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THE
CANADIAN ANTIQUARIAN

AND
NUMISMATIC JOURNAL.

PUBLISHED QUARTERLY
BY THE
NUMISMATIC AND ANTIQUARIAN SOCIETY
OF MONTREAL.



EDITED BY A COMMITTEE OF THE SOCIETY.

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VOL. 1. SECOND SERIES, JULY 1889. No. 1.

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QUARTER CENTENNIAL MEDAL.



THE
CANADIAN ANTIQUARIAN
AND
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VOL. I. SECOND SERIES, JULY, 1889. NO. 1.

SALUTATORY.

WITH this number, the CANADIAN ANTIQUARIAN commences a new volume, and a new series; and it seems proper to tender congratulations, on such an occasion, to its long-tried friends, contributors as well as subscribers.

Its existence for thirteen years, proves beyond question the desirability of such a medium of intercommunication for antiquarian and general readers, and the hope of success will stimulate the editors in the resumption of their labours to still greater effort to merit the good-will of every one who respects the Truth of History, for its own sake.

It will be their earnest endeavour to make the work indispensable to everyone in all parts of the Dominion of Canada, who shall be interested in any department of the history of our country; and the present number may be confidently regarded as an earnest of what it will aim to be, whilst it shall remain under the control of the present editors.

There are no new promises to make, no old ones to amend; what was promised at the commencement of the Journal may now be reiterated; and no endeavour shall be wanting to secure their steady and satisfactory fulfilment:

“Either our history shall, with full mouth,
 “Speak freely of our nets; or else our grave,
 “Like Turkish mute, shall have a tongueless month,
 “Not worlupp'd with a waxen epitaph!”

ANTIQUARY OR ANTIQUARIAN?



IN making our appearance afresh it may be proper to remark that the name “ANTIQUARIAN” has been questioned on more than one occasion, but we have retained the old name, because in the first place it would be inconvenient to alter it, and secondly we believe we have some of the authorities on our side in the matter.

“ANTIQUARY” and “ANTIQUARIAN” appear to have run side by side from the beginning of the Seventeenth Century. The former occurs in Grafton’s *Chronicle*, Vol. I, part VII, where Leland is spoken of as “the excellent antiquary.” Here the meaning is properly, a keeper of records and antiquities.

Sir J. Ferne in his *Blazon of Gentry*, 1586, p. 131, says:—“What should a poore *antiquarie* intermeddle of so honourable a matter?”

From this time the word is common. Antiquarian occurs in Holland’s *Camden’s Britannia*, 1637, p. 6, “I refer the matter full and whole to the Senate of *Antiquarians* for to be decided;” and it is found regularly since. Of late years *antiquarian* seems to have become more common than *antiquary*, but it certainly has not superseded it. We do not find any difference in the use of the two words, further than that *antiquary* appears to carry with it a more technical sense.

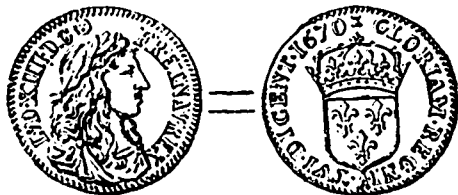
Bishop Warburton writing to Hurd in a letter dated July 5th, 1752, says:—

“ You talk of Jackson’s Chronology, on which occasion “ you quote a line of Mr. Pope, which he would have envied “ you the application of ; and would certainly have drawn “ a new character of a *dicing antiquarian* for the pleasure of “ applying this line to him.”

In 1778 Dr. Johnson wrote, “ Percy’s attention to poetry, “ has given grace and splendour to his studies of antiquity. “ A mere *antiquarian* is a rugged being.”

Boswell’s Life of Johnson. Todd in a recent edition of Johnson, (1827) says that this word (*antiquarian*) is improper, and is *now* rarely, if at all used.” In spite of Todd, however, the word is more frequently used in the present day than its fellow noun substantive *antiquary*.

Sir Walter Scott, who used the word ANTIQUARY as the title of one of the Waverly Novels in 1816, is found ten years later, in another of them—WOODSTOCK—using the words *antiquary* and *antiquarian* (substantive) in the same paragraph.



THE FIRST CANADIAN COIN.

BY G. M. FAIRCHILD, JR., NEW YORK.



WHAT strange destinies and vicissitudes coins have, and how curiously they at times turn up in the most unlooked for places. Some years ago I took up my residence in Hackensack, N. J., and shortly after formed an acquaintance with an old gentleman, a resident of the town, who was something of a numismatist. Learning that my tastes also lay somewhat in that direction, and that I had a small collection of Canadian coins he in-

vited me to inspect the one which he had also made. This was shortly after the publication by Prof. Anthon of his description of what he then termed the silver piece of 15 sols struck under Louis XIV for circulation in French America. Imagine my astonishment to find a coin answering that description and engraving, but considerably larger in his possession. Mr. Quackenbush (for that was the gentleman's name), thereupon communicated with Prof. Anthon and finally submitted the coin to him for inspection. One day Mr. Quackenbush informed me that a few days before he had received an offer of \$75.00 for it from T. B. Bunnett, a dealer in New York, and had parted with it.

A visit to the dealer disclosed the fact that he had disposed of it for one hundred dollars to Mr. W. Elliot Woodward of Roxbury, Mass. Had this coin but passed into the hands of a Canadian, he would have become the high priest of Canadian numismatists, and his abode the Mecca for the faithful devotees of the fascinating hobby of coin-collecting. It is the rarest of all Canadian coins.

NOTE.—Since the before-mentioned coin was described by Professor Anthon, several specimens have turned up. There are now four in all, known to be on this side of the Atlantic; two were imported from France by a New York dealer, and another is known in Nova Scotia, where it has remained since the expulsion of the Acadians. Perhaps, therefore, this coin cannot now be classed as *the rarest*, since a specimen of the *double* mentioned by Leblanc was sold in Germany, over a year ago, but there is not a single example to be found on this continent; it was only issued as a pattern.

In connection with the "*Gloriam Regni*" coinage, and the rival claims of Louisiana, the West Indies and Canada, we may record a "find" made by Hon. Judge Baby, the esteemed President of our Society. A friend gave him an old ink-horn, an heir-loom, which had been in the country over 150 years— noticing that something jingled in it, he, after some searching, worked his way into a secret cover, in which he found three silver pieces—two of which were the ordinary coins of Louis XIV, and the other proved to be a five sols piece with the "*Gloriam Regni*" legend. This, along with the finding of the fifteen sols piece in Nova Scotia serves to prove that this coinage circulated in Canada.—R. W. McLACHLAN.

We shall gladly welcome further communications from Mr. Fairchild.

EDS. CAN. ANTIQUARIAN.

SERVICES OF THE HERTEL FAMILY.



THE following document relating the military services of this important Canadian family has been handed down to us among the records of the Le Febure de Bellefeuille family.

It is of interest inasmuch as it is a contemporary statement of important historic events, presumably by one of the actors themselves.

The manuscript is written in the old French and the numerous corrections show that it was the *draft* of a record of services intended probably to be sent to the King.

The writing much resembles the autograph of Hertel himself, while the corrections as well as the latter part of the document are of a different hand-writing.

In any case it is not hasty to assume that it was prepared by some member of the family when Hertel applied for his Patents of Nobility. Its antiquity also, which cannot be questioned, gives it value as an authority on the details of the expeditions of 1690 and 1704, which differ as regards figures, etc., from other accounts.

MÉMOIRE DES SERVICES DU SR HERTEL PÈRE ET DE SES ENFANTS.

Le Sr Hertel est agé de 76* ans. Il est lieutenant reformé dans les troupes de la marine depuis 17 ans.

Il a dix garçons tous dans les troupes, scavoir un lieutenant-en-pied, *un lieutenant reformé* un enseigne† deux enseignes reformés et les autres cadets dans les compagnye dont le plus jeune a vingt à vingt un an,‡

*Changed to "70," which fixes the date of the present document at 1712, the date of Hertel's baptism being 1642.

†Changed to read "2 lieutenants-en-pied, un enseigne etc."

‡Changed to "24 ou 25 ans."

Le Sr hertel père a commencé à porter les armes en 1657 au commencement des premières guerres contre les Iroquois.

Il fust blessé et pris prisonnier par ces sauvages en 1659 et demeurast esclave parmy eux environ deux ans. Il courust risque d'y estre bruslé vif. Il est estropié à une main par les mauvais traitement qu'il receust de ces barbares.

Après son retour et la guerre continuant tousiours contre eux, il s'est trouvé à tous les partis qui ont esté faits tant par M^{rs}. les gouverneurs qu' autres officiers, et à quantité de petits combats pour repousser les incursions qu'ils faisoient sur nos habitations.

Il eust l'honneur d'accompagner M^{rs}. de Tracy et de courcelle dans les deux différentes expéditions qu'ils ont fait sur les iroquois jusques dans leur vilages.

Il accompagna aussy Mr. le Comte de Frontenac lorsqu'il alla establir le fort Frontenac et obligea les iroquois à luy demander la paix, et dans tous les autres voyages qu'il fist depuis à ce fort.

Monsieur de la Barre luy donna le commandement de tous les sauvages algonquins, nipissiriniens et themiscamings, lorsqu'il alla jusques sur les frontières des iroquois les forcer aussy a demander la paix.* C'est dans cette campagne que les deux aînés du Sr hertel commencerent à porter les armes, l'un âgé de 18 ans et l'autre de seize.

Monsieur le marquis de Denonville luy donna le commandement des mesmes sauvages dans la campagne contre les Sonnotouans, l'aîné des ses enfants luy servoit de lieutenant et les deux cadets l'accompagnoient.

Le mesme monsieur de Denonville l'a plusieurs fois honoré d'autres commandements de partis tant François que sauvages ou il a bien remply son devoir. Il secourust entre autres fort à propos le fort de St. François assiégé *par les ennemis*† s'y estant jetté luy "sixiesme" (sic) dont estoit deux de

*On the margin is written "en 1684."

†Words in italic erased in the manuscript.

ses enfants, *ce petit nombre dont** ce qui obligea les ennemis a abandonner le siège ignorant le nombre du secours.

Monsieur le comte de frontenac luy donna des marques de la confiance qu'il avoit en luy à son retour de France en le mettant dans l'hyver de 1690 a la teste d'un party de 50 †françois et autant de sauvages pour aller attaquer les anglois du gouvernement de baston. Il se rendit maistre d'un fort terrassé, brusla vingt deux maisons, tua une cinquantaine de personnes, et *firent‡* 60 prisonniers. Il fust poursuivy par deux cents quarante homes dans sa retraite, *il *qu'il repoussa. †se rendit maistre du champ de bataille où resterent‡.* Après deux heures de combat, les ennemis y laissèrent vingt morts, et au raport d'un françois pris *quelques jours devant** dans la retraite y eurent plus de soixante blessés. Il eust dans ce combat un de ses neveux de tué avec *deux†* autre françois et 3 sauvages, son fils aisné qui luy servoit de lieutenant blessé dont Il est demeuré très estropié et trois sauvages aussy blessés. Il avoit avec luy deux autres de ses enfants et deux neveux.

Après cette expedition ayant apris que les Srs de courtemanche et de port-neuf qui commendoient un party de deux cents homes estoit sur le point d'attaquer *un fo†* le fort de ques-que-bay Il les alla joindre avec ceux qui le parent suiure et ne leur fust pas inutile a la prise de ce fort.

Peu de *jours** après son retour les anglois estant venus assieger Quebec Il s'y rendit des premiers avec quatre de ses enfants. Luy et les siens taschèrent de donner des mar-

*Words in italic erased in the manuscript.

†Changed to "25."

‡Changed to "fist."

*Erased.

†Interline the word "et."

‡Words in italic erased.

*Words in italic erased.

†Replaced by "un."

‡Words erased.

*The word "temps" interlined in place of "jours."

ques de leur zele pour le service s'estant trouves a toutes les actions de ce siege.

En 1691 son aîné un peu remis de *ses*† sa blessure s'estant trouvé *avec un le*‡ dans un detachement commendé par un lieutenant-en-pied qui fust *a la fin** après un long combat accablé par le grand nombre des ennemis fust pris prisonier. Il a demeuré trois aux esclaves des iroquois.

Dans la mesme année un autre de ses fils fust blessé dans le combat du Sr de Ualrene contre les anglois et iroquois, un autre de ses fils se trouva dans la mesme occasion.

Pendant toutes les guerres il ne s'est point fait de party ny d'expéditions *ou le père*† dont le pere ou quelqu' uns de ses enfants n'ayent esté, monsieur le gouverneur general ‡ en 1703* honora le Sr de rouville † du commendement d'un party de 200 homes du nombre des quels estoit trois de ses frères. Il enleva *le fort*‡ d'assaut a la pointe du iour le fort* guerefil† ou il y avoit cent vingt sept homes armés. Il tua tant dans cette assault que dans un combat qu'il soustint en faisant retraite avec son ariergarde de trante homes contre plus de cent,‡ cent cinquante personnes, fist cent soixante et dix prisoniers, son lieutenant fust tué et onze autres de ses gens. Il fust blessé *et trois autres officiers et dix huit** et vingt deux autres du nombre des quels estoit trois officiers et un de ses frères qui faisoit la fonction d'ayde major.

†Erased.

‡Words erased.

*Words erased.

†Words erased.

‡An illegible word erased.

*Changed to "1704."

†"Le troisième de ses fils" interlined.

‡Erased.

*The word "de" interlined.

†Deerfield.

‡On the margin were written and subsequently erased the words "plus de cent homes," "des ennemis" and "de cent personnes."

*Words in italic erased,

Il† l'honora encor en 1708 Du Commendement Conjointement avec Le Sieur Deschaillon‡ d'un party de trois cents homes qui defirent un vilage des ennemis De plus de trante maison. Il avoit avec luy *deux** de ses freres dont un† fu tué en enfonçant la porte d'un Corps de Garde.

En *l'en milc*‡ 1709 il l'honora *encor** du commendement d'un party de cent cinquante hommes.

Monsieur le gouverneur general *honora*† ase [assez] cette famille *de son estime*‡ pour ne faire auquun party contre les ennemis *qu'il ny en ayet quelqu'un**. Cest encor Le Sieur rouville qui *est alle*† est allé avec cent trante homes sauvages et françois reconnoitre la retraite des ennemis qui venoient ataquier cette colonie Du Cotté du Lac Champlin. Il a avec luy un de ses neuveux qui est cadet dans les troupes.

Le Sieur de la fresnière son ayné commende depuis trois ans le fort de frontenac ou il donne des marques de sa conduite tant pour mesnager lesprit des sauvages que pour le commendement . . . †de ce fort.

Hertel's descendants figured with distinction in the military annals of Canada under the names of Rouville, Beaulac, La Fresnière, Cournoyer, Louisbourg, St. François, Chambly, Beaubassin, etc. Several of these branches are still represented. Mr. Hertel de Rouville, of Prescott, is the direct descendant of the redoubted warrior who led the winter attack on Deerfield in 1704. The Cournoyer branch are represented, in France, by Mr. Hertel de Cournoyer and in Canada, by the de Bellefeuille family; while Mr. Edward de Hertel, of Montreal, is the last descendant of the branch of Hertel de St. François

de Léry MACDONALD.

†From this point to the end the writing differs from the rest.

‡De St. Ours.

*The word "trois" interlined in place of "deux."

†Interline "qui estant officier."

‡Words erased,

*Interline "aussy" in place of "encor."

†Erased and interlined "estime."

‡Words erased.

*These words are erased and on the margin is written "qu'il y en ayet." with two other illegible words erased.

†Words erased.

‡Illegible word.

CANADIAN COMMUNION TOKENS.

BY R. W. MCLACHLAN.



HERE is, perhaps, a brighter halo of history and archæological study clustering around the sacred ordinance instituted by Our Lord, to be observed in commemoration of His passion, than round all the other rites and sacraments of the Christian religion. Ever since its inception it has been observed by all sects and ecclesiastical organizations, in a more or less elaborate form, as an essential part of their worship. No church organization or meeting of Christians is considered complete without the means, however simple, of carrying out the injunction; "Do this in remembrance of me." In all communions the form is essentially the same; whether observed after the manner of apostolic times when Christians were known by the breaking and blessing of bread, in their own homes daily, at the close of the evening meal; or with all the gorgeous ceremonial of the stately cathedral of our own days. Many observances and accessory forms have, from time to time, been adopted by different people, some of which have come to be considered an almost essential part of the ordinance.

Now and again these accessory forms were introduced as restrictions or limitations by which the purity of communion could be secured and the unworthy or the unbeliever excluded. These restrictions took many forms some of them so peculiar as to be worthy of archæological research. One of these, the subject of this paper, took the form of tickets of admission.*

* The use of tokens seems to be almost entirely confined to presbyterian churches of Scotland and those organized among settlers from that country. We find no traces of the custom among the presbyterians of England or the European continent except in a few of the presbyterian churches of France, and that after the revocation of the Edict of Nantes, in 1685, more than a hundred years after their first adoption in Scotland. This would indicate that there were close relations between the Presbyterian churches of Scotland and France, and that the custom was adopted in the latter country, as possibly it may have been in the former, as a safeguard against government detectives or spies when the law, for the extinction of Protestantism, was being pushed to extremes.

During the troublesome times in Scotland, that brought about and arose out of the Reformation, it was difficult for the members of the new communion to commemorate their Lord's death, weekly, as was their wont in the parish church of the old communion. It, therefore, became an annual or at most a semi-annual event, at which a large concourse of communicants were gathered from a widely extended "parish" or district. As it would be impossible for the single pastor to eliminate the unworthy in such a gathering, tickets were demanded which had previously been distributed in each small community by an over-seeing elder, who was acquainted with the lives and beliefs of all and could distinguish such as were deemed worthy. These tickets, as they are usually termed in the old records, mostly lead, impressed with the initial letter of the parish, have now become an object of study in the old land.

Later, when the times became more settled, the use of metallic tickets was continued as a time honored custom that should not be dispensed with. Although they were no longer necessary as passes, they were still used as signs or tokens of membership, and from that time were known as tokens. While lead or its alloys seems to have been the metal from which they were almost exclusively made, a few were struck in copper, brass or even silver. Most of the early specimens are square and small, but they were of no prescribed shape or device. We therefore come across such shapes as triangular, hexagonal, octagonal, oblong, round and oval. Later specimens are usually round, oval or oblong with truncated corners. To the initial of the parish a date was added, then the minister's initials. Later tokens have the name of the place or minister's name in full or both, some display the arms of the town or other device. There was no uniform pattern, every minister or church drew out or adopted such designs and shapes as suited their own convenience. They were either cast from moulds, impressed on one side with a punch, struck from dies, or indented with a chisel.

As Scotland, like other European lands, became too straight for the enterprise of her people the population began to overflow into other lands beyond the sea. Wherever they settled the old religion of the motherland was planted. As soon as emigrants were sufficiently numerous, in a district to form a congregation or contribute towards the support of a minister, a missionary was sent out from Scotland and with him were introduced the tokens. The first regular Scottish colony to Canada settled in North Eastern Nova Scotia, and although one or two presbyterian chaplains accompanied the highland regiments at the conquest, no regular presbyterian church was organized until that by Mr. Daniel Cock in Truro; who came out from Scotland in 1770. After working for two years, as a missionary, among the scattered settlers, in ministering to their spiritual wants and in organizing congregations, he returned to his old home to be ordained. Coming out again, in 1772, he brought with him a supply of the earliest of known Canadian tokens together with the die or punch with which they were struck. This token is inscribed: "Mr. D. C., Truro, Nova Scotia 1772." Another token, from the same province, although not dated, is evidently very old. It was made for a congregation organized among the settlers around the mouth of the East River of Pictou and is inscribed: "Lower Sett"(lement). The token, until recently, was used in the old church of the flourishing town of New Glasgow. Farther up the same river another church was organized in the wilds which made use of a token inscribed with the letters "U. S. R. E.:" meaning the Upper Settlement of East River.

Although a presbyterian minister came to Quebec with the invading armies under Wolfe, and organized a congregation among the early Scottish settlers of that city, it has no token older than 1821. Yet farther west we have one in Montreal dated 1803; and still farther, among the Glengarry settlers from the Highlands of Scot-

land, a token with the date 1794 was until recently used.

Presbyterianism, in Scotland, subdivided into a number of sects which, for the sake of reference, it may be well to enumerate.

1st. The Church of Scotland or Kirk, as it is called, established by law in the mother country, was for many years the strongest Presbyterian body in Canada, where, in early days, it claimed all the immunities and privileges of a state church.

2nd. When, in 1690, Presbyterianism became "established" in Scotland many of the people, especially the Covenanters, declined to accept this position and worshipped, meeting by themselves, in fellowship societies, without churches or ministers. The Rev. Mr. McMillan for refusing to withdraw his support to the petition of the fellowship societies was deposed, and in 1706 became the first minister among these people. He was joined by others who, in 1743, formed themselves into the "Reformed Presbytery." The Reformed Presbyterians or Cameronians, as they are generally called, claim to be the original Presbyterian church. Missionaries were at an early date sent out to the colonies to the south, where churches were organized, by which this form was introduced into a number of settlements in different provinces of the Dominion. Tokens with the letters "R. P." indicate churches of this order.

3rd. In 1740, on the exclusion of Ebenezer Erskine and "nine associates" from the general assembly of the Church of Scotland, the Associate Presbytery was formed. This is usually known as the Secession Church and the people as Seceders. The leaders in this movement became active in organizing churches among the Presbyterians of Ireland and the older colonies to the South. From both of these places, as well as from the mother country, missionary churches were established in Canada. The churches around Londonderry, Stewiacke, and Musquodoboit, Nova Scotia,

some of the earliest in the province, were founded from Ireland; while many of those in Ontario were organized by missionaries from the United States; some of which still retain their connection with the United Presbyterian church in that country.

In 1747 a dispute, about accepting what is called the burghers oath, arose and waxed so strong that the Associate Presbytery was divided. Those accepting the oath retained the official name, although generally known as Burghers.

4th. Those protesting against the oath and known as Anti-Burghers formed the General Associate Presbytery. They too were active in organizing churches in the colonies. A number of these churches were planted in Nova Scotia and Ontario. One Canadian token bears the initials "A.B." for Anti-Burgher, the commonly used name of the body.

As the subject of dispute ceased to be of importance, and the old bitter feeling began to die out, an approachment commenced between the two bodies began; which resulted in their reuniting under the title of the United Associate Presbytery or United Secession. One or two tokens bear the former designation.

5th. The Rev. Thomas Gillespie, deposed from the ministry in the church of Scotland in 1752, united, in 1761, with the Rev. Thomas Boston to form the Presbytery of Relief. There was in British North America one church at least, of this order, the "R. C." for Relief Church, on the token of St. Andrews Church, Halifax, bears evidence of this fact. In 1847, the United Associate and Relief Presbyteries joined to form the United Presbyterian Church. The initials of which, "U. P. C.," occur occasionally on tokens.

6th. In 1843, when the General Assembly met in Edinburgh, a majority of the ministers after entering a protest that they were "Precluded from holding the Assembly on account of the interference of the administrators of the civil law with the edicts of this court," arose and left to form the

Free Church of Scotland. Although no such dispute existed in Canada, many of the congregations in connection with the Church of Scotland joined this movement; and so active were these churches, in missionary zeal, that it soon became the leading presbyterian body in Canada, many tokens are inscribed "Free Church." About the year 1860 the Canadian branches of the United Presbyterians and Free Churches joined to form the Canada Presbyterian church. Several tokens bear this title, more or less abbreviated. In 1870 the Kirk together with the Cameronians or Reformed Presbyterians, united with this Canada Presbyterian Church under the title of the Presbyterian Church in Canada. But a number of the Kirk congregations, especially those of Pictou County, Nova Scotia, refusing to acknowledge the new authority, still retain their connection with the Church of Scotland. There are also several congregations in Ontario, founded by the United Presbyterian Church of the United States, that continue to own allegiance to that body.*

Thus the different sections into which Scottish Presbyterianism subdivided, represented as they all were in Canada, and subsequently the several stages towards complete union as the Presbyterian Church in Canada, may be traced by a study of the tokens. Wherever settlers from Scotland located Presbyterian churches were planted, and much of the history of these churches, their struggles and successes, with the names of heroic missionaries of the back woods, may be gleaned from a collection of these interesting peices of lead, that served as passes, among the founders of this Canada of ours, as they observed their communion in the log church of the clearing.

Canadian Presbyterians, like those in Scotland followed no prescribed pattern nor did they adopt any general device

*A number of churches, also, were organized in the United States by the Canadian Presbyteries; one especially, in Waddington, N. Y., still retains its connection with the Presbyterian Church in Canada. It was organized in 1819, and tokens still exist, bearing his initials, that were used by the first minister, the Rev. W. Taylor.

in making their tokens. Some are simply plain pieces of lead, without inscription or symbol of any kind, others have letters rudely scratched upon them with a pointed instrument, and others still have the initials of the minister or place indented on one side with chisel or punches; many are cast from moulds; but the major part are struck from dies, like coins, often, in early times, on one side only. When a reverse was adopted it was usually inscribed with an appropriate quotation from Scripture: Such as: "This do in remembrance of me," or: "Let a man examine himself." It was the custom, during the early part of this century, when there were no appliances in the country, for making tokens, for the missionary, when he set out to open up a church in the wilds of Canada, to bring with him a supply of tokens, ready made, or the moulds or dies with which to cast or strike a supply when necessary. Thus, the Rev. John Merlin, who came to Canada, in 1822, and finally settled in Hemmingford where he organized a church, in 1824, brought moulds, bearing his initials "J. M.," with which, as his son writes, "he used to cast tokens as they were required." Some tokens, thus brought to Canada, were those used in the last charge held by the minister before accepting a call to "missionary work in the colonies." In this way the Rev. Thomas Trotter, brought with him, from his old parish to Antigonish, Nova Scotia, tokens inscribed: "Rev. Thos. Trotter, Johns Haven, 1808," and these tokens are still used in the Antigonish church. At the communion in the church at Lanark, Ontario, tokens are still distributed, that were struck from a die, prepared in 1788, for the church at Dalry, Scotland. Afterwards tokens were ordered from Glasgow or Edinburgh, along with the communion plate, and dies, for the striking of which were, usually, specially engraved with the name of the church or other device. Consequently, as a rule, later tokens are much more highly finished. But, as the demand increased, Canadian tradesmen were prepared to supply communion plate; and, that

the new churches might not be kept long waiting, had a supply of "stock" tokens struck off without name or device specially indicating any particular church. Most of the churches, therefore, organized since 1850 together with a number of earlier organizations, use these common or stock varieties. Then, as the old tokens, in other churches became worn out or depleted through loss, a new supply was ordered which were often of the ordinary type. When two or more churches, that had been under one pastoral charge, became strong enough to form separate organizations, a supply of new tokens was necessary, although sometimes all the churches continued to use the original. These new tokens were often the uninteresting common variety. Instances are given of churches, that never possessing tokens of their own, borrowed, as occasion required, those of neighbouring congregations. Then, too, some churches procured the discarded tokens belonging to a more prosperous church. A curious instance of this is the wide distribution of the old token of the Free Church, Pictou. This token is or was used in one church in Ontario, two or three in Prince Edward Island and a number in Nova Scotia. The church at Toledo, Ontario, seems at an early date, to have secured a supply of those struck for St. Andrews Church, Ottawa.

As one church after another discontinues the use of tokens ; some adopting cards, others practising open communion ; the custom will soon pass altogether out of use. Is it not well that some steps have been taken to save these interesting records of the past from oblivion? In Scotland this work has been undertaken by the Rev. Thomas Burns, F.S.A., of Edinburgh, and Mr. Thomas Warner, of Cohocton, N. Y., has published a descriptive catalogue of those belonging to the United States. It seems well then that a complete list of the Canadian varieties should be published. This will doubtless be welcomed by a number of numismatists, who have added this branch to their

collections, and by ministers and others interested in the early history of Canadian religious life. Some work has already been accomplished. Sandham, in his "Coins, Medals and Tokens of Canada," mentions two or three. In my work, on "Canadian Numismatics," I described about twenty five. This gave an increased impetus to the collecting of them so that when Dr. LeRoux issued his illustrated catalogue, "Le Medallier du Canada," in April 1888, he mentions one hundred and sixteen varieties that were then known. But this is simply a catalogue, without historical incidents or comments. As many more have come to light I have thought it advisable to undertake the compiling of a new catalogue, giving such historical incidents as may be helpful to collectors and students. The descriptions will be given mainly from specimens in my own collection, arranged in provinces alphabetically. The size is given in millimetres and when the metal is not mentioned it is lead or white metal. I would here convey my thanks to the ministers, elders and others who have kindly helped me in the work.

PROVINCE OF QUEBEC.

1. BEAUHARNOIS.

B.K in fancy letters, for B(eauharnois) K(irk).

Reverse. 1833 with dotted ornaments above and below, shape oblong, round corners, size 24 x 31 millimetres.

This congregation was organized, in 1833, by the Church of Scotland or Kirk; the Rev. Walter Roach was the first minister.

2. CHATHAM,

COMMUNION | TOKEN.

Reverse. Plain, nearly square, round corners, 21 x 22 m.

Organized by the Kirk in 1833 the Rev. William Mair was the first minister. The place is called Cushing to distinguish it from Chatham in Ontario. The church at Grenville still retains its connection with Cushing.

3. GEORGETOWN.

G.K. | 1841 for G(eorgetown) K(irk).

Reverse. I. CORIN(thians) | XI. 28. 29 hexagonal 25 *m.*

A church was organized in the township of Georgetown by the Rev. Mr. McWattie soon after its settlement in 1824 but it did not connect itself with the Church of Scotland until 1824.

4. HEMMINGFORD.

J.M for J(ohn) M(erlin).

Reverse. P.C for P(resbyterian) C(hurch), round 23 *m.*

Organized, about the year 1822, in connection with the United Synod of Upper Canada, but in 1841 went over to the Kirk with all the congregations of that Synod. The moulds used in making these tokens are still in existence.

5. HUNTINGDON.

H K, indented, for H(untingdon) K(irk).

Reverse. 1835 indented oblong round corners, 12 x 25 *m.*

Organized by the Church of Scotland in 1835. The Rev. William M. Walker was the first minister.

6. HUNTINGDON.

T, indented, for T(oken).

Reverse. 1847 indented oblong round corners, 10 x 22 *m.*

Organized by the United Presbyterian Synod of Montreal.

7. LACHUTE.

LACHUTE | 1843 upper line curved, below "Lachute" is what seems to be a bird with spread wings intended probably for a dove, double border serrated.

Reverse. Plain, oval, size 20 x 26 *m.*

Called the Henry Church from the first settled minister the Rev. Thomas Henry. Originally in connection with the church of Scotland but seceding in 1844, it joined the Free Church.

8. MONTREAL.

FREE CHURCH | COTÉ STREET | **MONTREAL**
within an ornamented border. The word Montreal is in ornamental letters.

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

9. MONTREAL.

As last, but the word MONTREAL is in square letters and there is a comma after street.

Reverse. As last, but with a dot after "Me." Oblong cut corners, 19 x 27 m.

This church was organized, shortly after the inception of the Free Church movement in Scotland, in 1843. The reason for two varieties is that the supply of the first token becoming insufficient, for the increased congregation, more had to be ordered; and as the dies were lost it was necessary to engrave a new pair.

10. MONTREAL.

THE JUST | *Shall live | by faith | token | of |*
membership in script with a number of flourishes.

Reverse. OF | *St. Andrew's | Church | Montreal*
in script with flourishes, upright oval, 31 x 35 m.

11. MONTREAL.

ST. ANDREW'S CHURCH MONTREAL A communion altar inscribed DO THIS IN | REMEMBRANCE | OF ME. on the altar are two chalices and a plate of bread.

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

This church was organized, by the Rev. Robert Forest, in 1804, as Associate Reformed; but, in 1824, under the pastorate of the Rev. John Burns, it joined the Church of Scotland. It is almost the only congregation in the province of Quebec, that still retains its connection with that body. The first tokens were destroyed by fire when the church building was burnt.

12. MONTREAL.

REV^D JA^S SOMMERVILLE | MONTREAL | 1803.

Reverse. Plain, round 31 m.

13. MONTREAL.

REV^D | JA^S SOMMERVILLE | MONTREAL | 1803.

Reverse. DO THIS IN | REMEMBRANCE | OF ME, oval 34 x 40 m.

This is one of the oldest churches in the province; having been organized, under the Rev. John Bethune, in 1786. Before the old St. Gabriel Street church, which is still standing, was erected, in 1792, the congregation

was invited to meet in the Recollect Roman Catholic Church, on Notre Dame Street. As the Recollect fathers declined to accept any remuneration for the use of their building the "Society of Presbyterians," as the old congregation was called, presented them with "two hogsheads of spanish wine, containing sixty odd gallons each, and a box of candles amounting in all to £14, 2, 4." The Rev. James Sommerville, whose name appears on the tokens, bequeathed four thousand dollars to the Natural History Society to found a course of lectures. The Sommerville course, as they are termed, still continue to be delivered annually. The oval token was undoubtedly struck at a later date than the round one, although the year of the entering upon the pastorate appears on both. It was also used in the churches at Lachine and Lachute.

14. MONTREAL.

KNOX CHURCH, MONTREAL, field plain.

Reverse. DO THIS IN | REMEMBRANCE | OF ME, round
31 m.

The old St. Gabriel Street congregation joined the Free church movement, in 1844, and claimed and held the building. A suit for its possession was entered by the Presbytery of the Church of Scotland, which dragged along for years until finally settled by the Kirk paying the congregation \$5800 to vacate. This token was adopted when the new building on Dorchester street was occupied.

15. MONTREAL.

ST GABRIEL | CHURCH | MONTREAL.

Reverse. DO THIS IN | REMEMBRANCE | OF ME, oval,
34 x 40 m.

When the Free Church congregation removed from St. Gabriel Street church a few members remained, and others from St. Paul's Church helped to organize a new congregation, or, as some claim, to reorganize the old, under the administration of the Church of Scotland.

16. MONTREAL.

ST MARKS CHURCH indented.

A communion altar inscribed DO THIS IN | REMEMBRANCE | OF ME, on the altar are two chalices and a plate of bread.

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

This was a mission organized in Griffintown, by members of St. Paul's Church.

17. MONTREAL.

ST PAUL'S | CHURCH | MONTREAL | 1833 E.B., for
E(dward) B(lack).

Reverse. I. CORINTHIANS | x1 28 29 Star shaped
25 m.

There were, for a number of years, two settled pastors in St. Gabriel Street Church, who disagreed in 1833, when one of them, the Rev. Edward Black, left with part of the congregation and organized St. Paul's Church. This is now the wealthiest congregation in the city.

18. MONTREAL.

UNITED ASSOCIATE CON(gregation) 1835, MONTREAL
in the field.

Reverse. **Do this in Remembrance of Me**

I. COR. x1 24, in the field, oval 19 x 29 m.

Organized by the "Seccessors" Presbytery of Scotland, who sent out the first pastor, the Rev. Mr. Richardson, in 1832, but he died the same year of cholera that was then raging in the city. The following year the Rev. William Taylor assumed charge of the congregation retaining it until his death, a few years ago. Since the removal to the new building it has been called Erskine Church.

19. NEW GLASGOW.

M | A.L | 1842 separated by horizontal lines, for
M(inister), A(lexander) L(ouden).

Reverse. Plain, nearly square cut corners, 19 x 20 m.

This was one of the churches that sent its minister and delegates to Montreal in 1843, to organize the United Associate Presbytery of Canada east.

20. NEW RICHMOND.

N R, indented, for N(ew) R(ichmond).

Reverse. Plain, square, 22 m.

New Richmond, with a number of other churches in Bonaventure County, are connected with the Presbytery of New Brunswick.

21. ORMSTOWN.

O K indented for O(ld) K(irk).

Reverse. 1841 indented oblong, round corners, 13 x
24 m.

This place was originally called Durham. A branch of the church at Georgetown was organized here in 1832, and was erected into a distinct charge, under the pastorate of the Rev. James Anderson, in 1835.

22. QUEBEC.

SAINT ANDREWS CHURCH. QUEBEC. A St. Andrew's Cross.

Reverse. SACRAMENTAL | TOKEN | 1821, round 23 *m.*

23. QUEBEC.

ST ANDREW'S CHURCH QUEBEC. A communion altar inscribed DO THIS IN | REMEMBRANCE | OF ME
On the altar are two chalices and a plate of bread.

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

This church was organized, in 1765, by the Rev. George Henry, Military Chaplain. A large room in the Jesuit's barracks was assigned, to the congregation, by the Governor, where it continued to worship until 1807. The imminence of war with the United States necessitated the occupying of this apartment for military purposes, when the congregation removed to the court house, where it was located until the erection of its own building, in 1820, on a lot granted by the Governor. The second token is similar in design to that of St. Andrew's, Montreal. They were both ordered at the same time when the pastors went together on a visit to Scotland.

24. QUEBEC.

ST JOHN'S | CHURCH.

Reverse. QUEBEC | 1838. Oblong, cut corners, 21 x 23 *m.*

Originally organized, as a Congregational church, about the year 1800. The first minister resented the intolerance shown at that period towards "dissenters" and for his boldness suffered imprisonment, where, it is related, he performed a marriage ceremony. In 1829 the congregation united with the Church of Scotland and has ever since remained Presbyterian.

25. ST. EUSTACHE.

TOKEN ST EUSTACHE, 1838 In the field. D. S., for D(avid) S(hanks).

Reverse. **Do this in Remembrance of Me***
In the field, I COR. XI. 24, oval 25 x 31 *m.*

Organized, as a Secession Church. Mr. Shanks afterwards joined the Church of Scotland, and moved to Valcartier. St. Eustache was the scene of a conflict, during the rebellion of 1837.

26. ST. LOUIS DE GONZAGUE

ST LOUIS | 1850, indented.

Reverse. Plain, oval, 28 x 39 *m.*

27. ST. LOUIS DE GONZAGUE.

ST. LOUIS 1851, indented.

Reverse. R, indented, oval, 29 x 39 *m.*

This congregation was organized, by the Rev. Walter Roach, as a branch of the Beauharnois church. In 1850 it was erected into a separate congregation under the pastoral charge of the Rev. James T. Paul.

28. THREE RIVERS.

ST ANDREWS CHURCH THREE RIVERS. In the field,

I CORINTHIANS. XI. 26

Reverse. Plain, round, 28 *m.*

Organized, under the Church of Scotland, in 1834, with the Rev. James Thom as minister.

 NEWS FROM CANADA TWO HUNDRED YEARS
 AGO.


THE following paragraphs are extracted from "Memoirs of the Court of France, from 1684 to 1720, translated from the diary of the Marquis de Dangeau," published in 1825:

September 17th, 1690.—A vessel from Canada, arrived at La Rochelle, brings the intelligence, that our colonies are in want of prompt assistance. The mission of the Bishop of Quebec, has penetrated into places which would have been considered heretofore as imaginary. He says, that he has found a people, whose hair of the head and body resembles the plumage of parrots, and that he has discovered another, where all the males are humpbacked, and all the women lame of one leg.

"January 24th, 1691.—M. de Frontenac, Governor of Canada, has informed his Majesty, that the English have made a descent upon that country, and have summoned Quebec, in the name of King William and Queen Mary. He had returned for answer that he knew neither King William nor Queen Mary, and that he had a good garrison, determined to defend themselves bravely if they should be attacked. The English did not dare to pass a river which separated them, and on seeing our troops preparing to cross it, retreated in much haste, abandoning a part of their artillery, which M. de Frontenac brought into the place."

HEMP IN CANADA.



IN the *Monthly Magazine*, [published in London, August 1st, 1805] an article is given recording the proceedings of the Society for the Encouragement of Arts, etc ; from which we make the following extract :—

“ This Society have adjudged gold medals to Mr. Clarke, of Montreal, and Mr. Schnieder, of York, Upper Canada, and the Silver Medal to Mr. Daniel Mosher, Kingston, for the culture of hemp in different parts of Canada. It seems from fair and repeated trials that the samples of hemp sent from Canada are not equal to that cultivated at Petersburg ; but this seems owing to bad management, and it is the opinion of some manufacturers here, that when proper attention is paid to the preparation, the Canada hemp will be equal to the best of that imported from Russia, particularly for the purpose of net-making.

“ As a proof of the general strength of it,” says Mr. Rick, “ I have made that kind of trial of it adopted by government, and required by them in their contracts, and find that out of sixteen threads, the whole, separately, carried three-quarters of a hundred-weight, which is the weight required by them at three feet length ; and that fifteen of the sixteen carried one hundred-weight, and would have carried more.”

 “ CANADA.”


IN “ Notes and Queries,” September, 1885, a correspondent writes :—

“ In some parts of Yorkshire, “ Canada ” appears not unfrequently on the Ordnance Map. It refers, I believe, to labourers’ allotment grounds. Can any one explain the origin of the names ?”

T.

The query elicited the following replies :—

“ CANADA.” The word, as applied to allotment gardens,

is derived from the custom in Canada of dividing the land into small portions. In a parish in Kent, where I was curate, the word had become corrupted to "Kennedy Gardens."

W. E. LAYTON.

"In many parts of Yorkshire the term "Canada" is applied to small allotments of land lying together and not divided by any fence. Great numbers of villages have these allotments, or gardens for the poor, ranging from half an acre to an acre. In my own village a four-acre field divided into twelve allotments is always known as "Canada." In the parish of Stedmen, a larger tract of land, unenclosed less than a century ago, has since its enclosure borne the name of Canada. This is the only instance I know of a large tract bearing the name, but in small allotments the name is almost universal. I suppose the origin is from new homesteads formed by settlers in Canada. This is, of course a mere conjecture."

H. J. WALKER.

"In the parish of Mickleton, in Gloucestershire, are some allotment grounds (set out about the year 1845) which, with the cottages near them, are known by this name. I have always supposed that there was some allusion to the State grant of land in Canada; and your correspondent T's letter seems to confirm this view."

S.

It is noteworthy that we have here a record of the name "Canada" being used in three different counties of England and in each case applied to land held in small allotments,

A HOARD OF CANADIAN COPPERS.

BY R. W. McLACHLAN.



SHORT time ago three boxes, containing about twelve thousand old coppers, were discovered in the vaults of the branch of the Bank of Montreal at Quebec; where, for many years, they had lain unnoticed among the papers of the bank. None of the officials, at present connected with the institution, could give any information as to how or when they came to be deposited in its vaults. Fortunately these boxes passed into the hands of collectors; one of whom, Mr. W. G. L. Paxman, of the Department of Public Instruction, Quebec, kindly furnished me with the above facts; and after selecting a few for his own collection, forwarded me about five thousand, the balance, of those that came into his possession. This lot, after having carefully looked it over, I find to consist mainly of such light brass and copper tokens as were struck and circulated in Canada between the years 1810 and 1837; together with worn out halfpence of George II and III, brass buttons and battered and bruised coins the rejectimenta of other countries. The bulk of the hoard was made up of the "Tiffin," "harp" and "ships colonies," coppers, and rude imitations of George II, halfpence. Believing that a list of the more abundant or characteristic varieties would be helpful I give the following descriptions, with notes, making reference to the numbers, when they are mentioned, in my work "*Canadian Numismatics*" (as C. N.) and to Dr. LeRoux's "*Coin Cabinet*" (as L.)

I. THE TIFFIN COPPER.

Head of George III, to the right, within a wreath of oak leaves.

Reverse. HALF PENNY TOKEN, 1812. A female to the left, seated on a bale of goods, brass, C. N., DLII to DLVII.—L. 771 to 773.

This is similar to a full weight trade token, of which it is a rude imitation, issued in England, with many others, during the depression of 1812-14. In later years a lighter variety was imported from England, in large quantities, by Mr. Joseph Tiffin, from which it was known as the "Tiffin" Copper. As these were readily accepted as change and circulated freely as the currency of the country; many imitations were struck by those who were ready to "turn an honest penny" in providing for the pressing needs of the people, a more adequate supply of the circulating medium. These passed current, unquestioned, along with the genuine Tiffin; and so abundant was the issue that out of the five thousand coppers belonging to the hoard nearly three thousand are of this pattern. There were about eight varieties, while many specimens, although struck from worn dies, seem to have been hardly touched by circulation.

2. THE HARP COPPER.

Head of George IV to the left.

Reverse. 1820 a harp, C. N. DCCXX.—L. 786.

There were about eight hundred pieces of this design in the hoard, many of which are as bright as when they were struck. There were thirteen different varieties; the original, of which more finished and heavier, was, no doubt, imported from Birmingham, like the "Tiffin," by some prominent trader, whose good name gave it currency, and counterfeiters or private "moneyers" availed themselves of this fact to increase the supply. The design is similar to that of the Irish coppers of George IV, but without inscription. The date is 1820, although there was no coinage for Ireland under that reign until 1822.

3. THE "SHIPS COLONIES" COPPER.

A ship under full sail.

Reverse. SHIPS | COLONIES | & | COMMERCE, C. N. DCII to DCVI.—L. 793.

This design seems to have retained a long continued popularity among the importers and coiners of coppers for British North America, as some of the specimens show evidence of having been some time in circulation; while quantities were introduced from year to year in the lower provinces, especially Prince Edward Island, up to the time of the adoption of the decimal currency in 1871. This would indicate a period of about seventy years, during which they were issued and continued current. Among the six or seven hundred specimens in the hoard I was able to distinguish eight varieties; one of which was from an old pair of worn dies, so worn indeed that only faint traces of the ship, and one or two letters on the reverse, are visible on many specimens. The planchets upon which this variety is struck are so thin that the profits of the issuer of them must have been very large. The reverse die, used in striking them, was found in Montreal some years ago; showing conclusively that they were struck in this city. Two other varieties, of which there were together over three hundred, that display the American flag at the stern of the ship, seem to have been struck in the United States for the, at that time, enterprising and influential American Colony in Montreal. Many of one of the varieties were barely touched by circulation. The other variety, of which there was only forty specimens, has the letters W. & B., N. Y., under the ship. It was evidently struck by a firm, in New York, whose initials were W, & B. From the worn condition of all of this variety they must have been struck at a much earlier date. The other varieties display the Union Jack similar to those imported at a later date, and like them were of Birmingham manufacture.

4. GEORGE III, 1820 COPPER.

Head of George III to the right, 1820.

Reverse. A woman seated on a bale of goods, C. N.
DXCIV.—L. 785.

Two varieties, one of which, of finer workmanship than the other, was no doubt executed in England. There were about fifty specimens, of this type, in the hoard more or less circulated.

5. IMITATIONS OF WORN COPPERS OF GEORGE II.

Rude and indistinct figure of George II, no inscription.

Reverse. Similarly indistinct figure of Britannia, C. N. DCXII. DCXIII.

There were ten or twelve varieties of these barbarous imitations of what was once the "coin of the realm." The engraving of so many dies so similarly barbarous seems to indicate that these coppers were either struck at a number of different establishments in the city or that there must have been a large issue from one establishment, extending over a number of years. The design shows that the worn English coppers, of which Canada was made the slaughter market after the great recoinage of 1820, were copied. Specimens of these worn English coppers, such as were used for designs, occur in the hoard showing no trace of the inscription and barely a faint outline of the figures. Few, if any, of those private issuers of coins or tokens in Canada adopted original designs. They seem to have been content with imitating the prevailing or most popular coins current at the time. There were about five hundred specimens of this type.

6. IMITATIONS OF IRISH COPPERS.

Rude and indistinct head of George III.

Reverse. Similar, indistinct harp, no inscription. C. N. DCX. DCXI.

Many of the worn Irish coins of George II and III circulated here, and they too were imitated. Although few specimens, not over twenty five, occur in the hoard, there are among them six varieties. This would indicate that they were struck in the West, probably Kingston or Toronto.

7. THE GLORIVVS III VIS COPPER.

GLORIVVS III VIS. Indistinct head of George III, to the right.

Reverse. BIII, Britannia indistinct, C. N. DCXVI.

There is only one variety of this pattern, which seems to be an imitation of one of the many coppers with satirical or unintelligible inscriptions, that were struck in England, in imitation, without the liability of being classed as counterfeits, of the half pence of George II and III. The coin is undoubtedly of Canadian workmanship; As the relief is low and the head of George III a hideous caricature. It is much ruder than the English varieties. Many of this series are claimed as having been struck and circulated in the United States where they are called "bungtowns." Mr. John H. Hickock in his *History of the American Coinage* classes it among the Vermont coins. He jumps to the conclusion that the inscription VIS, which he reads VTS, is a contraction of Vermont; and that the coin was struck by an ardent "tory" during the time when some of the leading citizens of Vermont were negotiating with Governor Haldimand for a return to British connection.

8. THE EAGLE COPPER.

Britannia seated within a wreath.

Reverse. HALF PENNY, 1814. An eagle with its wings extended C. N. DLX.—L. 781.

There were only two very poor specimens of this copper in the hoard, although it was more abundant in recent times. It was either imported from Birmingham or the United States; I am inclined to believe from the former place. About fifteen years ago many bright specimens of a similar copper, dated 1815, found their way into circulation after having lain so many years unhandled. A satirical poem, in an early number of the *Montreal Herald*, calls attention to the eagle on this copper claiming that, as an emblem of the United States, it was treasonable,

9. THE GEORGE ORDE'S COPPER.

GEORGE ORDE'S TOKEN. Laureated head to the left.

Reverse. IRELAND 1834 A harp.

This is described by Lindsay in his "*View of the coinage of Ireland*" No. 97, page 120. There were about twenty five specimens in the hoard struck from dies so worn that the legend could not be read. Likely, after the dies were considered useless for striking more coins in Ireland, they were exported to Canada where a further coinage was struck with them.

10. THE VEXATOR CANADENSIS.

VEXATOR CANADENSIS, a rude bust.

Reverse. RENUNTIOS VISCAPE, a rude figure of a female C.N.XXI. XXII.—1. 500-501.

There were only four specimens of this historic coin in the hoard, which indicates that even at that time it was scarce.

11. THE CANIDA COPPER.

A plain planchet rather small indented CAN | IDA with letter punches.

Reverse. ST AMANT. Indented with a single stamp.

When I first examined this piece I was inclined to throw it aside as an odd specimen stamped for amusement but, finding about sixty specimens in the hoard, all similarly stamped, and that not over old coppers but on plain planchets evidently cut out for the purpose, I concluded that it was a private token made for circulation. The letters of the misspelled "Canida" are each stamped on separately in very irregular fashion. The letters, in the name, "St. Amant," on the reverse, are part of a steel stamp that had been used for marking goods. The planchet was too small to receive the whole stamp, although the stop and part of the initial letter of the first name can be seen on some specimens. Who St. Amant was or his business I have not been able to learn. There are a number of families of that name living in and around Quebec.

Now that we have examined the different coins found in the hoard, what facts can we glean from them regarding the time of its deposit and the then condition of the currency of the country.

As many of the Harp and Tiffin coppers are uncirculated or nearly so, we cannot but conclude that the mints from whence they were issued were in active operation when, or shortly before, the hoard was laid aside. The brighter and more uncirculated are from worn dies, showing that the coinage of them must have been continued for some time. The more circulated condition of the "Ships Colonies" and the imitation of worn George II coppers shows that the Harps and Tiffins were of a later issue; the latest of the hoard. The date, 1834, on the "George Orde's Token," all the specimens of which are slightly circulated,—allowing time for the coinage in Ireland, importation of the dies into Canada, and commencement of a new coinage here requiring at least three years—indicate that the deposit could not have been made earlier than 1837.

The absence of any of the light Upper Canada coppers, as the "Brocks" and "Sloops;" or of those issued in Nova Scotia, indicate that the hoard was accumulated in lower Canada and that there was little, if any, extended interprovincial communications. The abundance of the "Tiffin," in an uncirculated condition, and the fact that the coins were found in the branch of the Bank of Montreal point us to Montreal as the place where the coppers were laid aside.

The absence of heavier coins or those bearing names; as the "Un Sou" series and the "T. S. Brown" copper, proves clearly, that this was a hoard of the light anonymous coins, that at a certain period in the history of the city, were refused circulation.

Between the years 1830 and 1837 the issue of these light anonymous tokens continued so to increase that they formed the bulk of the circulation. Traders often

received five or ten dollars daily. The accumulations in the tills of large retailers became so cumbersome that a feeling of uneasiness arose. The uneasiness so increased that the coppers were looked upon with disfavor, yet merchants of Canada did not or could not move to rid themselves of the nuisance. But, in those days the market hucksters became the dictators in matters relating to the currency. They would, simultaneously, without any preconcerted plan, reject such tokens as they deemed illegal or worthless. These "fiats" were often capricious; as, without any definite reason a token would be rejected as illegal one day and accepted the next. The hoard, then, was the contents of some commodious till when the hucksters edict went forth declaring the bulk of the currency of Canada illegal.

When the financial troubles, brought about, in the United States, by the suspension of the government bank, extended to Canada specie payment, such as it was, consisting of what was considered good of the coppers, with Spanish, French and other foreign silver coins more or less worn, was suspended. This followed by the rebellion, which broke out in the district of Montreal, made it necessary to ship the specie to Quebec. With this shipment went the three boxes of rejected coppers.

And after the troubles had passed, and specie began to circulate again, the owner of the coppers, believing them worthless, never claimed his own and there they lay until this day and through them we have a glimpse of the currency of Canada, with the trials and difficulties it entailed upon the people, in the stirring and eventful past.

In November, 1888, a bricklayer's lad, when digging a drain, in Botley, in the parish of Chesham, England, struck an earthenware vessel containing 200 gold coins. They were mostly of the reigns of Elizabeth, James I and Charles I. The boy not appreciating their value gave most of them away before it was discovered what they were,

A CROOKED SIXPENCE.



BENT coin is often given in the West of England for luck. A crooked sixpence is usually selected, by careful grandmothers, aunts and uncles, to bestow as the "handselling" of a new purse. The following extract, from the *Acts and Monuments* of John Foxe, illustrates the practice; it occurs in the relation of the martyrdom of Alice Bendén at Canterbury in 1557:—

"When she was at the stake she cast her handkerchief unto one John Banks, requiring him to keep the same in memory of her; and from about her middle she took a white lace, which she gave to her keeper, desiring him to give the same to her brother Roger Hall, and tell him that it was the last band she was bound with except the chain. A shilling also of Philip and Mary she took forth, which her father had *bowed* and sent her when she was first sent to prison, &c."

THE QUARTER CENTENNIAL MEDAL OF THE
NUMISMATIC AND ANTIQUARIAN
SOCIETY OF MONTREAL.



HEN it was decided to celebrate the twenty-fifth anniversary of the Society by a Canadian portrait exhibition, a committee was appointed to arrange for the striking of a medal commemorative of the occasion. This committee, after corresponding with a number of those interested in medallic art, on the recommendation of Mr. Alphonse de Witte, one of the office-bearers of *la Société Royale de numismatique belge*, entrusted the work of preparing the dies to Mr. Fernand Dubois, of Brussels, a rising young Belgian medallist. After specifying that the bust of the president should occupy the obverse and the seal of the Society the reverse, the committee

accorded Mr. Dubois full licence as to execution and detail. Availing himself of this permission the medallist chose for his model the style displayed on the early Italian medals; those works of the early masters, that still retain the foremost place in medallic art. He, believing that something after the style of the antique, would be more in keeping with the pursuits of the Society than a highly finished modern medal, caught and produced from dies some impression of the less finished but bolder flights of art displayed on the cast medals of the renaissance. Although the reverse, like the originals, lacks relief and has an indistinct appearance, the obverse is really beautiful. With only a three quarter face steel engraving for his guidance the medallist has been able to model, in profile, a tolerably close portrait that exhibits much character and expression. There is life and thought in the face, characters of art often wanting in modern die cutting.

While many of the members would have preferred a more clearly cut reverse and a more striking likeness of the Honorable Justice Baby, the work is one that reflects credit on the artist in conception and execution, and will stand as a momento of art in the history of the Society.

The cut of the medal is a reproduction by the Armstrong Photo-Engraving Company's new half tone process.

The description of the medal is as follows:

1. *Obv.*:—HON. JUSTICE L. F. G. BABY PRESIDENT. Bust to the right. Under the bust 1887 FERNAND DUBOIS in small letters.

Rev.:—NUMISMATIC AND ANTIQUARIAN SOCIETY OF MONTREAL. Arms of the Society surmounted by maple leaves, under the Arms TWENTY FIFTH | ANNIVERSARY | FOUNDED — DEC : 15TH — 1862. Bronze, size 60 *millimetres*.

Mr. Dubois was asked to prepare dies for a *jeton de presence* with the shield of the Society as chief design, but

the jetons arrived too late and were therefore not distributed at the meeting.

2. *Obv.*:—Same as reverse of last.

Rev.:—JETON | DE PRESENCE incused on a scroll turned in the shape of the letter S, on the centre of the scroll is a bee, and another bee is alighting on the uppermost end of the scroll; on the field, within the turns of the scroll, is inscribed AT THE | NATUREL | HISTORY | SOCIETY'S | ROOMS | MONTREAL DEC: XVTH | MDCCCLXXX | VII. Bronze size 35 *m*.

Another medal, not authorized by the Society, was struck on the same occasion. This medal was designed and issued by Mr. A. J. Boucher one of the founders of the Society. On this medal the original name of the Society is inscribed. The dies were engraved by Mr. J. T. Dawson, of this city.

3. *Obv.*:—SOCIÉTÉ NUMISMATIQUE DE MONTRÉAL FONDÉE 9. DEC. 1862. Within a wreath 25^E | ANNIVERSAIRE | 1887.

Rev.:—ADÉLARD J. | BOUCHER. | STANLEY | C. BAGG. | ET | JOS. A. MANSEAU. | FONDATEURS within a wreath of oak leaves to the right and maple leaves to the left; at the top of the wreath is a beaver; below DAWSON in small letters. White metal, size 35 *m*.

R. W. McLACHLAN.

BELCEIL.



IN reply to an enquiry as to "Why was Belceil Mountain so called, and by whom?" The following letter from the Seigneur "of that ilk" seems to settle the question satisfactorily:

After tumbling down all the old seigneurial archives I find the following information concerning Belceil. In 1693 Jean Baptiste Hertel de Rouville came from Quebec in a canoe up the St. Lawrence to the mouth of the Richelieu,

until reaching the shores opposite the mountain, where he disembarked, climbed the mountain, and said, "Quelle belle œil!" Returning to Quebec he asked the Governor De Frontenac for an area of land here, and the King of France gave it to him, some six miles square, on the south side of the Richelieu, and the same quantity on the north side to his brother Joseph Hertel de Rouville, and he called both limits "Belœil." The gifts were granted on the 18th January, 1694; a decree, erecting St. Hilaire into a canonical parish, was issued on 24th Feb., 1827, and into a civil parish on 10th July, 1835.

The north side of the river retaining the name "Belœil" in this way, it was decreed a canonical parish 23rd March, 1831, as St. Mathieu de Belœil, and a civil parish 2nd July, 1835.

It appears in some books, old seigneurial ones, that this place is St. Hilaire de Belœil, consequently the name "Belœil" was given by Jean Baptiste de Rouville in 1693, on account of the grand view from the summit of the mountain.

St. Hilaire, Que.

BRUCE F. CAMPBELL.

THE CHAIRS OF GREAT MEN.

(From The London Times).



THE interesting collection of chairs formed by the late Mr. George Godwin, recently noticed, was sold by auction at his late residence, in Cornwall-place, yesterday. The chair said to have been the one in which Shakespeare wrote was the chief attraction in the sale, and such was the contest for its possession that it brought the considerable sum of 120 guineas, but who the purchaser was the auctioneer declined to inform his audience. The auctioneer read several documents to prove the authenticity of the chair, and stated that it was once

sold at Sotheby's, the well known auctioneer of libraries, on March 1, 1777, when it belonged to Paul Whitehead, the Poet Laureate of that day. Gay's chair sold for 30 guineas. A drawing of this was in *The Illustrated News*, Oct. 27, 1849. Lytton Bulwer's chair, which was illustrated in *The Builder* with several others of the collection, sold for 13 guineas. Theodore Hook's chair, with a curious back revolving so as to serve as a table, sold for 19 guineas. The Anne Boleyn chair, notwithstanding the auctioneer declared it was the chair in which she had sat to be adored by her lover, went for 10½ guineas. Wordsworth's fire screen went for 6 guineas. Sir Walter Raleigh's chair only fetched 2 guineas, Pope's chair sold for 5½ guineas. Lady Morgan's scarcely brought more than its value in a broker's shop. Lord Bryon's would have fetched the same price, 2½ guineas, called by any other name. But the simple bamboo of Mrs. Siddons, which, it was stated the great actress sat in when she studied, sold for 7 guineas. Mrs. Browning's elegant embroidered chair only brought 5 guineas, Thackeray's comfortable seat only 3½ guineas, Walter Savage Landor's 3½ guineas, and Dr. Watt's quaint old oak chair also sold for 3½ guineas, while Charles II.'s chair, embroidered with the arms of Great Yarmouth, brought 10 guineas.

A GREAT OLD SOCIETY BREAKS UP.

THE ANCIENT GUILD OF CROSSBOWMEN DISBANDS AT LAST.

(From the London Standard.)



LINK which bound modern Europe to the middle ages has just been severed at Ghent by the dissolution of the Ancient Guild of Crossbowmen in that city. It had existed since the eleventh century, but with ever diminishing utility, since

crossbows and long bows are no longer in fashion ; and the society came lately to the conclusion that it had ceased to have any *raison d'être*. Its massive plate has all been sold, including a superb chased silver cup, presented to the association by the Archduke Albert and the Archduchess Isabella, which has now become the property of Baron Rothschild at the price of 25,000 francs.

The closing hours of the old guild were celebrated by a banquet, at which it is not to be doubted that the burghers feasted as proudly as did those of Antwerp, who, when they were entertained by the Prince of Orange, finding their benches hard, spread their jeweled velvet cloaks over them, and afterward left them to the lackeys, saying, "We do not carry away our dinner cushions!" After this final act of comradeship, when the antique crossbows were hung upon the tapestry for the last time, and the great parcel gilt goblet of the association, brimmed with spiced Rhenish, went round for the ultimate toast, the members still had a matter of ten thousand guilders in hand. This sum they transmitted to the Charity Commission of Ghent, and therewith the existence of the antique confraternity terminated.

Great and famous are the men who have belonged to it in bygone days. Its sturdy burghers and the stalwart men-at-arms maintained and drilled by them were the terror of the Duke of Alva—if anything could ever terrify that fierce and arrogant soldier, who in 60 years of warfare was never once beaten or surprised. In his time the society was a power in the state. We slay each other now by neater means, and these ancient weapons have no longer any existence, except as toys at archery meetings and in the sports of little boys. They were grimly useful, nevertheless, in the days when this guild of Ghent was flourishing, and in their time have sent about as many souls of heroes to the other world as any invention of that eminently destructive animal, man,

WHY THE COAT OF ARMS OF PARIS BEARS A SHIP.



THE Carnavalet Museum is composed of a library of seventy thousand volumes and fifty thousand engravings relating to the history of Paris and of the Parisians from the remotest antiquity down to the present day; of pictures and plans of the city; of antiquities of all kinds illustrating the architecture and the civilization of the Gallo-Roman, Roman, mediæval, and Renaissance epochs; of coins, medals, costume, furniture, ceramics, arms, and innumerable objects of all kinds representing the modern epochs of the seventeenth, eighteenth, and nineteenth centuries, down to the patriotic medals and trinkets made only yesterday. The whole history of Paris is commented upon more or less completely by the objects exhibited in these picturesque old rooms. And what is the history of Paris? It is the résumé of the history of the civilization of Europe—a domain which grows wider and wider the more one explores it; a labyrinth that leads to the unknown, to the mystery of the primitive Celts. Let us take, for instance, the armorial bearings of Paris: on a red field is a ship with silver sails floating on a silver sea, and surmounted by an azure band ornamented with fleurs-de-lis. From time immemorial this ship has been the emblem of the municipality of Paris. Why? Because the first settlers of Paris owed their prosperity to their boats which plied on the Seine. The cradle of Paris was the island on which Notre Dame now rises supreme, the Ile de la Cité, or the Ile Saint-Louis, as it is variously called, and the first monuments which attract our attention in the galleries of the Carnavalet Museum are coins, altars, and inscriptions relating to the antique settlement of Lutetia. Lutece, Leucotece, Mons Lucotecius, now the Montagne Sainte-Genevieve, are the old names that we find, and according to the learned in etymology Paris derived its original name from the source of its architectural beauty, namely, its inexhaustible beds of stone and plaster.

Leng, we are told, means in Celtic "stone," and *tech* means "fine." Gallo-Roman Paris rose out of the catacombs which are still being quarried on the left bank of the Seine at Montrouge and La Tombe-Issoire. On this Ile de la Cité, in shape like a great ship floating on the water, the old Gauls were safe from the marauding wolves and Erymanthian boars which then infested the thick forests that covered Europe; for not only in the Middle Ages, but even up to the time of Louis XIV., the wolves from the forests around Paris used to venture into the streets of the city in very cold winters. In 1420 the cemeteries were invaded by wolves. In 1695, August 12, L'Estoile notes in his Journal: "A wolf, having swum across the river, devoured a child to-day on the Place de Greve. A prodigious thing, and of evil omen."—Theodore Child, in *Harper's Magazine*.

THE PARISH CHURCH OF LONGUE POINT.



WE take the first opportunity of replying, officially, to the enquiry contained in a letter addressed to the daily press by the Rev. Edmund Wood, in reference to modern vandalism, as exemplified in changing historic names of streets, and defacing or destroying picturesque and interesting buildings. After asking "but why not try to rouse public opinion, and bring it to bear on the French clergy, and French section of the community generally, so as to stop further vandalism, before it is too late?" he goes on to mention the charming little church of St. Francois d'Assise, at Longue Pointe, which is being demolished, bit by bit. I have seen nothing like it in Canada. It is—or rather was—unique.

"1. First, the organ went. It is true it was a rickety little thing—but well worth preserving, as a curiosity—in one of the corridors of the seminary. It had (only carved) the 'positif' or 'choir organ' on its front. It was of old, French build, and the bellows were inflated by a wheel.

"2. Next, the baptistery, (the like of which I never saw) with rough oil painting at the back; oval, octagonal,

wooden font ; good parqueterie ceiling ; wooden valance, with carved suspended tassels—was cleared out bodily. Luckily, I took a fairly accurate sketch of this most curious nook, under the staircase leading to the jubé, which might be worth reproducing, by photograph, hereafter.

3. Then, last summer, I was horrified to note that the sanctuary walls, of carved wainscot, had been ruthlessly "chopped" to admit a series of guadily-colored statuettes, the bare memory of which might "make one's hair stand on end, and never come down."

"I fairly dread making another visit this coming summer for fear of discovering still greater atrocities. Can not the Historical or Antiquarian Societies do something. It seems to me they only talk and have soirées. They might, *e. g.*, memorialize the Archbishop, or the gentlemen of the Seminary, and save what is still left : or, if that could not be done, they might, at least, employ an experienced photographer to go round and secure good pictures of our few ancient nooks. The extirpation of old Bonsecours was prevented, I believe, by the protest of Mr. Parkman, the historian. Let me advise any of your readers, who want a pleasant day trip in the summer, to hire a boat, drift down to Longue Pointe, and examine this little old relic. When within the church the view (looking down from the altar-rail, seen through the open west door) of shining river, green trees, blue sky, and distant mountains, is a sight to be remembered."

While deploring as heartily as the reverend gentleman himself the loss of or injury to our most interesting historical and architectural souvenirs, it is not easy to see how a small society such as the Numismatic and Antiquarian Society of Montreal can prevent these changes. In the first place the general public are not notified when these "improvements" are contemplated, and the injury is generally done before it is noticed. Another difficulty has been already alluded to, the small number of those interested. A society composed of two or three dozen private gentlemen cannot wield a very great influence in a community

like ours, unless its members are representatives of important classes, or are individually eminent and distinguished men.

Were the general public interested in such matters the case would be very different, but the general public is not only most indifferent, but seems inclined to look upon the "Antiquarians" as candidates for Beauport, though harmless, quite harmless; and even of those who share the delusion that historic relics are worthy of study and preservation, how few identify themselves with the society or support its Journal? In England when it is desired to preserve some building of public interest, subscription lists are opened, the money raised, and the property purchased: but where is the man to be found so simple as to propose such a course here? Then again the success which the Numismatic and Antiquarian Society of Montreal, has already achieved on a former occasion, is hardly so brilliant as to be very encouraging. We refer to the preservation of the old church of Notre Dame de Bonsecours, saved from destruction largely through the representations of this society, and saved for what? To be handed over to a barbarian in search of something to spoil, and spoiled most effectually. If that Church which owns these interesting buildings,—that Church whose own claims rest so largely on reverence for the past—if that Church is so blind as to strip itself of those connecting links of its history, around which naturally cling reverential memories and associations, it cannot be prevented by a handful of *litteraires*, even though the time should be coming when its leaders will bitterly repent having so forcibly taught the *coi-poddi* the lesson of destruction.

In regard to securing photographs or sketches, the Society is hardly in a position to employ artists on such a work. Before undertaking anything of the kind it would require a revenue many times greater than that at its command. But what it is unable to undertake as a Society is being done in a humble way, privately, by individual members who are both photographing and sketching, and so as they have opportunity are accumulating collections which will some day be of considerable value.

RHETORICES CANDIDATI ANNO DOMINI 1793.

Ignatius Raizenne,	Franciscus Dumoulin.
Carolus Brouillet,	Ludovicus Sanguinet.
Carolus Adam,	Joseph Porlier,
Franciscus Fréreault,	Franciscus Dézery.
Alexander Sevres,	Joseph Senet.
Ludovicus Bernard,	J. Baptiste Tabeau.
Petrus Consigny,	Jacobus Varin.

Professore : Aug. Chabouillez.

Acolythro Marianopolitano.*

*List of the students of Rhetoric at the Montreal College, in 1793, from a manuscript in the Archives of St. Mary's College, Montreal.

de LÉRY MACDONALD.

TWO OLD BASQUE GRAVES BY PLACENTIA BAY.



WHOLE history sometimes lies in an ancient inscription. Placentia, on the shores of a bay of that name, was the old French capital of Newfoundland. It was founded in 1660 by a Frenchman named Gargot, under a grant from Louis XIV. It has a splendid harbor, and two great arms of the sea extend several miles inland. The town is built on a beach of coarse gravel. The scenery is most picturesque and much of it beautiful. The remains of forts and other works of defence show what importance the French attached to it. In an old burying ground stand two tombstones bearing inscriptions in a language which no one hitherto has been able to decipher. Many fairly good linguists have puzzled over them without being able to determine even to what tongue they belong. Mr. Courtney Kenny, M.P., for Barnsley, Yorkshire, England, when on a visit to Placentia, carefully copied these inscriptions, and submitted them to Dr. Robertson Smith, who is now professor of Hebrew and Arabic in Cambridge University. He at once pronounced them to be in the Basque tongue. How came there to be two graves of these ancient sea-rovers in this out of the way

corner of creation? Who were the Basques and how came they to Newfoundland? Thereby hangs a tale.

Seven years after Cabot's discovery of Newfoundland, or in 1504, the fishermen of Brittany and Normandy, attracted by the news of the abundance of cod in the surrounding waters, were engaged in capturing these valuable fish. They were in fact, the first to profit by this new discovery of Englishmen. In their little cockle shells of vessels, such as no one would now dream of using in crossing the Atlantic, these bold mariners ventured out into these storm swept seas. They got as far as the island of Cape Breton and gave it the name it now bears, after their home in Bretagne or Brittany. They were soon followed by the no less daring fishermen of the Basque provinces in the Northwest of Spain. That they frequented the shores of this island is shown by the relic of their presence in the name Port-au-Basques, a fine harbor near Cape Ray, on the southern coast.

Not long after the Portuguese fishermen followed; and of them we have a memorial in the name of Portugal Cove, Conception Bay, and another of the same name in Trepassey Bay. It is on record that in 1517 there were forty sail of Portuguese, French and Spanish fishing around these shores. John Rut, an English captain, was in St. John's harbor in 1527, and from there he wrote a letter to Henry VIII, of England, in which he said that he found in that harbor eleven sail of Normans, one Breton and two Portuguese barques, but no English fishing vessel. In 1578, there were 400 fishing vessels employed on the banks and around the shores, and of these 150 were French and only fifty English—so slow were English fishermen in discovering the value of these fisheries, and following the lead of the others. Gradually, however, they increased, and when on the 5th of August 1583, Sir Humphrey Gilbert entered the harbor of St. John's, he found thirty-six fishing vessels lying there of which half were English—the rest Portuguese, Spanish and French.

After this date the Basque and Portuguese fishermen engaged in these fisheries rapidly diminished in numbers, and before many years, they entirely withdrew, leaving the fisheries to the French and English. The wealth to be acquired in the gold regions of South America proved a stronger attraction to the Spaniards than the sea harvest which could only be gathered amid toils and dangers. The Portuguese preferred colonization in South America, and the acquisition of wealth in the mines of Brazil. But it is noteworthy that it was the rich fisheries on the banks and around the shores of Newfoundland which first drew European nations to the shores of North America, and it was the wealth derived from them that led to the colonization of North America. But for the attractions presented in the Newfoundland fisheries, the settlement of the northern portion of the new world might have been delayed for an indefinite period. At first, settlements were attempted rather with a view to the protection and expansion of the fisheries than with the idea of the cultivation of the soil. The fisheries pioneered the way to that great civilization which has now extended to the Pacific coast. The possession of these fisheries was the great object of national ambition, and at the present moment they are no less subjects of international contention and diplomatic wrangling.

But who were these Basques, two of whose tombstones still stand at Placentia? Humboldt considers the modern Basque nation as the representatives and descendants of the great nation of the Iberi who were spread over the whole peninsula, and spoke one language modified into different dialects. In fact this language was at one time spoken by all the primitive inhabitants of Spain and Portugal. The etymology of the words denoting the ancient names of mountains, rivers and towns, in almost every part of the peninsula, proves the early universality of the Basque language. It is very peculiar in its structure, terminations, etc.; and has no resemblance to modern Spanish or Italian.

In point of fact, it has no genetic relationship to any other known language, so far as comparative philology has been able to ascertain. It is remarkable that in its structure it has more in common with certain American languages than any others; but it is not possible to class the Basque tongue with any known family of languages. Indeed these Basques are the most remarkable, and, in some respects, the most mysterious communities in Europe, for they are the only living representatives of a once great people who have disappeared, and of whom no other fragmentary group remains on the face of the earth. Their language, of which we have a specimen on these tombs, represents a very ancient group or family of languages that had passed away before the beginning of the historical period, leaving only this fragment of the group in a narrow district, on the Bay of Biscay, where it has maintained its existence with wonderful tenacity.

Who could have expected to find such a relic of a world that has passed away in such a remote and little known locality as Placentia! What changes have passed over this new world since these ancient mariners laid down for their long sleep in the Placentia "God's Acre!" Their names cut deep in one of our hardest rocks, have been able to resist the "gnawing tooth of time."

EDITORIAL NOTICE.

Though we have to regret that unexpected difficulties have delayed the issue of this No. 1 of our New Series, we hope in future to be able to issue on the proper dates.

In regard to the next number we beg to say that we have already in hand three original leading articles: one on the principles of heraldic bearings, with special application to the Coats-of-Arms of the Cities of Canada, by Mr. Jas. H. Bowe, for many years secretary of the N. & A. S., which will be illustrated by numerous wood engravings. Also a continuation of Mr. McLachlan's paper on Communion Tokens; and some notes on the old fortifications and other points of antiquarian interest of the town of St. Andrew's, N. B.