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EDUCATIONAL REVIEW SUPPLEMENTARY READINGS.

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# CANADIAN HISTORY.

NUMBER ONE.

INTRODUCTION.

PHYSICAL GROWTH OF CANADA,  
*G. F. Matthew, D.Sc.*

THE LEGEND OF GLOOSCAP,  
*Jas. Vroom.*

CARTIER'S FIRST VOYAGE,  
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WINTER AT ST. CROIX ISLAND,  
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THE STORY OF LADY LA TOUR,  
*James Hannay.*

THE STORY OF THE LOYALISTS,  
*J. G. Bourinot, C.M.G., LL.D.*

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## INTRODUCTION.

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The history of Canada is full of incidents of romantic interest, of the details of personal bravery and heroic self-sacrifice, of the struggles of individuals to found for themselves homes amid the wilderness, and to obtain that measure of self-government which helps to establish character and independence. The records of these events, so stimulating and full of interest to the youthful imagination, have not been available to the extent that one might wish. The ordinary school text-book of Canadian history is shorn of much of that interest so attractive to the young. It is crowded with details of facts, that have to be condensed in order to provide a book of a certain number of pages of an unbroken uniformity. There are many books which present with more fulness the events of the story of Canada, but they do not come within the reach of the children in our schools.

To make up for this want, a series of Leaflets will be published by the EDUCATIONAL REVIEW, which will present the leading events and persons in our history in such a graphic way as to secure interest and at the same time give instruction. It is hoped that the effort to provide, at a low price, supplementary reading in Canadian history for schools will meet with such encouragement at the outset that a series of Leaflets, covering all periods of our history, will be the result. Many leading writers of Canada have promised assistance, and the names of those who are contributing to the first number should be a guarantee of what may be expected in the future.

The aim, first of all, will be to make history instructive. There is no need to sugar-coat such history as ours by trying to make it fascinating as a story. That is only an attempt to deceive children. Let

them be presented with history as history. Let the events tell their own story. Let children, when possible, be brought into contact with original documents, with the historians of the past, and there will soon be a change from the passive hearer of a dull history recitation to the earnest, diligent enquirer after further light.

This Series will make it possible for schools with limited library privileges to do history work in the spirit and method of our best equipped institutions, by introducing them to the original sources of our history, and by awakening a spirit of thoughtful investigation, not only in this study, but in literature and science as well. The passages from original authorities will be so selected as to excite the interest and pique the curiosity of intelligent boys and girls, and stimulate them to further research in the sources of our surpassingly rich collection of historical material. Thus, an enthusiasm will be aroused, a love for Canada, for its history, for its institutions, and a keen sympathy with the perils and sufferings of those who have helped to make it. History so studied will be a happy mean between the delightful amusement of a "fascinating story" and the dry husks of details to be memorized from text-books. If history has not suffered from the former, it has certainly suffered from the latter, in consisting too often of a dreary mass of facts, dates and events with no more coherence than beads upon a string.

Another point that the Series has in view, aside from the value of the historical matter contained in it, is the advantage to students of coming in contact with the style of some of our best Canadian writers, and of historians like Champlain, Parkman and others, thus suggesting to them the true way of writing, as well as studying the events of history.

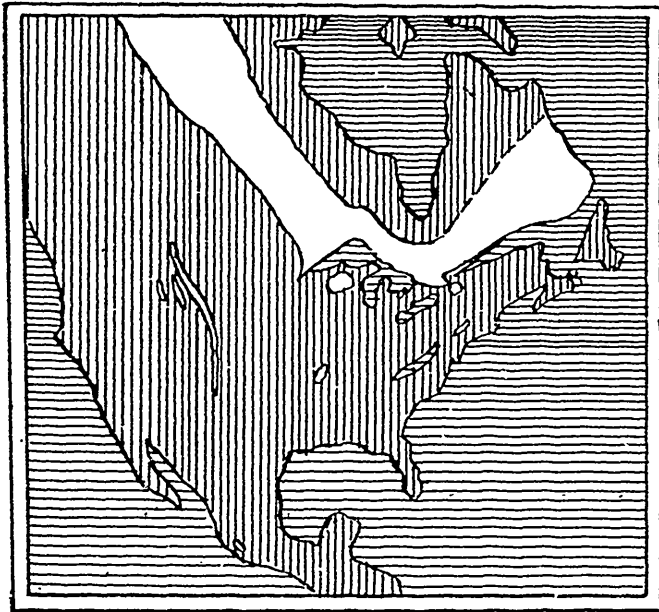
It is upon these lines, then, that the present Series is to be issued, not to take the place of any text-book, but for subsidiary use in our schools, and to aid teachers and students who have limited access to books and documents relating to the history of Canada.

G. U. HAY.

# THE PHYSICAL GROWTH OF CANADA.

BY G. F. MATTHEW, D.Sc.

As in the political history of Canada one can trace the growth of the country as a political reality from the two provinces of old Canada to its present state of expansion, so in its physical history the Dominion exhibits a like enlargement. As the two provinces drew to themselves, first, accretions from the southeast, and then added the great domain of the west, so in the earliest geological ages we find an almost continental area in the north as the nucleus to which additions were made on the southeast and the southwest, until a large extent of land was rescued from the inroads of the sea.



Sketch Map of North America (after Dana), showing the "V"-shaped area of Laurentian rocks; this is unshaded. Horizontal lines represent the sea and lakes; vertical lines, the portion of the continent submerged in Laurentian and Huronian times.

The great physiographic features of Canada are the following: 1st, The continental nucleus of the northeast; 2nd, The low plain that surrounds it; 3rd, The high plain sloping up to the foot of the Rocky Mountains; 4th, The corrugated region of the Atlantic Slope; 5th, The corresponding mountain region of the Pacific Slope.

The continental nucleus, which was in the form of a broad V, with its apex southward, consisted of old crystalline, and more or less altered rocks, Laurentian and Huronian, along whose southern shores were deposited, in Cambrian times, the sand and mud swept into the ocean by the rivers which flowed from the incipient continent. Over the sands along these shores crawled crustaceous animals, some of large size,<sup>1</sup> which left their tracks on the surface of the sand, to be covered and preserved by other layers of mud brought in by the flowing tide. After being buried for ages, these tracks have been exposed to view by the removal of their covering, revealing to the curious gaze of man the evidences of the existence in ages long past of creatures of whose form and habits we know nothing save what these tracks reveal. At intervals over the eastern parts of Canada there are exposed ancient marine mud beds of this same Cambrian age. Some layers are replete with the skeletons of myriads of small creatures, some of which<sup>2</sup> were like the king crabs, others<sup>3</sup> like the lamp shells of the modern ocean. Similar skeletons are found in mud beds in the ancient strata of the Rocky Mountains. Thus we know that not only the borders of the continental nucleus were being added to in the old Cambrian times, but that at the same time a strip of country in the Rocky Mountain area was near the sea level, and very probably part of it was above the sea, because such animals live along the seacoast.

In the next period the western area sank beneath the sea, and for a long extent of time played no important part in the physiographic history of Canada. Thus the centre of interest was transferred to the eastern borders of Canada, where contraction of the earth's crust and other disturbing influences ridged up various mountain ranges against the continental nucleus, until the whole eastern border was replete with rugged mountains.

A Canadian Mediterranean was exempt from these disturbances, and remains to our day as the Gulf and River St. Lawrence. Just as the present Mediterranean Sea is now partly and was once entirely separated into two basins, so our placid interior sea of the Silurian and Devonian ages was nearly cut in two by the encroachment of the mountain ranges, leaving the gulf area as the eastern limb, and the lake region as a western part, connecting with a shallow sea of great extent, where now the basins of the Mississippi and the "Red River of the North" exist. Around the eastern limb of this ancient Canadian

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<sup>1</sup> Protichnites.    <sup>2</sup> Trilobites.    <sup>3</sup> Brachiopods.

Mediterranean were spread the marshes which gradually, through the Carboniferous ages, entombed the beds of peat and carbonaceous mud, which now exist as the coal beds, from which our precious stores of fossil fuel are derived. All the coal basins in which these deposits of coal are contained physiographically face toward the Gulf of St. Lawrence, except those of Cape Breton, which are just south of its outlet.

In the next chapter of our history the geological events of the eastern region soon become subordinate to those of the west. First, however, the east shows some striking features in the volcanic eruptions which produced the picturesque North Mountains of Nova Scotia. These mountains rest upon an old surface of red sandstones once spread over the area now occupied by the Bay of Fundy and the part of the Gulf of St. Lawrence where the fertile Prince Edward Island now lies.

It is in the west of Canada, however, that the deposits of this secondary, or Reptilian age, show the widest extent and greatest variety. The vast western plains and the Pacific borders show great areas overspread by deposits produced at this time. The Rocky Mountains were upheaved and a great continental belt was formed in Canada, against which were pressed up on the Pacific side rugged mountain ranges corresponding to those which in the preceding ages had been upheaved on the Atlantic side. There is this difference, however, that while the eastern ridges are separated from the old continental nucleus only by the width of the Gulf and Valley of the St. Lawrence, the western mountains are divided from the same nucleus by the great space of the western plains now forming the provinces and territories of Manitoba, Assiniboia, Alberta, etc.

In the Tertiary, or Mammalian age of geology, we still find the western regions those of greatest interest. In all Eastern Canada, from Lake Superior eastward, there are no deposits to tell us of what was transpiring here or in other regions of the earth at this time, and of which so wide a history has been garnered in other parts of the earth; but on the western plains, and between the Rocky Mountains and the Pacific, many an event of that old time has left its record — peaceful on the western plains, but marked by volcanic eruptions and violent disturbances of the earth's crust on the Pacific slope. In this period the Rocky Mountains and the western ranges received the impulses of elevation by which they came to dominate all the mountain ranges of Eastern Canada.

The closing chapter of the great events of the earth's history, known

as the Glacial epoch, is written with great distinctness on the surface of Eastern Canada. For many ages the continental nucleus had had no records inscribed upon it such as tell elsewhere in Canada of the history of the earth, or at least no such records remain ; hence we infer that it was through all this time a continental area raised above the sea. It was protected from the deep oceans by the buttresses of mountain chains which had been built up around it ; and so around its borders within the mountain ranges there were low, level tracts, where in shallow, warm seas there had been deposited in early geological times beds of calcareous mud. These beds, hardened to limestone and shale, in later times were elevated above the sea to form low plains of fertile soil. As though this were not sufficient to give fertility, extensive areas of these plains became the sites of great fresh-water lakes, far more extensive than those that now exist. The black, peaty mud of these lakes, when they in turn were drained of their covering waters, became the rich, peaty bottom lands which cover extensive areas in Ontario, Manitoba, etc. These rich lands, produced at the close of the Glacial period of the geologists, are the rich heritage of Canada which lies around the borders of the old continental nucleus, and are destined in the future to sustain a vast population.

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## HOW GLOOSCAP FOUND THE SUMMER.

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BY JAS. VROOM.

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The Wabanakis of Acadia, before the coming of the French missionaries, had little or no conception of a Great Spirit ruling over all things. The chief object of their superstitious regard — we may hardly say of their worship — was the mighty Glooscap, whose name, we are told, means the Liar. Such a name, though directly opposed to our usual ideas of a deity, is not surprising to those acquainted with American mythologies. Glooscap, perhaps, was originally a weather god, and therefore very uncertain in his doings, and not always faithful to his promises. A similar being in western legends is known by the name of the Deceiver.

In the Passamaquoddy myths, Glooscap created himself, or came up out of the swamp — which is the Wabanaki notion of chaos. Notwithstanding his evil name, the Wabanakis looked upon him as



their friend and protector. He first called man into being from the heart of the ash tree. He changed and adapted to man's use the already created beasts and birds of the Acadian forests. He was ever on the watch to shield his people from the unseen powers of evil that filled their hearts with dread, and to him they ascribed the regularity of the seasons and the return of migratory birds and fishes. He is the hero of many poetic legends still repeated around the Indian camp fires, of one of which the following is a literal translation :

In the long ago,  
When people lived always in the early red morning  
Before the rising of the sun,  
Before the land of the Wabanaki<sup>1</sup> was peopled as to-day,  
Glooscap went very far north, where all was ice.

He came to a wigwam,  
Therein he found a giant,  
A mighty giant, whose name was Winter.  
Glooscap entered. He sat down.  
Winter gave him a pipe. He smoked,  
And the giant told tales of the olden time.

The charm was upon him ;  
The giant talked on, and Glooscap fell asleep.  
He slept for six months, like the toad ;  
Then the charm fled, and he awoke.

He went his way home.  
He went toward the south ; and at every step it grew warmer :  
And the flowers began to come up and talk to him.  
He came to where many little ones<sup>2</sup> were dancing in the forest.

Their queen was Summer.  
I am singing the truth ; it was Summer,  
The most beautiful one ever born.

The fairies surrounded their queen ;  
But the Master deceived them by a crafty trick ;  
He cut a moose hide into a narrow strip and bade them hold one end ;  
Then, running away with Summer, he let the end trail behind.  
The fairies of light pulled at the cord ;  
Glooscap ran on ; the cord ran out ;  
And, though they pulled, he left them far away.

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<sup>1</sup> The tribes of Nova Scotia, New Brunswick and Northern Maine.

<sup>2</sup> The flower spirits.

So he returned to the lodge of Winter ;  
But now he had Summer in his bosom.  
And Winter welcomed him again,  
For he hoped to freeze him again to sleep.  
I am singing the song of Summer.

But this time the Master did the talking ;  
This time his magic was the stronger ;  
And the sweat soon ran down Winter's face.  
And he and his wigwam melted more and more,  
Until they had melted quite away.

Then everything awoke :  
The grass grew ; the fairies came out ;  
The melted snow ran down the rivers, carrying off the dead leaves,  
And Glooscap left Summer with them and went home.

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## JACQUES CARTIER'S FIRST VOYAGE TO THE EASTERN COAST OF CANADA.

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EDITED BY W. F. GANONG, PH.D.

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During the half-century which followed the discovery of America by Columbus, in 1492, many expeditions were sent out by European monarchs to explore the shores of the newly-found land, and to try to find a passage to the East Indies. For Canada and Newfoundland these voyages resulted only in the discovery of the outer Atlantic coast, and none of the old maps of the time show clearly either the Gulf of St. Lawrence or the Bay of Fundy. It was not until 1534, when King Francis I. of France sent out Jacques Cartier, one of the boldest and most experienced of French navigators, that the Gulf of St. Lawrence was first made known to the world and appeared upon the maps. Happily, the narratives of Cartier's voyages have been preserved, and, although his maps have been lost, we possess partial copies of them in maps by others which still exist. The narrative of his first voyage is not only historically important as the earliest account known to us of the exploration of any part of our eastern coast, but is at the same time of the greatest interest for its simple and faithful

description of the places he visited and the natives he saw, and for its explanation of the origin of many names of places which we use to this day. A few years ago our historians were in doubt as to his exact route in some parts of the Gulf, for the different versions of his narrative do not agree, and all are obscure in places; but in recent years several scholars have examined and compared the different versions so critically, and have compared them with the old maps so carefully, that almost the entire subject is now perfectly clear.

Cartier left St. Malo, with two tiny ships, April 20th, 1534, and sighted Cape Bonavista, Newfoundland, May 10th. On May 27th he reached the Strait of Belleisle, and later entered the Gulf and coasted along the shores of Labrador as far as the place now called Cumberland Harbor. He was repelled by the rocky barrenness of Labrador, which, he says, "must be the land allotted by God to Cain." He crossed to Newfoundland, which he explored to near the present Cape Anguille, whence he crossed to the Magdalene Islands. After exploring this group he sailed away, on June 29th, to the westward. From this time on we shall let him tell his own story.

The next day, being the last of the month save one, the wind blew south and by east. We sailed westward until Tuesday morning at sunrise, the last of the month, without knowledge of any land, except in the evening towards sunset, when we discovered a land which seemed to be two islands<sup>1</sup>, that were beyond us west-southwest about nine or ten leagues. All that day<sup>2</sup> till the next morning at sunrise we sailed westward<sup>3</sup> about forty leagues, and on the way we perceived that the land we had seen like islands was main-land lying south-southeast and north-northwest to a very fine cape of land called Cape Orleans<sup>4</sup> (Cap d'Orléans).

All of the said land is low and flat, and the fairest that may possibly be seen, and full of beautiful trees and meadows; but we could find no harbor there, for it is a low land all ranged with sands. We, with our boats, went on shore in many places, and among others we entered a goodly river, but very shallow, where we saw boats full of savages, who were crossing the river, which on this account we named the River of Boats (ripiere des barcques)<sup>5</sup>. But

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<sup>1</sup>The high land near Grenville, Prince Edward Island.

<sup>2</sup>Night is meant.

<sup>3</sup>All of Cartier's directions are by the compass to the magnetic meridian, which is in the Gulf considerably west of the true meridian; hence Cartier's westward means south-westward on our maps. This must be kept in mind for the other directions he mentions.

<sup>4</sup>Now Cape Kildare. The original French name is given in brackets. It was named in honor of the father of the king of France.

<sup>5</sup>Now Richmond Bay.

we had no further acquaintance with these savages, for the wind came up from the sea and so beat us against the shore that we were constrained to retire with our boats to our ships. Till the next morning at sunrise, being the first of July, we sailed northeast, in which time there arose great mists and storms, and therefore we struck our sails until about ten of the clock, when it became clear, and we recognized the said Cape Orleans, and another which lay from it about seven leagues north and by east, which was named Cape of the Savages (Cap des Sauvages)<sup>1</sup>. On the northeast of this cape, for about half a league, there is a very dangerous reef and bank of stones. While we were at this cape we saw a man running after our boats that were going along the coast, who made signs to us that we should return towards the said cape again. We, seeing such signs, began to row towards him, but he, seeing us come, began to flee and to run away before us. We landed in front of him, and set a knife and a woollen girdle on a staff for him, and then came to our ships again. That day we ranged along the said land nine or ten leagues<sup>2</sup>, hoping to find some good harbor, but it was not possible, for, as I have said already, it is a low land and shoal. We went that day on shore in four places to see the trees, which are marvellously beautiful and sweet smelling; we found them to be cedars, yews, pines, white elms, ash trees, willows, and many other sorts to us unknown, but all without fruit. The grounds, where no woods are, are very fair and all full of peas, white and red gooseberries, strawberries, black raspberries, and wild wheat, like rye, which seemed to have been sown there and cultivated. This land is of the best climate that can possibly be, and very hot. There are there many pigeons and ring-doves and other birds; there wants nothing but good harbors.

The next day, the second of July, we discovered land to the northward of us, which joined on to the said land continuously, and we saw that it formed a bay of about twenty leagues in depth and as much in breadth. We named the bay Saint Lunario (Saint Lunaire)<sup>3</sup>. We went to the cape on the north<sup>4</sup> with our boats and found the shore so shoal that at more than a league from land there was only a fathom of water. On the northeast of the said cape, about seven or eight leagues, there is another cape<sup>5</sup>, and between the two there is a bay, in the shape of a triangle, which is very deep<sup>6</sup>, and which, as far as

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<sup>1</sup> Now North Point. The French league was somewhat over two-and-a-half of our miles.

<sup>2</sup> Along the northwest coast of Prince Edward Island to near Cape Wolf.

<sup>3</sup> This bay was the head of Northumberland Strait, the triangle between North Point, West Point and Cape Escuminac. As Cartier did not know the land he had been visiting was an island, his mistake was a natural one. It was named for the Saint whose feast-day it was.

<sup>4</sup> Cape Escuminac.

<sup>5</sup> The cape near Neguac Island.

<sup>6</sup> Not deep as to its water, but as to its extension into the land. This was Miramichi Bay.

we could see, lies northeast ; it is all ranged with sands, a very low land. At ten leagues from land there are twenty fathoms of depth. From the said last-mentioned cape to the said bank and cape of land<sup>1</sup> there are fifteen leagues. When we had passed the said cape, we perceived other lands and a cape<sup>2</sup>, which, as far as we could tell, lay north by east all in view. That night the weather was bad, with great winds, and we bore small sail until the morning, the third of July, when the wind came from the west, and we sailed towards the north to examine the said land, which is high<sup>3</sup>, which lay from us north-northeast beyond the low lands. Between these low and the high lands there extends a great bay and opening<sup>4</sup>, where there are fifty-five fathoms of depth in some places, and about fifteen leagues of breadth. And because of the just-mentioned depth and breadth, and change in character of the land, we had hope to find there a passage like that of the Castles<sup>5</sup>. This bay lies east-northeast and west-southwest. The land on the south side of the said bay is as beautiful and as good land, as easy to cultivate, and as full of goodly fields and meadows as any we have seen, and level as a pond ; but that on the north is a high land, mountainous, and all full of forest trees of many sorts ; among others there are many cedars and fir trees, as fine as can possibly be seen, fit for masts for ships of three hundred tons or more. Nor did we see there any place without woods, except in two spots of low land, where there were meadows and very fair ponds. The midst of the said bay is in forty-seven and a half degrees latitude and seventy-three degrees of longitude<sup>6</sup>.

The cape of the said land on the south was named the Cape of Hope (Cap d'Espérance)<sup>7</sup>, because of our hope of finding there some passage<sup>8</sup>. The fourth day of the month, the Day of St. Martin, we coasted along the land on the north to seek a harbor, and we entered a little bay and creek, altogether open towards the south, where there is no protection against the wind. We named it the harbor of St. Martin (La Couche Saint Martin)<sup>9</sup>. We remained there from the fourth day of July until the twelfth, and whilst we were there we went, on Monday, the sixth, after mass, with one of our boats, to discover a cape and point of land which lay seven or eight leagues to the west of us<sup>10</sup>, to see which way the land trended. And when we were half a league from that point, we saw two companies of boats of savages, who were crossing from one

<sup>1</sup> The point near Neguac Island to North Point.

<sup>2</sup> Probably on Miscou.

<sup>3</sup> The mountains of Gaspe; the New Brunswick coast is everywhere low in this region.

<sup>4</sup> Bay Chaleur.

<sup>5</sup> Strait of Belleisle.

<sup>6</sup> Longitude was then reckoned from one of the Canary Islands.

<sup>7</sup> Miscou or North Point. It is probable that this name, corrupted and removed, survives in Cape Despair, Gaspé.

<sup>8</sup> A passage to the West.

<sup>9</sup> Now Port Daniel.

<sup>10</sup> Paspebiac Point.

land to the other, more than forty or fifty boats. One of the said companies of boats came to the said point, and a great number of men landed on the shore, and made a great noise, and made signs that we should come on shore, showing us skins on pieces of wood ; and because we had but one boat we would not go to them, but we went to the other company which was on the sea, and they, seeing that we fled, prepared two of their largest boats to follow us, with which also five others of those coming from the sea united, and they came close to our boat, dancing and making many signs of wishing our friendship, saying to us in their language, *Napou tou daman asurtar*, and other words we understood not. But because we had, as has been said, but a single boat, we would not trust in their signs, but made signs to them to draw off, which they would not do, but came towards us in such great force that they completely surrounded us with their seven boats ; and, since they would not draw off for any signs that we could make, we shot off two pieces among them, and they made haste to return to the said point, and they made a wonderfully great noise, after which they commenced to return towards us as before, and when they were close to our boat we discharged two squibs at them, which passed among them and astonished them greatly, so that they took to flight in great haste, and followed us no more.

The next day a part of the said savages, with nine of their boats, came to the point and entrance of the creek where we were at anchor in our ships, and we, being informed of their coming, went with our boats to the said point and entrance where they were. But the moment they saw us they began to flee, making signs that they had come to trade with us, and showed us skins of little value, with which they clothe themselves. We made them signs likewise that we wished them no ill, and two of our men went on land to go to them to carry them knives and other iron wares, and a red hat to give to their chief, and seeing this, a part of them came on shore with their skins and traded with us, and showed a great and remarkable joy to have and to obtain the said iron wares and other things, dancing and making many ceremonies, pouring the sea water on their heads with their hands, and giving us everything they had, so that they went back altogether naked, without a single thing upon them, and they made signs to us that the next day they would come again with other skins.

On Thursday, the eighth of the month, since the wind was not good for going out with our ships, we set our boats in order to go to discover the said bay, and that day we went about twenty-five leagues within it ; and the next day, in the morning, we had good weather, and travelled until about ten o'clock, at which hour we recognized the end of the said bay, at which we were very sorry<sup>1</sup>. At the end of the said bay there are over the low lands other lands with high mountains<sup>2</sup>. Seeing there was no passage we began to return.

<sup>1</sup> Because they had hoped it was an open passage to the west.

<sup>2</sup> That is, mountains to the southward, as well as the northward.

Making our way along the coast, we saw the said savages on the banks of a pond in low land<sup>1</sup>, where they were making many fires and much smoke. We went thither, and found that there is a channel of the sea that enters into the said pond, and we placed our boats at one entrance of the said channel. The savages came in one of their boats and brought us pieces of seal already cooked, which they placed on pieces of wood, and withdrew, making signs to us that they gave them to us. We sent two men ashore with hatchets and knives, beads and other merchandise, at which they showed great joy. And then they came in a crowd in their boats to the shore where we were, with skins and whatever they had, to obtain our wares. They were in number—men, women and children—more than three hundred, of which a part of the women who did not come over danced and sang, being in the water up to their knees. The other women, who had crossed to the other coast where we were, came very friendly to us and rubbed our arms with their hands, and would lift the joined hands to heaven, making many signs of joy. And in such manner they reassured us, so that finally we traded hand to hand with them for all they possessed, which is but of small value. We saw that they are people whom it would be easy to convert; they go from place to place, living by capturing fish at the fishing season. Their country is in climate more temperate than Spain, and the most beautiful it is possible to see, and as level as a pond. There is no spot, however little, which, when without trees, does not bear wild wheat, which has an ear like rye, and the corn is like oats, and peas are as thick as if they had been sown and cultivated; and there are gooseberries white and red, strawberries and raspberries, red roses, and other herbs of pleasing and abundant odor; also there are many goodly meadows and good grass, and ponds with great plenty of salmon. I believe, more than ever, that the people will be easy to convert to our holy faith. They call a hatchet in their tongue *cochy*, and a knife *bacan*. We named the said bay the Bay of Heat (La Baye de Chaleur)<sup>2</sup>.

Being certain there was no passage through this bay, we made sail, and left the harbor of Saint Martin on Sunday, twelfth of July, to go to discover beyond this bay, and we went to the eastward along the coast.

Here we must end Cartier's narrative. He visited Gaspé, crossed to Anticosti, visited the strait between that island and the Quebec coast, and thence returned through the Straits of Belleisle to France. The next year he returned to the gulf and ascended the St. Lawrence to Montreal, and wintered near Quebec. His narrative of this journey, too, is preserved, and is filled with interesting incidents. No other explorer, not even Champlain, did more for the exploration of Canada than did Jacques Cartier.

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<sup>1</sup> Tracadiguash Point.

<sup>2</sup> Often printed incorrectly, as Baye des Chaleurs.

# THE WINTER AT ST. CROIX ISLAND, 1604-1605.

EDITED BY G. U. HAY, PH.B.

Samuel de Champlain accompanied the Sieur de Monts in the expedition to found a settlement in Acadia in 1604, with the command from the King of France that "he should prepare a faithful report of his observations and discoveries." From Champlain's vivid narrative of the discovery of the Island of St. Croix, and its occupation by the French during the following winter, the following extracts are made:

From the river St. John we went to four islands, on one of which we landed, and found great numbers of birds, called magpies<sup>1</sup>, of which we captured many small ones, which are as good as pigeons. . . . Farther west are other islands among them one six leagues in length, called by the savages Manthane<sup>2</sup>, south of which there are among the islands several good harbours for vessels. From the Magpie Islands we proceeded to a river on the main-land, called the River of the Etechemins<sup>3</sup>, a tribe of savages so called in their country. We passed by so many islands that we could not ascertain their number, which were very fine. Some were two leagues in extent, others three, others more or less. All of these islands are in a bay<sup>4</sup>, having, in my estimation, a circuit of more than fifteen leagues. There are many good places capable of containing any number of vessels, and abounding in fish in the season, such as codfish, salmon, bass, herring, halibut, and other kinds in great numbers. Sailing west-northwest three leagues through the islands, we entered a river almost half a league in breadth at its mouth, sailing up which a league or two we found two islands: one very small, near the western bank, and the other in the middle, having a circumference of perhaps eight or nine hundred paces, with rocky sides three or four fathoms high all around, except in one small place, where there is a sandy point and clayey earth, adapted for making brick and other useful articles. There is another place, forming a shelter for vessels from eighty to a hundred tons, but it is dry at low tide. The island is covered with firs, birches, maples and oaks. It is by nature very well situated, except in one place, where, for about forty paces, it is lower than elsewhere; this, however, is easily fortified, the banks of the main-land being distant on both sides some nine hundred to a

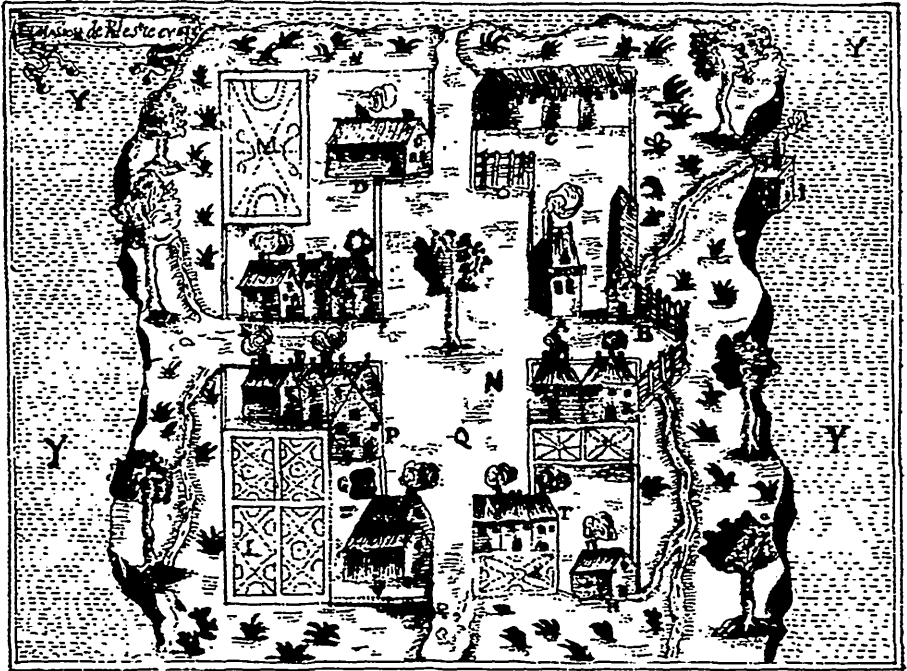
<sup>1</sup> *Margos*, Magpies. The four islands which Champlain named the Magpies are now called The Wolves, and are north-east of Grand Manan.

<sup>2</sup> *Manan*. Known as the Grand Manan in contradistinction to Petit Manan, a small island further west.

<sup>3</sup> The St. Croix River, sometimes called the Scoodie. The Etechemins we now call Passamaquoddies.

<sup>4</sup> Passamaquoddy Bay. From the Indian *Pes-kut-um-a-quali-dik*, meaning, Place where pollock are.





HABITATION DE L'ILE STE. CROIX.

(From "Champlain's Voyages," published in Paris in 1613. Reduced to four-fifths the size of the original).

- |    |   |    |   |
|----|---|----|---|
| A. | Lodgings of the Sieur de Monts.                                     | O. | Palisade.   |
| B. | General meeting house, wherein the time is passed in rainy weather. | P. | Lodgings of the Sieurs d'Orville, Champlain and Champdore.        |
| C. | The store-house.  | Q. | Lodgings of the Sieur Boulay and other workmen.                   |
| D. | Lodging of the Swiss.   | R. | Lodgings of the Sieurs Genestou, Sourin and other workmen.        |
| E. | The forge.  | T. | Lodgings of the Sieurs Beaumont, la Motte Bourlioli and Fougeray. |
| F. | Lodging of the carpenters.  | V. | Lodging of our priest.  |
| G. | The well.   | X. | Other gardens.  |
| H. | The oven where the bread is made.                                   | Y. | The river which flows around the island.                          |
| I. | The kitchen.  |    |   |
| L. | Gardens.  |    |   |
| M. | Other gardens.  |    |   |
| N. | Open place, in the midst of which is a tree.                        |    |   |

thousand paces. Vessels could pass up the river only at the mercy of the cannon on this island, and we deemed the location the most advantageous, not only on account of its situation and good soil, but also on account of the intercourse which we proposed with the savages of these coasts and of the interior, as we should be in the midst of them. We hoped to pacify them in the course of time, and put an end to the wars which they carry on with one another, so as to derive service from them in the future, and convert them to the Christian faith. This place was named by Sieur de Monts the Island of St. Croix<sup>1</sup>. Farther on there is a great bay, in which are two islands, one high and the other flat; also three rivers, two of moderate size, one extending towards the east, the other towards the north, and the third, of large size, towards the west. The latter is that of the Etechemins, of which we spoke before. Two leagues up this there is a waterfall, around which the savages carry their canoes, some five hundred paces by land, and then re-enter the river. Passing afterwards from the river a short distance overland, one reaches the rivers Norumbegue and St. John. But the falls are impassable for vessels, as there are only rocks and but four or five feet of water<sup>2</sup>. . . . Not finding any more suitable place than this island, we commenced making a barricade on a little islet a short distance from the main island, which served as a station for placing our cannon. All worked so energetically that in a little while it was put in a state of defence, although the mosquitoes (which are little flies) annoyed us excessively in our work, for there were several of our men whose faces were so swollen by their bites that they could scarcely see. The barricade being finished, Sieur de Monts sent his barque to notify the rest of our party, who were with our vessel in the Bay of St. Mary, to come to St. Croix. . . .

Some days after, our vessels having arrived and anchored, all disembarked. Then, without losing time, Sieur de Monts proceeded to employ the workmen in building houses for our abode, and allowed me to determine the arrangement of our settlement. . . . Then all set to work to clear up the island, to go to the woods, to make the frame-work, to carry earth and other things necessary for the buildings. . . . On the 2nd of October . . . each had finished his

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<sup>1</sup> The Holy Cross, *Sainte Croix*. From the fact that the location of the island on which the expedition wintered has been disputed we give Champlain's description in full. It is now called Dochet Island.

<sup>2</sup> The description of the environs of the Island of St. Croix, given in the text, is entirely accurate. Some distance above, and in view from the island, is the fork, as it is called. Here is a meeting of the waters of Waveig Creek from the east, Oak Bay from the north, and the St. Croix from the west. These are the three rivers mentioned by Champlain, Oak Bay being considered as one of them, in which may be seen the two islands mentioned in the text, one high and the other low. A little above Calais is the waterfall, around which the Indians carried their bark canoes, when on their journey up the river through the Chiputnaticook Lakes, from which by Eel River they reached the St. John on the east; or on the west, passing through the Mattawamkeag, they reached the Norumbegue, or Penobscot River.

place of abode. Winter came upon us sooner than we expected, and prevented us from doing many things which we had proposed. . . .

The snows began on the 6th of October. On the 3rd of December we saw ice pass which came from some frozen river. The cold was sharp, more severe than in France, and of much longer duration, and it scarcely rained at all the entire winter. I suppose that is owing to the north and northwest winds passing over high mountains always covered with snow. The latter was from three to four feet deep up to the end of the month of April, lasting much longer, I suppose, than it would if the country were cultivated. During the winter many of our company were attacked by a certain malady called the *mal de la terre*—otherwise scurvy<sup>1</sup>, as I have since heard from learned men. . . . so that out of seventy-nine who composed our party thirty-five died and more than twenty were on the point of death. The majority of those who remained well also complained of slight pains and short breath. We were unable to find any remedy for these maladies. . . . Our surgeons could not help suffering themselves in the same manner as the rest. Those who continued sick were healed by spring, which commences in this country in May. That led us to believe that the change of season restored their health rather than the remedies prescribed. During this winter all our liquors froze, except the Spanish wine. Cider was dispensed by the pound. The cause of this loss was that there were no cellars to our storehouse, and that the air which entered by the cracks was sharper than that outside. We were obliged to use very bad water, and drink melted snow, as there were no springs nor brooks, for it was not possible to go to the main-land in consequence of the great pieces of ice drifted by the tide, which varies three fathoms between low and high water. Work on the hand-mill was very fatiguing, since the most of us, having slept poorly, and suffering from insufficiency of fuel, which we could not obtain on account of the ice, had scarcely any strength, and also because we ate only salt meat and vegetables during the winter, which produce bad blood. The latter circumstance was, in my opinion, a partial cause of these dreadful maladies. All this produced discontent in *Sieur de Monts* and others of the settlement.

It would be very difficult to ascertain the character of this region without spending a winter in it; for, on arriving here in summer, everything is very agreeable, in consequence of the woods, fine country, and the many varieties of good fish which are found there. There are six months of winter in this country. The savages who dwell here are few in number. During the winter, in the deepest snows, they hunt elks and other animals, on which they live most of the time; and, unless the snow is deep, they scarcely get rewarded for their pains, since they cannot capture anything except by a very great effort, which

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<sup>1</sup> It follows exposure to damp, cold, and impure atmosphere, accompanied by long-continued use of the same kind of food, particularly of salt meats, with bad water. All of these conditions existed at the Island of St. Croix.

is the reason for their enduring and suffering much. When they do not hunt they live on a shell-fish called the cockle. They clothe themselves in winter with good furs of beaver and elk. The women make all the garments, but not so exactly but that you can see the flesh under the arm-pits, because they have not ingenuity enough to fit them better. When they go a-hunting they use a kind of snowshoe twice as large as those hereabouts, which they attach to the soles of their feet, and walk thus over the snow without sinking in, the women and children as well as the men. They search for the track of animals, which, having found, they follow until they get sight of the creature, when they shoot at it with their bows, or kill it by means of daggers attached to the end of a short pike, which is very easily done, as the animals cannot walk on the snow without sinking in. Then the women and children come up, erect a hut, and they give themselves to feasting. Afterwards they return in search of other animals, and thus they pass the winter. In the month of March following, some savages came and gave us a portion of their game in exchange for bread and other things which we gave them. This is the mode of life in winter of these people, which seems to me a very miserable one.

We looked for our vessels<sup>1</sup> at the end of April, but as this passed without their arriving all began to have an ill-boding, fearing that some accident had befallen them. . . . But God helped us better than we hoped for, on the 15th of June ensuing, while on guard about 11 o'clock at night, Pont Gravé, captain of one of the vessels of Sieur de Monts, arriving in a shallop, informed us that his ship was anchored six leagues from our settlement, and he was welcomed amid the great joy of all.

On the 17th of the month Sieur de Monts decided to go in quest of a place better adapted for an abode, and with a better temperature than our own; so . . . on the 18th of June, 1605, Sieur de Monts set out from the Island of St. Croix.

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<sup>1</sup> These had been sent back to France the previous autumn.

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## THE STORY OF LADY LA TOUR.

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BY JAMES HANNAY.

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Acadia can fairly claim to have produced one heroine who, from her character and achievements, is worthy to be compared with any of those whose names are embalmed in the world's history. She was

not, it is true, a queen, like Semiramis,<sup>1</sup> Boadicea, or the Ranee of Jhansi;<sup>2</sup> neither was she a religious enthusiast, like Joan of Arc; nor was she a woman enamored of the din of battle, like the Maid of Saragossa.<sup>3</sup> There is no reason to believe that war and combat had any attractions for her. She is rather to be compared to Maria-Theresa, the Empress-Queen, who became a leader of her people for the sake of her husband and her children. It was to preserve their interests and to save them from ruin that she assumed the part of a warrior and commander, and undertook the defense of her husband's stronghold, Fort La Tour.

Very little is known of Lady La Tour's family, or of the time of her coming to Acadia. Her name was Frances Marie Jacqueline, and it is stated, in a volume published by the Charnisay family, that she was a native of Mons, in France. She was a Huguenot. Her husband, Charles de St. Etienne, Seigneur de La Tour, had come to Acadia with his father in 1609 when a mere boy. The La Tours were people of property in France, but had been ruined by the civil wars which afflicted that country prior to the reign of Henry IV. The elder La Tour was a Huguenot, but his son, the husband of Lady La Tour, seems to have been in his latter years, nominally at least, a

<sup>1</sup> Wife of Ninus, founder of the Assyrian Kingdom, a woman of extraordinary beauty, passion and military prowess, who flourished nearly 2,200 years B. C., survived and eclipsed her husband, and after a reign of forty-two years abdicated in favor of her son, Ninyas. Much that is written of her is admitted to be mythical.

<sup>2</sup> The ranee, or chieftainess, of Jhansi, a district and walled town of North-western India, put herself at the head of a body of mutinous townsmen, June 4, 1857, and a massacre of Europeans took place at her instigation. During her brief career which followed, this mail-clad amazon led her forces with masculine valor and ferocity. She was slain in battle, June, 1858, a few days before the storming of Gwalior.

<sup>3</sup> Agustina, the "Maid of Saragossa," greatly distinguished herself during the siege of that town by the French in 1808-9, and died at a very advanced age in 1857. She was called *la artillera* from having snatched the match from the hands of a dying artillery man, and discharged the piece at the invaders. She was made a lieutenant in the Spanish army and received numerous decorations. Byron extols her in *Childe Harold*, canto 1, stanzas 54, 55, 56. We quote the last:

" Her lover sinks — she sheds no ill-timed tear;  
 Her chief is slain — she fills his fatal post;  
 Her fellows flee — she checks their base career;  
 The foe retires — she heads the sallying host;  
 Who can appease like her a lover's ghost?  
 Who can avenge so well a leader's fall?  
 What maid retrieve when man's flushed hope is lost?  
 Who hang so fiercely on the flying Gaul,  
 Folloed by a woman's hand, before a batter'd wall?"

[Byron says that when he was at Seville she walked daily on the Prado, decorated with medals and orders, by command of the Junta.]

member of the Church of Rome. This question of religion becomes a matter of some interest, because the fact that Lady La Tour was a Protestant was one of the means used to effect her husband's ruin by prejudicing the Court of France against him.

In 1635 La Tour and his lady were residing in a fort at the mouth of the River St. John, which is usually spoken of in histories as Fort La Tour. The site of this fort has been a subject of controversy; some historical works represent it as having been at Jemseg, but the mortgage of the fort and territory, made in 1645, proves conclusively that it was somewhere about St. John harbor. The site which is generally accepted as the correct one is that piece of ground on the west side of the harbor which lies immediately opposite Navy Island, and which is now known as the "Old Fort." This fort was rebuilt and garrisoned by the English after the capture of Louisbourg in 1758, and was named Fort Frederick.

La Tour's fort at St. John was occupied by a large force of his retainers, its garrison sometimes numbering as many as 200 men. It was the centre of the large trade in furs which he carried on with the Indians, and there he lived, like a feudal lord, with his wife and family, the absolute master of half of Acadia, and holding a commission as lieutenant-general for the King of France in that portion of his dominions. He was likewise the holder of a large grant of territory in Acadia which had been obtained by his father from Sir William Alexander, who held it under a concession granted by the King of England, James I. The connection of the La Tours, father and son, with Sir William Alexander led to their both being made baronets of Scotland by Charles I., and that is why we call the woman who is the subject of this sketch Lady La Tour, and not Madam La Tour, as some writers of history have done. Lady La Tour was the first woman of title to live at St. John, and there seems to be no good reason why she should not receive the proper designation due to her rank.

Unfortunately for La Tour, he was not without rivals and enemies. At Port Royal, the name then given to the modern town and district of Annapolis, lived Charles de Menou, Sieur d'Aulnay Charnisay, who sought to compass La Tour's ruin. Charnisay was also engaged in the fur trade, and he looked with envious eyes on the vast territory which was controlled by La Tour, from which every year he obtained about 3,000 moose skins, besides large quantities of beaver and other furs. Charnisay's fort was on Port Royal Basin, six miles from the

modern town of Annapolis, and there he lived in state, in the same fashion as La Tour, and had even a larger force of soldiers and retainers to carry out his orders. At that time the life and the manners and customs of feudal France were reproduced in Acadia.

Charnisay was a relative of the great Cardinal Richelieu, who then governed France as the minister of Louis XIII., and he succeeded in so poisoning the mind of the French Court against La Tour that in February, 1641, an order was issued requiring him to return to France to answer the charges which had been preferred against him. Charnisay was given authority to seize La Tour's person if he should disobey this order, and to take an inventory of his property. La Tour refused obedience, and Charnisay, having no sufficient force to coerce him, went to France to obtain assistance to carry out the King's orders. In the meantime La Tour had been communicating with his friends in Rochelle with a view to obtaining assistance in the struggle which he knew to be near at hand.

Early in the spring of 1643, Charnisay, with two ships and a gal-  
liot and four small craft, manned by five hundred men, attacked Fort La Tour, and, being unable to carry it by assault, proceeded to blockade it. This blockade had lasted several weeks, and supplies were running low, when a vessel, named the Clement, from Rochelle, appeared on the coast. This ship had been sent out by La Tour's friends in France, and she had on board abundance of ammunition and 140 men. Fortunately her presence was not discovered by Charnisay's blockading fleet, and La Tour and his wife succeeded in boarding her in the night, and set sail for Boston, where they hoped to obtain assistance against their enemy. The authorities of Boston refused to grant La Tour any help officially, but they permitted him to hire ships and men to enable him to return to his fort in safety. Taking advantage of this permission, La Tour hired, from Edward Gibbons and Thomas Hawkins of Boston, four vessels, with fifty-two men and thirty-eight pieces of cannon, and he also enlisted ninety-two soldiers to augment the force on board his vessels. When this little fleet made its appearance off Partridge Island Charnisay's ships promptly hoisted sail and stood right home for Port Royal. La Tour and his allies pursued and attacked them, and inflicted considerable loss on the enemy.

Soon after this Lady La Tour went to France to obtain more help against Charnisay, who was more determined than ever to bring about her husband's ruin. Charnisay went to France also to pursue his

plans of vengeance against his enemy, and while there sought to secure the arrest of Lady La Tour, whom he accused of being the cause of her husband's disobedience of the orders of the King. Fortunately she was warned in time, and was enabled to make her escape to England, where she freighted a ship from London with provisions and ammunition for Fort La Tour. She set sail in this vessel for her fort early in 1644, and it is an interesting fact that Roger Williams, the founder of the Providence plantation, was also a passenger. The charter required the captain to sail direct for Fort La Tour, but the master of the ship disregarded its terms, and lingered on the coast of Acadia trading, so that several months were lost. In the meantime Charnisay had become aware that Lady La Tour was on her way to Acadia, and had stationed ships at the mouth of the Bay of Fundy to intercept and capture her. He was fortunate enough to meet the English ship, but Lady La Tour and her people were concealed in the hold, and the master pretended that he was bound direct to Boston, so that the identity of the vessel was not discovered. But the voyage to Fort La Tour had to be abandoned, and so Lady La Tour, late in September, found herself in Boston instead of her proper destination. In this emergency she proved herself equal to the occasion, for she brought an action on the charter party against the persons who freighted the ship, and obtained a verdict of two thousand pounds damages. On this judgment she seized the cargo of the ship, which was valued at eleven hundred pounds, and, hiring three vessels in Boston to convey her home, at length arrived safely at Fort La Tour, from which she had been absent more than a year.

Early in the winter of 1644-45, La Tour found it necessary to go to Boston for supplies, leaving his wife in command of Fort La Tour. The garrison of the fort was known to be very weak, and, in February, Charnisay made an attempt to carry it by a *coup de main*. With a heavily armed ship he entered the harbor of St. John, and laid his vessel in front of Fort La Tour, in the expectation that its flag would be lowered at his summons. But Lady La Tour inspired her garrison with such courage that Charnisay was repulsed, and his vessel so much shattered by the cannon of the fort that, to prevent her from sinking, he had to run her ashore below Sand Point. Twenty of his men were killed and thirteen wounded. Two months later Charnisay made another attempt on Fort La Tour, with a much larger force, and suc-



ceeded in capturing it. The final scene in its story, and the death of Lady La Tour, are thus related in Hannay's History of Acadia :

It was on the 13th April, 1645, that Charnisay began his last attack on Fort La Tour. The Lady La Tour, although hopeless of making a successful resistance, resolved to defend her fort to the last. For three days and three nights the attack proceeded, but the defence was so well conducted that the besiegers made no progress, and Charnisay was compelled to draw off his forces with loss. Treachery finally accomplished what force could not effect. Charnisay found means to bribe a Swiss sentry who formed one of the garrison, and on the fourth day, which was Easter Sunday, while the garrison were at prayers, this traitor permitted the enemy to approach without giving any warning. They were already scaling the walls of the fort before the garrison were aware of their attack. The Lady La Tour, in this extremity, opposed the assault at the head of her men, and repulsed the besiegers with so much vigor that Charnisay—who had lost twelve men killed and many wounded—despaired of taking the fort. He therefore proposed terms of capitulation, offering the garrison life and liberty if they would consent to yield. The Lady La Tour knew that successful resistance was impossible, and she desired to save the lives of those under her command. She therefore accepted the terms which Charnisay offered, and permitted him to enter the fort. No sooner did he find himself in possession of the place, to the capture of which all his efforts had for years been directed, than he disclosed the full baseness of his nature. He caused all the garrison, both French and English, to be hanged, except one man, to whom he gave his life on the dreadful condition that he become the executioner of his comrades in arms. But even the murder of these poor soldiers did not satisfy Charnisay's desire for vengeance. No doubt he would have assassinated the Lady La Tour also had he only dared, but the Court of France, venal as it was, would scarcely have tolerated such an outrage as that. But he did what was almost as bad. He compelled the heroic lady to be present at the execution of her soldiers, with a rope round her neck, like one who should have been executed also, but who by favor had been reprieved. But it mattered little to her what further plans of vengeance her great enemy might design ; they had little power to touch her. Her great heart was broken. She was severed from the husband to whose fortunes she had been so faithful, and could scarcely hope to see his face again except as a captive like herself. She felt that her work in life was done, for she was not born for captivity. So she faded away, day by day, until her heroic soul left its earthly tenement, and in three weeks from the time when she witnessed the capture of her fort she was laid to rest by the banks of the St. John, which she loved so well, and where she had lived for so many years. Thus died the first and greatest of Acadian heroines—a woman whose name is as proudly enshrined in the history of this land as that of any sceptred Queen in European story. As long as the sons and daughters of this new Acadia take

an interest in their country's early history, they will read with admiration the noble story of the constancy and heroism of the Lady La Tour.<sup>1</sup>

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<sup>1</sup> This noble wife and mother left behind her a little girl, which was sent to France in the care of one of the lady's gentlewomen. What became of this unfortunate infant is not known, but as no further mention is made of it in the genealogies of the family of La Tour, it probably died young.—HANNAY'S HISTORY.

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## THE STORY OF THE LOYALISTS OF THE AMERICAN REVOLUTION.

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By J. G. BOURINOT, C. M. G., LL.D.

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The migration of that large body of people who sought refuge, at the close of the successful American Revolution, in the possessions which England still owned on the shores of the Atlantic and in the valley of the St. Lawrence, was in many respects one of the most remarkable that ever came into any country. Its members were imbued with many qualities that were calculated to lay deep and firm the foundations of stable institutions and of moral and conservative habits, in the formative period of the Canadian nation's growth. These people were, as some American writers now justly call them, the "unionists" of those days, just as the revolutionists were the "secessionists." In other words, they were the champions of a united British empire in the eighteenth century. They comprised the larger portion of the men and women of culture and wealth throughout the old colonies. As Professor Hosmer has written, the majority "were people of substance, and their stake in the country was greater than even that of their opponents, and their patriotism was to the full as fervent." Their estates were amongst "the fairest in the land; they loved beauty, dignity and refinement; but the day went against them, and they had to crowd into ships with the gates of their country barred forever behind them." At the outbreak of the war they represented at least one-third—others think a majority—of the people of the colonies. Their leaders disapproved, in the great majority of cases, of the indis-

cret and ill-judged measures of the English government, but they believed that there should be a reconsideration of the relations between the colonies and the parent state, and that constitutional methods alone should be followed until the people attained a redress of grievances. They were not prepared to raise the flag of rebellion, but suffered and fought for the maintenance of one free, industrial and pacific empire.

Men and women were treated with great cruelty, even at the time when the questions at issue were still matters for argument and debate, and not for tarring and feathering or mob violence. Some allowance might be made for the heat of passion during the civil war, but no extenuating circumstances appeared at a later period when the conditions of the treaty of peace had to be carried out, and the Loyalists were expected to receive just and humane treatment. At last, however, in the United States themselves, writers deplore the treatment which forced these people to seek other lands.

No less than sixty graduates of Harvard, Yale and other American colleges, men who had occupied the highest positions in the old colonies, descendants of the Puritans of New England, of the Cavaliers of Virginia, and of the Huguenots, found their way to the shores of the Atlantic. The venerable rector of Shelburne, in Nova Scotia, is the youngest son of one of these men, Gideon White, who was the great-grandson of the first born of New England. Joseph Howe was the son of one of the owners of the Boston *News-Letter*, the first permanent paper of America. Miner Huntington, the father of the eminent liberal and friend of Howe, was a member of the Cromwell family. The name of Bayard will be recognized as that of a family of Huguenot descent, which has given not only a learned physician and philanthropic citizen to St. John, but also an eminent statesman to the neighboring republic. The Robinsons, Tisdales, Merritts, and other founders of well-known Ontario families, went first to Nova Scotia, and then at a later date to the West. In the records of the Maritime Provinces we find for a hundred years the names of Ludlow, Putnam, Billop, Oliver, Tyng, Botsford, Peters, Winslow, Chandler, Byles, Stockton, Leonard, Chipman, Wetmore, Parker, Ward, Allen, Upham, Scovil, Robinson, Saunders, Haliburton, Wilkins, Wilmot, Jones, Marshall, Cunard, Blowers, Bliss, Odell, Inglis, and many others almost as distinguished. In the St. Lawrence valley we find Bethune, Stuart, Robinson, Tisdale, Keefer, Hagerman, Ryerson, Cartwright,

Merritt, Ruttan, Macaulay, Kirby, Lampman, Vankoughnet, McNab, Burwell, Denison, Bowlby, Carscallen, and very many others well known to Canadian and even Imperial fame.

The first evidences of the influence of the Loyalists in the Dominion were the formation of the two provinces of New Brunswick and Upper Canada, and a large extension of British sentiment immediately throughout British North America. During the war of 1812-14 the Loyalists, who could not save the old colonies to England, did their full share in maintaining her supremacy in the countries she still owned in the valley of the St. Lawrence and on the Atlantic seaboard. With this war the history of the Loyalists, as a distinct class, practically closed. Their children were absorbed amongst the mixed population that flowed into the country from 1815 to 1830. Political parties, with all their abuses, now formed themselves, and the people divided accordingly. In Lower Canada it was a war of races; in Upper Canada largely a contest between a selfish bureaucracy and reformers, who pressed for responsible government. The grievances were undoubted, but not such as to justify the ill-conducted and rash insurrection that followed. In the Maritime Provinces, where the Loyalists predominated, and there was not such a mixed population as in Upper Canada, or a conflict between French and British as in French Canada, the political controversy always took a strictly constitutional course, and the result was favorable to public peace and public liberty from the outset. Joseph Howe, the father of responsible government, and other able descendants of Loyalists, were leaders of the reform party, and they believed in constitutional methods for the redress of public grievances, and not in the establishment of a republic, so wildly attempted in old Canada. As soon as the revolt broke out all classes of loyal Canadians rallied to the support of English supremacy threatened by a few rash men, aided by American raiders.

The descendants of the Loyalists of 1776-1784 may now be estimated at 730,000 souls, or about one-seventh of the total French and English, and about one-fifth of the English-speaking people. In all the vocations of life for a hundred years or more they have filled the most important positions and exercised a powerful influence on the political, material and intellectual development of the whole country. They have given to Canada sixteen Lieutenant-Governors, eighteen Chief Justices, three Prime Ministers of Provinces since 1867, and fifteen Ministers of the Dominion government, including four Finance

Ministers. Of this number seven have been Lieutenant-Governors since Federal union — E. B. Chandler, L. A. Wilmot, R. D. Wilmot, Sir S. L. Tilley, Joseph Howe, Sir R. Hodgson, G. B. Robinson. The Finance Ministers are Sir S. L. Tilley, Mr. Foster, Mr. Fielding and Sir R. Cartwright. Hon. J. W. Johnston, for so many years the able leader of the Conservatives in Nova Scotia, a life-long opponent of Joseph Howe, was to have succeeded that distinguished statesman at Government House in Halifax, but he died in Europe before he could assume the responsibilities of office. Mr. Hardy, Prime Minister of Ontario, is of Loyalist stock on the side of both his parents. The names of the Cabinet Ministers, in addition to those just mentioned, are these : J. H. Pope, W. B. Vail, Alfred Jones — who belongs to a family which has given several distinguished men to Western Canada as well as to New Brunswick — L. Seth Huntington, J. Coffin, W. Macdougall, Joseph Howe, R. D. Wilmot, C. Colby, D. Tisdale, Sir C. H. Tupper — on his mother's side only — and D. Mills, presumably, since his family came first to Nova Scotia during the war. In the various legislative bodies of Canada there are now sixty men who claim the same honorable lineage.

In literature, science and education we find the names of Chas. G. D. Roberts, James Hannay, Bliss Carman, Dr. Theal, G. F. Matthew, Barrie Stratton, W. O. Raymond, G. U. Hay, W. F. Ganong — all belonging to New Brunswick ; Sir William Logan, Charles Sangster, A. Lampman, W. Kirby, T. C. Keefer, Rev. Dr. Bethune, Geo. T. Denison ; Chancellor Burwash and Professor Badgley of Victoria University ; Professors Bain and Welton of MacMaster ; Chancellor Harrison of New Brunswick University ; and Rev. Dr. Carman, General Superintendent of the Methodist Church of Canada. The role of meritorious performance in law, divinity, medicine and commerce is too long to be given here. It shows, also, how large and influential is that element of the Canadian people who take a pride in the fact that they are connected by ties of blood with the loyal exiles of the last century.

Such questions of taxation, such ignorance of colonial conditions as precipitated an American revolution in the days when the relations of the parent state with her colonies required readjustment, such misunderstandings and blunders as aggravated the political difficulties which existed in Canada until the concession of responsible government, can never again occur under the wise colonial system which has been

adopted during the present reign, and gives every possible expansion to colonial energy and ambition. It took British statesmen more than half a century, from the independence of the thirteen colonies to the concession of responsible government, to learn by experience of colonial conditions the best system to apply to countries which had reached a certain high stage in their material, political and social development. Canada's position in the empire is one of which her people may be justly proud ; but as Canadians review the past, with its many evidences of devotion to the empire, of capacity for self-government, of statesmanlike conception and action in the administration of public affairs, they must not forget how much they owe to the men who laid, firm and deep, the foundations of the national structure. To some of the eminent makers of Canada monuments have been raised, but the vast majority lie in quiet churchyards, where the finger of time has obliterated even their names from the moss-covered stones where once they were rudely chiselled. But, though they are no longer here, their spirit still survives in the confidence and energy with which the people of this Dominion are laboring to develop the great natural heritage which they possess on the American continent, and in the loyalty which they feel for the British crown and empire. Though they are no longer here, their memory should be ever cherished in the country which owes them so deep a debt of gratitude. In the words of an eloquent son of a Loyalist, Joseph Howe, poet, orator and statesman :

“ Not here ? Oh, yes, our hearts their presence feel,  
Viewless, not voiceless, from the deepest shells,  
On memory's shore harmonious echoes steal,  
And names which, in the days gone by, were spells,  
Are blent with that soft music, if there dwells  
The spirit here our country's fame to spread,  
While every breast with joy and triumph swells,  
And earth reverberates to our measured tread,  
Banner and wreath will own our reverence for the dead.”