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THE

CANADIAN ANTIQUARIAN

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No. 1

THE RED INDIANS OF NEWFOUNDLAND.

BY A. C. WINTON.

LITTLE is known of the once powerful though now extinct Bethuks or Bocothic tribe of Red Indians, the aborigines of Newfoundland, that at one time sported along the sea-coast, and in the interior of the country, pitching their wigwams along the margin of its beautiful lakes and rivers, which teem with fish of the finest description, and giving chase to the noble caribou that in vast numbers traversed the country from north to south, displaying their skill in the handling of the bow and arrow which they can use with great dexterity, and shooting the rapids with their light swift canoes, made from skins or the bark of birch trees neatly sewn together. One can easily imagine that Newfoundland, with its wild animals, its numerous lakes and rivers teeming with fish, its marshes swarming with ptarmigans, curlew, plover and snipe, whilst on the plains or barrens may be met

countless herds of reindeer ; what a paradise this must have been to these wild and savage aborigines, where ;—

“Untamed, untaught, in arms or arts unskilled ;
Their patrimonial soil they rudely tilled,
Chased the free rovers of the savage wood.
Ensnared the wild bird, swept the scaly flood ;
Or when the halcyon sported in the breeze,
In light canoes they skimmed the rippling seas,
The passing moment, all their bliss or care ;
Such as their sires had been—the children were.”

Here they sported along its shores, and with the returning winter, sought refuge in the interior, where amidst its beautiful forests, game in abundance could still be found. Here in perfect security, their hunting grounds unintruded upon, they erected their wigwams far from the reach of civilization. Here in perfect happiness and savage luxury they reigned undisturbed.

When, therefore, John Cabot discovered Newfoundland in 1497, and came in contact with the aborigines of the island, who were clothed with skins and painted with red ochre, they naturally beheld his approach with terror and astonishment, thinking that the ship he had traversed the ocean with was an enormous bird or animal. As no resistance was made, and as they seemed inclined to come to friendly terms, Cabot, with his crew, landed, and at once a friendly intercourse took place amongst them. It is evident that they must have become warm and close friends, for on Cabot taking leave of the New-found-land, three Indians accompanied him on his return voyage. But, unfortunately, the discovery of the island proved fatal to them. From the first, friendly feelings had always existed between the Indians and their white invaders : this friendship, however, could not last long. The Indians, reared in their savage state, knew not the difference between right and wrong. Children of the forest though they were, loving the wild nature and freedom which were always theirs, bounding through the thick forests seeking the wild birds, and chas-

ing the reindeer over barrens, on their swift and powerful steeds. To cure them of their wild and savage state was impossible. When the island, therefore, became more thickly populated, the Indians became more and more reserved towards the whites. They now suspected that their territory would be taken from them and become the property of their invaders. Already the axe of the woodman and settler could be heard resounding through the forest. The sea-coast began to swarm with men, busy and eager to gather the fortune that awaited them. Here, on the waters, could be seen boats of all nations gathering in the harvests that were of more value than the rich mines of Chili and Peru or the diamond fields of Africa : and over the barrens could be heard the sound of the rifle, as the hunter or trapper emerged from the outskirts of the forest, and bounded over the plains, scattering the rabbits or hares from their covers, in their wild and mad career. No wonder, that envious and jealous feelings gathered within the breasts of the Indians, as they saw their beautiful forests give way before the march of civilization, the wild animals robbed of their beautiful furs and the sea of its riches. Instead of friendly intercourse with the whites, a feeling of revenge and hatred came over them.

These savage children of the forest began at first to show a tendency to appropriate the white man's goods and wares whenever the opportunity occurred ; this led to disputes and finally bloodshed. The hunters and trappers felt that the Indians were a source of annoyance, and they were looked upon as only fit to be destroyed.

The peace and harmony which the Indians had previously enjoyed were now about to be ended for ever. Their hunting grounds were invaded by a tribe of Micmacs from Cape Breton and Nova Scotia, who having learnt the use of fire-arms, carried on a war of extermination against them, which continued for a number of years. The Government

made strenuous efforts to bring about a peaceful settlement, but of no avail. The unfeeling, barbarous hunters and trappers, assisted by the savage brutality of the Micmacs, had raised the savage nature of the once powerful Red Indians, and at length "war to the knife" was proclaimed between the two races. Everywhere the Bethuks were hunted like wolves. Their bows and arrows could avail them nothing against the fire-arms of their invaders.

In order to bring about a reconciliation, the Governor, Sir John Duckworth, soon after his arrival in St. Johns, in the summer of 1810, issued a proclamation enjoining all persons who came in contact with the Red Indians to treat them with kindness so as to conciliate their affections. He also offered to anyone who should bring about and establish a permanent peace upon a firm and settled footing, the sum of one hundred pounds, and such a person he would honorably mention to His Majesty the King. But, unfortunately, it came too late; the Indians who had at one time maintained friendly relations with the white man, became at length fierce and implacable foes, and refused all overtures for peaceable intercourse. In the Autumn of the same year, Lieut. Buchan, with the assistance of William Cull, formed an exploring party for the purpose of seeking the Indians and if possible opening up communication with them. Having penetrated about one hundred and thirty miles in the interior, he came upon some wigwams of the Indians. These he surrounded, and their occupants, to the number of seventy, fell into his hands. He soon, however, overcame their terror, and established a peaceful footing with them. Seeing that the white men were friends instead of foes, four of the Indians, including the chief, accompanied Lieut. Buchan back to a place where he had left some presents, promising to be back the next morning. As the Indians and whites had become very friendly, two of the whites remained behind until the return of Lieut. Buchan the next morning.

The following day, finding that Lieut. Buchan had not returned with their chief, the Indians began to suspect treachery and immediately murdered the two men and fled. Shortly after Lieut. Buchan returned and was horrified to find the corpses of the two men with their heads severed from the body. The Indians who had accompanied him, seeing what had occurred, and fearing that a similar fate awaited them, if they remained, fled, and were never seen again.

In 1819 Mr. Peyton, doing a considerable trade in the northern part of the island, was considerably annoyed at having lost a large amount of property, which had been taken by the Indians. He determined to go into the interior and recover it, and at the same time if possible to do some trading with the Indians in furs and skins. On the fifth of March, together with seven or eight men, he came upon a party of the aborigines on a frozen lake. By making signs and throwing away his arms, he induced one of them (a woman) to stop. The rest of the Indians, however, approached with more hostile dispositions, and it is said that one of them seized Peyton by the throat with the intention of killing him. This action on the part of the Indian caused some confusion, which ended by one of the Indians being shot. The woman was secured, but her husband and another Indian resisting, they were both killed. The woman was afterwards taken to St. Johns, and christened Mary March, from the month in which she was taken. Here she remained several months, and was treated with great kindness, and attracted a good deal of attention by her modest and intelligent demeanour. She remained in St. Johns until the ensuing winter, when she was sent back under the escort of Lieut. Buchan, with numerous presents, with the intention of opening up friendly communication with her people, but during her stay in St. Johns she had contracted sickness, which finally led to consumption, and, unfortunately, before the enterprise could be

accomplished, the woman died ; her body was placed in a coffin and left on the margin of Red Indian Lake, where it was shortly afterwards recovered by her own people. The subject of her capture and death in 1819 is very neatly versified by Barrington Lodge, of Albany, N. Y., as follows :—

MARY MARCH.

*The last of the Newfoundland Indians, who died in captivity
at St. Johns 1819.*

In Terra Nova's land,
By the Atlantic's strand
Strayed a Saxon band
 Three-score years ago.
There where the red cliffs rise
Up to the Northern skies.
These brave men sought their prize,
 In fields of Arctic snow.

It was a winter month,
When, with its hungered tooth,
It desolates the north,
 Near the Exploit's water.
Piqued for a racquette run,
Armed with the sealing gun
These heroes sought the fun
 Of nomad slaughter.

It was the break of day,
When they espied their prey,
Fleeing like deer away
 Into the forest ;
Following fast behind,
Fast as the fleet-foot hind,
Fast as the storm whipped wind,
 Mad for the conquest.

Running with lightning speed,
Over the ice-bound mead,
Following the chieftain's lead,
 They saw a woman—
Who, haggard, weird and wild,
Bearing an infant child,
Exhausted had to yield
 To men not human.

For this bold heartless crew,
Who fear nor mercy knew,
Were not in mood to woo,
 But ruthless capture.
As well the dove might find
The shriek of eagle kind,
Or the fierce night hawk blind,
 Or thirsty vulture.

Under the snow-bent trees,
 There upon bending knees,
 Awaiting their orgies
 She bared her bosom—
 Hoping the man within
 Each heart of cruel sin,
 She by this act might win,
 To manly custom.

Seeing her helpless errand,
 Pleading with upraised hand,
 Life from the Saxon band,
 Rack came the chieftain—
 Who with outstretched palm,
 With freuzied eyes, yet calm;
 Chanting an Indian psalm
 Begged them to refrain.

Catching her slender form
 In his great stalwart arm,
 He with a look of scorn,
 Made for the cover.
 When the marauder's aim
 The snow with blood did stain
 Marked on his brow the pain
 Of more than lover.

There lay the helpless clay,
 Left for the wolf a prey,
 And with her tribe at bay,
 She had no power.
 Then with a cry of 'lief,
 Over her fallen chief,
 The hills retold her grief,
 As she did cower.

They tied her palsied hands,
 Tied them with heupen bands,
 Aud with fierce commands
 Their mute captive led,
 Far from her forest home,
 Where 'neath a stately dome,
 Her fate she did bemoan
 Her captors dread.

From homes of gentle love,
 Kind matrons daily strove,
 Their love, and pity prove,
 But tried in vain,
 Hope from her heart had fled,
 Her chief and child were dead,
 The past her memory fed,
 And crazed her brain.

In vain they tried to calm,
 In vain they tried each balm,
 Chanting an Indian psalm,
 With frantic role

She smote her brain and breast,
Would neither sleep nor rest ;
At last Death's kind behest
Set free her soul.

Soon after this, their numbers decreased very fast. Driven from their hunting grounds, persecuted on all sides by hunters and trappers, who, seeing the rich furs which were used as bedding and rugs and the beautiful skins that clothed their bodies, carried on a cold-blooded war against them. Hunted by their hated foes, the Micmacs, together with famine and disease, their ranks thinned rapidly, until to-day not a representative of that once powerful race exists in Newfoundland. Where once was heard the war-whoop, silence reigns ; the plaintive Indian psalms by the squaws, are not to be heard ; no canoe is now seen shooting swiftly over the rapids or gliding noiselessly over its lakes. No sound of the Indians is heard ; no smoke is seen issuing from their wigwams ; their camp fires are extinguished forever. In vain explorations were sent into the interior to discover their whereabouts ; only a few graves and the ruins of their wigwams remain ; all is barrenness and desolation ; their fate fills another dark page in the progress of civilization in the new world. Not since the death of Mary March has one of their number been seen, and it may be regarded as certain that in Newfoundland to-day, not a single individual of the race exists.

A solid silver balustrade, which had stood in one of the Mexican churches since the time of Cortez, was torn down last year, and taken to the mint, producing over 60,000 silver dollars.

A LETTER OF SIR JOHN FRANKLIN.

The following letter was found many years ago, in an advocate's office in Montreal, in a bundle of old papers, and is now in my possession.

G. BABY.

55, Devonshire Street, Portland Place, London, Eng.

28th January, 1824.

MY DEAR SIR,

I received your letter three days ago, but numerous occupations prevented me from answering it until this evening. I am exceedingly sorry that you have been so great an invalid, a fit of sickness however seems to be the forfeit every person has to pay who visits the shores of Great Britain after a long residence in other climates. I also experienced it during the last winter though not in a severe degree, and perhaps my illness might have been attributed to the close confinement which the preparation of my narrative occasioned than to the change of climate. Your information as to my being about to revisit the northern shores of America is perfectly correct; though not until the next spring. It has been considered advisable both by myself and Government that a year's notice of the approval of the Expedition should be given in the country, in order that provisions and the requisite stores may be prepared, so that the party may have as little delay as possible in advancing to their proposed winter quarters on the McKenzie River. The orders for the engagement of the men who are to convey the necessary stores for the supply of the Indians who will be engaged for our service are already despatched to Canada. The Company have nominated Mr. Dease to go down to Bear Lake, build the house and secure the Indians,

and I have requested them to allow you to take charge of the requisite stores to Chepewgon, and I apprehend it is in compliance with my request that you are to be sent to Canada for that purpose. Should Mr. Dease not choose to go to Bear Lake, I shall certainly have great pleasure in asking the Committee to send you. Your taking charge of the stores to Chepewgon will render a great service to the expedition, which, be assured I shall not fail to point out in the strongest light to the committee. We will talk however more on this and other subjects connected with our proceedings when we meet, which I hope will be the first week in March. If you pass through Edinburgh on your way to London, do not fail to call on Dr. Richardson, who lives at No. 111 Lauriston Place; he will I am sure be most happy to see you—so also will our worthy friend Hepburn, who has got a very good appointment at Leith. I think George Sutherland would be the man to supply Hepburn's place, if he would venture again into that country, I would gladly give him good wages. He has removed from Caithnessshire and has commenced a merchant's shop, which does not appear to answer according to the account he wrote to Hepburn.

The information you give me about Helen and her mother is very satisfactory. I sincerely hope they will do well in Canada. Their residing there is decidedly preferable to living either in Scotland or England, where the greatest experience in the economical arrangement of a house is absolutely necessary. Of this particular qualification the women brought up in that country are entirely ignorant, and therefore would be little calculated to live here on a slender income.

I fear your illness has deprived you of many days sport among the black cock and red deer—a loss that you would feel very much I am sure, being so fond of sporting, you

will however return to the ample field of America with fresh vigor, and woe then betide the ducks and geese. I hope ere two years elapse to be tasting of the fruit of your spoil in that country.

As I hope to have the opportunity of seeing you soon I shall not now enter into the details of our voyage—and indeed my time would not permit me to go into the subject at length—I will explain the matter when we meet. Accept for the present my sincere good wishes, and

Believe me ever yours most faithfully,

JOHN FRANKLIN.

To ROBERT MCVICAR, ESQ.,

ISLAND OF ISLAY,

ARGYLESHIRE,

SCOTLAND.

THE OLD PRINCE EDWARD ISLAND HALF-PENNY.



CORRESPONDENT of a St. John, N. B. paper, gives the following note of the *Wheat-sheaf* half-penny:—"The plough and wheat-sheaf half-penny, was struck in the year 1840 by James Millner, brother of our highly esteemed and ingenious citizen George W. Millner, tinsmith etc., a gentleman who in his way is a perfect representative of Proteus. James Millner imported the machinery, dies, etc. from the United States at an expense of about \$700. A few coins were struck, when the whole concern was pitched into a corner, and afterwards sold for old iron. His workshop at that time, as far as I can learn, was situated on Pownal Street, nearly opposite the gaol in Charlottetown. The inscription on one side of the coin is "Prince Edward's Island, 1840."

THE EARLY HISTORY OF DETROIT.



THE people of Detroit look upon their city as one of historical note, and regard it as one of the old landmarks of the Republic—it having been the scene of more than fifty pitched battles, and of twelve horrid massacres. It has been claimed by three sovereigns, and three times transferred; it has been twice besieged by Indians, and once captured in war; it has had its great fire, and was once burned to the ground, the people passing the nights of one winter in improvised tents on the "Campus Martius," the tents being principally constructed of their household goods.

Detroit is therefore a historical city in an eminent degree. To revert to the earliest times, it is necessary to note the fact that the first European locating at this point was a native of France named De La Mothe Cadillac, who took up his abode there in 1701, under the rule of France, although the territory had been visited and explored by the French as early as 1610.

In 1762 it was transferred to the British, who occupied it until the year 1783, when it was ceded to the people of the United States, who took formal possession in 1796. In 1812 the British regained possession for a short time only, the result being that after a struggle the city went back to its former possessors in the following year, since which date Detroit has been known as a progressive city, with its record interwoven and inseparably identified with the history of the United States.

To particularize, the most memorable events of the past, with dates of occurrences, include the following interesting historical scenes, of which it is the duty of the historian to perpetuate the remembrance.

The first vessel of European design to float on the Detroit

river was named the "Griffin," which was built in 1678-9 by Robert Chevalier de la Salle, Commandant of Fort Frontenac, situated near the outlet of Lake Ontario on the northern shore. This vessel was manned by fur traders of the Canadian colonies, and carried the venerable Louis Hennepin, whose name will ever be connected with that of early Detroit as the first missionary traversing those regions. The "Griffin's" crew found no settlement on the present site of the city, but have left an account of a village of Huron Indians who then occupied the location.

The first fort established on the Detroit was that which the Governor of New France ordered M. Du Luth to establish, with a garrison of fifty men, in 1686, consequently Fort St. Joseph, which stood on the present site of Fort Gratiot, was built, but was abandoned in 1688. In 1701 M. Cadillac built a fortification where Detroit now stands. This he called Fort Pontchartrain, it was little more than a stockade of wooden pickets enclosing some log-huts, but it was nevertheless the embryonic form of the present prosperous "City of the Straits" and the point from which her greatness has radiated.

The object of building this and other forts in that section was simply to establish markets for the immense fur trade then being transacted between the Indians and the Europeans; and in carrying out this plan the early Jesuits assisted materially by using their sacerdotal influence with the natives in the interest of the King of France.

Between the last mentioned date and the year 1760 many changes, such as might be expected in a new country, between the Indians and the French settlers intervened; the details of the various civilized and savage meetings being too lengthy for reproduction here. By the treaty of Utrecht, ratified April 11th, 1713, France ceded to England a large extent of territory, including Nova Scotia and Port

Royal; but it was not until 1760 that the "Cross of St. George" floated over Detroit.

In 1763 Detroit held the position of the largest and the most esteemed of all the inland settlements of the New World. The deep, majestic river, the mild and salubrious air, the excellent arable land, the fine hunting grounds, and the well-stocked forests, with game and water-fowl, made up a paradise of earthly enjoyment. Yet the enumeration of 1764 showed only enough men to form three companies of militia, all counted; and in 1768 the census showed only 572 souls.* In 1763, Pontiac, a powerful Indian chief, formed the intention of expelling the whites, and besieged the fort eleven months; about this time the remaining fortifications of this region were captured and destroyed, and Detroit was the only white settlement left west of Niagara and Fort Pitt. On the 3rd of June news of peace between France and England reached this point; and after the battle of Bloody Bridge, fought on the 31st of July, the Indians disbanded, thus raising the siege.

A large tree,† called Pontiac's tree is popularly supposed to be the place where that chieftain met his death. In 1783, the British relinquished the forts and town to the United States, and in June 1796, in pursuance of the stipulations of the "Jay Treaty" the British evacuated the place, and a detachment of Gen. Wayne's army took possession. The "Stars and Stripes" were run up on the flag-staffs, this was the first time that the American flag floated over Detroit.

In 1805 Detroit became a territory, and in the same year the entire town was reduced to ashes by a great fire. In 1807, General Hull enclosed the town by a line of pickets.

*The city was incorporated in 1824, at that time it had less than 2,000 inhabitants, in 1876 this number had increased to 103,000, and at present is not far short of 175,000.

†Standing on the premises at present occupied by the Michigan Stove Co'y.

The territory remained in the possession of the Americans until August 16th, 1812, when it was surrendered to General Brock, the British commander who held it for thirteen months. The flag of the U. S. which first waved over the city in 1796, was again floated over Detroit on the 26th September, 1813. The battle of the Thames took place October 5th, 1813, Governor Shelby, with a body of Kentucky volunteers, was in Harrison's army, and soon after the battle the name of the fort was changed to "Fort Shelby," which name it bore until torn down to make way for city improvements.

The names of the streets in the old town (before the fire) were St. Louis, St. Ann, St. Joseph, St. James, St. Honore, and L'Erneau. The width of the widest street—St. Ann—was but twenty feet, at either end of which were gates, forming the only entrances into the city. A carriage way, called *Chemin des Roules*, encircled the town; just outside the palisades a large creek, called "River Savoyard," bordered by low marshy grounds, separated the high ridge upon which the old town was built, from the high grounds, along the summit of which runs, at present, Fort Street.

The first house in the new city was erected by Peter Audrain.

THE LEGEND OF BELLE ISLE.

The legendary lore of the Detroit has many weird, curious and interesting records, which undoubtedly contain some truth among the evident fiction. One of the most strange and fascinating of these tales is that of "The Echo of Belle Isle, or the Cross of the Great Manitou." How frequently, as the beautiful river is traversed to-day, or the busy population throng the streets of the prosperous city, does the mind go back to the remote past, wondering what kind of men were those brave explorers who first visited those wilds and gazed upon them in all their virgin loveli-

ness. History has preserved to us the names of two of them, De Casson and De Galinee. François Dollier de Casson had served with renown as a cavalry officer under Turenne, and had laid aside, in his ancestral halls in Brittany, his sword sheathed in laurels, to take up the cross which was to lead him through the trackless forests of the New World. Abbé de Galinee was a student whose knowledge of surveying and geography made him a valuable acquisition to the explorers of a new country, and to his graphic pen we are indebted for a detailed account of the visit of the missionary explorers to Detroit.

They arrived at Montreal from France at the time when La Salle's great project for the exploration of the far West was the theme of every tongue. So thoroughly were all imbued with the spirit of adventure, the desire of gain, and the glory of extending the arms and name of France, that even enlisted soldiers were allowed to apply for a discharge if they wished to accompany him. La Salle had just received the necessary permission and orders from De Courcelles, then Governor of *Nouvelle France*, to fit out his expedition in search of that great river called by the Iroquois, Ohio, (but really the Mississippi,) of which such marvellous things were told by the Indians, who came each season to trade at Quebec and Montreal. Numerous tribes who had never been visited by the "black gown" were said to people its shores. So De Casson and Galinee determined to carry to these nations the knowledge of the true God.

THE SEARCH FOR THE MISSISSIPPI.

On the 6th of July 1669, the little fleet of seven birch canoes, each manned by three men, and laden with the necessary merchandise to exchange with the Indians along their route for provisions, beavers and skins, bade adieu to Montreal among the joyous notes of the *Te Deum* and the sound of the arquebus. They reached Lake Frontenac

(Ontario) August 2nd, and on September 24th an Indian village called Timaouataoua, where they remained some time waiting for guides. There they found Louis Joliet, who was on his way to Lake Superior in search of a copper mine, wonderful specimens from which had been sent to Montreal by the Jesuit Allouez, who was then at Sault Ste. Marie, whither he had gone through the Ottawa River, Lake Simcoe, and with numerous portages into Georgian Bay. It was also Joliet's object to discover a shorter route, and one which would obviate the necessity of so many tedious portages. Accident had revealed it to La Salle. Being out hunting one day he found an Iroquois exhausted by sickness and travel-worn. He tenderly cared for him, and the Indian repaid his kindness by sketching on a clean sheet of bark, with a piece of charcoal, the position of the lakes and the route to the Ohio (Mississippi.) This crude chart became a precious legacy to the energetic and intrepid La Salle. Unfortunately he was taken ill, and his malady was of so severe a nature that he was forced for a time to give up his cherished project. But Dollier and De Galin e urged by Joliet, determined to abandon the expedition to the Mississippi, and go in search of the tribes along the lakes. They bade adieu to Joliet and La Salle and started on their perilous journey, accompanied by seven men. They wintered at Long Point, on the northern shore of Lake Erie. From the mildness of the climate when compared with that of Lower Canada, the quality of its game, the purity of the waters, the abundance of its fruit, especially the grape, from which they made sufficient wine to use for the Holy Sacrifice of the Mass, they called it "The Terrestrial Paradise of Canada."

It was in the early spring of 1670 that their canoes landed at Detroit. It was an enchanting scene, which unfolded its rare loveliness to the admiring eye of the European. The

fresh virgin forests clad in the vestments of spring, the broad sweeping river, with its graceful curves, in whose limpid waters thousands of fish could be seen. Along the banks teeming herds of bison, droves of deer gazing with wondering eyes on the stranger. The air perfumed by the woodland flowers which scattered their sweet incense to the gay jubilant sounds of the birds, whose gorgeous plumage almost rivalled the flowers in hue, and above all that grand solemn silence only found in the heart of a forest, resting like a hushed benediction over all. After wandering about some time in this fair region, and with hearts overflowing with emotions of love and gratitude towards Him who had led their footsteps there—for contact with nature always elevates the soul from itself to its God—they came upon an open clearing in the centre of which arose a grassy mound crowned by a rude stone idol. It was a crude production of nature, created by her in a fit of abstraction, and which the Indians had attempted to convert into the semblance of a deity by touches of vermilion; offerings of tobacco, skins of animals, and articles of food were scattered in reckless profusion at its feet. This, then was the great Manitou, of whom their guides had spoken, who held in his hand the winds, and whose mighty voice was heard in the storm that swept over the lakes. He was held in great veneration; and as the Indian launched his frail bark on the treacherous water of the lakes he would come with his offerings of propitiation to this wayside place of pilgrimage. The missionaries, indignant at this exhibition of idolatry, broke the statue, and in its place erected a cross, at the foot of which they placed the arms of France with this inscription:—

“In the year of grace, 1670, Clement IX, being seated in the chair of St. Peter, Louis XIV reigning in France, Monsieur de Courcelles, being Governor of New France, and Monsieur Talon being the Intendant of the King, two missionaries of the Seminary of Montreal, accompanied by seven Frenchmen, arrived at this place, and are the first of all the European people who

wintered on the land bordering on Lake Erie, which they took possession of in the name of their King as a country unoccupied, and have affixed the arms of France at the foot of the cross."

(Signed) FRANCOIS DOLLIER,
 Priest of the Diocese of Nantes, Brittany.
 DE GALINEE,
 Deacon of the Diocese of Rennes, Brittany.

THE LEGEND.

Taking the largest fragment of the broken idol, the missionaries lashed two canoes together and towed it to the deepest part of the river, so that it should be heard of no more. But the tradition says, that after the fathers were far away a band of Indians came to offer their homage to their deity, finding only its mutilated remains. Each took a fragment, which he placed in his canoe, as a fetich, and it guided them to where the Spirit of the Manitou had taken refuge, in the deep, sombre shadow of Belle Isle. He bade them bring every fragment of his broken image, and to strew them on the banks of his abode. They obeyed his orders, and behold! each stone was converted into a rattlesnake, which would be as a sentinel to guard the sacredness of his domain from the profaning foot of the white man. To the answering call of those who came to this leafy retreat he would mockingly re-echo their words. Many a laughter-loving party, as they float on the moonlit waters of the Detroit, amuse themselves by awakening the spirit of the Indian god, as they test the echo of Belle Isle.

H. M.

MONTREAL IN THE OLD TIME.

BY EDWARD JACK.

AMONG the manuscripts in the Parliamentary library at Ottawa are some copies of letters written by Baron de Longueuil, in which he complains of the disorders occurring in Montreal in the year 1699. When he wrote he was very much in earnest and very angry. He accuses the

tavern-keepers of selling *eau-de-vie* to the savages and making them drunk. Some of the individuals who engaged in this traffic were persons who had left their farms; others were city vagabonds who were induced to follow this business on account of the great gains accruing from it. He says these villains induced the Indians to drink up all the result of their winter's hunting, and thus the merchant was defrauded of the money due him for supplies. Small shops too, were starting up outside of Montreal. This was another source of annoyance, as they interfered with the trade of the town. Another source of trouble to this nobleman was the fact that people driving carriages, and even officers, delighted to gallop through the streets, having that very winter caused many accidents, such as broken legs, wounds and even deaths. Nearly all the habitants and tavern keepers drove their horses without reins, so that when they had once started them running on the streets they could not stop them. M. de la Corne, lieutenant to the King, and the Baron himself came very near being badly hurt, as these fellows had no respect for any one. M. and Madame Dumuy had encountered the like danger, and Lafond's boy had his leg broken; a squaw's face also had been badly cut by a horse which ran over her. These blusterers (*fanfarons*) of inhabitants, says he, bring their horses into the city unbroken, so that they can make them rear up on their hind feet, and that they run at such a rate as to throw over everything which comes in their way. As a remedy he suggested an ordinance that no-one coming into the city with a carriage should allow his horse to travel faster than at a walk, and also that they should be forbid to cause passers by to stand up to their middle in snow or water until they were passed, nor should they be allowed to block up the church doors or the avenues leading up to them with their carriages. There was, he complained, great disorder among carriage-drivers during divine service, which demora-

lized strangers, especially the converted Indians. The shop-boys, also and other young people were in the habit of gathering together at night in order to work mischief, such as blocking up the street with carriages in dark nights, throwing sticks of wood in front of houses, filling up door locks, making holes across the street or in front of houses, so that passers might tumble into them. Besides all this, they were in the habit of making frightful howls and cries, knocking at the doors of individuals to frighten and annoy the sick, and they were also in the habit of insulting passers by. These disturbers of the peace, said he, have such good legs that they outrun the patrol. As a remedy for this state of things he suggests a fine, half of which shall be given to any one arresting them. These rascally boys, he adds, pelt houses with stones and break windows at night, while during the day they annoy the people at the church door or in the streets by throwing snowballs or stones at them. Indeed, he says, when they associated with the coachmen, who swore, blasphemed and fought at the very door of the church when they got drunk, there was hardly any kind of insolence of which they were not guilty.

THE KNIGHTS OF MALTA AT QUEBEC.

SOME time since, I drew attention to an extract from an *American Gazetteer*, published at Leghorn, in 1763 furnished by a distinguished British officer, Col. R. E. Carr, now stationed with his regiment at Worcester, England, as set forth in a letter recently addressed by him, asking for information, to our fellow-townsmen Dennis Murray, Esq.

The *American Gazetteer*, of 1763, purported to describe among other notable edifices of Quebec, at that date, the "House of Knights of Jerusalem, a superb building of square stones, said to have cost £40,000 sterling." The origin, existence and whereabouts of such a costly structure, at this

period, rather astonished, nay much perplexed the numerous delvers in the arcana of our "old curiosity shop." Here, indeed, was a nut to crack for our indefatigable Monteiths, our Champollions, our Oldbucks of every degree.

A formal invitation through the press was addressed calling on the craft to prepare for the scientific tournament and illumine with their choicest lore this *arcannum magnum*. One of the first to respond, was an industrious student of Canadian history, Dr. N. E. Dionne, author also of an elaborate disquisition on Champlain's last resting place: another unsolved mystery for our inquiring nephews. The Doctor contributed two columns in a city journal, dwelling on the important part played in the early days of the ancient capital, by several Knights of Malta and stating that he could find no satisfactory evidence of a Priory of Knights of St. John, etc., having existed at Quebec.

A correspondent signing E. T. D. C., in the *Morning Chronicle* of the 17th December last, contributed his valued quota of information on several points, alleging that notwithstanding the names of several eminent Knights of Jerusalem, Rhodes and Malta, such as Governor de Montmagny, his Lieutenant DeLisle, the Commandeur Noel Brulart, de Sillery, Razilly in Acadia, all inscribed on the roll of early Canadian worthies, there was nothing to show that a regular Priory or Chapter House, had been founded at Quebec in 1647, that it was more reasonable to suppose that the Knights assembled for their chapter meetings "in an apartment fitted up for their reception, either in the Chateau or in the Fort St. Louis," that on account of the costly fortifications then being made in Malta, the Grand Master, though fully appreciating the labors "of some of the foreign members, was unable to send any financial aid."

The perplexing "old gilt stone" with the Maltese cross and the date, "1647" in the chateau wall facing Mr. J. Dunbar's residence, naturally came in for its share of notice.

On rather slender historical grounds it is indicated by the correspondent as the foundation stone of the Chateau St. Louis erected in 1647 by De Montmagny to replace or enlarge Champlains original fortress. E. T. D. C. then adds interesting data, especially for the knights of the square, compass and circle, touching Masonic matters, such as the handing down, practically, as he says, unimpaired to their descendants of the "teachings, profession and ceremonial of the Sir Knights."

The "Priory" controversy has brought more than one Richmond in the field.

A most industrious and able young writer, hailing from the ambitious town of Levi, Mr. Joseph Edmond Roy, advantageously known by his historical sketch of the "First Inhabitant of Levi" has indited about twenty columns in the *Quotidien* to solve the question propounded by Col. Carr. A summary of Mr. Roy's interesting essay will, I think, be acceptable to students of Canadian history.

THE ORDER OF MALTA IN AMERICA.

A Priory at Quebec.

By J. E. Roy.

"Has the old rock of Quebec," asks Mr. Roy, "lit up with such pageantry, when the Gallic lily graced its battlements, ever owned in the past a priory of the Knights of St. John of Jerusalem?"

The writer then proceeds to compare the extract of the *American Gazetteer* of 1763, quoted by Col. Carr, with the following entry of the 1st October 1759, in Capt. John Knox's journal of the siege of Quebec, in which the gallant Captain, whilst enumerating the chief edifices of the city, makes mention of the imposing house of the Knight's Hospitaliers still unfinished.

"Their principal public buildings were the cathedral, of which only the walls remain; the Bishop's palace, the colleges of the Jesuits and Recollets, the convents of the Ursalines and

Hotel de Dieu, with their churches, a seminary for the education of the youth, almost beat to pieces, with a neat chapel adjoining; a stately and unfinished house for the Knights Hospitallers, the Intendant's magnificent palace in the suburbs of St. Roque, and the church of Madame la Victoire, in the low town, of which only the walls are standing.

In the corner houses of the street are niches in the wall, with statues as large as life, of St. Joseph, St. Ursula, St. Augustine, St. Denis and many others, with the like figures in the front of their churches and other religious houses, which have an agreeable effect to the eyes of passengers. The castle or citadel, and residence of the late Governor-General, fronting the Recollets college and church, and situated on the Grand Parade, which is a spacious place surrounded with fair buildings, is curiously erected on the top of a precipice, south of the Episcopal house, and overlooks the low town and basin. The palace called Fort St. Louis, was the rendez-vous of the grand council of the colony. There is besides, another citadel on the summit of the eminence of Cape Diamond, with a few guns mounted in it."—*Knex's Journal*, vol. 2, p. 147.

That the Knights of St. John of Jerusalem, created later on (in 1309) Knights of Rhodes, and still later (in 1522) Knights of Malta, should have felt a deep interest in the origin of this colony, seems very probable, seeing how all other religious orders in France implored the sovereign to be permitted to act a part in the missionary work required in this distant country.

The writer then proceeds to show first, one of the dignitaries of the order—M. De Chattes, Governor of Dieppe and one of the proprietors of the colony, in virtue of his membership of a private company, inducing Champlain to undertake his first voyage to our shores; then, another knight, Charles de Bourdon, *Comte de Soissons*, who becomes Viceroy of New France.

The period from 1632 to 1648, exhibits three knights of Malta, playing a leading part in Canadian affairs: de Montmagny, de Sillery, de Razilly, all members of the Company of 100 partners. DeLisle, Montmagny's lieutenant, and who commanded at Three Rivers, in 1639, is also to be added to the list of Knights of Malta.

Mr. Roy, in order to corroborate his assumption that the Knights of Malta must have taken a lively interest, in early times, in the welfare of the colony, adds, as incidentally, bearing on that controversy, an interesting dissertation on the career of another Knight of Malta, the Commander de Poincy, who held the charge of Governor of the West India Islands, and who had selected St. Christophe, as the seat of his Government, which island he had converted into a fortress and which he refused to deliver over, when so requested by his sovereign, the King of France, in the meantime offering to make it over to Lascaris, the Grand Master of the Order, at Malta, provided Lascaris would furnish him with funds to acquit his debts.

This arrogant conduct seems to have so startled the French King, that he began to fear some others amongst colonial Governors might indulge in similar feats of independence.

Montmagny, who was to replace Champlain and recalled, on returning to France in 1648, went to St. Christophe where, he eventually died, later on in 1676.

Matters, however, had been so arranged, that St. Christophe and adjoining islands were sold in Paris in 1652 to the Knights of Malta, encumbered as it was with debts; turning out a poor investment, it was re-sold in 1665 to a company of French merchants, who under royal license tried to turn it to account. Ultimately this fertile island, with its wealth of plantations, salt deposits, and sugar cane, fell into enterprising English hands.

Lascaris had failed to see the importance of such a posses-

sion at the time when the Order of Malta was at the zenith of its military fame,—when some of its dignitaries, to wit, De Sillery, as commander of Troyes, received annually as much as 40,000 livres, with which he founded at Sillery, near Quebec, in 1637, a fort, a chapel, a convent, an hospital and dwellings for the reclaimed Indians.

For these and other cogent reasons adduced, M. Roy is of the opinion that, taking into consideration the large possessions of Razilly, in Acadia, and the Knights' possessions at Quebec, that a vast field for distinction had opened out for the Knights in America, that the French crown had judged it right to clip the wings of this ambitious order; that the Knights reluctantly retired from this hopeful new area, chiefly because they required all their resources, pecuniary and others, to fortify and defend their beloved Isle of Malta menaced by the hostile Turks, some of whose galleys had fallen a prey to the warlike Islanders.

Quite a new light is also thrown on many incidents of De Montmagny's twelve years administration as Governor of Quebec. There was a secret meaning, perhaps a menace in the rebuilding in stone, in 1636, of the Chateau St. Louis, which he had, by means of walls and palisades, converted into a real fortress, adding a well equipped and drilled garrison of seventy soldiers to mount guard, in regular military style. There was a signification in the self aggrandizing views of the pious De Montmagny—in his assertion of self, in his quest after popularity, in the disparagement of the great company he represented, in his assumed control of the fur trade, in his opposition to De Maisonneuve, the founder of the new settlement at Montreal. Had the French King this in view when he recalled De Montmagny?

Several historians—Charlevoix, Faillon and others—commenting on the unexpected recall of Governor de Montmagny, by the French Court, favor the belief that his domineering conduct in Canada and the deep interest he was supposed

to feel for the aggrandizement of the celebrated order of Knights, of which he was no insignificant member, had aroused the suspicion of the French King.

A large portion of Mr. Roy's memoir is devoted to discussing the *Old Gilt Stone*, with the Maltese Cross and date "1647," found by the overseer of works, James Thompson, on the 17th. September, 1784, in the yard of the Chateau St. Louis, and by him replaced in the Chateau wall where it can yet be seen.

The writer opposes the view held by some, that this stone was the foundation stone of the castle. "It could not," says he, "have been the foundation stone of this structure, destroyed by fire on the 23rd. January, 1834, the foundations of which were built over by the Durham Terrace erected thereon by Lord Durham in 1838—the original foundation probably still rests in the masonry under the Terrace."

It is natural to believe that the foundation stone of the Chateau St. Louis, would have borne, not a Cross of Malta, but the Royal Arms of the French sovereign and that of his lieutenant, the Governor of Canada.

Thus, had Champlain on the 6th May, 1624, deposited in the foundation of the *abitacion* he was erecting for himself, in the Lower Town, a stone with the Royal arms and his own engraved on it, with date etc., as a lasting record—a possible beacon for future ages. The stone was brought to light in 1830 and destroyed by fire in 1854, with the house, in the gable of which it was inserted, in rear of the church of Notre Dame des Victoires, in the Lower Town. De Montmagny's family arms do not contain a Maltese Cross. Lastly there is nothing to connect the date 1647 inscribed on this stone, with that of the erection of de Montmagny in 1636 of the enlarged Chateau.

Mr. Roy thinks himself, therefore, justified in concluding that the "old gilt stone" never belonged to the Chateau St. Louis, but that it might have formed part of a house, the

property of the Knights of Malta, located in the neighbourhood. The existence of a house for the order of the Knights at Quebec does not necessarily imply that of a Priory of Knights.

The word "Priory" has different meanings in the French language. When applied to a religious or military order, it signified, 1st. One of the main divisions or communities of the Order, with its livings, benefices, etc.; 2nd. It also is used to mean the house occupied by the Prior. In the first instance, an Englishman would translate "prieure," as indicating a house, would be rendered as a *Prior's House*. There is nothing to indicate either in the *American Gazetteer* or in Knox, that a priory was meant: they speak of a *House of Knights*.

All tends to favor this interpretation: the annals of the Order, its rules, as well as Canadian annals. A most elaborate disquisition here follows, to which a translation could not do adequate justice. The student will find it in full in the *Quotidien* newspaper, published at Levis, on the 31st. December, 1885. Mr. Roy sums up his interesting memoir with the following three propositions:—

1st. The Maltese Order of Knights, once on a time contemplated playing an important part in America.

2nd. The foundation of a House, belonging to the Order, were once laid on the rock of Quebec.

3rd. A Priory of the Order never existed in the colony.

Mr. Roy closes his memoir with a short review of the communication which appeared in the *Morning Chronicle* on the 17th. December last, in which it was stated that the Knights Templar Freemasons traced their origin to the Knights of Malta. He denies this in toto, alleging that though the Knights Templar were abolished by Pope Clement V., in 1312, the Knights of Malta never met with any ecclesiastical censure. They ceased to be a military order in 1798 only, when Bonaparte on his way to Egypt, cap-

tured Malta: a Roman Cardinal at present administers whatever property they have left.

I am in possession of a short note from the learned Abbe Bois, F. R. S. C., which corroborates the position taken by the Levis antiquarian, from which I shall quote the following:—"The Knights of St. John of Jerusalem, established at Quebec, Bras-de-fer, Montmagny, Sillery etc., had erected a *Bureau*, in the yard of the Castle St. Louis; it had cost 40,000 livres (not pounds) of French money. The gable contained a large stone, set in the wall, on which were engraved the arms of the order. This stone having dropped to the ground, when the edifice was destroyed by fire in 1759, (pending the siege) remained among the ruins until 1784, when the military force detailed to level the lot, found it and placed it in the wall of the Chateau yard.

The shield was carried to England and after knocking about in the public stores, it was placed at.....

I have the whole of the particulars among my papers, but I am too ill to look them up. (Signed,) L. E. BOIS.

This is, so far, all the historical *data*, I have been able to elicit, touching the enquiry propounded by Col. Carr—it now rests on Mr. Murray to sum up the case for the benefit of his English literary friends.

Quebec, 21st January, 1886.

J. M. LEMOINE.

The London *Academy* says:—"A historic document, long believed to have been lost, has just been discovered in the Château de Chantereine (Sarthe) in an old clothes press. It consists of a manuscript history of some of the kings of France, with frequent marginal notes written by the Dauphin when a prisoner in the Temple. The history of the document is curious. It was given to the family of Chantereine by the Duchess d'Angoulême, stolen from them in a robbery returned years after as the result of a death-bed confession and then secreted by the late head of the family so that its very existence was almost forgotten. It has now been placed in the museum at Mans."

THE OLD PARISH CHURCHES OF THE PROVINCE OF QUEBEC.

Extracts from a Paper read before the Numismatic and Antiquarian Society.

BY W. DOUW LIGHTHALL.



OFTEN, after a long season of work, cooped up in the chambers and streets of the city, it is pleasant to take some friendly companion and seek rest and freedom on the water. Gradually the feelings of delight settle into one of peace; you are wafted so smoothly past far-off shores and cottages, islands and vessels, that all seems like a vast panorama, and when at length the noiseless greatness of the mighty river has imbued you fully, a further thought may occur; "I have left behind the modern century. Here is the old regime—the ancient Province of France!"

That which imparts most of this ideal character to the landscape is the graceful little object which sparkles its sheen so far from shore to shore—the village spire, presiding genius of rural peace and beauty. The typical parish church, of which it is part, belongs to the Canada of yore. Its high-pitched white gable, with the little circular windows and tinned belfry and spire overhead are unlike anything out of France. Take up your oars as the St. Lawrence bears you along past Pointe aux Trembles, row to the landing, debark, and examine.

The walls are of mortared rubble, with a clean coat of whitewash over their wrinkled texture. The sides are low, the square cut-stone door-way very simple and flat, the glass uncolored, the side windows plain round-headed ones edged with cut-stone. The church ends in a rounded apse. Its belfry is of wood tinned over with metal squares and terminating in a long slender pinnacle capped with the cock weather-vane—this well-known punning emblem (gallus-

Gallus) alternating in such edifices with the wrought-iron cross or fleur-de-lys. The village round about was once a place of some importance, one of the nine ancient Parishes of the Island and a stopping-place for travellers from Quebec. Within, the worn floor, smoky ceiling, and much-used seats give the place an antique stamp. Well-carved Corinthian pillars of dark wood entwined with grape-vines surround the choir. The ceiling design is settled by other lines of carving into compartments which contain groups of laboriously distinct emblems—one a triangle (for the Trinity) surrounded with broad rays edged with clouds; another a castellated tower, a third the Phoenix and its young, and so on—all carved and gilt—while dark paintings almost undecipherable with age hang about the walls. These outlines of the Church at Pointe-aux-Trembles will serve to introduce Parish churches in general.

The oldest seem to have been very small and built of wood, enclosed in the forts which it was found necessary to build in each parish for defence against the Iroquois. "These forts," says Charlevoix in his *Voyage to America*, "were but large enclosures, surrounded with palisades having some redoubts; the church and the house of the seigneur were contained therein;" as at Vercheres in 1690. Some of the oldest left down to our times have been of wood, for example those at Tadousac and St. Ours. Others of an early period, while of stone, exhibit fort-like characteristics combined with their ecclesiastical ones, as at Oka and the Recollet of Montreal. A glance at the former of these will show the stone presbytery built close up against it and a high stone wall making an enclosure of the whole.

From something like 1720 up to 1800, may be set as the period in which the characteristics were most purely French, the peculiar exigencies of New World occupation having been overcome and the country fallen into a fairly settled state.

The church at Vaudreuil, built in 1787, can be taken as an example, allowing for certain recent changes.

It is perhaps a hundred and ten feet long or over, not counting a sacristy behind, and is about forty feet in front width. The facade, though somewhat altered in 1859, (the date which appears over the door,) must have been one of the ordinary plain gables with flattened and defeatured Renaissance main door. Two small doors open in at right and left hand. A semi circular window (an unusual form) lights the angle of the gable and two round-headed windows one on each hand somewhat relieve the front between that and the level of the doors. Altogether the front, especially in its present form, is not so pleasing as the usual. The rear ends in an apse, the tin roof sloping down over it. The belfry is of a graceful, slender open form, of two tiers, covered with tin, and surmounted with a vane. Two transepts stand out in a square fashion, and look very French with their narrowness, and the quaint curving slope of their high-peaked roofs surmounted by little pinnacles capped each with a single fleur-de-lys. The walls themselves add to this quaintness of line, being not quite vertical, but sloping inwards as they approach the eaves. This was the style of drawing no doubt in which De Lotbiniere the Engineer Royal, who built and designed the church, had been trained in his French schools. He had a neat hand and believed in good building and as Seigneur of Vaudreuil left his mark on a number of edifices.

One of these, a windmill, bearing on a cut-stone over its door the same date, 1787, as the church does on its side, was so solidly put together that certain vandals who sent men to pick away its materials for the Railway bridge a generation ago, were unable to make any impression.

Internally the church displays considerable ornamentation of carving, particularly on the altars, gallery and pulpit.

The interesting feature however, is the Patrons' "Chapel

of St. Louis," so named because St. Louis was his family saint, and which comprises the right transept. There are there the pew and monuments of the family of former seigneurs. It is now crowded with a low inconvenient gallery and filled with other pews which force the seigniorial one to the front; but originally this was the only pew in the transept. It is larger than the rest and displays painted on its panel the arms of the De Lotbinières and their motto "Dominus Mihi Adjutor." To the right of this monument some twelve or more feet in height, in black and gold, built and ornamented in noble taste and inscribed:

C I } A N S. } G I T

DAME MARIE JOSEPHÉ * GODFREY de TOURNACOUR
 Epouse de l'Honorable M. F. G. A. CHARTIER de LOTBINIÈRE,
 Ecuier, M. C. L., Seigr. de Lothinière, Vaudreuil and Rigaut.
 Né aux Îles RAVEN, le 25, 9^{bre}, 1744.
 Décédé à Vaudreuil le 28 Juillet, 1799.

Celle Mère des Patries eût voulu
 Et faire aimer toutes les vertus.
 Pleurez sur sa tombe,
 Honorez sa mémoire,
 Priez Dieu pour elle.

Ce monument fut élevé en 1800 par la tendresse de son époux.

This monument was made in England. Near it, enclosed as to its lower part, in the same light iron railing, is a tall one of French workmanship, cut in black and grey marble and reading as follows:—

C I G I T

DAME LOUISE MAGDALEINE CHAUSSE GROS DE LERY
 Epouse de MICHEL CHARTIER, Chevr.,
 Seigneur de Lothinière,
 Lieut-Colonel des Ingenieurs Royaux.
 Chevalier de St. Louis,
 et Sgr. de Beauharnois, Hocquart, Allainville, &c.
 Né à Quebec le 7 Juin, 1726.
 Décédé à Vaudreuil le 1^{er} d'Avril, 1807.
 Priez Dieu pour elle.

* NOTE—An error for "Josephite."

And not far off on the same wall a modern Gothic tablet in white marble records the memory of two of the Marquises de Lotbiniere, and the late Mde. de Lotbiniere Harwood, Seigneuress of Vaudreuil.

As the family sat in their "chapel," the object directly in front of them was a little, beautifully-carved altar, designed in a pattern of fleur-de-lys and panelled with bas-relief portraits. Above the altar they looked upon the face of a by-gone youth whose portrait with the brown locks and dark-eyes which still characterize some of their countenances does duty as a King St. Louis, arrayed in heavily crined robe, kneeling and praying upward, while behind him a small coat-of-arms on the picture shows it to have been a gift from the same household. Over the main altar, which is particularly quaint, is a very large painting of St. Michael putting down Satan, which is said to have been a gift of the last Marquis and to have cost £ 500 sterling, in England, though I somewhat doubt its being worth quite so much. In the opposite transept, among other old pictures, is a smaller St. Michel and Satan, very well executed and signed in the corner, "P. Leduc, 1763," evidently the original altar-piece, for the name of the parish is St. Michael's. A letter exists, indeed, which shows that the Marquis to whose exertions and munificence the erection was due, had it called after himself and his own patron saint.

The aisle floors are full of rings of trap-doors leading to the vaults where many of the Harwood race and others are buried, this having been till late years the right of the patron and the privilege of any others who paid a certain sum.

Great honors were in old time paid the patron in such churches ; says Maréchal :

"Honorific rights consist in nomination to the Benifice, presidency at meetings in the church concerning its keeping and repair ; to precede at processions and *offrandes* imme-

diately after the Priests ; to have first the Holy water, the incense and the blessed bread ; the right to be named in the prayers ; to have pew, sitting and burial in the choir and *litre* or funeral dressings around the church." The rights of a seat in the choir and of nomination of the curé did not, however, exist in Canada and the latter was vested in 1685, by the King in Council, in the Bishop, as the person in the colony best fitted to choose appropriate persons. Judges too had honors, as they still have in Quebec. The Governor-general has also a right to a seat in the cathedral there, though none since the conquest have been Catholics. If there were two patrons, "that one will have his pew at the right side, who is more noble." The latter is the reason why these seigniorial pews and transepts are always found on the right :

It is well now to pass on to another type of church, one which presented considerable architectural aspiration and has been heard of somewhat since its late demolition,—that of Varennes ; and in doing so, I will simply repeat a description I once gave of it before it attracted the attention of others.

"Varennes church looks out across the river, standing back from the road on a little square, or wide space, with the presbytery on one side and a nunnery on the other. A low platform extends, as usual, just a little before the building, whose façade consists of two square towers, one on each side, and a gable between. The pitch of roof is high and good, making, with the towers, an effect of mass without heaviness. If there be any fault it is width. In the gable there is one round window ; beneath that the date 1780 in a thick cut-stone oval, beneath the oval two large round-headed windows : below this the principal door, with pillars, etc., of degenerated Renaissance design, flattened against the façade. The towers have smaller doors, and above them round windows reaching all the way up. Spired belfries covered

with tin surmount the towers. There is a third little spire just at the point where the roof begins to slope down over the chancel at the back. Along the side of the church occurs a curious and rare feature, namely, little gables all along—four I think—which with the larger transept gable vary the appearance greatly. The chancel is round at the back, and a sacristy (possibly the old presbytery), a solid domestic building with a stout, square chimney, is built on behind.

Inside, everything reminds you that you are in an old church. You get this, first from the general effect of the paintings, pews, pulpit, chancel-roof and grand altar; but afterwards the details fall into keeping. For instance, you come across a candle lying in a side-room, and it seems to have been there since the erection. By the sacristy door a crucifix is suspended, stamped out of tin; it has been stamped by hand, feature by feature, by some ingenious old-fashioned blacksmith. The paintings are not artistic but, like all of their class, they exemplify a certain period of French art. They are compositions poorly executed after ideas stolen from Italian painters, with costumes affected by the style of Louis Quinze. Saintesses wear the expression of pious incredulity, the monks are *à la mode*, and one acolyte has powdered his hair down into a queue. (In Languenil by the way, there is a picture almost completely plagiarised from Domenichino's "Communion of St. Jerome.") The fonts are little plain stone ones. The baptismal one is quaint. The woodwork, except pews and seats, is painted white and is strewn with the leaves and bunches of gilt carved grape-vines. Odd, spider-looking chandeliers formed of a curious tangle bunch of balls and wires hang suspended from it by long cords."

Bouchette describes it in 1815, as "surpassing in beauty all those of the surrounding seigniories and meriting some notice for the style both of its outward ornament and interior decoration; in coming down the River its three

spires form a conspicuous object which may be seen from Montreal a distance of 5 leagues."

Varenes church, with its twin square towers, flanking the gable, has been imitated apparently in a number of neighboring parishes, more conspicuously in the very inferior edifice of Repentigny across the river, whose appearance at a distance is strikingly similar. The same kind of towers exist at St. Antoine, St. Denis and other places on the Richelieu, not many miles off.

The church of Longueuil, removed last summer, formed an interesting link between the old and new. It bore the date "1811" on its front, which in general lines was a kind of Renaissance, the angle of the gable being low like that of a classical temple. It was surmounted, I think, by a wrought-iron ornamental cross. The doorway was also an advance in Renaissance, being less plain-featured and flattened than the ordinary. Within, the same tendency gained, the walls being loftier and the roof flatter than say at Varenes. Overhead, above the alter-rails, under what was externally a dome, was a large circular painting of the Assumption of the Virgin, in colors, of which carmine robes were the prevailing impression. Other paintings were crude copies and studies, mainly after Italian masters. The windows were square-headed, there was an attempt at colored glass, in the shape of badly-painted and scratched designs. The general ornamentation otherwise was very spare and plain. There were two interesting tall black tablets, one on each side of the high altar, recording the virtues of certain ecclesiastics of bygone times, and in the right-hand transept were monumental tablets of certain Grants, Lemoynes and De Montenachs, members of the seigniorial house. (This church was built on the site of the chateau.) At present most of the fitting, with altars, confessional boxes, pictures, chandeliers, bells &c., may be seen attached to a great frame shed in which worship is being carried on during the construction of the new edifice.

We are now in a position for several general questions.

Whence, firstly, did the architectural principles of these churches originate? It is easy enough to say from France for the round apse was as constant an element in French architecture, as the square in England—but whence in France? If you say Normandy, one might ask why they do not resemble the cathedrals of Amiens and Caen or the squat-towered, "bunty" form so often met in scenes of that province and its neighborhood. It is however, only some person familiar with Normandy who can speak authoritatively. There is no doubt of one thing, that the tin roofs belong to Northern France. So too do the Gothic pitch of the roof, a circular window in the gable which answers to the old rose-window; spired belfry with weathercock; and iron-work and some other ornaments.

My theory would be that the designers were men who had seen a good deal of travel mainly centering about Paris, had certain generic ideas as to what a country parish church should be, and drew this without taking any particular prototype. Those on the southern shore of Lake Geneva have struck me as greatly resembling ours. Certain churches on the Rhine, as you will see from photographs of Coblenz, Ehrenbreitstein and other places, have spires, apses and roofs very similar. Mr. Bowe, whose specialty is architecture, remarks that he has always been struck with the kinship of these features to Dutch and Rhenish churches, while their other features are purely French.

In the progress of time, one principal point of change is apparent—namely the invasion of the Gothic features by Renaissance influences. At first the pitch of the roofs was very high—the rule being the older the church the steeper its roofs, a rule which applies to houses as well, in French Canada. At the Longueuil period nearly all the features of Gothic origin had given way. The same thing

had been taking place in France, where all was in general Gothic till the end of the 17th century. Albert Babeau, in *La Ville Sous L'Ancien Régime*, remarks as follows: "The middle ages were going, not only about the churches but in their construction interior and exterior—the colored glass windows are replaced with white panes, the mediæval statues are removed; around the Gothic choirs and under the arched arcades they carve a decoration Roman or *rocaille* in wood, in stone, or in marble which may be rich and brilliant but which makes a contrast with the rest of the edifice; the old architecture is replaced by an architecture of Italian origin but tarnished by the official influence of that Roman school which Louis XIV created. Squat domes and cut-down campaniles replace not the spires and the belfries of another age; these spires of stone and of slate surmounted by the cross and the gilded cock, behold how they disappear every day."

These movements in fact characterize the architecture of that period in England and English America as well as in France and Canada. The style of Wren was a very similar mingling of Gothic and Classical principles, and the old churches of St. Paul's, New York, and the Old South at Boston give the same circular and round-headed forms of window, and the latter the same Renaissance door-way, while both are spired.

Interesting questions rise as to the builders and arts of building. The answers must be found principally in the Churchwarden's chests where all specifications and other original documents are kept under strict key.

King's Engineers, we know, designed several: for instance Quebec Cathedral, and the facade of Old Notre Dame de Montréal, and the church at Vaudreuil. I am told that sometimes especially after the conquest any person who was known to have a taste for such designing was called upon for plans. Our learned President tells me that a great

many churches were designed in this way by a gentleman of St. Vincent de Paul whose profession was that of sculptor.

The masonry was always of rubble, with the exception of a little cutstone about the doors and windows and the date-stone. I am told that formerly all habitants could turn their hands to this simple rubble masonry, but that skilled men certainly did such work here is shown by the death of a master-mason at the building of M de Senneville's Chateau at St. Anne. The mortar was made particularly well, being covered in a pit for a year after first working and then worked over again, and more sand being used than at present. This was likewise done in good buildings among the Dutch colonists of the Hudson. The result was shown in the difficulties found in tearing down the tower of the old Notre Dame de Montreal. Perhaps the number of masons required for such great works as the fortifications of Louisbourg and Ticonderoga and Quebec had an influence on church building. In 1756, for example, according to Parkman * "Lotbiniere, had been busy fortifying Ticonderoga, while Pouchot, a captain in the battalion of Béarn, had rebuilt Niagara and two French engineers were at work in strengthening the defences of Frontenac.

The wood carving looks in places as if it could be shipped over in parts from Europe, and as the designs are usually extremely fine and correct, it seems probable that a considerable part of the work, or the workers at it, had their origin there; yet I am informed by members† of this Society that a trade of such carvers lived in the country down into our days, and that the rich work in the vanished church of Ste. Anne de Bout de l'Isle was the work of a boy of that parish; and that that style of ornamentation was given up because the opinion came in that it was over-decoration and a useless expense.

* Montcalm and Wolfe.

† Hon. Judge Baby and P. S. Murphy, Esq.

The art of ironwork, which gave us such pretty crosses and pinnacles of fleurs-de-lys has also gone out, except so far as upon an occasional hostelry-pole. A way-side cross at Ste. Anne de Beaupré is a very handsome specimen of the work.

Among minor features, the spider chandelier pattern seems to have had a wide range in Europe, appearing in all parts, as far north as Sweden.

As to paintings the great majority, apparently, were sent out from France, but it is interesting to know that occasionally they were done in the country. For instance a picture described in Casgrain's "Life of Marie de l'Incarnation"* represents Madame de la Peltrie, Father Lallemand, the old Ursuline convent, and a number of interesting early persons and objects; while the altar-piece at Isle Perrot has the portrait of a nun, with some buildings in the background concerning whose appearance I shall be mistaken if they are not connected with our history.

Another feature of great interest to us, is the evident family portraiture which has been remarked in those at Varennes and the "St. Louis" picture at Vaudreuil. At Rigaud, in the same way one exists which was sent out from France by a lady of the Bingham family, and contains her own face for the Saint's. The custom is similar to that mediæval one, in which Giotto and all the great Italian painters indulged; and it is said that it has been done (in at least one place) in England. At Varennes it has been carried down into decorations executed within the last three or four years, the quite unecclesiastical face and well-known form of the genial Colonel Harwood appearing as a St. Peter among the frescoed figures on the ceiling.

One might say much more on, for example, the initials "F. X." "St. J. B." and so forth, which dedicate particular doors, or as to who were the Godmothers and Godfathers of the bells, or that beautiful local custom which Champlain

* P. p. 32-3.

established, of ringing the angelus three times a day "to often recall to each the thought of heaven" One little touch of pure nature I cannot resist. It is the amusing little scheme suggested by Monseigneur Briand, the Bishop of Quebec, to de Lotbiniere, in order to bring the half-voyageur rustics of Vaudreuil to a sense of the desirability of building the church.

"Vaudreuil, the 11 May 1771.

Monseigneur,

Ah but you knew the *habitant* well when, seeing the division between them, as to the church to be built you said to me, 'do you wish them to come of themselves? Affect to take no interest. They will come with as much ardor as they think you have little.' That is, Monseigneur, what happened, syllable for syllable".

It is time now to close with the remarks of a writer—the Jesuit Father Charlevoix, who describing the country in 1720, speaks of these matters with unquestionable experience. Of the then Cathedral of Quebec and the church of the Recollets which we may conjecture were very much like our earlier parish churches, he says: *

"The Cathedral would not be a fair Parish church in one of the smallest Bourgs of France. Its architecture, its choir its high altar, its chapels, wear in everthing the rustic look. What is most passable is a tower very high, solidly built and which from afar has some appearance. The Recollet fathers have a large and fair church and which would be honor to them at Versailles. It is neatly wainscoted, ornamented with an ample Tribune, a trifle massive and of a wood-carving well worked and which reigns all about and into which are included the confessionals. It is the work of their Associate Brothers. In fine, nothing is absent, but certain pictures ought to be removed which are very coarsely painted. The Friar Luc has put some there after his style which have no need of these shades."

* Hist. d'un Voyage a Amerique.

Of Three Rivers he remarks: "A fair enough Parish Church."

At Montreal; "The Parish Church has much more the air of a Cathedral than that of Quebec. Service there is conducted with a modesty and dignity which inspire respect for the majesty of the God there adored."

This was the old church of Notre Dame, demolished to make room for the present Notre Dame about 1830-2.

Alas the demolitions! It is regrettable to have to say that real exigencies of room and supposed ones of appearance are rapidly bringing about the replacal of all our Parish Churches. Every year the lovely little lines of grace of those old French spires disappear in numbers from our river banks and villages. Bonsecours is to all intents departed. Both Varennes and Longueuil, which I have been describing have been torn down to the ground, without any reason. Thirty-three had been removed by the workmen of *a single architect* up to five years ago only. What are lovers of taste and antiquity to do with such barbarism?

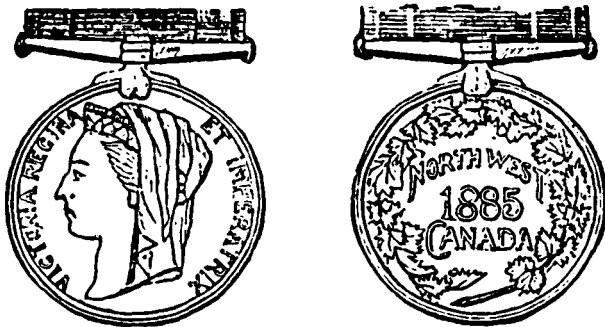
I suppose, that the best we *can* do is to collect our descriptions, photographs and sketches, to raise our voices where we can and to try, especially, to urge some plans by which a portion of the old can be saved from such destructions and perhaps incorporated with the new. More particularly I would suggest three special courses:

1st. The accurate photographing or sketching of pictures and details.

2nd. The recording of all inscriptions by heel-ball or other means of transfer.

3rd. Systematic examination of the Coffres des Marguilliers and other parish records.

In this particular paper I have had in view the object merely of making some such general description as would be of use to a romancer or historian as background for his figures. This purpose must be the apology for its superficiality and perhaps dullness.



MEDALS OF THE NORTH-WEST REBELLION.

SINCE 1812, although there has been one or two rebellions, no war has occurred in Canada that was considered of sufficient importance to be commemorated by the striking of a medal until that in the North West, in 1885. The incidents of this rebellion are still so fresh in our memories that they need not be recalled at this time. It has not yet become the property of the Antiquarian. I will therefore confine my remarks to the medals which relate to this event. These medals are five in number belonging to two different groupes.

The first consists of two varieties, a larger and smaller, of the same design. The larger was struck by the Imperial Government, on representations by the Dominion Government, to be distributed among the Canadian volunteers who were sent forward to suppress the outbreak. Although it has been the custom for many years in the British Army to give medals only to those who took part in one or more

decisive victories, adding a clasp for each such victory in which the recipient was engaged, on which the name of the battle is inscribed; this custom was departed from in this instance and a medal without clasps given to every volunteer who served in any capacity during the campaign. Some of the corps did not reach within two hundred miles of the scene of the conflict.

Although the war was a purely Canadian one carried on without assistance either of men or money from the Home government, the cost of the medals was voted from the Imperial Treasury. The number given amounted to nearly six thousand. The design of the obverse is similar to that of the medals given lately for English wars in other parts of the world. The veiled head of the Queen to the left with the inscription, *Victoria Regina et Imperatrix*. The reverse has the inscription "North West Canada 1885" within a wreath of maple leaves. It was designed by Messrs. E. & E. Emmanuel of London, and struck at the Royal Mint.

1. *Obv*:—VICTORIA REGINA ET IMPERATRIX. Veiled head of the Queen to the left. Under the head
L. C. WYON.

Rev:—NORTH WEST | 1885 | CANADA within a wreath formed with a single branch of maple. Size 36 millimetres.

The smaller variety is a miniature copy struck to be used with the undress uniform of the officers.

2. *Obv*:—As last.

Rev:—As last. Size 19 m.

The second group, which consists of three varieties, was struck by an engraver in Toronto for sale among the citizens at the time of the demonstrations, given to the volunteers, on their return from the scene of the conflict. They were also sold on the ground at the exhibition which was held at the same time as the demonstration. There were only three dies made which having been each struck with the other formed the three varieties. One has a wreath,

similar to that on the half dollar, with a beaver on the top enclosing the inscription "The Dominion must and shall be preserved 1885" the second "Exhibition souvenir" with the names of the battles on a scroll and the third the engraver's advertisement.

3. *Obv.*:—A wreath of maple leaves tied with a bow at the bottom ; a beaver at the top. Within the wreath is an inscription in six lines, THE | DOMINION | MUST & SHALL | BE | PRESERVED | 1885.

Rev.:—EXHIBITION SOUVENIR. A fancy scroll inscribed FISH CREEK | BATOCHE | CUTKNIFE. Size 33 *m.*

4. *Obv.*:—Same as last.

Rev.:—W. H. BANFIELD | MACHINIST | AND | DIE-MAKER | TORONTO. Size 33 *m.*

5. *Obv.*:—Same as reverse of No. 3.

Rev.:—Same as reverse of No. 4. Size 33 *m.*

R. W. MCLACHLAN.

DISCOVERY OF ROMAN COINS IN SOMERSET, ENGLAND.

Some years ago a large hoard of Roman coins was dug up on Hardon Hill. The place was an ancient British earth work, appropriated and altered by the Romans overlooking a portion of the Fosseway near Ilchester. A small portion of the find consisting of some three hundred of these coins was lately examined by Mr. C. Roach Smith who found them much worn by ancient circulation so much so that some were almost undecipherable. They ranged all the way from Domitian to Commodus, with a single specimen of Philip's reign. More than half are those of Hadrian and Trajan. It seems strange that the hoard should contain no coins between the reigns of Commodus and Philip a period of fifty years. This may be accounted for by supposing that hoard was buried shortly after the death of Commodus or probably during his lifetime and that a coin

of Philip having been turned up near the find was included with it in the classification. Such difficulties sometimes puzzle numismatists in describing finds of ancient coins.

Ilchester was a town of some importance even in ancient British times having been inhabited by the Belgii. After its capture by the Romans it was to be occupied by them as an important post until their final withdrawal. Hardon Hill after having served as a British *oppidum*, became a settlement for Roman quarrymen and workers in iron. The hoard was likely intended for the payment of these men but having been stolen and hidden has remained until uncarthed in our days.

NEW CANADIAN COINS.



ALTHOUGH we have a number of new coins to describe in this number they are of little if any interest historically and they cannot be highly recommended as works of art. Five varieties are said to have been struck in Chicago on the order of Messrs. Samuel May & Co., of this city, dealers in billiard tables &c. The reverse of three of them are the same as that of the Faucher token described in volume XII, page 140.

1. *Obv*:—I. B. DUROCHER | RICHELIEU | HOTEL | MONT-
REAL.

Rev:—GOOD FOR | 5c | IN | TRADE. The same as on the Faucher token Brass size 25 *m*.

One hundred only were struck. They have never been put into use. The Richelieu is the leading French hotel in the city.

2. *Obv*:G. N. a dotted circle round the border and a cross of seven dots above the letters and another below.

Rev:—Same as last. Brass, size 25 *m*.

Gédon Normandin keeps a saloon in St. Joseph Street,

in the Town of St. Henri, some distance beyond the city limits.

3. *Obv*:—G. N. within a dotted and a plain circle.

Rev:—Same as No. 1. Brass size 25 *m*.

Used by the same person as the last, the first supply consisting of one hundred was insufficient and a second hundred ordered which proved to be from a different die.

4. *Obv*:—V. R. within circles as last.

Rev:—Three five pointed stars in outline. Brass, size 25 *m*.

Vital Raparie is the proprietor of a saloon at the corner of Notre Dame (formerly St. Joseph St.) and Guy Streets.

5. *Obv*:—E. A. CARDINAL | COLLECTOR | OF RARE COINS | MONTREAL.

Rev:—RARE COINS | BOUGHT, SOLD | & | EXCHANGED
Stars on either side of "&" Brass, size 29 *m*.

Cardinal is a young numismatist who is an enthusiastic collector of Canadian coins. This token was simply issued by him as a help to improve his collection.

Previous to the issue of the above coin, Mr. Cardinal ordered one to be struck for him by Mr. Lymburner. The dies were engraved by Bishop.

6. *Obv*:—E. A. CARDINAL | NUMISMATIST | MONTREAL.

Rev:—MONTREAL Ex: 1886 | M. E. L. A beaver to the left with three maple leaves in front. Lead size 26 *m*.

Only twelve impressions were struck, the reverse die was afterwards altered.

7. *Obv*:—Same as last.

Rev:—As last but the word CANADA has been added between 'Montreal' and the beaver. Brass, size 26 *m*.

This is from the same dies as the last with the exception that the word Canada was engraved on the reverse die after a few impressions had been struck.