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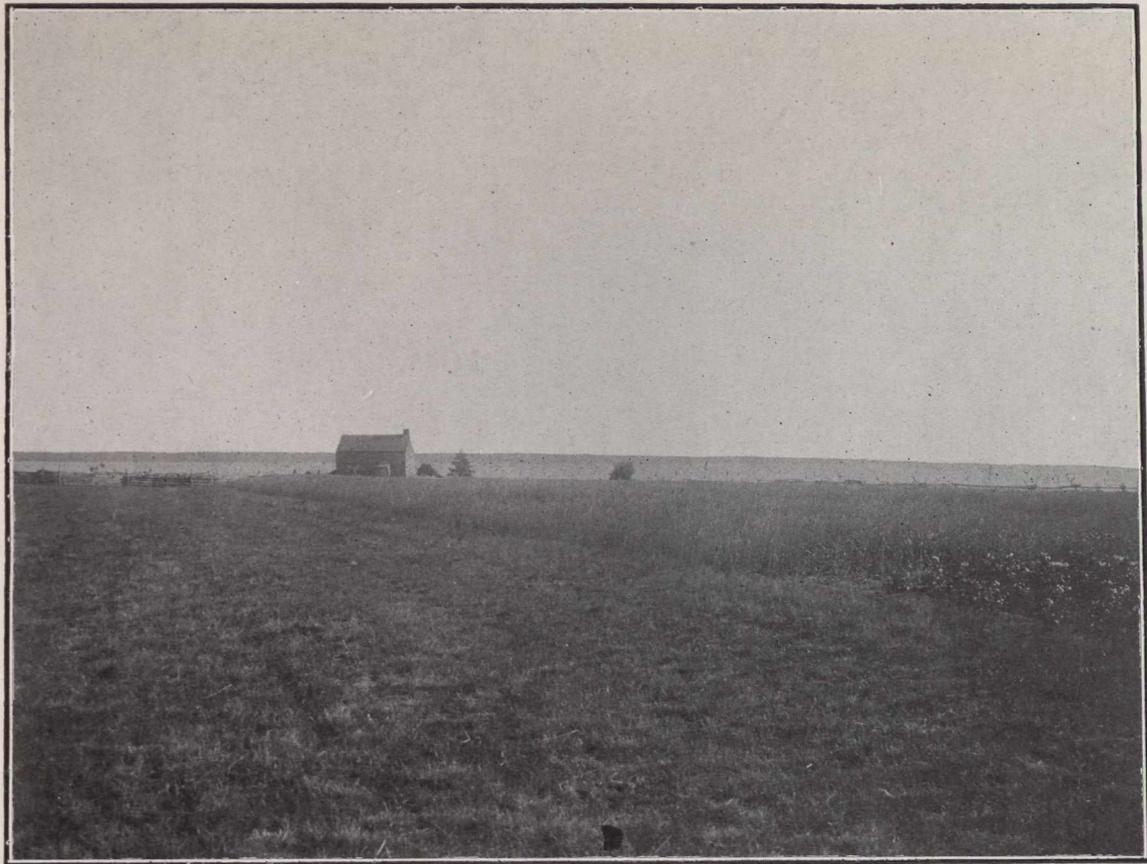
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**VIEW OVER THE SITE OF THE OLD FRENCH SETTLEMENT AT BAY DU VIN, LOOKING NORTHWARD,  
BAY DU VIN ISLAND IN THE DISTANCE.**

*Photo by W. F. Ganong, Aug. 1906*

# ACADIENSIS.

VOL. VIII.

JULY, 1908.

No. 3

DAVID RUSSELL JACK . . . HONORARY EDITOR.  
ST. JOHN, N. B., CANADA.

## Notes on the Historical Geography of New Brunswick.

As explained in the first of this series of Notes, (ACADIENSIS, VIII, page 1), I desire to record in this Journal such information of importance as has come to my knowledge since the publication of my Monographs upon the Historical Geography of New Brunswick in the Transactions of the Royal Society of Canada.

### 2. THE SITE OF THE OLD FRENCH SETTLEMENT AT BAY DU VIN.

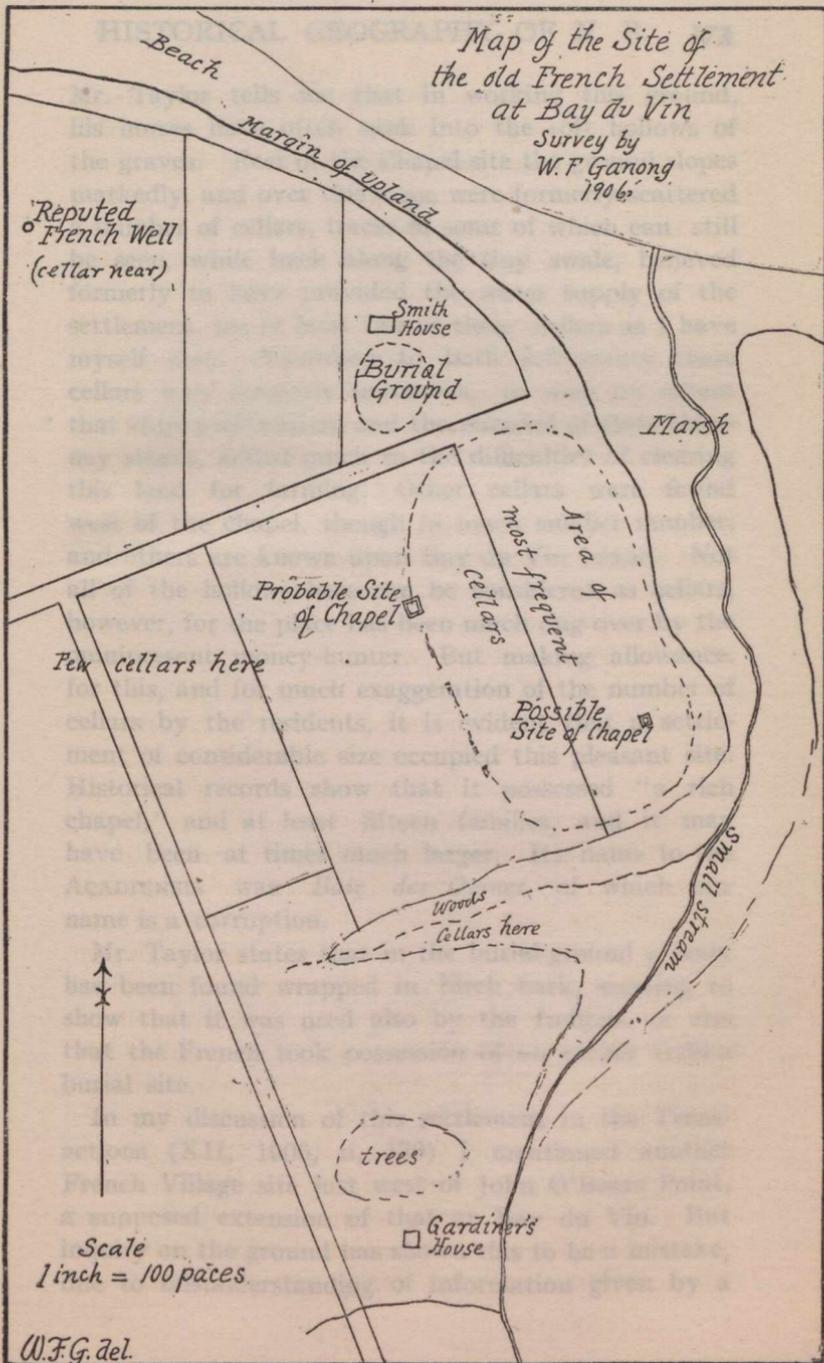


ONE of the most important of the early French settlements of the North Shore was that at Bay du Vin. It is well-known to tradition, finds mention in a number of early documents, and is referred to by Cooney in his History of Northern New Brunswick and Gaspé, (pp. 31-33) though with some errors as to its date. All of our knowledge of the place I have tried to summarize in notes in the above-mentioned *Transactions* (Volume V, 1899, ii, 294, X, 1904, ii, 113 and especially, XII, 1906, ii, 129). At the time I wrote the latter account of the settlement-site I had not myself seen the place, but in August, 1906, I visited, studied, mapped and photographed the site with results which are given herewith.

The settlement stood on the south shore of Bay du Vin Harbor, just east of the prominent Gardiner's Point. This harbor carries the deepest water on the

Miramichi, is much the best harbor for small vessels in all this region, is admirably situated at the junction of river and coast travel, contains the best oyster beds on Miramichi waters, and is altogether a very attractive place. The pleasant rolling upland just east of Gardiners Point slopes gently to the North and East, and, dotted over this slope, as shown by the map, was the settlement. At present the land is mostly cleared, and devoted in part to hay and grain fields and in part to pasture. I had the advantage in my visit of the guidance and cordial aid of two of the residents Mr. James Taylor and Mr. Gardiner, both of whom have a life-long acquaintance with the locality and its traditions. Upon most matters they were in agreement, though in some they differed, as is to be expected in matters of tradition. They assigned different sites to the chapel. Thus Mr. Taylor, who told me he had known an old man who claimed to have seen remains of the walls, and who added that blue glass had been found on the site, maintained that it stood in the position marked as "probable" on the map. This spot shows traces of a structure of some kind and moreover is on the highest ground and most commanding position in the vicinity. It is now covered by a grain-field, and the exact spot shows in the photograph as a slightly darker area in the grain between the observer and the space separating the two larger trees. The other, or "possible" site, is on lower ground, in a far inferior position, a place, indeed, without distinction or merit of any kind, and hence far less probable as a site for a chapel than the former. There is, however, no difference of opinion as to the position of the burial-ground, which was nearer the water, in the position shown on the map. It is of course between the observer and the house showing so prominently in the photograph. The ground is now rough and grows to rank hay, and

Map of the Site of  
the old French Settlement  
at Bay du Vin  
Survey by  
W.F. Ganong  
1906



Scale  
1 inch = 100 paces

W.F.G. del.

Mr. Taylor tells me that in working this ground, his horses have often sunk into the soft hollows of the graves. East of the Chapel-site the ground slopes markedly, and over this slope were formerly scattered a number of cellars, traces of some of which can still be seen, while back along the tiny swale, believed formerly to have provided the water supply of the settlement, are at least two or three cellars as I have myself seen. According to both informants these cellars were formerly numerous, to such an extent that their obliteration, and the removal of their chimney stones, added much to the difficulties of clearing this land for farming. Other cellars were found west of the chapel, though in much smaller number, and others are known upon Bay du Vin Island. Not all of the hollows here can be considered as cellars, however, for the place has been much dug over by the omnipresent money-hunter. But making allowance for this, and for much exaggeration of the number of cellars by the residents, it is evident that a settlement of considerable size occupied this pleasant site. Historical records show that it possessed "a rich chapel," and at least fifteen families, and it may have been at times much larger. Its name to the ACADIENSIS was *Baie des Ovines*, of which our name is a corruption.

Mr. Taylor states that in the burial-ground a body has been found wrapped in birch bark, seeming to show that it was used also by the Indians, or else that the French took possession of an earlier Indian burial site.

In my discussion of this settlement in the Transactions (XII, 1906, ii, 130) I mentioned another French Village site just west of John O'Bears Point, a supposed extension of that at Bay du Vin. But inquiry on the ground has shown this to be a mistake, due to misunderstanding of information given by a

correspondent. The "French Village" at Hardwicke, now occupied wholly by English residents, was of later date, formed some years after the destruction of the one we are considering.

I have also made an examination of the supposed ancient well on Bay du Vin Island, of which Bishop Howley speaks in a paper in the Transactions of the Royal Society of Canada, IV, 1898, ii, 97. It is in the woods near the west end of the island, is walled up with logs and is about eight feet deep and five feet square. Its whole appearance is perfectly modern, as the walls of logs make certain; and I found on the island a man who remembered when it was dug by one "Long" Fraser in the hope of securing a better water-supply for his cattle than the open parts of the island affords. I have no doubt this explanation is correct, and the well is not ancient.

W. F. GANONG.



## The Three Fishermen.

BY THE LATE PETER LYNCH, Q. C.

(Second Paper.)



THE occurrence which I now propose to narrate is one that I had from Mr. William Story, formerly a merchant of Kings. Particulars as to names and dates I cannot give you. He told it to me when I was a boy about half a century ago and said he had a distinct recollection of it. I think that its authenticity can be relied on. He was a very old man somewhere between 80 and 90 years of age and from the last calculations I can make I should think it occurred from 100 to 110 years ago. The narrative is as follows:

“At the time of which I speak the fishermen, then resident on the western side of the Harbour had had a very disastrous season. The fish had apparently deserted the coast and seines were set and lines cast into the sea in vain. The fishermen as improvident then as they are now and I fear ever will be were dependent upon each year’s fish, for each year’s bread, and it mattered not how prosperous a season they may have had, they lived up to all they got year by year and not having a Joseph amongst them to suggest provision for a year of famine when such a year came they were ever found to be in a state of starvation.

The year to which I now refer had been one of utter failure and when at last the month of November had passed and not a fishes tail was to be found on the stages and starvation was to be too soon apprehended in the not very remote distance the fishermen began to ask each other what was to be done. A previous year of comparative failure had left debts unpaid and credit was therefore exhausted, some scanty supplies already and grudgingly given had been consumed and further applications had been unheeded. At last three men resident at one of the little hamlets each the father of a large family finding that all other sources of supply were dried up determined to try the last expedient of famishing people and go to Halifax and endeavor to get something by, begging. It was a most revolting thing for them to do but poverty and degredation don't always go hand in hand, and what won't men do for starving wives and children. They were strong able men willing to work, but employment there was none at that season of the year and they had therefore no other expedient, so one bitterly cold day in the middle of December amidst float ice they rowed themselves up to the town and set about this painful work, but cold as was the wind the hearts of the townspeople seemed colder. They went from house to house and from shop to shop in vain. Those they owed money to told them they had already given them more than they could afford. Many twitted them as to their respectable appearance and evident health and strength apparently accounting it a reproach that they should look either healthy or respectable, others taunted them with the inquiry why they did not work rather than beg when at the same time they knew no work could be had. And so it was that in despair and almost broken-hearted they wandered from door to door amidst frowns and repulses, their pockets empty of

money and their wallets of food, until the declining sun warned them that they had spent their day in vain. Then maddened unto despair they determined to make their way back to their starving families dreading to meet their anxious looks and unwilling to acquaint them of their fruitless attempt. Just then in passing a shop where they had been sternly refused assistance they unfortunately saw some clothing hanging beside the door. Near at hand swinging in the wind were three coarse shop waistcoats and scarcely knowing what he did one of the three men under the cognizance of the others took the waistcoats from the string which held them and thrust them into the pockets of his peajacket. Onward they went scarcely daring to speak to each other as to what they had done, each man's conscience beating violently against his breast and feeling as tho' they would like to flee tho' no one was pursuing them. At last the man who had taken the waistcoats stopped suddenly and said "Men we have done wrong, I am sorry I took these things and I cannot keep them, if I and my family are to starve we must starve honestly" and so said they all, and determined at once to take back the stolen property restore it to the owner of it and express their regret for having taken it.. At once they went back to the shop and arrived there just as the trader had missed the waistcoats, and with loud imprecations was preparing to go in quest of the thief. With them in his hand the man who had taken them together with his comrades entered the shop and as he laid them on the counter he expressed his deep regret that maddened by his necessities and in his extremity scarcely knowing what he was about, he had taken the property, but that his conscience would not allow him to retain it, and that they had all come back to restore it and express their sorrow that they should have allowed themselves to be guilty of the

act. The shopkeeper who appeared to be in a towering passion about his lost property at once with the look of a tiger turned his wrath upon them and abused them for a pack of thieves and vagabonds, but the next moment having whispered something to his clerk, who at once left the shop, he changed his tone, expressed himself as satisfied as they had returned the goods and kept them in conversation for some short time until his clerk returned with a constable who at once apprehended them as thieves and told them that they must accompany him to prison. The poor fellows thunderstruck and palsied with fear pleaded earnestly for forgiveness, stated the terribly trying circumstances under which they had taken the goods and supplicated the trader and the Constable to let them go but it was all in vain. The trader for a moment amidst their sobbings and tears and cries for mercy seemed to relent, but the Constable not to be deprived of his prey told the informer that the men were now beyond his aid and that if he interfered he would be compounded of felony and subject to prosecution and so the poor unfortunate fishermen were dragged along thro' snow and ice to the gaol, and cold, hungry and almost heart-broken thrust into a dungeon until the morning. They were then taken before a magistrate at the Police Office and as their guilt was beyond question they were on the evidence of the trader committed to prison there to abide their trial at the next term of the Supreme Court.

In the meantime as night draws on the wives, with anxious faces and trembling hearts, made their way to their doors as every sound indicated approaching footsteps, hoping to be able to provide their half fed children with a sufficient meal before retiring to rest. But hour succeeded hour and at last the three wives with anxious faces met and wondered why their husbands tarried so long. Hope suggested that they

had been so successful that they had been unable to get the product of their days' efforts home before the night overtook them and so, nervous and disappointed they retired to their sleepless beds to hope and fear during the long tedious hours of the night and anxiously look for the morrow. The next day passed in a state of fear and anxiety which can be better conceived than expressed and when night again closed in upon them and no tidings came of the absent men their wives after an anxious conference parted in a state of feverish excitement almost bordering upon madness. Hope deferred—made their hearts so sick. Long e'er the light of the next day dawned one of them (by concert with the others) unable further to endure the state of suspense was up and upon the road to town. During the night there had been a heavy fall of snow and thro' deep drifts and along the untrodden roads she toiled her way around the head of the North West Arm and arriving at an early hour in town. Having made her way to the abode of an old friend whose house was the resort for her husband and herself when in town, she anxiously enquired for her husband but was told by her friend that she had neither seen him nor heard of him. Beginning to fear disaster she then made her way to his merchant who informed her that he had seen her husband two days before with the other two men, but he could give her no further tidings of him nor did he tell her of the cruel repulse he had given him and his friends. At last in a condition of feverish anxiety and apprehension she was informed upon further enquiry that three fishermen from the shore who under pretence of begging had been detected in robbing a shop, had been apprehended for the theft and were then confined in gaol. With trembling steps and a terrible foreboding she at once went to the gaol and on enquiry found that

her husband together with his two hopeless friends were there incarcerated as thieves. Who could depict the state of mind in which she for a long time in vain attempted to get access to the criminals, but at length thro the intercessions of a benevolent gentle man who heard her sad story and saw her distressed condition she was permitted to hold intercourse with her wretched husband thro the grated opening in the door of his dungeon and learned the sad and awful truth from him. I shall not venture to attempt a description of the interview or of the wild and hopeless state in which that poor woman made her way home to communicate to the others the awful story. God grant that none of us may ever have such a burthen to struggle under.

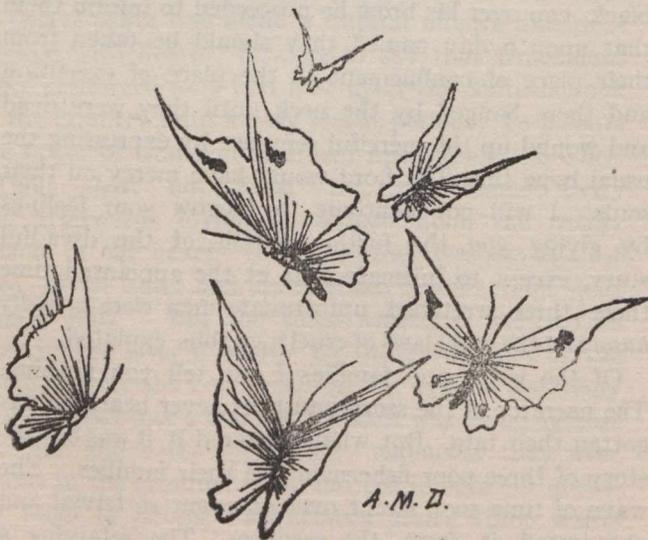
By a Saxon law enacted as far back as the time of King Athelstane the stealing property of the value of twelve pence was made a Capital offence and punishable with death. Strange to say that Draconians edict continued as a foul blot upon the Statute Book of the Country until a very recent period. To be sure the finger of God had inscribed upon stone the edict. "Thou shalt not Steal" but that same Deity had afterwards lovingly inscribed upon the fleshy tablets of the heart "If thy brother trespass against thee seven times and seven times repent thou shalt forgive him." But the three fishermen were to be tried by the laws of man. By the grand jury of the County where the Court met, on the *ex parte* testimony of the shopkeeper a true bill for theft was found against the men and a few days after manacled they were placed in the criminal dock and the indictment accusing them of having feloniously stolen three waistcoats of the value of fifteen shillings having been read to them they were asked if they were guilty or not guilty, Dumfounded and confused for a while they gazed at the officers of the court in speechless terror

but as he again peremptorily and in a loud voice demanded of them whether they were guilty or not guilty they with trembling voices said "Guilty Sir but we are very sorry." The naive response thus in their simplicity given was received with an audible titter by the bystanders and as they thus confessed their guilt, altho' cautioned by the court as to their answers, there was no need for further investigation. In a short time they were ordered to stand up while the Judge totally ignorant of any palliating circumstances told them of the heinousness of their offence, intimated that he had no doubt that they had committed the act thro' the instigation of the devil and added that the laws of the land and the protection of society imperatively required that all such miscreants, enemies of the law and all good order should be dealt with according to its requirements, and drawing the black cap over his brow he proceeded to inform them that upon a day named they should be taken from their place of confinement to the place of execution and there hanged by the neck until they were dead and wound up the merciful sentence by expressing the usual hope that The Lord would have mercy on their souls. I will not continue to harrow your feelings by giving you the further details of the dreadful story, except to intimate that at the appointed time those three wretched, unfortunate men were *actually hung* and the cruel laws of cruel men thus expiated.

Of the wives and families I can tell you nothing. The narrator of the story had thus never heard or forgotten their fate. But what mattered it, it was but the story of three poor fishermen and their families. The wave of time soon swept over an event so trivial and obliterated it from the memory. The retaining a recollection of a thing so mean was entirely unworthy of the consideration, of the world and beneath the dignity of history. A wise man was David when he

said to God let me fall into the hands of the Lord and not into the hands of man.

By the ancient Saxon laws as says that very eminent authority Blackstone, the stealing of property to the value of twelve pence was punishable by death, but the thief could redeem his life by payment of a precious ransom; out of the mouth of Henry the First the form of redemption was taken away and all persons guilty of larceny above the value of a shilling were directed to be hanged.





THE RIGHT REVEREND JOHN INGLIS, D. D.  
LORD BISHOP OF NOVA SCOTIA. CONSECRATED 1825

*(From an Engraving by M. Gauci,  
after the painting by W. C. Ross.)*

## Bishop Charles Inglis and His Descendants.

BY REV. ARTHUR WENTWORTH HAMILTON EATON, D. C. L.



1 THE RIGHT REV. CHARLES<sup>1</sup> INGLIS, D.D., first Bishop of Nova Scotia, and the first bishop consecrated for any English Colonial See, was born in Ireland in 1734. His father was the Rev. Archibald Inglis, of Glen and Kilcarr, who was ordained in 1713 for the curacy of Lettermacward, County Donegal, and in 1722 was presented to the living of Glencolumkille, in the Diocese of Raphoe. In 1743 he was given the living of Kilcarr in addition to his other cure, but he lived only until 1745, when he was succeeded in Kilcarr by his eldest son, Richard. The father of the Rev. Archibald Inglis was the Rev. James Inglis, M. A., Rector of Raymenterdowney, in the Diocese of Raphoe, who died in 1739, and his grandfather, *probably* the Rev. Archibald Inglis, a Scottish Episcopal clergyman of no small distinction, who from 1786 to 1789 was Rector of Glasgow University, his last years being spent in Donegal, where he held a living given him by his friend Cairncross, Bishop of Raphoe. The Rev. Archibald Inglis, Rector of Glen and Kilcarr, had three sons, the eldest of whom was the Rev. Richard Inglis, who entered Trinity College, Dublin, in 1737, at the age of seventeen, and the youngest, Charles Inglis, the first Colonial Bishop of the British Empire, who was born in 1734, and about 1756 came to America to teach in the Free School at Lancaster, Pennsylvania. In 1758, at the hands of the Right Rev. Thomas Hayter, Bishop of London, he was

ordained deacon and priest, and from 1759 to 1765 was in charge of the mission of Dover, Delaware, his field comprising the whole County of Kent. From England, after "a long and dangerous voyage," he came directly to his mission, and on the first of July, 1759, began his work there. On a salary of fifty pounds a year he laboured in Delaware for five years, but on the 28th of August, 1764, the vestry of Trinity Church, New York City, resolved to call him as assistant to the Rev. Samuel Auchmuty, who was also at this date elected to the rectorship of the church. "Besides what might be raised for him by subscription," and with a sufficient sum being given him for the expense of his removal from Delaware, Mr. Inglis was promised by the church a salary of two hundred pounds per annum, currency. In February, 1764, he married at Dover, Mary, daughter of Captain Benjamin and Mary Vining, born in 1733, but on the 13th of October of the same year the young wife died in child-birth. December 3rd, 1764, Mr. Inglis was temporarily in Philadelphia, and from there he wrote the Rev. Mr. Auchmuty, refusing the New York appointment. His Delaware mission, he thought, needed him, and there he desired to stay. A few months later, however, he accepted the appointment, and on the sixth of December, 1765, he formally entered on his duties in New York. On the occasion of his departure from Delaware, the church-wardens and vestry of Dover "wrote to express their great regret at his going, and to testify that he had with unwearied diligence attended four churches, discharging every duty of his functions, and conducting himself on all occasions in a manner truly laudable and exemplary." On the fourth of March, 1777, Dr. Auchmuty died, and on the twentieth Mr. Inglis was chosen rector of the historic New York church. The church structure, the rectory and school houses had

been burned in the incendiary fire of 1776, which destroyed almost a thousand houses, or about a fourth of the town, and Mr. Inglis' induction took place in the churchyard, under the supervision of Governor Tryon, "the new rector laying his hand upon the charred ruins of the church in taking the oath of allegiance and conformity." His formal resignation of the rectorship was made November 1st, 1783; the 25th of that month the British forces evacuated the city. As rector of Trinity, says Dr. Dix, "he bore himself with great dignity, and faithfully discharged the duties of his sacred office." The two chapels of Trinity, St. Paul's and St. George's, were left, and until the revolution made the rector's further continuance in the city impossible, he regularly ministered in one or the other of these churches. Some time before his death, Dr. Auchmuty, who was in feeble health, went to New Jersey, leaving Mr. Inglis in charge. When at last Governor Tryon found himself unable to maintain order, Dr. Inglis also withdrew to Flushing, taking the keys of the locked chapels with him. What Mr. Inglis' early scholastic education had been we do not know, but on the 6th of April, 1770, the University of Oxford conferred on him the honorary degree of Master of Arts, and on the 25th of February, 1778, the higher degree of Doctor of Divinity. Dr. Inglis' precise movements in the decade preceding his consecration as Bishop of Nova Scotia are a little uncertain. In October, 1775, he sent his family, together with his books and papers, to New Windsor, Orange County, but in a short time his wife and family removed to Goshen; later he himself was for a considerable time at Flushing. On the 20th of January, 1782, his eldest child, Charles, died; the 21st of September, 1783, his second wife, Margaret (Crooke), also died. Late in the next month, or early in November, probably with two of his children, he embarked for Eng-

land, and there he probably remained until August 12th, 1787, when he was consecrated at Lambeth, the first Bishop of Nova Scotia, with jurisdiction over the Provinces of Upper and Lower Canada, New Brunswick, Prince Edward Island, Bermuda, and Newfoundland. Sailing from England the sixteenth day after his consecration, he reached Halifax on Tuesday, October 15th, and there was received with the highest expressions of esteem and good-will. In May, 1809, he was made a member of His Majesty's Council, his rank in the Province to be next after the Chief Justice. The life of Bishop Inglis has never fully been written; valuable sketches of him, however, are to be found in the Dictionary of National Biography; Canon Mockridge's "Bishops of the English Church in Canada and Newfoundland;" Bishop Perry's "Historical Collections of the American Colonial Church," "Centennial Sermon in Westminster Abbey," and "History of the American Episcopal Church;" Dr. Berrian's and Dr. Dix's "Histories of Trinity Church, New York;" Dr. Eaton's "The Church of England in Nova Scotia and the Tory Clergy of the Revolution;" and a pamphlet entitled, "Charles Inglis, our First Colonial Bishop," by the Rev. H. Vere White, M. A., Dublin, 1899. His own vigorous letter to the Rev. Dr. Hind, of the S. P. G., written from New York, October 31st, 1776, to be found printed in full in the third volume of the Documentary History of New York (1850), sets forth in detail the difficulties with which in his brief rectorship he had to cope, and the hardships to which he was exposed during the stormy time of the Revolution. In the Act of Attainder of 1779, he and his wife were included; in the pillage of the city by the Revolutionists their house in New York was plundered of everything, their loss, he says, amounting to near two hundred pounds, American currency, or upwards of a hund-

red pounds sterling. Bishop Inglis' labours in his great colonial diocese continued from the date of his consecration to his death in 1816, a period of between twenty-eight and twenty-nine years. He was not a man of great mental brilliancy or remarkable scholarship, but he was a faithful missionary bishop, an able administrator of the affairs of his large, steadily-growing diocese, and a staunch believer in the right to supremacy in the Christian world of the Anglican Church. That his imprint is still deep on the Church of England in the Maritime Provinces none can doubt.

Bishop Inglis married, secondly, in New York, on Monday evening, May 31st, 1773, Margaret, daughter of John and Margaret (Ellison) Croke, of Ulster County, New York, her father's father being John Croke, Sr., of Kingston, New York, for years Surrogate of Ulster County, and her mother's parents, Thomas and Margaret (Garrabrant) Ellison. [Margaret Ellison was the second of eleven children of Thomas and Margaret (Garrabrant) Ellison; of her brothers, *Thomas* married Mary Peck, of the Pecks from whom Peck Slip, N. Y., is named; *William* married Mary Floyd, first cousin of William Floyd, of Long Island, one of the signers of the Declaration of Independence. Of her sisters, *Elizabeth* was married to Cadwallader Colden. A John Croke was one of the first wardens of Trinity Church.] In 1776 Dr. Inglis' family is said to have included his mother-in-law, Mrs. Croke, but it seems hardly likely that this lady went with her son-in-law and his children to Nova Scotia. Her will, which bears date April 18th, 1808, was proved November 14th, 1811, and in it she makes the following bequests: To her grandson, John Inglis, then the third Bishop of Nova Scotia, the sum of three hundred and seventy-five dollars; to her grand-daughter, Mrs. Margaret Halliburton, of

Halifax, two hundred and fifty dollars; to her granddaughters, Mrs. Margaret Halliburton, and Mrs. Anne Pidgeon of New Brunswick, all her wearing apparel, and bed and table linen; to her three grand-children the residue of her estate. Her executors were Cornelius Ray, Clement Moore, and Henry Barclay. When Bishop Inglis came to Nova Scotia, he naturally first made his home in Halifax, but the Crown gave him a grant of land at Aylesford, in the western part of King's County, and about 1794 he built a house and began to reside there. His estate he named "Clermont," in recollection of the well-known Livingston Manor on the Hudson River. He died at Clermont, February 24th, 1816, in the 82nd year of his age, the 58th of his ministry, and the 29th of his episcopate. He was buried under the chancel of St. Paul's Church, Halifax, his funeral being attended by the Lieutenant-Governor, Sir John Coape Sherbrooke, Sir John Wentworth, Bart., the members of H. M. Council, and all the most prominent citizens of Halifax. The chief published writings of Bishop Inglis were:

- I.—"A Vindication of the Religious Condition of the American Colonies, prepared and published by Rev. C. Inglis, 1750." (This was in answer to a sermon by the Bishop of Llandaff, giving an unfavourable account of the state of religion in the colonies).
- II.—"Plain Truth: Addressed to the Inhabitants of America; containing remarks on a late pamphlet (by Thomas Paine), entitled *Common Sense*. Written by Candidus. Pseud. Philadelphia, 1776."
- III.—An Essay on Infant Baptism.
- IV.—A Letter on the Question of Free Pews in Kingston Church (New York).
- V.—A Defence of his own Character against Certain False and Malicious Charges contained in a Pamphlet, entitled, "A Reply to Remarks on a Vindication of Governor Parr and his Council," etc., London. Printed in 1784.

To these should be added the notable letter to the Rev. Dr. Hind, S. P. G., to which reference has been made above. In it Dr. Inglis speaks of his refusal to accede to General Washington's request that he should omit prayers for the King. Important letters from him will also be found in Bishop Perry's History of the American Episcopal Church, Vol. 2; and Dr. Dix's History of Trinity Church, Vol. 2. His farewell sermon in New York, preached in both the chapels of Trinity, October 26th, 1783, was from 2 Cor. 13, 2.

Children of Bishop Charles<sup>1</sup> and Margaret (Crooke) Inglis:

- i.—CHARLES<sup>2</sup>, b. in 1774, d. January 20, 1782. Both he and his mother are buried under the chancel of St. Paul's Chapel, New York City.
2. ii.—MARGARET, b. in 1775.
3. iii.—ANNE, b. in 1776.
4. iv.—JOHN, b. December 9, 1777.

In the churchyard of Christ Church, Dover, Delaware, is a tombstone with the following inscription to the memory of the first Mrs. Charles Inglis:

Sacred to the memory of | MRS. MARY INGLIS | whose  
mortal part lies here deposited | Till the resurrection of the  
Just, | Adorned with every virtue | And Amiable accomplish-  
ment | She was | For dignity of manners, mildness of temper, |  
Sincerity of Heart, warm piety to God, | Benevolence to man-  
kind, Filial tenderness | and Conjugal affection | A shining  
ornament and pattern to her Sex | Beloved, esteemed by all  
who knew her. | She died in child-birth of Twins, | October  
13th, An. Dom. 1764, | Aetat Fuæ 31.

Two mural tablets, connected, in the chancel of St. Paul's Church, Halifax, Nova Scotia:

Sacred to The Memory of | THE RIGHT REV. AND  
HONBLE. CHARLES | INGLIS, D. D. | (Third Son of The  
Rev. Archibald Inglis, of Glen and Kilcar, in Ireland) | Bishop  
of Nova Scotia, and Its Dependencies; | Whose Sound Learn-  
ing and Fervent Piety | Directed by Zeal According To Know-

ledge|And Supported by Fortitude, Unshaken|Amidst Peculiar  
Trials|Eminently Qualified Him For The Arduous|Labours  
Of The|First Bishop|Appointed To A British Colony.|  
This Stone Is Raised By Filial Duty and|Affection|In Grate-  
ful Remembrance of Every|Private Virtue|That Could En-  
dear a Father and a Friend|Of The Ability, Fidelity and  
Success, with|Which|He was Enabled By The Divine  
Blessing, To|Discharge All His|Public Duties|The General  
Prosperity Of The Church In His|Diocese|The Increase of  
His Clergy, And of The|Provision For Their Support,|The  
Establishment of a Chartered College|And The Erection Of  
more Than Twenty new|Churches|are The Best|Monument.|  
Obiit annu salutis MDCCCXVI, ætatis lxxxi.

THE RIGHT REVEREND JOHN INGLIS, D. D.,|  
By Whom the Above Monument was Erected|Has Followed  
His Pious Parent to the|Grave,|The Inheritor of His Vir-  
tues, and of His Zeal,|In the Cause of His Divine Master,|  
After a Faithful Service of Many Years|As Rector of this  
Parish|He was Consecrated in the Year of Our|Lord, 1825,|  
Bishop of the Diocese,|Endued with Talents of a High  
Order|He Zealously Devoted His Whole Life|To the Dili-  
gent Discharge of His Sacred|Duties|As a Minister of the  
Gospel of Christ;|He died on the 27th of October, A. D.  
1850,|In the Seventy Third Year of His Age|And in the  
Twenty Sixth of His Episcopate.

In Erecting this Monument|To Their Lamented Pastor  
and Bishop|The Members of the Church Have the|Melan-  
choly Satisfaction of Uniting It|With That|On Which He  
Himself Has So Feelingly|Recorded|The Virtues of His  
Father.

Mural tablet in the chancel of St. Paul's Chapel,  
Broadway, New York, to the second Mrs. Charles  
Inglis, and her son, Charles:

Within this Chancel, in certain Hope of a|Resurrection  
to Glory|through Jesus Christ, are deposited the Remains of|  
MARGARET|the Wife of CHARLES INGLIS, D. D.|  
formerly Rector of Trinity Church in this City.|She died  
the 21st of September, 1783, aged 35 Years.|Near her is in-  
terred all that was mortal of CHARLES,|Eldest Son of the  
said MARGARET and CHARLES INGLIS,|who, alás! at  
an early Period, was snatched away|January the 20th, 1782;

in the 8th Year of his Age. | The Husband and the Father,  
since become Bishop of Nova Scotia, | As a Testimony of the  
tenderest Affection to a dear | and worthy wife, | and Esteem  
for a devout Christian; and of the | fondest Regard for an |  
amiable Son, who, although in Age a Child, was | yet in  
Understanding | a Man, in Piety a Saint and in Disposition |  
an Angel, caused<sup>d</sup> this | Monument to be erected in the Year  
of our Lord | 1788.

2. MARGARET<sup>2</sup> INGLIS, born in New York in 1775, was married, September 19th, 1799, to the Hon. Brenton Halliburton, M. L. C., who became the eighth Chief Justice of Nova Scotia, and after his wife's death was knighted. Sir Brenton was the son of Dr. John and Susannah (Brenton) Halliburton, and was born in Newport, R. I., December 3, 1775. In 1782 his father came as a Loyalist to Halifax, and henceforth the family's interests all lay in Nova Scotia. In his boyhood, for a few years Brenton studied in England, but on the death of his elder brother, John, in 1791, he returned to Halifax and studied law. When the Duke of Kent came to Halifax as Commander of the Forces, he entered the regiment of which H. R. H. was colonel—the Seventh Foot Fusiliers—receiving his lieutenantcy June 28th, 1795. His captaincy he received September 6th, 1798, but when the Prince finally left Halifax (July 30th, 1800) he withdrew from the army and took up the practice of law. His short military career, indeed, began in 1793, when he entered the Nova Scotia Provincials (militia regiment) as an ensign. At the age of thirty-three, Mr. Halliburton was elevated to the Bench, and on the resignation of Hon. Sampson Salter Blowers, seventh Chief Justice, then ninety years old, he was made head of the Judiciary. At the age of eighty-five he was made a Knight. Among British Colonial public men of the last half of the eighteenth century and first half of the nineteenth century, Sir Brenton's name deservedly stands

high. He was a clear-sighted lawyer, an able and upright Chief Justice and Judge, and a truly religious man. He was socially reserved, and yet kindly and courteous. In his "Life" of Sir Brenton, published many years ago in Halifax, the Rev. Dr. George William Hill, D. D., his biographer, speaks very tenderly of the sincere and humble piety that distinguished him in his last days. Sir Brenton lived for years on Morris Street, Halifax, but in later life he spent much time at the place he owned called "The Bower," on the Northwest Arm. He also owned an estate near that of his father-in-law, Bishop Inglis, at Wilmot, Annapolis County, to which he gave the name "Margaretville." A portrait of him by A. G. Hoit, painted in 1840 or 1845, hangs in the Legislative Council Chamber in Halifax. He died July 16th, 1860, in his eighty-sixth year, and the following tablet to his memory rests on the walls of St. Paul's Church:

To the Memory of | THE HONORABLE SIR BREN-  
 TON HALLIBURTON | Who for more than Half a  
 Century adorned | the Bench of | The Supreme Court,  
 and for Twenty-seven | Years was | Chief Justice of  
 Nova Scotia; | Kind, Amiable, Loving and Beloved |  
 In every Relation of Life, | He United to a Cheer-  
 ful Disposition | And many Private and Social Virtues, | The  
 Graces of a Truly Christian Character, | Long Time a Member  
 and Afterwards | President of the Legislative Council, | He  
 Took a Warm Interest in the Welfare of | the Province | And  
 the Improvement of Its Laws and | Institutions, | On The  
 Bench | He was Dignified, Affable and Courteous; | A Patient  
 and Laborious Judge | Of Great Legal and General Know-  
 ledge, | A Vigorous Intellect, Clear Judgment | And a Singular  
 Aptitude for the Investigation of Truth. | These, with His  
 Acknowledged Uprightness, | and Impartiality, | Obtained For  
 Him Universal Esteem, | Born Dec. 3rd, 1775, He Entered  
 Into Rest, | July 16, 1860. | "I know whom I have believed  
 and am persuaded that he is able to keep that which I have  
 committed unto him against that day."

Margaret<sup>2</sup> (Inglis) Halliburton died in Halifax, July 5th, 1841, aged sixty-six. A tablet in St. Paul's Church to her memory has this inscription:

Sacred To The Memory of | MARGARET, | The Wife  
of THE | HONOURABLE BRENTON HALLIBURTON |  
Who departed This Life | On the 5th of July, 1841, | Aged 66  
years. | Early trained In the Nurture | And Admonition of  
the Lord | By Her Pious Father, | The First Protestant  
Bishop | In The British Colonies, | She Was Conspicuous |  
Throughout Her Life | For Piety to God | And Charity to the  
Poor, | This Tablet Is Raised | As a Humble Memorial | Of  
Her Virtues | By Her Affectionate Husband. | Blessed are  
the Dead which die in the Lord | Even so saith the Spirit: |  
For they rest from their Labours.

Children of Sir Brenton and Margaret (Inglis)  
Halliburton:

- i.—MARGARET<sup>3</sup>, b. June 3, 1800
- ii.—SUSANAH, b. Nov. 6, 1803; bap. Jan'y 8, 1804; d.  
Dec. 11, 1874, unmarried.
- iii.—MARY E., b. probably in 1805, d. May 31, 1828,  
unmarried.
- iv.—JOHN CROOKE, b. 1807, d. Nov. 8, 1884, unmarried.
- v.—ELLEN EMMELINE, b. April 19, 1811, d. Nov. 29, 1875,  
unmarried.
- vi.—CHARLES H., b. in 1812, buried Sept. 24, 1819, aged  
7 years.
- vii.—BRENTON, b. probably in 1813, d. probably before he  
was 30, perhaps in Aylesford.
- viii.—ELIZABETH, b. Oct. 20, 1815, bap. Jan'y 21, 1816.

Of these children, *Margaret*<sup>3</sup> was m. in 1825 to Hon. Enos Collins, M. L. C., and had seven children. *John Crooke* was a barrister, and for forty-four years Chief Clerk of the Legislative Council. He was admitted to King's College, Windsor, in 1823, but did not graduate. He was the last of Bishop Charles Inglis' descendants to live in Halifax, and the last person descended from Dr. John Halliburton to bear the Halliburton name. Like others of the family, he

is buried in Camp Hill Cemetery, Halifax. *Elizabeth* was m. in 1862 to Major Richard Matthews Poulden, R. A. She was Major Poulden's second wife, and she had no children. Major Poulden was made Ensign July 29th, 1825; Lieutenant, January 3rd, 1828; Captain, October 22nd, 1840; Major, November 28th, 1854. He retired on captain's full pay, and was living in 1875. Mrs. Poulden undoubtedly died in England. Elizabeth Halliburton is said in the St. Paul's (Halifax) baptismal register to have been the ninth child of her parents. If this is so, there must have been one child more born to them of whom we have no record. It seems more probable however, that she was the eighth child.

3. ANNE<sup>2</sup> INGLIS, born in New York in 1776, was married, about 1793, to the Rev. George Pidgeon, successively missionary at Belleisle Bay, Oak Point, and adjacent parts on the River St. John (New Brunswick), and Rector of Fredericton, and of Trinity Church, St. John. Mr. Pidgeon was the son of Edward Pidgeon, gentleman, of County Kilkenny, Ireland, and was born in 1760. October 7th, 1776, he entered Trinity College, Dublin, and November 2nd, 1781, received an ensigncy in the 65th Regiment. During the Revolutionary War he came with his regiment to America, and at the close of the war removed to Halifax, left the army, and became a candidate for holy orders. Tradition has it that he fell in love with Anne Inglis, and that the Bishop refused to give his consent to his marrying her unless he returned to civil life. He was probably ordained and married about 1793, the year that he began his work under the auspices of the S. P. G. in the mission of Belleisle. August 19th, 1795, he was elected rector of Fredericton, as successor to the Rev. Dr. Cooke, and later he was appointed by his father-in-law Ecclesiastical

Commissary. His rectorship of Fredericton lasted till 1814, when he was appointed rector of Trinity Church, St. John. This position he held for four years, but during the last few weeks of his life he was in such poor health that the church was closed. His duties of Ecclesiastical Commissary he discharged for twenty-three years. He died rather suddenly, May 6th, 1818, only a little more than two years after Bishop Inglis, and he was buried in the old burying ground in St. John, where his tombstone may be seen. The inscription it bears is as follows:

Under this Stone | are placed | The earthly remains of the |  
 REV. GEORGE PIDGEON, | Formerly of Trinity College,  
 Dublin, | Late Rector in this Parish | And Ecclesiastical Com-  
 missary in this | Province 23 years, | He died, May 6, 1818, |  
 Aged 57 years.

Referring to his death, the contemporary St. John newspaper said: "His pious and benevolent character and amiable manners will long endear his memory to his numerous friends." Notices of Mr. Pidgeon will be found in Lee's "First Fifty Years of the Church in New Brunswick," and Canon Brigstocke's "History of Trinity Church, St. John." A miniature likeness of him hangs in the vestry of Christ Church Cathedral, Fredericton. Mrs. Pidgeon died childless, at the house of Sir Brenton Halliburton, in Halifax, July 4th, 1827, in her fifty-first year. She was buried in St. Paul's churchyard in Halifax, and a well-cut tombstone marks her grave.

4. BISHOP JOHN<sup>2</sup> INGLIS, born December 9th, 1777, in New York, was one of the first students to be enrolled in the academy at Windsor that later became King's College. He was one of a group of pre-charter students of the young college who afterward became well known in the British colonial world, but of his graduation, or of his attainment from King's College of his degree of Doctor of Divinity,

we have not the dates. His father intended to send him to Oxford to be educated, but seems not to have done so, though the young man was in England in 1800, when he was in his twenty-third year. His ordination took place at Aylesford in 1801, and during 1801 and 1802 he lived at Clermont and served the Aylesford parish. August 31st, 1802, he married at Windsor, Nova Scotia, where it seems as if the Cochran family must then temporarily have been residing, Elizabeth, eldest daughter of the Hon. Thomas and his second wife Jane (Allan) Cochran, born April 15th, 1781. (See Dr. Eaton's monograph, "The Cochran and Inglis Families of Halifax.") In July, 1804, their first child, *Charles*, was born in Halifax; in 1806 their second, *Jane Louisa*, was born in London, England; their remaining six children were all born in Halifax. How the Aylesford parish was served for fourteen years we are not informed, but Mr. Inglis acted for many years as his father's Commissary, and it is evident that he was not at all continuously there. His immediate predecessor at Aylesford was the Rev. James Wiswell, and his next successor of whom we have any knowledge was the Rev. Edwin Gilpin, who married Gertrude Aleph Brinley, born May 26th, 1794 (King's Chapel Epitaphs). The Rev. Edwin Gilpin, and probably his wife, sleep in the churchyard at Annapolis Royal. In 1806 Mr. Inglis was in England, and again in 1813. In 1815 and thereafter he is styled *Dr. Inglis*. In February, 1816, his father died, and the Rev. John, who had been for years his "mainstay and ready co-worker," naturally expected to be appointed in his place. He therefore went to England apparently to present his claim to the bishopric, but the same ship that took him took also an influential petition from the Nova Scotia Legislature for the appointment of Dr. Robert Stanser, an Englishman, then rector of St. Paul's, Halifax. The bishopric

was given to Dr. Stanser, the rectorship of St. Paul's was given to Dr. Inglis, and with lovely Christian spirit the latter returned to Halifax and took up his parish work, continuing, however, to act as Commissary, as he had done in his father's lifetime. The episcopate of Bishop Stanser was not successful, chiefly from the fact that for much of the time the Bishop found it necessary, on account of ill-health, to live in England. He continued, however, to be bishop till 1825, when he at last resigned, and left the field open for a successor. Tardy recognition now came to Dr. Inglis, who, on the 25th of March, 1825, was consecrated at Lambeth. When Bishop Stanser resigned, Dr. Inglis was in England soliciting subscriptions to King's College, and there was no delay in his appointment to the vacant see. Bishop John Inglis is remembered not only as a gentleman of the highest breeding (the Chesterfield of the English episcopate, he was called in his time), but as a man of sympathetic and kindly spirit. To his credit, be it said, he seems never to have alienated "dissenters" by superciliously asserting his Church's claims. His life has been told at some length by Canon Mockridge, in his "Bishops of the Church of England in Newfoundland and Canada," and by Dr. Eaton in his "Church of England in Nova Scotia." When Bishop Charles Inglis died he entailed part, at least, of his Aylesford estate to his son, Bishop John, and after him to his grandson, Charles, Bishop John's eldest son. At the death of Bishop John all of the estate the other children of Bishop John could sell was disposed of, and the widow and her daughters and younger sons made their home permanently in London. The eldest son, Charles, M. D., however, continued to live in Aylesford, where he died unmarried in 1861. He was buried in the churchyard in Aylesford, in a spot that is now covered by the enlarged chancel of the

church. Bishop John<sup>2</sup> Inglis died in England, October 27th, 1850, and was buried in St. Mary's churchyard, Battersea, London. Mrs. Inglis died July 14th, 1862, and was buried in St. Paul's churchyard, Rusthall, Tunbridge Wells, Kent. A window in St. Paul's Rusthall, bearing an inscription, perpetuates her memory.

Inscription on a mural tablet in St. Mary's Church, Battersea, London, S. W., to the Right Rev. John Inglis, D. D.:

In the Adjoining Churchyard Rest the Mortal Remains | of the RIGHT REVEREND JOHN INGLIS, D. D. | Lord Bishop of Nova Scotia, | who departed this Life on the 27th of October, A. D. 1850, | In the 73rd Year of His Age. | From Early Youth He was Designed for the Sacred Ministry, | And His Active Life was Passed in the Zealous Service of His Master. | The Diocese of Nova Scotia, over which He Presided | For Upwards of Twenty-five Years | Has Severely Felt and Deeply Deplored the Loss of | Its Beloved Diocesan.

Inscription on the window erected to Mrs. John Inglis in St. Paul's Church, Rusthall:

Faith Which Worketh Love. | In Memory of a Beloved Mother, | ELIZA INGLIS, Widow of the | RIGHT REV'D JOHN INGLIS, D. D., | Lord Bishop of Nova Scotia, | Born April 15th, 1781, | Died July 14th, 1862.

On Mrs. Inglis' monument is the following:

Eliza Inglis, Widow of the | Right Rev'd John Inglis, | D. D., Bishop of Nova Scotia, | Born April 15th, 1781, | Died July 14th, 1862.

Children of the Right Rev. John Inglis, D. D., and his wife Elizabeth (Cochran):

- i.—CHARLES<sup>3</sup>, b. July 13, 1804, at Halifax.
- ii.—JANE LOUIS (, b. May 5, 1806, in London.
- iii.—ARABELLA PREVOST, b. April 3, 1808, at Halifax
- iv.—CATHERINE ANNE PREVOST, b. May 10, 1810, “

- v.—ELIZABETH JEMIMA, b. June 30, 1812, at Halifax  
 5. vi.—JOHN EARDLEY WILMOT, b. Nov. 15, 1814, at “  
 vii.—WILLIAM COCHRANE, b. December 16, 1816, at “  
     bap. Jan'y 31, 1817, died February 1, 1817, at “  
 viii.—THOMAS COCHRANE, b. May 22, 1819, at “  
     bap. July 14, 1819

Of these children, *Charles*<sup>3</sup>, b. July 13th, 1804, was admitted to King's College, Windsor, in 1819, studied medicine in London, returned to Nova Scotia, but never practised, and finally died at the house of a Mrs. Rutherford, in Aylesford, in July, 1861; he was buried July 26th directly behind St. Mary's Church. Although King's College fared so generously at his hands, the corporation of that college did not erect a tombstone to his memory, nor was one ever reared. *Jane Louisa*, d. September 4th, 1897; *Arabella Prevost* d. in 1891; *Catherine Ann Prevost* d. in 1893; and *Elizabeth Jemima* (Mrs. Kilvington) d. in 1890; all four being buried in Brompton Cemetery. *William Cochran* is buried in the Cochran tomb in Halifax.

Of the children of Bishop John Inglis, none were married but *Elizabeth*, and *Sir John Eardley Wilmot*. Elizabeth was married to Lieutenant Francis Henry Kilvington, of the 2nd Staffordshire Foot, who was born June 20th, 1817, and died July 25th, 1855. He was the only son of Rev. Orfeur Kilvington and Hon. Mary Margaret, his wife. His death occurred on board the S. S. "Melita" as she was entering the harbor of Malta, when he was returning from the Crimea to England. His commissions were: Ensign, July 20, 1838; Lieutenant, January 8, 1841; Captain of the 62nd (Wiltshire) Foot, March 12, 1848. Captain and Mrs. Kilvington left one son. *Captain Thomas Cochrane Inglis* was appointed second Lieutenant in the Rifle Brigade, June 14, 1839; Lieutenant, April 14, 1843; Captain, December 29, 1848.

5. SIR JOHN EARDLEY WILMOT<sup>3</sup> INGLIS. Of the children of Bishop John and Elizabeth (Cochran) Inglis, and indeed of Nova Scotians of his generation, Sir John Eardley Wilmot Inglis is by far the most distinguished. He entered the army as Ensign in the 32nd Foot (now Cornwall Light Infantry), August 2, 1833, and his successive promotions were as follows: Lieutenant, 1839; Captain, 1843; Major, 1848; Brevet Lieut.-Colonel, 1849; Regimental Lieut.-Col. February 20, 1855; Brevet Colonel, June 5, 1855. He served in Canada from 1836 to 1838, and in the Punjab campaigns in 1848, '49. He was in command of the 32nd at Lucknow at the outbreak of the Indian Mutiny in 1857, and succeeded Sir Henry Lawrence in full command, as Brigadier-General, in July, 1857. For his successful defence of the residency of Lucknow in 1857, he was appointed Major-General, and honoured with the title of K. C. B. In boyhood he had studied at King's College, Nova Scotia, having been admitted there in 1831, and that college conferred on him, in 1858, as did also the University of Oxford, the degree of D. C. L. After his defence of Lucknow the Legislature of Nova Scotia presented him with a sword of honour, the blade of which was made of steel from Nova Scotia iron. Sir John married, in 1851, the Hon. Julia Selina Thesiger, second daughter of the first Lord Chelmsford, born in 1833, who, with her three children, was present in the Lucknow residency throughout the defence. Lady Inglis long held the honorary position of housekeeper of the State apartments at St. James' Palace. She had also a residence, "Mayfield," at Beckenham, Kent, and enjoyed a pension of five hundred pounds a year in memory of Sir John's services. Her interesting book, "The Siege of Lucknow, A Diary," published in 1892, is well known. Sir John died at Homburg, Germany, September 27, 1862, and was buried in Homburg. Lady Inglis died in February, 1904.

From the *New York Times Saturday Review of Books*, February —, 1904:

“An eventful life, such as has been the lot of very few women, was closed last week with the death, in her seventy-first year, of Lady Inglis, wife of the gallant brigadier who stood for the lives of the besieged at Lucknow during eighty-seven days in 1857. Lady Inglis, who was a daughter of the first Lord Chelmsford, was with her husband throughout the defense of Lucknow. She published a diary she kept during the terrible siege, and in this, in simple but graphic language, told the story of how a handful of men held out against frightful odds.”

Children of Sir John Eardley Wilmot and Lady Julia Selina (Thesiger) Inglis:

- i.—JOHN FREDERIC<sup>4</sup>, b. July 16, 1853, Major in the Duke of Edinburgh's (Wiltshire) Regiment. He entered the army in 1873, and received his Majority March 19, 1890. He m. Janet-Alice, daughter of the Rev. William Thornhill, but has no children.
- ii.—CHARLES GEORGE, b. March 14, 1855, m. Edith Caroline, daughter of the Rev. C. Buckworth
- iii.—ALFRED MARKHAM, b. September 24, 1856, matric. at Oxford, March 9, 1876; m. Ernestine May, daughter of Dean Pigou
- iv.—VICTORIA ALEXANDRINA, b. March 24, 1859, married to Hubert Ashton, Merchant in Calcutta
- v.—JULIA MATHILDA, b. November 30, 1861, m. to George Herman Collier, of the India Office
- vi.—RUPERT EDWARD, b. May 17, 1863, matric. at Oxford, Jan'y 21, 1882, grad. B. A. 1885, was Curate of Basingstoke, and died unmarried.

Of the children of Sir John Eardley Wilmot Inglis, *Charles George*<sup>4</sup> has children: Rupert Charles<sup>5</sup>, b. February 3, 1884; Harold John, b. June 21, 1885. *Alfred Markham*<sup>4</sup> has children: John Alfred Pigou<sup>5</sup>, b. May 5, 1893; Ernestine Mary, b. April 23, 1895; Mildred Jane Catherine, b. August 1, 1879; Francis Frederic, b. June 22, 1899; Alfred Walter (twin with Francis Frederic), b. June 22, 1899. *Victoria Alex-*

*andrina Ashton*<sup>4</sup> has children: Guy Inglis<sup>5</sup>, b. July 18, 1893; Percy, b. February 27, 1895; Gilbert, b. September 27, 1896; Hubert, b. February 13, 1898; Ralph, b. August 20, 1899, d. September 30, 1899. *Julia Mathilda Collier*<sup>4</sup> has children: Evelyn Mary<sup>5</sup>, b. October 20, 1888, d. February 26, 1889; Ronald Inglis, b. April 30, 1890; John Herman b. April 13, 1892, d. May 21, 1892; Grace Marion, b. June 24, 1893; Kenneth Francis, b. March 7, 1896; Mary Mildred, b. March 18, 1898.

[Notes of her own immediate family were kindly furnished the writer by Lady Inglis herself, who would have been glad to see this record in print.]

A nephew of Bishop Charles Inglis, the Reverend Archibald Paine Inglis, was also a Nova Scotia clergyman (His middle name is found as Paine, Pain, Peane, or Peine). He was one of the sons of the Bishop's brother, Rev. Richard Inglis, and, together with his brother Thomas entered Trinity College, Dublin, November 20th, 1768, Archibald being fifteen years old and Thomas sixteen. Among the list of graduates of the college, the name of Archibald is not found, but Thomas took his degree in 1775. Under Bishop Inglis' direction the academy at Windsor was opened November 1st, 1789, and his nephew, Archibald, was appointed its "president" for one year, the title afterwards being changed to "principal." In this position Archibald seems to have remained until May or June, 1790, when he was succeeded by the Rev. William Cochran, S. T. D., who also at that time became the first president of King's College. From 1789 to February, 1801, when he died, Rev. Archibald Paine Inglis was settled at Granville, Annapolis County. His widow, Susanna, died at Lower Horton, King's County, December 13th, 1842, in her 76th year.

## Folk-Lore About Old Fort Beau-se-jour.

BY THE LATE CHARLES E. KNAPP, BARRISTER,  
DORCHESTER.



WILL ask you to take your stand with me upon the hill that forms the site of Fort Beau-se-jour, and we will try and read the history of the surrounding country, our book being the mountain and hills, the streams, rivers and valleys, and their broad expanse of alluvial deposit, now known as the marshes, within view. We will go back to a time when what now meets our eyes was covered with the forest primeval, except where beautiful lakes shone like polished mirrors, and mountain streams in headlong course sought the rivers, and the rivers with more peaceful flow sent their clear waters to the sea. Look in what direction we may, we see an almost unbroken wilderness painted in the dark green of the spruce, and the lighter shades of the hardwood trees. Just at our feet the confluent streams have formed the head of a mighty river, wide and deep, glittering and sparkling in the sunlight as it flows to the Atlantic. Its either side is clothed with the verdure of the mountain sides, or of the valleys.

After one hundred, perhaps a thousand, it may be ten thousand, years, we will again take our stand on the same hill. How changed. The higher ridges of the surrounding country are much as they were when last we viewed them, but the valleys are pictures of wild dissolution. The lakes and rivers have disappeared, and the places they occupied are covered with debris torn from the sides of the mountains and hills

by some irresistible force. Those beautiful valleys have been swept, as it were, with the besom of destruction, and now verdureless are strewn with broken rocks, and the trunks of prostrate giants of the forest. Slides from the hill-sides form dreary islands covered with leafless trees, and decaying moss and shrubbery. When it was, and how it was, we know not, but we see evidences everywhere that the irresistible power of water has done the work, and that passing in mountain waves from north to south has so changed the face of the country that it will never again resume its former loveliness.

Again we take our stand on the fort-hill. Again we look over the surrounding country. The hills and ridges have not greatly changed from what they were when last we viewed them; but it is not so with the valleys. They glisten in the sunlight, shining sheets of moist brown mud, here and there furrowed with gullies. The river in front of us has become a wide bay. While we look a change is gradually creeping over the scenery. Little by little the water of the bay steals up the flats. Silently and almost imperceptibly they flow into the creeks, and, when they are filled, over the treeless and shrubless valleys. The incoming tide, like the old Tiber, is a redish yellow, and bears within it a treasure more valuable than gold. We watch the tide as it steals away as silently as it came, and when it is out, its work proclaims that it is repairing the ruins made by waves of destruction that had at some time swept over the land. As the surface that was covered by the tide dies in, we examine its work and find that it has deposited a strata of alluvial mud, and that strata has made our marshes.

You ask me for the evidences that the marshes about the Bay of Fundy are the result of the destructive first, and afterwards of the renewing, action of the water. Come with me to the margin of the bay

at low water between the mouth of the Aul Auc and the Missquash. View the long line of the upland cropping out from under the flats covered with rocks and boulders of the same kind as those on the upland ridges near by. View the long line of stumps, with their roots almost as firmly fixed in the soil as when they bore the monarchs that once towered above them. How came this upland, how came these boulders and stumps there? Did a forest grow here, and was it sunk by some terrible convulsion of nature? That might possibly be, but I think not. To me it seems as if vast strips of land, with their burden of rocks and trees, were at some time torn from the hill-sides by a flood, and when some agent had spent its force, sunk and anchored where we find them. Dig where you will in the marshes around the Bay of Fundy and you will find the prostrate trunks of trees, some of them proclaiming that they are not indigenous, decayed layers of what once was leaves or moss, and other evidences that these things were deposited by some great effort of water. We all know the marsh above them was formed by the tides returning to the shores of the bay that had before been taken from them by water, and held by the salt water of the ocean in solution, until deposited, thus forming the successive strata.

As yet the country is the home it may be of the bear, the catamount, the moose, the caribou and other wild animals, and of birds, some always here, others visiting it in the spring and autumn migrations. But we have not seen the human form divine. Let us now stroll up the ridge by the trail that leads in to the woods. Suddenly we come upon a cluster of conical shaped huts, their frames made from saplings from the surrounding woods, and their coverings the bark of the white birch. Are the beings we see moving around outside of these huts human, or are they some

heretofore unheard-of division of the gorilla, or ape family? The coverings of the larger specimens leave us in doubt. The long, coarse, black hair on their heads hangs in tangled confusion about their forms until it reaches below their waists, and the remainder of their bodies are covered with coarse shaggy hair, of lighter shades. The little fellows near by not yet covered with hair or hairy garments, proclaim by all their peculiarities, and more especially by the want of caudal appendages, that the beings before us are our brothers and sisters. That the Indians and squaws have made the discovery so long before Adam and Eve, that fig leaves are not just the thing, and have clothed themselves in the skins of animals, while the papposes, not having their eyes opened to the necessity, are more undressed than a modern lady when about to be presented to the Queen, or the nymph of the ball-room when wheeling in the mazes of the giddy dance.

I cannot discuss the Indians as I would like to. Time will not admit of that. From what division of the human race poor Lo came from, we know not. How he reached the New from the Old World is a mere matter of conjecture. When the early discoverers visited America they found him already there; and had they not visited these shores, I am inclined to think he would be there now—in great numbers. The Christian's thirst for gold was the foundation of the "Injuns" thirst for rum. What the white man did in Acadia, he is now doing in the North West, where he is destroying the Indians with rum, and spreading disease with all its demoralizing consequences upon them.

While we are at the Indian wigwams, two others enter. As soon as they speak, Jacques Bonhomme stands revealed. One wears the ordinary garb of a civilian, the other is dressed in the vestments of a

Jesuit priest. The business of the civilian is to purchase robes for the French market, and while doing so to spy out the capabilities of the country. The business of the priest, to spread the gospel net, following the example of Peter. The civilian will for the present succeed, the success of the priest will never be disclosed on this side of eternity. They hail the Indians and squaws as brothers and sisters. The priest gives his blessing, the civilian produces the silver flask containing the *eau de vie*, and for the first time the untutored savage feels the effect of the brandy. He will know more about it in the near future. The priest, having gained access to poor Lo's heart by kindness, and the civilian, his good-will by brandy, and to his store of furs by worthless trinkets, retire.

Another now enters. He has not a clear idea about the Indians' moral condition. He does not know, and he does not care anything about his soul, if he has one, or his hereafter, if he has to have a hereafter. John Bull is armed with a commission from the King, not of heaven, but of England, to trade with the savages, and to prevent Jacques Bonhomme from trading with them. He has plenty of Jamaica rum to soften their nature, and lots of trinkets to induce them to part with their furs. For the present we will leave poor Lo, Jacques Bonhomme and John Bull, and by and bye introduce them again as they appear, and pass over the stage, each doing as much mischief, and perhaps as little good as possible.

We must now leave the region of conjecture, and enter upon the history, traditions and folk-lore of old Fort Beau-se-jour. On the 12th of August, 1612, a small shallop grounded on the flats in front of what is now Westmorland Point. From that shallop Bien Court, the then French Governor of Acadia, Father Biard, a Jesuit priest, and a few others disembarked. The priest was, or supposed he was, commissioned, by

the Highest Authority, to place the savages on the way to heaven, and ultimate happiness. Bien Court came to purchase from the Indians the skins of wild animals, to be made into garments for the ladies and gentlemen of the French court in Paris, and he found what he wanted. Whether Father Biard succeeded in his mission or not, history does not inform us. The almost boundless extent of marsh land struck the Frenchmen with astonishment and admiration. Just then Bien Court and Father Biard found that they had more important work in other quarters. Port Royal was threatened by the English, and demanded their attention. After a short stay at Beau Basin, and a profitable trade for furs, and perhaps a more profitable trade for souls, as the poor Indians who before had seen God in the clouds, and heard Him in the wind, was beginning to see Him in more opaque substances, and was gradually coming to the conclusion, that his soul which proud silence had ever taught to stray, might, if he did not become a good Injun, have just as pleasant a trip to the cloud-capped hills.

To discuss all the matters connected with the long contest between the French and English for Acadia that commenced in the early days of 1600, and terminated in 1763, would be to trespass too long on your patience, even if the period covered by the one hundred and fifty years' war were not too treacherous ground to venture on. That war was commenced by the English pirate Argall, whose gospel was pelts and plunder. The war was carried on in the most unjustifiable manner by both French and English. Both prompted the savages to do terrible deeds, deeds of the most heart-rending cruelty, stimulating them by rum and presents. The English set a price on the heads of the French, and the French on the heads of the English, and the scalps of the Christians were the cheques that drew the money from the banks of

Christian monarchs. While the massacres of the French and their allies the Indians stand out in bold relief on the pages of all histories of Acadia, the depredations of the English and their Indian allies are either not recorded, or else recorded with attempts to justify them. While I have never read any history written by a French author, I know a large part of the truth has been suppressed by English historians, and that to this day we have nothing on which we can depend. Let it be said to the credit of the French, that though they demoralized the Indians with brandy and bribes, and paid him handsomely when he brought in a belt of scalps, they nevertheless had some regard for his soul, and made him their friend by their solicitude about his future state.

Bien Court and Father Biard had seen the broad marshes about Beau Basin. What their report was about them, I do not know; but it was left to Frenchmen to commence their reclamation from the tide and convert them into those wealth-bearing meadows and dyked marshes that have made Westmorland and Cumberland, and other parts of the provinces where they exist, so rich. What we know about dyking and draining marsh lands, and abideaving rivers and creeks, we were taught by the French, who brought that science with them from their homes in old France, where marsh lands are common. What we have been taught by observation, they were taught by educated engineers, who could correctly figure the power of the tides, and the necessary strength of dykes and abideaux built to resist them. These abideaux, while built to keep out the tide, had to be so constructed that they would allow perfect drainage of the lands above them. When the French reached Beau Basin, what is now a marsh was a vast sea of alluvial mud, and the man under whose directions the first attempt was made to reclaim it was the astute La Valliere. As

you travel from Sackville to Amherst by the new road, as it is called, when you approach the Missiquash, looking to your right, and almost due south, you see a large island, or what was once an island, surrounded by marsh, touching the creek at the east end. This was once the Isle Valliere, and is now Tong's Island. Here La Valliere built his house, and the site can yet be seen. A few tall spruce trees that stood near by when I was a boy, it is said, marked the boundary of his orchard. This island, after the expulsion of the French and the confiscation of their property, was granted to Colonel Tong as a reward for his services in the war. La Valliere was a diplomatist, living on the very best terms with the French, Indians and English. Though lord of all the surrounding country, he was no dog in manger. He allowed the "bush rangers" and Indians to kill all the animals they could find in the woods, provided they sold the pelts to him, and the English to take all the fish they could net in the Basin, provided each vessel paid him what in our days would be \$5.00 a year for the privilege. He built the first dykes around the island, and drained and cultivated the marsh they enclosed. The dyke he built can be easily traced in its winding course through the marsh. It is said that La Valliere made the marsh so productive that in one year he was able to ship to France 20,000 bushels of wheat. If wheat could be grown in our marshes then, why cannot wheat be grown by us? Perhaps we do not understand the proper mode of cultivation. Our best marshes contain all the elements necessary to produce wheat; and the day may come when the art of growing it on them may be discovered.

La Valliere was a successful farmer, fisherman and trader, and lived on the most amicable terms with all wishing to trade with him. His friendship with the English did not go down with his countrymen. Among

other things, his licenses to the English fishermen to take fish in the Basin and elsewhere was, as the French thought, a grievous wrong. The right to fish was then a bone of contention between England and France, as it is now between Yankees and Canadians. La Valliere's *modus vivendi* was considered inexcusable. His enemies succeeded, and his commission, and the many rights he had under it, were taken away. Bergier was the principal mover in the accusations against La Valliere. Then, as now, governments were oftener upset by stratagem than legitimate means, and Bergier having been able to warp the mind of the French King by ways that were dark, and tricks that were in his case not in vain, received the commission taken from the man who had fallen a victim to his desire for place, power and money. La Valliere, safe on his farm at Chignecto, paid no respect to Bergier's commission, and sent a force to Cape Breton to attack him, commanded by a veritable chip of the old block, his son, named Beaubasin La Valliere, who paid off his father's debt to Bergier with interest. He entered the latter's cabin with his armed men in the night time, bound his servants, and robbed him of all his goods. Bergier escaped, and it was fortunate for him that he did, for had he fallen into the hands of La Valliere, he perhaps would have graced some tree near by, and in that way have terminated his history.

After La Valliere had settled at Chignecto, other French settlements were formed in that part of Cumberland. While many of the French settled peaceably down on farms, others, the more adventurous, became bush rangers. The bush rangers moved hither and thither through the almost trackless forests, wherever they could find game to kill or Indians to trade with. They soon became obnoxious, not only to the more peaceable farmers, on account of their

want of morality, but also to the French government, and everything was done that could be done to induce them to give up their wanderings, and settle down and become good citizens. While it is not quite certain that the French in Acadia were tainted to any very great extent with Indian blood, it is indisputable that these "bush rangers" left traces of French blood among the Indians. How far the miscegenation extended, it is not my purpose here to discuss. The great desire of the better class of the French, and more particularly the French clergy, was to reclaim the Indians, and Christianize them, and the intercourse of the "bush rangers" with the savages interfered sadly with this. Laws were passed that made the penalty for bush ranging death.

I must now return to my old stand at Beau-se-jour. It is now the autumn of 1696. The hay has been made, and stands in stacks on the marshes. The wheat, oats and barley are ready for the reaping hook. (The French did not use sticks). The cattle are still out. The French neutrals, as they were called, from Chignecto Isthmus to the Straits of St. Lawrence, are rejoicing for the ample provision for the coming winter, when one fine day a flotilla of boats is seen coming up through the Joggins. The word is passed from house to house, and from settlement to settlement, Captain Ben Church is coming. Every Frenchman and Indian had heard of Captain Ben Church. One of Captain Ben's idiosyncrasies was that the only good Indian was the dead Indian, and he never slighted the work of making Indians good when opportunity offered. Ben's ideas about French were near akin to those about Indians; and while he never hesitated about dispatching the Indian to the happy hunting-ground, he did not often scruple about sending Frenchmen to keep him company. Some of the French, gathering together what property they could, fled to

the woods. Others held a hurried consultation, and decided to send Captain Bourgeois, who then had a temporary command at Chignecto, to meet Church and try to propitiate him. Preparations were made to give Captain Ben a royal reception. Oxen, sheep and fatted calves were killed. Savory dishes were prepared. Church and his men fared like kings. Capt. Ben's stomach, filled with good things, they re-acted on his mind and placated him towards the French. In a fit of generosity he proposed that if the French would undertake to kill all the Indians within reach, he would enter into a treaty of friendship with them. This was a condition they could not accede to for two good reasons. The Indians had now nominally become Catholics, and even if that were not an unsurmountable obstacle, they knew that war with the Indians meant their own extermination. If for the present, with Church's assistance, they might kill Indians with impunity, as soon as he left them they would be at their mercy. Capt. Ben and his men stuffed with all the good the fields and the larders afforded, for a time remained quiet, merely burning down the houses of those who had fled to the woods. For some days he spared the chapel and inhabited houses. A terrible result sometimes springs from a very small cause. Church one day entered the chapel. You ask me, did he go there to worship? How absurd, a descendant of the Puritans worship in a Roman Catholic chapel? Why, he would have thought the act his passport to eternal perdition. What Church found in the chapel, prayer book and rosary, or cross and chalice, we do not know; but history records that he found an order written in French, and signed by Frontenac, then Governor of Canada. This, if he could have translated it, would have disclosed that it was only a regulation about trade and commerce. Church saw in it treason, and let loose "the dogs of war;" and ere that autumn

sun had disappeared behind the Shepody Mountain the church and village were a mass of smouldering ruins, and the French that yet remained had to follow those who fled, and seek in the surrounding forest, among the Indians, a refuge from the cold and storms of the coming winter, there to live upon the bounty of savages more hospitable than their white-skinned Christian brethren.

Church loaded his flotilla with all he could carry away, and destroyed all he could not, leaving nothing to mark his visit but the smoking ruins of a once happy village. Let us not be too hard on Church. He had been born, bred and educated where an Indian was looked upon as an uncircumcised Philistine, and a Frenchman as a foreign heretic. If he had read anything, he may have read in the Bible that all great men were great butchers. That Saul was great because he "had slain his ten thousand." If he had read profane history, it had repeated the lesson. Hannibal was great because he had deluged the field of Canae with blood; Julius Cæsar was greater, because he had conquered on many a blood-stained field; William the Norman was greatest, because he had deluged the field of Hastings with the blood of Harold and his men. Napoleon stands out in proud eminence because he deluged Europe with the blood of slain foemen, and covered its fields with the dead. The greater the slaughter, the louder have been the peans of praise, and the *te deums* of worship. I have not the time to further moralize.

Captain Church's first raid on Beau-se-jour was so profitable that he tried his luck again in 1704. On the twentieth day of July in that year his flotilla of whale boats were again seen coming in through the Joggins. This time no friendly deputation greeted his arrival, no sumptuous preparations were made for his reception. The French inhabitants fled to the

woods, taking with them all they could carry away. Church burnt twenty houses, and killed one hundred and twenty cattle. In a fit of generosity, he left the wheat standing. As it was not ready for harvest, and perhaps having an eye to business elsewhere, he may have left it with the intention of returning for it when the French people had reaped and put it into stacks. It may be that he contemplated returning after the threshing was done. Church was, in the ordinary meaning of the word, a very brave man, and no one can read the record of his exploits without being filled with admiration. After his departure the French returned from the forest, and re-built their houses. I do not know that the chapel was ever re-built, but the place where it stood can easily be recognized, as the foundation was taken away to find material to repair Fort Cumberland, and the trenches left after its removal have never been entirely filled up. Church's raids showed the French that it was necessary to fortify the Chignecto Isthmus, and after their second return they built three forts. They built one at Beau-se-jour, another at Point de Bute, and another at Gaspereau. After the country around Fort Beau-se-jour was carefully surveyed, it was determined to dyke all the marsh between Tantramar and the Missiquash. The dyke was to run from river to river, and all the creeks between the two rivers were to be abideauxed. The place where the abideau was to be built, at the mouth of Aul Auc, was long marked by the commenced foundation now obliterated by the action of the tides. The French having, as they supposed, securely fortified the isthmus, and secured themselves from further raids by water or land, began to improve their farms. "The best laid plans of men and mice oft gang alee." The time had arrived when, with both French and English, it was rule or ruin. The French bid high for the English scalps, and the Eng-

lish bid higher for French scalps; and the Indians were not loath, when opportunity offered, to bring in belts full, and receive for them cloth, rum and brandy.

Leaving out the history of the terrible massacres during the intermediate time when all who came within the reach of the Indian tomahawk, and scalping knife, or of the equally merciless muskets of French, in some cases English and Indians, we come to 1750, when it was finally decided that the French must be conquered. General Cornwallis, then Governor of Nova Scotia sent Major Lawrence, with a company of regulars and some volunteers to drive the French from the Chignecto Isthmus. At the approach of Lawrence the French burnt their villages, and under the command of Monsieur Le Corn took refuge within Fort Beau-se-jour. Lawrence, after building a redoubt at Fort Lawrence, and finding that Le Corn had under his command 1,500 men, decided that he was too weak to attack him, and returned to Halifax. This emboldened the Indians, and, as it is claimed, instigated by the French, for the next four days they plundered and massacred the English whenever the latter came within their reach.

(To be continued.)

## Epitaphs.

Church of England Graveyard, Kingston, Kings Co., N B.

COPIED BY REV. W. O. RAYMOND, LL. D.

(Concluded.)

In | Memory of | Mrs. Clarissa Crawford | wife of | Mr. Daniel Crawford | who died | Aug. 15th, 1816, | aged 26 years, 9 months | and 23 days.

In | Memory of | James G. Hatheway | Surveyor | who died June 1, 1818, | in the 30 year | of his age.

Sacred | to | the memory of | William Peters | who encircled by friends | to whom he was greatly | and justly endeared | and universally beloved | departed this life 6th of January | A. D. 1845 | in the 70th year of his age. | Also | Abigail | his wife | who departed this life | January 3rd, 1844, | aged 59 years. | The memory of the just is blessed.

In | Memory of | Susannah Elizabeth | Daughter of the | Rev. Elias & | Mrs. Elizabeth Scovil | Born Oct. 13, 1818, | Died May 21, 1819, | aged 6 months & — days.

In | Memory of | Elizabeth | wife of | Rev. Elias Scovil | Died Dec. 18, 1869, | In her 84th year. | Also her son | Thomas Lee, | Died Feb. 22, 1873, | aged 28 years.

Also her infant | Margaret E. Peters, | who died | Sept. 7th, 1858, | aged 2 years.

Here lies the | remains of | Susanna E. | wife of | M. H. Peters, Esq., M. D. | the youngest dau. of | the Rev. E. Scovil, | who died | July 20 | 1857 | in her 35th year.

In Memory of | Hannah Sarah | daughter of the | Rev. Elias Scovil | Long the solace | of her widowed | mother, who died | in the faith of Christ | Oct. 27, 1861, | In her 48th year.

In memory of | our late Pastor | Rev'd William E. Scovil, | who died June 6, 1876, | In the sixty seventh year | of his age and forty third | of his ministry. | "Jesus Wept."

Fanny S. | daughter of Rev. Wm. E. | and Fanny Scovil, | Born March 28, 1860, | Died at Colorado Springs, Col. | Sept. 16, 1902.

In | Memory of | Elizabeth | wife of | P. W. Earl | Born August | the 18, 1830, | Died May the | 20, 1881, | I love the

name | of Jesus. | Though I am dead and in | my grave and  
all my bones | be rotten when this you see | remember me  
though I | am quite forgotten.

In Memory of | John Prince | Died Aug. 17, 1825, | aged 83  
years | Deceased was a native of | New Jersey and came to  
this | country with the Loyalists | in 1783: he was one of the |  
leading men of his time | and died full of years | and honors.

Also his wife | Abigail | Died | Sep. 24, 1830, | aged 67 years.

Also their son | William | died | Aug. 12, 1827, | aged 21  
years.

And (their daughter) | Barbara | Wife of | James Water-  
bury | Died | Aug. 12, 1827, | aged 30 years.

Sacred | to | The Memory of | William Whiting | Who de-  
parted | this life | February 16, 1830, | aged 71 years. | Also |  
Hannah | his wife | died Oct. 1860 | Aged 90 years.

In | Memory of | William Whiting | Died March 28, 1873, |  
Aged 79 years, | Also his wife | Jane Bostwick, | Died Sep. 11,  
1877, | aged 76 years.

Henry A. G. Perkins | born | Oct. 6, 1850, | Died Oct. 8, 1900.

In Memory of | Charlotte | beloved wife of | David Jones |  
died | May 19, 1891, | In the 49 year | of her age. | And this is  
the record | that God hath given to | us eternal life and this |  
life is in his son.

In memory of | Elizabeth | Prince | Died June 29th, 1852, |  
Aged 15 years. | Here her sacred relic lies | Entombed beneath  
the sod, | For her pure spirit did obey | The summons of her  
God. | She left us here to mourn the loss | Of one we loved  
so well | But through the merits of the cross | She's gone with  
Christ to dwell.

Also | Sarah Elizabeth | Prince | died March 27th, 1853, |  
Aged 7 months. | She sleeps in Jesus and is blest | How sweet  
her slumbers are.

Sacred to | the memory of | Henry Prince | Born | April  
22nd, 1804, | Died | Dec. 3d, 1861.

In | Memory of | James E. Prince | died | 15th Dec., 1879, |  
aged 78 years.

Jared Bostwick | Born Nov. 3rd, 1794, | Died Dec. 4th,  
1857.

In Memory of | Mary | wife of | Jared Bostwick | who | de-  
parted this life | Dec. 16th, 1851, | aged 44 years | Beloved in  
life, lamented in death.

In | Memory of | David P. | Emery | who died | Nov'r 13th,  
1851, | aged 10 years.

In Memory of | Isaac Perry | who died April 19th, 1841, | aged 78 years. | Also | Elizabeth his wife | who died August 13th, 1824, | aged 53 years.

In | Memory of | Ann | Forrester | wife of | Thomas | Dixon | died | Dec. | 25th | 1865 | In the 66th | Year of | her age.

Thomas | Dixon | died | February 18, | 1881, | Aged 77 years | — Joseph Halbert | Dixon | died | April 26, 1884 | aged 53 years.

Here lies the | Body of Sufareh (?) | Dickson who died | the 6th of October, | 1805, | in the 64th | year of her age.

In | Memory of | John Dixon | who departed this life | March the 7th, 1802, | aged 28 years | 2 months & 27 days.

In memory of | Capt. George F. | Stanton | who departed this life | Feb. 16th, 1869, | in the 82nd year | of his age.

In Memory of | Elizabeth Forrester, | Grand Daughter of late Major | John Forrester | and beloved wife of | Capt. Geo. E. Stanton | Died April 10, 1864, | aged 46 years. Blessed are the dead which die | in the Lord, even so saith the | Spirit, for they rest from their labors, | O that each in the day | of the Lord's coming may say | I have fought my way through | I have finished the work | thou didst | give me to do. | O that each from his Lord | May receive the glad word | Well and faithfully done | Enter into my joy and sit down. | On my throne.

In | Memory of | Phebe | wife of | Richard B. Squires | who departed this life | May 15th, 1827, | in the 82nd year of | her age.

Sacred | to the memory | of | Susanna Peters | who departed | this life, May 5th, 1833, | in the 63 year of | her age.

In memory of | Henry Peters | Died 1st Sept. 1841, aged 72 years. | Also William H. | Son of Richard and | Ruth Peters | Died 2nd Feb. 1810, | aged 2 years.

Sacred | to the memory | of | Isabella Piers | who departed | this life Febr. 4th, 1830, | in the 23 year | of her age.

Sacred | to the Memory | of | William Piers | who departed | this life Sept. 16th, 1831, | in the 30 year of | his age.

In Memory | of | John Piers | Born Oct'r 20th, 1793 | Died June 27th. 1848.

In Memory of | Eliza | beloved wife of | Samuel Grey (?) | Ganong | who died 29th Aug't, 1848, | Aged 25 years.

In Memory of | James Hoyt | who departed this | life the 19 of | January, 1803, | aged 61 years | God my Redeemer lives | And ever from the skies | Looks down and watches all my dust | Till He shall bid it rise.

In Memory of | Sarah, wife of | Benajah Northrup | who departed this life | the 17th of July, 1812, | aged 58 years three | months and 17 days.

In Memory of | Benajah Northrup | who departed this life | May 17th, 1838, | In the 88th year | of his age.

Sacred | To the memory of | Charity Lamoreaux | who departed this life | July 10th, 1849, | In the 90th year of her age.

In Memory of | James Crawford, | who died 8th May, 1830, | aged 87 years. He came to this Province May, 1783, | Being one of the Loyalists and a | Member of the Church of England | My Son keep thy father's Commandment | And forsake not the law of thy mother; | Bind them continually upon thy Neck | Where thou goest it shall lead thee | And when thou sleepest it shall keep thee | And when thou awakest it shall talk with thee. | Proverbs 6, Chapt. Ver. 20, 21, 22. J. Milligan.

In | Memory of | Mrs. Rachel Crawford | wife of | Mr. James Crawford | who died | Jan. 17th, 1816, | Aged 70 years 10 months | and 6 days.

In | Memory of | Asa Davidson | High Sheriff | of Kings County, | which office he | was appointed | in 1837 | and held to the | time of his death | March 18, 1843.

Also | Augusta Maria | eldest daughter | of Asa & Sarah | Davidson, | who died | 17th July, 1853, | in the 29th year | of her age.

Frederick A. W. | their son, perished | in California | July, A. D. 1863, | aged 25 years.

Sarah H. | wife of | Asa Davidson | died | June 28th | A. D. 1859 | aged 60 years.

Sacred | to | the memory of | Amos M. Perkins | who departed this life | on the 8th June, 1840 | aged 63 years.

Also of Isaac William Perkins | who departed this life | on the 4th December, 1841, | in the 31st year | of his age.

In memory of | Esther | wife of the late | William Puddington of | K. C. N. B. and dau. of | James, son of the Rev'd | James Wetmore, of Rye, | State of New York, she was | Born at Rye, Aug. 16th, 1774, | and died at Kingston, K. C. | Sept. 1st, 1864, aged 90 years | and 15 days.

In Memory of | William | Puddington | Born in Scotland, | June 19, 1769, | Died | Dec. 3d, 1849.

In Memory of | James W. | Son of Wm. and Esther | Puddington | Born | Feb. 27, 1798, | Died | Dec. 17, 1860.

In Memory of | Elizabeth | Wife of the late | James W. Puddington of | K. C. N. B. and daughter | of Izrahiah, son of

James | son of the Rev'd | James Wetmore of Rye, | State of  
New York. She | was born at Rye, Oct. 6th, 1789, | and died  
at Clifton, K. C., | Aug. 3d, 1874.

In Memory | of | James Philip Ganong | who departed this  
life | on the 13th January | A. D. 1841, | In the 7th year | of  
his age.

In Memory of | Philip Paddock Danm | who | departed this  
life | June 27, 1851, | Aged 76 years.

In Memory of | Diana | wife of | Philip P. Danm, | who  
died | April 23, 1854, | aged 84 years.

Ruth A. | the beloved wife of | Enos H. Flewelling | and  
third daughter of | Thomas and Susannah | Flewelling, died |  
March 18, 1851, | Aet. 32 years. | Thou turnest man O Lord  
to dust | of which he first was made | And when thou speakest  
the word return | Tis instantly obey'd.

In Memory of | Joseph Flewelling | who died | Mar. 8, 1847, |  
Aet. 54, | My flesh shall slumber in the ground | Till the last  
trumpet's voice shall sound | I'll burst the bands with sweet  
surprise | And in my Saviour's image rise.

Alexander Black | born | In Galston, Ayrshire | Scotland, |  
May 29th, 1798, | Died | In Kingston, Kings Co. | New Bruns-  
wick, | April 10th, 1861.



## The Yarmouth Herald.

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IN making search for suitable data for a sketch of the Press of the Maritime Provinces recently, the writer's attention was directed to the *Yarmouth Herald*, which is soon to celebrate its seventy-first anniversary. This is an event which should not be lightly passed over, for in a new country such as Canada there are few walks of life in which it will be found that the same enterprise has been carried on by members of the same family, without interruption, for three-quarters of a century. If we narrow our sphere of enquiry down to the limits of journalism, it is probable that no parallel case will be discovered within the limits of the entire continent of America.

The Nova Scotia Press Association has taken cognizance of the event, and Mr. John W. Regan, of Halifax, the Vice-president of the Association, has issued a circular inviting members of the press throughout the Maritime Provinces of Canada to unite in honoring the *Herald* and its esteemed editor, Mr. J. Murray Lawson.

From the circular issued by the Press Association, the following is an extract:

Several Nova Scotia and Canadian papers have been published as long as seventy-five years, and a few American papers have remained the property of one family, but the unique feature of the *Yarmouth Herald* is that it has been owned and published from first to last by just two generations of one family, namely, father and son—the late Alexander Lawson and the present editor and proprietor, J. Murray Lawson. The New York *Herald*, established by James Gordon Bennett in 1835, and still published by his son,

is two years younger than the *Yarmouth Herald*. The Springfield, Mass., *Republican* has been in the control of the Bowles family since 1824, and is now published by the third generation of the family; but this does not equal the case of the *Yarmouth Herald*, because the second generation of the Bowles family died many years ago. It is claimed in this respect the *Yarmouth Herald* enjoys the distinction of being the only paper on the continent published continuously for three-quarters of a century by father and son.

Remarkable as are the statements set forth in the circular just quoted from, the facts of the case, as here shown, are not strictly accurate, but are even more favorable to the *Herald*, by comparison, than Mr. Regan has shown. The *New York Herald* was not established by James Gordon Bennett, but by two St. John young men, who were originally apprentices in the newspaper office of Henry Chubb, for many years publisher of the *Courier*, and whose names were respectively Smith and Anderson. A full account of the origin of the *New York Herald*, from the pen of Mr. George Edward Sears, of Toronto, son of Mr. Robert Sears, the first publisher of illustrated books in America, appeared in *ACADIENSIS*, Vol. I, No. 4, published October, 1901. Robert Sears was born in St. John, N. B., June 28th, 1801, and from him Mr. George Edward Sears obtained his information at first hand. An oil painting of Mr. Robert Sears, painted by Thomas Hicks, N. A. D., New York, 1841, is now in the Free Public Library, St. John, and was reproduced in *ACADIENSIS*. From the sketch of Mr. Sears, we learn that Smith and Anderson, who were both in the same office with Robert Sears, went to New York about two years before his father did, and shortly after their arrival there bought a large press (worked by foot power) and secured the printing of the *New York Sun* and *New York Transcript*, both daily papers.

One day early in 1835 my father called in to see them, being old chums in St. John. There was another man in the

office named James Gordon Bennett. Anderson told my father: "We're going to start a daily paper ourselves, but as, if it were known, the *Sun* and *Transcript* would take away their business from us, we have engaged this man Bennett, who is a clever fellow; he is to edit the paper, and have his name on it as editor; and while we supply everything, and only pay him a salary, no one will know our connection with it."

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

Thus it will be observed that the *New York Herald* was not started by James Gordon Bennett, and that the paper, even admitting that it is within two years of the age of the *Yarmouth Herald*, has not the historical distinction of having been the property of two generations, father and son, from the commencement, as has its more modest rival, the *Yarmouth Herald*.

When the statement of Mr. Sears, from which this extract is taken, was first published in ACADIENSIS, the writer expected that some controversy might arise therefrom, but it has remained unchallenged, and the position of Mr. Sears is, without doubt, historically correct. The *Yarmouth Herald* is therefore even more justly the subject of hearty congratulation than the esteemed vice-president of the Nova Scotia Press Association was aware.

That its present editor may long continue to enjoy his present unique position in the field of American

literature is the sincere wish of the editor of ACADIENSIS, as indeed it must be of all of his contemporaries who are preparing to do honor to the *Yarmouth Herald* and its editor, Mr. J. Murray Lawson, on the 9th day of August next.

DAVID RUSSELL JACK.

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### Errata.

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ACADIENSIS, April, 1908, page 131, McPherson was styled the "Bard of Acadia," not the "Harp of Acadia." In a biographical sketch of him which I read many years ago, it was stated that he was ambitious to be called the Bard of Acadia, and he has been so designated in accordance with his wish. There is a good deal about him and his ancestry in More's History of Queen's County, N. S. In the stanza before the last there is a slight error in the fourth line of "flowers," plural for "flower."

ACADIENSIS, April, 1908, page 100, last line, for Lieutenant-Colonel John Wightman, read George. Again, page 100, line seven, erase the words "unmarried at that time," and substitute, "though married, had no heir at that time, but had two daughters." Also, Captain John Wightman is mentioned as "father of my great-grandmother." It should read, "a brother of my great-grandmother, Ann Amy Wightman."

G. B. MANZER.

Woodstock, N. B.

## Queries.

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Have you any information of descendants of Zebulum Miller, E. District, Lansdon, emigrant from N. Y. State, L.B.M., 1785? I am working upon the Francis Miller family, of Annapolis County, and have made an interesting discovery of a son of his, John Miller, located in New Brunswick. His widow and two sons, John and William Henry, were living in St. John in 1845, and wrote the name Millar. William Henry was a blacksmith, and wrote a letter to his father's brother, Henry, in New York State, in the year 1845, mentioning that his father was dead, and that his mother was feeble; also of his trade, etc. The father of the said William Henry was John, and is mentioned in Granville records as born 1776. Letters found with descendants of the brother of said John Miller, or Millar, gave conclusive proof of his connection with John, b. 1776. Calnek's History of Annapolis County, N. S., edited by Hon. A. W. Savary, contains some mention of this branch of the Millar family.

Will you inform me as to the best probable source of information concerning John Miller, or Millar, the dates of death of himself and wife, after 1845, or of the family of John and William Miller, their sons?

SARAH D. CROPLEY.

## Answers.

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24.—In the answer to query regarding Dr. Nathan Smith *et al* which appeared in ACADIENSIS, Vol. VIII, No. 2, the writer expressed the opinion that Dr. Rufus Smith was not connected with Dr. Nathan Smith. He has since been informed by members of the family connection that Dr. Rufus Smith was a son of Dr. Nathan Smith. This information was not available when the previous reply to this query was published.

D. R. JACK.

25.—In the autumn, or, say winter, of 1857, Messrs. Polley and McLauchlan drove me up to Gagetown from St. John on some professional business for them, and took me to stay all night at Mr. Polley's father's house—an old farm house. The old gentleman was, I should say, over eighty years of age at that time, and, as I understood, a native of the north of Ireland, and came over when young, being a pioneer settler in that locality, which seemed to me to be a somewhat lonely region.

A. W. SAVARY.

NOTE.—The History of Queen's County, New Brunswick, a prize essay written for the *Watchman*, and published in that journal in 1876, by Professor E. Stone Wiggins, now of Ottawa, does not contain any mention of the Polley family as being residents of Queen's County in 1876. The essay is a very complete genealogical record of very many of the Queen's County families then represented. From this it might be inferred that any survivors of the name had, prior to 1876, moved to some other locality.

D. R. JACK.

20.—Cropley-Moore-Smith. I am inclined to think that the J. Moore, who was the second name as bondsman for the marriage bond of William Cropley and Mrs. Hannah Smith, was the James Moore who went with other Loyalists to New Brunswick, probably the Rev. John Sayre, to Maugerville. He was a vestryman at Eaton's Neck, doubtless of said Sayre's church.

SARAH D. CROPLEY.

22.—Peter Mooer, of Maugerville, doubtless came from one of the towns of Essex County, Massachusetts. In this county—the home of his ancestors—the movement for the first English settlement of the St. John River originated. Thence came most of the earliest settlers.

Edmund Mooar (the name is variously spelled) came to America about 1640 and settled at Newbury. Abraham Mooar (married Priscilla Poor) was of Andover, and died there in 1706. The descendants were quite numerous. Rev. George Mooar, D. D., (born 1830) minister at Andover, Mass., and Oakland, California, was sixth in descent from Abraham.

A search of Essex County records would probably reveal the line of descent of Peter.

G. O. BENT.

## Book Reviews.

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The Heir to Grand-Pre, by John Frederic Herbin, author of "The History of Grand-Pre," "The Marsh Lands," Wolfville, N. S. Published by William Briggs, Toronto. 155 pps., 16 mo., paper.

This is a charmingly written story, the scene of which, as the name implies, is laid in that beautiful Evangeline country, and the immediately adjacent territory.

Frank Winslow, geologist and student, a manly man; Len Lawson, owner and commander of the yacht "Marie;" Pierre Gotro, and his daughter, Marie, are the principal characters.

Winslow and Lawson are detained at Pierre Island for a few days by an accident to their boat, and the dulse gathering, how Marie's stocking saved a life, salmon fishing, and search for amethysts, the mineral wealth of the locality, the Water Curse, are all incidents of the story.

Frank Winslow, a descendant of the celebrated Colonel Edward Winslow, marries Marie Gotro, and his friends, who come to know him in the more intimate relations of life, often called him the Heir to Grand-Pre.

The story is prettily told, and having considerable local coloring both in scenery and incident, and being founded on fact, may fairly be classed as an historical novel, and, as such, is entitled to more than a passing share of attention.

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Report Concerning Canadian Archives, for the year 1905, in three volumes, Ottawa; published by the Government of Canada. Vol. II., price 65 cents, bound in paper.

This important work is of even more than the usual interest to the readers of ACADIENSIS on account of the valuable compilation which it contains, entitled, Acadian Genealogy and Notes, by Placide Gaudet.

The genealogies of three Acadian families, namely, Bourgeois, Lanoue and Belliveau, have been prepared, but are yet incomplete owing to lack of official data. When finished, the work will be in the form of a genealogical dictionary, in alphabetical order, in several large volumes.

Among papers recently discovered by the department at La Rochelle are the church registers of Beaubassin, embracing the years 1712-1748, and three of St. Pierre-Miquelon from 1763 to 1776.

For practical purposes, M. Gaudet considers the primitive families to date back to the expedition of Commander de Razilly to Acadie in 1632, it being improbable that any of the Acadians, with the exception of the La Tours, traced their descent from the colonists who arrived in the country with De Monts and Poutrincourt.

The French Acadians are therefore mostly descendants of the De Razilly's "300 hommes d'elite," as *Renandot's Gazette* styles them; who were not all married men, because, with the exception of twelve or fifteen families, the rest were entered as "engages celibataires," who later on married young girls brought from France, and in all probability many of them returned unmarried to their native country after their term of agreement expired.

The settlers from the earliest time were accompanied by spiritual directors, and M. Gaudet hopes, eventually, to discover the records of births, marriages and deaths which were kept by them until the year 1654, when Acadie passed under English rule. Researches are now being conducted in Europe, and it is hoped that traces of these registers may be found either at the Vatican or at Senlis.

From 1654 to 1664 there is a gap, and no registers containing entries for this period have been found.

A general census of Acadie was taken in 1671, and it is to this document that we must look for names of the early families of Acadie. This is reproduced in Appendix A of the present work. A nominal census of the Mines district for the year 1698 was taken, and Mr. Biggar has been instructed to search for this record in France.

At the time of Grandfontaine's arrival, the two principal settlements in Acadie were at Port Royal and Pentagoet. There was also a small settlement at Pobomkou and another at Riviere St. Jean. Later more settlements were found at Beaubassin at Mines of Grand Pree, at Riviere-aux-Canards, at Piziquid, at Cobequid, at Chipoudy, and at Petkoudiac, and later again at Memramcouk and Tintamarre. The last four mentioned were within the limits of the present Counties of Westmorland and Albert, in New Brunswick.

After reciting the names of a number of Acadian churches, M. Gaudet informs us that—

"If all the registers of these several churches were available, it would be an easy matter to trace the Acadian Genealogies from 1632 to the year 1755, but unfortunately very few of them are in the country."

Only two volumes of the church at Port Royal are known to exist, and they embrace the years 1702-1755. The originals of these are at Halifax, and copies of them are in the Archives at Ottawa. Other registers have been discovered at Louisiana, dated between 1773 and 1859, and these are now being transcribed.

It is intensely interesting to follow the vicissitudes of the church registers, and it is marvelous that so much has already been accomplished towards building up the genealogies of this important portion of our community. M. Gaudet apparently has strong hopes that many further discoveries of lost registers may be made, and that eventually complete genealogies of many families may be compiled.

By the expulsion of the Acadians many families were broken up, and the various members scattered broadcast over two continents. To trace these families in their wanderings is far from an easy task, and until missing documents are discovered no genealogical work can be completed.

In the meantime further researches are being made, and while possibly complete genealogies of many families never can be obtained, very much has been accomplished, and still more will undoubtedly be the outcome of the present system of research.

The review of this important work reminds us that no official action has been taken to gather up and place in permanent form the similar records of the Loyalists and their descendants, which form quite as important a feature in the country's history as that under review, and is entitled to at least an equal amount of attention. Mr. George S. Brown, formerly of Yarmouth, Nova Scotia, and at present residing in Boston, Mass., in a letter to the writer of this notice, dated 2nd July, 1908, says:

"I sent to your address to-day by the American Express Co. a box containing two volumes of my Yarmouth Genealogies, as printed in the *Yarmouth Herald*, \* \* \* \* \* There are, scattered all over the New England, Middle, Western and Pacific States, many hundreds of families, the descendants of Yarmouth County families, who saw or heard of my Yarmouth Genealogies while they were being published in the *Herald*, and who are waiting for an opportunity to buy

them in book form. To afford them this opportunity is what I desire. It does not seem to me that this ever could be attained except through the Royal Society of Canada or the Archives Department of Canada. But you can judge better for yourself after you have looked over the Genealogies.

"Since these were printed, I have greatly extended many of them by adding another generation, and I judge that, if printed in book form, there would be a sale in Yarmouth County alone of from 1,200 to 1,500 copies of the work. I had bound 1,600 copies of my Yarmouth County History. About 200 copies of these were sold outside of the county, and nearly all of the remainder have been sold in Yarmouth County."

Mr. Brown has been collecting data for very many years, and now has, in addition to what has already been published in the *Herald*, many thousands of entries of births, deaths and marriages of Nova Scotians, all compiled in genealogical form, and practically ready for publication. If the government of Canada could be induced to place this work in the hands of an expert genealogist and proof-reader for final revision and arrangement, and to assume, as has been done in the case of the French Acadian records, the cost of publication, the value of the work to generations yet unborn, would be incalculable. In addition to the work of Mr. Brown, there are probably several other compilations, which only a lack of funds to defray cost of publication is keeping in the background.

The *Record*, the official publication of the Genealogical and Biographical Society of New York, has had in course of publication for the past four years a list of the Loyalists who settled in New Brunswick, with biographical notes, compiled by the undersigned, and which would be of much importance to genealogical students in the Acadian Provinces, were the material available in a cheaper form. This work should have been printed and circulated in Canada, but the writer feels that in maintaining ACADIENSIS at a very considerable annual loss, he is doing at least all that can reasonably be afforded, and that the Dominion Government should now take up the work and assume the cost of further publication. If a man were appointed to look after this section of the work, as M. Gaudet has so ably done with the French section, one whose whole time could be given to the undertaking, there are few indeed on either side of politics who would question the item of expense, which would be comparatively a trivial one.

DAVID RUSSELL JACK.