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VERMONT AND CANADA.



THE friendly feeling of our neighbours in the State of Vermont towards Canada, as shown by the visit of a company of Vermont citizen-soldiers to take part in the review recently held in Montreal on the birthday of our Queen, can scarcely be over-rated; this mutual good-will was reciprocated by our own Volunteers visiting St. Albans and joining in the celebration of the 4th July there; again, the State, through Governor Fairbanks, supplemented this cordial exhibition of amity by inviting Lord Dufferin to visit Vermont prior to his departure from Canada.

Probably it is not generally known that our neighbours are only repeating history, for it seems that the Vermonters exhibited a similar expression of friendship in 1794, on the occasion of the Queen's father, the Duke of Kent, visiting Burlington.

In the "Quebec Magazine," (*Magasin de Quebec*), published in February of that year, by John Neilson, No. 3 Mountain Street, we find the following record:—

"*To the Editor of the QUEBEC MAGAZINE.*

"During my stay at Burlington I got personally acquainted with most of the Gentlemen who had waited upon His R. H., they all seemed much pleased with him; and several Gentlemen in the neighbourhood, with whom I was accidentally in company, regretted exceedingly their not having had an opportunity of shewing him the same attention. I am,

"Sir, your very humble servant.

"*Quebec, 11th Feb. 1794.*" * *

"TO HIS ROYAL HIGHNESS PRINCE EDWARD.

(*Address of the Inhabitants of Burlington.*)

"SIR,

"DICTATED by the principles of common civility and politeness, and possibly urged from an unwarrantable anxiety to have an interview with Your Royal Highness. In behalf of the most respectable Gentlemen of this place we have to request you to appoint that hour (commencing after six o'clock, P.M., on account of the business of the Court) which will be most agreeable to you to receive that respectful attention due to your rank. And you may be assured, although in a strange country, that protection is equally at your command with the greatest subject of the United States.

"We are, Sir, with the greatest respect,

"Your most obedient servants,

(Signed)

ELNATHAN KEYES.

JOHN BISHOP.

WILLM. PRENTICE."

" HIS ROYAL HIGHNESS' ANSWER.

" *Burlington, Jan. 30, 1764.*

" GENTLEMEN,

" I AM commanded by His Royal Highness PRINCE EDWARD, to return you his best thanks for your polite attention, and at the same time to say, that if half past six o'clock this evening will be a convenient hour to you, he shall esteem himself much flattered in having the pleasure of seeing you.

" I have the honor to remain with great respect,

" Your most obedient humble servant,

" FRED. AUG. WETHERAL, Aid-de-Camp."

JESUITS' COLLEGE, QUEBEC.

BY J. M. LE MOINE.



HIS venerable pile, so intimately associated with the rise and progress of Quebec City, has now entirely disappeared; its last tenants, a colony of Purple Martins, whom the naturalist Wilson noticed when in Quebec in 1813, on their return last Spring, having found no eaves to build under,—and that their once familiar home knew them no more,—sought elsewhere for eaves as lofty and secure. They have finally selected the cornices above the high, fluted columns of the Quebec Custom House: this is the only spot where the Purple Martin builds in the City, or near it, that we know of. It is possible this species of swallow may have occupied the same nesting-place for above two centuries. Though it was levelled on the report of an engineer, who pronounced its old walls worthless and crumbling, unfit for the Public Departments of the Province, we all know it required dynamite, and a deal of it too, to prostrate the College in which the dramas

of Corneille, Racine, and Molière, were played to admiring French audiences two centuries back.

During the fall and winter of 1759, General Murray occupied a portion of it as a commissariat store, from which a weekly supply of pork and biscuit was drawn for his bare-legged Highlanders, then billeted on the Ursuline Nuns. On the 15th August, 1878, human remains were discovered here—were they English or French?

Quebec. August 17, 1878.

(From *Quebec Morning Chronicle*, 16th August, 1878.)

"DISCOVERY OF HUMAN REMAINS.—Workmen engaged in removing the *debris* of the Jesuit Barracks yesterday morning, discovered an old wooden coffin resting on a beam near the flooring under one of the former entrances of the Barracks,—the door facing the market-place between the main entrance and the old Shambles. Upon being opened, the coffin was found to contain human remains, the small size of the bones seeming to indicate that they were those of a party of small stature. The great length of the hair and its remarkable state of preservation were very noticeable. The coffin had been very closely held together by square wrought iron nails, with heads nearly half an inch across. It contained, however, no inscription, or other indication of the identity of the remains. It is not improbable that the spot where the coffin was found is the site of an interior chapel, built before the large chapel of the Jesuit Fathers. It may be that this spot was a portion of the chancel of the old chapel, and it is not considered unlikely that a large number of skeletons may be discovered to the south of the position in which the coffin was found yesterday. The remains in question were visited by a number of people, after which they were placed in a rough box and taken to Laval Uni-

versity for further examination by the Coroner, who had been sent for by Rev. Mr. Belanger."

These remarks of the *Chronicle* naturally elicited research, and reference to the fountain-heads of Canadian History: the *Relations des Jesuites* and the *Journal des Jesuites*.—Two entries, especially in the *Journal des Jesuites*, for October, 1659, were precise. They referred to the death and mode of burial of Father De Quen, who discovered Lake St. John. The zealous priest was buried in the chapel of the Jesuits' College, on the 9th October, 1659, having died on the 1st of that month.*

On the 21st August instant, I was invited by my friend Professor H. Larue, of the Laval University, to visit the spot

"OCTOBER, 1659.

* "Le 1, le P. Jean de Quen s'al.ta, et le 8 il mourut deces fiéures contagieuses, qu'aurait apporté le dernier vaisseau dont il est parlé cy dessus. Son histoire particulière ou lettre encielique se trouvé dans les Archives.

"Le 9, fut enterré le P. de Quen au matin, *présente corporè dicta àuc missæ private, in summo altari, àum àcceretur officium.*"—(JOURNAL DES JESUITES, p. 266.) The commentator adds as a foot-note:—"Le P. de Quen fut sans doute enterré dans la chapelle des Jesuites, et c'est peut-être pour cette raison que l'acte de sa sepulture ne se trouve pas dans le registre de la paroisse."

"MAY, 1655.

"Les Iroquois, acharnez à la perte des Algonquins et Hurons chrétiens dans nous conservions les délivrés dans le fort de Sillery, rodoient incessamment autour de ce village pour leur tendre des embuches et a ceux qui leur servoient d'as.le. Le 29. de May une troupe de sept ou huit Agniez, ayant aperçu notre F. Liégois dans les champs voisins de Sillery, où il s'occupait utilement et courageusement au service des missionnaires et de leurs neophytes, dans des temps fort dangereux, ils l'investirent tout à coup le prirent sans resistance, lui percent le cœur de vu coup de fusil, et l'etendirent mort à leurs pieds; vu d eux lui enleva la cheveleure; et l'autre lui coupa la teste, qu'il laissa sur la place.

Le lendemain les Algonquins trouverent son corps et l'apportèrent à Sillery d où il fut transporté en chaloupe à Quebec. Nos Pères et nos Frères allereut processionnellement le prendre au bord de l'eau; les Pères en robe, avec le bonnet quarré sur la teste et un cierge à la main; nos Frères avec quelques uns des donnez ou des hommes de la maison, apportèrent le corps dans notre cha-

where the remains had been found ; we also saw the bones disinterred. Since that date, our Premier, Hon. H. G. Joly, has instructed a competent *litterateur* and archæologist to make new searches and to provide a suitable resting-place for the bones found.

The *Morning Chronicle* of the 9th Sept., contains the following :—

THE JESUIT BARRACKS.

(Translated from the French of Mr. T. B. Bedard, in *Le Journal de Quebec.*)

The recent discovery of human bones at the Jesuit Barracks has excited the curiosity of the public in general, and especially of antiquarians and all interested in historical research. Naturally, the question presents itself—who were the individuals interred where these bones were found and what was this place of sepulture? An attentive study of the subject leads me to believe that the remains of the three skeletons discovered, with two skulls only, are those of Brother Jean Liegeois, Pere Du Quen, and Pere Francois du Peron, deceased at Chambly, and whose mortal remains were sent to Quebec for interment. The spot where the bones were found must have been the site of the chapel built at the same time as the other portions of the Jesuits' College. But inasmuch as the demolition of this more than venerable edifice approaches completion, a sketch of the history of its construction may not be amiss.

Let us preface by saying, with the learned Abbes Laverdiere

pelle, où l'on dit vespres des morts et d'autres prières après. Le soir nos F. F. accommoderent le corps du defunt, à la manière de la compagnie, et le 31 de May, il fut inhumé après l'office de la messe, tous nos Pères et nos F. F. avec beaucoup de personnes du dehors assistèrent à ses obsèques. Il fut enterré au bas de la chappelle, c'est à dire dans l'un des deux côtéz, où se trouvent aujourd'hui l'autel de la congregation des messieurs."—p. 197.

and Casgrain, that the residence or the Convent of Notre Dame de Recouvrance, burnt together with the chapel of the same name in 1640, should not be confounded with the College (turned later on into barracks) the foundations of which were not laid until several years afterwards. The Chapel of Notre Dame de la Recouvrance and the Jesuits' house attached thereto were situated upon the ground upon which the Anglican Cathedral now stands. In the conflagration of 1640, Chapel and residence were destroyed; the registers of Civil Status burnt, and the Jesuits lost all their effects. "We had gathered together in that house," writes Father Lejeune, "as in a little store all the maintenance and support of our other residences and of our missions. Linen, clothing and all the other necessaries for twenty-seven persons whom we had among the Hurons were all ready to be conveyed by water into that distant country." After this disaster, the Jesuits were sheltered for some time at the Hotel-Dieu. In 1637, the Fathers of the Company of Jesus in Canada set forth to the Company of New France that they wished to build a college and a seminary for the instruction of Indian youths, the Hurons dwelling 200 leagues from Quebec having sent them six with the promise of a larger number, and also for the education of the country, and that, for this purpose, they sought a grant of land. The Company of New France awarded them twelve acres of ground in Quebec to build a seminary, church, residence, &c. This grant was made at a meeting of the directors of the company, at the hotel of the celebrated Fouquet, on the 28th March, 1637. It was not, however, until the spring of 1647 that the work of digging the foundations of the college was begun—the first stone being laid on the 12th June. "That same day," says the *Journal des Jesuites*, "was laid the first stone of the foundations of the offices of the main-building of the Quebec house. In 1648, we completed the half of the large main-building; in 1649, our building

was completed as regards the exterior masonry and the roof; but the interior had not yet been touched." In July, 1650, the foundations of the chapel were commenced, and on the 18th October, 1651, it was sufficiently advanced to allow of the pupils of the college to receive therein Governor de Lauzon. "The scholars," says again the *Journal des Jesuites*, "received Monsieur the Governor in our chapel, *latinâ oratione et versibus gallicis*, &c., &c. The Indians (scholars) danced, when mass was first celebrated in the chapel." On the 29th May, 1655, a great misfortune befel the good Fathers. The brother known as Jean Liegeois was treacherously assassinated. He was their business man; several times he had crossed over from Canada to France in their interests; he was also their architect and had superintended the building of the residences at their various missions, as well as the erection of the college. On the day in question, while engaged in the fields near Sillery, seven or eight Agnies (Iroquois) suddenly surrounded him, captured him without resistance, and put a bullet through his heart; and, adds the *Journal des Jesuites*, one of them scalped him, while another chopped off his head, which they left upon the spot. On the following day, the Algonquins found his body and brought it to Sillery, whence it was conveyed in a boat to Quebec, where it was exposed in the chapel, and, on the 31st May, after the usual office, "it was interred at the lower end of the chapel, that is to say, in one of the two sides where the altar of the Nun's Congregation is now located." To understand these last words, it is necessary to explain that nearly two years later, on the 14th February, 1657, Father Poncet founded this congregation, and it was M. de Lauzon-Charny, Master of the Woods and Forests of New France, son of Governor de Lauzon, who was elected Prefect of the first members of the body to the number of twelve. This same M. de Charny had married the daughter of M. Giffard,

the first Seigneur of Beauport ; but his wife dying two years after that marriage, M. de Charny passed over to France, where he entered holy orders, subsequently returning to Canada with Mgr. Laval, whose grand vicar he became, as well as the first ecclesiastical dignitary, inasmuch as he replaced him at the Conseil Souverain at the period of the difficulties between the Bishop of Petrea and Governor de Mesy.

But to return to the interments in the Jesuits' chapel. The first, which next took place, was that of Father de Quen, who died on 8th October, 1659, of contagious fever brought into the colony by vessels from beyond the seas. It was he who, in 1647, discovered Lake St. John, and, in 1653, celebrated the mass at the Hotel-Dieu when the Venerable Marie de L'Incarnation embraced the religious profession. Father de Quen was buried on the morning of the 9th *præ-sente corpore, dictæ duæ missæ privatæ, in summo altari, dum diceretur officium*. He was 59 years of age. The *Journal des Jesuites* does not say that he was interred in the chapel, but it is easy to infer the fact from the *two private* masses said in presence of the body, and also because the entry of his burial does not appear in the parish register. Moreover, it is also the opinion of Rev. Messrs. Laverdiere and Casgrain, as published in the *Journal des Jesuites*. On the 15th November, 1665, arrived at Quebec, coming from the Richelieu river, a vessel bringing the body of Father Francois du Peron, who died on the 10th at Fort St. Louis (Chambly). The body was exposed in the chapel of the Congregation, and "on the 16th, after the service at which the Marquis de Tracy assisted, it was interred in the vault of the chapel towards the confessional on the side of the street," and Father le Mercier, who wrote the foregoing, adds that "there remains room only for another body."

From the preceding, it appears that three interments took place in the Jesuits' Chapel (*the only ones mentioned in the*

Journal des Jesuites), and it is probable that *the place remaining for only one more body was never filled*. The remains of three bodies having been found, it seems to me therefore reasonable to conclude that they are those of Brother Liegeois and Fathers de Quen and du Peron. It is true only two skulls have been recovered, but it must be remembered that Brother Liegeois had his head chopped off, and *left upon the spot*, as remarks the text, so that it is easy to conjecture that the Iroquois dragged his body further off, when it was found in a headless condition and thus buried. With respect to the site of the chapel, the text already cited relative to Father du Peron indicates sufficiently that it was alongside the street; and a reference to a map of Quebec in 1660, shows in fact the street skirting the Jesuits' property as it does to-day. Further, the excavations which, at the request of Pere Sachez, Dr. Larue and others, Hon. Mr. Joly, with a good will that cannot be too highly praised, has ordered to be made, have already laid bare the foundations of a well outlined building upon the site where tradition locates the chapel and the bones have been found.

[As it was stated at the time of the finding of the skeletons that one of them was supposed to be that of a nun of the Hotel Dieu, Mr. Bedard applied to the authorities of that institution for information on the subject, and received an answer from the records which conclusively proves that the nun in question was buried in the vault of the Jesuits' Church and not in their Chapel.]

The first school in the Province of Ontario was opened by the Rev. John Stuart, D.D., Cataraqui, Kingston, in the year 1788. Dr. Stuart was an United Empire Loyalist from Virginia.

PERROT'S PRESENT :

MADE TO THE ST. FRANCIS XAVIER MISSION AT GREEN BAY IN 1686.—THE FIRST FRENCH FOOT-PRINT NOW TRACEABLE IN WISCONSIN—A SEVENTEENTH CENTURY SOLEIL.



SEVENTEEN hundred and eighty-one is the date of the oldest tombstone at Plymouth on the hill above the rock where the Pilgrim Fathers landed. Wisconsin has a relic as old wanting five years, attesting the presence of European settlers within her borders. It is a memorial as indubitably genuine as the Massachusetts gravestone, and more wonderful for many reasons.

This curiosity, by a strange good fortune, stands before me as I write. It is a silver ornament 15 inches high and elaborately wrought. A standard nine inches high supports a radiated circlet closed with glass on both sides and surmounted with a cross. This glass case accessible by a wicket, was intended to contain the sacramental wafer when exhibited for popular veneration. The sacred utensil is called a *soleil*, as resembling in shape the solar orb, and also a *monstrance* and an *ostensorium*, because used to demonstrate or ostentate the holy host.

The antiquity of the relic before me is beyond doubt or cavil. Around the rim of its oval base I read the following inscription, in letters every one of which, though rude, is perfectly legible :

† CE SOLEIL A ESTE DONNE PAR MR. NICOLAS PERROT A LA MISSION DE ST. FRANCOIS XAVIER EN LA BAYE DES PLANTS. † 1686.
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That is in English : "This *solar* was presented by Mr. Nicolas Perrot to the mission of Saint Francois Xavier at Green Bay, in the year 1686."

A lawyer, full of skeptical suggestions, like the Satanic toad squatting at the ear of Eve, whispers that this inscription might be cut in our times as easily as two centuries ago. So, too, it were as easy to write his legal documents, if forged, as if genuine,—yet he believes in them.

The *ostensorium* was sent to me by the Bishop of Green Bay. The inscription on it was printed by Shea—"History of Catholic Missions," in 1855. But the shrine on which it is engraved had been plowed up fifty-three years before, at Depere, in 1802. Such is the Catholic tradition, which we have no reason to distrust.

Regarding Perrot, the donor of the ostensory, little was known where it was unearthed. But it is now ascertained that he was traversing the Northwest in 1663 and for a quarter of a century thereafter. He was the earliest and ablest of those French agents sent west of Lake Michigan to gather up fragments of nations scattered by the Iroquois, and confederate them under French leadership against those inveterate foes of France. His adventures, largely in Wisconsin, he wrote out, not for publication, but for the information of Canadian governors. These memoirs, laid up in Parisian archives, were never printed till 1864, and remain until this day untranslated. The date on the ostensory tallies with the period when he was Governor of Green Bay and all the Northwest. Such a present was in keeping with his devotional proclivities, his fondness for the missionaries, and his desire to make his favor for those apostles manifest to Indian converts.

The mission at Depere—five miles above Green Bay—was the oldest west of Lake Michigan, except that at La Pointe. It was established sixteen years before the date of Perrot's present, that is in 1670. The first chapel was probably a bark wigwam, but in 1676 a fine church was erected through the efforts of Charles Albanel. The same year

Silvy reported as baptized, at that station, thirty-six adults and one hundred and twenty-six children. But within a twelve-month after the benefaction of Perrot, the Depere church was burned by pagan Indians. It is natural to suppose that at the first alarm, the ostensory was buried in the earth by its guardians, who sought to save it from sacrilegious hands, and who succeeded so well that they were never able to recover it themselves. That earth of Depere was a sort of Pompeii sealing up in secrecy and safety a witness who stood much nearer the cradle of our history than Pompeii to that of Italy.

A *fac simile* of the marvellous monstrance has been taken of *life-size* by our photographic artist, Mr. Jones, and will soon be exhibited in the halls of the Historical Society. The original I restore to the Bishop of Green Bay, F. X. Krautbauer, who keeps it in his vault. On Christmas night, 1834, it was stolen from the church by some drunken soldiers from Fort Howard, but recovered the next day. It was afterwards carried to France, and brought back only a few years ago. Its weight is a trifle over twenty ounces, and the *repousse* work, rayonnant and flamboyant, attests that it must have been manufactured in France itself,—just as the rudeness of the lettering bears witness of a Green Bay provincial goldsmith. An odd bit of proof has fallen in my way that the soleil is at least seven years older than 1686, the date of its consecration to the mission. It is this. In 1679, Louis XIV. issued a decree that every soleil should have a mark and countermark stamped on its oval base. The soleil now before me bears no such stamp. Either therefore it is older than 1679, or through pious fraud it evaded the royal order. The base was broken from the standard by the plow, but the fracture was well repaired.

There are four memorials older than the ostensorium of Perrot, proving the presence of white men in Wisconsin,—

but they are all treasured far beyond its borders, and I fear will be for a long time. One is the original manuscript of Marquette, detailing his journey across Wisconsin and down the Mississippi, which was written at Green Bay in the winter of 1673-4. *This writing is in the College of St. Mary at Montreal.* The second memorial is Joliet's notes on the same journey, written on his return to France in 1674, and preserved in the seminary of St. Sulpice at Paris. The other two are maps,—both preserved in Parisian Archives,—one is of Lake Superior, drawn up in 1671; the other, dating from 1679, "*shows the Messipi from 49° to 42°, where the Miscon-sing comes in,*" according to an inscription upon it.

Fragments of French arms, and other metallic, glass, or earthen articles, doubtless exist in the northwest, that are older than the sacred silver of Perrot. But none known to me can be procured of so great antiquity, for none of them bear dates that are tell-tales of their age. In Ottawa, (Ill.) I saw a bronze cross picked up at the foot of Starved Rock, and called Marquette's. But it bears no date. There is another of silver that was found at Green Bay, and presented long ago to our State Historical Society, But how old it is no one knows, or can know.

Some other dated native offering to the La Pointe or Green Bay missions even before 1686 may possibly come to light, But aside from such an improbable windfall, it seems impossible that any antiquarian discovery this side of the pre-historic period, either in Wisconsin, or, indeed, out of it, in all the length and breadth of the Mississippi valley, can ever be made that shall rival as a work of art, as a religious relic, and above all as a historical memorial, the silver ostensorium of Nicolas Perrot. With good reason, then, has Wisconsin fostered her Historical Society till it is pre-eminent throughout the West. It had the most precious memorials to enshrine.

J. D. BUTLER.

Madison, July 22, 1878.

OLD FORT FRONTENAC.



AT the western extremity of Carleton Island, which lies near Lake Ontario, on a promontory of land, ending in a rocky bluff some seventy feet in height, are the ruins of an old French Fort. The half-ruined and toppling chimneys alone remain as monuments of the glory which has departed. The history of the fort is well nigh lost in the mists of the past, but the ruins are supposed to be those of Old Fort Frontenac. The fort must have been built at an early date, for in 1760 it fell into the hands of the English, along with the entire French possessions. It is recorded, that in the war of 1812 it was taken by a party of Americans, under command of an ex-revolutionary soldier named Hubbard, at which time it was occupied by two women and three invalids, who made a slight resistance but soon capitulated. The fort, which at that time had advanced considerably in decay, was fired, and the Americans took their prisoners ashore at Cape Vincent, where the victors were received with great enthusiasm. At one time the fortress must have been an important one. Its construction exhibits a good deal of skill in the line of defences. The fortifications in the rear were semi-circular in form, having a trench cut in the solid limestone, twenty feet wide and four feet deep; the rock wall was also four feet high. The front portion of the fort was naturally impregnable, and was doubtless defended by a stockade, although the ashes of it, when the fort was burned, were swept away, leaving no trace of what once was. To the rear of the fort, in a flat field, lie a number of graves, and further back, in a copse, is an old Indian burying ground. Many of these graves have been desecrated by the ruthless relic hunter, and some French buttons and rusty buckles have been found in some of the former, while stone arrow heads and stone tomahawk heads

have been secured at the latter place. In order that there should be no lack of water supply at the fort in case of siege, a well had been dug down through the solid limestone in a slanting direction to the waters of the river, below the surface level. The farmer residing on the island, whose small house is located beneath the brow of the old fortification, informed us that in the bay beside the fort was sunk a smuggling vessel which had gone down many years ago with a valuable cargo of laces, silks, brandies and money, having struck a rock while making for shelter from a storm. He evidently believes it, although better accounts give it that the craft which went down was nothing more than an innocent lumber vessel.

THE CASE OF PIERRE DU CALVET.

AN ORIGINAL CANADIAN ANECDOTE.*



SOME years after the conquest of Quebec, there lived in the city of Montreal, a Gascon Merchant, named Du Calvert: he was a *Huguenot*, and wealthy, litigious, proud and jealous,—very rich in seignories and money. He imagined that the judges of Montreal slighted him, on account of his profession of faith, and his quality; and addressed a letter to them, taking for

* The following "Anecdote" was found among some M.S. notes of the late Frederick Griffin, Q.C., which he left, together with his books, to the Library of McGill College, and for the use of which the Editors are indebted to the courtesy of Principal Dawson. The first part of the article was published in the *York Courier*, to which no date is given; the remarks on the first part, were copied by the late Jacques Viger, of Montreal, in 1846, from a slip pasted in the back of a copy of the English edition of Mr. Du Calvet's work. Then follow some notes of Mr. Viger's, and two quotations are added by Mr. Griffin, who copied the whole paper as here given, in 1852. We have printed the article *exactly* as Mr. Griffin wrote it.—Eds.

text, that they treated him ill, and had a different law for their friends and enemies.

This was construed a libel, and an insult to the Government, who took notice of it, and it was prosecuted by the Attorney General. It was tried by a jury of the first class in Montreal. The truth of libel was no palliation at that time, and the merchants who formed this jury appeared to have adopted that idea; and, satisfied that there had been provocation for it, on the part of the judges, acquitted Mr. Du Calvert. Some time after, he was taken out of his home* in the night, and removed by a military guard, between two soldiers, to Quebec, where he was conveyed on board the armed Province-schooner *Cancodox*,† in the stream of the St. Lawrence.

There he was confined from early in May, until the ice rendered it unsafe to continue afloat, when he was removed to the dungeon of the *Recollets'* Convent.

As he was a Gascon and a Huguenot, it may be supposed that he derived little satisfaction from the attendance of the ghostly fathers in his dungeon, with offers to restore him to the Church.

Mr. Du Calvert had been a prisoner in this dungeon some years,‡ when an unfortunate tradesman incurred the resentment of one of the judges at Quebec, who was then deputed prime minister, and by his influence was deposited in the same dungeon with Mr. Du Calvert. This unfortunate was a cooper by trade, whose offense is not known, but he possessed one blessing — a faithful wife.

She had found her way into the dungeon to her husband

* The house in which Mr. Du Calvert lived was only recently destroyed; it stood at the corner of St. Paul and Claude Streets.—Eds.

† "Canceaux."

‡ "... some years." The whole term of his imprisonment was two years and eight months; he was arrested some time about October, 1781, and liberated 2nd May, 1784.—Eds.

and his fellow-prisoner, and became well acquainted with their sufferings, and the hopeless state that awaited them. She formed her resolution — it was in the midst of war — and became a Roman or Scottish Matron.

She embarked at Quebec ; and, arrived in England, found her way to the palace (the Queen's House), in St. James' Park, and there exposed herself to the observation of the domestics, until it came to the Queen's ears, that such a person had no claim, but humanity, to her Majesty's notice. She was, however, ordered to attend, and to expose the claim, which she did to such effect, that, by the very first conveyance to Quebec, she was the bearer of a royal order to bring to trial, or to release, the two prisoners in the dungeon of the Recollets.

The compiler of this anecdote saw Mr. Du Calvert on his release from the dungeon without being charged with any crime, and never witnessed such horror, as the relaxed state of his human body presented. He (Mr. D.) followed Sir Frederick Haldimand to England, where Sir F. was arrested, at Mr. Du Calvert's suit, as he was buckling on his sword to go to Court, and Earl Mansfield, the Chief Justice, on proper enquiry, required £2000 bail, which was furnished by Mr. Haldimand, a London merchant. * The Cooper's wife should have had a statue erected to the memory of her conduct, and placed between Castle Lewis (le Chateau de St. Louis) and the Convent.

Mr. Du Calvert returned to Quebec, to seek evidence, which must have taken £2000 from his oppressor, which he was bearing triumphantly to England, when he was lost in the packet, and never since heard of until reference to his sufferings.†

* Sir F. H. partit de Quebec, le 16 Nov. 1784, dans l'Atalante, Capt. Foley.

†D'après une note conservée dans la famille Griffin, à Montreal, ce seroit en 1786, et dans *le Shelburne*, que Mr. D. se seroit embarqué à New York, pour l'Angleterre. Un oncle de la famille Griffin étoit aussi du voyage. Le vaisseau périt en mer, avec ses passagers : *la note* n'en dit pas davantage.

The moral of this anecdote is addressed to the good people of Upper-Canada, that they may feel with gratitude the change of law and manners which they have experienced in so short a time, as to obviate any possible recurrence of such government.—*Communicated to the "Courier."*

The moral of the above is unquestionably true ; but we have also heard of an anecdote, which may serve as a key to the above. It is possible that Mr. Du Calvert may, till the moment of his death, have remained ignorant of the cause of his detention, which, however, most probably would have been produced, for his satisfaction, at the intended trial upon which he was so intent. The detention of any man within the walls of a prison, without the cause being clearly and explicitly stated on the face of the warrant of commitment, is no doubt contrary to the spirit of the English criminal law ; and, if such were the case with Mr. Du Calvert, the act is deserving of reprobation. But that General Haldimand immured him from the mere spirit of oppression, and for the pleasure of putting down a proud and litigious man, is scarcely credible. The General, we believe, was by no means a bad man at heart.

A Captain Pritchard, of one of the provincial regiments raised during the American revolutionary war, being in charge of a scouting party near Pike River, at the southern extremity of Lake Champlain, and having obtained intelligence that a Mr. ——, who resided on the river Chambly, was making secret preparations to go by that route into the States, with a party, having, as it was suspected, despatches from the disaffected in this Province to the American revolutionary authorities, waylaid and succeeded in surprising them ; nothing, in the shape of despatches, was found upon them ; but, being conveyed to St. John's and delivered over

to Major Carleton, or the officer who commanded at that post, measures were taken by that officer to prevail upon Mr. ——— to avow the object of his journey to the United States, which he did, upon the stipulation of his being liberated, and that his having divulged the matter, should be inviolably kept secret, lest he might incur the displeasure of those with whom he was connected and be destroyed by some of them. He accordingly acknowledged that he was the bearer of despatches to the revolutionary authorities in the revolted colonies, and that these despatches had been given him by Mr. Du Calvert, and were included in paper rolled up and inserted in the hollow of a cane or walking stick, which, at the moment when he and his party were surprised in the woods, he cast away from him; that he thought, if permitted to revisit the spot, he might find it, offering to return for the purpose, in proof of the truth of his declaration, if Major Carleton should think proper to let him proceed thither in company of Captain P. who had taken him. He was accordingly permitted to go, and, as he had foretold, recovered the walking stick, which was brought in the same state as found, and delivered to Major Carleton, who, without removing the head of the cane, satisfied himself with shaving down one side of it with a penknife, until reaching the hollow he discovered that it did contain paper, and, without going further, immediately released Mr. ———, and despatched Captain P. to Quebec, who delivered the cane in that state at the Castle of St. Lewis to General Haldimand, who took out the letters, and read them in the presence of Captain P. They were, as represented by Mr. ———, letters to the American revolutionary authorities, conveying information on the state of the then Province of Quebec, advising an invasion by way of Yamaska, and pledging himself that they would be seconded by a body of not less than ten thousand men, if the American powers should come in at that quarter. Upon

this information, it was found necessary to place Mr. Du Calvert in safe-keeping ; and he was accordingly recured without loss of time, but *remained under the impression that the Governor knew nothing of the despatches*, Mr. ———, for his own safety, assuring him that they had been thrown away, so as to be irrecoverably lost. Captain P., who secured Mr. ———, brought the despatches to Quebec, saw them taken from the cane in which they were concealed, and heard them read by Gen. Haldimand, (who observed at the time, that Mr. Du Calvert had, unfortunately for himself, signed his own death-warrant,) is, or rather was last autumn, still living, and has often related the circumstance to the compiler of this, and who knowing neither the compiler of the above "anecdote," nor Gen. Haldimand, nor Mr. Du Calvert, in their lifetime, only relates what he has received, believing it however to be perfectly true. The General may have had good reasons for not bringing Mr. Du Calvert to a public trial, for a traitorous intercourse with the enemy, which might have terminated by the legal forfeiture of his life, perhaps from a spirit of leniency towards Mr. Du Calvert personally, perhaps because the production of the papers necessary to convict him might involve others, whom, everything considered, it was well to leave unmolested, in the uncertainty of matters at the time ; or, possibly, from no other reason than that a promise had been given to Mr. ———, the intercepted bearer of the despatches, that no use should be made of them in bringing Mr. Du Calvert to trial. Be this as it may, it was necessary to put a stop to the intercourse, and for this purpose to secure his person ; and this may account for the sudden manner in which he was taken out of his house at night, and removed by a military guard to Quebec.

[The name of the subject of the foregoing "Anecdote" was *Du Calvet*, and not *Du Calvert*, as printed in the *Y. Courier*.]

Copié à Quebec d'un Imprimé cotté à la fin d'un exem-

plaire du * "Case of Pre. Du Calvert, Esq.," &c., la propriété de l'Hon. Henry Black.

Juillet, 1846. J. V.

"Extrait d'un dépêche du T. Hon. Comte Grey, Sec. d'Etat pour les Colonies, à S. Ex. le Comte Elgin & Kincardine, en date de Downing Street, le 3 Janvier, 1852 (No. 674)," en réponse à une adresse du Cons. Leg. de la Prov. du Canada, dépêchée par Lord Elgin le 26 Août, 1851, et par laquelle adresse le Conseil demandoit des "copies de certaine correspondance relative à la tenure seigneuriale, à dater de 1766,"—(Imprimé par ordre du Con. Lég., 4me. Par., 16 Vic., 1852.)

On trouve au nombre des papiers transmis avec cette dépêche du Lord Grey, qui donne *la cause de l'arrestation du Mr. Du Calvert* par ee Gouver. (le 27 Sept., 1780, suivt. Mr. Du C.—Tome 1re p, 185.) J. V.

"State Paper Office — Amerique et Indes Occidentales. Vol. 329.

(Le Gouver. Haldimand au Secrétaire d'Etat.)

(No. 90.)

Quebec, 6 Juillet, 1781,—R. 3 Août.

MILORD

J'ai l'honneur de vous transmettre par le "Quebec," vaisseau marchand, les minutes et procédés du Conseil Législatif pendant la session de l'année courante.

Le 29 décembre dernier, j'ai reçu une lettre en chiffres de

* The full title of the work here referred to, is—"The Case of Pierre Du Calvet, Esquire, of Montreal, in the Province of Quebeck, containing, (amongst other things worth notice,) An account of the long and severe Imprisonment he suffered in the said Province, by order of General Haldimand, the present Governor of the same, without the least offense, or other lawful cause *whatever*. To which is prefixed, a dedication of it in the French language, (Mr. Du Calvet not understanding the English,) to the King's Most Excellent Majesty, humbly imploring the protection and countenance of His Majesty's Royal Justice in his endeavours to procure some compensation for the injuries he has received.—London, 1784." 8vo. This book is a translation of the French copy which was published at London in the same year.—Eds.

Sir Henry Clinton, dont la copie est ci-jointe. J'avais découvert et arrêté en Octobre dernier plusieurs personnes qui portient des lettres au Congrès, à M. Washington, et au Marquis de la Fayette, et quoiqu'elles soient détenues dans des prisons séparées, je ne puis faire remonter la tñame qu' à la dernière classe des Canadiens, néanmoins un coupon de papier trouvé parmi les lettres, contenait des informations écrites avec du lait, et qui ont du être tracées par quelque personne mieux qualifiée et plus à portée de faire des observations que ne l'est généralement la dernière classe de Canadiens. M. du Calvet, un marchand de Montréal, est en prison relativement à cette affaire. La personne qui a avoué avoir écrit des lettres, dit qu'elle a apposée la signature de du Calvet, à l'un de ces papiers, d'après son désir, et la personne qui a été arrêtée avec les lettres en sa possession, à déclaré avoir entrepris le voyage aux colonies rebelles à l'instigation de M. du Calvet.

“ J'ai l'honneur, etc.,

(Signé.) FRED. HALDIMAND.”

(The whole of the foregoing is copied from a MS. lent to me by Jacques Viger, Esq.—F. GRIFFIN. Dec. 4, '52.)

Baron Masères, Gen'l. of the Province of Quebec, from Sept. 1766, to Sept. 1769, in his “Plan of a Legislative Council,” &c., published in “An Account of the Proceedings of the British to the inhabitants of the Province of Quebec,” &c., (London, 1775,) p. 103, says :—

“ — there are Mr. Du Mas Saint Martin and Mr. Du Calvet, two protestant gentlemen of Montreal who were settled there in the time of the French government and who have acted as Justices of the Peace for that District, with great diligence and integrity for many years, and are very

* Born at Montreal, 7th May, 1787, died December, 1858. He compiled a large collection of materials for Canadian history, which have not as yet been published.—Eds.

much respected in the Province, and the latter of whom is not only master of a fortune that makes him independent, but possessed likewise of a great independency of spirit and temper that renders him peculiarly fit to be a member of a legislative body that is not intended to be totally subservient to the Governour."

And again—in the Appendix, called "Additional papers, &c." (London, 1776,) p. 8:—

"—— Mr. du Calvet, a French Protestant of considerable fortune, and unspotted reputation at Montreal, who has acted with great integrity and disinterestedness as a Justice of the Peace in that place."

HIS ROYAL HIGHNESS PRINCE WILLIAM HENRY.



HE prefixed Portrait represents the late King William IV., when a boy about fourteen years of age, and serving as a midshipman on board H. M.S. *Prince George*. The Prince, it will be seen, is habited in the costume of a Knight of the Order of the Thistle. The print, whence this portrait was immediately copied, is one which was taken by Rofft from a well-executed mezzotinto engraving by Valentine Green, and published by him in the year 1780. The original picture was painted by Benjamin West, Historical painter to His Majesty (Geo. III.)

There are many incidents in the early history of Prince William Henry which are very interesting. When quite a little child his Royal Highness seems to have shown a strong predilection for the navy.

Amongst the anecdotes that are told of the Prince's boyhood, there is one peculiarly expressive of his character and

early attachment to the sea. "The three brothers received from the hands of the Queen a weekly stipend, which they were at liberty to expend agreeably to their several tastes—an admirable mode of discovering the tendency of individual genius. At four years of age Prince William purchased a ship—the first act of free-will, perhaps, he exercised, and for some time he scrupulously dedicated his weekly allowance to the necessary completion of the embellishment, rigging, and furnishing of his vessel. When the gallant craft was deemed sea-worthy, the Prince's maiden experiment in navigation was appointed to take place in a large swimming bath at Kew Palace, and the Prince of Wales, and the Bishop of Osnaburg, (his Royal Highness was not created Duke of York till 1789,) were invited to be present. When the ship was fairly launched on the miniature waters, the Prince William, with an enthusiasm natural to his zest for the exhibition, expatiated with childish fondness upon certain parts of the nautical arrangements, and a slight contention, originating in some puerile difference of opinion, gradually arose between the brothers. As the dispute increased, the Prince of Wales haughtily reminded his brother that, however assured he might be of the correctness of his assertions, he should at least utter them with more temperance before his future sovereign. 'Well, George,' retorted the young sailor, the royal blood mounting to his cheeks, 'who knows but I may be a king as well as you; I'm sure I look as like a king as Frederick does a bishop. And if ever I shall become a king, I'll have a house full of ships, *and no other king shall dare to take them from me!*' "

In the year 1779, His Royal Highness swung his first hammock on board the *Prince George*, a ninety-eight gun ship, under the command of the Hon. Robert Digby, Rear-

*From a laborious Memoir in the *Atlas* newspaper. 1831.

Admiral of the Blue. This vessel had been only lately built, and was named in honour of the Prince of Wales.

He was furnished in all respects as scantily as any youngster of the mess; and the only particulars in which it appears he derived, or desired, any special advantages from his rank, were the privilege of dining at the Admiral's table, and the use of a separate cabin, with some other trifling distinctions, which were more cheerfully offered than willingly accepted.

"The Prince's manners and personal appearance were much in his favor. He was of a very athletic make, well proportioned, and with an agreeable countenance; his humour was rich and pleasant, his temper equal, and his general demeanour plain and affectionate; there was not the least indication about him of pride of birth and prospects; and on all occasions he exhibited the determination to act like a sailor, and to maintain that character as the distinctive mark of his life. As Admiral Digby was personally responsible for the care and well-being of his royal pupil, he, of course, restrained his conversational intercourse within a certain limit; not so much as to curtail his freedom, but sufficient to preserve him from the moral dangers that frequently assail a young officer on shipboard. Some few escapades were unavoidable, and perhaps acted with a wholesome influence upon the mind of the Prince. On one occasion, he and a brother midddy happening to quarrel upon deck, the latter boldly exclaimed, that 'only he was a prince he would give him a good threshing.' The former instantly tore off his jacket, which was distinguished by some little ornament of lace on its collar, and replied, 'You will give me a threshing?' at the same time, flinging away his jacket, he continued, 'there goes the prince—now try!' The juvenile combatants then closed, and some blows had been already exchanged when they were separated by the officers, who did

not approve of that mode of settling the argument. Some blood was lost, but no honour on either side, and the Prince and his opponent became greater friends than ever.”*

During the Winter of 1782, while stationed on the coast of the North American Colonies—then in a state of revolution,—His Royal Highness took up his quarters in the City of New York. The Prince manifested, when on shore, a decided fondness for many pastimes. One of his favorite resorts was a small fresh-water lake in the vicinity of the City, which presented a frozen sheet of many acres, and was thronged by the younger part of the population for the amusement of skating. As the Prince was unskilled in that exercise, he would sit in a chair fixed on runners, which was pushed forward with great velocity by a skating attendant, while a crowd of officers environed him, and the youthful multitude made the air ring with their shouts for Prince William Henry. It was an animating scene, in the bright sunny wintry-days, so common in that climate.

“While the Prince was thus enjoying himself in the City of New York, a daring plan was formed, by some adventurous partisans of the revolutionary army, to pounce upon him and carry him off from the very midst of his friends and guards. The devisor of this plan was Colonel Ogden, a gallant officer, who had served with great bravery in the revolutionary army from the commencement of the war, and whose regiment at that time was stationed in the Province (now State) of New Jersey. The present statement is drawn up from documents still preserved by the family of Col. Ogden, a copy of which has been obtained from one of his sons. The Prince at the time was living on shore, with Admiral Digby, in quarters slightly guarded, more for form than security, no particular danger being apprehended. The project of Col. Ogden was to land secretly on a stormy night, with a small

* Ibid.

but resolute force, to surprise and carry off the Prince and the Admiral to the boats, and to make for the Jersey shore. The plan was submitted to General Washington, who sanctioned it, under the idea that the possession of the person of the Prince would facilitate an adjustment of affairs with the mother country, and a recognition of the United States as an independent nation.

“The following is a copy of the letter of General Washington to Col. Ogden on the occasion. The whole of the original is in the handwriting of the General:—

“To Col. Ogden, of the 1st Jersey Regiment.

“SIR,—The spirit of enterprise so conspicuous in your plan for surprising in their quarters, and bringing off, the Prince William Henry and Admiral Digby, merits applause; and you have my authority to make the attempt in any manner and at such a time as your judgment shall direct. I am fully persuaded, that it is unnecessary to caution you against offering insult or indignity to the persons of the Prince and Admiral, should you be so fortunate as to capture them; but it may not be amiss to press the propriety of a proper line of conduct upon the party you command.

“In case of success, you will, as soon as you get them to a place of safety, treat them with all possible respect; but you are to delay no time in conveying them to Congress, and report your proceedings, with a copy of these orders.

“Given at Morris Town, this 28th day of March, 1782.

“G. WASHINGTON.”

“NOTE.—Take care not to touch upon the ground which is agreed to be neutral—viz., from Rahway to Newark, and four miles back.”

Before relating the particulars of this plan, it may be expedient to state, that the City of New York is situated on the point of an island which advances into the centre of a capacious bay. A narrow arm of the sea, vulgarly called the

East River, separates it on the left from Long, or Nassau, Island ; and the Hudson, commonly called the North River, separates it from the State of New Jersey. The British army was in possession of the City, and was strengthened by a fleet, but the opposite bank of the Hudson, which is about two miles wide, was under the power of Congress, and the revolutionary army was stationed at no great distance in New Jersey, in a winter encampment of wooden huts. The party that should undertake this enterprise would have to embark in boats from the Jersey shore ; and it was essential that the whole affair should be accomplished between sun and sun. The following is the plan intended to be observed, copied literally from the original, in the handwriting of Col. Ogden :—

“ It will be necessary to have four whale-boats (which can be procured without cause for suspicion) ; they must be well manned by their respective crews, including guides, &c. ; besides these, one captain, one subaltern, three sergeants and thirty-six men, with whom the boats can row with ease.—
N.B.—It is known where the boats are, and that they can be collected without suspicion, with their oars-men ; and it is taken for granted, the owners will not object, though, for fear of giving the least cause of alarm, nothing has as yet been said to them.

“ The time of embarkation must be the first wet night after we are prepared. The place is not yet agreed on, as it will be necessary to consult those skilled in the tides previous to determining, which must be put off until we are as nearly prepared as possible, for fear of inferences being drawn from our inquiries. We must, however, set off from such part of the Jersey shore as will give us time to be in the City by half-past nine. The men must be embarked in the order of debarkation,

“ The Prince quarters in Hanover Square, and has two

sentinels from the 40th British regiment, that are quartered in Lord Stirling's old quarters in Broad Street, 800 yards from the scene of action. The main guard, consisting of a captain and forty men, is posted at the City Hall,—a sergeant and twelve, at the head of the old slip,—a sergeant and twelve, opposite the coffee-house,—these are the troops we may be in danger from, and must be guarded against. The place of landing at Comties' Market, between the two sergeants' guards, at the head of the old slip and opposite the coffee-house.

“The order of debarkation to agree with the mode of attack, as follows :—

“First—Two men with a guide, seconded by two others, for the purpose of seizing the sentinels—these men to be armed with naked bayonets and dressed in sailor's habits—they are not to wait for anything, but immediately execute their orders.

“Second—Eight men including guides with myself, preceded by two men with each a crow-bar, and two with each an axe, these for the purpose of forcing the doors should they be fast, and followed by four men, entering the house and seizing the young Prince, the Admiral, the young noblemen, aides, &c.

“Third—A captain and eighteen to follow briskly, form, and defend the house until the business is finished, and retreat a half gun-shot in our rear.

Fourth—A subaltern and fourteen, with half of the remaining boat's crew, and form on the right and left of the boats, and defend until we return—the remainder of the crews to hold the boats in the best possible position for embarking.

“Necessary—Two crow-bars, two axes, four dark-lanterns, and four large oil-cloths.

“The manner of returning as follows :—

“ Six men with guns and bayonets, with those unemployed in carrying off the prisoners, to precede those engaged in that business, followed by the captain (joined by the four men from the sentry) at a half gun-shot distance, who is to halt and give a front to the enemy, until the whole are embarked in the following order:—

“ First—The prisoners, with those preceding them.

“ Second—The guides and boatmen.

“ Third—The subalterns and fourteen.

“ Fourth—The rear.”

Such was the daring plan laid for the capture of the Prince, and which, even if not fully successful, might have placed his Royal Highness in a most perilous predicament. It appears, however, from a fragment of a letter addressed by General Washington to Col. Ogden, and apparently written almost immediately after the preceding one, that some inkling of the design had reached Sir Henry Clinton, then in New York, and Commander-in-Chief of the British forces. General Washington communicates in his letter the following paragraph from a secret despatch, dated March 23rd, which he had just received from some emissary in New York:—

“ Great seem to be their apprehensions here. About a fortnight ago a great number of flat-boats were discovered by a sentinel from the bank of the river (Hudson's) which are said to have been intended to fire the suburbs, and in the height of the conflagration to make a descent on the lower part of the City and wrest from our embraces His Excellency Sir H. Clinton, Prince William Henry, and several other illustrious personages, since which great precautions have been taken for the security of those gentlemen, by augmenting the guards, and to render their persons as little exposed as possible.”

In another letter, dated Newburgh, April 2nd, 1783,

General Washington observes—"After I wrote to you from Morris Town, I received information that the sentries at the door of Sir Henry Clinton were doubled at eight o'clock every night, from an apprehension of an attempt to surprise him in them. If this be true, it is more than probable the same precautions extend to *other* personages in the City of New York, a circumstance I thought it proper for you to be advertised of." This intelligence of the awakened vigilance and precautionary measures of the British commander effectually disconcerted the plans of Colonel Ogden, and his Royal Highness remained unmolested in his quarters until the sailing of the squadron.*

Montreal, 6th Sept., 1878.

A. E. BULGER.

THE TORONTO REGION OF LAKE SIMCOE.

BY HENRY SCADDING, D.D., AUTHOR OF "TORONTO OF OLD."



HERE is in the heart of Switzerland a famous lake, always visited by tourists, known as the Lake of the Four Forest Cantons. It is remarkable not only for its great beauty and the sublime magnificence of its mountainous surroundings, but also for being the centre, so to speak, from which the Switzerland of today has been developed. Within view of its waters is Schwyz, the primitive settlement from which the whole country has taken its name; and the four Cantons which were the first to enter into a confederacy against the feudal claims of Albert of Hapsburg, line its shores. Now it seems to me that our Lake Simcoe possesses for Canadians—for Canadians of Ontario at all events—an interest somewhat similar to that which invests the Lake of the Four Cantons in Switzerland, while for the inhabitants of Toronto in par-

* From the *Athenaeum*, 1831.

ticular, so far as the name and initial germ of their City are concerned, it is, as it were, the very "hole of the pit whence they were digged."

Our Lake Simcoe is not, of course, for a moment to be compared with the Swiss lake, in point of natural scenery, but it is curiously connected with the first beginnings of Canadian history; it even happens to have been, in its day, a Lake of Four Cantons, having been encircled and, in a manner, possessed by the Hurons or Wyandots, a people that consisted of four remarkable confederated nations, or cantons, as the French expressed it.

These associated "savages" appear to have adopted the habits of a sedentary people to a degree beyond what was usual with the northern aborigines generally. Populous villages were to be met with everywhere throughout their domain, rudely fortified in some instances, and surrounded with fields of maize. "The people of the Huron language," says Charlevoix, (*Historical Journal of Travel in North America*, p. 166.) "have always applied themselves more than others to cultivating the land. They have also extended themselves much less. Hence, first, they are better settled, better lodged, and better fortified, and there has always been among them more policy and a more distinguished form of government; and, second, their country was more peopled, though they never allowed polygamy." Old clearings, traces of cultivation, fragments of earthenware, stone hatchets, chisels, pipes, arrow-heads, constantly exhumed to the present day, and, more than all, numerous extensive burial places, attest the populousness of the Huron country round Lake Simcoe, and the comparative civilization of its occupants at some period in the past. Neighbouring tribes, west, east and north, were allies of the Huron confederacy and acted, on occasion, in concert with it. (One allied nation in the vicinity cultivated and traded in Tobacco, and hence was known as the To-

bacco-tribe (*gens de petun*) ; and in what is now the township of Sunnidale, near the Nottawasaga River, there are the tangible remains of an extensive Huron earthenware manufactory.

The enemies dreaded by the Hurons were the Iroquois, five confederated nations known among the French by that name, and chiefly occupying at the time what is now the State of New York. "They come like foxes, they attack like lions, and fly away like birds." So it was commonly said of the Iroquois.—Charlevoix Reports (*ut supra* i. 170). These were the plague of the Hurons. Ever and anon they made their raid, plundering and burning villages, slaughtering the inhabitants, robbing the traders of their packs of furs, *en route* for Montreal by the Ottawa waters. In the years 1648-9, they succeeded in reducing the region round Lake Simcoe to the condition of a desert ; and from the blow then inflicted, the country, as an Indian country, never recovered.

So early as 1615, twenty-two soldiers were sent up by Champlain from Quebec for the protection of French interests and to give confidence to the friendly Hurons. At the same time a mission began to be organized in this locality, first by the Recollets or Reformed Franciscans, and then by the Jesuits ; and here some of the members of the latter society, in their heroic effort to Christianize in their peculiar way the native population, underwent dreadful sufferings, and in several instances a most cruel death. After shifting its headquarters from place to place on the mainland, and thence at length to the neighbouring island of St. Joseph—known to the passing tourist now as Christian Island—the mission was withdrawn in 1650 ; and some hundreds of the converts followed their spiritual instructors to the vicinity of Quebec, where their descendants still inhabit the villages of Lorette. With profound regret the missionaries abandoned a country which they rightly regarded as a key to a vast

heathendom beyond. The residue of the confederacy dispersed far and wide. "We have seen with astonishment," exclaims Charlevoix (i. 170,) "one of the most numerous nations, and the most warlike on the continent, and the most esteemed of all for their wisdom and understanding, disappear almost entirely in a few years."

The early history of the region which surrounds Lake Simcoe is thus, we see, associated with the annals of the City of Quebec and its environs. The villages of Lorette still tell of the Hurons of these parts. But the Lake Simcoe region is much more intimately connected with the history of the City of Toronto. The name TORONTO is wholly due to the circumstances of the Lake Simcoe region at the time of the existence of the Franciscan and Jesuit mission in that quarter. The name "Toronto" did not spring from any matter or thing appertaining to the locality in which the City of Toronto now stands. If we look at a map of Canada and observe the triangular area shut in by the waters of the Ottawa Lake Nipissing and French River on the east and north; by the waters of the St. Lawrence and Lakes Ontario and Erie on the south; and by the waters of Lakes St. Clair and Huron and Georgian Bay on the west—we shall see that Lake Simcoe lies at its centre or focus as it were. In accordance with this physical fact, we find that Lake Simcoe had become in the year 1615 a marked rallying point, a grand rendezvous, a distinguished "place of meeting," for the Huron tribes and their allies; and hence arose the expression which came at length to be applied to it geographically, namely, TORONTO—a word explained by Gabriel Sagard in his *Dictionary of the Huron Tongue* (Paris, 1632), to mean, in French, *Beaucoup*, much, or plenty. Under the form *Toronton*, it is applied by him to persons as well as to things, as in the phrase "He has killed a number of S. (say Sonnon-touons or Senecas)—*Toronton S. ahouyo*. So that taken as

an appellation of the Lake Simcoe region, it probably denoted in French *Lieu ou il y a beaucoup de gens*—a place where there is a numerous population. (In another connection Sagard gives the word as O-toronton. In Lahonton's "*Quelques mois Hurons*," it is A-toronton.)

Other waters besides those of Lake Simcoe sometimes had the term Toronto applied to them. Thus in some old maps, the lakes leading to the River Trent and Bay of Quinté are called the Toronto Lakes, one of the highways to the Toronto region from the south-east lying through them. Sometimes the river Humber was spoken of as the Toronto River, its valley and that of the Holland River containing a well-beaten trail to the great Huron rendezvous. The intricate, island-studded inlet of the Georgian Bay, on Lake Huron, at the mouth of the Severn River, now known as Gloucester and Matchedash Bay, was styled the Bay of Toronto, its waters penetrating far into the Toronto region. This extensive estuary, drawn, however, with only an approximation to its real shape, figures conspicuously as "The Bay of Toronto" on Herman Moll's Map of 1720, a map constructed from authorities of a much earlier date. Lahontan, in 1692, says (*Voyages*, etc., ii. 19.) "It was called the Bay of Toronto because it received a river which ran out of a small lake of the same name"; so that if we chose to press the point, it might be maintained that Lake Couchiching is Lake Toronto proper. But our present distinction between Lake Couchiching and Lake Simcoe is not carefully observed in the old maps, and the whole of Lake Simcoe is in them unmistakably "Lake Toronto." In some maps the name of this lake appears as *Ouentaronk*, evidently the same term with a nasal prefix common in Indian words, but which in other names besides Toronto disappeared in the lapse of time. (Thus, for example, Niagara is properly Ony-akara; Choueguen, Ochoueguen; Alaska, Onalaska.) It is

to be observed, too, that in Ouentaronk the nasal sound of the final syllable of Toronto, or rather Toronton, is represented by—onk. In the small map prepared by Parkman to his "*Jesuits in America*," the word is Wentaron, i.e., Ouentaron. And in La Creux's map, 1660, reproduced in Bressani's Abridgment of the Relations, wherein the names are given in Latin, Lake Simcoe appears as "Lacus Ouentaronius"; still the same name in Latinized form.

It will thus be seen that there can be little doubt that "Place of Meeting," place of concourse, place where unusual numbers congregate, is the true interpretation of "Toronto." It is, as we learn from Sagard's Dictionary, a Huron or Wyandot expression, not an Iroquois word. It originated in the Huron country, in the Lake Simcoe region, and not in the locality where the City of Toronto stands. So that "Trees rising out of the water," or "Log floating on the water," as conjectured by Mohawk or Seneca etymologists, (see Lewis Morgan's *League of the Iroquois*, Rochester, 1851, and Lossing's *Field Book of the War of 1812*, p. 587.) from resemblance in sound to an Iroquois word having some such meaning, is illusory.

It may be subjoined as a rather curious circumstance, that while descendants of the ancient allies of the French, the Hurons of our classic Lake Simcoe region, are still to be seen in the province of Quebec, namely at the villages of Lorette, in the neighbourhood of the City of Quebec,—descendants, equally, if not more numerous, of their sworn foes, the Iroquois, the allies, on the whole, of England, are to be seen in our own province of Ontario, namely, on the Grand River, in the neighbourhood of Brantford.

THE AMERICAN SILVER DOLLAR.—Evidently the silver question in the United States is not yet finally disposed of, the fact that ninety cents is not a dollar is a stubborn one.

Speaking of the recent coinage of silver dollars, an exchange irreverently remarks—"If you take up a silver dollar, look for an eagle that seems to have lunched on cucumbers, and wants a doctor. Then look for "Trust in God," and if both are there it is worth a dollar. But if you find a girl sitting on a tea-chest, with a sprig of peppermint in her hand, and the word "Liberty" printed where she sits down instead of across her forehead, she is only worth ninety cents. Nevertheless, both of the coins referred to were adopted as infallible cures for all commercial ailments.

ST. FILLAN'S QUIGRICH.



THE interesting relic described in the following extract from the *Toronto Globe*, was for some ten days in my custody. In the latter part of 1859, it was brought here from the vault of the Upper Canada Bank, Sarnia, by the late Hon. Malcolm Cameron. At that time I was Master of Ceremonies in St. Michael's Cathedral; the present Archbishop of Toronto (J. J. Lynch), was consecrated in that Church on the 20th November. I obtained from Mr. Cameron the loan of the crosier to be used on that occasion, by the consecrating Prelate, the much respected Bishop Charbonnel. The crosier had no staff; when Bishop Charbonnel saw it he exclaimed, "that should be mounted on a broom-handle." However, a staff was improvised, and the crosier bore its part in the ceremony, probably the first time it appeared in an ecclesiastical function since the day of Bannockburn. As it is now deposited in the Museum of Scottish Antiquities, it is difficult to say when it will again be so employed. From my hands the crosier passed into the keeping of the late Robert Miller, then President of the St. Andrew's Society, and was displayed as a national relic

at their annual supper, 30th November, same year. Its subsequent history has been fully detailed by my learned friend, Professor Wilson.

W. J. MACDONELL.

Toronto, April 20, 1878.

“ From a paper read before the Canadian Institute by Professor Wilson in 1859, and published in the *Canadian Journal* for November of that year, we gather some details of this curious piece of mediæval workmanship in addition to those contained in our synopsis of his remarks at the Institute on Saturday night last. So long ago as 1782 Mr. William Thompson, of Christ Church College, Oxford, while on a vacation ramble in Perthshire, was shown this very relic at the village of Killin, on the Banks of Loch Tay. He sent to the Earl of Buchan, then engaged in organizing the Society of Antiquaries of Scotland, a description of the Quigrich, accompanied by a rough sketch of it drawn by himself. The possessor of the valuable relic was, however, allowed to emigrate to Canada in 1818 without any effort being made to secure it for the antiquarian collection. While coming up the Ottawa River he fell in with “an old Scottish gentleman named McDonald, with whom he left several old papers that he had concerning the Quigrich, which papers were never returned, as Mr. McDonald’s house was burned soon after and the papers lost.” So wrote Mr. Dewar, the last owner of the Quigrich, to Dr. Wilson in 1859. At that time he was willing to part with it for the sum of \$2,000, but a bargain of a different character was made last year, in virtue of which the nominal ownership of the relic will still remain with the Dewar family, while it has itself passed into the custody of the Society of Antiquaries to take its place in their museum. Mr. Dewar is the lineal descendant of Malice Doire, or Deore, who was confirmed in possession of the relic by Royal char-

ter granted by King James III. of Scotland and registered by the Lords of Council and Session at Edinburgh in 1733. A copy of this ancient document has been preserved, endorsed :—"Charter of King James anent possessing the relic of St. Phillan, in favour of Malice Doire 1488." The charter itself reads as follows :—"For as mekle as we have understand that our servitoure Malice Doire and his forbearis has had an Relick of St. Filane, callit the Quegrich, in keeping of us and oure progenitors of maist nobil mynde, quham gd assoleze, sen th tyme of King Robert th Bruys and of before, and made nane obedience nor answer to na persoun spirale nor temporale in ony thing concerning the said haly Relick utherways yn is qteind in the auld infestment thereof made and grantit be our said progenitouris. We charge you herefore and commandis that in tyme to come ye and ilk ane of you reddy answer intend and do obey to the said Malice Doire in the peciable brooking and joising of the said Relick, and zt ye nain of you tak upon hand to compell nor distreze him to mak obedience nor answer to you nor till ony either bot alanerly to us and our successoures, according to the said infestment and foundation of the said Relick * * * And that ye mak him nane impediment, letting nor distroubance in the passing with the said Relik throw the Countre, as he and his forbearis was a wont to do."

The Malice Doire mentioned in the charter was himself lineally descended from the person to whom Robert Bruce is said to have entrusted the crosier on the field of Bannockburn, when, displeased with the conduct of the Abbot who then had it in charge, he deprived him of its guardianship. The incident is thus narrated in Bollandus' "Acta Sanctorum" : "During the night when Robert, anxiously bent on his affairs, enjoyed not a moment's rest, and revolving all things in his mind, was at length engaged with some of his friends in earnest devotion and prayer to God and St. Fillan (whose

arm, inclosed in silver, he believed, was with him in the army), that they might be propitious to his victory, suddenly the silver arm, in which the real one was inclosed, appeared open, and in the twinkling of an eye was shut without any person touching or approaching it. This miracle being observed, the priest approached the altar to inspect it, when he saw the real arm within it, and exclaimed that the Divinity was certainly present. He confessed to the King that when he had formerly asked for the arm of St. Fillan he had given him the empty silver case, after taking out the relic, fearing it might be lost in the tumult. The King, therefore, full of hope, spent the remainder of the night in thanksgiving and prayer."

Since the Quigrich has gone home to Scotland it has been opened and found to contain, not the Saint's arm, but a real wooden crosier, which beyond all reasonable doubt was actually in the possession of St. Fillan, one of the pioneer missionaries of Christianity in Britain. According to the Bannockburn legend, the silver case must have been in existence prior to 1314 A.D., so that both it and its still more venerable enclosure constitute together what is undoubtedly the oldest ecclesiastical relic in Scotland. For the sake of those who take an interest in such matters we reproduce from the *Canadian Journal* Dr. Wilson's description of the Quigrich, in so far as its external appearance is concerned. In the number of the *Journal* already mentioned will be found an engraving of it from a drawing by Dr. Wilson himself:— "To St. Fillan's Cabok a special name was given, though it probably represents the most usual form of the ornamental baculus or combutta of the ninth and tenth centuries, and even of a later period. It is literally a beautiful and elaborately-wrought shepherd's crook. . . . The interlaced knot-work and other ornamentation is such as is already well known, especially on some of the beautiful silver and gold-

smith's work of early Irish art. The front is jewelled with a large oval crystal, set on a plate which appears to have been movable, and probably hinged, though it is now somewhat roughly secured so as no longer to admit of being opened.

. . . Above this and forming the front of the crest or ridge is a figure or bust of an ecclesiastic, most probably designed for the Saint himself, while the lower end of the ridge terminates in the form of a snake's head, common on bronze relics of a late period. On the flat shield-shaped point of the crook is a rude but bold engraving of the crucifixion, with two stars in the field, one on each side, below the arms of the cross. The whole is of silver gilt, wrought on a hollow cone of copper, and measures nine and a quarter inches in height and nearly seven and a half inches across from the point of the crook. . . . It is an exceedingly simple form, suggestive of a primitive age of art, and yet adorned with such rich and tasteful skill as to constitute—apart from its singularly interesting historical associations—a valuable example of the workmanship of the early age to which it must be assigned, and of the primitive civilization which followed in the wake of that Christianity taught by St. Fillan and other Christian missionaries to the first converts from among the pagan Celts of North Britain."

IRON-MAKING IN CANADA.

Canada can claim to be one of the first American countries to smelt iron ore into merchantable iron; this claim, like that of pedigree in a family, is, however, a large part of her title to rank as an iron-making State.

At the beginning of the eighteenth century, the Jesuit Fathers established the *Forges St. Maurice* at Three Rivers, on the St. Lawrence, and worked them with advantage up

to a short time before the conquest; in 1768 they were re-opened by some Englishmen, and for generations the Three Rivers' cast-iron stove and bar-iron were favorites in the colony. Matthew Bell, in 1806, wrote from Quebec, replying to an order from George Duniere of Montreal:—"This year's make of Three Rivers' iron is all taken up, but we can sell you some Russian iron which is not quite as good." The absence from the Province of any industries consuming charcoal iron and steel, and the competition of coke-made iron, reduced the product of the Forges to a nominal tonnage, but at times, when special excellence was called for in the article, the old ore-beds of the St. Maurice entered the field with credit. In the Paris Exposition of 1867, a pair of car wheels were exhibited which had run 1,200,000 miles without perceptible wear.

A BIG DREAM.

A very amusing anecdote is told of Sir William Johnson, Superintendent of Indian Affairs in the Mohawk Valley, in 1755, and as it throws some light upon the easy manner in which fortunes were made in those days, may not be uninteresting to our readers. Sir William, by his usual courteous and kindly manner to the Indians, had gained an ascendancy over them generally, and particularly over a chief, named Hendrick. On one occasion Sir William was unpacking a large box of clothing which had just arrived from England, Hendrick happening to be in the room. He was particularly attracted by a richly embroidered coat which was brought forth and shaken out in all its glittering splendour of gold and lace, and gilded buttons and bright silk trimmings. The Indian's eyes sparkled, and he could scarcely keep his hands from the coveted prize, but he held back

and kept his peace for the time. On the following morning, however, the chieftain waited upon Sir William for a purpose, as was evident from the intensity of his looks. "Sir William," he said, "me have a great dream last night; me dream that you say to me, 'Good Hendrick, you have been my friend, and now I will reward you,' and you gave me the new coat, with the bright gold on it, that came in the box." The baronet reflected for a few moments, and finally said: "It is true, Hendrick, you have been my friend; the coat is yours." The chief went away fairly beside himself with joy. A few days after Sir William said to him, "Hendrick, I had a dream last night." "Ah! what did my white brother dream?" "I dreamt that you took me by the hand and said, 'Sir William Johnson, you have been my true friend, and I will give you a proof of my love,' and you gave me the tract of land on the great river and Canada Creek," describing a square territory embracing nearly one hundred thousand acres of choice land. The chief was for a little time confounded. This was the fairest part of his domain. But he was not to be outdone in generosity. "My pale-faced brother," he said, "the land is yours." After a pause he added, with a nod, "Sir William, we won't dream any more. You dream one too big dream for me."

ONE EMPIRE—ONE MONEY.



FRIEND recently raised a question as to the variety of the coinages in use in our different possessions, which is of very great importance to an empire extending over every portion of the globe.

A traveller passing from one country to another is compelled to submit to the loss which frequent exchange from one currency to another entails; but the inconvenience is aggravated when the process has to be repeated in lands all owning

allegiance to the same Crown. The existence of a uniform currency in our various colonies would go far to facilitate commercial relations between them. The advantage has been to a certain extent admitted by the acceptance of the gold coinage of the Sydney Mint as a legal tender in this country, but this is only a very short step in the right direction. So long as different nationalities exist, so long must there be different monetary systems; but we are only adding to a necessarily existing state of confusion by maintaining separate systems of coinage, or, at least, uninterchangeable moneys, in so many of our foreign possessions. Canada adopts the dollars and cents of the United States. India has her system of rupees and annas; Ceylon counts her wealth in a similar manner. In South Africa, Dutch and English coins are employed side by side. Cyprus, again, will probably afford a new instance of the inconvenience. It would surely be possible to arrange that, even if the coinage of the various colonies are not identical in form, the value of the pieces should be equal, and that they should be able to obtain currency without depreciation of value all over the empire.

EDITORIAL.

WE have to acknowledge receipt of the October number of the *American Journal of Numismatics*, which fully sustains its good name and fame as a first-class authority in all matters connected with the science.

From the *American Numismatic and Archaeological Society of New York* we have, in pamphlet form,—

“The Proceedings of the Society at its 20th Annual Meeting, with the Address of its esteemed President, Dr. Anthon,”
and

“The Use and Nature of Roman Medallions,” by Herbert A. Grueber, read before the Society by Gaston L. Feuardent.”

Several numbers of *Numisma*, published by Edward Frossard, Irvington, N.Y., are also to hand; without any attempt at elaborate treatises or essays, this little magazine is carefully written and filled with numismatic gossip, &c. Mr. Frossard deserves a large measure of success.

Catalogues of recent Sales have duly reached us, viz. :—

Mr. Frossard's Sale of September 6th.

Messrs. Scott & Co's Sale of October 10th.

Mr. Jno. W. Haseltine's Sale of October 30th and 31st.

Sale of the late Mr. Mickley's Collection, November 5th and 6th.

Mr. W. Elliot Woodward's Sale of the Holland Collection, November 11th to 16th.

Also, from the NESTOR of the profession, Mr. E. Cogan, his two sales of September 16th to 20th and October 22nd to 25th.

We take this opportunity of returning our thanks to our friends for their courtesy; we are, nevertheless, labouring under an impression that we have an apology and explanation to offer. It is with regret we have learned (both *viva voce* and by letter,) that several pamphlets and magazines have been sent to us, and have not been acknowledged. We assure our friends that these have never reached us *Editorially*; we have reason, however, for believing that they have been received and retained by an unauthorized person. From changes effected in the *personnel* of our office-bearers, we believe that no such irregularity will occur in the future. Will our correspondents kindly note that all communications, whether in connection with the ANTIQUARIAN, or intended

for the Society, should be addressed to P.O. Box 1310; and all *remittances* to the Treasurer, Mr. GEO. A. HOLMES, (to the same address,) TO WHOM ALONE payments are to be made.

Our correspondents and friends are asked to accept this explanation, and expression of our regret that any such unpleasantness has occurred.

We have, also, to acknowledge receipt of—

Memoir upon the late War in North America, between the French and English, 1755-60, by M. Pouchot, translated by Franklin B. Hough. Printed for W. Elliot Woodward, Roxbury, Mass. 1866. 2 vols. 4to.

We desire to return our thanks to Mr. Woodward for this valuable addition to the Society's collection—the Maps and Plans of the various Forts render it extremely interesting: to receive such a donation is a new proof that “One touch of nature makes the whole world kin.”

The meetings of the Society (after the summer vacation) were resumed this month, but we have nothing of outside interest to record.

COIN SALES.—“They come not in single file, but in battalions.” We have not space to do more than call attention to the various Sales of Coins referred to in our *Editorial*. The four last named are the most important which have taken place for several years, especially with regard to Canadian Coins and Medals. In our next number we shall give a record of the entire list of pieces connected with Canada, comprised in all the sales referred to.

NEWFOUNDLAND AND HALIFAX TOKENS.—Amongst a miscellaneous lot of Canadian Coins offered by a dealer in London, England, we find a Token which we have not met with in any previous collection. “P. McCausland, St. Johns.” Also, in the Catalogue of Mr. Woodward's Sale, November

11th, *et seq.* Lot 1255.—A ship sailing to the left—"Halifax Steamboat Company." Rev.—"Ferry Token." A beautiful little token of copper, half-farthing size. We have no previous knowledge of this; can any of our friends furnish us with information regarding these two *novelties*?

BURNING OF MONTCALM'S HEAD-QUARTERS.—The historical old building on the Gogy farm, at Beauport, was burned to the ground on the evening of September 3rd. It was here that Montcalm spent his last night before his advance on Quebec. We have described this interesting and time-honoured relic in an early volume of the ANTIQUARIAN. It is noteworthy that the old house at Cote des Neiges, where the treaty of Capitulation of Canada to Lord Amherst was signed, was also destroyed by fire a few years back. *Sic transit.*

INDIAN MEDAL — QUERY ?

In "Under the Sun," a series of Essays by George Augusta Sala, the novelist, published in book-form in 1872, in an account of a visit to "Cuagnawagha," (sic.) we find the following:—

"The Sachem's house was so full of chattels that it looked like a broker's shop; and the name of his tea-trays was legion. He wore on his breast, and was evidently exceedingly proud of, a silver medal, bearing the effigy of King George the Fourth, and had, so far as I could make out, served at some remote period in the local militia."

We rather think, however clever at bookmaking, that Mr. Sala is not a very accurate numismatist; we expect he refers to the medal so well known to our collectors, bearing the effigy of *George III.* We do not know of such an one as is here spoken of.

Can any of our readers tell us anything in corroboration of Mr. Sala's description?—ED. CAN. ANTIQUARIAN.