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STATISTICS OF THE COINAGE FOR CANADA
 AND NEWFOUNDLAND.

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SOME can still remember the last issue of the old pennies. These coins having the impress of St. George and the dragon—rather “Bank Tokens” as they were inscribed because not officially sanctioned by the Imperial Government—bright and new as they were paid out by the Bank of Upper Canada. That was in 1857. In 1858 a new order was introduced; we were no longer to make up our accounts by the antiquated pounds, shillings and pence or the still more obsolete *livres* and *sous* but by act of Parliament, were to count by dollars and cents. The old “token” and other copper currency, with British and foreign silver, could not be made to fit the new standard. A new coinage was therefore believed to be necessary, and one sanctioned by the home government was ordered from the Royal Mint. Thus in 1858 were struck, strictly speaking, the first true coins for Canada, and a regular coinage for the Dominion has been continued, with longer or shorter inter-

vals, until the present time as the needs of the people required.

It has been thought well to publish a list of the number of each denomination struck during each year, and, as this task has been assigned to me, I will make the attempt to enliven the dry columns of figures with such running comments as may seem to me interesting.

1858.

This first Canadian coinage consisted of twenty, ten, five and one cent pieces. There was also struck a pattern for a cent smaller than and differing in design from the regular issue. The coinage was commenced so late in the year that the bulk of the large order for cents had to be completed in 1859. The number of these cents ordered (ten millions) was far in excess of the peoples wants for that year. When we consider that the population of the old Province of Canada did not exceed two millions, and that the ample supply of old coppers had not been withdrawn from circulation, we can easily understand that an additional five cents copper change for each soul or ten cents for each buying and selling member of the community, was more than could be readily taken up.

Then, too, when we know that the total number of cents ordered during the succeeding thirty-two years, including those for the Lower Provinces, did not exceed twenty-seven millions, that during this time the old coppers had been withdrawn from circulation and that the population of the Dominion had nearly trebled, we can understand why it took the government agent over ten years to push these cents, ordered in 1858, into circulation at a discount of twenty per cent. I have myself been sent on more than one occasion to the Bank of Upper Canada to purchase these cents at a cost of eighty cents per hundred. They were put up in cotton bags, two hundred in each.

1859.

The record of the Mint shows no coinage for this year, but, as the cents of 1858 are comparatively rare and those of 1859 still common, I have assigned one million as the number coined in 1858 leaving nine millions for 1859. Many specir

mens occur struck from altered dies in which traces of the eight can be seen underneath the nine. This indicates that the coinage was actively going on when the year closed, and that in the hurry to complete the order new dies of 1859 could not be prepared in time to keep the presses in operation.

1861

During this year the Governments of Nova Scotia and New Brunswick adopted the decimal system and, to accommodate the circulation to the new order, cents and half cents were coined for each. But we have no mention, in the report of the Mint, of a coinage of half cents for the latter province, nor was an order for any given by its government. We may therefore infer that, having received the two orders at the same time, the engravers at the Mint prepared half cent dies for both and that, before the mistake was noticed, a number of New Brunswick half cents were sent out along with those ordered for Nova Scotia.

As Nova Scotia adopted a standard of her own in which the pound sterling was reckoned at five dollars; differing from that adopted by the other Provinces which reckoned the pound at \$4.86 $\frac{2}{3}$. The shilling passed at twenty-five cents and the sixpence at twelve and a half. Thus no new silver coins were required but a half cent was necessary to make proper change when the sixpence was tendered. Pattern cents and half cents were struck differing in design from that adopted. But of these patterns I intend to say something in a future paper.

1862

Twenty, ten and five cent pieces were coined for New Brunswick during the year, for the difficulty in accommodating the coins of the Mother Country to the new standard made a coinage of silver necessary. Although the Mint report for this year gives the coinage for Nova Scotia as one million cents, that is two hundred thousand more than either the preceding or succeeding coinages, the Nova Scotia cent of 1862 is the rarest of the series, selling readily in good condition for twenty-five cents.

1864

The coinage for New Brunswick, for this year, consisted of twenty, ten, five and one cent pieces, and that of Nova Scotia one and half cent pieces. A series of patterns were struck for Newfoundland, but not for circulation; these were two dollar, twenty, ten, five and one cent pieces.

1865

The decimal system having been adopted by Newfoundland, in 1864, a new coinage was ordered for that Province, in 1865, consisting of two dollar pieces in gold, (the only gold struck for any of the North American Colonies) besides twenty, ten, five and one cent pieces. There is also a pattern for a two dollar gold piece differing from the regular issue.

1870

During the depreciation of the currency in the United States, caused by the war of the rebellion, the bulk of its silver coins, not being used in that country, were brought into Canada. This caused such a redundancy of the silver circulation that, for banking purposes, it was subjected to a discount of from four to six per cent. Sir Francis Hincks the Finance Minister made arrangements to relieve the country of this burden by exporting all the foreign silver. This necessitated a new silver coinage, which coinage consisted of fifty, twenty-five, ten and five cent pieces. It was the second largest in value of the Canadian coinages: amounting to seven hundred and fifty thousand dollars. A coinage was also struck for Newfoundland consisting of two dollar, fifty, twenty, ten and five cent pieces. There must have been some dissatisfaction with the two dollar pieces as another pattern appeared during the year, differing in design from the regular issue.

1871.

The Coinage for Canada for this year consisted of fifty, twenty-five, ten and five cent pieces. The Royal Mint began so be taxed to fill the home orders that the Colonial orders had to be sublet to Messrs Ralph Heaton & Son, Birmingham. Coins so struck bear the letter "H" for Heaton. Part of the order for fifty, twenty-five and ten cent pieces bear

the Birmingham mark. A mule occurs with the obverse of a Newfoundland and the reverse of a Canadian ten cent piece this is the more curious as no coins were struck for Newfoundland, at Birmingham, until 1872. During this year Prince Edward Island, the last of the Provinces to give up the old system, had a coinage of two millions of cents struck at the Royal Mint for its small population of 75,000.

1872.

This year represents the largest coinage, amounting to \$777,500, ever struck for Canada. The withdrawal of the foreign coins from circulation, commenced in 1870, was now complete. The denominations are the same as for the previous year, all struck at Birmingham. A coinage consisting of two dollars, fifty, twenty, ten, five and one cent pieces was struck for Newfoundland, all except the two dollar piece, at Birmingham.

1873.

A coinage for Newfoundland was struck at the Royal Mint consisting of fifty, twenty, ten, five and one cent pieces.

1874.

The coins struck for Canada were twenty-five, ten and five cent pieces. They all bear "H" the mark of the Birmingham Mint. A fifty cent piece for Newfoundland was struck at the Royal Mint. The half dollar is a much more popular coin in Newfoundland than in Canada, for, while in the former no coinage but the first was issued without the largest silver coin, in the latter there have been only two issues of it since the first three great coinages.

1875.

A coinage of twenty-five, ten and five cent pieces was struck for Canada at Birmingham.

1876.

A coinage of cents was struck at Birmingham for Canada, the first since the great coinage of cents of 1858. Fifty, twenty, ten, five and one cent pieces were struck for Newfoundland also at Birmingham. The old coppers, that had

continued to circulate in Canada, were called in during the year, hence the necessity for the cents.

1880.

This year there was a coinage of twenty-five, ten and five cent pieces struck at Birmingham for Canada; and for Newfoundland two dollar, fifty, twenty, ten, five and one cent pieces struck at the Royal Mint.

1881.

A coinage of fifty, twenty-five, ten, five, and one cent pieces was struck at Birmingham for Canada; and for Newfoundland two dollar, fifty, twenty and five cent pieces struck at the Royal Mint. The ten cent piece does not seem to be a popular coin in Newfoundland, as not half as many have been struck as of the fifty or twenty cent pieces; while in Canada the ratio is reversed.

1882.

The coins for Canada were twenty-five, ten, five and one cent pieces and for Newfoundland two dollar, fifty, twenty, ten and five cent pieces all struck at Birmingham.

1883.

A coinage for Canada of twenty-five, ten, and five cent pieces was struck at Birmingham.

1884.

The coinage for Canada was ten, five and one cent pieces struck at the Royal Mint. As the enlargements at the Royal Mint, that had been going on for some time, had been completed during the previous year, the colonial orders could be again undertaken without having to subcontract to Messrs. Ralph Heaton & Son.

1885.

Twenty-five, ten and five cent pieces were struck for Canada, and for Newfoundland two dollar, fifty, twenty, ten, five and one cent pieces, all at the Royal Mint.

1886.

Twenty-five, ten, five and one cent pieces were struck for Canada, at the Royal Mint.

1887.

The same coins were struck at the Royal Mint, for Canada, as during the previous year. A deputy receiver,

has been appointed in the chief town of each of the provinces, who sends to the Receiver General at Ottawa an estimate of the number of each denomination he will require for the next year. These estimates are made up and sent at the beginning of the year to the Mint to be forwarded to the different Provinces as ordered.

1888.

The coinage for Canada consisted of fifty, twenty-five, ten, five and one cent pieces, and for Newfoundland two dollar, fifty, twenty, ten, five and one cent pieces, struck at the Royal Mint.

1889.

Twenty-five, ten and five cent pieces were struck at the Royal Mint for Canada.

1890.

This year the coinage consisted of fifty, twenty-five, ten five and one cent pieces struck at Birmingham. The fifties of which the number struck was comparatively small were sent to one of the outlying Provinces; as none have yet appeared in this part of the Dominion. The return to striking of the coins at Birmingham, after a lapse of seven years, indicates that there is again a rush of business at the Royal Mint.

On scanning over these columns we find the total nominal value of coins, struck for Canada, to be a little over six millions of dollars or about a dollar for each inhabitant. But estimating one third of this as having been withdrawn from circulation, through loss or wear, we find the real amount in circulation reduced below seventy cents per inhabitant. The total number of coins struck, nearly ninety millions, or about fifteen for each individual; or, deducting fifty per cent. for losses as the minor coins disappear faster than the larger; an average circulation of seven coins each remains. We therefore, cannot but come to the conclusion that our coins are used for change only; that the people are not given to hoarding; and that a metallic circulation, so small when com-

pared with the commercial activity of the people, could only be used for the smallest transactions. The extension of the banking system, with bank bills and cheques, has done away with the necessity of bullion in large transactions. The greater number of small coins struck and the increasing demand for these point in the same direction. Things are somewhat different in the sparsely settled colony of Newfoundland, for which the total value struck since 1865, amounts to nearly six hundred thousand dollars, or about two dollars for each inhabitant; while the number of coins—three millions—would give ten for each. As, too, the gold coinage and the larger silver pieces are the more popular we may infer that larger coin payments are often made on account of the want of extended banking facilities in the outlying districts. Another analysis goes further to prove this; averaging the value of the total number of pieces struck; we find it to be seven cents for Canada while it is seventeen for Newfoundland.

In comparing our modern coinages with those of the past, when payments could be made in coin only, we may learn what changes have been brought about by rapid transit, machinery and banks. In early English history each town had its mint, where, with the rudest appliances, the circulating medium necessary for the wants of the immediate neighborhood was struck; and the supply was often sorely inadequate. At present one mint in London supplies the whole United Kingdom; taking the place of the sixty or more provincial mints of old besides having to attend to the wants of colonies as populous many thousand miles away. Large as these coinages for Canada, during the past few years, seem to be, when compared with the scanty supply of our colonial days, when the full tide of immigration sets in upon us, we expect, it so to expand, that in the course of time, a mint far exceeding that of London, in capacity must needs be established in our midst.

INVENTAIRE ET ETAT DES LIEUX DU FORT
ST. LOUIS.

LAN mil six cent soixante le dernier jour de septembre du matin estant dans le.....(1) de Quebec, Nous Simon de Denis, procureur fiscal et receveur général de nos.....(2) de la compagnie de la Nouvelle France estant resquis de Monseigneur le vicomte d'Argenson Gouverneur et Lieutenant général pour S. M.^{TE} en ce pays procèdent à la uisite de l'estat du fort et ce en la presence du Sr de Grandchamp commis à cet effet par mon dit seigneur le gouverneur nous nous serions adressés à la personne du sieur Gillet commis pour le soing des dites artilleries, armes et munitions lequel nous aurions requis de nous conduire et montrer le dit fort ses appartements et magasins d'armes pour le tout estant vu et visité estre inserré dans le présent procès verbal pour servir et valloir ainsy que de raison.

Et à ce faire auroit esté présent Louis Théandre Chartier, écuyer, sieur de Lotbinière, Lieutenant général civil et criminel en la juridiction de Quebec sénéchaussé de Nouvelle France.

Et procédans aux fins que dessus tous ensemble nous serions transportés ainsi qu'il en suit.

Premièrement dans le grand corps de logis. Dans la cuisine où s'est trouvecé une table a , une pelle à feu avec pincette et chenets de fer et sont deux croisés avec chassis dormant et contrevents et une fenestre et une porte à loquet. proche la cuisine est une galerie, dans laquelle il y a une armoire fermant à clef, une porte à loquet, une croisée et contrevents, et une armoire audessus d'une porte.

Dans la chambre suivante fermant à clef sont deux croisés avec chassis, uolets et contrevents. Dans la salle sont trois

(1) Note de M. Pierre Margry : " Le papier était mangé." Il faut lire : "chateau St. Louis."

(2) Faut-il ajouter " Seigneurs"?—de L. M.

croisés garnies de uolets, contrevents et chassis, dans laquelle s'est trouvé une table, une paire de chenets quatre portes fermantes à loquets et uerrous, et un cabinet fermant à clef avec une croisée garnie de uolets et contrevents et un fusils dans la salle sur un ratelier.

Suit une autre galerie avec croisée, chassis contrevents et uolets.

Dans la salle joignant la salle fermée d'une porte à clef est une croisée garnie de chassis, uolets et contrevents dans laquelle s'est trouvée une table ployante, à côté est un cabinet fermé d'une porte à clef et la croisée garnie de chassis uolets contrevents. La galerie et un armoire fermant à clef. Dans la dernière chambre la porte fermant à clef est une croisée avec uolet chassis et contrevent où s'est trouvée une table avec loyette, une armoire au coin de la cheminée fermant à clef et à côté est un cabinet fermé d'une porte à serrure et croisée derrière garnie de contrevents.

Toutes les dites chambres, salle et cabinet et galeries sont lambrissées par hault et par bas.

Une galerie balustrée regardant sur l'eau aux bouts de laquelle sont deux guerittes dont l'une s'est trouvée fermée d'une porte à clef.

Dans la cave les poutres et planches en bon estat s'est trouvée trois cuiviers qui ne valent plus rien. Une porte fermant à clef et une eschelle pour y descendre par la cuisine.

Dans le grenier à côté est un colombier et s'est trouvé sept ou huit piques.

Dans un autre corps de logis : Est une chambre basse à cheminée dans laquelle est à présent le four, le pétrin et une table, le couchoir de fer, tel que la porte fermante à clef, les croisés avec des barres de fer et contrevents.

Dans une autre chambre joignant est deux cabinets, d'ans l'un est une cabane de façon sur laquelle est une vieille horloge de fer démonté et hors de service, une croisée avec chassis

et contrevents, deux sieges, et lambrissés toutes deux fermant à clef.

Au-dessus des dites chambres sont deux aultre chambres, en galletas à cheminée, dans chacune desquelles sont quatre cabanes plus deux cabinets dont fermé à clef.

Dans le corps de garde est un liet de camp, deux cabanes, le Ratellier orné de douze fusils servant à la et pour tout meuble s'est trouvé une vieille chaudière, trois plats de cuivre, une poille à frire, une marmitte et une pelle à feu, le tout tel quel.

Pour le fort,

La grande porte a été restablie cette année et ce que suit, la barrière est en ruine et hors de service, l'enceinte du fort de murs non achevés en état tel quel, les parapets totalement ruinés sur la grande porte la plate-forme estant sur la ditte grande ou est assis une gueritte le tout ruiné, le grand bastion du costé de l'ouest menassent une entière ruine a été entièrement démolí et a esté faict à neuf un mur qui a retrenché le dit bastion et au lieu d'icelluy a été fait une tourre quarrée pour deffense et pour servir de prison, le rempart passant sur la grande porte allant du dit bastion à la gueritte qui est du cote du Nord est entierrémnt ruiné par dedans toutes les échelles desgrés servant à monter sur iceux remparts et dans le magasin des armes pouries et hors de service, sur le coing de la muraille qui regarde le nord est a esté fait une guéritte de bois et une eschelle pour y monter.

Pour artilleries cinq piéces de canons de fer, une dite crevée et une piéces avec leurs fus.

Dans le magasin des armes estant sur le corps de garde s'est trouvé ce que suit quatre vingts quatre mousquets dont cinq à fu le reste en serpenla pluspart uicies.....neuf hors de service.

Vingt-cinq canons de mousquets dont sept ou huit crevés. Cinq pistolets de service et cinq uieux pistolets hors de service avec fourreaux. Trente sept carabines tel quel. En

un coing est un monceau de toutes.....(3)de fusils pistolets et mousquets.

Deux cents pierres à fusil, environ neuf livres de mesche
Un recoin où sont quantité de cuirasses et bourguignottes.
Un seau de bois plein de clous et ferrailles une scie de trauers

Et audessus du dit magasin, sont vingt ou trente fusils de mousquets, un demi baril ou environ de salpêtre, la porte du dit magasin fermant à clef, au pied de la muraille du dit magasin est un baril où il y a des boulets de canon.

Dans le magasin aux poudres fermant à double tour, porte et clef, s'est trouvé en icelluy demi baril de poudre mouillée, ou enuiron quatre vingt dix huict liures de poudre fine en paquets, plus environ vingt cinq liures de poudre fine dans un baril, plus enuiron trente liure de poudre fine dans un aultre baril. Plus enuiron soixante liures de poudre fine et enuiron quatre cent liures de bailes à mousquet. Un soulmon de plomb d'enuiron cent liures.

Faict et clos les jours et an que dessus.

Signé. Louis Théandre Chartier, Denis, Grandchamp et Gillet.

Le contenu cy dessus est conforme à l'original qui est demeuré ez mains de notre secretaire que nous auons
.....(4) signer avec nous.

Par Monseigneur,

GILLET.

Ce document, que je crois inédit, a été copié dans un des dix ou douze cahiers de documents inédits que possède la bibliothèque de la législature de Québec. Ces cahiers, eux mêmes, ont été copiés au Bureau des Archives à Ottawa. L'original, si je ne me trompe, est aux archives de la marine à Paris.

P. G. ROY.

(3) Faut-il suppléer "sortes"?—de L. M.

(4) Faut-il ajouter "faict"?—de L. M.

DOES THE BEAVER BELONG TO THE ARMS OF CANADA.

"*See Can. Ant. page 131*".



WRITING of the celebration of St. Jean Baptiste Day at Quebec in 1880, our esteemed friend Mr. Benjamin Sulte furnished the following records, which will be read with interest in connection with our previous notes under the above heading. After quoting from the various records to which he had access, and showing that there had been more or less observation of the day in Canada for upwards of two centuries, Mr. Sulte says: "The origin of the festival of St. Joseph and that of St. Jean Baptiste have by the foregoing account, been clearly indicated. The former of those festivals has retained its religious character. The other preserves its popular features, without, however, being separated from religion. It united the two qualities necessary to make it a national holiday when Mr. Ludger Duvernay gave it a constitution.

M. de Gaspé has devoted the greater portion of a chapter in his "Ancient Canadians" to an account of the celebration of the St. Jean Baptiste in the parishes of the lower part of the river in the last century. I refer the reader to this curious book and also to the third chapter of his "Mémoires," in which he returns to the same subject. Dr. Hubert La Rue tells us how this festival was celebrated in the Isle of Orleans at the commencement of this century. I can recount nothing of such pomp and circumstance concerning the parishes situated above Quebec, but at St. Jean d'Éscihallons and at Three Rivers, those customs still existed in my childhood. The fires kindled on the surrounding heights gave from hillside to hillside the signal of public rejoicings. The first bath in the river was taken on St. John's Eve, amid the noise of songs and general gaiety. At Nicolet College, fifty or sixty years ago, there used to be a grand holiday, with picnics and water excursions.

As it is to-day, the St. Jean Baptiste Association has for emblems a beaver surrounded with a garland of maple leaves. Its motto is "Our institutions, our language and our laws." Let us see how far back these three ideas carry us.

The Abbé H. A. B. Verreau informs us that in 1673 was made the first ascertained mention of the beaver as the symbol of Canada and of the Canadian element—which as is well-known, was always quite distinct from the "French" element. At the date in question, Governor Frontenac advised the Minister of the King to have a beaver inserted in the arms of the city of Quebec. A beaver figures on a medal struck in 1690 to commemorate the defence of Quebec. In 1736, again observes M. Verreau, New France and the other French colonies of America bore on their arms three golden *fleurs de lys*, but no beaver.

The "History of New France," by Father de Charlevoix, printed in 1744, has for vignette on its title page the representation of a bee-hive and two beavers set under branches of trees. According to the *Antiquarian* (vol. 3, p. 190), a financial institution called the "Canada Bank" existed in 1792, and on one of its bills which has been preserved is perceived a beaver gnawing the trunk of a tree. Decidedly the beaver seems for a long time to have adorned our escutcheon. The "flag question" occupied the attention of our fathers in 1807. On one side the wish was expressed to have a Canadian flag and on the other it was claimed that the British flag ought to be sufficient for us, just as that of the Mother country had sufficed under the French *regime*. A poetical militia man exclaims: "To our brave militia—although it is deficient in flags—full justice will be rendered by admiring its exploits. Yankees, Ostrogoths, Vandals, they will baffle all your tricks. You will feed cannibals, if death has attractions!" The piece closes with those two prophetic lines:

“Oui fiers anglais, n'en doutez ;
Pour vaincre vous aurez nos bras.”

It was a prophecy of Chateauguay six years before the event. Not bad for a poet in his teens!

Towards 1815, Commander Viger had a beaver drawn in a fancy coat-of-arms. Before 1830, he had it inserted in the arms of the city of Montreal. I do not know, continues M. Verreau, (to whom we are still indebted), whether Quebec ever had arms of its own under the French Government. At any rate, the beaver which Frontenac desired to give, belongs to-day to Montreal.

In the *Canadien* of the 29th of November, 1806, there is an indication of the choice, already made by the people of Canada, of the maple as their national tree. It occurs in relation to the Francophobe attacks of the *Mercury*:

“L'érable dit un jour a la ronce rampante :
Aux passants pourquoi t'accrocher ?
Quel profit, pauvre sot, en comptes-tu tirer ?
Aucun, lui repartiit la plante :
Je ne veux que les déchirer !”

Rarely met with elsewhere, the maple must have been an agreeable surprise to the new-comer from the first discovery of Canada. We can easily suppose that the French colonists paid particular attention to it and were accustomed to regard it as the Canadian tree *par excellence*. At the first banquet of the St. Jean Baptiste Society, which took place at Montreal on the 24th of June, 1834, conspicuous among the decorations in the hall was a cluster of maple branches laden with leaves. When in 1836 it was officially proposed to the same society to adopt the maple leaf as the national emblem, M. D. B. Viger urged its claims in the following eloquent terms:—

“This tree which grows in our forests, which clings to our rocks, at first weak and tempest-beaten, leads a languishing existence, with difficulty drawing from the soil which pro-

duced it sufficient nourishment to keep it alive, but soon it takes a vigorous start, and growing tall and robust, it braves the storm and triumphs over the whirlwind. The maple is the king of our forests. It is the emblem of the Canadian people!"

In the same year, M. Etienne Parent wrote thus:—"The maple leaf, as our readers are aware, has been adopted as emblem of Lower Canada."

In 1820, M. Etienne Parent, in re-establishing the *Canadien*, gave it for motto the following words:—"Our institutions, our language and our laws," thus comprising the policy which marked its course. That is, he often said, my polar star, or if you prefer another comparison, my Procrustean bed. All that did not correspond with that standard, I rejected, I opposed. The needs of the time, in inspiring the watchword, had just put the final touch to the banner of the St. Jean Baptiste Society.

In 1880 the entire Confederation was proud to claim the beaver and the maple leaf. I have known English people who thought they had invented those emblems. Then why did they not also accept "Our institutions, our language and our laws?" Without that no one is a Canadian, and still all the English wish to be Canadians.

An interesting study might be made of our public festivals in general. Demonstrations and appeals to gaiety are always welcome amongst us. Formerly we had our parochial fetes which only differed from the St. Jean Baptiste in the numerous visits which neighbouring communities paid each other on those occasions. It was a grand round of "Surprise parties," a regular saturnalia in many cases. Things went so far at last that Monseigneur de Pontbriand undertook a reform. He also attacked the trades-union festivals such as the St. Eloi of the blacksmiths and the St. Theobald of the church burners. That was in 1755.

Later on, in 1804 when Monseigneur Denant suppressed the Beauport festivals, a great outcry, as may be recalled, was the result. A regular insurrection took place in one portion of the parish and justice had to interfere. Still, as occasion presented itself, our bishop persevered until they abolished those merry-makings. It was Monseigneur Signai who completed the work, about 1834, just when Mr. Duvernay was organizing the St. Jean Baptiste.

I am not aware whether, during the French *regime*, any attempt was made to impose the St. Louis upon us. I have never seen any trace of it. The St. Louis must have been observed by the French noblesse who came to Canada, and even by the Canadian noblesse, who were attached to the French court by their patents of nobility; but our people, the Bretons and Normans especially, have never placed the 15th of August on a level with their own day *par excellence*, the St. Jean. Toward 1825 some citizens of Quebec who felt the need of endowing us with a national festival, wished to bring the St. Louis into fashion; but this innovation disappeared after an existence of ten years or so, that is, about 1834, when Mr. Duvernay founded the St. Jean Baptiste. The members of the St. Louis Society at first recruited from the commercial class professed a political and national faith hostile to England, or at least, to its mode of governing us. The workmen and contractors of the St. Roch suburbs also joined it in great numbers.

As has been seen the constituent elements of a national holiday existed among us since the beginning of the present century. Up to that time, our race had been almost alone in the possession of Canada, but this state of things was about to change. The English belonged to the St. George's Society; the Scotch to that of St. Andrew; the Irish to that of St. Patrick. This last had been celebrated in 1776 at Three Rivers by the troops of the Philadelphia Congress. Something analogous became necessary among the Canadians

Our politicians for their part, sought a means of action of this kind. An example of it has been seen in the attempts to establish the St. Louis. For lovers of their country, a common flag, a rallying cry, were found necessary. All was ready for that. They waited the man who should know how to fire the signal. To paint this decisive moment, I will say, in imitation of Boileau's "Enfin, Malherbe vint !"

Enfin, Duvernay vint ! Son instinct admirable
 Reunit la Saint-Jean sous la feuille d'érable,
 L'industrieux castor tressaillit dans le bois,
 De clocher en clocher chanta le coq gaulois ;
 Nos institutions, notre langue et nos lois !

For, it appears to me, the matter is quite clear. Like the citizens of Quebec, Mr. Duvernay sought to procure for us a national *fete*. He had a more just view in choosing the St. Jean Baptiste, which already had a footing among our customs, than the St. Louis or any other patronage. It is the same with the emblems and the motto which custom had sanctioned.

An anecdote has been told as apparently supplying Mr. Duvernay with the idea of adopting St. Jean Baptiste as the patron saint of the country. I do not put any credit in it, since it has marks which lead to quite a different conclusion. It is as follows : " During the war of 1812, several militia-men bearing the name of St. Jean Baptiste answered to a call. The English officer showed a good deal of astonishment 'By Jove!' he exclaimed 'they are all Jean Baptistes.' Afterwards the name 'St. Jean Baptistes' was fastened by the soldiers on the French Canadians. This name also came to represent citizenship in the Province, as in the *Spectator*, published at Montreal in 1813, a patriot published several letters which he signed " Jean Baptiste."

The way was prepared. The St. Jean Baptiste had an existence of two centuries on the banks of the St. Lawrence. Instead of creating, innovating, improving, it was only necessary to put in practice ideas that had been handed down and

to give them "a local habitation and a name.

"Happy," says Sainte Beuve, "are those who belong to a country, a province, who are distinguished by its peculiarities, who preserve its accent, who share its characteristics."

The words "Fete de Saint Jean Baptiste" awoke in the breast of the Canadians potent memories. It was one of the days of delight which our ancestors loved to celebrate. In choosing it Mr. Duvernay acted with intuition, with tact, which assured a permanent existence to the institution which he founded.

Two years later (in 1836) the *Canadian* adopted as its emblems the beaver and the maple leaf, which, from that moment, spread with a vigorous life, through all our parishes. We require only a national song, but it is a veritable white black-bird to find! Happily, however, we have a sufficiency of songs struck in our effigy to enable us to do without a hymn fashioned according to strict rules. For my part, I prefer the *Claire Fontaine* or *Vive la Canadienne* to all the Marseilles hymns in the world. They are not so rough and have quite as many of the graces of poetry."

EPIGRAM.

Bank-notes, it is said, once guineas defied,

To swim to a point, in trade's foaming tide ;

But ere they could reach the opposite brink,

Bank-notes cried to gold, "*Help us-cash-us-we sink !*".

That paper should sink, and that guineas should swim,

May appear to some folks a ridiculous whim :

But before they condemn, let them hear this suggestion;

In pun-making, gravity's out of the question.

Anonymous, A. D. 1812.

RELICS OF A DEAD RACE.

[Victoria, B. C., Colonist.]



THE Victoria antiquarians are at present brimful of enthusiasm over the subject of graves, —the ancient sepulchres long known to exist on Macaulay Point having recently been made the subject of special investigation. Mr. James Deans has, for some time, been studying the peculiarities of this past race, as told in their method of disposing of their dead. Mr. O. C. Hastings is also very much interested in the subject, and has been fortunate enough to secure one perfect skeleton, preserved by the peculiarly dry ground in which it was found. Two other intelligent investigators are Mr. Cowlie and Mr. Smith.

The graves are very numerous about Macaulay Point, but they are also to be found at Cadboro Bay, while there are perhaps half a dozen on Beacon hill itself. On digging into the little mounds a big flat stone will invariably be found covering the roughly constructed little box-grave of stones. The body in each case is found in the same position, doubled up, chin and knees together, and laid on the right side with the head to the south. The method of doubling up the body for burial is adopted by all Indians of the coast to-day, but they are never known to place their dead under the ground ; they even prefer to place them in a tree top.

The skeleton now in the possession of Mr. Hastings is that of a very small human being, having some of the peculiarities of the Siwash or the Chinese. It is also argued by those who claim that the Mongolian tribes of Northern China and the Indian races of the Coast are the same family, that in the existence of these graves is found another proof of their theory. To this day the Llamas of Manchuria and Mongolia continue the custom of burying their dead in a

kneeling posture, often cross-legged, after the Buddhistic style. The moment life has fled the body is made to take this position, and in this posture is committed to the earth.

It is thought that the stone graves in and about this city bear the heavy slab covering they do, to protect the bodies placed therein from the wild beasts. The graves themselves are in good preservation, and in a few have been found arrow-heads, but no other implements or utensils. The race thus buried were evidently a race of dwarfs; but the skull is of better shape than that of the present generation of Coast Indians. Signs of rude intrenchments or fortifications, supposed to have been thrown up by the same race, have also been discovered near this city, and a paper upon them and the supposed builders will very shortly be published.

AN HISTORICAL PICTURE.



TN the entrance to the cloister chapel of the Hotel Dieu, there is to be seen a large painting in an antique gold frame which was once the altar piece of the Hotel Dieu Church on St. Paul street. The picture represents the Holy Family. The hand that painted it has long since lost its cunning. It was brought over from France in some forgotten year of the old colonial days, and, though not a master piece, it has a legend which I shall endeavour to relate.

Everybody has heard of Ethan Allen, the leader of those Green Mountain Boys who were so famous in the Revolution, and that Ethan Allen came to Montreal in 1775 and fell as prisoner into the hands of the English. It is not however, of the warrior, but of his daughter that I would speak.

Fanny Allen, or Margaret Allen, came to Montreal in 18 to learn French. Placed as a pupil at the Congrega-

tion Convent she was at first received with distrust, as the contact of a heretic was supposed to be dangerous for her companions, but she soon became a favourite and her pleasant ways and firmness of character gained the esteem and conquered the respect of all.

Her father fell a prisoner to Montreal's soldiers, but she was a captive to the faith of the good nuns, and the somewhat agnostic school girl soon became a fervent Catholic. She returned to her home, and ere long decided to enter a religious community. In those days convents were few and far between, even in Canada, and none perhaps existed in the United States, so she retraced her steps to Montreal. Visiting the various institutions in search of one suited to her tastes and calling she entered the Hotel Dieu Church in company with her mother.

To that lady's astonishment, on seeing the altar piece, she cried out, as she pointed to St. Joseph, who figures in the picture in a brown mantle and carrying a staff, "there he is, my preserver," and went on to explain how in her girl-hood she was once pursued by a terrible monster who attacked her as she was walking by a river, and was saved by the timely intervention of an old man whose form and features she recognized in the St. Joseph of this picture. This says an old chronicle, "may have been real, or perhaps was a vision," but at all events it determined Miss Allen to remain at the Hotel Dieu.

After a few months of study she was admitted as a novice, and lived in the convent eleven years. During her stay there she was the friend and protector of all the English-speaking patients, and many were they from England, Scotland and Ireland who blessed the Sister who could address them in their mother tongue, and who could better understand their feelings than the kindly well intentioned women whose language was not their own.

Sister Allen's life was short ; a sudden illness carried her off, but as she felt herself stricken she begged that an American physician then residing in Montreal should attend her, which was granted. The *Annales* of the Hotel Dieu tell that her countryman was present at her death, and though a Protestant knelt and joined in the prayers for the dying. It is also recorded that sometime after he wrote a most touching letter to the Superioress expressing the hope to meet Sister Allen in a better world, and soon after left the city. He is supposed to have entered some monastery in Europe but was never afterwards heard of.—Such is the story attached to this picture.

L. D. MIGNAULT

REVIEWS.

Breton's Illustrated Canadian Coin Collector.—This is a pamphlet of fifty pages giving illustrations, without text, of over three hundred Canadian coins. That, in this cheap form it has filled a long felt want among Canadian collectors, is evident by the number already sold (1500). It is almost too handy, as collectors should study their coins, arranging them according to their own tastes rather than accept a ready made form. The best feature in the book is the arrangement of the *un sou* series, the drawing of which is clear enough to enable collectors to note the different varieties. By the grouping according to the number of leaves in the wreath, the gaps in a collection can easily be noted and thus more readily filled when opportunity presents. One of the varieties given is unpublished. One or two slight mistakes might be noted. In Nos. 11 and 16 the bust of Louis XV is incorrectly drawn being altogether unlike anything seen on the jetons. No. 16

there should be a half dollar of 1376. No. 128 is not a coin. No. 220 the reverse should be "5 c." not "5 cents" No. 253 there should be a half dollar of 1890. The French silver piece No. 4 and the colonial silver Nos. 242 to 245 can hardly be classed as Canadian. Still there are fewer errors than in any of its predecessors, and the work will no doubt stimulate the collecting of Canadian coins more than any yet published.

Supplement to the Canadian Coin Cabinet by Joseph Le Roux M. D. This supplement illustrates and describes about fifty unpublished Canadian coins and medals, besides which a number of pieces imperfectly or incorrectly drawn in the original work are given over again. The same form of paging and numbering as mars the supplementary parts of the book as first published—such as page 127 to 127 k No. 463 a to 463 y—prevails in the supplement. This together with the style of arrangements adopted will make it very inconvenient as a work of reference.

Medals, Jetons & Tokens illustrative of the Science of Medicine. H. R. Storer M.D. of Newport R. I. is publishing a series of articles on the above subject in *The American Journal of Numismatics*. He describes some eighty as relating to Canada a number of which are unpublished. The Doctor gives copious notes and references, he is in fact almost too scrupulous in referring to previous descriptions. He almost goes out of his way to draw in everything having reference to the healing art. Thus the series of the St. Anne de Beaupré pilgrimage medals are counted as pertaining to the science. The articles are a worthy addition to Canadian Numismatic literature.

CANADIAN COMMUNION TOKENS.

BY R. W. McLACHLAN.

PROVINCE OF NEW BRUNSWICK.

175. ADDINGTON, (Campbellton.)

ADDINGTON between two beaded ovals. In the centre is the date 1832 with ornaments below and in the corners.

Reverse. Plain, oblong cut corners, 21 x 24 *m.*

Organized in connection with the Church of Scotland, in 1832, by the Rev. James Stephen, who continued to exercise pastoral overcharge of the church until 1846. He founded most of the Presbyterian Churches in the northern part of New Brunswick.

176. BARNSVILLE.

T indented for T(oken)

Reverse. Plain, oblong, 20 x 27 *m.*

This is a Cameronian Church still retaining its connection with the Reformed Presbytery of the United States.

177. BARNSVILLE.

R P C indented for R(eformed) P(resbyterian) C(ongregation)

Reverse. Plain, oblong, 20 x 27 *m.*

This is a later token adopted when the supply of the earlier one proved insufficient to supply the wants of the Congregation.

178. BATHURST.

SAINT LUKE'S | CHURCH, | BATHURST | 1846. within beaded lines with ornamental corners.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. |

I. COR. XI. 24. within beaded lines, with ornamental corners, oblong cut corners, 19 x 27 *m.*

The Rev. George Macdonald who came out from England in 1840 was the first regularly appointed Minister of this Congregation, although it had been organized for some time. A Church of Scotland.

179. BLACK RIVER BRIDGE.

j indented.

Reverse. Plain, oblong cut corners, 13 x 20 *m.*

Organized in connection with the Church of Scotland, in 1835, with the Rev. Simon Fraser, from Scotland, as pastor; who preached both in English

and Gaelic. The church is known as St. Stephen's. I have not been able to learn what name or word the letter "J" stands for.

180. CHATHAM.

ST. ANDREW'S | CHURCH | CHATHAM 1840

Reverse. THIS DO IN | REMEMBRANCE | OF ME | I
COR. XI. 24. oblong cut corners, 19 X 30 *m.*

In 1832 on the death of their first pastor the larger part of the Congregation of St. Andrew's Church, Miramichi (No. 187) desiring a minister in connection with the Church of Scotland, put in a seizure on the church building. The dispute was settled by the payment of \$800 to those who retained their connection with the Secession Church, with this money St. John's Church was erected.

181. DALHOUSIE.

ST. JOHN'S CHURCH | DALHOUSIE, | N. B. within
beaded lines with ornamental corners.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. ¹

I. COR. XI. 24. within beaded lines with ornamental
corners, oblong cut corners, 19 X 27 *m.*

Organized in connection with the Church of Scotland, in 1835, sharing with Campbellton the pastoral oversight of the Rev. James Stephen.

182. DALHOUSIE.

ST. JOHN'S CHURCH | DALHOUSIE, | N.B. within bead-
ed lines with ornamental corners.

Reverse. Plain, oblong cut corners, 19 X 27 *m.*

The original supply of tokens sent out from Scotland was destroyed by a fire at the mause. New tokens were struck at Dalhousie from the obverse die only; the reverse, a stock die, having been retained in Scotland.

183. FREDERICTON.

SAINT PAUL'S | CHURCH, | FREDERICTON.

Reverse. THIS DO IN | REMEMBRANCE | OF ME | I
COR. XI 24 oblong cut corners, 20 X 27 *m.*

The church was erected in 1830, but no regularly ordained minister was appointed until 1832 when the Rev. Dr. Birkmyre was sent out from Glasgow, A Church of Scotland.

184. FREDERICTON.

SAINT PAUL'S | CHURCH | FREDERICTON

Reverse. Plain, oblong cut corners, 21 X 26 *m.*

This is said to be a later token struck when the supply of the earlier token proved insufficient but it is rarer and apparently of ruder design.

185. HARVEY SETTLEMENT, (now Harvey.)
H. S. indented for H(arvey) S(ettlement.)
Reverse. Plain, round, 22 *m.*
This place was settled from the north of England in 1838.
186. ST ADREWS CHURCH Across the centre is the name
HAMPTON.
Reverse. Two circles, one within the other, round,
28 *m.*
The " n " in St. Andrew's is wanting on the token.
187. MIRAMICHI, (Chatham.)
ST ANDREW'S CHURCH. Across the centre is the name
MIRAMICHI.
Reverse. REV^d JAMES THOMSON. Across the centre is
the date 1816 oval, 22 x 26 *m.*

Organized as a Secession Church, in 1815, with the Rev. James Thomson as minister; but, on the death of Mr. Thomson, the larger part of the congregation desiring connection with the Church of Scotland gained possession of the church leaving those clinging by the Secession to move out and form a new church known as St. John's, Chatham. See No. 180.

188. MONCTON.

PRESBYTERIAN | CHURCH | OF THE LOWER | PRO-
VINCES OF | B.N.A. | for B(ritish) N(orth) A(merica.)
Reverse. THIS DO IN REMEMBRANCE OF ME. I. COR.
XI. 24 within a beaded oval, BUT LET A MAN | EXA-
MINE | HIMSELF oval, 21 x 31.

These tokens were struck in Belfast, Ireland, for the pastor, the Rev. J. D. Murray, through a friend of his residing in that city. The name of the church given on this token is that adopted after the union of the United Presbyterian and Free Churches of Nova Scotia, New Brunswick and Prince Edward Island.

189. NEWCASTLE.

ST JAMES | CHURCH. Within beaded lines with
ornamental corners.
Reverse I. COR. XI. 23 across the field. There are four
lines, one of which is beaded, around the border,
oblong, cut corners, 20 x 27 *m.*

The first church at Newcastle was erected in 1825 but was burnt in the great fire that devastated the town during the same year. A new church was built, in 1829, with the Rev. James Souter, sent out by the Colonial Society of the Church of Scotland. Mr. Souter was an active member of the synod of Miramichi for many years.

190. PRINCE WILLIAM.

THIS DO IN | REMEMBRANCE | OF ME | BUT LET A
MAN | EXAMINE | HIMSELF

Reverse. Plain, oblong, cut corners, 21 x 26 *m.*

This is a small village on the St. John River.

191. RICHIBUCTO (Kingston).

JOHN MACLEAN, | CONGREGATION | OF | RICHIBUCTO.
within a beaded oval, corners radiated

Reverse. Plain, oblong, 19 x 24 *m.*

The first sermon in this place was delivered in 1817, but no congregation was organized until 1825, when the Rev. John Maclean was chosen pastor. The tokens were struck the same year.

192. ST. ANDREWS.

ST. ANDREWS, JUNE 1825, with a St. Andrew's cross
in the centre.

Reverse. NEW BRUNSWICK N A for N(orth) A(merica)
with a St. Andrew's cross in the centre, square, 23 *m.*

Organized as a Church of Scotland. The first communion was celebrated June 26th 1825 with the Rev. Alexander McLean D.D. from Rothsay, Scotland, as first minister. The building after the frame-work had been put up by the adherents was completed at an expense of \$20,000 by Christopher Scott. It was gorgeously finished in birds-eye maple with an elaborate high pulpit in mahogany.

193. *St. James* | 1834, indented.

Reverse. Plain, square, 17 *m.*

Organized as a church of Scotland, in 1833, with the Rev. Peter McIntyre as minister. In 1843 under the Rev. Andrew Stephens it joined the Free church movement.

194. ST. JOHN.

S! ANDREWS CHURCH S! JOHN N. B. Within a
beaded oval "BUT | LET A MAN | EXAMINE | HIMSELF."

Reverse. "DO THIS IN | REMEMBRANCE | OF ME." or-
naments above and below, oval, 20 x 29 *m.*

This congregation was organized in 1816, with the Rev. George Burns D.D. as first minister.

195. ST. JOHN.

SAINT STEPHENS CHURCH. In the centre REV. | W. T.
WISHART

Reverse. SAINT JOHN NEW BRUNSWICK. In the centre 18-12, round, 25 *m.*

Organized in connection with the Church of Scotland; but on account of the disagreements with the pastor the church was dissolved and the pastor deposed from the ministry. The church some years afterwards was resuscitated and is now a flourishing organization.

196. ST. JOHN.

CALVIN CHURCH | ST JOHN | N.B.

Reverse. THIS DO IN REMEMBRANCE OF ME. 1. COR. XI. 24. Within a beaded oval, BUT LET A MAN | EXAMINE | HIMSELF, oval, 21 x 31 *m.*

Formed by a division in the Free Church. The Rev. William Alocs was the first minister.

197. ST. JOHN.

FREE | PRESBYTERIAN | CHURCH | ST JOHN | NEW BRUNSWICK, within a beaded oval, ornaments in the corners.

Reverse. THIS DO | IN | REMEMBRANCE | OF ME | 1. COR. XI. 24. within an oblong with ornamental corners, oblong cut corners, 20 x 25 *m.*

A Free Church organized shortly after the disruption in 1843.

198. ST. JOHN.

T indented for T(oken).

Reverse. Plain, square, 27 *m.*

Organized in connection with the Reformed Presbyterian Church of the United States which connection it still retains.

199. SPRINGFIELD.

ST. J for St. J(ames Kirk) with fancy border indented

Reverse. Plain, oblong, 18 x 25 *m.*

Organized as a Church of Scotland.

200. TABUSINTAC.

P. indented for P(resbyterian)

Reverse. Plain, oblong cut corners, 14 x 20 *m.*

Organized in 1836, as a Church of Scotland, receiving the ministrations of the Rev. Simon Fraser who had preaching stations in a number of places in the district.

PROVINCE OF PRINCE EDWARD ISLAND.

201. BEDEQUE.

BEDEQUE CONGREGAⁿ between two circles. In the centre 1831.

Reverse. Plain, square, 22 *m*.

A Secession Church organized by the Rev. John Keir of Princetown. For a time it formed part of the charge of the Rev. Wm. McGregor of Richmond Bay. In 1826 it was erected into a separate congregation with the Rev. R. S. Patterson as minister.

202. CASCUMPEQUE | (Alberton).

C. PRESB^y | CONGⁿ for C(ascumpeque) Presb(yteria)n Cong(regatio)n an ornament in the centre.

Reverse. Plain, nearly square, cut corners, 20 x 21 *m*.

A Secession church under the pastoral care of the Rev Wm. McGregor of Richmond Bay until 1843 when the Rev. John C. Sinclair was appointed its first minister.

203. CHARLOTTETOWN.

ST. JAMES CHURCH | CHARLOTTE TOWN

Reverse. THIS DO | IN REMEMBRANCE | OF ME, oval, 22 x 36 *m*.

St. James church was organized in 1824, as a Church of Scotland. The Rev. James McIntosh, settled in 1832, was the first minister.

204. CHARLOTTETOWN.

"THIS DO | IN REMEMBRANCE | OF ME."

Reverse. Plain, oblong, cut corners 19 x 27 *m*.

Known as Zion Church. Organized in 1843, by the Free church with the Rev. George Sutherland as minister.

205. GEORGETOWN.

T for T(oken)

Reverse. Plain, oblong rounded corners, 20 x 27 *m*.

Organized about the year 1837 as a church of Scotland. The Rev. Mr. Macaulay was the first minister who afterwards, as a representative, was elected Speaker of the House of Assembly.

206. NEW LONDON.

* N. L. for N(ew) L(ondon) PRESBYTERIAN* CONGⁿ

Reverse. Plain, square cut corners, 23 *m*.

Originally under the care of Mr. Keir of Princetown. In 1827 it became a separate charge with the Rev. Hugh Dunbar as minister. A Secession church.

207. PRINCETOWN.

P. T. C in irregular letters for P(rince) T(own)
C(hurch).

Reverse. Plain, oblong, 12 x 23 *m.*

This is the oldest Presbyterian Church in the province organized by the Antiburghers about the beginning of the century. It was visited by Dr. McGregor of Pietou when he made a missionary tour through the Island. The first settled minister was the Rev. John Keir who commenced his ministrations in 1808.

208. RICHMOND BAY East.

R P within a serrated border for R(ichmond) P(arish)

Reverse. Plain, oblong, cut corners, 14 x 18 *m.*

This was first a station in connection with the Princetown church but was erected into a separate organization in 1819, with the Rev. Andrew Nicol as minister. He died the next year. In 1821 the Rev. Wm. McGregor was inducted as minister. The congregation was afterwards divided into Richmond Bay East and West.

209. RICHMOND BAY West.

R P in large letters for R(ichmond) P(arish).

Reverse. Plain, oblong rounded corners, 14 x 18 *m.*

This, like the former, belonged to the united secession church. It was formed by the subdivision of Richmond parish. There are two or three churches formed out of what was known as Richmond Bay West.

210. ST. JOHN B(elfast).

St. I. P in irregular letters for St. J(ohn) P(arish)

Reverse. Plain, irregular oval, 21 x 28 *m.*

This was organized as a church of Scotland about the year 1823 with the Rev. John McLennan as minister. It was in a Gaelic speaking settlement and services were in early times conducted in that language.

211. ST. JOHN.

St. I. P within a serrated border for St. J(ohn) P(arish)

Reverse. Plain, irregular oval, 24 x 27 *m.*

These are very rude tokens, made evidently by some artisan living in the parish.

212. ST. JOHN.

St. J. P. within an oval with serrated border for St.
J(ohn) P(arish)

Reverse. Plain, irregular oval, 20 x 24 *m.*

Whether these three tokens, almost equally rude, were made at different times for the same church, or for different congregations in the parish I have not been able to learn.

213. ST. JOHN.

S J indented for St J(ohn)

Reverse. Plain, round, 22 *m.*

This is a much later token than the others. There is also another variety, a plain piece of lead with the letters S. J. scratched on it with a pointed instrument.

214.

St. A. C. in script St. A(ndrews) C(hurch).

Reverse. Plain, oblong rounded corners, 13 x 29 *m.*

The person from whom I obtained this token attributed it to Georgetown but, as there never was a St. Andrew Church in that town, his conclusion must be wrong. It had also been supposed to belong to one of the McDonaldite churches but I have not been able to trace anything but cards as having been used by churches of that order.

COLONY OF NEWFOUNDLAND.

215. ST. JOHN'S.

ST ANDREW'S | *CHURCH* | ST JOHN'S

Reverse. " THIS DO, | IN | REMEMBRANCE | OF ME."oblong, cut corners, 12 x 26 *m.*

This church was organized in 1843 by a number of families who left the Congregational Church. The first minister was the Rev. D. A. Fraser, originally from Scotland but who had labored many years in the County of Pictou N.S. It was connected with the Church of Scotland.

STOCK TOKENS.

Under this head I describe a number of tokens that, while bearing no inscription connecting them with any special congregation, are used in two or more churches. Tokens in fact that are kept in stock by dealers in church plate ready to be supplied to churches that do not wish to pay the extra cost of a special design.

216.

An altar bearing two chalices and a plate of bread.

Reverse. THIS DO IN | REMEMBRANCE | OF ME | I,
COR. XI. 24 round, 26 *m.*

This token was struck for Mr. James Croil and by him supplied to a number of churches in Ontario and Quebec, mainly those connected with the Church of Scotland.

- 217
 "DO THIS | IN REMEMBRANCE | OF ME"
Reverse. BUT LET A MAN | EXAMINE HIMSELF oval,
 21 x 30 *m.*
 Used in three or four churches in Nova Scotia.
218.
 THIS DO IN REMEMBRANCE OF ME. I. COR. XI. 24
 Within a beaded oval BUT LET A MAN | EXAMINE
 | HIMSELF
Reverse. Exactly like the obverse except that the name
 KIRKWOOD AND SON EDINB. may be seen on the outer
 rim of the token, oval 21 x 31 *m.*
 Used in several churches in Nova Scotia and New Brunswick.
219.
 FREE CHURCH OF SCOTLAND In the centre 1848
Reverse. LET A MAN | EXAMINE HIMSELF. | I COR.
 XI. 28, oval, 21 x 30 *m.*
 This was used in most of the Free Churches in Cape Breton besides others
 in Nova Scotia and New Brunswick and one in Ontario.
220.
 FREE CHURCH OF SCOTLAND. In the centre is the
 date 1843.
Reverse. LET A MAN | EXAMINE HIMSELF | I. COR
 XI. 28, oval, 21 x 30.
 The date on this token is much smaller than the last and wants the stars,
 otherwise they are alike. It is only used in one or two churches in Nova Scotia.
221.
 PRESBYTERIAN CHURCH. The burning bush with a
 ribbon inscribed NEC TAMEN CONSUMEBATUR.
Reverse. THIS DO IN | REMEMBRANCE | OF ME." | I.
 COR. XI. 24, written within beaded line with ornamental
 corners, oblong cut corners, 20 x 27 *m.*
 Issued from the Presbyterian Witness office and used in many churches in
 the Lower Provinces.
222.
 Same as the last except that the name CUNNINGHAME
 appears in minute letters to the left below the ribbon.
Reverse. "THIS DO IN | REMEMBRANCE | OF ME." |

I. COR. XI. 24. within beaded lines with ornamented corners, oblong cut corners, 20 x 27 *m.*

This appears to be a token issued at a different time from the same office, and also used in many churches in the Lower Provinces.

223.

FREE CHURCH OF SCOTLAND. The burning bush with a ribbon inscribed *NEC TAMEN CONSUMEBATUR*. Underneath the ribbon is the maker's name, *CRAWFORD GLASGOW*.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24. within beaded lines with ornamental corners, oblong cut corners, 20 x 27 *m.*

Used in Free Churches, mostly in Nova Scotia. As the reverse of two of three of these stock tokens were used to strike special tokens we may learn by comparing reverses by whom they were struck.

224.

From the same die as last.

Reverse. Similar to the last but the relative positions of the letters in "this" and "remembrance" differ slightly, oblong cut corners, 20 x 27 *m.*

This is from the same die as the reverse of 228 showing the crack in the same place. From this we infer that from at least four of the stock tokens were struck by Crawford of Glasgow.

225.

A communion table with a chalice and a plate of bread. No ornament where the cross bars of the table intersect.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | I. COR. XI. 24 within beaded lines with ornamental corners, oblong cut corners, 20 x 28.

This token is kept in stock by Messrs Watson & Pelton of Montreal, dealers in plated ware. Many churches in Ontario and Quebec have them in use.

226. MONTREAL.

As last; but with a maltese cross where the bars between the legs of the table intersect

Reverse. The same as last, oblong cut corners, 20 x 28 *m.*

Equally common with the last in churches in Ontario and Quebec.

227.

Same design except that the ornament at the intersection of the cross bars is larger, more like a cross potency.

Reverse. The same, oblong cut corners, 20 x 28 *m.*

This seems to be a newer token than either of the other two. It has not been yet used in many churches.

228.

LET A MAN | EXAMINE | HIMSELF & C. | I. COR. XI. 28
29.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | I.
COR. XI. 24. within beaded lines with ornamental
corners, oblong cut corners, 19 x 27 *m.*

There is a crack in the reverse die opposite "me." used in two or three churches in Nova Scotia.

229.

From the same die as last.

Reverse. Similar to last but the relative position of the letters in "this" and "remembrance" differs slightly, oblong cut corners, 20 x 27 *m.*

Used in two or three churches in Ontario. This token is evidently made by the same man as made the last. The crack in the old die shows that it at length gave out, when a new one had to be made.

SUPPLEMENTARY.

Since the earlier part of the work was written a few tokens then unknown to me have come to my knowledge which I will describe here. I will also give some additional facts that I have since learned concerning one or two tokens previously described.

PROVINCE OF QUEBEC.

230. CHELSEA.

CHELSEA across the centre between two ornamental lines

Reverse. DO THIS | IN | REMEMBRANCE | OF ME, with a number of flourishes, round, 28 *m.*

This is a small village, about eight miles back of Hull, on the Gatineau River where Messrs Gilmour & Co. have a large sawmill. The Rev. J. Northwick was the first minister.

231. FARNHAM CENTRE.

C. P. C | F. C for C(anada) P(resbyterian) C(hurch)
F(arnham) C(entre)

Reverse. I. COR. | XI. 26 oblong cut corners, 23 x 35 *m.*

This congregation was organized by the Free Church.

232. LACHUTE.

LACHUTE | 1843 and a dove within an oval, outside the oval is a serrated border

Reverse. Plain, oval, 22 x 29 *m.*

This is used in the same church as No 7, and although it seems to be from the same die it is a larger token having the serrated border which is wanting in No 7.

233. MONTREAL.

A communion altar with two chalices and a plate of bread. The altar is inscribed DO THIS IN | REMEMBRANCE | OF ME

Reverse. NEC TAMEN CONSUMEBATUR and the burning bush within a wreath, round, 28 *m.*

This is from the same die as No 16, but wants the name of the church in indented letters on the obverse.

234. QUEBEC.

QUEBEC | 1831 indented

Reverse. Plain, square, 25 *m.*

Used in St. John's church before the 1838 token was adopted.

235. ROCKBURN.

AC in script for A(ssociate) C(ongregation)

Reverse. Two beaded circles The centre raised and plain, round, 23 *m.*

This token is said to be used in some of the United Presbyterian churches in the United States.

PROVINCE OF ONTARIO.

236. ALDBORO'.

A L in monogram for Al(boro') with serrated border
The letters are shorter than in No. 20, but the leg of
the L is longer.

Reverse. Plain, irregular shaped, 18 x 20 *m.*

This token is much the same in design as No. 20 and the execution is
equally rough. It was either a later token or used in a different preaching station
in the parish.

237. ELDON.

ELDON indented

Reverse. Plain, oblong, 12 x 23 *m.*

A Highland settlement in the county of Victoria. The first minister was
installed in 1844, in connection with the Church of Scotland.

238. LONDON.

ST JAMES' CHURCH LONDON C. W. Within an oval in
the date 1860

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | BUT
LET A MAN EXAMINE | HIMSELF. oval, 22 x 38 *m.*

Organized in 1853 as a Church of Scotland with the Rev. Dr. Skinner as
first minister. The new building was erected in 1860 when these tokens were
made.

239. PERTH.

PRESBYTERIAN | CONGREGATION | PERTH | 1818 at
the top are two hands clasped.

Reverse. DO THIS IN | REMEMBRANCE | OF ME upright
oval, 32 x 37 *m.*

This church is mentioned in No. 85 as the first organized at Perth. It
was originally Secession but joined the Kirk in 1835. In 1857 it was merged
into St. Andrews Church.

240. TORONTO

R. P. C. indented for R(eformed) P(resbyterian)
C(ongregation)

Reverse. Plain, nickel, oblong cut corners, 16 x 24 *m.*

A church organized in Toronto in 1855 in connection with the Reformed
Presbytery of the United States. It is now extinct.

241. TUCKERSMITH.
 PRESBYTERIAN CHURCH | TUCKERSMITH | W.G. | 1845
 for William Graham
Reverse. THIS DO IN | REMEMBRANCE | OF ME | I. COR
 XI 28 octagonal, 27 *m.*

Organized in connection with the Free Church, with the Rev. William Graham as minister. This is the name of a township in the county of Hants.

CORRECTIONS AND ADDITIONS.

No. 18 for "Seccessors" read Secession."

No. 21 for O(ld) read O(rnstown.)

No. 70 Mr. Gemmell belonged to a small group of ministers, known as the "bread lifters," who, towards the close of last century, left the Secession Church because the General Assembly refused to issue orders making it compulsory to elevate the bread before administering the Communion. They failed to form a Presbytery of their own. The Dalry church under Mr. Gemmell was soon afterwards broken up when he emigrated to Canada bringing with him the old tokens which he introduced into the Lanark church.

No. 71. The letters T. S. A. on this token stands for T(ongland S(amuel) A(arnott Minister) Tongland is a parish in Kirkcudbrightshire, Scotland, in which the Rev. Samuel Arnott was minister. He afterwards removed to Dalry bringing with him no doubt, the tokens bearing his initials, from Tongland. This accounts for these tokens, that were unknown to collectors in Scotland, being found with the Dalry tokens in Canada.

No. 128. Omit the second No. 128 duplicated through mistake.

No. 129. Omit the first No. 129 duplicated through mistake.

HUDSON BAY TRADING POSTS.



THE trading and interior depot posts of the Company are strange, quaint-looking places, built according to a general type. They stand generally upon the second or lower bank of some navigable river or lake, so as to be easily accessible to the boats which annually visit them with supplies. A trading post is invariably a square, inclosed by immense trees or pickets, one end sunk deeply in the ground, and placed closely together. A platform, about the height of an ordinary man, is carried along the inner side of the square, so as to enable any one to peep over without danger from arrow or bullet. At the four corners are bastions, octagonal in shape, pierced with embrasures, to lead the Indians to believe in existence of cannon and intended to strike terror to any red-skinned rebel bold enough to dispute the supremacy of the Company. The entrance to the stockade is closed by two massive gates, an inner and an outer one. In the centre of the square stands the residence of the factor or employés, while about its four sides close to the stockade, are ranged the trading store, the fur-room, the warehouses, servants' quarters, etc. Beside the larger dwelling rises a tall flag-staff, bearing the flag of the company, with its strange device, *Pro pelle cutem*—skin for skin—and near by a bell tower, the tones from which mark the hours of labor and rest. In front of the gate lounge a few half-breeds or Indians in tasselled cap and dirty white capote, or tattered blankets. A band of horses graze in a distant meadow, while nearer by a few leather *tipies*, or bark lodges, from the fringed poles of which the smoke curls lazily, indicate the home of the aboriginal hanger-on. At one side of the palisade a few rude crosses or wooden railings, stained by rain and snow drift, and blown over by the tempest, mark the last resting places of the dead.

The trade-rooms at all the posts are arranged with strict reference to the want of the peculiar custom which they attract. From the heavy joists of the low ceiling depend

twine, steel-traps, tin kettles, frying-pans, etc. ; on various shelves are piled bales of cloth of all colors, capotes, blankets, and caps ; and in smaller divisions are placed files, scalping-knives, gun screws, flints, balls of twine, fire steel, canoe awls, and glass beads of all colors and sizes. Drawers in the counter contain needles, pins, scissors, fish-hooks, thimbles, and vermilion for painting canoes and faces. On the floor is strewn a variety of copper kettles, from half a pint to a gallon ; and in one corner of the room stand a dozen trading-guns, and beside them a keg of powder and a bag of shot.

In some of the trade-rooms a small space is railed off by the counter near the door, behind which the Indians stand to trade. Sometimes they are confined to a separate apartment called the Indian room, adjoining that occupied by the traders, and business is carried on through a loop-hole communicating between the two. In many of the posts in the plain country the trade-room is cleverly contrived so as to prevent a sudden rush of the Indians, the approach from outside the pickets being through a long narrow passage, only of sufficient width to admit of one Indian at a time, and bent at an acute angle near the window at which the trader stands. This precaution is rendered necessary by the frantic desire which sometimes seizes upon the Indian to shoot the clerk, which he might easily do were the passage straight.

At most of the interior posts time moves slowly, and change is almost unknown. To-day is the same as a hundred years ago. The list of goods ordered from England for this year has exactly the same items as that of 1790. Strands, cottons, beads, and trading-guns are still the wants of the Indians, and are still traded for musquash and beaver.

The system of trade at the Company's posts is entirely one of barter. Until recent years money values were unknown ; but this medium of exchange has gradually become familiar to the Indians, and the almighty dollar is rapidly asserting its supremacy in savagedom.

DE LA NOBLESSE DE LA COMPAGNIE ET SOCIÉTÉ
DE CANADA, OU NOUVELLE FRANCE.

L'on a esté en peine dans les dernières recherches des Nobles, et des usurpateurs du titre de Noblesse, de sçavoir si les Anoblis appellez de Canada, estoient compris dans la revocation generale, ou s'ils estoient d'une espece particulière. Mais avant que de dire les raisons qui ont esté rapportées pour et contre, je trouve à propos de faire voir de quelle manière cette compagnie a esté établie, et ces Anoblis créés.

Jean François de la Roque, chevalier, Seigneur de Roberval, a esté le premier qui établit la Religion Chrestienne, et le commerce dans le Canada, sous l'authorité du Roy François, I, qui le fit Seigneur de Norembee, Son Vice-Roy, Amiral, et Lieutenant-General en Canada, Hochelaga, Saguenay, Terre-Neuve, Bell'isle, Carponts, le Bras d'or, la Grand' Baye, et Bacaille. Il partit de France avec cinq vaisseaux, chacun de 400 tonneaux de charge, pour la conquête de ces lieux. Il avoit un pareil pouvoir que si le Roy y eût esté en personne, luy estant permis pour l'augmentation de la Foy Chrestienne et le bien du commerce, d'attaquer et d'assiéger des Villes et Châteaux, d'en batir et d'en fortifier de nouveau, d'y conduire et mener des colonies Françaises, de créer toute sorte d'offices et d'officiers, soit pour la justice, soit pour la guerre; d'y établir la Religion Catholique et la police du Royaume, de faire des Loix, Statuts et ordonnances pour l'entretien de la navigation, et de les faire observer; de donner des rémissions, debailler des Terres en fiefs, Seigneuries, Chastellenies, Comtés, Vicomtez, Baronnies, et autres Dignités qu'il jugerait convenir au service de ceux à qu'il les accorderait. Il estoit aussi defendu de trafiquer en Canada sans son sceu et consentement: Il estoit commandé de luy donner secours en cas de besoin, et il avoit encore pouvoir de choisir par testament tel substitut etsuccesseur qu'il jugeoit à propos. Sa Majesté confirmoit tout ce qu'il contracteroit, ordonneroit, et établiroit, tant par armes

par amitié, par confédération, qu'autrement, soit par mer ou par terre. Et pour l'exécution de cette entreprise, on luy délivra la somme de quarante cinq mille livres.

Sa commission fut inserée en l'estat ordinaire des guerres à la chambre des comptes de Paris, en date du 15 Janvier 1540.

Jean de Biencourt, Seigneur de Guillebermesnil, en fait mention dans son Histoire, comme aussi Hakluit, *Tome 3.* Galien de Bethencourt, Conseiller au Parlement de Rouën, au Traité qu'il a fait de la navigation de Jean de Bethencourt Chambellan du Roy Charles VI. Jacques Cartier, capitaine de St. Malo, en ses mémoires de la découverte des Terres-neuves, et du Fleuve de Canada: Jean Alphonse Naintongois, Maitre Pilote, en sa Relation des Terres-neuves: Jacques Charon, sieur de Monceaux, Valet de Chambre ordinaire du Roy, en son livre des Gaulois-François, au chapitre où il parle du bâtiment que fit ce seigneur de Roberval au Cap Breton, qu'il dit avoir ouvert le chemin au commerce des Castors, de la pesche des molues, et de la navigation de Canada: Thomas le Févre de la Boderie, sieur du Grandhamel, Lieutenant en la Table de Marbre et Amirauté de France à Rouën, dans son Histoire des Traités de long cours: Marc Lescarbot Advocat au Parlement de Paris au 2. Livre, chap. 1, et au Livre 3. ch. 30. de son Histoire intitulée *La Nouvelle France*: Et Samuel Bourgeois de la Rochelle dans les Comptes qu'il dressa pour cette expédition. Les lettres de commission données en septembre 1603. sous le Regne de Henry IV sont relatives aux Lettres cy-dessus. Armand-Jean du Plessis, Cardinal, et Duc de Richelieu, fut fait, Grand-Maitre, Chef et Sur-intendant General de la navigation et commerce de France, par le Roy Louis XIII, Jan. 1626. En cette qualité, et en consideration des service qu'il avait rendus à l'État, il obtint de sa Majesté l'érection d'une compagnie composée de cent associez, pour faire passer et entretenir dans la terre de Canada une colonie de naturels François, et pour prendre le soin d'y rétablir la Religion chrestienne et Catholique, et le commerce.

Cela se fit sur le modèle des commissions précédentes, et il en dressa les articles, qui furent réglés le 27 Avril 1627. Sa Majesté les ratifia par l'Édit du 6 May 1628, qui fut vérifié aux Parlements de Paris et de Bordeaux, à la Chambre des Comptes, et à la cour des Aides de Normandie. Cet Édit anobliissoit douze de ces associez. Les Lettres en furent expédiées et scellées au mois de Janvier 1629. Mais par l'interprétation du mesme Édit à la dite cour des Aides le 10 Juin 1633, l'on arresta que ces douze Lettres d'anoblissement ne pourroient estre levées que par des personnes non imposées aux tailles. C'est de la sorte que les anoblis de la Compagnie et société de Canada ont esté faits. Ils ont esté traversez en la possession de leur noblesse par les Preposez aux Recherches des Nobles, qui leur opposoient que leurs Lettres d'anoblissement n'estoient pas plus considerables que celles des autres Anoblis, dont plusieurs avoient des services et qui avoient esté revoquées tant par la Declaration du Roy vérifiée à la cour des Aides de Paris l'onzième septembre 1637, que par une autre declaration du mois d'Aoust 1664. Qu'elles tomboient dans le mesme rang. Qu'ils avoient surpris tout ce qui s'est fait en leur faveur. Que la protection particulière qu'ils ont eue de Mr. le Cardinal de Richelieu qui a voulu maintenir son ouvrage, ne devoit pas avoir plus de force que celle du souverain mesme. Et enfin qu'ils derogent à leur institution, n'entretenant aucune colonie, et n'ayant aucun soin d'établir la Foy chrestienne en Canada.

Ils ont neantmoins esté maintenus en leur Noblesse, parce qu'elle avoit esté confirmée par la declaration du mois de Janvier 1634 qui revoquoit tous les anoblissements accordez depuis le 1 Janvier 1614, mais qui exceptoit spécialement par le 1 article les douze Anoblis compris dans l'Édit du mois de May 1628, donné en faveur des associez de la Compagnie de la nouvelle France.

Dans la suite, ils obtinrent un arrest du Conseil Privé du 4 Juillet 1641, par lequel le Roy Louis XIII déclaroit ne les

avoir point entendu comprendre dans la revocation faite par la déclaration du mois de Decembre 1649. de tous les anoblissemens depuis 1610 et il leur en fut expédié des Lettres.

Sous ce regne, les États de la Province de Normandie presenterent leurs cahiers et remontrances au Roy au mois de Decembre 1657, par les mains de Messire François de Harlay Archevesque de Rouën, Messire Charles de Fouilleuse, Marquis de Flavacourt, Lieutenant du Roy au Bailliage de Gisors (ou Gisors) et autres deputez; et ils demanderent la revocation de tous les anoblissemens donnez en leur Province depuis l'année 1610 conformément au resultat de leur assemblee tenue à Rouën aux années 1654 et 1655, ce qui leur fut accordé. Sur cela les associez de la Compagnie de la nouvelle France obtinrent un arrest de sa Majeste le 4 May 1658 portant qu'elle n'avoit point entendu comprendre en la réponse du quarente troisieme article du cahier de ces Remontrances touchant la revocation des Anoblis depuis 1610, les douze Anoblis du nombre de ces associez et elle ordonne qu'ils jouiroient de leurs privileges conformément à l'Édit du mois de May 1628 et suivant les declarations et arrests cy devant exprimez.

La declaration du mois d'Aoust 1654 qui revoque les Anoblissemens depuis le 1 Janvier 1630 en reserve pareillement les douze Anoblis du Canada. Ils en obtinrent la confirmation par un Arrest du Conseil d'État du 13 Janvier 1667.

Enfin ce privilege a esté confirmé par le Roy, sa majesté ayant voulu rendre à ces anoblis des témoignages de sa protection toute particuliere.*

* Extrait du *Traité de la Noblesse*, publié à Paris, 1678, par Gilles André de la Roque, Chevalier, Seigneur de la Loutère.—*Archives du Collège St-Martin*, Montréal.—de L. M.