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THE MONTGOMERY MONUMENT CONTROVERSY

THE proposed erection, at Quebec, of a monument to General Richard Montgomery, has aroused a good deal of controversy in the Canadian press.

The Women's Canadian Historical Society of Toronto passed a resolution which has been sent to the press throughout Canada, accompanied by a strong protest, against the erection of the proposed monument. A lady belonging to the Society sent a copy of the resolution and the protest to Mr. John Reade, of the *Montreal Gazette*, and wrote as follows to explain the position taken by the Society on this question of real importance :

“ I am sending you a copy of a resolution passed at the last meeting of our society on the report of an “ international monument proposed to be erected, in the public square at Quebec, to general Montgomery ”. The feeling is very strong against it, both men and women treating the idea as preposterous—so much so that many will scarcely credit that the promoters have any ground for supposing such an act would be considered by the Government for a moment.

“ Lately, when the Michigan Central Railway asked for a lease of eighty acres on the Niagara frontier to enlarge their track space, etc.—they doubtless asked for it as waste land—and only those who knew the locality could tell that the waste land included the remains of Fort George, about whose memories so thrilling a page of our history has been written, and the loyalty and devotion of a small people in the face of a greater, has laid the foundation of our now boasted Imperial unity. But when they were notified of the fact by an earnest protest from the historical societies, no

time was lost in refusing the request of the Michigan Central, and cancelling their lease. And it is in such way as this that the historical societies may be of great use and help to the Government. I have little doubt that the enclosed protest, backed by an equally strong one from the U. E. Loyalists and the other Canadian clubs and historical societies will result favorably."

The resolution referred to was passed by a standing vote and amid much enthusiasm, on motion of Mrs. Forsyth Grant, and reads as follows :

" Resolved : That, whereas an " international monument is proposed to be erected in the public square at Quebec," we do hereby enter a protest against such act being allowed, and further appoint a committee to confer with the other historical societies in the matter."

The committee appointed by the above resolution has been formed. It is composed of the following ladies : M. Forsyth Grant, Elizabeth O'Brien, Sarah Mickle, Elizabeth T. Wyatt, Mary E. Cox and Mary Agnes FitzGibbon. They unanimously voted the following protest, which points out the inadequate *hors de propos* of erecting a monument to Montgomery at Quebec :

" That the said General Richard Montgomery, having served under Major-General Wolfe at the taking of Quebec, on September 13th, 1759, did later use the knowledge then obtained and while serving under the British flag, to lead an invading army into Canada, and fell, assaulting Quebec ; therefore, to permit the erection of an " international monument " or one of any character to do honor to the invader, would be at once an insult to the memory of the men who defended it, and to the feelings of their loyal descendants, and would also in the future confuse the minds of the children as to the duty they owe to their country. Also, it is

without precedent that a people, or a city, or a Government, should permit the erection of a monument within its borders to glorify an invader, and your petitioners would further suggest that if it be desired to honor the heroes of that period of our history, the city of Quebec should be enriched with a monument to Sir Guy Carleton, who defended her, or the gallant Beaujeu, who raised a force to drive out the invading army and whose loyalty and devotion remain unrecognized.

“ We therefore pray your Government to take this matter into your earnest consideration, in order that the necessary steps may be taken to prevent what would be an outrage on the patriotic feelings of your people.”

This protest gives, to our sense, the very position in which Canadians, and especially Quebecers, have been placed through the unseasonable zeal of the promoters and seconders of that proposed monument. The Canadians who favor it are either ignorant of history, or too short-minded to see further than dollars and cents.

But the Women's Canadian Historical Society of Toronto is not the only society that is vehemently protesting against the erection of the proposed monument. The Lundy's Lane Historical Society of Niagara, Ontario, has sent the following letter to the Secretary of State, at Ottawa :

“ The Lundy's Lane Historical Society most respectfully begs to enter a protest against the granting of permission for the erection of a public memorial to General Montgomery, one of the leaders of the attack on Quebec, who fell before that stronghold on December 31st, 1775.

“ Montgomery had served as an officer in the British Army under General Lord Amherst, but deserted our flag to espouse the cause of the American Colonies, and was asso-

ciated with General Benedict Arnold and a large number of adventurers in an invasion of Canada, with the hope of seducing our French Canadian fellow-subjects from their allegiance and of compelling other subjects of Great Britain in Canada, to join the disaffected Colonists of New England in the contemplated revolt against British sovereignty.

“ Under these deplorable circumstances, we consider the application to erect a public memorial to the memory of General Montgomery at Quebec to be most unseemly and antagonistic to the growth and development of a spirit of patriotism and love of country which are, and we trust ever will be, the most cherished of all our possessions.”

This letter is dated October 20th, and is signed, on behalf of the Society, by Geo. A. Bull, President, and James Wilson, Secretary.

The Canadian press, in general, is strongly opposed to the scheme, and protests have been entered by several historians. Among these we will record here the letter sent by Sir James Macpherson LeMoine's to the *Montreal Gazette*. It sums up the reasons why a monument to Montgomery should not be allowed to be erected on Canadian soil, *a fortiori* at Quebec :

“ My name having been quoted in the controversy which sprung up about honoring with a monument Richard Montgomery, whose army blockaded Quebec in 1775, I have been asked for my opinion of the matter. To understand the question at issue it is necessary to refer to history, for its record of the Montgomery brothers at Quebec.

“ There were two Montgomeries who served in the campaign of 1759—resulting in the conquest of Canada by British arms—Alexander, a captain in the 43rd Foot, and a younger brother, Richard, a lieutenant in the 17th Foot. Col. Malcolm Fraser's narration of the siege of Quebec in his journal,

under date the 23rd of August, 1759, contains the following entry :

“ Thursday, 23rd, we were reinforced by a party of about
 “ one hundred and forty Light Infantry, and a company of
 “ rangers under the command of Captain Montgomery, of
 “ Kennedy’s, or 43rd Regiment. . . We all marched to attack
 “ the village to the west of St. Joachim (Ste Anne), which
 “ was occupied by a party of the enemy, to the number of
 “ about two hundred, as we supposed, Canadians and
 “ Indians.

“ There were several of the enemy killed and wounded,
 “ and a few prisoners taken, all of whom the barbarous Cap-
 “ tain Montgomery, who commanded us, ordered to be but-
 “ chered in a most inhuman and cruel manner, particularly
 “ two, who I sent prisoners by a sergeant, after giving them
 “ quarter, and engaged that they should not be killed, were
 “ one shot, and the other knocked down with a tomahawk
 “ and both scalped in my absence by the rascally sergeant
 “ neglecting to acquaint Montgomery that I wanted them
 “ saved, as he, Montgomery, pretended, but even that was
 “ no excuse for such an unparalleled piece of barbarity.”

Colonel Fraser then serving as a lieutenant under Captain Montgomery, adds “ after the skirmish, we set to burning
 “ the houses, with great success.”

“ Such were the feats of Capt. Alexander Montgomery—
 Richard’s eldest brother—on the 23rd August, 1759, at “ the
 village west of St. Joachim,” twenty miles lower than
 Quebec, on the north shore of the St. Lawrence.

“ As to Richard, sixteen years later, we find a fair indica-
 tion of his mode of welfare, and of his feelings towards his
 old messmates within the walls of Quebec, in the general
 order he promulgated to his army on 15th December, 1775.

The city was to be sacked and delivered to the tender mercy of his followers for pillage.

“Hence, why, as the *Montreal Gazette* correctly puts it, the memory of the Montgomery brothers is odious to Canada.

“I may add, that should a monument be put up by his countrymen, it would be one of the first instances of the vanquished erecting a monument to commemorate a defeat in a foreign land.”

James Thompson, of the 78th Highlanders of the British Army, who was assistant engineer at the time, asserts in his journal that “Captain Montgomery (Richard), afterwards General in the American service, who attempted to capture the city on the night of Dec. 31, 1775, was at the taking of Quebec in 1759, he was then a Captain and commanded a Fencible corps of which I do not recollect the name. He was posted on the off side of the Falls of Montmorency and was sent by General Wolfe on some particular business down towards the Ange Gardien. As he advanced some of the people turned out and fired upon his advanced party and this brought on a more general action. Amongst the number of those who opposed him in this way was the priest of the Parish, as commanding officer. Montgomery defended himself obstinately and killed most of the Canadians, including the priest himself.

“This exasperated them so much that they became frantic and scarcely knew what they were about, and, from want of discipline and order they exposed themselves to Montgomery’s mercy.

“Montgomery knew how to take advantage of this; and his party killed every one who came in his way, without any mercy. He fell in with one of his Sergeants, having under his charge a young Canadian gentleman who had

been placed with the Priest for his education, and who after having lost his teacher had placed himself under the protection of this Sergeant in order to save himself from the butchering work which he had witnessed. Montgomery after finding out he was a Canadian had him shot that instant. General Wolfe was very much vexed at Montgomery's conduct."

If Thompson commits an error in attributing the barbarous conduct reported above to Richard Montgomery—which is not proven with sufficient clearness—on the other hand he corroborates Fraser's narration that some monstrous barbarity had been indulged into by a Montgomery, be it Alexander or Richard.

The object of this article is to record under the same cover the principal controversial points at issue, and to convince *qui de droit* that this Montgomery monument scheme, which is evidently prompted by a money making aim, should be abandoned as completely incompatible with the Canadians' feeling towards the man it purports to honor.

What have we, Canadians, to commemorate in the life and career of General Richard Montgomery?

We will conclude this article by quoting a few lines from the *Old and New* in the *Montreal Gazette* of the 22nd of October :

"If it is advisable to erect an international monument, as a pledge of mutual good will, it would be better to select a man whose international beneficence is recognized on both sides of the lines—such a man, for instance, as Edison, or Osler, or Parkman. But in the present state of sentiment, it would be wiser not to make any proposal, or to affect our relations as good neighbors."

NOTES HISTORIQUES
SUR
SAINT-THOMAS DE MONTMAGNY

A TRAVERS LES REGISTRES (1)

JE viens vous proposer une excursion, ou plutôt un voyage au long cours, et je vous invite, chers lecteurs qui voudrez bien me lire, à prendre passage à mon bord, vous promettant de vous conduire en un endroit où vous n'êtes peut-être jamais allé et de vous faire connaître une foule de gens que vous n'avez probablement jamais connus, et qui, pourtant, peuvent être placés sur la liste de vos ancêtres canadiens.

Ce voyage, dont les préparatifs m'ont coûté, comme vous pourrez en juger, un travail considérable, quoique grandement aidé des nombreuses notes recueillies par feu mon père, notes que j'ai mises à profit ; ce voyage, dis-je, c'est tout bonnement une petite promenade à travers les intéressants et volumineux registres de la paroisse de Saint-Thomas de Montmagny.

Pour voyager en touristes intelligents observateurs, nous partirons du terminus le plus éloigné, et, nous laissant aller tranquillement à la dérive, nous suivrons le fil des années, prenant, en passant, notes des dates et des noms écrits ici sur

(1) Clandestinement dédié à M. l'abbé Louis-François-Léon Rousseau, curé de Saint-Thomas de Montmagny depuis 1870.

La première partie de ces notes sur Saint-Thomas ont été rédigées dans le but de les donner sous forme de conférence. Je n'ai pas jugé à propos d'en changer la forme.

une tombe, là sur un berceau, signalant un nom de famille apparaissant pour la première fois. Nous nous arrêterons au besoin pour lier connaissance avec les figures les plus remarquables que nous passerons en chemin, et sur lesquelles l'histoire ou la tradition nous aura laissé quelques détails intimes.

En d'autres termes, j'ouvrirai les registres de la paroisse de Saint-Thomas à leur première page, laquelle a été écrite il y a plus de deux cents ans, et nous feuilleterons ensemble ces volumineux records du passé, jusqu'à l'époque contemporaine.

Avant de nous mettre en route, il serait peut-être à propos de nous rendre compte de ce que pouvait bien être Saint-Thomas, à la date de l'ouverture des registres, c'est-à-dire en 1679.

A cette époque si loin de nous, Saint-Thomas n'était qu'une toute petite bourgade, composée tout au plus d'une dizaine de familles groupées dans les environs immédiats de l'embouchure de la Rivière-à-Lacaille, autour d'une modeste chapelle en bois.

Pour vous donner une idée de la dose de courage qu'il avait fallu à ces hardis pionniers pour venir dresser leurs tentes à onze grandes lieues de Québec, qu'il me suffise de noter qu'il n'y avait pas alors d'autre voie de communication que la voie du Saint-Laurent, et de rappeler qu'à cette époque reculée, les farouches Iroquois venaient semer le carnage et le deuil sur tous les points du pays, voire même sous les canons des *forts* les mieux aménagés. Les places fortifiées par des pieux fichés en terre étaient alors les seuls endroits plus ou moins sûrs de toute la colonie.

Si vous voulez avoir une idée de la fragilité de ces retranchements, je vous réfère à la description qu'en a faite l'historien Charlevoix.

Se condamner à un pareil isolement et braver de si imminents dangers, c'était, pour des hommes, un acte d'insigne bravoure poussé jusqu'à la témérité ; mais pour des femmes ! ah ! pour des femmes, c'était ni plus ni moins que de l'héroïsme dans son plus pur rayonnement.

J'ajoute de suite que si nous pouvons nous vanter d'avoir eu des grands-grands-pères qui n'avaient pas froid aux yeux, nous pouvons et nous devons aussi proclamer bien haut que nos grand'-grand'mères avaient le cœur placé au bon endroit et largement approvisionné de ce courage viril qui a donné tant d'héroïnes à la Nouvelle-France.

Témoins : Madame Hélène Boullé, la jeune et noble femme de l'illustre fondateur de Québec ; Mademoiselle Marie-Madeleine de Verchères, l'héroïne de quatorze ans qui, seule avec des infirmes et des femmes, soutient un assaut de trois jours de la part d'un parti d'Iroquois ; Madame de la Tour, l'intrépide Acadienne qui s'est signalée sur les bords de la rivière Saint-Jean, et que John Greenleaf Whitier a fait revivre dans son poème intitulé : *Saint John, 1647* (1).

Et que d'autres, encore, tant parmi les laïques que parmi les religieuses, se sont signalées par des actions valeureuses dans les premiers temps de la colonie, et dont les noms glorieux sont à jamais burinés dans nos belles annales historiques.

Ça serait peut-être ici l'endroit approprié pour placer un hommage bien senti aux dames ; mais j'avouerais candide-

(1) La noble conduite de son mari et sa persistance à ne pas vouloir rendre le fort qu'il commandait, au roi d'Angleterre, malgré les sollicitations pressantes de son père, qui était entré au service de ce dernier, a été immortalisée par Gérin-Lajoie, dans un drame intitulé : *Le jeune La Tour*.

J'ai publié, en 1888, une traduction d'une monographie de ces trois héroïnes, due à la plume de M. J.-M. LeMoine : *Les Héroïnes de la Nouvelle-France*.

ment que je suis d'une gaucherie proverbiale et *héréditaire* en matière de compliments enrubannés à l'adresse du beau sexe. J'ose espérer qu'elles me tiendront pour acquitté quand je leur aurai dit dans mon langage sans fard et sans apprêt : la Canadienne n'a pas dégénérée ; elle est encore, mais dans un autre milieu, ce qu'elle était il y a deux cents ans : le type par excellence de la femme sans peur et sans reproche.

Quant au Canadien, il donnait, cent trente-trois ans plus tard, la preuve que sa race n'est pas de celles qui s'abâtardissent, et nos ancêtres de 1679 ont dû voir avec un légitime orgueil, du haut du ciel où ils sont tous, espérons-le, trois cents de leurs arrières-petits-neveux mettre en déroute, à Châteauguay, en 1812, une armée de sept mille Américains. Vingt-quatre contre un, rien que cela ! (1).

Mais revenons à la petite colonie de Saint-Thomas de la Pointe-à-Lacaille, de laquelle nous nous sommes éloignés involontairement, entraînés par la beauté de nos annales et les faits remarquables que nous y rencontrons.

L'établissement porta d'abord le nom de Pointe-à-Lacaille ; puis, plus tard, lorsque la paroisse fut érigé canoniquement et civilement, le nom de Saint-Thomas de la Pointe-à-Lacaille. Aujourd'hui, la paroisse est connue sous le nom de Saint-Thomas de Montmagny.

D'où vient, demanderez-vous, ce nom de Pointe-à-Lacaille ? Je crois être en mesure de vous renseigner exactement là-dessus.

On a fait plusieurs hypothèses sur l'origine de ce nom. Ainsi, d'aucuns disaient que le parrain avait donné ce

(1) Voir à ce sujet le livre de M. Coffin : 1812, *the War and its Moral* ; *A Canadian Chronicle*, où vous trouverez des détails impartiaux sur la conduite des Canadiens en cette circonstance.

vocable à la petite colonie parce que, anciennement, les cailles, ce volatile si prisé des gourmets, étaient en abondance à Saint-Thomas ; d'autres prétendaient que ce nom venait de la rivière qui traverse cette région, et dont les eaux sales et bourbeuses sont presque toujours recouvertes, à son embouchure, d'un limon oléagineux, ressemblant un peu au *lait caillé* et provenant du fait que la rivière traverse une terre très argileuse et grasse. Mais je suis d'opinion que ce nom a une origine historique.

Dans le groupe de colons amenés à Québec, en 1634, par les vaisseaux du roi, figurait un nommé Adrien d'Abancourt dit Lacaille, appartenant à une excellente famille. Il paraît que d'Abancourt aimait passionnément la chasse. Entraîné par son goût pour les aventures cynégétiques, il partit, au printemps de 1640, pour une partie de chasse dans les îles vis-à-vis Saint-Thomas. Le 2 mai de la même année, en traversant le fleuve, il se noya avec un nommé Etienne Sevestre. Ses compagnons déposèrent ses restes sur la pointe alors déserte et sauvage qui se trouve à une dizaine d'arpents en amont de l'embouchure de la Rivière-à-Lacaille. Cette pointe porte aujourd'hui le nom de Pointe-à-Peton (1).

Le printemps suivant, c'est-à-dire le 20 mai 1641, Jean Jolliet, père de Louis Jolliet, l'illustre explorateur du Mississippi ; Jean Jolliet, dis-je, qui avait épousé l'aînée des filles de d'Abancourt dit Lacaille, vint chercher, à la Pointe-à-Peton, les dépouilles de son beau-père et lui fit donner, à Québec, de pompeuses funérailles, le 26 du même mois (2).

(1) Peton, surnom de M. Jean-Baptiste Thibault, mort nonagénaire en 1889.

(2) J'ai écrit à dessein, en parlant de Louis Jolliet, " l'illustre *explorateur du Mississippi*". En effet, Jolliet et Marquette ne sont pas, à proprement parler, les découvreurs du Mississippi. Celui à qui revient de droit l'honneur de cette découverte, est un Espagnol du nom de Hernando de Soto. C'est du moins ce qu'affirme, avec pièces à l'appui, M. Willard Glazier, dans son récent ouvrage : *Headquarters of the Mississippi*.

Depuis lors, en souvenir de ce tragique événement, la rivière et la pointe formée par cette dernière, ne furent plus désignées que sous le nom de Rivière-à-Lacaille et Pointe-à-Lacaille. Le nom s'étendit, subséquemment, à la paroisse, qui portait, dans les premières années qui ont suivies sa fondation, le nom de Pointe-à-Lacaille. Lorsque la paroisse fut mise sous le patronage de saint Thomas, elle portait encore et elle garda jusque vers 1800, le nom de Saint-Thomas de la Pointe-à-Lacaille.

Quant au nom canonique de saint Thomas, je suis porté à croire que la paroisse, une fois érigée, fut ainsi appelée en l'honneur de son premier desservant, l'abbé Thomas-Joseph Morel, cet infatigable missionnaire qui desservit plusieurs paroisses à la fois, de 1661 à l'automne de 1687, date de sa mort, arrivée le 23 novembre (1).

C'est l'origine probable du nom de la paroisse, et le parrain, s'il l'a ainsi nommée en l'honneur de cet intrépide évangélisateur, a certainement fait là un acte de reconnaissance bien méritée. Les citoyens de Saint-Thomas de Montmagny doivent être fiers de voir revivre le nom de ce saint prêtre qui, le premier, a propagé la doctrine du Christ parmi leurs ancêtres. Le prénom de l'abbé Morel revit à côté du nom d'un des plus illustres gouverneurs de la Nouvelle-France : Charles Huault, chevalier de Montmagny, digne successeur de l'immortel Samuel de Champlain sur le siège vice-royal de la colonie. En effet, le nom de M. de Montmagny se perpétue doublement dans le nom que porte le comté et la jolie villette de Montmagny (2).

(1) L'abbé Morel est mort à l'âge de cinquante et un ans, à la suite d'une maladie contractée au cours d'une mission à Champlain. Il était chanoine et fut enterré dans le chœur de la cathédrale de Québec.

(2) Montmagny a été érigée en ville en 1881, je crois, par l'entremise de l'honorable sénateur A. C. P. R. Landry, représentant alors le comté de Montmagny à la Chambre des Communes.

Encore une observation avant de commencer le dépouillement des registres.

J'ai dit, il y a un instant, que les registres de Saint-Thomas furent ouverts en 1679. Il ne faut pas conclure de là qu'il y avait, à cette époque, un prêtre résidant permanemment à la Pointe-à-Lacaille. Non. Les habitants de la Pointe-à-Lacaille, comme ceux qui formèrent, à peu près à la même date, des groupes au Cap-Saint-Ignace (1), à l'Islet (2), et à la Rivière-Ouelle (3), et plus tard à Beaumont (4) et à Saint-Michel (5), furent longtemps desservis par des missionnaires qui ne passaient guère plus souvent qu'une fois par année.

Ce pénible et dangereux service était fait tantôt par des prêtres séculiers, tantôt par des Récollets. Ainsi, les premières pages du premier volume des registres de Saint-Thomas portent la signature du F. Rodolphe Dubuc (6), récollet, puis celle de l'abbé Thomas Morel, dont j'ai parlé plus haut.

D'après le *Journal des Jésuites*, l'abbé Morel est arrivé en Canada le 22 août 1661. Il desservit d'abord la Côte de Beaupré, en particulier Sainte-Anne-du-Nord, puis l'île d'Orléans, et la plupart des paroisses du bas du fleuve depuis Lévis jusqu'à la Rivière-Ouelle jusqu'en 1680. Le zèle qu'il déploya dans ses missions est resté gravé parmi la population et la tradition rapporte des traits de dévouement de sa part.

(1) Fondée en 1679.

(2) Fondée en 1679.

(3) Fondée en 1685.

(4) Fondée en 1692.

(5) Fondée en 1692.

(6) S'écrit indifféremment Dubuc, ou DuBus.

Je suis porté à croire que M. l'abbé Tanguay fait erreur dans son *Répertoire du Clergé Canadien*, lorsqu'il dit que le F. Rodolphe Dubuc n'est arrivé en Canada qu'au mois de juin 1699. D'après les notes que j'ai sous la main, sa signature apparaît avant cette date sur les registres de Saint-Thomas. Il est mort le 7 octobre 1737.

Le premier curé en titre de la paroisse fut l'abbé Louis Mathieu.

M^{gr} Cyprien Tanguay, dans son • *Répertoire du Clergé Canadien*, mentionne l'abbé Mathieu comme le premier curé en titre du Cap-Saint-Ignace, ce qui n'est pas tout à fait exact. L'abbé Mathieu n'était que desservant de cette paroisse, comme le prouve le document ci-dessous que je cite textuellement en le soulignant :

“ L'an de notre Seigneur Jésus-Christ mil six cent quatre-vingts dix-neuf, le douzième du mois de janvier, a été baptisé sous condition dans la chapelle de l'Isle aux Grues, par moy, prêtre soussigné, *curé de St. Thomas et faisant les fonctions curiales à St. Ignace du Cap*, André, Anglois de nation, âgé d'environ 14 ou 15 ans, pris par les sauvages. Le parrain par procureur à été M^{re} Louis Mathieu et la marraine Louise Picard, femme de Guillaume Lemieux.

(Signé) LOUIS MATHIEU ”.

M. Mathieu avait été ordonné prêtre à Québec, le 16 février 1698, par M^{gr} de Laval. Il repassa en France en 1720.

Cette entrée en matière que j'ai cru indispensable étant finie, tout le monde à bord, et en route pour 1679.

(A suivre.)

RAOUL RENAULT.



UP THE ST. LAWRENCE, 1796

MR. Isaac Weld, an Irish refugee, as he was leaving Montreal in September, 1796, for a journey up the St. Lawrence, had as his first concern to provide a large tent and some camp equipage, buffalo skins, a store of dried provisions, kegs of brandy and wine, and, in short, to make every usual and necessary preparation for the journey. Except for about fifty miles, there were roads and scattered settlements at no great distance from each other all the way up to Kingston; but no one ever thought of going by land, as there would be great difficulty in hiring horses and crossing streams without bridges, says Dr. Hough.

The bateaux were never laden until the boats had been got up the Lachine Rapids. Three men could take an empty boat of two tons up these rapids, keeping as close as possible to the shore and using poles, oars and sails, as found most advantageous. It was a very laborious task; but from long observation they had been able to find places some times half a mile or in others two or three miles apart, where they could take breath. Each of these places the boatmen called "une pipe," because they were allowed to fill their pipes, and this term had come to be a sort of itinerary measure, as, such a place is "three pipes off." The "pipe" was about equal on an average to three-quarters of an English mile.

The passage up the rapids was so tedious that travellers often proceeded on foot, by the roads along the north shore.

Coming up from the Lower Canada in midsummer, by the tedious water passage, which had then been somewhat relieved by canals and locks for bateaux, he noticed, as he reached the level of lake navigation, enormous blocks of pigeons, "which during particular years come down from the northern regions in flights that is marvellous to tell of."

Weld's description of the voyage to Kingston is as follows: The current of the St. Lawrence from Oswegatchie upwards is much more gentle than in other parts between Montreal and Lake Ontario, except only where the river is considerably dilated as at Lake St. Louis and St. Francis; however, notwithstanding its being so gentle we did not advance more than twenty-five miles in the course of the day, owing to the numerous stops that we made, more from motives of pleasure than necessity. The evening was uncommonly fine and towards sunset a brisk gale sprang up, the conductor judged

it advisable to take advantage of it and to continue the voyage all night, in order to make up for the time we had lost during the day.

We accordingly proceeded, but towards midnight the wind died away. The circumstance, however, did not alter the determination of the conductor. The men were ordered to the oars and notwithstanding they had labored hard during the preceding day and had no rest, yet they were kept closely at work until daybreak, except for one hour, during which they were allowed to stop to cook their provisions.

Where there is a gentle current as in this part of the river the Canadians will work at the oars many hours without intermission; they seem to think it no hardship to be employed in this instance the whole night; on the contrary, they plied as vigorously as if they had but just set out, singing merrily the whole time. The French Canadians have generally a good ear for music and sing duets with tolerable accuracy. They have one very favorite duet amongst them called the "rowing duet," which as they sing they mark time to do with each stroke of the oar; indeed, when rowing in smooth water they mark the time of most of the airs they sing in the same manner.

About eight o'clock the next and eighth morning of our voyage, we entered the last lake before coming to that of Ontario, called The Lake of a Thousand Islands, on account of the multiplicity of them, which it contains.

Many of these islands are scarcely larger than a bateau, and none of them, except such as are situated at the upper and lower extremities of the lake, appearing to contain more than fifteen English acres each. They are all covered with wood even to the smallest. The trees on these last are smaller in their growth, but the larger islands produce as fine timber as will be found on the main shores of the lake. Many of these islands are situated so close together that it would be easy to throw a pebble from one to the other. Notwithstanding which circumstance, the passage between them is perfectly safe and commodious for bateaux and between some of them that are even thus close to each other is water sufficient for a frigate. The water is uncommonly clear as it is in every part of the river from Lake St. Francis upwards. Between that lake and the Ottawa river downwards it is discolored, as I have before observed, by passing over beds of marl.

The shore of all these islands under our notice are rocky, most of them rise very boldly and some exhibit perpendicular masses of rock towards the water, upwards of twenty

feet high. The scenery presented to view in passing between these islands is beautiful in the highest degree. Sometimes in passing through a narrow strait you find yourself in a basin, land-locked on every side, that appears to have no communication with the lake, except by the passage through which you have entered. You are looking about, perhaps, for an outlet to enable you to proceed, thinking at last to see some little channel which will just admit your bateaux—when suddenly an expanded sheet of water opens upon you, whose boundary is the horizon alone. Again in a few minutes you find yourself land-locked, and again a spacious passage suddenly presents itself; at other times, when in the middle of one of these basins, between a cluster of islands a dozen different channels, like so many noble rivers, meet the eye, perhaps equally unexpectedly, and on each side the islands appear regularly retiring till they sink from the sight in the distance.

Every minute during the passage of this lake, the prospect varies. The numerous Indian hunting encampments on the different islands, with the smoke of their fires rising up between the trees, added considerably to the beauty of the scenery as we passed through it. The Lake of the Thousand Islands is twenty-five miles in length and about six in breadth. From its upper end to Kingston, at which we arrived early in the evening, the distance is fifteen miles.

The length of time required to ascend the River St. Lawrence, from Montreal to Kingston, is commonly found to be about seven days. If the wind should be strong and very favorable the passage may be performed in a less time; but should it, on the contrary, be adverse, and blow very strong, the passage will be protracted somewhat longer. An adverse, or favorable wind, however, seldom makes a difference of more than three days in the length of the passage upwards, or in each case it is necessary to work the bateaux by means of poles, for the greater part of the way. The passage downward is performed in two or three days, according to the wind. The current is so strong, that a contrary wind seldom lengthens the passage in that direction more than a day.

Kingston, as seen by Mr. Weld, just before the beginning of the present century, contained a fort, barracks for troops, an Episcopal church, and about a hundred houses, mostly inhabited by persons who had emigrated from the United States at the close of the Revolutionary war. Some of the houses were of stone or brick, but for the most part they were of wood.

From sixty to one hundred soldiers were usually quartered

in the Garrison. The town had a considerable amount of trade, and was growing rapidly in size, the goods and peltries of traders being here transferred from bateaux to vessels. The principal merchants were mostly partners of old-established houses in Montreal and Quebec, and the stranger, especially if a British subject, was sure to meet a most hospitable and friendly reception among them.

Kingston was then the principal station for ship-building on the Lakes, and at that period, several decked merchant vessels, schooners, and sloops, of from 50 to 200 tons each, and numberless large sailing bateaux, were kept employed on Lake Ontario. There were then no vessels larger than bateaux owned on the south side of the Lake, and the British vessels that plied between Kingston and Niagara, rarely touched at any other place.

The heaviest item of ship-building at that period was iron, which came from England, but great hopes were founded upon the copper of the Lake Superior county which was then known to exist, but had not yet been worked to much extent.

The established rate of passage across the Lake was then two guineas in the cabin, and one guinea in the steerage, including board. Freight was 36 shilling sterling per ton, or nearly as much as then charged across the Atlantic.

FRANK D. ROGERS.

L'IMPRIMERIE EN AMÉRIQUE

DONNÉES CHRONOLOGIQUES

ISAIAH Thomas, dans son travail sur l'histoire de l'imprimerie publié en 1810, à Worcester, Massachusetts, et intitulé : *The History of Printing in America, with a Biography of Printers and an Account of Newspapers, to which is prefixed a concise View of the Discovery and Progress of the Art in other Parts of the World* (1), nous donne des détails intéressants sur l'établissement de l'imprimerie en Amérique.

(1) 2 vols. vol I, 487 p., 3 pl. ; vol. II, 576 p., 2 pl.

La fondation de l'imprimerie remonte vers 1590 dans l'Amérique du Sud. La première ville américaine où l'imprimerie fut établie est Cambridge, dans l'Etat du Massachusetts, et le premier imprimeur est Stephen Daye. Son premier-né est une brochure intitulée : *The Freeman's Oath* ; elle fut publiée en 1639. En 1649, Samuel Green imprimait dans la même ville, une plaquette *in-quarto* de 44 pages, intitulée : *A Plateform of Church Discipline*. Viennent ensuite, par ordre chronologique : à Boston, John Foster, en 1674 ; aux environs de Philadelphie, William Brandford, en 1687 ; à Philadelphie, le même, en 1689 ; à New-York, le même qui avait quitté Philadelphie, en 1693 ; à New-London, Connecticut, Thomas Short, en 1709 ; à Annapolis, Maryland, William Parks, en 1726 ; à Williamsburg, Virginie, le même qui avait quitté Annapolis, en 1729 ; à Charlestown, Caroline du Sud, Eleazar Philips, en 1730 ; à Newport, Rhode-Island, James Franklin, frère de Benjamin Franklin, en 1732 ; à Woodbridge, New-Jersey, Samuel Parker, en 1752 ; à Halifax, Nouvelle-Ecosse, John Bushell, en 1753 ; à Newburn, Caroline du Nord, James Davies, en 1755 ; à Portsmouth, New-Hampshire, Daniel Fowle, en 1756 ; à Savannah, Georgie, James Johnson, en 1762 ; à Québec, William Brown, en 1764 ; à Montréal, Fleury Wesplet, en 1776 ; à Lexington, Kentucky, John Bradford, en 1781 ; à Knoxville, Tennessee, R. Roulstone, en 1793 ; à Cincinnati, Ohio, S. Freeman, en 1795.

Le premier libraire connu des Etats-Unis fut Hezekiah Usher, établi à Boston, en 1652 ; le premier journal remonte, selon toute apparence, à l'année 1704.

LAURENT.



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—MORGAN.

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They shall be scattered abroad and their remembrance shall cease. Deut. 32. v. 26.

Until the fulness of the Gentiles be come in, | and so all Israel shall be saved. Rom. 11.25.

For through their fall Salvation Commeth to | the Gentiles, to provoke them to follow th^m. | Rom. 11.14.

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*** l'etit 4'. Très rare.

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RAOUL RENAULT.

CHRONICLE AND COMMENT

TYPOGRAPHICAL ERRORS.—Through a regretful misunderstanding, accountable to our absence from town, the remarkable lecture of Mr. Leigh R. Gregor, — *The New Canadian Patriotism*—published in our last issue, has been sent to press before the final corrections were made. The consequence is that it contains several errors that might have been avoided, had we been in town to supervise the printing. We pray our readers to take this note into account and we tender our regrets to Mr. Gregor.

CANADIAN MAGAZINE.—*The Canadian Magazine* open its twelfth volume with November, much to the delight of those who recognize the value of Canadian literature. Its appearance is healthy and encouraging, while its articles, stories and illustrations are equal to any 25-cent magazine in the world. The November number contains the first instalment of a new story by Joanna E. Wood, the famous Canadian who has written *The Untempered Wind* and *Judith Moore*.

SIR JOHN BOURINOT.—Sir John Bourinot has gone to Boston and Cambridge to lecture before the Graduates' Club of Harvard University, and other associations of those two cities, on "The Political Development of Canada Under British Rule." In the course of his address he referred to the general trend of Canadian sentiment with respect to an Anglo-American alliance, and to the probable results of Imperialism among a Republican people, whose fundamental principles heretofore have been the Monroe doctrine and non-interference in the complications and ambitious designs of European nations.

RAISING A FUND.—The feat of raising \$58,000 in three days in order to secure the conditional gift of \$100,000 for Barnard College aroused a good deal of interest last month, not only in New York City, but throughout the country. *A-propos* of the fact that Mr. George A. Plimpton, the genial treasurer of Barnard College, is perhaps the best known "beggar" in the city, and that upon him rested most of the burden of wiping out the debt of the college, it is rather amusing to observe, as one does, when one approaches the private office

of Mr. Plimpton, a large and conspicuous sign upon the steps with the warning: beggars are positively not admitted.—
The BOOKMAN.

PLACE-NAMES OF CANADA.—Mr. George Johnson's monograph on the Place-Names of Canada is, as already indicated, full of interest, says Mr. John Reade, in the *Gazette*. The story of Canada is, indeed, preserved in her place-names—the three periods of aboriginal, French and British supremacy being well marked. But few persons, who are not in the secret, would imagine the number and variety of the names which the expansion of Canada during the last thirty years has necessitated. Among recent givers of names he mentions Dr. G. M. Dawson, Sir W. C. Van Horne, Dr. Robert Bell, Mr. William Ogilvie, Mr. J. B. Tyrrell, Mr. W. D. LeSueur and others. The lists begins with Cabot and comprises Jacques Cartier, (Verrazano perhaps) Champlain, Roberval, Denys, Verandrye, Vancouver, and some of our English governors, and officials. Of the names themselves, there are some that preserve curious episodes, directly or indirectly connected with our history. Some belong to mythology; some to the wild-goose stage of exploration; some to diplomacy; some to the date or circumstances of discovery; some to loyalty. The number of aboriginal names is large. They were once considered unmusical. I came the other day on a partly satirical poem by Edward Everett on American Poets, in which the management of native names is indicated as one of the main difficulties of new-world versification.

When the war'n bard his country's worth would tell,
Lo! Massachu-et's length his lines must swell.
Would he, the gallant tales of war rehearse,
'Tis graceful Bunker fills the polished verse.
Sings he, dear land, those lakes and streas of thine.
Some mild Memphrenagog murmurs in his line,
Some Ameriscoggin dashes by its way,
Or smooth Connecticut softens in his lay.

Still, these verbal rudenesses (as he deemed them), would not, in the young poet's opinion, prevent the rise in due time of an American literature:

Then Homer's arms shall ring in Bunker's shock,
And Virgil's wanderer land on Plymouth rock;
Then Dante's knights before Quebec shall fall,
And Charles' triumph on trainband chieftains call.

NOTES AND QUERIES

QUESTIONS

87. CONDEMNATIONS BARBARES. — *Le Bulletin des Recherches Historiques* donnait, il y a quelques temps, des détails sur la condamnation de John M'Lane. Pourrait-on me signaler d'autres condamnations à peu près semblables, soit sous le régime français, soit après la conquête?—AVOCAT.

88. ORIGIN OF THE WORD YANKEE. — What is the origin of the word Yankee, applied to the inhabitants of New England, and what does it mean?—It has always been understood by the writer that this word originated with the North American Indian's attempt to pronounce the word "English". In their *patois* they called the foreigners who arrived in the New England states the "Ynglys", which word was finally corrupted still further into "Yangys", and in our own vernacular became "Yankees". This version has been disputed in an English newspaper, but no more satisfactory solution has been given. Can any of your historical readers throw light on the matter? If I mistake not it was once discussed in the note and query page of the *Magazine of American History* some years back. Washington Irving is quoted as giving its origin in the "Knickerbocker;" but the explanation that it was the Dutch way of pronouncing the name of a certain fish must have been intended as a joke.—O. P. Q.

89. JULIUS RODMAN. — Information is desired of Julius Rodman and his journey to the Rocky Mountains in 1792, alleged to be the first white man to make the trip. An account of this appears in the early numbers of Burton's *Gentleman's Magazine*, published by William E. Burton and Edgar Allan Roe (vol. VI) Philadelphia, 1840.—A. S. H.

90. FIRST STREET CAR IN AMERICA.—When and where was the first street car inaugurated in America.—MOTORMAN.

91. A BIOGRAPHICAL SKETCH OF PAPINEAU. —I have in my collection the following pamphlet, of which I translate the title *verbatim*: A | biographical sketch | of the | Hon. Louis Joseph Papineau, | Speaker of the House of Assembly | of | Lower Canada. | [A seven line epigraph

from Horace.] | Printed at the Sentinel office, | Saratoga Springs. | 1838 —8vo., 8 two-column pages, including the title page, and evidently reprinted from the *Sentinel*. Has this pamphlet been really printed at Saratoga Springs, and who is its author?—BIBLIOPHILE.

92. MARIAGES ANNULÉS. — A-t-on beaucoup d'exemples, en Canada, de mariages catholiques annulés par les autorités ecclésiastiques, *propter fœminæ impotentiam*? Quelles sont les procédures suivies en semblables occurrences?—CURIEUX.

RÉPONSES—ANSWERS.

BLUE-NOSES.—(81, vol. III, pp. 63, 77.)—In the July number of *Le Courrier du Livre* appears a note on the origin of the name Blue-Noses sometimes given to Nova Scotians. It may be of interest to your readers to know that the name is so used by the Rev. Jacob Bailey, "the frontier missionary," in a letter dated at Annapolis, N. S., 1786.—HARRY PIERS.

LE PREMIER MAÎTRE D'ÉCOLE ANGLAIS DU CANADA.—(86, vol. III, p. 77.)—On lit dans la *Gazette de Québec* du 3 mars 1803: "Mourut dernièrement en cette ville, M. John Fraser, maître d'école, ancien et respectable citoyen de cette ville. M. Fraser fut le premier maître d'école anglais qui s'établit en Canada, après la conquête, et un nombre de citoyens respectables de Québec lui sont redevables de leur éducation. Il était marié en premières noces à Agnès MacWelle. Il avait une fille de ce premier mariage. Sa maison était située sur la rue des Jardins, vis-à-vis le jardin des Récollets. Elle était annoncée comme devant être vendue par licitation, le 6 juin 1803, à la demande de Anna Hudson, la seconde femme de Fraser.—Joseph TRUDELLE.

BIBLIOGRAPHIE

CANADIANA ET AMERICANA

LE SAULT-AU-RÉCOLLET, ses rapports avec les premiers temps de la colonie. Mission, paroisse, par l'abbé Charles-P. Beaubien, *Montréal, C.-O. Beauchemin & Cie*, 1898. In-8, 505 p., gravures et portraits.

Nous avons passé un joli quart d'heure à feuilleter cette étude historique. Nous y avons trouvé, après un examen superficiel, une foule de renseignements inédits, intéressants.

L'histoire du Sault-au-Récollet, c'est un peu l'histoire de tout le pays. Des événements marquants dans les annales de notre histoire ont eu pour théâtre l'endroit où s'élève aujourd'hui cette jolie villette des environs du grand Montréal.

M. l'abbé Beaubien, avec un zèle et une patience remarquables, a fouillé toutes les sources pour donner à sa monographie autant d'intérêt que possible. Il suffit, pour se convaincre du travail qu'a dû s'imposer l'infatigable curé, de jeter un coup d'œil furtif sur les pages si bien remplies de l'étude qu'il vient de livrer au public.

Nous aurons occasion de reparler de cet ouvrage à nos lecteurs, dans le cours de nos études historiques.

LES VIEILLES FAMILLES DE YAMACHICHE. Généalogies, avec illustrations, précédées d'une préface de M. Raphaël Bellemare, et d'une poésie de M. Nérée Beauchemin, par F. L. Desaulniers. Tome premier. Montréal, C.-O. Beauchemin & Fils, 1898. In-8, XXXI-214 p., gravures.

C'est un travail de bénédiction que celui entrepris par M. Desaulniers de retracer la généalogie des principales familles de l'intéressante paroisse de Yamachiche jusqu'à nos jours. Nous avons déjà eu un avant-goût de ce travail dans son *Histoire de Yamachiche*, publiée en 1892. Ce volume sera suivi de deux autres.

Il est vrai que les études de ce genre n'ont, à proprement parler, qu'un intérêt local ; mais combien est intense l'intérêt que nos bons vieux *habitants* portent à ces généalogies.

Je crois opportun de rapporter ici un trait pour illustrer ce que je viens d'avancer. Mon père venait de mettre la dernière main à un tableau généalogique de sa famille, orné de nombreuses notes, et remontant jusqu'aux chaînons de France. C'était en 1889, et le tableau embrassait une période de trois cents ans. Un brave cultivateur à qui mon père montrait ce monument qui lui avait coûté bien des recherches, fut ravi d'admiration et offrit, séance tenante, à mon père, un beau gros pain de *sucre du pays*, pour s'en faire faire un semblable. Inutile d'ajouter que l'offre, toute généreuse qu'elle pût paraître aux yeux du brave homme, ne fut pas agréée et que le marché fut remis aux calendes grecques.

Ce premier volume renferme les généalogies des familles Blais, Lacerte, Lamy, Loranger, Vaillancourt, Gérin Lajoie, Boucher, Carbonneau, Caron et Comeau.

THE NEW CANADIAN PATRIOTISM, Lecture given April 12th, 1898, before Morrin College and the Literary and Historical Society of Quebec, by Leigh R. Gregor, B. A., Ph. D., Lecturer on the German language and Literature in McGill University, Montreal. Quebec, Raoul Renault, 1898. 8vo., 31 p., 100 copies issued.

THE FALL OF SANTIAGO, by Thomas J. Vivian. *New York: R. F. Fenno & Company*, 1898. Svo., boards, 246 p., map and photogravures.

A complete, comprehensive and vivid record of all the essential incidents of the campaign in Cuba. The book is gotten up in such handsome style as to immediately suggest its purchase as a presentation volume to one's army friends. It is very successfully illustrated and such care has been taken to verify the facts that it can be accepted as a very worthy and scholarly history. The many thousands of readers of this authors' previous effort "With Dewey at Manila" can be assured however that they will find the same wealth of incident, happy turning of phrases, that will make them for the time forget that they are imbibing irrefutable facts as they read for the pleasure of it.

WITH DEWEY AT MANILLA. Being the Plain Story of the glorious Victory of the United States Squadron Over the Spanish Fleet Sunday Morning, May First, 1898, as related in the Notes and Correspondence of an Officer on Board the Flagship Olympia. Edited by Thomas J. Vivian. *New York: R. F. Fenno & Company*, 1898. Svo. boards, 93 p., portraits, maps and photogravures.

PLACE-NAMES OF CANADA. By George Johnson. Read before the Ottawa Scientific Society, Dec. 3rd, 1897. *Ottawa, E. J. Reynolds*, 1898. Svo., XXXVII p.

LE PÈRE HECKER EST-IL UN SAINT? Etudes sur l'Américanisme, par l'abbé Charles Maignen. *Paris, Victor Retaux*, 1898, In-12, XV-406 p.

Le P. Hecker est-il un saint? Telle est la question qui vient à l'esprit de tout lecteur impartial et réfléchi de la *Vie* du fondateur des Paulistes. Si le P. Hecker est un saint, ce n'est pas à l'ancienne mode, à la manière des saints d'autrefois. Y a-t-il donc un nouveau type de sainteté, une révolution dans l'ordre surnaturel comme dans l'ordre social? Voilà une question digne d'attention et que la *Vie du Père Hecker* pose, mais ne résout pas. L'auteur du volume que nous présentons aujourd'hui au public s'est appliqué à l'étude de la vie, des œuvres et des idées du P. Hecker, comme l'aurait fait, dans un procès de canonisation, celui que l'on appelle l'*Avocat du Diable*, ou plus exactement le Promoteur de la Foi.

C'est un livre que doivent lire tous ceux qui ont lu la *Vie du Père Hecker*, et aussi tous ceux qui veulent se tenir au courant du mouvement de l'*Américanisme*; il se termine, en effet, par plusieurs chapitres où sont racontées les diverses campagnes de l'*Américanisme* à Chicago, à Paris, à Rome. Les discours de Mgr Keane, au Parlement des religions, sont

étudiés et discutés avec soin, ainsi qu'un article sensationnel de la *Contemporary Review*. Une table analytique des matières facilite au lecteur la recherche des noms propres et des documents cités dans le volume.

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MONTALEMBERT. Tome II. La liberté de l'enseignement, 1835-1850, par le R. P. Lacanuet. *Paris, Ch. Poussielgue, 1898*. In-8, XI-519 p., portrait.

Montalembert a été mêlé intimement à l'histoire de l'Eglise de France. On l'a appelé avec raison l'O'Connell français. Sa vie est donc en même temps l'histoire anecdotique de l'Eglise française. Son biographe a puisé à toutes les sources pour nous faire connaître cet homme de bien dans son rayonnement complet. Nous recommandons fortement la lecture de cette biographie à nos lecteurs.

L'UNITÉ ITALIENNE. Deuxième partie. Période de 1861-1862. Aperçus d'histoire politique et de diplomatie, par G. Giacometti. *Paris, E. Plon, Nourrit et Cie, 1898*. In-12, 454 p.

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Rose. Cyclopedia of Canadian biography. Toronto, 1886-88, 2 vols.

Beaugrand, Jeanne la fileuse.

Bouthillier-Chavigny. Justice aux Canadiens-français.

Macdonell. The Ontario Boundary.

L'Opinion Publique, Vol. I, broché.

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