY.—(No. 53, vol. I, p. 97).—The letters of Sir James Craig to John Henry, sold for a round sum by the latter to the United States government, have been published in the following book:

The Olive branch: or faults on both sides, federal and democratic. A serious appeal on the necessity of mutual forgiveness and harmony. *Philadelphia: Printed and published by M. Carey and Son, 1817.* 452-56 p. 8 vo.

Quebec,
Feb. 17, 1901.



FIRST CHURCH OF ENGLAND SERVICES IN CANADA.—(No. 92, Vol. I, p. 194.)—The first Church of England services in Canada, as at present constituted, were probably celebrated on the shores of Hudson Bay by the officials of the Hudson Bay Company in 1670.

The first record of services is that of the Garrison Chapel in Annapolis Royal where services were held on the 10th (21st new style) October 1710, Rev. John Harrison, the Military Chaplain officiating. As the articles of capitulation, between the French Governor Subercase and the English General Nicholson were signed on the 2nd, (old style, 13th new style), it is clear that the Garrison Chapel referred to was the Roman Catholic Chapel adapted for use of the Church of England. Though this is so, yet as religious services according to the Church of England form were held in this Chapel for many years it may fairly be considered the first Church edifice in Canada dedicated for the use of the Church of England.

The first Church of England edifice erected in Canada by this denomination of Christians is St. Paul's, Halifax, Nova Scotia, opened for divine service, Sept. 13th (new style), 1750.

The first service in the Province of Quebec in connection with the Church of England was, in all likelihood in 1629-32, after the capture of Quebec by Sir David Kirk. Later

R. R.

on there were undoubtedly, services held by Church of England clergymen in 1759, after the capitulation of Quebec.

Rev. Dr. Delisle, a Church of England clergyman, began ministrations in Montreal to an organized congregation in 1776, the services being held in the Church of the Récollets for twenty years. The Récollet Church in the Quebec city was also used by the Church of England as the place of holding their first Episcopal Conference in 1789.

The first Church edifice in connection with the Church of England in old Canada (now Ontario and Quebec) was built by the British Government for the Mohawks on Grand River (Ontario) in 1785. There was a building in Sorel, that, after being a marine store, was fitted up for a Church in 1784. Rev. Dr. Doty, Rector of Sorel, wrote in his diary under date of Christmas 1785, "completed the first Protestant Church built in Canada, and opened it for divine service." This was a house which he had purchased after giving up the marine store. He meant, therefore, that he had completed the transformation of a dwelling house into a church. Whether the word "built" meant that the repairs of this dwelling house were so substantial as, practically, to result in a new structure or was used inadvertently instead of "altered," there can be no doubt that the Mohawk Church, not only ante-

dated the Sorel building by a month or so, but was really from foundation to topmost turret a distinctive Church edifice. It had a steeple and a bell and crimson furniture for the pulpit and a service of silver plate for communion purposes, the latter presented to the Mohawks in 1712 by Queen Anne and still preserved. Rev. Dr. Stuart who visited the Mohawks in 1788 says "the Psalmody was accompanied by the organ."

If by the word Church edifice is meant a fully equipped place of worship then the Mohawk Church is the earliest Anglican edifice in old Canada. If by the word Church is meant any place where a Congregation worships then the marine store in Sorel is the first of which there is record in connection with the Church of England, in old Canada.

GEORGE JOHNSON.

Ottawa, Ont.
Feb. 28th, 1901.



GENERAL WOLFE'S ANCESTORS.— (96, vol. I, p. 221.)— Captain Wolfe,— of which mention is made in the *History of Limerick*, by Farrar, (not by Watson as put down in the query, Watson was merely the publisher)— married, and changed his religion; to which his brother the friar fell a martyr, exhibiting on the scaffold, it is related, far more intrepidity than many of his fellow sufferers of military ranks. Ireton, however, finally pardoned several of those originally

excepted from the capitulation. Woulfe's family was at that period one of the most eminent in the county of Clare, where it still retains a respectable rank; and one of its members was the late chief Baron Stephen Woulfe, a gentleman equally beloved in society as respected on the bench. Another was a chemist of some eminence in London, at the close of the 18th century. They retained the *u* in the name, which most others, like the captain's descendants, laid aside; as Bonaparte did during his triumphant campaign in Italy in order to un-Italianise and Frenchify his patronymic *Buonaparte*. The Chief Justice Wolfe, who was so barbarously murdered in Dublin at the outbreak of young Emmet's rebellion in 1803, was of a different branch. Edward, the general's father, had distinguished himself under Marlborough, as did the son in 1747, at the battle of Lawfelst on the continent.

J. R.
London, Eng.,
Feb. 17, 1901.



PHOPHECY RESPECTING THE DISCOVERY OF AMERICA.—(No. 97, vol. I, p. 221).—In reference to the quotation from Seneca respecting the discovery of America, let me say that, forty odd years ago, I was shewn in the Library, at Seville, a copy of Seneca wherein, opposite to the lines quoted by your Querist, there was, in the handwriting of Columbus' son, the following annotation: "*Hunc profetiam meus pater, et gran Ad-*

miral anno 1492, complevit." I quote from memory, but I think the order of the words and the spelling is exact.

HORACE HOWARD FURNESS.

Wallingford, Pa.,
Feb. 3, 1901.

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* *

Your correspondent Q. Rious quotes the following passage from Seneca:

Venient annis secula seris,
Quibus Oceanus vincula rerum
Laxet, et ingens pateat tellus,
Tethysque novos detegat orbis;
Nec sit terris ultima Thule.

Medea, Act. II., ad finem, V. 375.

Some commentator describes these lines as a vaticination of the Spanish discovery of America. I believe that to Lord Bacon may be given the merit of having been the first to notice this vaticination. In his essay *Of Prophecies* he says:

Seneca, the tragedian, hath these verses:

Venient annis.
Sæcula seris, quibus Oceanus
Vincula rerum laxet, et ingens
Pateat tellus, Tiphysque novos
Detegat orbis; nec sit terris
Ultima thule.

A prophecy, he adds, of the discovery of America.

I have quoted this from an edition of Bacon's *Essays*, printed at the Chiswick Press, by C. Whittingham, for J. Carpenter, Old Bond Street, London, 1812; and not the least curious circumstance is the curious form which Bacon, evidently quoting from memory, has given to the passage.

X.

New-York, N.-Y.,
Feb. 11, 1901.

BIBLIOGRAPHY

PHILIP VICKERS FITHIAN JOURNAL, AND LETTERS 1767-1774. Student at Princeton College, 1770-72; tutor at Nomini Hall in Virginia, 1773-74. Edited for the Princeton Historical Association by John Rogers Williams. Princeton, N. J. The University Library, 1900. 8vo, cloth, XXI-320 p., 8 full page illustrations, 500 copies printed.

Philip Vickers Fithian was born in Cumberland County, New Jersey, December 29th, 1747; entered Princeton College in 1770; became private tutor at Nomini Hall in Virginia in 1773; was a missionary in Western Pennsylvania, 1774-5; became chaplain in the Revolutionary Army, and died near Fort Washington, October 8th, 1776.

The volume of Fithian's papers now published covers the period—exercises, speeches, letters, and journal, so far as they have any bearing on historical persons or places, and also a few representative papers illustrating merely his own character and circumstances. Only college exercises and unimportant letters have been omitted, and everything that is included is represented *verbatim et literatim*.

Among the men in college at the same time with Fithian were James Madison, Henry Lee ("Light Horse Harry"), Philip Freneau, Aaron Burr, Henry Brockholst Livingston, and many others who played a conspicuous part in the life of their times. Among the Princeton alumni mentioned more or less often by him in these pages, are, Henry Lee, Brockholst Livingston, Gen. John Beatty, Col. William Churchill Houston, James Lyon,

Charles Clinton Beatty, Andrew Hunter, Sr., Andrew Hunter, Jr., Moses Allen, Andrew Bryan, John De Bow, Israel Evans, Lewis Fuielleteau Wilson, John Duffield, Samuel Leake, and Jonathan Baldwin.

Other New Jersey and Pennsylvania names mentioned are, Elmer, Green, Ewing, Beatty, Hollingshead, Patterson, Reeve, Howel, Willing, Shippen, Armitage, Webster, Pratt, Donnell, Furguson, Cook, Leake, Galloway, Greenman, and Morgan.

The story of Fithian's life in Virginia, as tutor in the household of Robert Carter of Nomini Hall during that most interesting period prior to the Revolution, is delightfully and graphically told, and forms one of the most vivid, and from the historical standpoint, most useful pictures of the place and time in existence. He lived here a neighbor to and a frequent guest of the Lees of Stratford and Lee Hall, the Turbervilles, Washingtons, Tayloes, and other families of the Northern Neck. His wide acquaintance is shown by the fact that he mentions no less than fourteen different Carters and twenty Lees; and besides the families above mentioned, and others less famous, the following well known Maryland and Virginia names: Corbin, Smith, Campbell, Fauntleroy, Jones, Waddell, Ritchie, Christian, Chelton, Lane, Steptoe, Randolph, Harrison, Marshall, Blain, Digges, West, Ballantine, Cunningham, Blackwell, Brockenbrough, Cox, Hamilton, Jennings, Giberne, Beal,

Ball, Taliaferro, Thornton, Templeton Thompson, Simpson, Walker, Warden, and Willis.

The notes include biographical and genealogical sketches of many of these families, and in general of the prominent families and persons mentioned in the text.

THE ANGLO-AMERICAN ALLIANCE IN PROPHECY, or, The Promises to the Fathers, by Martin Lyman Streator, M. A. Vol. I. *London, Eng., The Werner Co.—New Haven, Conn., Our Race Publishing Co., 1900. 8vo, cloth, 576 p., map.*

This work the publishers claim "throws the search-light of prophetic truth into the great national and international questions of the age." They further say: "Anglo-Israelites around the world will find delight in perusing the volumes. Those not familiar with the prophecies relating to the origin, course, and destiny of the Anglo-Saxon race will be surprised to find that the Bible contains simple and explicit prophecies concerning the salient facts in history of the British and American people. Among these are found prophecies relating to the destruction of the Spanish Armada, the landing of the Pilgrim Fathers, the American Revolution, the emancipation proclamation, the great rebellion, and the Spanish-American war."

DÉCOUVERTE ET ÉVOLUTION CARTOGRAPHIQUE DE TERRENEUVE et des pays circonvoisins. 1497-1501-1769. Essai de géographie historique et documentaire, par Henry Harrisse, *London, Henry Stevens, Son and Stiles, 1900. 4to, 72-420 p., 26 full-page fac-similes of maps, 162 engravings. 380 copies printed.*

In these days of thorough scientific investigation, says the prospectus, it seems only right that Ancient Geography, considered as an adjunct to History, should be studied anew with the same precision and careful analysis which are now exacted

in all other branches of science. In other words, we can no longer adopt, as a starting point in geographical researches, the old delineations, dates, hypotheses, and generalizations without first subjecting them to a sort of *experimentum crucis* and a minute study of all the original sources of information within our reach. Practically speaking, the terrestrial globe requires to be divided and subdivided afresh into sections proportionate to their importance in history and civilization. Furthermore, each of those sections ought to be re-set forth geographically in accordance with all the graphic representations which were originally made, that is to say so far as the globes, portulans, and maps still in existence permit such a reconstruction. Thus would be established, according to the notions entertained by the ancient geographers, the principal configurations, courses of rivers, localities of cities, harbors, coasts, estuaries and seas, from very remote times to our own. A series of comparative views, or draughts faithfully borrowed from authentic maps of different cartographers and dates, would complete the demonstration.

The nomenclatures also requires to be entirely revised, completed, and shown in their progressive modifications — nay, in their errors and distortions; for each name or designation, however crude and erroneous it may be, may serve to direct back to its origin or etymology and determine the filiation of many maps as well as their original data. These elements might then be compared, analysed, corrected and studied in view of a synthesis enabling the critic to ascertain the amount of truth which they contain. In this manner may we hope perhaps to discover the cause of manifold errors which mar at least the geographical history of America.

It is this laborious method which Mr.

Henry Harrisse has endeavoured to apply in the present work, choosing to experiment upon the cartography of Newfoundland, Labrador, Nova Scotia, and a part of Canada, from the first maps ever made of those regions down to the admirable surveys of Captain Cook.

The entire impression consists of three hundred and eighty copies, as follows: 10 copies on Whatman paper. (Author's copies, not for sale), 10 copies on Japanese paper, at £8.; 40 copies on Dutch hand made paper, at £5; and 320 copies on toned paper; at £3.

NORTHWESTERN INDIANA from 1800 to 1900; or, a view of our region through the nineteenth Century, by T. H. Ball, Active Member of Indiana Academy of Science; Corresponding member of Wisconsin State Historical Society; [*Chicago, Donahue & Henneberry, (1900)*]. 12 mo, cloth, 570 p., portrait, 4 folded maps.

This topographical work describes the following counties, forming what is called North-western Indiana: Lake, Porter, Lacoste, Sharke, Pulaski, White, Newton, and Jasper counties.

The book rebounds with historical information, but lacks a good index of names mentioned in it. Four good folded maps are given with the book. It is an important contribution towards the history of the northern part of the state of Indiana.

ONTARIO HISTORICAL SOCIETY. — Papers and Records. Vol. III, *Toronto: Published by the Society.* 1901. 8 vo., 199 p. 6 photogravures.

This third volume of papers and records of the Ontario Historical Society is particularly interesting. Besides some very important documents, bearing on the early records of St. Mark's and St. Andrew's churches, Niagara, the *voyageurs* from Drummond Island, the ethnographical elements of Ontario, it also contains a short but very important notice by the Secretary of the Society, Mr. David Boyle, entitled: "Portrait of Father Marquette." This last mentioned notice will form the subject of an article in the next issue of NOTES AND QUERIES.

A NARRATIVE OF THE MUTINY on board the ship *Globe* of Nantucket in the Pacific Ocean, Jan., 1824, and the journal of a residence of two years on the Mulgrave Islands, with observations on the manners and customs of the inhabitants, by W. Lay of Saybrook, Conn., and Silas M. Hussey of Nantucket, the only survivors from the massacre of the ship's company by the natives. *New London, Published by W. Lay and C. M. Hussey, 1828.* 12 mo., cloth, 163 p.

A reprint by the Abbey Press, New York, with title in fac-simile, of a work published in 1828. It deals with a real case of mutiny.

