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DANIEL HYACINTH MARY LIÉNARD DU
BEAUJEU.

COMMANDANT OF FORT DU QUESNE, AND OF THE FRENCH
FORCES IN THE BATTLE OF JULY 9TH, 1755.

BY JOHN GILMARY SHEA.



HE officer who planned the boldest operation of French arms against the English in the struggle for supremacy in the New World, and who fell at the head of his little force when a victory he could not have dared to promise himself, was already assured, has nevertheless failed to obtain the place in history to which he is so well entitled. His very name has slowly and recently emerged from the shades of obscurity, his native Canada, and his fatherland France have done nothing to commemorate him, his very grave is unknown.

Daniel Hyacinth Mary Liénard de Beaujeu, who so bravely attacked with a petty force the finest army ever sent from England to operate against the French, was descended from a family from Dauphiné, which has left its name to the Beaujolois, one of the divisions of that ancient province. The family figures in French history from the eleventh century. In 1210 Guichard, Sire de Beaujeu, was sent by Philip Augustus as his ambassador to the Sovereign Pontiff Innocent III, Humbert V., Sire de Beaujeu, was Constable of France, and attended the coronation of Baudouin II, as Emperor at Constantinople. Another of the name fought under St. Louis in Egypt. William de Beaujeu was Grand Master of the Templars in 1288, and was killed at the Siege of Antioch in 1290. They figure in later times in the annals of the brave. The Seigneur de Beaujeu, an officer of great experience and ability, fell at the siege of Montbart in 1590; another at Fontarabia in 1638; Paul Anthony Quiqueran de Beaujeu is famous for his imprisonment at Constantinople and his daring escape in the seventeenth century. One of this brave race commanded the man-of-war sent out as part of the expedition of René Cavalier de la Salle, to operate against the rich mining country of Mexico, by way of Texas, and is now receiving tardy justice from false and groundless charges. He sustained well the reputation of his race in the naval battle of La Hogue.

One of the family, Louis Liénard de Beaujeu, born at Versailles, son of Philip, an officer in the royal guards, and holding other positions at court, came to Canada before the close of the seventeenth century, to seek advancement in the marines serving in the colony. The first mention of him is as a member of the pious association of the Perpetual Adoration, established at Quebec in 1700. Two years after, he obtained a commission as ensign, and in 1704 a lieutenancy. On the 6th of September, 1706, at the age of twenty-four, he married Dénise Thérèse Migeon de Braussac,

widow of Charles Juchereau, Sieur de St. Denis. He prospered, obtaining a captaincy in 1711, and the Cross of St. Louis fifteen years after, and was Mayor of Quebec in 1733, and had received grants of land on Chambly River.

By his marriage he had three sons and two daughters. The eldest son, Louis, became a priest, and, after being chaplain to the Ursulines of Quebec, was confessor to Louis XVI. The second was Daniel Hyacinth Mary de Beaujeu, the hero of the Monongahela. He was born at Montreal August 19th, 1711, and at an early age entered the service in which his father held a commission. *He rose rapidly, showing that his ability was recognized, and in 1748 we find him a captain in the detachment of the marines which constituted the French Troops in Canada. As such, he was one of the officers who attended the conference between M. de la Galissonière, Governor of Canada, and the deputies of the Oneidas, Onondagas, Cayugas, Senecas, and Tuscaroras, at the Castle of St. Louis, Quebec, November 2nd, 1748, when the Cantons expressed their wish to remain neutral between France and England. †He was next, it is said commandant at Detroit.

‡De Beaujeu, who had evidently had experience among these Indians was sent in 1750 to take command at Niagara, where an adroit and able officer was required to defeat the plans of the English, and divert the trade of the western cantons of the six nations from the English establishment at Oswego. *In August of that year he entertained at his post, the Swedish naturalist, Peter Kalm, sending two of his officers to guide the traveller to the Falls of Niagara, and giving him a letter to Captain Joncaire, whose long residence there made him better acquainted than any other

*Daniel *Nos Gloires Nationales* I. p. 132-137; manuscripts furnished by the late Count Saveuse de Beaujeu.

†N. Y. Colonial Documents, x. p. 187-8.

‡Documents of Hon. M. Saveuse de Beaujeu.

**Doc. Col. Hist. N.Y.* VI. p. 592.

with everything worth knowing of the great cataract and the neighbouring country. †That he soon after received the Cross of St. Louis shows that De Beaujeu discharged his duties with ability.

In 1755 he was sent to Fort Duquesne, with men and supplies, ‡and was appointed commandant of that important post, which was directly menaced by attack from Virginia. M. de Contrecoeur had in the preceding winter asked to be recalled, and the Marquis Duquesne, when dispatching Captain de Beaujeu to relieve him, ordered Contrecoeur to remain at the fort till after the expected operations.*

The officer thus sent to hold with scanty force the fort, which France had so boldly planted at the junction of the Alleghany and Monongahela, had no easy task assigned to him. A formidable army, commanded by General Braddock, composed of veteran English regiments, and Virginia colonial troops, well supplied with artillery, was advancing against Fort Duquesne. That post was in no condition to sustain a siege, and the force at Captain de Beaujeu's command was utterly inadequate to defend it; still less was it such as to make it at all possible to retard the march of the enemy. There seemed to be no alternative but to abandon the fort and fall back on Fort Machault and the Fort de la Rivière au Bœuf, so as to cover the important position at Niagara.

†Kalm. Letter from Albany, Sept. 2, 1750 in *Bartram's Observations on the Inhabitants, Climate, Soil, Rivers, Productions, Animals and other matters worthy of notice, etc.*, London, 1751, pp. 80, 81.

‡“Since Sieur de Beaujeu's arrival it must be well supplied,” wrote Duquesne, July 6, 1755, “as he had carried with his brigade succours of every description,” Doc. Col, Hist. N. Y; X. p. 300.

*“Annales” of Mère de la Nativité, Ursuline, cited in *Les Ursulines de Quebec*, II. p. 276. This explains the presence of Contrecoeur at the time of the battle, and his reassuming the command on De Beaujeu's death, as well as the consequent error in those who spoke of him as having had uninterrupted command, and of De Beaujeu as acting under him.

There was, indeed, a motley gathering of Indians near the fort, representing a score of tribes, from the Hurons of Lorette and the Abenakis of St. Francis, on the lower St. Lawrence, to the Ottawas of Lake Superior. But to place any reliance on their co-operation in such an emergency seemed impossible. Yet De Beaujeu could not bring himself to wait tamely there to be crushed, or retreat in inglorious haste. He would not give up Fort Duquesne without striking a blow. Canadian officers of that city had great contempt for the slow movements of the English. Buoyed up by this, De Beaujeu resolved to advance on the enemy and form an ambuscade where the road they had taken crossed the Monongahela. Indian scouting parties had kept up regular reports of the advance of Braddock, and knew the topography of the country. The Chevalier de la Perade, soon to fall beside his commander, had sallied out on the 6th of July, and returned the next day to announce the proximity and strength of the enemy. De Beaujeu resolved to march forth with all the troops that could be spared; not a dissenting voice seems to have been raised, and the 8th of July was spent in preparing to take the field. But, when De Beaujeu visited the Indian camp and announced to the chiefs the decision of the French officers, there was no response. To his earnest appeal they at last cried: "What, Father, do you wish to die and sacrifice us? The English are more than 4000 men, and we only 800, and you wish to go and attack them! You see at once that you have no sense! We must have until tomorrow to decide".

There was no alternative. Precious as the moments were, De Beaujeu was compelled to defer his march till morning. At day break, on the 9th of July, the French officers and soldiers, gathered in the little "chapel of the Assomption of the Blessed Virgin at the Beautiful River," as that in the fort was styled. The commandant knelt in the confessional

before the grey-robed chaplain, the Recollet Father Denys Baron, and, when mass was said, received holy communion at his hands. Evidently he did not expect to return alive to the fort of which he had so recently assumed command.† Then the little party marched gayly out, numbering 72 regular soldiers and 146 Canadians. They halted at the wigwams, and De Beaujeu asked the decision of the dusky allies of France. The chiefs sullenly replied, "We cannot march." "I am determined to go and meet the enemy," replied De Beaujeu. "Will you let your Father go alone? I am sure to beat them." As the French moved on, the Indians, led by the Huron, Athanase of Lorette, and by Pontiac, followed, till the band (from many a tribe,) numbered six hundred.

De Beaujeu's plan had been to form an ambuscade at one of the crossings of the Monongahela, but the sun had passed the meridian when, as he approached the crossing nearest to the fort, he came in view of the van of the English army ascending the second slope from the river side. Gordon, the English engineer, who was with the carpenters in advance, was the first to see the French troops led by De Beaujeu, who came bounding on, rifle in hand, his hunting dress relieved only by the silver gorget which betokened his rank. As he cheered on his men, hat in hand, the engineer's party fell back on Gage's command, and at once the quick fire of the French startled the whole line. The Indians had as promptly glided along the woods on either flank of the English pickets and opened fire. Gage formed his men and returned the fire in front with musketry and grape; on the flanks the English fired at invisible foes, except when an Indian would dart out to scalp a soldier as

† "Ayant este en confesse et fait ses devotions le mesme jour." *Registre du Fort du Quesne*, p. 28; *Relations Diverses*, p. 49. The Government scribe who copied the *Registre* at the Prothonotary's office, Montreal, wrote Leonard for Liénard; but the original, as examined by Rev. Felix Martin, was clearly Liénard.

he fell, when the line began to yield. At the third volley from the English, De Beaujeu fell, pierced through the forehead, it is said, with a ball. His death did not dishearten his men; Captain Dumas, assuming command, kept up the fight, the disorders in the English force increasing under the murderous fire, until an attempt was made to reform the line, which the Indians, who had secured a commanding hill, took for a general retreat. With renewed yells they dashed into the English line, and the rout became a reality. French and Indians pursued. Washington with his provincials in vain endeavouring to meet the French and Indians by their own tactics. The history of the defeat is well known. Washington himself said, "We have been beaten, shamefully beaten, by a handful of men."

Thus fell Daniel Liénard De Beaujeu, in the arms of victory, dying as nobly as any of his crusader ancestors on the field of Palestine, Egypt, or Tunis; and dying more gloriously, for not even one of his gallant race ever achieved so great a success, or turned a desperate cause into a triumphant defeat of a superior force.

As the tide of battle rolled away, his body lay on the field; but when the warriors returned to count the spoil, and some that fell were interred on the spot, the body of the brave commander was carried back to the fort. His comrades, Lieutenant de Carqueville and Ensign de la Parade, were interred on the 10th. The body of De Beaujeu seems to have been kept in honour till the 12th, when it too was committed to the earth in the cemetery of the fort, as the chaplain states in the entry in his register:—

"Burial of Mr. De Beaujeu, Commandant of Fort Duquesne. The year one thousand seven hundred and fifty-five, the ninth of July, was killed in the battle given to the English, and the same day as above, Mr. Liénard Daniel, esquire, Sieur de Beaujeu, captain in the infantry, Commandant of Fort Duquesne and of the army, who was aged about forty-five years,

having been at confession and performed his devotions the same day. His body was interred on the twelfth of the same month in the cemetery of Fort Duquesne under the title of the Assumption of the Blessed Virgin at the Beautiful River, and this with the ordinary ceremonies by us. Recollect priest, undersigned, King's chaplain in said fort, in testimonial whereof we have signed

FRAN DENYS BARON, P.R.

Chaplain.†

All trace of this cemetery disappeared when Fort Pitt was erected, and nothing remained to show the spot where the French commander in the battle of the Monongahela lay. In the busy city that now occupies the contested point of land, no tablet or memorial commemorate his services or death. A modest chapel in a modest church, whose pastor, Rev. A. A. Lambing, has sought to gather memorials of the past, alone revives the name and memory of the chapel where De Beaujeu last knelt in prayer, and where, doubtless, a solemn requiem was said over his remains.

While the second empire existed, I endeavoured to excite the interest of the French Government in the captain who defeated a well-equipped, well officered English army. Not a tablet to his memory, however, was raised.

De Beaujeu did not generally, even in French works, receive the honour of having planned and carried out the movement which resulted in such a victory for the French arms. Even the official report gives prominence to Contre-cœur. Yet the Register of the Fort, written by the chaplain under the eye of Contre-cœur, calls De Beaujeu, "Commandant of the Fort and the army." The account by De Godefroy, an officer of the garrison, does not mention Contre-cœur at all, and attributes the whole operation to De Beaujeu, whom it styles Commandant. Another

†*Registre du Fort du Quesne*, p. 28.

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*" *Relation* " from the *Dépôt de la Guerre*, with details that seem to come from one present in the fort, also speaks of De Beaujeu as "commandant." These certainly outweigh the opposite statements, which were evidently compiled in Quebec or France from such material as was sent to them.

The Chevalier De Beaujeu obtained the Seigneurie of La Colle on Chambly River in 1733, and a revival of that granted to his father, which seems to have lapsed. On the 4th of March 1737, he married Michelle Elizabeth de Foucault, of the family of the Counts of that name. He gave his bride a bracelet which contained a miniature of himself, which is still preserved among the heirlooms of the family in Canada.† From a copy of this, made for me by the amiable Count Saveuse De Beaujeu, the portrait which accompanies this sketch was engraved. By this marriage the Chevalier De Beaujeu had a son, who went to France after the English conquest of Canada, and a daughter, who married Major De Charly, and with her husband settled finally at Tours in France. The family in Canada descends from his brother, Louis Liénard Villemonde or Villemomble De Beaujeu, who was commandant at Michilimackinac, and, remaining in the colony, served under the English flag during the war of the American Revolution.‡

PIERRE FRANCOIS MÉZIÈRE.



U tableau général des notaires de la Province de Quebec on trouve le nom de Pierre Mézière. Son greffe, déposé parmi les archives de la cour supérieure à Montréal, comprend la période de 1758 à 1786. Pierre Mézière était fils du Sieur Antoine Mézière, lieutenant-particulier des eaux et forêts de Chatillon-sur-Seine, paroisse de Vital (ou Vilot), diocèse de

* *Relations Diverses*, p.p. 9-16.

† This miniature was exhibited at the Collection of Historical Portraits shown by the NUMISMATIC AND ANTIQUARIAN SOCIETY in December, 1887.

‡ Daniel, *Nos Gloires Nationales* I. p. 142.

Langres, et de Dame Marguerite André. Né en 1735 il passa au Canada et en 1758 on le voit qualifié de notaire-royal à Montréal.

A peine avait-il commencé à exercer sa profession qu'arrivèrent ces fatales événements qui se terminèrent par la capitulation de Montréal en 1760 et le départ d'une bonne partie des familles françaises pour la France. Après le traité de 1763 qui fixa définitivement le sort des Canadiens le jeune Mézière jugea que le Canada, même sous la domination nouvelle, pourrait lui offrir plus d'avantages que la mère-patrie et il résolut d'y demeurer. Un autre lien l'attachait à sa nouvelle-patrie. En 1760, le 4 Février, il avait épousé à Montreal, Marie-Archange, âgée de vingt-un ans, fille du Sieur Henri Campeau et de Dame Marguerite Le Villiers. L'avenir démontra que Mézière avait fait un choix judicieux en optant pour le Canada, car il devint un des citoyens les plus éminents de Montréal sous le régime anglais. Dès 1765 on le voit qualifié de "notaire-royal et avocat." Quelques années plus tard il fût nommé juge de paix. Lorsque le Général Montgommery s'empara de Montréal en 1775, Mezière fût un des signataires de la capitulation. L'extrait baptistaire de son fils Francois-Joseph, du 19 Mars 1779, lui donne les titres "écuyer, commissaire de paix, avocat et notaire royal."

De son mariage avec Melle Campeau sont nés quinze enfants :

Pierre-Francois, baptisé le 17 Novembre 1760.

Pierre-Marie, baptisé le 10 Decembre 1761.

Charlotte-Archange baptisée le 4 Octobre 1762.

Catherine, baptisée le 11 Fevrier 1764. Elle eût pour maraine Dame

Marie Lacroix-Gamelin, épouse de Jacques Porlier, écuyer, et épousa le Sieur Jean Delisle, marchand, Elle décéda le 7 Janvier 1809.

Louis-Antoine, baptisé le 10 Mars 1765.

Jean-Roch, baptisé le 22 Septembre, 1766. Il eût parain pour le Sieur Jean Jenison, Seigneur de St. Francois-Leneuf, et pour maraine Dame Charlotte de Boishébert, épouse du Chevalier de St. Ours.

Joseph-Henri, baptisé le 31 Juillet, 1767.

Marguerite, baptisée le 8 Mars, 1769. Elle épousa le Sieur Basile Campeau et décéda le 18 Mai, 1807.

Louise-Thérèse, baptisée le 21 Juin, 1770.

Henri-Antoine, baptisé le 6 Décembre, 1771.

Marguerite-Josephte, baptisée le 24 Mars, 1774.

Marie-Charlotte, baptisée le 5 Juin, 1775.

Simon-André, baptisé le 23 Juin, 1777.

Francois-Joseph, baptisé le 19 Mars, 1779.

Angelique-Sophie, baptisée le 25 Decembre, 1780. Elle eût pour parain le Sieur Amable Dézéry Latour et pour maraine, sa soeur, Catherine La-Croix Mézières.

Il y avait à Montréal à cette époque deux autres familles du nom de Mézière qui portaient les surnoms de *Maisoncelle* et de *L'Épervanche*. Le 7 avril 1752 François Mézière de Maisoncelle, capitaine d'un détachement des troupes de la marine, épousa à Montréal, Charlotte, fille du baron de Longueuil. Il était fils de Claude de Mézière de Maisoncelle, ancien officier de cavalerie et de Catherine Linage, de la paroisse de *Grauwe* (?), évêché de Chalons, en Champagne.

de Léry MACDONALD.

AMERICAN POSTAGE STAMPS



THE proposition to change the size and colors of the prevailing postage stamps makes a short history of these useful articles very timely.

It is now nearly half a century since the first postage stamp was issued in the United States. In 1840 England began using stamps, in 1845 the issue of postage stamps was authorized by Congress, and in 1847 the first stamps were issued.

Before that time the postage was paid in cash, sometimes by the sender and sometimes by the receiver of the letter, and the schedule of rates varied with the distances.

The charge for transmitting a letter thirty miles was 6 cents, and the tariff increased in gradual ratio until a maximum charge of 25 cents for 300 miles or more was reached. This method was in vogue for two years after the issue of stamps was authorized by Congress.

The first stamps issued were of the denominations of 5 cents, and 10 cents. The 5 cents stamp had a picture of Franklin and the 10 cents the head of Washington as the principal figure in the design.

Those heads have continued to adorn the postage stamps from that day to this. The stamps first issued were a little larger than those now in use.

In 1851 the carrier system was introduced in all large cities, and a stamp of a peculiar design, costing 1 cent each and known as carriers' stamps, were issued for the purpose of providing prepaid delivery.

In that year the letter postage was reduced to 3 cents, and the old brick-dust red 3 cent stamp came in. At the same time the issue was enlarged to eight stamps, the largest denomination being 90 cents.

The portrait of Jefferson was introduced on the 5-cent stamp, but the other seven bore the heads of Washington and Franklin in different designs.

These stamps were the most popular ever issued by the department. They remained in use for ten years.

The new 3-cent stamp issued in 1861 was of a light red, and it remained in use until 1869, when there was a decided innovation in the designs of the entire issue. The new stamps were square instead of oblong, and many of them were printed in two colors, the central design being in one tone and the border in another.

The principal figure in each design was in almost every instance a representation of some mode of carrying the mails instead of the head of some departed statesman.

The 3-cent stamp was printed in blue, and the principal figure in the design was a locomotive. That issue of stamps lasted about ten months. The people clamoured so against them that in 1870 a return was made to the old designs, which were printed, however, in different colors. The 3-cent

stamp was then made green, with the head of Washington in the centre of the design. The stamp is of such recent date that its design is familiar to every one.

The green 3-cent stamp which was adopted in 1870 continued in use longer than any of its predecessors. It was used until October 1, 1883, and it might have continued in vogue much longer had not Congress reduced the rate of letter postage to 2 cents. Under the new law a brown 2-cent stamp was issued. It continued in use until 1887, when its color was changed to the green now in use, to which the public seem to have taken a strong dislike.

Among the rarest American stamps are some which were not issued by the Government. When Congress, in 1845, authorized the use of stamps it neglected to make such provision as warranted the postal authorities in their estimation in the issue of stamps.

During the period of two years preceding the issue of Government stamps, the principal cities of the United States issued what were known as postmasters' stamps. They were intended for the convenience of business men who desired to mail letters after the closing of the post office, for the post office did not remain in operation all night in the primitive days of the postal service.

These stamps were issued by postmasters at New York, Philadelphia, Washington, Baltimore, St. Louis, Providence, Alexandria and a great many other places.

Some of the stamps were merely slips of paper bearing the signatures of the postmasters. Collectors value the Baltimore stamp at \$200. A stamp which was issued by the Postmaster of New Haven is worth on an original-unused envelope \$300 and more. A postage stamp issued by the Milbury Postmaster, which was of elaborate design for those days, and bore the head of Washington, brings readily \$300 to \$500,

GLEANERS OF FAME.

Hearken not, friend, for the resounding din
 That did the Poet's verses once acclaim :
 We are but gleaners in the field of fame,
 Whence the main harvest has been gathered in,
 The sheaves of glory you are fain to win,
 Long since were stored round many a household name,
 The reapers of the Past, who timely came,
 And brought to end what few can now begin.
 Yet, in the stubbles of renown, 'tis right
 To stoop and gather the remaining ears,
 And carry homeward in the waning light
 What hath been left us by our happier peers ;
 So that, befall what may, we be not quite
 Famished of honour in the far-off years.

 LAST OF THE ILLINI.

A BIT OF INDIAN HISTORY RECALLED BY A VISIT TO
 OTTAWA, ILL.



DURING a recent trip to Ottawa, Ill., I visited the famous "Starved Rock" situated about ten miles from that city, said Mr. A. W. Hatch. "It is a beautiful place, and has a most romantic historical story connected with it. 'Starved Rock' is a huge pile of sandstone rising perpendicularly at the water's edge to a height of 200 feet above the Illinois river. Its crest can only be reached by a natural stairway on the southwest side. Its top is about half an acre in size, and thickly covered with tall pines and cedars, making a superb picnic site that is used considerably during the summer. From this elevation a magnificent view is obtainable up and down the Illinois valley, where nature has painted scenery more beautiful than any ever pictured on canvas.

The story of 'Starved Rock' is a thrilling and true one. Long, long years ago, as the story-writers would say, a tribe of Indians called Illini held domain from the Wabash to the Mississippi river, and north from the mouth of the Ohio river to Lake Superior. In 1756 the Iroquois Indians began a war with them, and for years this war continued until at last the once powerful tribe of the Illini was almost exterminated,

and at length what was left of the great nation took refuge from their enemies on top of this same stone bluff. How long they were besieged there is not known, but they had not laid in a supply of provisions and starvation set in. On the north or river side of the rock, the upper rock overhangs the river somewhat, and tradition says that the enemies of the Illini placed themselves in their canoes under the cornice-like rocks and cut the thongs of the besieged when they lowered vessels to procure water from the river.

At last the imprisoned tribe, crazed with hunger and thirst, determined to escape, and one dark, stormy night descended the steep and narrow declivity, only to be met by a solid wall of their enemies. The fight was a short one. Only a few of the Illini escaped, and they joined friendly tribes in the southern part of the State, assuming the name of the tribe with which they were connected, and thus the great Illini Nation was swept away. The huge sandstone pile thus became known as 'Starved Rock,' and even now occasionally Indian arrows and spearheads are found on its summit."—*Indianapolis News*.

NOBLE RESIGNATION.

THE EARLY ACADIAN SETTLERS ON PRINCE EDWARD ISLAND
PERISH AT SEA TO THE NUMBER OF 360 WHILE ON
THEIR RETURN TO FRANCE.



ON the reduction of Louisbourg, in 1758, the Island of St. John, in the entrance of the Gulf of St. Lawrence, capitulated on the condition that the inhabitants should be sent to France. The Duke William transport, commanded by Captain Nicholls, took on board nearly four hundred of them; but on her way home encountered a violent storm, which nearly dashed her to pieces. Every effort was made to preserve the ship, in which the French, and even the women, greatly assisted. There was a prisoner on board, who was a hundred and ten

years of age, who had a number of children, grandchildren, and other relations on board. This gentleman, seeing no hopes that the vessel could be saved went to Captain Nicholls, and said that he came by the desire of the whole of his countrymen to request that he and his men would endeavour to save their own lives in the boats. "And," said the venerable patriarch, while the tears trickled down his furrowed cheeks, "as the boats are insufficient to carry more than you and your crew, we will not be an accessory to your destruction. We are well convinced by your whole conduct that you have done everything in your power for our preservation, but God Almighty seems to have ordained that many of us must perish, and our only wish and hope is, that you and your men may reach the shore in safety." Such generosity and gratitude, for only doing a duty in endeavouring to save the lives of the prisoners as well as their own, astonished Captain Nicholls, and he replied that although there were no hopes of life, yet, as they had all embarked in the same unhappy voyage, they would all take the same chance, and share the same fate. The old gentleman strongly remonstrated, and reminded the captain that if he did not acquaint his people with the offer he would have to answer for their lives. Captain Nicholls then mentioned it to the crew, who said they would cheerfully remain on board if any plan could be devised for the preservation of the others; but that being impossible, they would not refuse to comply with their earnest request. The people then thanking them for their great kindness, bade them an eternal farewell, and, hastening down the stern ladder, got into the boat, to the number of twenty-seven. A French Priest, who was under strong apprehensions of death, was at his earnest request taken into the boat. Just as they had left the vessel her decks blew up, she instantly sank in the ocean, and three hundred and sixty persons perished with her, Captain Nicholls and his men reached the coast of Cornwall in safety, and landed at Penzance,—*London Times*,

CANADIAN COMMUNION TOKENS.

Continued from Page 21.

BY R. W. McLACHLAN.

PROVINCE OF ONTARIO.

29. ALDBORO².

AL in monogram for AL(dboro².) With serrated border.
Reverse. Plain, nearly square, rounded corners, 19 x
 20 m.

This congregation, organized 1819, was originally connected with the Church of Scotland but seceding in 1844, it joined the Free Church, the place is also known as New Glasgow. The tokens were also used at Rodney in the same township. The token was struck shortly after the organizing of the congregation.

30. ALMONTE.

R P indented for R(eformed) P(resbytery).

Reverse. Plain, tinned iron, oblong, cut corners, 18 x
 23 m.

A small congregation organized, in 1833, by the Reformed Presbytery. The church was built just outside the village of Almonte, Rev. James Milligan the first minister held the organizing service in the woods of the township of Ramsay.

31. AMHERSTBURG.

Presbt^m | church | 1845

Reverse. **Do this in remembrance of me**
 square, 25 m.

Organized by the Church of Scotland, but seceded and became connected with the Free Church in 1844.

32. AYR.

U. A. CON. AYR DUM. for U(nited) A(ssociate)
 CON(gregation) AYR, DUM(fries). The date 1834 in
 the field.

Reverse. Plain, oval, 19 x 25 m.

Organized by the Secession Church in 1834. For a time the minister preached throughout the township of Dumfries which was largely settled by immigrants from Scotland.

33. BALTIMORE.

BALTIMORE. | C. W. | 1855.

Reverse. PRESBYTER^N | CHURCH oblong, notched corners, 20 x 29 m.

Organized by the Free Church.

34. BECKWITH.

COMMUNION TOKEN BECKWITH In the field THIS
DO IN | REMEMBRANCE | OF ME*Reverse.* NEC TAMEN CONSUMEBATUR, and the burning
bush within a wreath of palm branches, round, 28 m.This is the name of the township of which Carleton Place is the centre.
Its church was organized in 1822 by the Rev. George Buchan, of the Associate
Synod. The church afterwards became connected with the Church of Scotland.

35. BELLEVILLE.

BELLVILLE | U. C. | 1835

Reverse. SCOTCH | PRESBYTER^N | CHURCH oblong,
notched corners, 20 x 30 m.Organized by the Rev. James Ketchan in connection with the Church of
Scotland. There is an "E" omitted from the name of the place on the token.

36. BEVERLY.

BFC for B(everly and) F(lamborough) C(hurch).

Reverse. Plain, square, 15 m.These are the names of two townships back of Hamilton in which were a
number of preaching stations, the chief of which, at Dundas, was organized in
connection with the church of Scotland in 1827.

37. BEVERLY.

J R | B for J(ames) R(oy) B(everly).

Reverse. Plain, square, rounded corners, 18 m.A Secession Church was at an early date organized in Kirkwall, a small
village in the township of Beverly, by the Rev. Thomas Christie.

38. BEVERLY.

U. P. | C. B. for U(nited) P(resbyterian) C(hurch)
B(everly).*Reverse.* Plain, nearly square, rounded corners, 21 x
22 m.This is a later token for the same church, struck after the body was known
as the United Presbyterian Church. Mr. James McQueen, who had been treas-
urer of the congregation for fifty-three years, died a short time ago,

39. BLENHEIM.

WILLIS' CHURCH | BLENHEIM. an ornamental dash between the lines, the whole enclosed within beaded lines with ornamental corners.

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

Organized in connection with the Free Church.

40. BROCKVILLE.

ST JOHN'S CHURCH BROCKVILLE in two curved lines. Within an oval line JUNE 1852

Reverse. NEC TAMEN CONSUMEBATUR with the burning bush in the centre, nickle, oval, 24 x 31 *m.*

Organized in connection with the Church of Scotland. There should be older tokens in Brockville, but so far, I have been unable to trace them.

41. BYTOWN, (Ottawa).

ST ANDREWS CHURCH BY-TOWN. J. C. for J(ohn C(ruickshanks) a palm leaf in the centre.

Reverse. THIS DO IN | REMEMBRANCE | OF ME | **1831**
A dash above the date, square, cut corners, 22*m.*

This church was built hurriedly, in 1828, by laborers out of employment, who had been working on the Rideau Canal. Mr. Cruickshanks, the first minister, was settled over the church from 1831 to 1846. The congregation was connected with the Church of Scotland.

42. BYTOWN, (Ottawa).

KNOX'S CHURCH | BYTOWN | C. W.

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

Organized, in connection with the Free Church, shortly after the "Disruption."

43. CORNWALL.

ST. JOHNS CHURCH CORNWALL. An inner circle enclosing THE REV. | H. URQUHART | 1827.

Reverse. IN CONNECTION WITH THE CHURCH OF SCOTLAND. An inner circle enclosing THIS DO | IN REMEMBRANCE | OF ME above which is a chalice on a book and below a plate of bread, round, 35 *m.*

This congregation was organized at an early date, receiving occasional visits from the Rev. James Bethune of Williamstown. The Rev. Hugh Urquhart, (afterwards D.D.) whose name appears on the token, continued to minister to the congregation for over forty years.

44. COBOURG.

COBOURG | U. C. | 1837

Reverse. ST ANDREWS | CHURCH oblong, notched corners, 21 x 30 *m.*

Organized in 1837 under the Church of Scotland, but seceded with its minister, the Rev. Thomas Alexander, M.A., and became connected with the Free Church.

45. DUMFRIES, (Galt.)

D K for D(umfries) K(irk) 1833

Reverse. Plain, nearly square, 17 x 18 *m.*

This congregation was organized, in 1832, by the Church of Scotland in that part of the township of Dumfries now occupied by the town of Galt. The Rev. William Stewart, from Scotland, was the first minister. In 1844 the Rev. John Bayne, who was the minister in charge, joined the Free Church movement followed by the greater part of the congregation. A long chancery suit followed for the possession of the building, which was at length decided in favor of the Church of Scotland.

46. EAST PUSLINCH.

G | P C indented for G(aelic) P(resbyterian) C(hurch.)

Reverse. Plain, upright oblong, 19 x 23 *m.*

Organized by the Church of Scotland, but it was afterwards connected with the Free Church.

47. EDEN MILLS.

EDEN MILLS | C. P. CONG : | 1861. for C(anada) P(resbyterian) CONG(regation.)

Reverse. Plain, oblong, cut corners, 17 x 24 *m.*

Organized by the Secession Church.

48. ELORA.

CHALMERS' CHURCH | ELORA.

Reverse. THIS DO IN | REMEMBRANCE | OF ME | LUKE.
XXII 19 | LET A MAN | EXAMINE HIMSELF | I. COR.
XI. 28. oblong, cut corners, 22 x 28 *m.*

Connected with the Free Church.

49. ERAMOSA.

A star shaped figure, with five rounded points, indented.

Reverse. Plain, square, rounded corners, 18 *m.*

This church was organized by the United Presbyterian Church.

50. FERGUS.

ST ANDREWS | CHURCH | FERGUS

Reverse. THIS DO IN | REMEMBRANCE | OF ME | I COR.
XI 23 oblong, cut corners, 22 x 27 *m.*

Organized in connection with the Church of Scotland, in 1835. The first minister, the Rev. Alexander Gardiner, was settled in 1837.

51. FERGUS.

MELVILLE CHURCH | FERGUS | C. W. 1846

Reverse. LET A MAN | EXAMINE HIMSELF | I. COR.
XI 28 oblong, cut corners, 21 x 27 *m.*

Organized in connection with the Free Church shortly after the inception of the movement.

52. GALT.

KNOX'S CHURCH GALT In the centre **1845** with a dash underneath.

Reverse. LET A MAN | EXAMINE HIMSELF | I COR.
XI. 28. oval, 22 x 31 *m.*

This large and flourishing church was formed when the greater part of the congregation of the old Dumfries Church followed Dr. Bayne in 1844, to connect themselves with the newly organized Free Church.

53. GALT.

KNOX'S CHURCH GALT The date **1845** within a beaded oval.

Reverse. THIS DO | IN REMEMBRANCE | OF ME |
I. COR. XI. 24 oval, 21 x 30 *m.*

A later token issued when the first supply became too small for the increased membership.

54. Galt.

J. S. for J(ames) S(trang.)

Reverse. TOKEN, across the field, round, 21 *m.*

This congregation is connected with the United Presbyterian Church of North America whose head quarters are in the United States. The Rev. James Strang, whose initials the tokens bear, was the first minister.

55. GALT.

U. P. CHURCH: OF N. A. In the field GALT | C. W for
U(nited) P(resbyterian) CHURCH OF N(orth) A(merica)
GALT C(anada) W(est.)

Reverse. REMEMBER. EXAMINE. round, 18 *m.*

The old tokens bearing the Rev. James Strang's initials were melted down to strike a new supply, as the new minister did not care to use tokens bearing his predecessor's initials, consequently the first tokens are very rare.

56. GLENGARRY.

Rev^d Fohn | Bethune | Glengary | 1794 in
script.

Reverse. Plain, round, 30 *m.*

The Rev. John Bethune was born in the Island of Skye, in 1751. He immigrated to South Carolina with a settlement from Scotland where he became chaplain of a regiment of Royal militia. During the war of Independence he was made prisoner and when exchanged, removed to Nova Scotia. In 1775 he was appointed chaplain to the 84th Regiment or "Highland Emigrants." After peace was declared in 1782, he returned to South Carolina, but in March of 1786 he organized a congregation in Montreal. After a year's residence in this city he removed to Glengarry County which was then being rapidly filled up with settlers, mostly Highlanders from Scotland and United Empire Loyalists from the United States. He was for a long time the only minister west of Montreal, preaching at almost every point in the Country. The place where he made his residence was afterwards called Williamstown, where these tokens were used until recently. Mr. Bethune died in 1815 leaving two sons, one of whom became the Bishop of Toronto, and the other the Dean of Montreal. This is the oldest Canadian token outside of Nova Scotia.

57. GRAFTON.

GRAFTON | C. W. | 1844

Reverse. PRESBYTER^N | CHURCH oblong, notched corners, 20 x 29 *m.*

This was a Free Church.

58. GUELPH.

ST. ANDREW'S CHURCH GUELPH C. W. A dove to the left, with an olive branch in its mouth, within an oval.

Reverse. "THIS DO | IN REMEMBRANCE | OF ME." oval, 21 x 28 *m.*

Organized, in 1832, under the Church of Scotland. The Rev. James Smith was the first minister. The original site of the church was given by the Canada Company. This was afterwards sold for \$7,000 to the Corporation for the Town Hall.

59. GUELPH,

CANADA PRESBYTERIAN CHURCH GUELPH In the centre 1ST | CONGREGATION

Reverse. THIS DO IN | REMEMBRANCE | OF ME underneath is an altar on which are two chalices and bread, oblong, cut corners, 21 x 27 *m.*

Organized under the United Presbyterian Church. The church is now closed and the congregation merged into the larger ones in the city.

60. HAMILTON.

ST. ANDREWS | CHURCH | HAMILTON within an open wreath of laurels.

Reverse. DO THIS | IN | REMEMBRANCE | OF ME within a closed wreath of laurels, round, 29 *m.*

This church was organized under the Church of Scotland by the Rev. Alexander Gale, in 1832. The church is now known as St. Paul's.

61. HAMILTON.

U. P. CHURCH MERRICK ST 1853 In the centre HAMILTON | C. W.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | BUT LET A MAN | EXAMINE | HIMSELF. oblong, cut corners, 21 x 27 *m.*

Organized by the United Presbyterian Church. This church has been merged into other congregations since the Union.

62. HAMILTON.

KNOX CHURCH | HAMILTON | 1846

Reverse. I. CORINTHIANS | XI. 23-25 An ornamental division between the lines, oval, 20 x 29 *m.*

Organized by the Free Church shortly after the "disruption."

63. HAMILTON.

CENTRAL PRESBYTERIAN CHURCH 6TH JUNE | 1861

In the centre HAMILTON | C. W.

Reverse. THIS DO IN | REMEMBRANCE | OF ME. | BUT
let A MAN | EXAMINE HIMSELF. oblong, cut corners,
21 x 27 m.

Organized by the Free Church at a later date than the last.

64. INDIAN LANDS.

Parish of Indian Lands.*Reverse.* **This do in Remembrance of Me.**

In the centre, LUKE, 22. 19 oval, 18 x 26 m.

This was formerly a branch of the Martintown Church but was erected into a separate charge, in 1839, with the Rev. Daniel Clark as minister, in connection with the Church of Scotland. The village of Maxville has lately grown up near where the church was first planted.

65. KENYON.

KENYON FREE CHURCH. In the centre I. COR. XI. 24.

Reverse. **1858** between two lines, oval, 21 x 27 m.

This place also called Dunveigan is situated in the County of Glengarry. It was organized as a Free Church;

66. KINGSTON.

ST | ANDREWS | CHURCH | 1823

Reverse. KINGSTON. U. C. for U(pper) C(anada.)
oblong, notched corners, 22 x 25 m.

The Rev. John Barclay came out from Scotland, in 1821, and organized a church in Kingston. In 1822 a church was erected on an acre of ground deeded by the Government to trustees with the provision, "that it shall be for a church in connection with the established Church of Scotland, having a clergyman in communion with the same for-ever."

67. KINGSTON.

ST ANDREWS CHURCH | KINGSTON | CANADA | 1823

Reverse. THIS DO IN REMEMBRANCE OF ME LUKE 22-

19 Within an oval LET A MAN | EXAMINE | HIMSELF |

I. COR. II-28 oval, 22 x 29 m.

This token was issued at a much later date than 1823. The word "Canada" would indicate it to be at least after the union of the provinces of Upper and Lower Canada in 1841, if not after the confederation of the provinces in 1867. The old tokens were worn out and new ones were made bearing the same date.

68. KINGSTON.

CHALMERS CHURCH, KINGSTON. Underneath is the burning bush, with a ribbon inscribed NEC TAMEN CONSUMEBATUR.

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

Organized as a Free Church shortly after the "disruption."

69. LAKE SHORE LINE.

L S L in script for L(ake) S(hore) L(ine.)

Reverse. U. P. C. | TOKEN | 1855 for U(nited) P(resbyterian) C(hurch), round, 22 m.

The dies for these tokens were engraved by the same man (a schoolmaster) who engraved No. 55, Galt. This token was used by the congregations meeting at New Annan and Leith, two villages on the Georgian Bay, near Owen Sound.

70. LANARK.

A. C | D | 1788 for A(ssociate) C(ongregation) D(alry.)

Reverse. Plain, square, 17 m.

Organized by the Rev. William Bell, of Perth, in 1821. The Rev. John Gemmill from Dalry in Scotland, came out in the same year and brought tokens from the church with which he had been connected, these tokens are still used in the Lanark church. The church was originally connected with the Associate Synod, but afterwards joined the Church of Scotland.

71. LANARK.

T | S. A serrated border.

Reverse. Plain, square, 18 m.

There were a number of these tokens in the lot brought out by Dr. Gemmill. They too were probably discarded tokens belonging to some church near Dalry in Scotland, but what church I have not been able to learn.

72. LOCHIEL.

LOCHIEL CHURCH. In the centre 1830

Reverse. Plain, round, 31 m.

This township was settled, in 1795, by immigrants from Glenelg in Scotland. The first minister, the Rev. John McLaurin, came out, in 1819, and organized a congregation in connection with the Church of Scotland. The site selected for the church building has never grown into a village, although a Post Office is located there, known as Kirk Hill. This congregation still retains its connection with the Church of Scotland.

73. LOCHIEL.

LOCHEIL. FREE CHURCH In the centre, I. COR. XI-XXIII.

Reverse. Plain, oval, 24 x 31.

A Free Church, branched off from the old Kirk in 1844, and put up its building near by. The name is wrongly spelled on the token.

74. McMARTINS MILLS, (Martintown.)

at | *M^cMartins Mills* in script.

Reverse. Plain, square, 29 m.

This is one of the churches organized by the Rev. John Bethune. He retained the pastorate of this church until his death in 1815 after which it was erected into a separate charge.

75. MACNAB and HORTON, (Renfrew.)

MACNAB | & | HORTON

Reverse. 1851 with a quatre foil ornament above and another below, round, 27 m.

This represents two churches, situated in two townships of the county of Renfrew. These congregations were organized by the Rev. Alex. Mann, a minister of the church at Pakenham. In 1851 they were made a separate charge under the Rev. George Thompson. They were connected with the Church of Scotland.

76. MANSWOOD.

A | B for A(nte) B(urgher.)

Reverse. TOKEN, oval, 19 x 23 m.

This church was organized by the General Associate Synod at an early date and it still retains connection with the United Presbyterian Church of North America with headquarters in the United States.

77. MANSWOOD.

TOKEN.

Reverse. Plain, oval, 19 x 23 m.

This token was issued after the union of the branches of the Secession Church and only the reverse was used in making the new tokens. Manswood is a small village only three miles from Milton.

78. MILLBROOK.

J.D in a square for J(ames) D(ouglass.)

Reverse. Plain, square, 17 *m.*

This church was organized under the auspices of the Church of Scotland, but, on the Rev. James Douglass seceding, in 1844, the church followed him and became connected with the Free Church.

79. NIAGARA.

ST ANDREW'S CHURCH NIAGARA between two beaded circles, within the inner circle U. C. | R. M^c GILL | 1831 rays outside the circle.

Reverse. Plain, square, 22 *m.*

Niagara, formerly called Newark, was, at one time, a place of some importance, having been the seat of government of the Province of Upper Canada. The church was organized as early as 1794, with the Rev. James Dunn as minister. Mr. Dunn soon afterwards gave up the ministry and entered into business in Niagara. In 1803, he was drowned in his own vessel on Lake Ontario. The Rev. Robert McGill, afterwards Dr. McGill, whose name appears on the token, removed to Montreal and became pastor of St. Paul's Church.

80. NORTH EASTHOPE.

ST ANDREW'S CHURCH | NORTH | EASTHOPE | C. W. | 1858.

Reverse. I. COR. XI. 23 across the field, oblong cut corners, 21 x 27 *m.*

This is the name of a township near Stratford with which the church was connected until 1857.

81. ORILLIA.

PRESBYTERIAN CHURCH ORILLIA | C. W. 1855 Underneath the inscription is the burning bush with a ribbon inscribed NEC TAMEN CONSUMEBATUR.

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

This congregation was connected with the Free Church. The tokens are used in one or two other churches.

82. OWEN SOUND.

CHALMERS'—CHURCH, | OWEN SOUND within beaded lines with ornamental corners, a dash below "Chalmers." and another below "Owen Sound."

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

This church is now closed and only a single specimen of the token is known. It was connected with the Free Church.

83. PAKENHAM.

ST. ANDREW'S | CHURCH, | PAKENHAM C. W. | 1864. within beaded lines with ornamental corners.

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

This township was settled, in 1823, by immigrants from the north of Ireland and a congregation was organized at an early date. The first church was erected, in 1838, by Sheriff Dickson, a local geologist of some note. The first minister, who was connected with the Church of Scotland, settled in Pakenham, in 1841, and had pastoral charge of five townships.

84. PARIS.

PRESBYTERIAN | CONGREGATION | OF PARIS | 1836

Reverse. THIS DO IN | REMEMBRANCE | OF ME oblong, notched corners, 20 x 35 m.

Organized by the Associate Synod at an early date.

85. PERTH.

ST ANDREWS | CHURCH | 1831 | PERTH.

Reverse. COMMUNION | TOKEN nearly square rounded corners, 20 X 21 m.

There was an older church in Perth, organized by the Rev. Wm. Bell, but as it was not connected with the Church of Scotland. The Rev. Thomas C. Wilson was called from Scotland to organize a congregation under that body, arriving in 1830 he became pastor of St. Andrews Church. In 1835 the older congregation became connected with the Church of Scotland and in 1857 the two congregations were united.

86. PERTH.

FREE CHURCH | PERTH | C. W.

Reverse. THIS DO IN | REMEMBRANCE | OF ME | I. COR. XI. 24 within beaded lines with ornamental corners, oblong cut corners, 21 x 28 m.

Organized by the Free Church shortly after the "disruption."

87. PEMBROKE.

CALVIN CHURCH | PEMBROKE C.W. | 1864. within beaded lines with ornamental corners.

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

Organized as a Free Church.

88. PETERBORO'.

SAINT ANDREWS | CHURCH | C. W.

Reverse. THIS DO IN | REMEMBRANCE | OF ME oval, 22 x 28 *m.*

The Rev. John M. Roger was the first minister of this congregation having been installed in 1836. He seceded with most of his congregation in 1844.

89. PETERBORO'.

PETERBORO. | C. W. | 1847

Reverse. PRESBYTER^N | CHURCH oblong notched corners, 20 x 29 *m.*

Used in the Free Church formed by the secession from St. Andrew's Church.

90. PETERBORO'.

CANADA | PRESBYTERIAN | CHURCH, | PETERBORO'.

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

This token replaced the latter in the Free Church after the Union.

91. PORT HOPE.

J. C. indented for J(ohn) C(asey).

Reverse. Plain, irregular, oblong, 13 x 17 *m.*

This church was organized by the Associate Congregation and the Rev. John Casey was one of the early pastors.

92. RAMSAY, (Almonte.)

RAMSAY. 1837

Reverse. YE SHEW THE | LORD'S DEATH | LOVE | ONE
ANOTHER a line between the two quotations, oblong cut
corners, 18 x 30 m.

The township of Ramsay, of which Almonte is the centre, was mainly settled from Scotland. For a number of years ministers of the neighboring churches at Beckwith and Perth visited it. The Rev. John Fairbairn the first minister to settle there came from Scotland in 1834. This token is still used in the village of Blakeney.

93. RAMSAY.

S^T ANDREW'S CHURCH RAMSAY the burning bush
within a beaded oval.

Reverse. †THIS DO IN REMEMBRANCE OF ME † Within
a beaded oval 1851 oval, 24 x 29 m.

This is used in the church of Almonte. The congregations in the township of Ramsay were organized in connection with the Church of Scotland.

94. SMITH'S FALLS

SMITHS | FALLS.

Reverse. THIS DO IN | REMEMBRANCE | OF ME | LUKE
XXII | 19 oval, 20 x 31.

Organized, in 1833, by the Church of Scotland with the Rev. George Romanes as minister.

95. STAMFORD.

J. R. | M. for J(ohn) R(ussell) M(inister.)

Reverse. A. P. for A(ssociate) P(resbytery) nearly
square, 20 x 22 m.

This is one of the oldest Presbyterian congregations in the province of Ontario having been organized in January, 1785. It was founded by the Secession or Associate Presbytery and still owns allegiance to the United Presbyterian Church of North America with headquarters in the United States. This token was struck in 1825.

96. STRATFORD.

S^T ANDREWS CHURCH | STRATFORD | C. W. | 1858

Reverse. I. COR. XI 23 across the field, oblong cut
corners, 21 x 27 m.

Organized by the Kirk in connection with the Woodstock Church, in 1838, with the Rev. Daniel Allan as minister. This token is of the same design and date as that of North Easthope.

97. TELFER.

T for T(elfer.)

Reverse. Plain, round, 14 *m.*

Organized in 1830 by the Associate Presbytery. It is still connected with the United Presbyterian Church of North America belonging to the United States.

98. THORAH.

ST ANDREWS CHURCH. | THORAH | CANADA. | 1854.
the word "Thorah" is on a raised bar.

Reverse. THIS DO IN REMEMBRANCE OF ME LUKE 22,
19. Within an oval LET A MAN | EXAMINE | HIM-
SELF | I COR. II. 28 oval, 22 x 29 *m.*

This township was largely settled by Gaelic speaking people, about the year 1832, although there was no regular pastor until 1853, when the Rev. David Watson (now D.D.) was inducted to the charge. Dr. Watson is still pastor of the Beaverton Church which is the most populous centre in the township. The church was one of those that refused to cast in its lot with the other Presbyterian Churches when the union was consummated, and therefore continues its connection with the Church of Scotland.

99. TORONTO.

KNOX'S CHURCH, TORONTO, | C. W. 1852 underneath
is the burning bush with a ribbon inscribed NEC TAMEN
CONSUMEBATUR

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

This congregation was organized, in connection with the Secession Presbytery, by the Rev. James Harris, who came out from Ireland in 1821. It was up to 1831 the only Presbyterian Church in Toronto. It seems afterwards to have become connected with the Free Church.

100. TORONTO.

IN CONNECTION WITH THE CHURCH OF SCOTLAND
within two beaded ovals. Inside the ovals ST

ANDREW'S | CHURCH | TORONTO. | 1830. The whole
enclosed with dotted lines with ornamented corners.

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

In 1830, at the desire of a number of the members of the Legislative Assembly of Upper Canada then meeting at Toronto, for a place of worship in connection with the Church of Scotland, a meeting, of those favoring the project, was called. This meeting was presided over by Sir Frances Hincks while William Lyon McKenzie, leader of the rebellion of 1838, acted as secretary. A site was purchased and the erection of a building commenced in 1831. The Rev. William Rintoul, who had just arrived from England, preached the first sermon.

101. TORONTO.

PRESBYTERIAN CHURCH IN CANADA. within two beaded ovals. Inside the ovals OLD ST ANDREW'S | CHURCH. | TORONTO | 1876. The whole enclosed with beaded lines with ornamented corners.

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

When St. Andrew's Church decided upon erecting its present magnificent building a number of the members dissented, and retaining the old building, they organized a congregation calling it "Old St. Andrew's." This is the only token that bears the title of the Presbyterian body "Presbyterian Church in Canada," after the final union had been consummated.

102. VAUGHAN.

S. C. V. | 1835 for S(cotch) C(hurch) V(aughan).

Reverse. Plain, oblong, 26 x 40 m.

A church was organized in this township in 1833 with the Rev. Peter McNaughton, from Glasgow, as minister.

103. WALTON.

U. P. C. N. A. | WALTON, indented, for U(nited) P(resbyterian) C(hurch of) N(orth) A(merica).

Reverse. Plain, brass, oblong cut corners, 15 x 33 m.

This congregation, organized by the United Presbyterian Church of the United States, is still connected with that body.

104. WILLIAMSTOWN.

WILLIAMSTOWN | CHURCH.

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

This token was adopted after the old "Glengarry" tokens had been worn out.

105. WOOLWICH.

W. K. | 1854 indented for W(oolwich) K(irk).

Reverse. Plain, nearly square, 17 x 19 m.

This church, located at Winterbourne in the South Eastern part of the township, was organized by the Church of Scotland, in 1823, with the Rev. Alex. Ross as minister. The Rev. James Thom adopted these tokens, in 1854. The two Presbyterian Churches were formed into one congregation after the union.

THE LACHENAYE BRIDGE.



THE following extracts from the Journals of the Legislature, with reference to the "Porteous Bridges" are interesting enough to warrant their reproduction.

QUEBEC, Saturday, 2nd Feb'y. 1805.

HOUSE OF ASSEMBLY,—January 1805.

Saturday, 26th.—A petition from Thomas Porteous Esq., of Terrebonne, praying a Bill might be introduced to enable him to build two bridges to communicate with the main land to the *Bout de l'Isle*, of Montreal, on certain conditions expressed in the said petition, was presented to the House, and afterwards referred to a committee of five (5) members.

THE DOUGLAS, MONTREAL AND LACHENAYE ROYAL UNION
BRIDGE.

We, the Subscribers, being appointed experts to examine the Bridge erected and built by Thomas Porteous, of Terrebonne, in the County of Effingham, Esq., over that branch of the River Ottawa, otherwise Des Prairies, which lies between La Chenaye and the Island called Bourdon, and another Bridge over another branch of the said River which lies between the said Island and the Island of Montreal, and being duly sworn to give our opinion whether the said bridges are now fit and proper for the passage of travellers, cattle and carriages do hereby on the oath we have taken, certify that on the eighteenth day of October, one thousand eight hundred and six we proceeded to a careful examination of the said bridges, and do depose and declare that in our opinion the said bridges are now fit and proper for the passage of travellers, cattle and carriages.

Signed, { GILBERT MILLER.
JOHN ROBERTSON.
ALEXANDER LOGIE.

Bourdon Island, October 18th, 1806.

DISTRICT OF MONTREAL.

We, the Subscribers, three of His Majesty's Justices of the Peace for the District of Montreal, do certify that in conformity to an Act of the Legislature of this Province entitled "An Act to authorize Thomas Porteous Esq., to build a bridge over a branch of the river Ottawa, otherwise Des Prairies from La Chenaye to the island called Bourdon, and another bridge from that island to the island of Montreal, to establish the rates of Toll payable thereon and for regulating the said bridges," we appointed Gilbert Miller and John Robertson, master carpenters, and Alexander Logie, master mason all of the City of Montreal, experts to examine the said bridges now erected and built, and being by us duly sworn to give their opinion whether the same were now fit and proper for the passage of travellers, cattle and carriages, they the said experts did depose and declare that in their opinion the said bridges are now fit and proper for the passage of travellers, cattle and carriages, and which deposition is hereunto annexed and by them signed.

Given under our hands at Bourdon Island this eighteenth day of October, one thousand eight hundred and six.

Signed, { JOHN RICHARDSON, J. P.
ROBERT CRUICKSHANK, J. P.
ALEXANDER AULDJO, J. P.

N.B.—The Public will please to observe that it is forbidden by law to trot or gallop either on horseback or in carriages on any public bridge and the proprietor hopes that due attention will be paid thereto, neither can any person be permitted to go on the said bridges with a lighted pipe or fire of any description.

T. P.

 THE DEATH OF GENERAL WOLFE.


THE following correspondence appeared in the London *Times* some time ago, and is worthy of preservation:—SIR,—A letter in the *Times* of yesterday, signed "W. Starke," on the subject of the death of Gen. Wolfe, quotes an account stated to

have been given by Lieutenant the Hon. Henry Browne (my great-granduncle), who was present on the occasion, to a Capt. Knox.

I now send you an extract from a letter written on November 17, 1759, by the said Lieut. Browne to his father, giving a somewhat more detailed account, which possibly you may consider sufficiently interesting to publish.

Yours obediently,

ROBT. J. BROWNE.

Coolarne, Kingstown, County Dublin, January, 26th, 1888.

Extract from a letter from Henry Browne, fifth son of John Browne, M.P., for Castlebar, who subsequently became Earl of Altamont :

LOUISBOURG, Nov. 17, 1759.

I writ you a letter the 19th of Sept., and another to my Bro. Peter the 1st of Oct., both which letters I hope have arrived safe.

I gave you, Dr. Father, as distinct an account in yours as I could of our action of the 13th Sept., and of the taking of the town of Quebeck.

I must add a little to it by informing you that I was the person who carried Gen'l. Wolfe off the field, and that he was wounded as he stood within a foot of me. I thank God I escaped, tho' we had (out of our company, which consisted but of 62 men at the beginning of the engagement) an officer and four men killed and 25 wounded.

The Gen'l. did our company the honour to head us in person, as he said he knew he could depend on our behaviour, and I think we fully answered his expectations, as did indeed the whole front line, consisting at most but of 2,500 by beating, according to their own account, 8,000 men, 2,500 of which were regular. Our second line consisting of 1,500 men, did not engage or fire a shot. The poor General, after I had his wounds dressed, died in my arms. Before he died he thanked me for my care of

him, and asked me whether we had totally defeated the enemy. Upon my assuring him we had killed numbers, taken a number of officers and men prisoners, he thanked God and begged I would then let him die in peace. He expired in a minute afterwards, without the least struggle or groan. You can't imagine, dear Father, the sorrow of every individual in the army for so great a loss. Even the soldiers dropped tears, who were but a minute before driving their bayonets through the French. I can't compare it to anything better than to a family in tears and sorrow, which had just lost their father, their friend, and their whole dependence.

Your truly most dutiful and affectionate son,

HEN. BROWNE.

John Browne, Esq., at Westport, near Castlebar, Ireland.

NOTE:—See Knox's *Historical Journal* Vol. 2, p. 79. "Various accounts have been circulated of General Wolfe's manner of dying, his last words, and the officers into whose hands he fell, and many from a vanity of talking, claimed the honour of being his supporters after he was wounded; but the foregoing circumstances were ascertained to me by Lieutenant Brown, of the Grenadiers of Louisbourg, and the 22nd Regiment, who with Mr. Henderson, a volunteer in the same company, and a private man, were the three persons who carried his Excellency to the rear, which an artillery officer seeing, immediately flew to his assistance; and these were all that attended him in his dying moments. I do not recollect the artillery officer's name, or it should be cheerfully recorded here.

DOCUMENTS INEDITS.

MÉMOIRE DE LE MOYNE DE MARICOUR A MONSEIGNEUR DE
PONTCHARTRAIN.*
MONSEIGNEUR,



MARICOUR ayant l'honneur de servir Sa Majesté en Canada en qualité de capitaine dans le détachement de la Marine que le roy y entretient et de plus envoyé ordinairement chez toutes les nations Iroquoises, se trouvant obéré Monseig.

*The old French orthography and construction have been carefully kept in the document.

neur tant par les fréquentes courses qu'il fait ches les d, Iroquois que par les despenses excessives qu'il luy faut faire pour leurs envoyez quand ils sont à Montréal, lesquels il ne peut se dispenser, pour le bien du pays, en s'attirant leur amitié, de retirer et loger ches luy, est obligé de suplier tres-humblement votre grandeur d'y avoir égard. Il travailla l'année dernière à obtenir un congé de Monsieur de Calliere, Gouverneur et Lieutenant général du pays par lequel il luy fût permis d'aller luy mesme vous faire de très-humbles remontrances, Monseigneur, de ce que non seulement feu son père, employé dans les mesmes fonctions que luy, y estoit mort après y avoir consommé beaucoup de bien, mais qu'encore deux ou trois de ses frères ayant esté tués dans différentes partis tant contre les Anglois que contre les Iroquois, et que luy mesme, Monseigneur, tous les jours exposé aux plus dures cruautés de ces barbares, consomme pour se les attirer infiniment plus de bien qu'il n'en a. Mon d, Sieur de Callière luy refusa cette liberté luy faisant connoistre qu'il pouvoit contribuer au dessain qu'il avoit de faire cette paix glorieuse à laquelle il a si parfaitement reussy. Son zelle et sa soumission, Monseigneur, le firent demeurer. Il est allé le printemps dernier ches les d, nations Iroquoizes de toutes lesquelles il a sibien sçeu menager l'esprit que suivant les ordres de mon dit Sieur de Callières, "il" en a amené des ambassadeurs en nombre plus que suffisant pour conclure cette paix, il supplie donc très humblement votre Grandeur de voulloir bien luy accorder une gratification annuelle affin qu'estant en estat de continuer ses services et donnant tous les jours de nouvelles marques de son zelle il fasse connoistre à votre grandeur, qu'il n'aura rien oublié pour mériter la grace qu'elle luy aura accordé.

MARICOUR.

EXTRAIT DES RÉGISTRES DE NOTRE-DAME DE MONTREAL.

Le 30 Sept., 1760.

Après la publication d'un ban sans empêchements ni oppositions, vu la dispense des deux autres accordée par

Messire Étienne Montgolfier, Vicaire-Général du diocèse de Québec, le siège vacant, le soussigné, prêtre du Séminaire de St. Sulpice, licencié en Théologie de la Faculté de Paris et vicaire de cette paroisse, ayant pris le mutuel consentement par paroles de présent Pierre Louis Rastel, Écuyer, Sieur de Rocheblave, âgé de trente un ans, officier dans les troupes de la marine, fils de Joseph de Rastel, Écuyer, Marquis de Rocheblave et de Dame François Elizabeth Dianne de Dillon, ses père et mère, de la paroisse de St. Jacques de Savournay, Evêché de Gap, d'une part, et d'aussi présente Demoiselle Marie Joseph Duplessis, âgée de dix sept ans, fille de Denis Charles Duplessis Écuyer, Sieur de Morampont, Prévot de la Maréchaussée et de Dame Geneviève Elizabeth Guillemain, ses père et mère, de cette paroisse, d'autre part; les ai mariés selon les règles et coutumes observées en la Sainte Eglise en présence de la mère de l'épouse, des Sieurs Jean Marie Landrieve, Commissaire de Sa Majesté Très-Chrétienne, Pierre de Portneuf de Bécancour, Capitaine d'Infanterie, Jean Baptiste Godéfroy, François Le Maître-Lamorille et de plusieurs autres parents et amis qui ont tous signé.

Rocheblave,	Dusablé-Bécancour.
Guillemain-Duplessis,	Joseph Duplessis.
Lamorille.	Landrieve.
Godfroy,	Legras.
Panet,	Portneuf.
Jollivet, ptre.	

LETTRE DE MGR. DE MORNAY A M. CHARTIER DE LOT-BINIÈRE, ARCHIDIACRE DU DIOCÈSE DE QUÉBEC.

A PARIS, 30 May, 1728.

Je vous prie, Monsieur, en vertu de la procuration que je vous envoie jointe à la copie collationnée de mes bulles, de prendre pour moy et en mon nom, possession de l'Évesché

de Quebec avec les cérémonies ordinaires en pareil cas, après en avoir fait la lecture publiquement et au son des cloches. Vous en ferez faire l'enrégistrement au chapitre, au greffe du conseil et en un mot tout ce qu'il conviendra. Vous en dresserez un procès verbal que vous me donneray en arrivant ou que vous m'enverrez cette année par duplicata si je n'estois pas assez heureux pour vous aller joindre.

Je vous prie aussi de faire faire par des experts un procès de l'estat de l'Évesché, s'il n'est pasencor fait, pour me le donner aussy en arrivant ou me l'envoyer cette année.

Je suis avec toute l'estime et la considération possible.

Monsieur,

Votre très-humble et très-obéissant serviteur,

L. F. de MORNAY, Evesque,

de Quebec.

MORT DE MADAME DE SOULANGES.

L'an 1732, le 18 Avril, Dame Marie François Chartier de Lotbinière, veuve de Messire Pierre de Joibert, Chevalier, Seigneur de Soulanges et de Marson, Commandant pour le Roy en l'Acadie, âgée d'environ quatre vingt sept ans a été inhumée en présence de Messire Pierre François de Rigand de Vaudreuil, son petits-fils, et de Messire Charles Lemoyne, Baron de Longueil, Chevalier, etc., dans l'Eglise de la paroisse St. Benoit à Paris.

de Léry MACDONALD.

L'EGLISE DES TROIS-RIVIERES.

J'ATTIRE l'attention des antiquaires des historiens et des artistes en général, sur l'église de la paroisse des Trois-Rivières.

Lecorps de l'édifice est en pierre. Vous save ces murs de quatre ou cinq pieds d'épaisseur, construits en moellons baignés dans un mortier qui défie les siècles. L'extérieur n'a rien de remarquable ; il date de 1715 et ne paraît pas avoir été modifié. Mais c'est l'intérieur qui est surprenant. D'innombrables sculptures recouvrent

la voûte et les murs. La chaire est une merveille, tant par sa forme que par ses ornements. Le maître-autel est encadré dans quatre colonnes très hautes qui supportent une floraison de sculptures superbes, formant couronne. Le style Louis XV, ou genre roccoco, y brille dans toute la beauté de ses fantaisies. Le banc d'œuvre se présente avec un dossier fouillé admirablement et qui mesure près de vingt pieds de hauteur. Il y a dans les voûtes du chœur et de la nef des motifs très élégants.

Ces travaux étaient en activité vers 1740. Les derniers n'ont été faits que vers 1806. Tous sont pour ainsi dire du même ciseau.

Je pense qu'il n'existe rien de semblable en Amérique.

BENJAMIN SULTE.

VENUS MERCENARIA.

AN hour spent at the Redpath Museum poring over the cases containing the life-work of the late Dr. P. P. Carpenter—delighting the soul with the æsthetic in nature, as exhibited in the beauty of line and color of these little homes of our humble Mollusc friends, and I became an ardent conchologist thirsting to know more of the mysteries of the little lives of which even the most gorgeous shell gave but superficial evidence. It was my privilege to have three courses and a dessert—first, Wood's Common Objects of the Sea Shore, then Woodward's Manual of the Mollusca, and as if to stimulate the appetite by more practical work—Gould & Binney's Invertebrata of Massachusetts. I was now ready for the dessert, and to heighten the pleasure, its nature was as yet unknown, a perfect surprise. After a close winter's work, circumstance drifted me to the shores of the lovely Isle of Jersey, and there for a week I revelled among my "sea found treasures,"—at times, and these not unfrequent, the pleasures were quite ecstatic, such perfect joy as makes the

heart young. Thus was my mind prepared for the setting of all the fairy legendary, as well as matter-of-fact study of these dainty domiciles. Univalves, bivalves and multivalves now stand in order—umbo, whorl and varix have no sealed meaning, while the functions of mantle-siphon and lingual ribbon are comprehensible. With a new sense can we read Holmes' Nautilus or Tennyson's lines on the sea shell; and yet inviting as the poetic and æsthetic considerations are, the more vital interests awaken where these tiny creatures enter into the economy of man's life. Gold, the cynosure of to-day meets a rival in the "Money Cowry," and cannot be compared for utility to the "Wampum Venus" which in the words of Parkman "to the Indian became, his paper, pen and ink; his highest prize: his costliest decoration, and his medium of commercial exchange"—"no treaty was concluded without its wampum record; no friendly meeting terminated without the wampum pledge, the buxom young squaw sighed for the near possession of some wampum ornament, while the wealth of families was evidenced by their strings of wampum. But whence came this coveted object? shall we reconstruct now in the chamber of imagination a simple Wampum Belt?

On the Atlantic coast we shall be able to procure a quantity of our crude material "venus mercenaria," these shells we shall carry to our home at Hochelaga and provided with the requisite outfit of flint chips for knives, beaver teeth for chisels and gravers, and fish-bones with which to drill, we will commence the operation of cutting the shells into sections from which to finish the beads. The result seems small when we realize that each bead will be a hollow cylinder with outside measurements of only about a quarter of an inch long, by one eighth of an inch diameter: but did we reckon that 3000 of these finished pieces will be required for one belt, the task appears endless. The days grow to months, and these complete their circle while we cut, grind and bore.

Presently there comes a stranger to our village, a pale brother, who, in exchange for a few beaver skins, will give us treasures of the white man's wampum—drudgery is now to be forgotten, the pleasures of the chase furnishing the profit most convertible, to satisfy the wants and whims of life. The temptation is great and the red man, once the prudent husbander of forest life, soon becomes the exterminator—his wampum is lost in the flood of the white man's inexhaustible supply, the beavers have long since disappeared from the meadows, and we witness today the closing scenes in the drama as the Indian quietly floats beyond the horizon, the warm rays of the setting sun giving him welcome to the happy hunting grounds of his mystic fancy.

So our antiquarians and numismatists recognize the position which may be claimed for these early documents, this first Canadian coinage, the Indian Wampum?

HORACE T. MARTIN.

THE BEAVER CLUB, AT MONTREAL.

1785-1824.



AMONG the denizens of progressive and modern Mount Royal there are doubtless yet to be found some rare survivors of the times when the rich sturdy and hospitable old *Nor-Westerns*, to use the words of Washington Irving, "*held a lordly sway over the wintry boundless forests of the Canadas, almost equal to that of the East India Company over the voluptuous climes and magnificent realms of the Orient.*"

These were the palmy days when the *Lords of the lakes and forests*, with their strong social instincts, founded the famous *Beaver Club*, where for nearly forty years, during the winter months, a sumptuous fortnightly banquet gathered in their spacious hall, the bulk of wealth, commercial enterprise and intelligence of Montreal, together with any distin-

guished traveller from other climes, sojourning at the time in the city.

The Beaver Club, says the Hon. L. R. Masson,* created in 1785, was the outcome of the coalition of Canadian enterprise, associated under the name of the *Company of the North West*, to secure a monopoly, if possible, of the fabulous wealth, the fur trade of the North West territory offered to a great company, able to control it through its thousands of *trappeurs* and *voyageurs*, located in its innumerable forts and posts, spread through the western wilds and trackless plains and lakes of the North. 'Tis true; another powerful monopoly existed then under an imperial charter, obtained in London, a century previous; the Hudson Bay Co.

The hunting grounds—though they represented nearly half a continent—it seems—were too small for two monopolies: there was not enough elbow room—apparently. Soon a deadly feud sprang up between the two powerful associations whose resources and followers were marshalled by two chiefs—men of more than ordinary ability and energy; Sir Alexander McKenzie and Thomas Douglas, Earl of Selkirk.

The violent rivalry between the two companies, culminated in a battle royal under the guns of Fort Douglas, at Assiniboia, on the 16th June, 1816; in which the Governor of the Hudson Bay Co., Mr. Semple, who had succeeded to Mr. MacDonnell, met his death, with many of his soldiers, at the hands of the Metis—led on—it was averred—by the agents of the North West Co. This led to a memorable trial where the jury returned a verdict of "not proven."

Let us revert to the exquisite fortnightly entertainments of the far-famed Beaver Club; our oldest Canadian Club.†

The original members we are told—nearly all Scotchmen, numbered nineteen: their wealth, education, spirit of

*I owe to the excellent volume "Les Bourgeois de la Compagnie du Nord-Ouest" recently published by the Hon. L. R. Masson, a great portion of my data in this article.

enterprise and intelligence made them important factors in the social and commercial world of Canada: nearly all resided at or near Montreal: they were known amongst the French element in Montreal as "*Les Bourgeois du Nord-Ouest.*"

Imagination can depict the 19 magnates, sporting on their manly breasts the Company's gorgeous and large gold medal, with the motto *Fortitude in difficulties*, thereon engraved—cosily seated at their mahogany, over their walnuts and wine, discussing the business prospects of the coming season, together with the hardships and perils encountered by them in forest and on lake, with occasionally spicy anecdotes about their hardy voyageurs and factors, and now and then a sly wink about some beautiful Pocahontas or other, met in their dreams or in their travels, for we know the sturdy *Nor-Westers*, were not all Josephs.

How many intelligent, manly fellows had joined in good fellowship, in those fortnightly meetings, during the winter season? At that same table had sat, in 1810, the clever Earl of Selkirk, worming out their inward thoughts and schemes, before turning savagely against them. He died in 1820. Later on Lt. (Sir) John Franklin, had pledged the health of the club, whilst the northern blast was howling over the brow of the neighboring Mount Royal:—alas, to yield up later his noble spirit at the call of duty to a still wilder blast on the arctic shores, in 1848, the heroic fellow!

How many others have sat together at the festive board: brimful of life—buoyant with hope—heedless of forest perils: Benjamin and Joseph Frobisher, Sir Alexander McKenzie, Simon McTavish, Roderick McKenzie, his son Charles, Chs. J. B. Chabouillez, Simon and Alexander Fraser, James Forsyth, John Richardson, John Gregory, N. Montour, R. Grant, W. McGilvray, Peter Pangman, John Ross, Peter Stuart, Duncan McGilvray, William Hallowell, Angus Shaw, Wm. McKay, John McDonald, Alex. McDougall, Alex.

Mackay, Hugh McGillis, Alex. King, jr., James McKenzie, Frs. Ant. Larocque, Pierre de Rocheblave, John Duncan Campbell, John Mure, Alex. Ellice, John Willis, James Leith, D. Thompson, John Thomas, Roderick Walker and a host of others.

The Beaver Club closed its doors, a very few years after the absorption of the North West Co., by the Hudson Bay Co., in 1821.

A few rude old cups and pieces of solid plate crop up occasionally to tell their tale of the past: McTavish's Castle—at the foot of the mountain, with a ghost in it—as all respectable old castles are expected to have—has made room, for another eminent Scotchman's mansion, Sir Hugh Allan's—Burnside Hall has disappeared. *The Lords of the Lakes and Forests are gone!*

J. M. Le MOINE.

Spencer Wood, Dec. 1889.

†Three celebrated clubs flourished at Quebec, long before the Stadacona and St. James' Club were thought of. The first was formed in Quebec, about the beginning of this century. It was originally called, says Lambert, the Beef Steak Club, which name it soon changed for that of the Barons' Club. It consisted of twenty-one members, "who are chiefly the principal merchants in the colony, and are styled barons. As the members drop off, their places are supplied by knights elect, who are not installed as barons until there is a sufficient number to pay for the entertainment which is given on that occasion." J. Lambert, during the winter of 1807, attended one of the banquets of installation, which was given in the Union Hotel (now Mr. Morgan's building, facing the Place d'Armes.) The Hon. Mr. Dunn, the President of the Province, and Administrator, during the absence of Sir Robert Milnes, attended as the oldest baron. The Chief Justice and all the principal officers of the government, civil and military, were present. This entertainment cost 250 guineas. The Baron's Club, says W. Henderson, was a sort of *Pitt Club*,—all Tories to the backbone. It was a very select affair—and of no long duration. Among the members, if my memory serves me right, were John Coltman, George Hamilton, Sir John Caldwell, Sir George Pownall, H. W. Ryland, George Heriot, (Postmaster and author), Mathew Bell, Gilbert Ainslie, Angus Shaw. (Notes of W. Henderson.)

The other club went under the appropriate name of "Sober Club"—*lucus a non lucendo* perhaps: it flourished about 1811; we believe one of the By-laws enacted that the members were expected to get *high* at least once a year. (*Historical Sporting notes on Quebec, 1889.*)

CANADIAN MEDALS STRUCK IN 1889.



THE number of medals struck in Canada, has considerably increased during the past ten years. In many instances there has been a decided improvement in the workmanship. As a number of these medals bear no date I have thought well to place on record a list of those issued in 1889, or rather those that have come into my possession.

1. *Obv.* SOUVENIR DE LA CARNIVAL D'HIVER MONTREAL. The Ice Castle of 1889.

Reverse. A Tobogganing scene. *Ex* P. W. ELLIS & CO | TORONTO in small letters. Size 38 millimetres.

This medal bears the same reverse as one issued by the same firm in 1887. The inscription is incorrect, it should be "Souvenir *du* Carnival," &c.

2. *Obv.* P. S. MURPHY | DONAVIT, across the field, ornaments above and below.

Reverse. EXCELLENCE Above is an ornament, below a cross overlaid with the monogram, M. M., shape a maltese cross, size 23 x 25 m.

Towards the end of 1888, Mr. Murphy caused to be struck a series of five medals that were not really issued until 1889, for which season they might be included in this list. The dies are by Bishop.

3. *Obv.* INAUGURATION DU MONUMENT JACQUES CARTIER 1889. A monument with a sprig of maple on either side.

Reverse. SOCIETE ST JEAN BAPTISTE DE QUEBEC a wreath of maple leaves with a beaver at the bottom size 30 m.

This medal was issued by Mr. Chateauvert of Quebec. The same reverse is used as that used for a medal issued by him for the St. Jean Baptiste Convention held in Quebec in 1880.

4. *Obv.* SANCTUAIRE DE SAINTE ANNE DE BEAUPRE
The church at St. Anne, dots in the field,

- Reverse.* O BONNE SAINTE ANNE PRIEZ POUR NOUS
A figure of St. Anne standing with a child in her arms, fleur-de-lis in the field. Round, with the ends of a Greek cross extending beyond, on each point is a maple leaf, size at the points of the cross 36 *m*.
5. Same as last except that the field is without the dots and the fleur-de-lis, size at points of cross 30 *m*.
6. Same as No. 4, but the medal being perfectly round has no cross extending beyond it, size 23 *m*.
7. As last but smaller, size 19 *m*.
8. *Obv.* As No. 4 but with S^{TE} instead of "Sainte."
Reverse. O BONNE S^{TE} ANNE PRIEZ POUR NOUS. St. Anne seated, to the right, with a girl before her, dots on the field, a church below, shape square, with rounded extensions, size 20 *m*.

9. Same design but smaller, size 14 *m*.

These medals were struck in Paris for Mr. P. N. Breton, and sold by him to the pilgrims at St. Anne de Beaupré.

10. *Obv.* MONTREAL. A view of the city of Montreal from the river; below in small letters C. TISON.
Reverse WAS BORN | IN | - - - - | CANADA | ON THE
- - - - | MARRIED - - - - Three Scrolls, size 33 *m*.
11. *Obv.* Same as last.
Reverse. EST NEE | A | - - - - | CANADA LE - - - -
blanks for inscription, size 33 *m*.

These two medals were struck for sale to those wishing to record the date and place of their birth thereon.

12. *Obv.* HOMAGE A L'HONORABLE HONORÉ MERCIER *Ex*
FIAT JUSTITIA RUAT CŒLUM. In the field PROMO-
TEUR | DE L'ACT | POUR | LA RESTITUTION | DES BIENS
DES | JESUITES ornamented with two or three fleurs-
de-lis.

Reverse. THE QUEBEC JESUITES ESTATES BILL SUS-
TAINED AT OTTAWA. *Ex.* Within a wreath of Maple
leaves. BY THE | OVERWHELMING | VOTE | OF 188 TO
13 | MARCH 28 | 1889, overwhelming is curved, size 33 *m*.

13. *Obv.* As last, but only one fleur-de-lis.
Reverse. As last but "Quebec," wants the "C" and the lines in the field are straight, size 33 *m.*

This medal was struck for Mr. A. J. Boucher. The reverse die of No. 13 was rejected on account of the mistake in the spelling of Quebec and a new die ordered.

14. *Obv.* The *Mail* in old English within a wreath of flowers, below is a wreath inscribed EQUAL RIGHTS FOR ALL, under which is the date 1889.

Reverse. W^m E. O'BRIEN, M.P. | J. A. BARRON, M.P. | N. CLARKE WALLACE, M.P. | JOHN CHARLTON, M.P. | G. R. R. COCKBURN, M.P. | F. C. DENISON, M.P. | P. MACDONALD, M.P. | DALTON M'CARTHY, M.P. | ALEXANDER M'NEILL, M.P. | JULIUS SCRIVER, M.P. | JAMES SUTHERLAND, M.P. | RICHARD TYRWHITT, M.P. | J. W. BELL, M.P. | MAR 28 1 89. Serrated border, size 30 *m.*

Each of the thirteen members who voted for the motion to disallow the "Jesuits Estate Bill" was presented by the proprietor of *The Mail* with one of these medals in gold. The design of the obverse is very chaste, it is by Messrs. P. W. Ellis & Co.

15. *Obv.* ONTARIO LADIES COLLEGE *Ex.* WHITBY | ONTARIO A view of the college buildings. On the groundwork, P. W. ELLIS & C^o TORONTO

Reverse. A wreath of calla lilies, above is an ancient lamp and below a scroll, size 35 *m.*

This is a beautiful design by Ellis, the wreath on the reverse is chaste.

17. *Obv.* SOUVENIR OF SUMMER CARNIVAL, 1889. Within an inner circle HAMILTON | AUGUST | 19th TO 23rd, two ornaments.

Reverse. View of the Gore at Hamilton, size 38 *m.*

By Ellis. The reverse is the same as was used for the Hamilton Winter Carnival of 1887.

R. W. McLACHLAN.