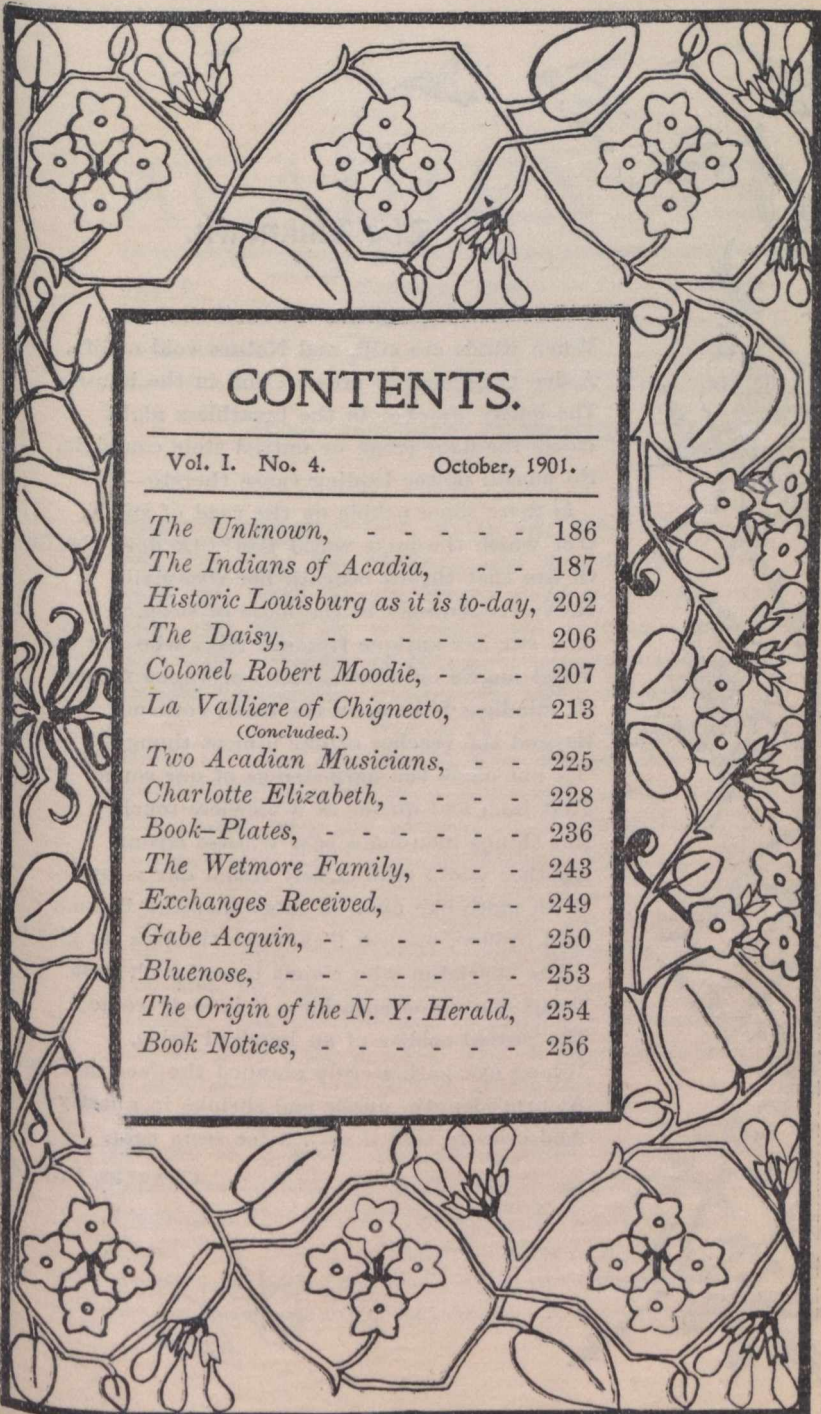




MISS ELIZABETH WHITE,
OF HALIFAX, N. S.

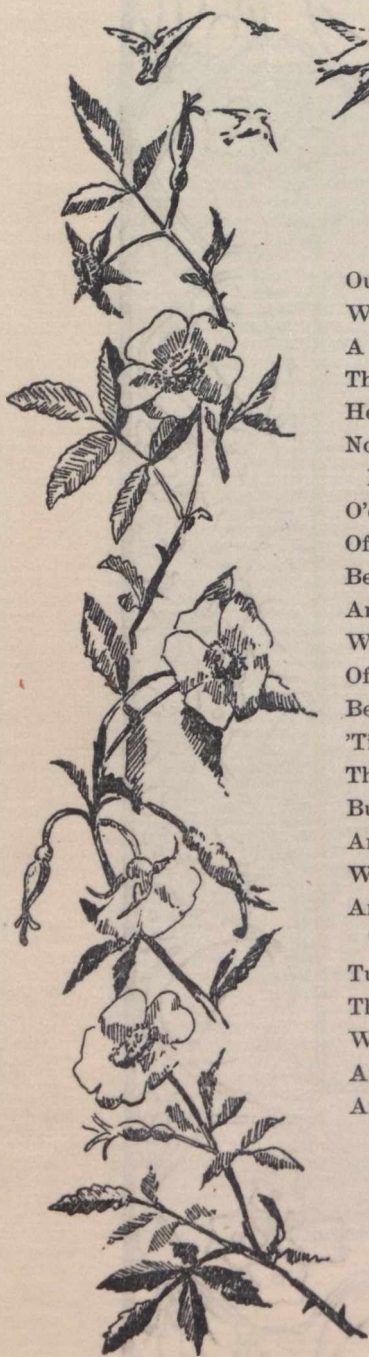


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The Unknown.

Out in the sleeping forest, 'neath the stars,
When winds are still, and Nature void of life,
A dry twig sharply breaks: and in the house,
The lonely watcher in the breathless night
Hears the door creak or untrod stair complain,
No mortal power lending cause thereto—

Is there some pebble on the road of space
O'er which the huge world jars? Or doth the heart
Of fire that throbs beneath her rocky ribs
Beat over-strongly in the loose of sleep,
And stir her antique frame? Nay, who can say
What angels or what demons or vague forms
Of mindless force upon the earth contend,
Beyond the reaches of our utmost thought!
'Tis not alone the harp-strings of our souls
That hum and quiver at a viewless touch,
But things inanimate bear witness strong
Another world stirs closely round our verge
With moth-like eyes on Life's material flame,
And sudden, aimless flickerings through its gleam!

The charlatan who claims to call such host
Turns white and speechless if it truly come;
The proved soldier of an hundred fields,
Whose eye hath sternly scanned the face of Death
At arm's-length, quails and shrinks in ghastly fear,
And cries to God if such a foe seem near.

CHARLES CAMPBELL.



ACADIENSIS

VOL. I.

OCTOBER, 1901.

No. 4.

DAVID RUSSELL JACK,

EDITOR.

The Indians of Acadia.



WHEN, in the year 1604, Champlain, deMonts and Poutrincourt, from old France, their souls filled with a laudable ambition to establish colonies and conquer new territories which would add to the wealth and renown of the mother country, landed in what they named New France, they found the territory occupied by a brave and healthy race of men. These men, the native Indians, the Abenakis, as they were then called, lived by fishing and hunting. The only enemy they knew were the Mohawks, a rival tribe, with whom they were frequently at war, and against whom, according to their own legends and traditions, they were able, for a considerable period of time, to hold their ground. That the Mohawks subsequently obtained the mastery is at least probable from an incident which is touched upon in a later portion of this sketch.

The descendants of the Abenakis still remain among us, and are to be found in scattered groups throughout the length and breadth of Acadia. Much of interest regarding them has been related by Marc L'Escarbot, the historian of New France, to whose published works we are greatly indebted for the preservation of valuable material. Champlain's maps of La Baie Française, Port Royal and

the mouth of the St. John River, the first ever made of this part of the world, of which we have any knowledge, are remarkably accurate in their main features, and well worthy of careful examination.

L' Escarbot, in his "Historie de la Nouvelle France," says: "When we came to the River Saint John, being in the town of Ouigoudi (for thus I can well call an enclosed place full of people), we saw in a great 'hallier' about eighty savages, entirely naked, with the exception of a cincture, who were making a tabaguaia with flour which they had received from us, of which they had made pots full of 'bouillie.'"

The exact spot where this interesting feast took place is shown by Champlain upon one of his maps, and is readily recognized as the Navy Island of to-day, situated at the upper end of the harbour of St. John.

The Indians who live in Acadia are the members of three tribes—the Micmacs, who were the original owners of the soil; and the Maliseets, who were once a portion of the Abenaki nation, were later comers, and driving back the Micmacs established possession of the northern and western portion of what is now New Brunswick, including the valley of the river St. John, with the exception of one village site at the mouth of the river. The third tribe—the Passamaquoddy Indians—had no separate tribal organization until after the advent of the white man upon the scene.

Mr. Montague Chamberlain, formerly of the city of St. John, but now of Boston, Mass., is a very well known writer upon Indian affairs, and has published, among others, two valuable papers. The first, entitled, "The Abenaki Indians," was an interesting paper on the Indians of New England, their language and their tribes. This paper was read in 1895 before the Shepherd Historical Society of Cambridge, Mass. The second paper was



AN INDIAN WIGWAM, NEAR HALIFAX.

PHOTO BY E. A. WILSON.



SQUAWS AT THE HALIFAX MARKET.

PHOTO BY THOMAS J. CURREN.

entitled "The Origin of the Maliseets," and was published in the *New Brunswick Magazine*, Vol. I., pp. 41-45.

Concerning the origin of the Abenakis, and their extension into Acadia, Mr. Chamberlain states in his first mentioned paper that there was good reason for supposing that the progenitors of the Abenaki nation were a band of Ojibways who left the main body and settled in the Adirondack region, from which they were driven by the Iroquois, when that nation moved up from the southwest.

"At the time of the European occupation of New England these Ojibways had increased to seven large tribes, and controlled the entire country from the St. John river in New Brunswick through Maine and New Hampshire to the Connecticut river, and extended their rule into Massachusetts as far as the mouth of the Merrimac on the east, and Northampton on the west. The senior or original tribe claimed the hunting rights of the country between the Connecticut and the Piscataqua, their principal village being Pennacook, on the banks of the Merrimac, where Manchester now stands, and where their chief, Passaconaway, lived. It is probable that this tribe was known as the Nipmuks by the neighboring people, but their own tribal name is unknown."

The origin of the younger tribes is thus accounted for by Mr. Chamberlain :

"First a band of Nipmuks wandered to the Saco, set up a village on the site of the present town of Fryburg, organized an independent tribe and adopted the name of Sakokik, generally spelled Sakoki, from which we have derived the present name of the river—Saco. Later, a detachment from the Sakoki set up for themselves on the banks of the Androscoggin, and are known in history as the Assagunticooks. From these sprung the Wawenocks, and the Canibas or Kenebasiaks, the former spreading over the Maine coast between Rockland and Yarmouth, and the Canibas taking possession of the Kennebec river. In turn, the Canibas became the parent tribe of the Penobscots, and it was a band of Penobscots who set up their wigwams on the banks of the St. John, and established the tribe that is now known as the Maliseets. All this must have occurred long before the white man entered the country, for Champlain, Lescarbot, Captain John Smith and Cardillac, who visited the St. John during the first decade of the seventeenth century, found there two large encampments of Mali-

sects, and the early visitors refer to the tribe as taking a leading part in the affairs of the Abenaki nation."

This name has been variously spelled Abenaki, Wapanaki, Wabananchi, and Abenaqui.

In his paper, entitled, "The Origin of the Maliseets," Mr. Chamberlain writes :

"That the Micmacs were not Wapanakis has been clearly established by comparison of the languages and the traditions, though the tribes lived on intimate friendly terms, and Micmac braves were sometimes found among Wapanaki war parties. Dr. Williamson, in his History of Maine, quotes a Penobscot Indian's statement that 'all the Indians between the St. John and the Saco rivers are brothers; the eldest lives on the Saco, and each tribe is younger as we pass eastward. Always I could understand these brothers very well when they speak, but when the Micmacs talk I can't tell what they say.'"

The Passamaquoddy tribe, to which we have before alluded, is a mixture of Maliseet and Penobscot, and tradition states that a Maliseet brave married a Penobscot squaw and built a wigwam at the entrance of the river St. Croix. They were joined by other Indians from various parts of what is now the State of Maine, and the band which had thus grown up, held allegiance to the Maliseets until subsequently to the arrival of the whites. When the Penobscots finally deserted Machias and the majority of the families moved to the St. Croix, the band, augmented by this addition, elected their own chief and organized a tribal establishment. This ceremony is said to have been conducted by leading men from the Maliseet, Penobscot and St. Francis tribes, which tribes, according to Williamson, were estimated as numbering some 36,000 souls at the time of the European invasion.

The late Edward Jack, who was by profession a civil engineer, has left quite a valuable fund of information relating chiefly to the district of Acadia. In the pursuit of his calling he spent much of his time in the depths of the forests of New Brunswick, often for weeks together, with

no companion save an Indian guide or two, their nightly resting place in the summer time, a bed of spruce or fir boughs, beneath a rude shelter of canvas or an upturned canoe; in the winter, a sort of lean-to, or shed, constructed of young evergreens, beneath which the fir boughs upon which they slept were spread upon the snow, while in front a generous fire kept the keen frost at bay.

A man of kindly heart and sympathetic disposition, he eventually won the confidence and respect of what is now but the proud and silent remnant of a once mighty race, which ruled the country from the Bay of Fundy to the St. Lawrence, and from the Kennebec to the Atlantic Ocean.

In a sketch by him, entitled "A Day with the Abenakis," written for the *St. John Sun*, and published in that journal on the 30th of July, 1881, several Indian legends and customs are touched upon, and the writer feels that he may be permitted to insert herein, from the article mentioned, what may possibly be considered a somewhat lengthy extract:

"In the year 1696, when De Villebon was Governor of Acadia, and resided at the mouth of the Nashwaak, a plan to capture Boston by the aid of the Abenakis, was submitted by him to the consideration of the Court of France, but the carrying out of the scheme was never attempted, for De Villebon found his own existence threatened by an attack which was made upon his fort on the 21st day of October, in that very year, by a force from Massachusetts. This, however, with the assistance of forty neophytes, sent by Father Simon, the Recollet Missionary, who resided near what is now called Springhill, De Villebon defeated. Father Charlevoix, who visited New France in 1720, in describing this contest, says that the Massachusetts men landed below the mouth of the Nashwaak and lighted their camp fires. The French opened upon them with round shot. To this they paid no attention, but on their changing this for grape, the hardy New Englanders were compelled to pass the cold autumnal night without fire, as best they could.

In confirmation of Charlevoix's statement, it may be mentioned that within the past few years, round and grape shot have both been dug out of the lower banks of the Nashwaak, near its junction with the Saint John.

Not more than half a mile above where De Villebon's fort once stood, there stands a group of miserable huts, inhabited by the descendants of those very Abenakis, whose name once carried such terror to the home of many an early New England settler. In the warm summer evenings, these few poor remnants of a fading and faded race, love to gather in the open air around a bright fire and relate to one another their little experiences of uneventful life, occasionally mingled with a few faint traditions of their ancestor's deeds of valor which memory has from age to age handed down. They are a civil, harmless people, and not nearly so much addicted to strong drink as they once were.

About the first of the present month (July 1881) the writer, in company with a friend, determined to visit the Islands opposite to, or rather below the mouth of the Keswick, about seven miles above Fredericton. We enlisted the services of Gabe, who brought with him another Indian whom he called Sol, and who must have been nearly eighty years of age. He spoke but little English, and although very good natured, had but little to say. Gabe, however, made up for all his friend's defects in this respect. Before leaving, we bought a can of salmon, a couple of loaves of bread, some tea and sugar, and a tin kettle and dippers. We had each of us an Indian and a canoe, and our dusky guides soon landed us on the bosom of the Saint John, plying their paddles with a strength and speed which younger men might envy.

Gabe had a pole, so he occasionally dropped his paddle and used his pole, always, however, waiting affectionately for Sol when he had distanced the latter a hundred yards or so, saying at the same time, "I must not leave Sol behind." The balmy air, laden with the perfume of the white clover and wild flowers which grew on the river bank, rippled the blue waters of the river, obliterating the shadows which the long extended branches of the graceful elms had thrown upon the water, and rustled among the leaves as it sportively danced from bough to bough. Nature was indeed charming, in her very brightest and happiest mood, and the time passed so pleasantly that we found ourselves near the lower end of the Islands in a very short time. One of these, yet called Savage Island, was the place where, about the year 1760 or 1770, Charles Morris, then Surveyor General of Nova Scotia, saw the Great Indian Council House, built of rude poles, where, in the month of July in each year, the Abenakis met to allot to each Indian family its hunting ground.

"As we rounded a point on the west side of the river, Gabe remarked: 'It is noon; here is a good place for dinner; on that

bank is a clean, cold spring, and there are no flies to trouble us.' So, pushing ashore, we all landed and went up to Gabe's cold spring, which we found answered his commendations.

"Sol and he soon had dinner ready. This we partook of beneath the overarching boughs of a magnificent elm, and as Gabe had told us, there were no flies, there being in this spot a constant breeze. After we had finished our dinner, overhearing Sol make some remarks to Gabe in the Abenaki tongue, we asked the interpretation: 'Oh,' said Gabe, 'Sol is only telling me that this is the first time that he ever ate salmon out of boxes.' When dinner was over, and Gabe's pipe filled and smoked, he became very communicative as one or other of us drew him out: 'Ah!' said he 'the English when they took Quebec promised to treat us Indians as well as the French. They never have, nor never will. The French lived among us, learned our language and gave us religion; they were just like ourselves; that is why we thought so much of them.'

"After leaving the point where we had dined we ascended the river a mile or two further, until we came opposite the foot of what is now called Hart's Island. This, Gabe informed us, was formerly called by the Indians, Old-town. Here it was that the Abenakis lived in summer. Their wigwams being placed around the island, formed a sort of stockade, the centre being reserved as a space for their dances. The Mohawks, Gabe said, more than once attempted the destruction of the Abenakis residing here, and once in particular they would have been utterly destroyed but for the wise foresight of an aged squaw who was gifted with the spirit of prophecy: 'On a still summer evening, long before the pale faces had invaded our country,' said he, 'this woman, with wild eyes and long flowing hair, rushed into the centre of the encampment, calling out in low tones, "there is trouble! there is trouble!" In a short time she was surrounded by our braves, who asked what she meant. "You see Woo-cho-sis (Currie's Mountain) over there, do you not? Behind it is hidden a great party of Mohawks, and they are only waiting for the night to cover the earth, when they will attack you and kill you all if you are not ready for them." A great council was immediately called, and it was decided that action should be at once taken in the matter. In order to conceal their intentions from the Mohawks they concluded to have a big dance. While this was going on the braves slipped out one by one, leaving none but the old men and women to keep it up. Before separating they had determined

upon a particular sign by which they might know one another in the dark, as they might be crawling in the long grass, or among the thick bushes which surrounded the island, and he who could not answer this sign was to be dispatched immediately and his gory head thrown in among the dancers. The Mohawks meanwhile had, as evening advanced, slowly and stealthily approached the Abenakis village, but will had been met by will, and before day dawned many a Mohawk's head had been thrown into the midst of the dancers, with the whispered command: dance harder! dance harder!—until, exhausted and fainting, the dancers sank to the ground. By morning most of the Mohawk braves had been slain, the others,' said Gabe, 'were as easily dispatched as you might cut a chicken's head off, or knock a lamb on the head. Some three or four, with ears and noses cut off, were allowed to return home, in order to show the other Mohawks how they would be treated should they attempt the like again.'

"Entering our canoes we poled along towards Savage Island, and the water became quicker and the bottom was covered by bright pebbles. 'This,' said Gabe, 'is Augh-pa-hack, the head of tide. On the west side of the river, just here, once stood our church and village. There was a race course in ancient times,' said Gabe, 'which extended all around the island, a distance of several miles. Here, after ball playing, the young Indians tried their speed. When I was a boy,' said he, 'I have seen traces of their race course in the sod.'

"As the day was well advanced we concluded to turn our canoes homewards, which we did; one of them hoisting a sail, the other was held on, and was borne swiftly along by the north-west wind. As Gabe dropped the paddle and wiped the perspiration from his brow he again recurred to the traditions of his fathers. 'Long ago,' said he, 'there was a great sickness fell upon the Abenakis, and many of them, men, women and children, died. One night, when all was dark and silent, there appeared to one of our braves a strange figure, as of a man all covered with joints and bars. "I am," said he, "Ke-whis-wask (calamus-root), and can heal you all. You must, to-morrow morning, dig me up, steep me in warm water, and drink me, and I will cure you." After saying this he vanished, and next morning the brave, doing as he was told, the sick all recovered.'"

The Indians of Canada are all more or less under government supervision, but in spite of great watchfulness,

are sometimes the subjects of unjust attack by their white brethren, as will be illustrated by the following incident :

In July, 1879, an Indian named La Coate entered the Crown Land Office at Fredericton, and informed one of the officers that two men had taken possession of a piece of land on the great Schoodic Lakes, containing 200 acres, which the Indians claimed as their property.

In order to substantiate his claim, he drew from his pocket a carefully preserved paper, written in the year 1808, and signed by Thomas Wyer, Thomas Wyer, jr., Robert Pagan, David W. Jack, and other leading citizens of St. Andrews. It stated that John La Coate, the grandfather of this Indian, together with a number of others as representatives of the tribe, expressed their determination to be friends with the English and to retire to the woods, if necessary, so as to escape the effects of war between Great Britain and the United States.

Whether these 200 acres were ever restored to the remnant of this tribe by the Provincial Government or not, the writer is not in a position to state.

Among some old papers the writer finds an account of a meeting held at St. Andrews, N. B., in the year 1808, and to which he has before alluded. The inhabitants of that town were then greatly alarmed lest the Indians should, in the case of war with the United States, take arms against the English. A meeting was accordingly held with the delegates of the Indians, at the house of Thos. Wyer, Esq., when they appeared in full Indian dress with a Mohawk as interpreter.

On the opening of the council the Indians seated themselves on the floor, around the walls of the room, the chief addressing the people of St. Andrews in the Indian language, which was interpreted by the Mohawk. As each sentence was completed by the chief, each Indian bowed his head, uttering the Indian word or sign for yes, which is something like ah, ah.

They said that they would have to act as the Mohawks would require them, but that they were King George's

men, and desired to remain neutral and to trade with both parties. These Indians, during the time the council was held, appeared to be a grave and respected body of men, but after the council broke up, rum was given them, when they became wild with its exciting spirit, some of them going so far as to roll over on the floor and yell out, More rum ! more rum !

Col. Wyer was always a protector to the Indians, and endeavoured to secure for them that honorable and straightforward treatment which he felt they should receive. His house was always open to them, and they were at liberty to enter his kitchen, make use of the fire in the wide old-fashioned fireplace to prepare their meal, and to spend the night under his roof if they so desired.

The writer's father was wont to relate many interesting reminiscences of life in St. Andrews in the earlier part of the last century.

Upon one occasion, when a very small child, he was staying at the house of Col. Wyer, his grandfather, and all the household, with the exception of one servant and himself, being absent, a party of Indians entered the kitchen, and, bidding the servant good evening, set about preparing their evening meal. Supper ended, the Indians spread their blankets upon the kitchen floor, and were soon fast asleep.

Greatly alarmed at this free-and-easy procedure, the servant withdrew to a room in the attic of the house, taking the small boy with her, where they spent a sleepless night, in momentary dread of Indian violence.

Their fears, however, were unfounded, for at daybreak the Indians arose and proceeded upon their journey, leaving everything just as they had found it. It is scarcely necessary to add that the open-hearted and generous treatment accorded to the Indians by Col. Wyer was never abused by them, and that upon no occasion did he ever lose by petty thieving or any other dishonesty upon the part of his Indian guests.

Reverting once more to Mr. Chamberlain's article upon the Abenakis, he thus describes the tribal organization :

They were organized upon the same general plan common to most of the North American tribes, the old men forming a council which is presided over by the chief or sakum (sachem) who was elected by the people at large. The members of the council were not elected but were appointed by the chief.

The sakum held no other executive authority unless delegated by vote of the council, though the position gave an able man great influence and unlimited opportunities for leadership. The council discussed tribal affairs, but neither made nor enforced laws. The tribes had no laws. They followed certain traditional usages, but followed these because they revered them, each man being free to govern his own actions, though he was ostracized if he neglected any important function.

Crime was almost unknown among them, and when it occurred was punished by vote of the council.

The people were not nomadic, but lived in fixed villages, which were fortified by palisades. They were hunters, but cultivated corn, beans and pumpkins extensively.

The children were carefully trained by the old women of the village, the boys and girls being prepared for their respective duties. The young women did not mingle with the young men and were not allowed to marry until about twenty-four, when the parents arranged a suitable match.

It is impossible to tell exactly what the primitive religion was, for their legends are now mixed with matter taught by the Jesuit missionaries. It is doubtful if they believed in a supreme being, or in any god who was always good. They had many gods, but these were sometimes good and sometimes evil. They prayed to these gods for assistance and made offerings by way of thanks and praise. Their religious ceremonies were mostly songs and dances and incantations.

The priests combined the offices of intercessor and medicine man. They possessed no remedial knowledge, but used occult charms to remove the evil spirit that caused disease. The old woman used many herbs and roots for external and internal uses. These people believed in a future life, but did not believe in future punishment.

The mental and moral characteristics of the Abenaki Indians are of a much higher plane than is usually accredited to the race. But their minds are undeveloped and they are almost child-like in

their immaturity, their methods of reasoning and their standards. They are observant and quick to appreciate cause and effect, so they learn readily, and being obedient make pleasant pupils and satisfactory servants.

Before being degraded by the white man's influence the Abenakis were highly moral. They were honest, truthful and just; hospitable to a fault and unswerving in fidelity to their friends. They are still hospitable, and the best of them are honest and faithful. In the old times the women were peculiarly moral. Married women were rarely inconstant and maidens were never unchaste.

They were revengeful; it was born in them, and from their mother's lips they learned it was their duty to pay back wrong with wrong. They tortured captives, but that was from superstition more than from lack of humaneness. They were extremely kind to their old people and to the unfortunate. Their hospitality was unlimited, and to this day they never turn away from their wigwams those who apply to them for food or shelter.

Their code of warfare was a savage code—they knew none other—but they never went to war for the mere glory of scalp taking nor from love of conquest. They were strong men who faced death with calmness and courage, but they were also tender and affectionate and cared for wives and children with great devotion. Their reserve is proverbial, but is due to their extreme bashfulness in the presence of strangers, their dread of ridicule to which they are peculiarly sensitive, and their respect for those who they deem superiors. When among intimates they converse with ease and volubility; repartee is much enjoyed, and their conversation is spirited and not unfrequently very mirthful.

The writer well remembers in his boyhood's time many pleasant days spent at Gagetown, upon the St. John River, his constant and only companion, Sabatis, an Indian boy of about his own age.

Summer after summer, in fishing, canoeing, swimming, and raft and camp building the days were spent. Delightful they were in the reality, and delightful still in the recollection. Upon many a sultry afternoon, after retiring to some sandy and secluded spot upon the river bank, and devoid of what little clothing the usages of society required, did the youthful braves paddle and swim about in the tepid water until its chilling influence compelled a

temporary abandonment of this pleasurable pastime. Then a blazing bonfire of driftwood, and a race up and down the grassy sward. After this, with bodies once more glowing with the vigor of youth and health, a plunge into the river to begin again the same routine.

To the credit of this Indian boy be it said that he was without guile, a true friend, a stranger to the use of improper language, and quick to act in any emergency; upon one occasion, without momentary hesitation, plunging into the water and bringing safely to land a near relative of the writer, then a very young child, who had accidentally fallen into deep water, and was in imminent danger of drowning.

While he knew where the robin and the bob-o-link nested, and the blue-winged heron reared her brood, he never rifled their nests, for that would surely anger the Great Spirit. His theology consisted of a strange mixture of heathenism and Christianity; and if you asked him, as did the writer upon one occasion, where God lived, he would point in the direction of the setting sun and reply, "Away over there!"

The musquash he looked upon as a wise provision of nature for his subsistence, and dozens of their skins, each stretched upon a shingle to dry, might be seen about his home. These he captured in the springtime by the aid of a rude trap made of boards, when the high freshet drove them from their usual haunts and hiding places. An inquiry of Sabatis upon one occasion as to whether the musquash was good eating elicited the prompt reply, "Him better'n black duck." This remark was accompanied by a gesture so significant of appreciation that it certainly left no doubt upon the subject in the mind of the writer.

In Acadia, as elsewhere, intercommunication with his white brethren does not seem, as a rule, to have improved the physical or moral condition of the native Indian.

Opportunities for obtaining fire-water, the loss to a large extent of his hunting grounds, and the consequently greater difficulty in obtaining a livelihood, are causes which have perhaps contributed to this condition. There still remain among them, however, many who are honest, sober and industrious, and who may safely be relied upon as trusty guides through the trackless forest, or upon fishing or hunting expeditions. Many of them are experts in the weaving of baskets, in the building of birch bark canoes, in reading the book of nature, and with the paddle, the rifle and the spear.

That the Indians of Acadia are not decreasing in number would appear from the government returns, which give the Indian population of the three Acadian provinces as follows :

	1894	1895	1896	1897	1898	1899
Nova Scotia.....	2141	2164	2108	1890	2027	1953
New Brunswick.....	1618	1668	1590	1658	1627	1667
P. E. Island.....	285	287	308	303	314	315

There are eighteen schools maintained by the government for the benefit of the Indians, of which eleven are in Nova Scotia, six in New Brunswick, and one in Prince Edward Island.

During the year ending 30th June, 1897, there were four hundred and six pupils enrolled at the eighteen schools, with an average attendance of one hundred and eighty-seven pupils, or nearly nineteen for each school.

In the same year there were among the total population of 3,935 no less than 4,817 acres of land under cultivation, they owned 1,660 implements and vehicles, 856 horses, cattle sheep and pigs, and 1,071 head of poultry; they raised 9,460 bushels of grain, 16,345 bushels of potatoes and roots, 1,502 tons of hay, and produced \$62,190 in value of fish, furs and other commodities.

In this year also there was expended by the government on their behalf: For salaries, \$2,817; for relief and seed

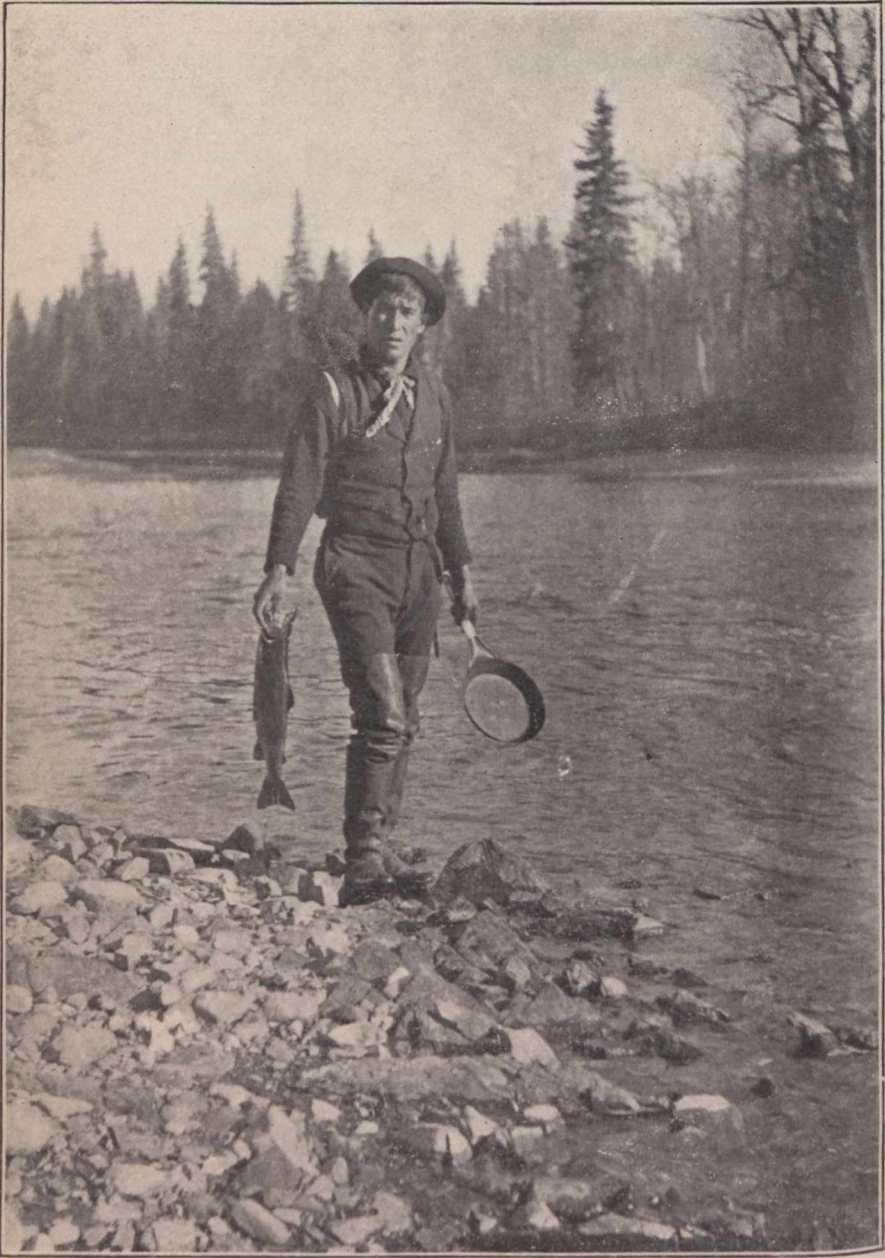


Photo by W. A. Hickman.

NICHOLAS LOLAR.

See page 201.

grain, \$6,416; for medical attendance, \$5,804; and on miscellaneous account, \$1,001.

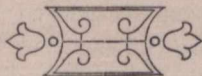
Many of them find employment during the hunting season as guides, in which capacity they are favourably regarded by the majority of the sportsmen who regularly visit the Acadian Provinces.

The portrait which accompanies this sketch is that of Nicholas Lolar, one of the well-known guides of New Brunswick, and is the work of Mr. W. A. Hickman during the year 1899. The photograph was taken on the bank of the Restigouche River in the early morning. The Indian had just cleaned and prepared for cooking a fine grilse which he had caught, and, turning from the river towards the camp, was photographed instantaneously by Mr. Hickman.

The pose is natural, the likeness good, and the picture, being a striking one, is well worthy of preservation.

The writer regrets that lack of space will not permit him to touch more fully upon the various matters connected with Indian life and history. This brief sketch will give the reader a general idea of the extent of our Indian population, their condition and capabilities. Other articles upon the same subject are in course of preparation, and will be published from time to time, as the variety of subjects requiring attention and the limited space at our disposal will permit.

DAVID RUSSELL JACK.



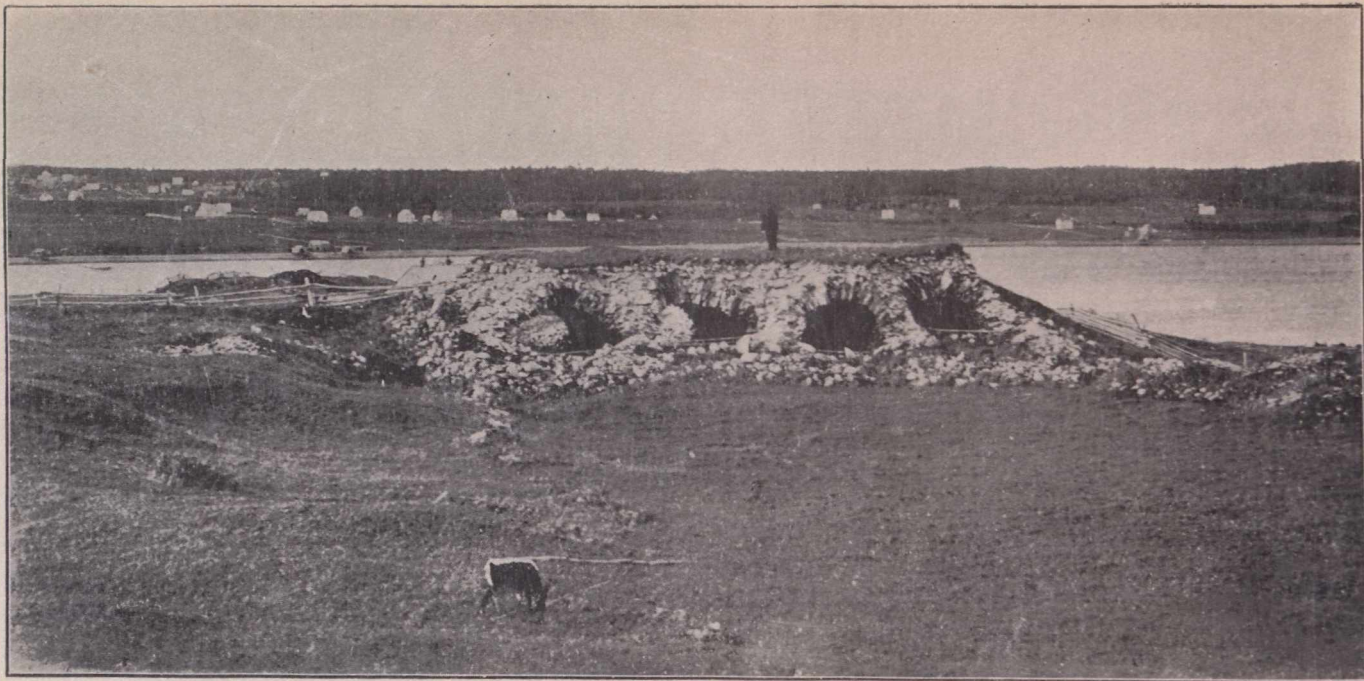
Historic Louisburg as it is to-day.



HERE are few towns in which the past and the present meet as pathetically as they do at Louisburg, once the Dunkirk of America, now a rising twentieth century shipping town. Louisburg has indeed seen its ups and downs. To-day the future of the new Louisburg is bright with promise. It already possesses a magnificent coaling pier erected by the Dominion Coal Company, and one or more large coaling steamers are always to be seen in its harbor. Only recently Louisburg elected its first mayor and town council. When the South Shore Line in Cape Breton becomes an established fact, Louisburg will receive a greatly increased importance. It is still spoken of as a possible port for a fast Atlantic service.

The modern town, which is now growing rapidly, possesses several good churches and a number of stores and comfortable residences, but to the visitor its interest is naturally small compared with what remains of the Louisburg which flourished as the capital of Ile Royale under the golden lilies of France. On leaving the Sydney and Louisburg train almost the first objects to meet one's eyes are two French cannon now mounted on modern gun-carriages supplied by the Dominion Government and located on a neatly sodded place d'armes, which is an exact model of the place d'armes of the old French fortifications. The cannons were procured from the harbor not many years ago from the sunken wreck of a French man-of-war.

Nearly every house in town possesses at least a few relics of the olden days, and cannon balls used in the siege are still constantly being unearthed. Unfortunately many relics have been carried off and thus lost to Cape Breton. It is a great pity that earlier in the day an organized effort was not made to collect relics and to preserve them in a small museum placed somewhere on the site of the ancient town. One memorial almost every one of the older dwelling houses possesses in its cellar wall and chimney.



THE CASEMATES AT LOUISBURG.

Nearly every cellar was built with stone taken from the fortifications and many a cottage chimney is composed of bricks manufactured in La Belle France. A drive of between two and three miles is necessary to bring one to all that remains of ancient Louisburg.

The country is flat, stony, and comparatively uninteresting in appearance. On the way, the Barachois, so frequently mentioned in the different accounts of the two sieges of Louisburg, is passed. The word, which is of uncertain derivation, means a pond separated from the sea by a narrow strip of beech or sand.

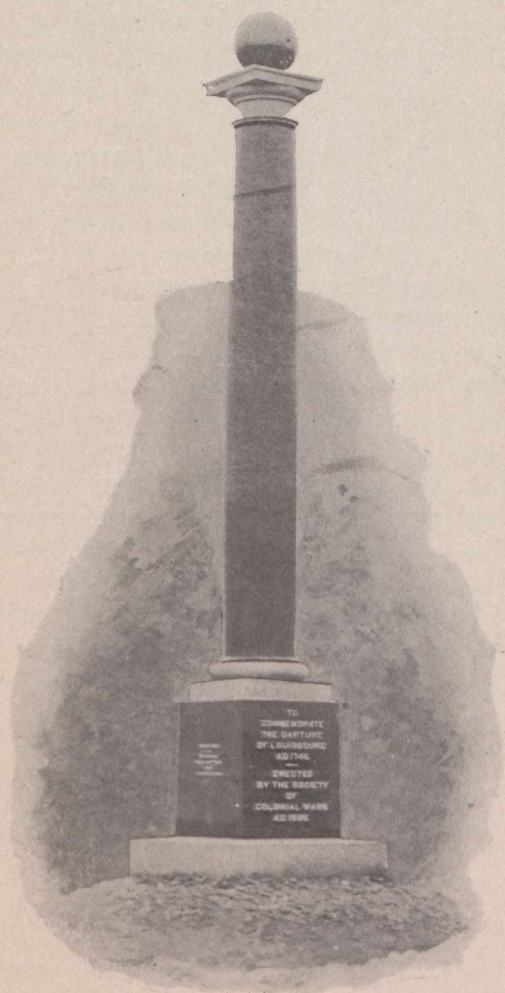
The first thought on reaching the ruins is of the immense expenditure of money and toil devoted to the construction of the ancient fortifications, now still massive even in their ruins. The various bastions, the King's, the Queen's, the Dauphin's, the Princess, and the Maurepas, may still be clearly traced. The most interesting features of the ruins are the casemates, tunnels of solid masonry, whither in time of bombardment the non-combatants, the women and the children, were sent for safety. Today they afford shelter from the cold and storm to the numerous sheep which wander undisturbed where once the sound of martial tread and the hurried call to arms were heard. It is very easy to conjure up pictures of the times when the English ships were hurling their deadly fire into the devoted town. Huddled like sheep in these dark and close abodes the women of French Louisburg, rich and poor alike, must have spent many and many a weary hour, now praying to Our Lady of Deliverance to crush the power of the assailants, now bewailing the loss of husband, or of brother, or of lover, and now trying to comfort the little ones in their dread of the terrible Anglais. Here doubtless the brave Madame de Drucour, the governor's wife, who at one time supplied with her own hands the cannons of the little garrison, may have given many a word of comfort to her sisters of less heroic build.

Amongst the other ruins may be seen the entrance to an

underground passage way, which as yet has not been thoroughly explored. Indeed it is probable that were systematic excavations undertaken, many more relics might be discovered, and many points of interest, now matters of dispute, cleared up.

It is easy to follow the lines of the fortifications till the old burying grounds near Rochfort and Black Point are reached. Here rest unmarked by cross or tombstone, the bodies of hundreds of the gallant dead. French soldiers and merchants of the ancient faith rest here in ground unblest by priest or bishop. Soldiers and sailors of Old England lie here far from the sound of the church bell and the calm lanes of the English villages that gave them birth. Here too repose the stern Puritan warriors of New England, farmers and clerks and fishermen by trade, but soldiers all by the inalienable right of Saxon birth.

The weakness of Louisburg lay undoubtedly on the land side; from the sea it was practically impregnable. Could the French only have prevented the landing, at the first siege of Pepperell and his colonials, at the second, of Wolfe and his regulars, the history of Cape Breton might have been far other than it is. Pepperell's success was, of course, far more phenomenal than the result of the second siege. Seeing the fortress to-day in its ruins, we can realize what it was in its glory, and can thus recognize the splendid audacity of Governor Shirley in daring to dream that his little expedition of untrained colonists could hope for a moment to oust the French from their greatest stronghold in America. The thought suggests itself: was it advisable or necessary for England, when once she had obtained possession of such a splendid fortress, to destroy it? With a little additional work it could have been made absolutely impregnable and would have served England's purpose well, far better indeed than Halifax, which was fortified about the time that Louisburg was destroyed. It is, of course, hinted that local influence in Halifax was brought to bear on the Imperial government.



THE LOUISBURG MONUMENT.

Seated on the grassy mounds that cover the old town it is easy to conjure up visions of the ancient glory, to rebuild the governor's stately mansion, to re-people it with the courtly soldiers and the beautiful daughters of France, to see again the stately dance or the gorgeous dinner party for the governor's friends. We can imagine the chapel standing in its ancient beauty, adorned with every fair device of art for glory and for beauty, the priest again singing the mass in the presence of a reverent congregation of soldiers and fine ladies, of fishermen and peasant girls. The guard house, the hospital with its faithful sisters ministering to the wounded, and "the wonderfully skilful surgeon" whose services the courtly Chevalier de Drucour sent word to Amherst were at the disposal of the wounded English officers. Looking along the seashore, which today is nothing but a place for the spreading of nets, we can picture the ancient sea wall up to which the boats from the ships in the harbor could come. Looking further yet the harbor is peopled with the old French warships, and further off, beyond the range of rocky islands which enclose it, lies the larger fleet that flies the red cross flag of Old England, the flag that is to replace the lilies of France on the battlements of Louisburg.

Of course every visitor should see the Louisburg monument dedicated on June 17th, 1895, and placed on the exact spot where, 150 years before, General Pepperell received the keys of the fortress from Governor Duchambon in the presence of the assembled troops. The monument, which was erected by the Society of Colonial Wars, is a polished granite shaft, standing on a base which rests on a square pedestal four feet high. The capital of the column is surmounted by a polished ball, two feet in diameter, of dark red granite. It is dedicated "To Our Heroic Dead," and bears inscriptions, giving the numbers of the Colonial, British and French forces that took part in the first siege.

C. W. VERNON.

The Daisy.

*"Now have I than eke this condition,
That of all the floures in the mede,
Than love I most these floures white and rede,
Soch that men callen daisies in our town."*

—CHAUCER: *'The Legend of Good Women,'*
Prologue, ver. 40-44.

Fair is the morn, and the clear warm light
Strikes full on a bush where rich roses grow;
A few stray beams, more tenderly bright,
Reach to the daisy that nestles below,
Half-hidden from sight.

Yet the daisy looks with smile as sweet
Up at the broad sky, arching high o'er all,
As the proudest flower that glows to greet
The great Lord of Day, whom Aurora's call
Bade them wake to meet.

No shame feels she, though in lowly place,
No envy of rivals gorgeously clad,
Contentment gleams from her pure, fresh face,
And her glance can gladden a heart that's sad,
By its radiant grace.

The gentle rains come, and kindly dew,
To seek where the daisy peacefully grows;
And soft lights lend each delicate hue,
While she heeds not rude winds that vex the rose
Standing bold to view.

And each honest, loving heart doth know
Her as emblem of steadfast purity,
Whom touch of Chaucer's hand did endow
With halo and stamp of a high degree,
Though she blooms so low.

The world is made up of great and small,
Some modest and plain, some grandly arrayed;
On some will the golden sunshine fall,
Some ever must humbly dwell in the shade,
Though dearest of all.

W. P. DOLE.

Colonel Robert Moodie.

CARLETON, WEST ONTARIO,

August 13th, 1901.

DEAR SIR :

Can you give me, or obtain for me, any information as to the surviving family or friends of Lieut.-Col. Moodie, who was shot by the rebels, at Montgomery's tavern on Yonge street, in 1837, while going to Toronto to give information to the government of an intended attack on that city? I was told yesterday that Col. Moodie was a native of Fredericton, and A. M. Howard, Esq., late president of the U. E. Loyalists' Association, showed me the Acadian magazine of which you are editor.

I have the honor to be president of the York Pioneer Society, and our attention has recently been called to the dilapidated condition of Col. Moodie's monument in the churchyard at Thornhill. When a boy I lived at Thornhill, which is twelve miles from Toronto, and have many a time seen the monument, which was then, sixty years ago, new, and of course in good preservation. If you can do anything to help us to some information, such action will help to bind together societies which have common aims.

I have the honor to be,

Dear sir,

D. R. JACK, Esq.,

Editor ACADIENSIS.

St. John, New Brunswick.

Yours very faithfully,

C. E. THOMSON.

Major Robert Moodie went from New Brunswick with the 104th regiment.

February 11th, 1813, regiment left St. John for Quebec.

April 16th, 1817, regiment was reduced.

D. R. JACK.

August 24th, 1901.

[We publish below some notes concerning Col. Moodie which are quite interesting, and which have been furnished by Mr. Clarence Ward, the secretary of the New Brunswick Historical Society. Unfortunately the main point at issue, namely, as to the surviving family or friends of

Col. Moodie, is still in abeyance. We shall very gladly receive and publish any further data regarding Col. Moodie which may be obtainable. Correspondence upon the subject from any persons who are in a position to furnish the desired information is respectfully solicited.—ED.]

The first mention of Robert Moodie I can find is in the Winslow Papers, published by the N. B. Historical Society.

In a letter from Penelope Winslow to Edw. Winslow, jr., dated 30th November, 1809, she writes: "Fanny Sproule and Moodie are just where you left them, but the world says they are inevitably to be married shortly. I confess I have no faith in such unreasonable long flirtations." From the same to the same, dated 26th March, 1810, writing about the gossip of Fredericton, she says: "Fanny is a spinster still. Moodie has been sick all winter, and I assure you it has not improved his appearance much." Same to the same, dated 6th June, 1811, she writes, "I am happy to say that matrimony flourishes here again; Miss Sproule and Capt. Moodie have at last entered the 'holy estate.'" Judge Edward Winslow, writing to Edward Winslow, jr., under date September, 1813, says, "The late Lucy Miller (now Mrs. Woodford) is not with us. Her husband is surgeon's mate in the 104th, late N. B. Regiment, now in Upper Canada, where that corps have lately had a severe brush with the Americans.* A great proportion of the officers, among whom were Leonard, Moodie, Drummond, Shore, A. Rainsford, etc., were wounded, and got back to their own shore at Kingston."†

Moodie was evidently quite a while living in Fredericton in the early years of the century, and on intimate terms of friendship with all the notable people. Frequent mention

* At Sacket's Harbour.

† NOTE.—The majors of the 104th in 1813 were William Drummond and Robert Moodie.

is made of him in the correspondence of the time. He was, undoubtedly, a military man, and at that time was called Capt. Moodie, though what regiment attached to before joining the 104th, I cannot at present ascertain. I am pretty certain he was a Scotsman by birth. After his marriage he lived at St. Andrews, in Scotland, from about 1820 till 1827. His aspirations were all military. He mentions in one of his letters, written from St. Andrews, that he was offered the command of the African Colonial Corps by General Sir Charles McCarthy.

He left for the old country in 1818, having placed Ward Chipman, jr., in charge of the property left his wife by her father, George Sproule, Surveyor General of New Brunswick.

Ward Chipman, jr., writing to him just prior to his departure for England in 1818, calls him Lt.-Col. Moodie.

Col. Moodie, writing to W. Chipman, jr., from St. Andrews, Scotland, November 9, 1822, mentions that his family consists of two boys and three girls (query? where are his descendants, or did these children all die in infancy or unmarried?)

In a letter dated St. Andrews, Scotland, Nov. 5, 1823, he mentions that he has been offered the Lt.-Colonelcy of the "African Colonial Corps by General Sir Charles McCarthy and thinks of accepting it."*

This last letter is dated St. Andrew's, Scotland, April 21, 1826., in which he speaks of having a visit from Mr. James Douglas, of St. Andrews, N. B., lately married to a Miss Grace R. Campbell. (This was James Douglas, afterwards of the firm of Douglas & Westcott, of Liverpool, G. B., and a brother of Mrs. Charles Ward, of St. John, N. B.)

*NOTE.—It is fortunate for himself that he did not. General McCarthy invaded the Ashantee kingdom and was disastrously defeated. The General himself was killed, cooked and eaten by the Ashantees.

N. B.—McCarthy was at one time stationed in Fredericton.

He also wrote in the same letter of having a visit from Dr. Burns, for a considerable period minister of Saint Andrew's Kirk in St. John, N. B., who gave him all the news and gossip of St. John and Fredericton.

All these letters to Chipman, principally refer to his private business, Chipman having the management of his estate in Fredericton. During the early period of his residence in Scotland, judging from his remarks and urgency for remittance, he was in rather straitened circumstances, but lately he mentioned having inherited a considerable sum from an aged female relation, which has made him more comfortable from a pecuniary point of view.

The correspondence terminated abruptly, and I have not been able to trace his career any further. It is remarkable how little is known of him *now* in New Brunswick. We have evidences that he was on most intimate terms with all the leading families in New Brunswick in the early part of the century and down to 1818, reference to him continually occurs in the correspondence of that time, and he appears to have been a favorite in society; yet, so far, I have not been able to learn anything about his *doings* in Fredericton, where he came from, or how he happened to come to New Brunswick. I am of opinion that he came in the retinue of one of the governors in a military capacity, but that is only conjecture. Nor have I been able to ascertain why he went to Upper Canada, and what position, civil or military, he held there—except that he was killed by the rebels of "Montgomery Tavern." He was called Col. Moodie and was evidently acting as a military man.

April 2, 1811, Frances Sproule, daughter of George Sproule, Surveyor General, to Capt. Robert Moodie, 104th Regiment.

July 16, 1811, Miss ——— Sproule, daughter of Geo. Sproule, Surveyor General to Lieut.-Col. Halkett, 104th Regiment.

30th November, 1817, Hon. Geo. Sproule, Surveyor General and member of Council, died Fredericton, age 76.

Lt.-Col. Halkett and Major Moodie were brother officers in 104th regiment, and married sisters.

THE MARCH OF THE 104TH REGIMENT FROM FREDERICTON.

Vincent had also been re-inforced by the 104th, which had marched from Fredericton, N. B., to Quebec the preceding winter. From a short distance north of Fredericton to River du Loup the 245 miles was a wilderness.

The regiment consisted of 1,000 strong, with forty-two officers, under Colonel Moodie, whose melancholy death at Montgomery's tavern, north of Toronto, on the outbreak of the abortive rebellion in 1837 is still remembered. The march was commenced on the 14th of February. Each man was furnished with a pair of snow-shoes, moccasins, and one blanket; a toboggan was given to every two men; it carried the two knapsacks, the two fire locks and accoutrements, the two blankets and fourteen days provisions. One drew the toboggan, the second pushed it from behind. The regiment was divided into sections, one following the other at a day's interval. The bugle sounded two hours before daylight to give the men time to cook and eat; the detachment marched with the first light. The column travelled until half-past two, when the halt was made for the day.

The rations, one pound of pork, including the bones, with ten ounces of biscuit, were insufficient for men in full manhood, exposed all day to the air, and taking the regular severe exercise of the expedition. It was said afterwards that the whole regiment continued hungry during the march, and would talk of nothing but the good feeding of the future.

No rum was issued; the drink was tea. At Lake Temiscouata the column was delayed for three days by so severe a snow storm, and such intensely cold weather that it was considered inadvisable to cross the lake. Captain Rainsford, with two men, Patroit and Gay, of the light company, volunteered to undertake the journey to River du Loup, distant 440 miles, to obtain provisions. The men had been ordered to half rations. We can conceive the relish with which the troops, after a march of thirty miles and a fast of thirty hours, came upon a relief with two bags of biscuits, and two tubs of spirits and water.

They crossed the ice at Quebec on the 27th day after leaving Fredericton, and arrived without losing a man; nor was a man on the sick list. After a rest of two days, they marched out to the seat of war.—*History of Canada, Kingsford, Vol. VIII., pp. 186-7.*

DEATH OF COL. MOODIE.


The passage of the insurgents southward from Holland Landing necessarily caused great excitement, as many of them were known. A meeting was held in the house of Col. Moodie, who lived to the north of Richmond Hill, to consider the course advisable to be taken. It was determined that the intelligence should at once be made known to the lieutenant governor. The messenger who was dispatched, a Mr. Drew, was within a short distance stopped and seized by the insurgents. The news reached the Loyalists at Richmond Hill, and Col. Moodie resolved to proceed in person to Toronto. Among those who accompanied him were Captain Stewart, of the navy, and a Mr. Brooke. They approached Montgomery's tavern, and had passed the first picket. On coming opposite the tavern they were ordered to halt. The party seems to have consisted of six people, but Moodie and Stewart were in front with a third person whose name is not mentioned. Moodie said that they must gallop through the guard, whatever the result at this time. Moodie and Stewart found themselves alone. "Never mind," said Moodie, "push forward, it is all right yet." They were, however, brought up by the guard, and pikes and bayonets were presented before the horses' breasts. Moodie asked who it was that was stopping them in the King's highway. The reply was: "You'll know that in time." Moodie then fired his pistol, upon which three guns were discharged, when Moodie exclaimed: "I'm shot! I'm a dead man!" He was then carried into Montgomery's tavern. Soon afterwards Mackenzie came into the house, when he asked for Stewart. Moodie survived but two hours.—*History of Canada, Kingsford, Vol. X., pp. 389-390.*



La Valliere of Chignecto.

(Read before the Historical Society of Chignecto.)

[ALL RIGHTS RESERVED.] — *Concluded.*

WO years after the grant of Chignecto, La Valliere was appointed by Mr. Barré (16th January, 1678,) to take command in Acadia in place of M. de Marson, who had been in command on the St. John River at Gemesic (Jemseg), but was captured by some Dutch adventurers cruising up the St. John under the pilotage of a Boston navigator and taken away. Four years later (1st May, 1684,) Barré writes to La Valliere, that by a royal despatch of 5th August, His Majesty had chosen him as governor with a salary of 1,800 livres, and that the patent, not yet signed, would be sent by the first opportunity. Frontenac and de La Barré also wrote to La Valliere, testifying their satisfaction with him and their confidence in his services.

Thus the government of Acadia was in 1684 established at the mouth of the Missiquash River, the present boundary between Nova Scotia and New Brunswick, and the exact geographical centre of the Maritime Provinces. This preceded the settlement by Cornwallis at Halifax by sixty-five years, and the establishment of an English government at St. John by one hundred years.

The beginnings of French history in Canada are marked by the struggles with nature incident to pioneer life, by the dangers and insecurity resulting from the neighborhood of an active and savage foe, and by jealousies and strife with their ancient enemies — Old and New England. Under such circumstances few men in these outposts of civilization could feel they had a lease of their life for even a day. Over the door of every household might appropriately be placed the death's head. The survival of a great French population on this continent, and the perpet-

uation of the French language here, are evidences of the innate vigor and persistency of that race. It is interesting to trace the lives of the eight children of La Valliere as illustrating the hazardous and fateful lives of the pioneer French. Fortunately the records kept by the Jesuit fathers, as well as by church establishments, furnish us with some information, for which I am indebted to the researches of Mr. Placide Gaudet.

Alexander, born in Cape Breton in 1666, was Seigneur de Beaubassin, became a captain of a French company of mariners, was made by the French King a chevalier of St. Louis, and died in 1712 on board His Majesty's ship, "Le Héros," and was buried at sea.

Jacques and Jean Baptiste, in 1690, left Quebec with an expedition to Cataraqui (Kingston). No trace of them was afterwards found, and it was supposed they met their fate in a conflict with the Indians. Jean was known as Sieur de Canseau. Marie Joseph was married in 1692 to a cadet of the house of Repentigny.

Michel became a major in the French service. He married at Plaisance, Newfoundland, Renée Delaguette, and had a numerous family. He died at Louisburg in 1740.

Marguerite married at Port Royal or St. John about 1700 Louis de Gannes, Sieur de Falaise. She was his third wife. They had a numerous family. She died at Three Rivers in 1760.

Barbe, baptized at Beaubassin in 1681 by Father Claude Moireau, Recollect priest, married at Quebec Louis de Florillon, and died in Montreal in 1733.

Two years after (1686) this date Chignecto was visited by M. de Meulles, Intendant of Canada, who had a census taken of the various settlements in Acadia. That of Beaubassin is very full and complete. La Valliere was still a resident of Chignecto with his family, except his wife. They had apparently separated, and she was living elsewhere. The following is the census :

A.

RECENSEMENT DES
HABITANS DE CHIGNITOU

DIT BEAUBASSIN IN 1686.

NAME.	Ages.	Guns.	Cultivated Lands Arpents.	Horned Cattle.	Sheep.	Pigs.
Michael Le Neuf, de La Valliere, Seigneur, de Beaubassin.....	49	70	60	19	22	12
<i>Enfans—</i>						
Alexandre	20	..	..	..	..	..
Jacques	17	..	..	..	..	..
Marie Joseph.....	19	..	..	..	..	..
Jean Bapitsite.....	12	..	..	..	..	..
Judith.....	10	..	..	..	..	..
Michael.....	8	..	..	..	..	..
Marguerite.....	6	..	..	..	..	..
Barbe.....	4	..	..	..	..	..
<i>Domestiques—</i>						
Francois Legere.....	55	..	..	..	..	..
Gabriel.....	20	..	..	..	..	..
Michel l'Arché.....	22	..	..	..	..	..
Marie Lagassé.....	16	..	..	..	..	..
Et M. (Nicholas) Pertuis, Armourer.						
Manuel Mirande Portugais.....	38	..	..	..	..	..
Margaret Bourgeois.....	20	..	..	..	..	..
Enfans de Jean Boudret are 1st lit.						
Marie.....	9	..	..	..	..	..
Joseph.....	5	..	..	..	..	30
Francois.....	4	..	..	..	..	..
ETIENETTE.....	3	..	..	..	..	..
Jeanne.....	2	..	..	..	..	..
La Barre.....	50	..	..	..	..	..
Sa Femme.....	46	..	1	3	..	..
Marie Sa Fille.....	5	..	..	..	..	4
Germain Girourer.....	30	..	..	..	..	..

HABITANS DE CHIGNITOU—*Continued.*

NAME.	Ages.	Guns.	Cultivated Lands Arpens.	Horned Cattle.	Sheep.	Pigs.
Marie Bourgeois	34	.....	.....	.....	.....	..
Enfans du Marie Bourgeois et de Pierre Cire.						
Jean	15	1	4	8	3	4
Pierre	8	.....	.....	.....	.....	..
Guillaume	6	.....	.....	.....	.....	..
Germain Girouard	4	.....	.....	.....	.....	..
Agnes	7 mos.	.....	.....	.....	.....	..
Pierre Morin	51	.....	.....	.....	.....	..
Marie Martin	44	.....	30	15	8	1
10 <i>Enfans</i> —						
Louis	22	.....	.....	.....	.....	..
Antoine	20	.....	.....	.....	.....	..
Marie	18	.....	.....	.....	.....	..
Anne	16	.....	.....	.....	.....	..
Jacques	14	.....	.....	.....	.....	..
Charles	12	.....	.....	.....	.....	..
Marguerite	10	.....	.....	.....	.....	..
Jean	8	.....	.....	.....	.....	..
Jacques Francois	3	.....	.....	.....	.....	..
Jean Aubin Mignault	36	.....	.....	.....	.....	..
Anne Dagus	44	.....	.....	.....	.....	..
Enfans d'Elle et de Charles Bourgeois	2	.....	8	20	4	24
Charles Bourgeois	14	.....	.....	.....	.....	..
Claude	12	.....	.....	.....	.....	..
Anne	7	.....	.....	.....	.....	..
Jean Mignault	6	.....	.....	.....	.....	..
Cecile	2½	.....	.....	.....	.....	..
Alexis	3 mos.	.....	.....	.....	.....	..
Jacques Cochin	26	.....	.....	.....	.....	..
Marie Maria	30	.....	2	6	4	..
Pierre	3	.....	.....	.....	.....	..
Michael Poirier	37	.....	.....	.....	.....	..
Marie Budrot	36	1	7	13	3	8
<i>Enfans</i> —						
Michael	12	.....	.....	.....	.....	..
Claude	9	.....	.....	.....	.....	..
Anne	7	.....	.....	.....	.....	..
Pierre	6	.....	.....	.....	.....	..
Jean Baptiste	3	.....	.....	.....	.....	..
Louis	2	.....	.....	.....	.....	..

HABITANS DE CHIGNITOU—Continued.

NAME.	Ages.	Guns.	Cultivated Lands Arpents.	Horned Cattle.	Sheep.	Pigs.
Robert Cottard	40	..	..	..	..	..
Susanne Jarvaselle	40	..	..	..	..	..
Pierre	6	1	2	2	1	1
Pierre Mercier	30	..	..	..	..	..
Andree Martin	37	..	..	..	..	..
Enfans d' Andree Martin et de						
Pellemi	1	..	40	6	1	4
Marie	16	..	..	..	..	..
Anne	14	..	..	..	..	..
Isabelle	12	..	..	..	..	..
Jeanne	10	..	..	..	..	..
Catherine	18	..	..	..	..	..
Barre	6	..	..	..	..	..
Joseph Mercier	5	..	..	..	..	..
Madeline	3	..	..	..	..	..
Alexandre	2	..	..	..	..	..
Marie Joseph	6 mos.	..	..	..	..	..
Roger Quessy, or Kuessy (Irish) ..	35	..	..	..	..	..
Marie Poirier	25	2	8	18	6	8
Marie	16	..	..	..	..	..
Jean	10	..	..	..	..	..
Pierre	8	..	..	..	..	..
Guillaume	6	..	..	..	..	..
Michel	1½	..	..	..	..	4
Germain Bourgeois	24	..	..	..	..	..
Michael Dugas	22	2	5	8	3	..
Guillaume	12	..	..	..	..	..
Marie	9	..	..	..	..	..
Michel	7	..	..	..	..	..
Madeleine	3	..	..	..	..	..
Lavallee	48	..	..	..	..	..
Marie Martin	23	2	40	20	12	15
Marguerite	3	..	..	..	..	..
Genevieve	3	..	..	..	..	..
And of 1st marriage of Lavallee						
8 enfans.						
Lagasse	50	..	..	..	..	..
Marguerite Sa Femme	48	..	2	12	2	..
Gabriel	19	..	..	..	..	..
Jeanne	13	..	..	..	..	8
Marguerite	10	..	..	..	..	..
Anne	8	..	..	..	..	..
Pierre	6	..	..	..	..	..
Pierre Morin le fils	24	..	..	..	..	..

HABITANS DE CHIGNITOU—*Continued.*

NAME.	Agcs.	Guns.	Cultivated Lands Arpents.	Horned Cattle.	Sheep.	Pigs.
Jean Lavallee	18	2	6	14	6	8
Pierre	8					
Jacques Blon	47					
Marie Girouard	21	3	40	15	18	
Marie	17					
Jeanne	5					
Francois	10 mos					
Thomas CORMIER	55					
Madeleine Germain	37	4	6	20	10	15
Madelein	18					
Francois	16					
Alexis	14					
Marie	12					
Germain	10					
Pierre	8					
Angelique	4					
Marie Jeanne	1					
Pierre Arsenault qui demeure à Port Royal possede dans La Seigneurie de Beaubassin		1	20	8	4	6
Guillaume Bourgeois		2	30	8	3	
Claude Dugas			38	8		

SUMMARY.

Persons	127
Guns	102
Cultivated Lands Arpents	426
Horned Cattle	236
Sheep	111
Pigs	189

History repeats itself. Nearly two hundred and fifty years ago jealousies and disputes arose between the people of New England and those of Eastern Canada over our inshore fisheries. There were trespasses and seizures of vessels and much bad blood, the same as before the Treaty of Washington in our own time settled such difficulties. Nature with generous abandon had made our inshore waters depositaries of fish food for a hundred times the population

of both countries, but the marvellous abundance of fish did not prevent bitter feelings and mutual aggressions.

Sieur de La Valliere conceived a method to make a clean lane through these difficulties, which he was prompt to act upon.

In 1682 Frontenac had written him, as if in command in Acadia, and also wrote to the governor of Boston, that the English had not liberty to fish or trade in Acadia, except by *express permission* and agreement as to what each vessel should pay for the privilege. Under this implied authority La Valliere issued permits to the Boston fishermen to fish in Acadian waters—for a consideration. The consideration he pocketed. He was not deterred by the fact that, in 1670, the French King had issued a decree prohibiting any permission to the New Englanders to fish on our coasts. But Paris was a long way off in those days. This prohibition was dictated as well by the fact that New England fishermen carried on a clandestine fur trade with the Indians, as by the fact that the New Englanders gave no grace to Acadian fishermen caught in their waters.

La Valliere had much justification for selling permits. He was governor without salary. Any expenditures to preserve order and enforce the commands of his august master, Louis XIV, he made at his own expense. The fish were plenty, and he was on good terms with his neighbors, *Les Anglais*, of Boston. However reasonable it was for him to deal with the English, it led to the ruin of his hopes and ambition in Acadie, and to his relinquishment of his territories.

In February, 1680, the King of France granted to the Sieur Bergier, of Rochelle, Gautier, Boucher and de Mantes, bourgeois, of Paris, lands which they shall find suitable along the coast of Acadie and of the river St. John to establish a shore fishery. This was a strong company, and they proceeded to establish fishing and trading stations in

Acadie, and to employ vessels and men in the fisheries. Their leading station was at Chedabucto, Canseau.

Sieur Bergier naturally regarded the English traders and fishermen on our coasts as trespassers and interlopers. Accordingly, in July and August, 1684, when cruising off the coast of Acadie in his vessel—the “St. Louis”—he found eight English barks called the “Mary,” “Adventure,” “Swallow,” “Rose,” “Industry,” “Lark,” “Friendship,” and “Industry,” fishing. He seized them for trespassing within the limits of his patent. The masters were taken to Rochelle and tried. Six vessels were confiscated; but two, holding licenses from La Valliere, were acquitted, and Bergier was obliged to take them back to America and forced to indemnify them. This does not appear to have mitigated the unpleasantness between him and La Valliere.

In 1685 Bergier's company forwarded to the French government at Paris a memorial, complaining of La Valliere's methods, which appears to have been of the character of a summary ejection. The company had in their employ a son of Sieur Bergier at a fishing station in Cape Breton. La Valliere's cruiser unexpectedly made its appearance and took possession of the loose property around, which consisted of 2,000 livres worth of goods, a lot of furs and a boat.

La Valliere had with him his son, Beaubassin, afterwards distinguished as an Indian fighter, his brother-in-law, Richard Denys, and six armed men, to whom Bergier could make no effective defence.

Bergier's description of the affair is graphic. He says:

“At three o'clock in the morning, Beaubassin, son of Sieur de La Valliere, entered the cabin, accompanied by six men armed with muskets, naked swords and pistols, crying, “Kill! kill!” and after seizing him and his three men, who had been asleep, made them prisoners, and then proceeded to rifle the place. He, with one of his own men, escaped in a canoe and returned to Chedaboucton.”

An Indian chief, Negascouet, complains at the same time that while on his way to Chedeboucton he was met by Valliere, who took from him seventy elk skins, sixty martin, four beaver, and two other skins.

An order was prayed for to Sieur Perrot, or Sieur de La Boulage, who had become lieutenant of the King in Acadia, to compel restitution, or arrest La Valliere and his party and send them to France.

Bergier had direct access to the authorities at Versailles, while La Valliere had only indirect by way of Quebec. La Valliere, therefore, it appears, did not attempt to meet Bergier's allegations and charges, and judgment went against him by default. Amongst Bergier's charges are the statements that "La Valliere is a poor man, who has a settlement of eight or ten persons, who gave up the country to the English for wherewithal to subsist on, and has not power to carry out the King's orders, while the company is powerful." Another memorial states that La Valliere was hated by the Indians, whom he constantly robbed, and that the Indians, merchants and ship masters of Rochelle have petitioned against him.

La Valliere had one defender in M. Denvuille, who wrote (10th November, 1686,) to the French minister :

Le Sieur de La Valliere, who has for some time commanded in Acadia, where I think he has one of the best settlements in the country. I have invited him to go to France, where he will be able to give you information of the country, he having applied himself to the fisheries for several years.

A poor wretch named Berger (probably Bergier) whom M. de Chevry had for the direction of his affairs, has stirred him up with the company. As I know he is a rascal who has robbed, I suspect strongly that La Valliere has not all the wrong on his side. He is a good man and very needy.

On 10th April, 1684, a decree was issued at Versailles to Barré, governor of New France, stating—

"That although the Sieur de La Valliere has no means or power to command on the coasts of Acadia, he has, nevertheless, meddled

with the duties of commandant in giving to strangers several permits to come and fish there in spite of the prohibition, and he himself is engaged in trade, which might, in the course of time, diminish that of the inshore fishery of Acadia and interfere with the establishment of the colony."

To prevent which His Majesty has expressly forbidden the said de La Valliere to perform in future the functions of commandant in the country or on the coasts of Acadia under "a penalty of three thousand livres." It was signed by Louis XIV and by Colbert, and duly sealed. It was recorded by Claude Petit, registrar of the court at Port Royal, on 20th July, 1684, and Sieur d'Entrement, procurator of the King, was charged with the duty of serving de La Valliere with a notice thereof.

Bergier's allegation, that La Valliere was a poor man, was doubtless true. The French *noblesse* and *gentilhomme* in Canada were almost, without exception, poor. They were unaccustomed to labor, and had no taste for the strenuous toil of the backwoods settler. Their home was naturally in the army; their trade was not the axe or mattock, but the sword. When they lost their official pay, they became helpless. Some of them, it is true, became *courreur du bois* and carried on a clandestine trade with the natives in defiance of government regulations, but these were the exception. The mass of them were miserably poor. The Intendant, in 1687, writes to the French minister for aid for Repentigny and his thirteen children, and for Tilly and his fifteen. He writes that care must be given them at once, or they will starve. The family of Aillebout is equally poor. Yet these, with the Poterie, embrace the whole noblesse of Canada. The same Intendant, in 1691, writes home begging the minister not to grant any more letters of nobility in Canada unless he wishes to multiply beggars, stating that pride and sloth are the great faults of the people.

La Valliere's seignury, great as it was, could not be made profitable without labor and capital; the latter he

could not obtain without trading in furs and fish. His grant was made on conditions of actual settlement. Wilderness lands at that time were of no more value than they are to-day when granted on terms of settlement. La Valliere could not alienate such lands, even if he could have found a purchaser. Therefore his seignery, under Bergier's espionage, became of little or no actual value. He, soon after the order was issued depriving him of his command and stopping his trade, returned to Quebec with his family, and his name disappeared from Acadian annals. It was his misfortune that he was born with the *noblesse* caste; had he been born to the soil and trained to the laborious and industrious habits of Bourgeois, Thibideau, Blanchard, Cormier, and others, who formed the first French settlements at the head of the Bay of Fundy, his name, like theirs, might have survived and flourished in the Acadian land. La Valliere left his affairs in Acadia in the hands of de Villieu, who, according to one account, was his nephew, but he seems to have married, in 1692, Judith, daughter of La Valliere, and removed with her in 1694 from Quebec to Acadia.

It is certain that on his return to Quebec he was not received with disfavor. In 1683 he was granted a seignery in the Three Rivers district, in consideration of the different settlements he and his father, sieur de La Poterie, "have long since made in this country." In 1694 he is mentioned as in command of the frigate "La Bouffon," which cruised that year in the Gulf of St. Lawrence. His son, Beaubassin, was lieutenant, and de La Poterie, ensign. Owing to the fashion of land-owners at that date giving a territorial name corresponding to some family estate to each son, it is difficult to trace families, but it would seem probable that de La Poterie was a second son. Beaubassin's name occurs in 1703 as the leader of a party of French and Indians into New England, where they captured Wells,

Scarborough and other places, and killed 300 whites. He also served afterwards against the Iroquois.

In 1692 La Valliere took command of Fort Frontenac at Catarqui (Kingston); in 1698 he was made major of Montreal; in 1699 he was sent on an embassy to the government at Boston. His name appears, in 1702, attending the marriage of his daughter, after which it disappears from both the official and church records.

De Villieu was originally sent from Quebec to Acadie in command of a detachment of marines to operate with the Indians against the English. A man of intractable temper, he was also a relentless fighter, and soon made his name dreaded in New England. His persistent appeals to the French King resulted in attaching the settlements at Chipoudy and Fox Creek to the seigneurie of Beaubassin. In 1694 he roused up some 500 Micmacs, Malecites and Abenakis, and led them into New Hampshire. He destroyed Dover, and burned houses and killed settlers at York and Kittery. They pillaged and burned 60 houses, made 27 prisoners, and killed 104 persons. Accompanied by the chiefs in the expedition, he proceeded direct to Quebec, taking the scalps with them. Two years later he, with his command, took an important part in the capture of the English fort at Pemiquid, but was taken prisoner immediately by a British squadron coming to the relief of the fort. He was taken to Boston as a prisoner, but afterwards released. He became (1700) governor of Acadie for a short period, after which his name does not appear in the records of Acadia. From a petition addressed a few years later to the French King for compensation, it would not appear that he was substantially benefitted by the seigneurial grants at Chignecto and Chipoudy.



MISS FRANCES TRAVERS,
OF
ST. JOHN, N. B.

Two Acadian Musicians.



MISS ELIZABETH WHITE, whose portrait forms the frontispiece to this number of ACADIENSIS, commenced the study of the 'cello under Herr Ernst Doering, in her native city of Halifax. She continued her studies in Boston with Alevin Schroeder, first 'cellist of the Boston Symphony Orchestra, and a member of the famous Kneisel Quartette. She played in the Weil stringed quartette, and in the Siebelt stringed quartette for several years, and is first 'cellist and soloist of the Halifax Symphony orchestra, an orchestra of forty members, including the best musicians in Halifax. Miss White is also on the staff of the Weil School of Music, and of the Mount Vincent Academy, where she has been teaching for the past five years. Among the well-known artists whom she has assisted in Halifax are Watkin Mills, the eminent English basso, Charlotte Maconda, and Katherine Fiske.

Miss Frances Travers, whose portrait also accompanies this article, is probably one of the finest soprano singers the Acadian provinces have yet produced.

From early childhood she evinced great musical ability, combined with a remarkable voice. After receiving the best musical training that was to be obtained locally, she went to New York, where, for a considerable period, she was the pupil of Mme. Von Klenner, one of the most successful of the many renowned voice builders to be found in that city. During the course of her musical education Miss Travers' voice was frequently heard in concert, oratorio and church music, and many and flattering were the notices which she received from the musical critics of New York and that vicinity.

Upon her return to St. John, at the close of her course of study with Mme. Von Klenner, Miss Travers was heard for the first time by the musical public of this city, in a grand concert, in which she was assisted by Miss Nanno Stone of St. John, by Miss White, who was the subject of the earlier portion of this sketch, by Mr. John A. Kelly, and by Mrs. J. M. Barnes, who by her sympathetic accompaniments contributed much to the success of the entertainment.

From a St. John daily we reproduce a part of the very favorable criticism which the entertainment evoked :

The elite assembly that filled the Opera House to its utmost seating capacity last night, at the concert given by Miss Frances Travers, was unanimous in conceding it to be the most successful musical entertainment that St. John critics have had the pleasure of hearing for a long time. For over two hours the programme and its able exponents held the large audience entranced, and there was no one who did not breathe a sigh of regret at its conclusion. Every number was heartily encored, and the ladies were the recipients of several beautiful floral gifts.

Miss Elizabeth White of Halifax has a wide reputation as a 'cello player, and by her artistic, finished and sympathetic renditions, evincing a thorough and loving mastery of her difficult instrument, she more than justified the flattering accounts of her which have reached here.

Concerning Miss Travers in the same event, another St. John paper commented editorially as follows :

Not alone the sweetness of her voice, its flexibility and its power, but the personal charm of an unstudied manner, and the graciousness of unspoiled girlhood, won for Miss Travers many friends. The applause that greeted her reception of the favors generously bestowed on her, was as much for the cordial pleasure evinced by the recipient, as for the quick recognition of the favor of the public.

Regarding these Acadian musicians, still another critic has remarked that—

Judging alone from the recital, Miss Travers is gifted with the voice and the musical temperament that will place her high in the ranks of those who have refined and beautified the world of song.

Her voice is clear, rich and full ; it is flexible and under splendid control ; and in several difficult numbers she displayed a wondrous charm of correct phrasing and intonation.

Miss White, the 'cellist, who belongs to Halifax, has played in St. John before, but not in concert, and she did supply a very important and delightful feature of the concert. She plays with splendid expression, her intonation is perfect, and her bowing free and strong. The fair 'cellist, indeed, carried off a large share of the honors so generously bestowed by the audience.

It has been claimed that we, in the city of St. John, are not a musical people ; that we do not produce as many good singers as we should, in proportion to our population ; that we lack the spirit of appreciation of music of a higher order.

To the larger part of this assertion the writer feels that he must take exception. That we are behind our sister city of Halifax in the opportunities afforded, not only for a musical but for a general education of a higher class, cannot be disputed. The presence in Halifax of several institutions of learning, including one devoted entirely to musical training of a superior order, has had undoubtedly a marked effect upon the musical taste and cultivation of the people of that favored city.

We sincerely trust that the time when the city of St. John may be equally favored may not be far distant ; and that while we may not produce many musicians of the marked ability of the subjects of this article, we may nevertheless give to all those who may so desire the opportunity, at their own door, for higher cultivation in this wondrous art.

DAVID RUSSELL JACK.

Charlotte Elizabeth.

A FORGOTTEN AUTHORESS.

At one time Resident in Windsor and Annapolis Royal,
Nova Scotia.



OW many readers of this generation know anything of the works of Charlotte Elizabeth? Although now but a memory and a name, her voluminous writings were read with avidity by a large circle in the first half of the nineteenth century. Mrs. Harriet Beecher Stowe, who wrote an introduction to her collected works, spoke of her as "a woman of strong mind, powerful feeling, and of no inconsiderable share of tact;" and referring to her "Personal Recollections," said, "We know of no piece of autobiography in the English language which can compare with this in richness of feeling and description and power of exciting interest."

The great reason for her popularity was that, in many respects, she suited the spirit of the times. She was above all else an anti-Romanist, a most protesting Protestant; her cry was ever "Down with Popery." These few extracts, taken at random from her books, show plainly her attitude toward the Church of Rome. "Anti-Christ bestrode our city, firmly planting there his two cloven hoofs of Popery and Socinianism." "I believe Popery to be the Babylon of the Apocalypse." "All the iniquities of Popery are mysterious; the name 'MYSTERY' will remain emblazoned on the Harlot's brow, until the fire of God's wrath shall consume its brazen characters." She never missed an opportunity to attack Popery, and her uncompromising warfare appears extreme in these days of religious toleration—or indifference.

She also used her pen with great eloquence against the abuses of factory life. While she would have been surprised and mystified had she been called a New Woman, she was practically that in the fervor with which she championed the cause of her weaker sisters and the persistency with which she claimed the right of woman to raise her voice in public affairs on the side of religion and justice.

The story of Charlotte Elizabeth's life may be briefly told. She was born on the 1st of October, 1790, at Norwich, England. Her father, the Rev. Michael Browne, rector of St. Giles, and Minor Canon of the cathedral, was descended from the Percies, and Charlotte Elizabeth often playfully alluded to her Hotspur blood, and had a proper pride in her descent from "the stout Earl of Northumberland."

In "Personal Recollections," her most interesting work, she gives minute details of her childhood, passed in an old-fashioned house, surrounded by an immense orchard, shrubbery and flower garden. She was brought up in the society of literary men. Her father, decided in his political views, delighted in surrounding himself with various argumentative friends, and it is little to be wondered at that a child bred in this atmosphere should have proved in after life a reasoner and politician.

Her mother, entirely devoted to household affairs, with every thought occupied in promoting the comfort of her family, left the education of this clever child to the father; only endeavoring to instruct her in household art. This branch of knowledge not being to Charlotte Elizabeth's taste, she evaded her mother's instruction; but when she found herself resident at Annapolis Royal, Nova Scotia, she records: "I repented at leisure, and amended, with no small difficulty and labor, my neglect of those accomplishments to which my dear mother had so often vainly solicited my attention." Mrs. Browne exacted a little literature, for Charlotte Elizabeth says: "I underwent the in-

flection of reading aloud to my mother the seven mortal volumes of Sir Charles Grandison."

Her description of her grandmother bears a resemblance to the style of Elia: "My father's mother was a fine, sprightly, robust old lady, rather small in stature, and already bending a little under the burden of years, at the time I first recollect her as mingling in the visions of my childhood. She was simplicity itself, in manners, her blunt speeches sometimes clashing a little with her son's notions of polish and refinement, as also did her inveterate antipathy to the reigning fashion, whatever that might be. I remember her reading me a lecture upon something novel in the cut of a sleeve, ending by this remark: 'I never wore a gown but of one shape, and because I don't follow the fashion the fashion is forced to come to me sometimes, by way of a change. I can't help that, you know, my dear; but I never was fashionable on purpose.' She added some pious remarks on vanity and folly, which I soon forgot. I dearly loved, and exceedingly respected my grandmother, and used, in my heart, to glory in her smooth, clean locks, half brown, half gray, combed down from under a snowy cap of homely make, when she had successfully resisted alike the entreaties and examples of contemporary dames, who submitted their heads to the curling irons and powder-puff of a *friseur*, preparatory to an evening party. I used to stand proudly at her knee, admiring the high color of her cheek, and uncommon brilliancy of her fine, dark hazel eye, while her voice, remarkably rich and clear, involuntarily swelled the chorus parts of our magnificent music."

Charlotte Elizabeth would have had a happy girlhood, skating, drilling with her brothers, nutting and gardening, but for a morbid consciousness which impelled her constantly to scrutinize all her actions. She confesses having early entered upon the pernicious study of nursery tales, "which, although it had the advantage of feeding her

imagination, misled her into the paths of 'wild, unholy fiction.' Her terrors of conscience after being led into a lie were insupportable; and having snatched a fearful joy by reading "The Merchant of Venice," she spent hours bewailing the time wasted in that pleasure.

When she was quite young she lost her hearing. At the age of sixteen she was introduced to society, and a few years later married Lieutenant, afterwards Captain George Phelan, of the 60th Rifles. She came out to Nova Scotia with him, and lived in Annapolis and Windsor, where her husband's regiment was stationed. Several of the old residents in the former place remember her as tall and graceful, but not pretty, and of seeing her husband repeat the sermon to her, in church, by means of the finger alphabet. One of them relates the following anecdote of her. Her husband was very unkind, and once, on their way from Annapolis to Windsor, he beat her. A brother officer, overhearing the quarrel, came in to defend her. Like a loyal wife and true woman she stamped her foot and demanded: "How dare you interfere between husband and wife?"

Of her own life and difficulties in Annapolis Royal, she says, "The pencil was profitless; I had long thrown it by; books were no longer an adequate set-off against realities, even could I have conjured up a library in the wilderness of Nova Scotia's inland settlement; but the culinary and confectionery branches were there invaluable, and in them I was woefully deficient. Had I not coaxed the old French soldier who officiated as mess-cook to give me a few lessons, we must have lived on raw meal and salt rations during weeks when the roads were completely snowed up, and no provisions could be brought in. However, I proved an apt scholar to poor Sebastian, and to the kind neighbors who initiated me into the mysteries of preserves and pastry. The woman who cannot dispense with female servants must not travel. I had none for six months—

keen winter months—in Annapolis; the only persons who could be found disengaged being of characters wholly inadmissible. The straits to which I was put were anything but laughable at the time, though the recollection now often carries a smile. Indeed no perfection in European housekeeping would avail to guard against the devastations that a Nova Scotia frost will make. How could I anticipate that a fine piece of beef, fresh killed, brought in at noon still warm, would by two o'clock require smart blows with a hatchet to slice of a steak? or that half a dozen plates, perfectly dry, placed at a moderate distance from the fire, preparatory to dinner, would presently separate into half a hundred fragments, through the action of heat on their frosted pores? or that milk drawn from a cow within sight of my breakfast table would be sheeted with ice on its passage thither—or that a momentary pause, for the choice of a fitting phrase in writing a letter, would load the nib of my pen with a black icicle? If I did not cry over my numerous breakages and other disasters, it was under the apprehension of tears freezing on my eyelids.”

She returned to England and soon afterwards went to Ireland. The state of this unhappy country at once excited her sympathies and she spent the time of her sojourn there in fighting the Scarlet Woman. About this time, Captain Phelan becoming mentally deranged, his cruelty increased and her references to her husband from this date are few and very charitable. She now became chiefly dependent on her own exertions, writing for the Dublin Tract Society books on religious and moral subjects, never without at least a passing shot at Rome. Judge of her surprise when she found her “humble penny books advanced to the high honor of a place in the Papal Index Expurgatorius.”

She removed to London, where, in addition to editorial work, she commenced a campaign against starvation and

Romanism in St. Giles, teaching nursing and relieving the necessities of the poverty stricken in that crowded district.

In 1837 she heard of her husband's death, and in 1841 married Mr. Lewis H. Touna. This union was particularly happy, and compensated in part for the misery she endured with the irresponsible Captain Phelan. The next few years were full of quiet enjoyment. Her mornings were given to writing and when her pen was laid aside her garden afforded unfailing pleasure. She was a most enthusiastic gardener, performing with her own hands the most laborious work, and knowing the history and growth of every plant.

Towards the end of 1844 it was discovered that she was suffering from a cancer. She kept up her work on the "Christian Ladies' Magazine" until absolutely compelled by pain and weakness to relinquish it. She was taken to Ramsgate for the sea air, and died there in July, 1846, affirming with her latest breath her love for God and her gratitude for His mercies to her.

All Charlotte Elizabeth's works were written with a purpose, and it is extraordinary how she succeeded in keeping that purpose so firmly before the eyes of her readers. Her prose gives a modern reader the feeling of endeavoring to climb a smooth wall, with no projections to hold on by and no holes in which to thrust the feet. Her style is involved, consisting of long sentences with the point much obscured. One of her peculiarities is that her artisans and peasants, most correct of speech and deportment, converse like educated people. In her writings are to be found some pithy sentences. In the introduction to her "Recollections," she writes, "I have long been persuaded that there is no such thing as an honest private journal, even where the entries are punctually made under present impressions." Under the belief that the Prince of Darkness is a gentleman, she says, "Satan seems to be a privileged person." Again, "It is no uncommon case to seek

direction in prayer and then to act from the impulse of our own choice, without waiting for an answer."

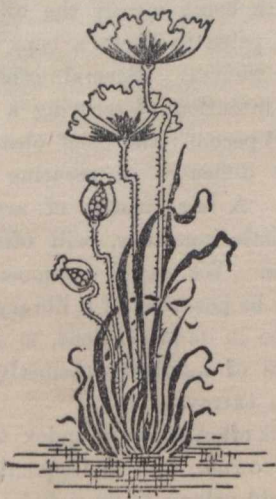
Her principal novels are "The Rockrite," an Irish tale having for its subject the acts of a Roman Catholic Society organized in 1821 under a commander who assumed the title, "Captain Rocbr." "Derry," a story of the defenders of "this very citadel of Protestant faith," in which much emphasis is laid on the stout-heartedness within its walls, who, with the cry of "No Surrender," in the face of starvation, pestilence and a constant rain of shells, held the town against the Roman Catholic besiegers. "Helen Fleetwood," who was brought up by a kindly neighbor but forced through the harshness of the parish authorities to seek her fortune in a large manufacturing town. The purpose of this novel is to place before the public the temptations to which girls were exposed in cotton mills. "The Wrongs of Women" is atwint to "Helen Fleetwood" in motive and treatment. In this collection of sketches, Charlotte Elizabeth shows herself most distinctly in the light of a worker for the rights of women. She sets before her readers the privations and abuses to which female workers were subjected. As milliners and dress-workers, as lace-runners, as workers in screw and pin-factories, there is the same story of over-crowding, long hours, no consideration.

Besides her more ambitious works there are "Letters from Ireland," devoted to the state of that country in 1837, the character of its people, and, an opportunity not to be neglected, the evil influences of the Church of Rome upon them. "War with the Saints," the history of the Albigenses in their struggles against Roman Catholicism. "The Flower Garden," stories of different characters, who had come under her notice in her constant work among the poor. "Judea Capta," and "Judah's Lion," as their titles show, treat of Jewish subjects. There are also several essays on religious subjects, or with a devotional tendency. She also left, beside her long poetic tales, "Ingram" and "The Convent Bell," a few poems of no particular merit.

Charlotte Elizabeth's books sprang from her desire to dedicate her talents to the service of God and her sister women. In spite of what might be considered her prosiness, her goody-goody religious teaching and her lack of Christian charity, we can but honor her fearless speech, her earnest devotion to the needs of the poor and her fervent piety. The interests that prompted her stories have passed away; nothing but gray ashes remains of the burning questions that agitated Ireland and England in the early part of the last century, and with the dying down of the flames of intolerance and oppression, has ceased the absorbing interest in the works of Charlotte Elizabeth.

ISABELLA A. OWEN.

Annapolis Royal, September 1901.



Book-Plates.

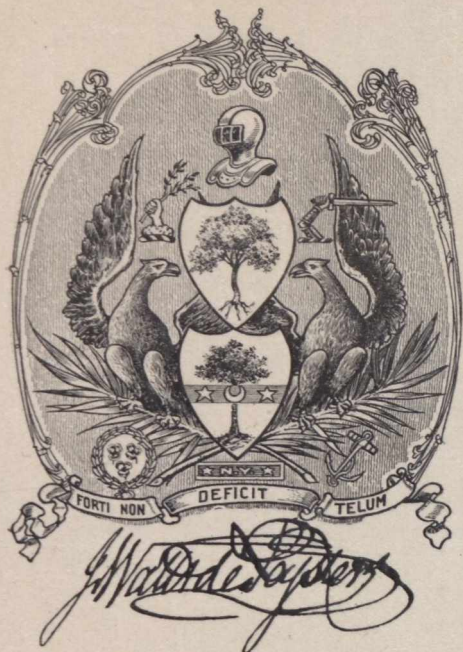
ARTICLE III.



THE PUBLICATION of the earlier numbers of this series of articles would appear to have already been the means of arousing much interest in this fascinating subject, among local bibliophiles. One subscriber at least, to this magazine, has become the possessor of a neatly engraved copper plate, and the writer trusts that he may not be satisfied, as have others of whom he has heard, with being merely the owner of a plate, but will take the pains to insert a copy in each volume upon his library shelves. Several other readers have announced their intention of securing a plate as soon as circumstances will permit; the chief obstacle to be overcome being the difficulty of securing a tasteful and original design. A fair amount of artistic skill, combined with a little ingenuity, will often produce very creditable results. We would recommend those of our readers who may be possessed of a library, no matter how modest it may be in its proportions, to seriously consider the advisableness of indulging themselves in this little piece of harmless extravagance.

A book-plate is often a partial index to the tastes and character of its owner, and is frequently the means of restoring a mislaid volume to its rightful possessor.

In our Acadian Provinces, there are probably at present, not more than one hundred known examples of book-



No. 19.



Frederick De Peyster.

No. 20.

plates, and of this small number, the larger proportion have been brought into the country by men of literary tastes who have removed hither from older communities.

Of some of this small number the most dilligent enquiry upon the part of the writer has failed to bring to light any information whatever concerning the persons whose names they bear; and like many of the stones in an old graveyard, they are all that remain to indicate that such a person ever existed.

Rather an amusing story is told regarding the late Augustin Daly's collection of books. After the death of this great collector, and when his library was to be disposed of, it was discovered that he had never been the possessor of an *ex-libris*. Fully aware of the great desire which many people have for owning a book which bears the label of a great man, the persons in charge of the sale hurriedly ordered a book-plate bearing an enormous monogram formed of the letters Daly, a copy of which was pasted in the front of each volume before it was offered for sale.

The writer who relates this story remarks that many of those who possess a volume with the gray label bearing an enormous monogram, wonder why a man of such undoubted taste and knowledge should have had such an inartistic design. It is positively stated that the Daly book-plate was never seen by Augustin Daly, but in booksellers' catalogues will still be found items describing volumes "from the Daly collection, with his book-plate."

No. 17.—J. Edward N. Holder was born 11th of July, 1830, and was the oldest son of James Holder, and of Hannah Nutting his wife, daughter of Joseph Nutting, originally of St. Mary's, Westminster, England. Mr. Holder's grandfather married Elizabeth McAlpine, and they are both buried at Gagetown, Queens Co., N. B.

Mr. Holder has for many years been almost totally blind, but although unable to read, on account of his wonderful memory and of his studious habits in earlier life, is possessed of a large fund of general information. He is a devout member of the Church of England, and an enthusiastic Orangeman. He well remembers Alderman Bond, whose unique book-plate was reproduced in an earlier issue, and related many interesting reminiscences concerning the alderman to the writer.

Mr. Holder, though not in affluent circumstances, is the owner of quite an interesting collection of books and papers, many of which are of value to the local historian. He was the owner of a book-plate many years before fashion lent its aid to the encouragement of the study of ex-libris. The following is a reproduction of the plate made from the original block, which was made for him about the year 1854 :

Bellum gerere pro veneratione Dei, opera regis et
incolumitate ecclesie imperique Anglorum.

No. _____

18

J. Edward H. Holder

He compiled "The First Book of Arithmetic," which was approved by the Board of Education of New Brunswick, and published by J. & A. McMillan, at St. John, N. B., in 1861.

No. 18.—The writer is indebted to N. F. D. Parker, Esq., M.D., of St. Andrews, N.B., for permission to reproduce from a volume of Classics edited by Michael Maittaire, and published in London, 1713, the book-plate of William Henry Robinson.

Beneath the book-plate appears, in the donor's handwriting, "d. d. R. Parker, June, 1832," while the following brief note has been fastened on the fly-leaf with small seals :

MY DEAR PARKER,—

Will you do me the favor to place upon your shelves the accompanying set of Maittaire's Classics as a memorial of

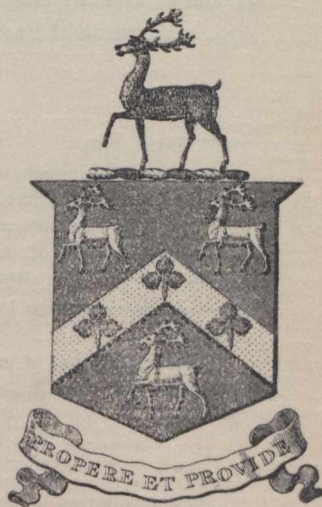
Yours affy,

W. H. ROBINSON.

Saturday, 16 June, 1832.

From Mr. J. de Lancey Robinson the following brief sketch of his uncle, the owner of the book-plate, has been obtained.

The third of the name was my uncle. He was the youngest son of Lt.-Col. Beverley Robinson, and was born at the Nashwaak-sis in 1793. In 1808, being then not sixteen years old, he entered the army as cornet in the 17th Lancers, and served with them for fifteen years in India. He then exchanged into the 7th Dragoon Guards, from which he retired with the rank of Major in 1828. After returning to New Brunswick, he married Louisa Millidge, and resided at Berry Hill, Kingsclear, until his death in 1848. I am the proud possessor of his sabre and pair of flint-lock duelling pistols, which latter *I know* were out in one affair of honor when he was in India. He was also for years a member of the legislative council, and an A. D. C. to one of the Lt.-Governors, tho' I have forgotten which one.



William Henry Robinson

No. 21.

Nos. 19 and 20.— Frederick de Peyster was one of a famous and illustrious family, whose names were intimately associated with the early history of our country. Together with his elder brother, Abraham, he, in common with other Loyalists in 1783, was a grantee of the city of St. John. After an interval of about thirteen years, Frederick de Peyster returned to the United States. Abraham de Peyster died in New Brunswick just previous to the end of the eighteenth century. General John Watts de Peyster, a grandson of Frederick de Peyster, writes as follows :

TIVOLI P. O.,
Duchess County, New York,
23rd March, 1901.

D. R. JACK, Esq.

Dear Sir,—The book, or copper-plate of my grandfather's coat of arms I never saw that I know of ; but if you will use it, and so inform me, I will have an electrotype made and send it to you, also an electrotype of the joint arms of Watts and de Peyster, which contains the original de Peyster seal, which was brought out from Holland two hundred and fifty years ago, and which I now own.

The elder brother of my grandfather, Abraham de Peyster, was Treasurer of New Brunswick and Colonial Commandant of the Militia.

Yours truly,
J. WATTS DE PEYSTER.

The following are extracts from other letters received from General de Peyster :

My grandfather, Frederick de Peyster, was in New Brunswick after the first great American rebellion against King George III. I send you his book-plate. It is a composite between the original brought out from Holland, and that used by an extinguished part of our family at Rouen, in Normandy, France, from whom a large amount of property was inherited and lost.

I also send you an exact fac-simile of the arms brought out from Holland two hundred and fifty years ago, of which I own the original.

I also enclose a fac-simile of the seal used by his son, Colonel Abraham de Peyster, who held every office possible under the Crown in the Province of New York about 1700, of which I own the original.



John de Soyres.

NO. 21.

BOOK-PLATE OF REV. J. DESOYRES, M. A., D. D.

I further send you my seal, which embraces the arms of de Peyster and Watts, because my mother, Mary Justina Watts, was an heiress, and I, her only child, am entitled to bear the arms of her family, as well as the de Peyster arms, the more so because I think the motto of her family is the first I have ever seen — *Fortè non deficit telum*, "A weapon is never wanting to a brave man," or, "a brave man is never disarmed." Some translate it, "A brave man is never destitute of resources to defend himself."

The seal impressed upon this paper is also in my possession. It must be over two hundred years old, because it was used officially by my great-great-great-great-grandfather, Mayor of New York in 1695, and Acting Governor of the Province of New York in 1700.

He was Receiver of this port, and held every office possible under the Crown about two centuries since. Receiver of the port is now equivalent to Collector. I placed his statue (a magnificent piece of bronze work) in the Bowling Green, opposite a new magnificent custom house now being erected, and there indestructible he sits today, facing the original buildings in which he presided two hundred years ago.

No. 21.—The Rev. John de Soyres, M. A., D. D., Rector of St. John's Church, in the Parish of St. Mark, in the city of St. John, is of Huguenot descent. His book-plate, which is here reproduced, is a fine example of the armorial type, and contains several features which are unique, and which will be readily apparent to the student of heraldry. He is a son of a distinguished clergyman, a graduate of Grenville and Caius College, was Members Prizeman in 1870, Winchester Prizeman in 1873, and in 1877 attained the distinction of the Hulsean Prize. He was associated with Archdeacon Farrar in his theological and historical work, particularly in the preparation of his "Early Days of Christianity."

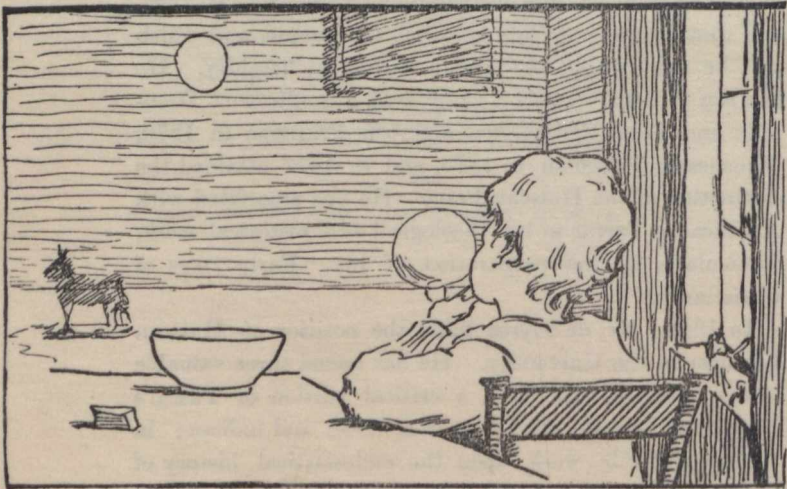
In 1886, Mr. de Soyres filled the position of Hulsean Lecturer in the University. He has issued three valuable works, namely: In 1881, a critical edition of Pascal's Provincial Letters, with historical notes and indices; in 1898, a valuable work upon the ecclesiastical history of the second century, entitled "Montanism and the Primitive

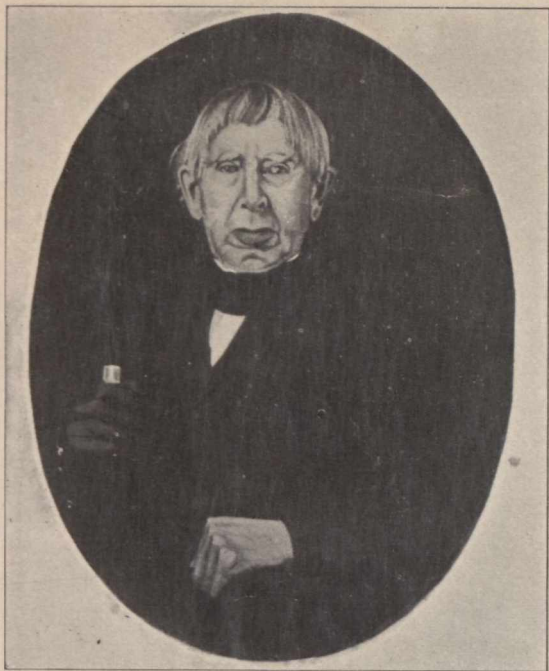
Church ;” and more lately a volume of sermons under the title “The Children of Wisdom.”

In 1887, Mr. de Soyres was unanimously called to the rectorship of St. John’s Church, before alluded to. He has won for himself more than a local reputation as a scholarly man, and one whose preaching is marked by breadth of thought, elegance of language, forcefulness of delivery, and a sympathy and tenderness which have caused him to be highly esteemed by many individuals entirely outside the limits of his own immediate sphere.

He has already been a contributor to the pages of this magazine, in the welfare of which he has evinced a kindly interest, and it is due to his courtesy that our work may be found to-day upon the Library table at Cambridge University, England.

DAVID RUSSELL JACK.





JOSIAH WETMORE.

Born in Rye, N. Y., 20th Nov., 1770.



ABRAHAM JOSEPH WETMORE.

Born in Carleton, St. John, N. B., 14th Oct., 1798.

The Wetmore Family

OF CHARLOTTE COUNTY, NEW BRUNSWICK.



AMONG the numerous families who came with the flood of Loyalist immigration of 1783 into New Brunswick, few have occupied more prominent positions in provincial affairs than those who bore the name of Wetmore. Their descendants today are very numerous, and are to be found in almost every section of the province. During the many years which have elapsed since the Loyalist advent, nearly a century and a quarter, they have contributed many men of no mean ability, who have done much by their integrity, uprightness, and energy, to advance their country's welfare. In the ranks of the so-called learned professions, many of the name have occupied prominent positions.

By no means the least prominent among the various branches of this family are the descendants of Josiah Wetmore, who was born in Rye, New York, November 20, 1770; and at the age of thirteen removed with his father's family to New Brunswick, where he grew to manhood and died much respected by the community in which he lived, leaving a family of six children. Among these was Abraham Joseph Wetmore, with whom, his forefathers, and his descendants, it is the intention of the writer more particularly to deal.

In the year 1861, a most valuable book was published by Munsell & Rowland, of Albany, N. Y., entitled "The Wetmore Family of America." The author of this work, which comprises nearly seven hundred pages, was Mr. James Carnahan Wetmore, then of Columbus, Ohio. The amount of study and research spent in the preparation of

this volume must have been very great. Its value, to genealogical students of the present day, however, has been greatly impaired by the neglect or refusal of certain members of the family, who were then in a position to contribute much material that cannot now be obtained, to aid the author in his meritorious work. While scores of pages are devoted to the genealogy and biographies of other branches of the family, the information concerning Josiah Wetmore, who has been before alluded to, and his descendants, is so meagre that scarcely half a page of the book is devoted to them. What little information is thus obtainable is so inaccurate as to be of no practical value.

As it is many years since the Wetmore book was published, and it is now exceedingly rare, particularly in this province, it is the writer's intention to sketch, as briefly as may be consistent with the interest and importance of the subject, the origin of the family in America, the direct line of descent from Thomas Whitmore, the first American ancestor, to Josiah Wetmore, who came to this province in 1783, and from that date to insert such information as may be deemed advisable, confining the subject, as nearly as possible, to the Wetmores who lived in Charlotte County, N. B., and their descendants.

Concerning the origin of the name Whitmore, from which the name Wetmore is taken, Robert Fergusson, in his work entitled "English Surnames and their Place in the Teutonic Family," London and New York, 1858, says :

Lastly, I take the names derived from seabirds. I doubt whether Gull is derived from the bird. It might be from the old Norse *gulr*, golden, elsewhere referred to as probably a term of affection. The Anglo-Saxon words *meaw*, *maew*, whence probably the names *Mawe* and *Mew*.
Gull.
Mauve.
Mew.
More.
Whitmore.
Beardmore.

The old Norse was *mar*, which is a common baptismal name in the *Landnamabok*. Hence may be our name *More*, while *Whitmore* and *Beardmore* may be from *hvitmar* and *beartmar*, signifying a white gull. But as an Anglo-Saxon name, *More* is probably derived from *mar*, renowned, famous, and both *Whitmore* and *Beardmore* may be compounds of this,—*wight*, a man, and *beart*, bright—entering into a great many Anglo-Saxon names.

Burke, in his *Encyclopedia of Heraldry* (London, 1847) in noticing the family of Whitmore, of Apley, County Salop, says that it "Was originally seated in the northwest side of the Parish of Bobbington, in the Manor of Claverly; subsequently they removed to Claverley and acquired considerable possessions there; derived from John, Lord of Whyttemere; his son was Phillip de Whyttemere. Subsequently the de was dropped, and the name continued for several generations as Whyttemere, when it was changed to Whitmere, and then Whitmore."

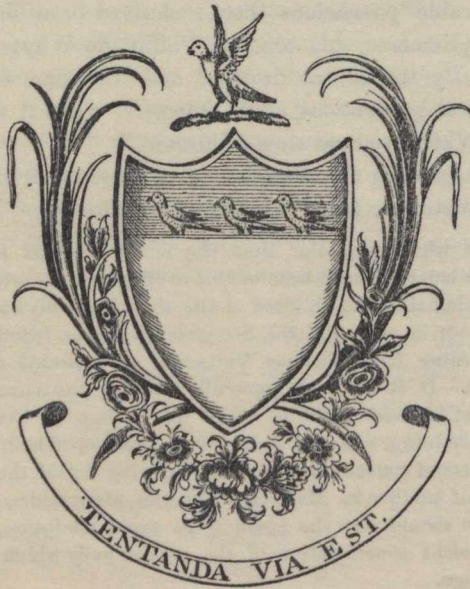
Regarding the changing of the spelling from Whitmore to Wetmore, Mr. J. C. Wetmore writes :

At what particular time the family changed the spelling of their name we have been unable to discover; we are led, however, to think that the children of the third (possibly some few of the second) in part, and the descendants of the fourth generations (counting from Thomas Whitmore, who landed in America in 1655.—D. R. J.) very generally adopted the name of Wetmore. What induced them to make the change we have no means of determining, unless it was, as says a correspondent, "probably a matter of convenience to them, growing out of the greater number of families in Middletown of the same name, that a part of them should vary the spelling to avoid confusion, and without sufficient consideration of the greater evils which follow such a change.

In another passage the same writer says :

If the family name had been Wetmore in England, it is fair to presume that some one of that name (other than those who have descended from the American Wetmores) could have been found there. We have, with other members of the family, been unable to discover in travelling in various parts of England, any native Briton who spelt his name Wetmore. Mr. A. S. Somerby, an accomplished English genealogist heretofore referred to, has made (by request of parties interested) diligent search among parish records, and in offices of registry of wills, in many counties of England, and has forwarded abstracts of wills made by persons of names similar to Wetmore, and has reported at the same time, his inability to find any record of a family spelling their names Wetmore.

The family coat of arms used by the Wetmore family in America is different from that used by the English families, except one branch which coincides with that of the American branch, and is believed to have been brought out in 1723 by the Rev. James Wetmore, of Rye. It is like



Rev. Rob. G. Wetmore M.A.

that used by the Cheshire family, but with the addition of three martlets which, in the estimation of Mr. Somerby, is proof that the person who obtained the arms, could not prove his relationship to that family, and hence this difference was made. Without venturing to differ from so eminent an authority as Mr. Somerby, the writer may perhaps be permitted to observe that he was recently informed by no less an authority than the Lyon King at

Arms of the Herald's College, Edinburgh, that in cases where a younger son desired a patent-at-arms, it was customary to make a grant resembling in the main features those worn by the elder brother but differing sufficiently in some minor detail, such, for instance, as the substitution of a dexter for a sinister direction in some of the emblazonments, or as in the case under consideration, the addition of three martlets to the coat of arms already borne by the older branch of the family.

In heraldic terms, the arms of the American Wetmores are thus described—He beareth argent, or a chief azure; three martlets or crest—A Falcon, ppr.

The arms are so well illustrated in the book-plate of Rev. Robert Griffith Wetmore, which was recently reproduced in the series of articles upon Acadian book-plates by the writer, that he feels that he may be pardoned for inserting herein the same drawing. This illustration, it may be explained, is reproduced directly from an original copy of the book-plate now in the possession of the writer.

THE LINEAGE OF THE ENGLISH FAMILY OF WHITMORE,
AS STATED IN BURKE'S LANDED GENTRY.

John, Lord of Whytemere, in the reign of Henry III, Edward I., was father of

Philip de Whytemere, who died in 1300, and was succeeded by his son,

John de Whytemere, living in 1361, whose son,

Richard de Whytemere, of Claverley and Whytemere, married Margery, daughter and heir of William Atterall, of Claverley, and dying about 1386, left a son and heir,

Richard de Whytemere, father of another

Richard de Whytemere, who married a lady named Joan, but of what family is not ascertained, and was succeeded at his decease in 1442, by his son,

Thomas Whytemere, of Claverley, who died in 1483, his son,

Richard Whytemere, left at his demise in 1504, by his wife Agnes, a son and successor,

Richard Whitmore, of Claverley, born in 1495, who married Frances Barker, and had two sons,

William, his heir,

Thomas, ancestor of the Whitmores of Ludstone, in Claverley.

Richard Whitmore died in 1549, and was succeeded by his son,

William Whitmore, Esq., of London, merchant, who married ALNE, daughter of Alderman William Bond, of that city, and by her (who died October 9, 1615,) had issue; 1, William (Sir), his heir 2, Thomas, died *sine prole*; 3, George (Sir), Knight of Balmes, in Hackney parish, Middlesex. He died December 12, 1654.

From the above the several families of Whitmore in England trace their ancestry.

THE LINEAGE OF THE WETMORE FAMILY OF CHARLOTTE COUNTY, NEW BRUNSWICK.

Thomas Whitmore, who was the immigrant ancestor of the Wetmore family in America, was born 1615, in England, and married, first, Sarah Hall, d. of John Hall and Anne (Willocke) Hall, and was the father of

Izrahiah Whitmore, b. 8 March, 1656-7? m. Rachael Stow, by whom he had eight children, all sons, of whom the third was

Rev. James Wetmore, b. 31 December, 1695 (O. S.), who married Anna —, and had six children, of whom the eldest was

James Wetmore, b. in Rye, N. Y., 19th December, 1727, m. Elizabeth Abrahams, and had by her twelve children, of whom the eldest was

Abraham Wetmore, b. November 27th (9th?), 1747, m. Sarah Sniffers, by whom he had three children, of whom the eldest was

Josiah Wetmore, b. November 20, 1770, who married Rachael, daughter of Justus Sherwood, by whom he had six children.

Of the above the last three generations were Loyalists, and removed to New Brunswick at the close of the war in 1783, the eldest, James, at the age of fifty-six, the youngest, Josiah, at the age of thirteen.

Josiah had six children, namely, Sally, William, Justus, Abraham Joseph, Josiah, Anne. Of these, the fourth,

Abraham Joseph Wetmore, b. 14 October 1798, m. I, Elizabeth Campbell, daughter of James Campbell, Lieut. 54th Regiment of Foot, by whom he had six children, namely, Marian, Sarah Josephine, Douglas, Thomas, Susan and Julia; m. II, Laura Jewett, of Boston, by whom he had two children, namely, Sydney and Laura Eugenia, both of whom died unmarried.

Abraham Joseph Wetmore was the ancestor of all the Wetmores, of Charlotte County, N. B. Of his first family, Marian married John W. Norton; Sarah Josephine married Peter Clinch; Douglas married Julia Russell; Thomas died unmarried; Susan married John Cameron; and Julia married Charles C. Ward.

Having thus sketched, as briefly as possible, the genealogy of the Wetmore family, of Charlotte County, N. B., and given the reader what he trusts will be found a concise statement of the line of descent from Thomas Whitmore, the American ancestor of the family, the writer will, in the next chapter, and beginning with the last-named individual, give a short biographical sketch of the various members of the family which he has enumerated.

DAVID RUSSELL JACK.

(To be Continued.)



EXCHANGES RECEIVED.

Canada Educational Monthly.
Educational Review.
Prince Edward Island Magazine.
Educational Record.
Commonwealth.
Bulletin des Recherches Historiques.
Kings College Record.
Windsor Tribune.
The Book Lover.
Journal of the Ex-Libris Society.
Historic Quarterly.
N. E. Hist. and Gen. Register.



TO many of our readers to whom the name of Gabe, the Sachem of the Abenakis, has been familiar for many years, the news that he has gone to the happy hunting grounds will be learned with regret. He passed away at the Indian reserve on Wednesday, the 2nd of October, after the article upon the Indians of Acadia, in which reference is made to him, and which appears in the first portion of this number of ACADIENSIS, had been off the press.

He was the veteran Indian guide and trapper, the leader of his tribe, and had, in his day, been the associate, for the time being, of many famous men.

Gabe had been in failing health for some time, and at his decease must have been about ninety years of age.

The following interesting reminiscence from the pen of Mr. E. J. Payson, has just appeared in one of our provincial dailies, from which we take the liberty of re-publishing it :

The death of Gabe Acquin, "Sachem Gabe," has set loose a flood of memories of the doings and sayings of the aged Indian, and many are the stories and anecdotes being related about him.

It may not be generally known that the only time that King Edward Seventh of England was upon the water in a birch bark canoe was on the St. John river at Fredericton in company with Gabe, because the story has not heretofore appeared in print: but such is the well authenticated fact. As Gabe's best friends well knew he was not given to boasting, yet he occasionally mentioned to intimates and with evident pride that he had taken the Prince canoeing, and he treasured in fond remembrance the kindliness of the young Prince, and the boyish mischievousness of the present King, as shown in the following anecdote.

When the Prince of Wales visited Fredericton, about forty years ago, he arrived on Saturday and spent Sunday here. Early on Sunday morning Gabe, then in his prime and a general favorite at Government House, left his wigwam at St. Mary's and boarding his canoe, built by himself of bark stripped by his own hands off the stately birches, swiftly paddled up river to Government House landing for the purpose, as Gabe afterward expressed it, "jus' to look aroun'." It was about nine o'clock when Gabe paddled slowly past Government House and who should be seen on the terrace back of the house but the young Prince himself, enjoying the cool morning air, the beautiful view of the river, and a before breakfast cigar.

The Prince, who was of course unknown to Gabe, who was dressed out in his most fantastic garb, hailed the Indian and asked him to come ashore. The Prince evinced a lively interest in the canoe and asked Gabe many questions about its construction and uses, and finally expressed a wish to have a short sail in the, to him, novel craft, a request which Gabe gladly complied with.

Scarcely had they put off from the landing when the Duke of Newcastle, who accompanied the Prince, and exercised a very strict watch over him, appeared upon the river bank and called upon the occupants of the canoe to return at once to the shore. The Prince, in an undertone, asked Gabe to pay no attention to the old fellow, meaning the Duke, but to keep on, and Gabe plied the paddle with such effect that they were soon out of call from the shore.

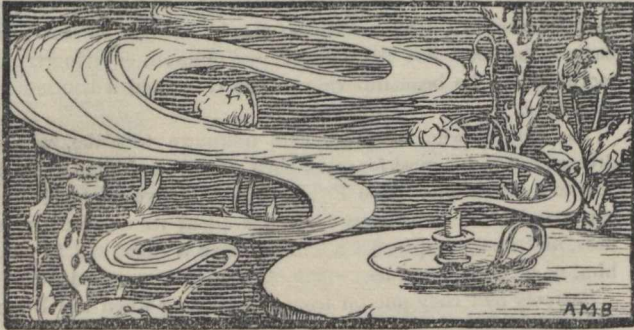
Gabe took his Royal visitor across the river and a short distance up the beautiful Nashwaaksis, and the Prince thoroughly enjoyed his first, and, probably, only trip in a birch bark canoe, and Gabe in relating the story would say "an' he not one bit 'fraid."

When Gabe was asked if the Prince gave him anything for disobeying the Duke of Newcastle's command he would say, "I got some gold," and more than this he would not say.

The writer regrets that the short space of time at his disposal prevents a more extended reference to this worthy brother. He has in his possession some interesting anecdotes and reminiscences, in many of which Gabe played a prominent part, and hopes, at no very distant date, to be able to publish an interesting and readable account of his life and character.

With his demise has passed away one of the connecting links between Fredericton as it was half a century ago—then a British garrison town—and as it is to-day.

DAVID RUSSELL JACK.



“Bluenose.”

In a letter to the writer, Prof. W. F. Ganong, of Northampton, Mass., remarks :

Why do you not, in the coming issue of your magazine, call for quotations and early references to the use of the word “bluenose?” The only way to ascertain the origin of the word is to find its earliest use in print, and in what connection it was employed: if you call for references to early uses of the word you may bring out something good. Merely guessing at its origin is useless.

The Rev. W. O. Raymond writes, in the *St. John Sun*, in the issue of October 8th, 1901, that in his opinion the explanation that the name is derived from a variety of potato called the Bluenose potato, or “early blue,” which has been credited by many persons, is certainly incorrect, the name being older than the potato. He is further of the opinion that the people of the Maritime Provinces of Canada got the name because their noses were supposed to be blue with cold. He also states that the name was in common use in New Brunswick and Nova Scotia about the beginning of the last century, and that he noticed it, not long ago, in a letter written by Elkanah Morton of Digby, under date January 27, 1807. Mr. Morton speaks in his letter of a dispute between the Irish and the Yankees at Digby, adding the remark, “being a bluenose myself, did not think it prejudice that made me consider the Yankees least in fault.”

This carries us back nearly a century, and it is doubtful if any references of a much earlier date may be discovered. Mr. Morton’s letter, however, does not throw any additional light upon the origin of the word, or the meaning which it is intended to convey.

Following the suggestion offered by Professor Ganong, we shall be pleased to hear from any of our readers, of any other early uses of the name, and to publish any information obtained, should it prove to be of sufficient value.

DAVID RUSSELL JACK.

The Origin of the New York Herald.

NO. 57 PEMBROKE STREET,
TORONTO, April 20, 1901.

D. R. JACK, ESQ.

Dear Sir,—I could tell a number of interesting facts about my father. I presume you would hardly know that the great "New York Herald" was started by two young men who were apprentices in Chubb's office in St. John, but that is a positive fact.

Smith and Anderson were both in the same office with my father—at Chubb's. They went to New York about two years before my father did, and shortly after, they bought a large press (worked by foot power) and secured the printing of the "New York Sun," and "New York Transcript," both daily papers; also, of course, other work.

One day, early in 1835, my father called in to see them, being old chums in St. John. There was another man in the office, named James Gordon Bennett. Anderson told my father, "We're going to start a daily paper ourselves, but as, if it were known, the "Sun" and "Transcript" would take away their business from us, we have engaged this man Bennett, who is a clever fellow; he is to edit the paper, and have his name on it as editor; and while we supply everything, and only pay him a salary, no one will know our connection with it."

A few days afterwards the first number of the "New York Herald" appeared and it had an immediate success; but the proprietors of the other papers somehow found out or felt jealous of Smith and Anderson, and took their work away. Then, worse still, about one month after the first issue, a great fire took place and destroyed everything, and both Smith and Anderson were ruined. Anderson died in my father's house from his reverses and illness caused thereby. Bennett went to Bruce the typefounder and told him he could make a success of the paper and got credit, and about two weeks after the fire started the paper anew, utterly ignoring Smith and Anderson or any rights they had; and this was the foundation of the "Herald."



GABE ACQUIN.

Died Oct. 2nd, 1901. Aged 90 years.

Some of these facts are in "Bennett's Life," issued by Stringer and Townsend in 1855. My father used to tell me that he very often saw Bennett personally selling his "Heralds" off the top of a barrel at the corner of Fulton and Ann streets, New York, the first few weeks after the issue of the paper (after the fire, September, 1835).

My father started a small job printing office in a little frame building, corner of Frankfort street and Chatham (now Printing House Row) upon the exact spot and lot where the great "New York World" building now stands. After a year or so he obtained a little credit and began to issue illustrated works (the first ever published in America). His first work was "Illustrations of the Bible." He had hardly courage to issue a first edition of one thousand copies, but they all sold very quickly and before five years he had sold over twenty thousand copies, an unprecedented sale at that time; and in the meanwhile he was issuing other works of a historical and biblical character, profusely illustrated. He was the first one to encourage wood-engraving, and paid thousands of dollars to young artists for their work on wood to illustrate his books.

P. T. Barnum, afterwards the great showman, at that time hardly had bread to eat; he applied to my father to be agent to sell his works. My father gave him a credit of \$100 or \$200 in books. He sold an immense number, enabling him to get a small capital, with which he bought out a small museum of curiosities and laid the foundation of his great wealth.

I forgot to state that the owner of the lot on which the little printing office stood offered it to my father in 1833 for \$2,500. A few years ago the "World" paid \$425,000 for the same lot exactly, on which they built their immense building. Naturally I am a bit sorry my father didn't buy the lot and keep it, but no one then had any idea of what New York was to be.

Believe me,

Very cordially yours,

GEO. EDW. SEARS.

Book Notices.

We regret that the insertion of the notice of the death of Gabe Acquin has absorbed the space usually reserved for notices of books and other publications received, and that in the present number we are unable to do more than merely mention such, with the names of their various donors, to whom we desire to convey our sincere thanks for the courtesy extended to us.

Collections Manchester Historic Association, G. Waldo Browne.

Shakespeare as a Patriot, Sir William H. Bailey.

Shakespeare and Temperance, Sir William H. Bailey.

Immortal Memory of Robert Burns, Sir William H. Bailey.

The Jerseyman, Vols. 1-5, bound, H. E. Deats.

January, 1900, to date, in numbers, H. E. Deats.

Hunterdon Co. Hist. Society, H. E. Deats.

Two Colonels John Taylor, H. E. Deats.

Hist. Sketch of Jas. Sterling, H. E. Deats.

The Readington School, H. E. Deats.

Flemington Copper Mines, H. E. Deats.

First Century of Hunterdon Co., N. J., H. E. Deats.

Bye Laws Hunt, Co. Hist. Soc., H. E. Deats.

Report on Philatelic Literature, H. E. Deats.

Colonel Thos. Lowrey and Wife, H. E. Deats.

Louisbourg, an Historical Sketch, Col. J. Plimsol Edwards.

Canada under Victoria, John A. Cooper, B. A., LL. B.

Report Congress Tuberculosis, Educational Record.

Our thanks are also due to the following publications for notices of our third number.

Colchester Sun, Truro, N. S.

Educational Review, St. John, N. B.

Free Lance, Westville, N. S.

Globe, St. John, N. B.

Journal, Summerside, P. E. I.

Monitor, St. John, N. B.

Presbyterian Witness, Halifax, N. S.

Record, Sydney, C. B.

Tribune, Windsor, N. S.

Sentinel, Woodstock, N. B.

Times Guardian, Truro, N. S.

World, Chatham, N. B.