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Contents

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Nova Scotia and The Acadian Problem 1710-1755

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The expulsion of the Acadians has been and continues to be explored in poetry, prose, and drama almost to the point of enigma. The treatment given it by the Arts has been inclined towards the emotional while that tendered by the successors of Herodotus has almost consistently reflected their national and cultural biases. It is unfortunate that the act itself has been popularly focused upon while the determination of its causes has been left almost by default to the professional historian. These factors have inclined the general public toward opinion rather than judgment. Indeed, is it not easier to base an opinion on emotional experience than to form a judgment on reasoned investigation?

The recurrent question arising from the expulsion revolves around the guilt factor. Longfellow clearly implicates the British as the villian of the piece while his countryman Parkman would have it quite the other way around. The question of guilt seems to have overshadowed the significance of historical fact and the persuence of valid and meaningful inter-

pretation. In order to understand why the expulsion took place and subsequently why Nova Scotia became the anchor of British power on the Atlantic, one must turn back to the final British conquest of Acadia in 1710.

In October 1710, Port Royal, the capital of Acadia, succumbed to a superior British force under the command of Colonel Francis Nicholson. According to Her Majesty's instructions the Adjutant-General, Samuel Vetch, remained after the departure of much of the invading force with a commission as governor of the province.[1] By the terms of the capitulation those Acadians living within cannon shot or three miles of the fort—an area known as the banlieue—were to be considered under British protection. They were given two years to take the oath of allegience to the Crown or quit their lands after disposing of their property.[2] No arrangements were made for those living beyond the banlieue, they being "left absoutely prisoners at their discretion."[3] The void created by these instructions resulted in further turbidity in relations between the new government situate at what was now styled Annapolis Royal and the Acadians beyond its pale.

The priests who were the acknowledged leaders of Acadian Society continued to encourage their charges to work against British interests. This was to be expected despite the surrender of Acadia for they were still working under the aegis of Catholic France. Their task was made all the simpler by the failure of Britain to state a clear policy on the future of the inhabitants.[4] Despite subterfuge on the part of the clergy some fifty-seven heads of families did opt for the oath of allegience in January 1711. Due to lack of instructions, however, the governor refused to administer the oath "until Her Majesty's pleasure was known".[5] This was but one of many advantages lost to Britain in the struggle to control Acadia.

In June 1711 the Acadians and Indians under the direction of one of their priest, Father Gaulin, invested the fort and it was only the timely arrival of Walker's fleet in Annapolis Basin that thwarted success for the besiegers.[6] Despite the immediate security of the garrison the countryside remained hostile. In the same month all but one of sixty-five British soldiers were killed or captured in a sharp engagement at Bloody Creek some fourteen miles above Annapolis.[7] The foraging party had fallen prey to a combined force of Acadians and Micmacs who had gained a lethal enfilade on a steep hill above the creek.

This alliance of French and Indians demonstrated another long lasting check on British security in Nova Scotia. In fact British-Indian relations in Nova Scotia essentially remained a phase of the Acadian problem until after the cession of Canada to Britain in 1763.[8] Indeed, the Indian menace was considered of sufficient magnitude for the council at Annapolis to warn Governor Vaudreuil that reprisals on the Acadians would ensue if border raids did not cease. The council went so far as to threaten to turn the Acadians over as slaves to British allied tribes.[9] One can only draw the implication that the dreaded Mohawks were the unnamed allies.

In 1713 the War of the Spanish Succession or Queen Anne's War as it was styled in America came to a close. In its broadest result it heralded the end of Louis XIV's grand design for a bourbon hedgemony in Europe. In America it left New France caught between British territories to the north and east with only a toehold in the entrance to the Gulf of St. Lawrence. Nova Scotia was ceded to Britain for the last time by the Treaty of Utrecht.

Included in the terms of the treaty was a provision for the Acadians to have one year in which to take the oath of allegience or quit the province with their personal effects. A

letter from Queen Anne to Vetch instructed the governor to allow the Acadians to sell their lands and houses upon quitting the British sphere. Those who remained were to be guaranteed freedom of religion providing the sovereignty of the crown was recognized and providing the priests acted within British law.[10]

Thus the choice put before the Acadians and the obligation of Britain to ensure that the choice was acted upon was clear. The course of action to be followed was spelled out for all the participants—a course which by 1714 would ameloriate the problem of exercising British sovereignty in fact as well as in law. The simplicity of this arrangement was ruptured by the procrastination of both parties in their failure to follow the letter of the instructions as laid down by the Treaty of Utrecht and Queen Anne's instructions to the governor.

It was one thing for Britain's negotiators at Utrecht to demand an oath of allegience from the Acadians, it was something entirely different for the government at Annapolis to secure it. Not only did Vetch recognize the futility of trying to impose an oath with the meagre resources at his disposal, he went so far as to council the Board of Trade against pressing the Acadians. This was not the result of magnanimity on his part but rather an astute estimate of the possible affects of a general exodus.

> First their leaving that country entirely destitute of inhabitants: There being none but French and Indians (excepting the Garrison) settled in those parts, and as they have intermarried with the Indians, by which and their being of one Religion, they have a mighty influence upon them . . . they will carry along with them to Cape Bretton (sic) both the Indians and their trade, which is very considerable. And as the accession of a number of inhabitants to Cape Bretton (sic) will make it at once a very populous colony; (in which the

> strength of all the Country's consists). So it is to be considered, that one hundred of the French, who were born upon that continent, and are perfectly known in the woods; can march upon snow shoes, and understand the use of Birch Canoes are of more value and service than five times their number of raw men, newly come from Europe. So their skill in the Fishery, as well as the cultivating of the soil, must inevitably make that Island, by such an accession of people, and French, at once the most powerful colony, the French have in America. And of the greatest danger and damage to all the British Colony's as well as the universal trade of Great Britain.

After putting forward the part of his argument which demonstrated the positive affects of Acadian removal on Cape Breton, Vetch went on to paint a pessimistic view of the resultant Nova Scotia.

> It will entirely strip that Colony, of the above cattle of all sorts, and reduce it to its primitive state . . .
>
> The consequence of allowing the French to sell their lands in those parts. First as it would entirely disappoint the settlement of that valuable country, because it is never to be supposed, that any person will go to buy land in a new country, when in all His Majesty's Plantations abroad, there is such encouragement, of land grants, to such as will come to settle in them.[11]

In addition to this problem arising out of any attempted sale of Acadian lands, Vetch opined that to allow the inhabitants to sell their lands would be contrary to both Her Majesty's instructions of June 1713 and the 14th Article of the Treaty of Utrecht.

> It would be a breach of the Public faith, contained in Her Majesty's Royal instructions . . . By which the lands are promised away to the Captors, for their encouragement to reduce the same. Nor is there any article in the treaty of the peace, that entitles the French to any such privileges . . . by the treaty, the French inhabitants, are allowed either to remove if they designed it, or at least to make a demand of the same, in a years time after the notification of the treaty, neither of which was done.[12]

It seems abundantly clear that British policy towards the Acadians was greatly influenced by Vetch and possibly others who were of a like mind. In order to retain control over the Indian trade, retain a labour pool for necessary work at Annapolis, maintain a proximate source of foodstuffs and rob France of an instant population for Isle Royale, Britain was ready to compromise her position. It was determined by the Board of Trade that despite the failure of the Acadians to subscribe to the oath of allegience in the year allowed them they would not be expelled.—"Until there are more British subjects and until the Indians are gained over the French should not be treated as they deserve."[13] The question of expulsion was not thrown into the waste bin, it was merely put in limbo until the appropriate time should present itself.

Generally speaking, the Acadians steadfastly refused to swear any oath of allegience which required them to take up arms in the event of Britain becoming involved in a war. Accepting an unqualified oath would obviously leave them in the untenuous position of possibly having to serve against France as well as the local Indians with whom they had been living side by side for a century and with whom there had been a fair degree of intermarriage. In addition they were afraid that the Governor at Quebec might turn the Indians upon them if the Acadians supported a weak British presence in Nova Scotia.

The inhabitants of the banlieue were only too painfully aware of the difficulty of their position. Caught between the proximity of the fort at Annapolis and the hostility of their brethern towards the government they declared:

> For the present, we can only answer that we shall be ready to carry into effect the demand proposed to us, (that is, swearing the oath of allegience) as soon as his Majesty shall have done us the favour of providing some means of sheltering us from the savage tribes, who are always ready to do all kinds of mischief, proofs of which have been afforded on many occasions since the peace, they have killed and robbed several persons, as well English as French . . .
>
> That unless we are protected from these savages, we cannot take the oath demanded of us, without exposing ourselves to have out throats cut in our power at any time, which they have already threatened to do.[14]

In 1720 Governor Richard Phillips arrived in Nova Scotia and immediately proceeded to press the Acadians for an oath. The inhabitants of Minas and the adjacent area, Chignecto and the River of Annapolis were ordered to send representatives or deputies to the Fort where the Governor could speak to them as men "who are to be impower'd by ye said inhabitants, to act in behalf of the whole, and to transact such matters, as shall be necessary to be transacted between me or those whom I may dispute, and ye said inhabitants . . ."[15] The Acadians refused the oath and promptly wrote Brouillan, Governor at Louisbourg asking for guidance in the matter and claiming "we have up to the present time preserved the purest sentiments of fidelity to our invincible monarch . . ."[16] They made known to Phillips their desire for direction from Louisbourg in which he agreed. In a letter to Brouillan, Phillips laid much of the blame on the priests who had always taught them "to look upon them-

selves as subjects of France and to observe the direction and council of the Isle Royale." He went on to point out to Brouillan that he knew the French governor would do the right and proper thing which was of course to swear to the oath.[17] All this was to no avail for still the Acadians refused to swear.

The whole decade of the 1720's was spent in attempting to extract an oath from the Acadians, always with the same result. The more distant settlements at Chignecto reacted in open hostility, those at Minas being only slightly less acid in their responses. The clergy continued to act more like agents of Paris than heaven, always holding before their flocks their faith and their duty to its protector, the King of France. In 1727 a qualified oath was extracted by Ensign Robert Wroth from the inhabitants of Minas and Chignecto but was rejected by the Council on the grounds that he had been given no authority to grant any concessions.[18] In 1730 an oath was sworn by the inhabitants of Annapolis but in translation it became sufficiently ambiguous so that they swore fidelity without saying to whom it had been sworn.[19]

The 1730's were no less reassuring for British authority in Nova Scotia than the 1720's had been. The power of the government remained effective only in the banlieue while the Acadian population continued to expand through natural reproduction. The presence of France was continually thrust before the inhabitants by the priests who not only worked quite openly on behalf of their King but demonstrated time and time again the inability of the council to control them. The incidents of 1736 demonstrate this rather effectively. Father Cheavereaux, seconded by his confederate answered contemptuously, "Que je suis ici de la part du Roy de France." and finally, "Que nous n'avons point d'ordres a recevoir ici."[20] Consequently Father de St. Poncy was removed from the province for his seditious behaviour.[21] Despite this, he returned and when demanded to explain his behaviour he stated quite simply that

"he had been commanded back by the Governor of Cape Breton in the King's name".[22] The government was powerless even in its own chambers. Similar conflicts can be produced to the point of redundancy. Suffice it to say that there was certainly no doubt in the government's mind concerning the role of the Catholic clergy and the general effect of their presence on the Acadian population.

By 1740 war clouds were again blowing over the eastern horizon and by 1743 the situation in Nova Scotia had become one of genuine alarm. The redoubtable Paul Mascarene wrote the Secretary of State detailing the likely consequences of a war in the province. Of the Acadians he said, "These inhabitants cannot be depended on for assistance in case of a rupture with France, it is as much as we can expect if we can keep them from joining with the enemy or being stirred up by them to rebell (sic)". The Acadians for their part continued to export cattle and other foodstuffs to Louisbourg via Chignecto and Baie Verte.

With the outbreak of hostilities in early 1744 the agents of France busied themselves stirring up the Acadian and Indian populations into a general revolt. In July Canso fell to France, the inhabitants not even being aware that a state of war existed between England and France. Annapolis itself was invested by French from Louisbourg, Indians and some Acadians totalling a force of some 300 men. Only the timely arrival of reinforcements from Massachusetts thwarted success for the besiegers. They retreated to Minas where they regrouped and added to their numbers. They returned to Annapolis but were eventually forced to withdraw, assuming their naval support had failed them. Good fortune smiled on Mascarene for shortly thereafter the naval force did make Annapolis Basin but finding the land force gone, it left, its commander considering himself incapable of carrying the place by himself.

Interestingly enough, the majority of the Acadians actively persued a course of neutrality in the face of the conflict. DuVivier, the French commander had demanded that allegience to France be sworn by the inhabitants of Minas, Piziquid, River Canard and Cobequid and that they single out those who would refuse "in order that the faithful subjects shall not suffer from any incursions which the said savages may make."[24] The Acadian response bears considerable scrutiny, especially in view of their past relations with the government of Annapolis.

> We . . . beg you will be pleased to consider that while there would be no difficulty by virtue of the strong force which you command, in supplying yourself with the quantity of grain and meat that you (DeGanne)[28] and M. DuVivier have ordered, it would be quite impossible for us to furnish the quantity you demand, or even a smaller, since the harvest has not been so good as we hoped it would be, without placing ourselves in great peril. We hope gentlemen that you will not plunge both ourselves and our families into a state of total loss; and that this consideration will cause you to withdraw your savages and troops from our districts. We live under a mild and tranquil government, and we have all good reason to be thankful to it. We hope therefore that you will not separate us from it; and that you will grant us the favour not to plunge us into utter misery.[26]

DeGanne's reply was brief and to the point. "I am willing gentlemen, out of regard for you to comply with your demand."[27] In point of fact neither side had anything to lose. The summer campaign was over and Mascarene had clearly won at least a temporary advantage. The Acadians had in the last moment professed their neutrality, even a liking for the government. DeGanne had nothing to lose but Acadian sympathy if he proferred them any harm.

Acadian reaction to French demands strongly suggests that they would have welcomed British protection at least against the French but more particularly against the Indians. Mascarene was incapable of protecting the Acadians or controlling the Indians, he simply lacked the resources. In the face of his dilemma, the best he could do was to continue to demand Acadian support and feign indignation when they protested their impotency.

In an attempt to acquire some sort of actual control over Minas, Mascarene sent Colonel Noble and his men to Grand Pré where they were quartered with the Acadian population. Beseiged by winter and a hostile population, Noble's troops fell prey to a superior force of French and Indians under the command of Villiers. Heavy losses were sustained by the defenders, Noble himself being killed. The habitants of Minas received much of the blame for the attack although they were in fact powerless to prevent it. The acusation rests largely on the knowledge that there were some amongst the Acadians who did aid in the attack.[28] Apparently most of them were younger men who were closer to the Indians than they were to the settlement.

Despite forays like that at Grand Pré, French power was limited in Acadia as the result of the fall of Louisbourg in the summer of 1745. In point of fact, French hopes had been dashed with destruction of the Duc d'Anville's great fleet and its final demise on the shores of Bedford Basin. With poor logistics no large force could hope to sustain itself in Acadia for a long period of time and no part of the province was far from the sea and the sea belonged to the Royal Navy. In 1748 the war came to a close with the Treaty of Aix-La-Chappelle and a state of relative calm returned to Nova Scotia.

Seventeen hundred and forty-nine was a watershed in British-Acadian relations. The founding of Halifax in response to the return of Louisbourg to France and the projected plans

of large scale Protestant emigration from Europe changed the whole complexion of the situation. Finally Britain was establishing herself in strength and intended to use this new position to control the entire peninsula.

Wasting no time, Edward Cornwallis, the new governor, demanded that the Acadian deputies appear before him at Chebucto. On July 31 the representatives of all the Acadian settlements from Port Royal to Shepody were informed that the Acadians would have to subscribe to an unconditional oath of allegience by October 15, or forfeit all their possessions and quit the province.[29] In the face of this threat the Acadians continued to refuse unless they were specifically disqualified from bearing arms. Cornwallis allowed the matter to ride but revealed his true thoughts to the Board of Trade and Plantations in a letter of September 11, 1749. "My view is to make them as useful as possible to His Majesty while they do stay. If, afterwards, they are still obstinate, and refuse the Oath, I shall receive in Spring His Majesty's further instructions from your Lordship."[30]

Taken at face value the governor's statement would seem to indicate that the British position remained the same as it had been under Vetch's stewardship in 1714. In fact the situation was quite different. The founding of Halifax was a determined and expensive effort on the part of the Lords of Trade to counter the influence of Louisbourg and to gain effective control of the peninsula by settling within its bounds a substantial number of English Protestants. Further to this, agents were busy throughout Protestant Europe encouraging an organized and well subsidized emigration to Nova Scotia. The result was the founding of largely German communities along the South Shore, most notably Lunenburg in 1751. The original intention was to settle the immigrants amongst the Acadians but this was by-passed due to the general hostility of the Acadian population as expressed by their deputies to Cornwallis.[31] Though they

never proved a military bulwark against French incursion, these foreign Protestants did fulfill one very important role. They began to replace the Acadians as the hewers of wood and drawers of water thus determining the most poignent reason for not solving the Acadian problem through a general deportation.

The position of the Acadians was further eroded by competition between Britain and France along the Isthmus of Chignecto. In 1750 Fort Lawrence was built on the eastern ridge above the Missaguash in order to control French Raids from the Acadian hinterland (modern New Brunswick.) In the succeeding year, France built Fort Beauséjour on the opposite ridge as a counterbalance. Thus Britain and France confronted each other on a permanent basis on the mainland.

The military situation was further complicated by the removal of the Acadians of Beaubassin to the environs of Beauséjour. Their reluctance was so great that the priest Le Loutre and his Indians had to force their eviction at gun point and burn their homes so there could be no return. Governor La Jonquière then ordered the refugees to swear allegience to France under pain of being branded rebels and having their lands attacked by the Indians.[32] This effectively removed the portion of the Acadian population which had traditionally been most anti-British and placed it under the direct control of France.

By 1755 it had become clear that a major struggle for control of North America was coming to a head. Though war was not officially declared until 1756, the opening shots were fired a year earlier and not unexpectedly, they came from Acadia first. In the summer of 1755 a combined force of British regulars and New England militia took Beausèjour and its outpost Fort Gaspereau on Baie Verte. French military power on the mainland had been crushed. In addition, the exigencies of a war mentally provoked a decision which was to prove the death knell of the Acadian habitant.

Governors Shirley of Massachusettes and Lawrence of Nova Scotia entered into a collusion which resulted in a local decision to expel the Acadians. There were sufficient troops in the province to police an expulsion, and there were transports available to carry the unfortunates to more secure sites. Shirley was anxious to secure his frontier and to settle an expanding New England population on Acadian lands and Lawrence saw that in the event of an all out war the Acadians would tie down valuable troops simply through their potential as fifth columnists.

In addition to the governor's reasons, a more immediate one came to light. On June 10, Admiral Boscawen captured the "Alcide" and "Lys" off Newfoundland. Among Admiral Hocquart's papers was a document which carefully related how French troops in conjunction with a general Acadian-Indian uprising would pit some 8000 men against 3000 British and Halifax was to be burnt. As an undeniable proof of French designs, thousands of scalping knives were found in the ships holds.[33] The potential danger of leaving the Acadians undisturbed was clarified beyond any doubt.

The fate of the Acadians was sealed. By the fall of 1755 some 6000 of them had been deported and dispersed amongst the populous English colonies to the south. Those who escaped went to Cape Breton, Isle St. Jean or Canada. A few remained and fought a rear guard action under Boishébert but it was a futile gesture. For Nova Scotia the Acadian problem has been resolved.

Was the problem solved in a moral or immoral fashion? The answer must be yes and no. Not within the context of the latter part of the twentieth century, yes within the context of the mid-eighteenth century. Moral considerations set aside, the decision cannot be viewed as anything but practical. Certainly several conclusions can be drawn which explain why the expul-

sion took place and which help to explain its practicality at that particular point in time.

Prior to 1749 British authority in Nova Scotia had been insufficient either to cope with an Acadian threat or to protect the Acadians from French and Indian harassment. This dilemma was further complicated by the Roman Catholicism of the Acadians. A large part of their social fabric being built around the church, British authorities were prevented from exercising any kind of real influence over their community leaders who were invariably the priests. The conspiratorial roles assumed by priests like La Loutre served to strengthen the resolve of those who saw the only possible conclusion of the problem in a general deportation.

It is certainly true that priests of La Loutre's ilk were in the minority but it was a controlling minority. Of La Loutre. De Courville states, "He acquired marked authority over his parishioners, and even his confreres had to yield to him. His main characteristic was a dominating spirit, and he never lost an opportunity to exhibit it.[34] There was no room for the moderate.

The method chosen, that is expulsion, should not in itself be considered surprising. It had been mooted as early as 1713 and has been sporadically resurrected throughout the four decades following the Treaty of Utrecht. Indeed, though it was not employed for some forty years, it was carried out on the first occasion that the resources for accomplishing it were made available.

Certainly France herself must bear a major portion of the blame. She had used the Acadians as tools in her effort to imbalance and destroy British power in Nova Scotia. She had treated them ruthlessly with the constant threat of Indian massacre in the face of British demands and had subverted their spiritual needs by applying a political interpretation to the role of their priests. Finally she drove a large part of them into a position where they had no choice other than to become active participants in the final struggle for the control of Acadia in 1755.

The Acadians themselves lacked the political acumen to survive the final struggle for supremacy in North America. They were bound by a sense of isolation which had come from a century and a half of remote French and weak British rule. They had developed an aloofness from the affairs of the combattants which in their eyes was real but which in fact was ephemeral. After 1749 they lost their last security to a significant British military presence and a growing British oriented population. In the final analysis they ceased to be the focal point of the problem and became merely the victims of a wider international crisis.

Perhaps the most significant feature of the expulsion lies not in the act itself for it was only the manifestation of British consolidation and French machinations in Nova Scotia. The real importance lies in the fact that it left thousands of acres of good farmland vacant- land which in less than a decade was peopled by some 7000 land hungry New Englanders who gave a real presence to and base from which British power in Nova Scotia was to develop.

FOOTNOTES:

1. "Hon. Samuel Vetch, First English Governor of Acadia". George Patterson, **Collections of the Nova Scotia Historical Society,** Vol. IV, 1885. p. 21
2. Ibid. p. 22
3. "Journal of Colonel John Nicholson at the Capture of Annapolis." Ibid. Vol. 1, 1881, p. 98
4. "The Expulsion of the Acadians", C. B. Fergusson, **Dalhousie Review,** Vol. 35, 1955-56, p. 129
5. Ibid.
6. **Half Century of Conflict,** Francis Parkman, p. 139
7. Oc. Cit., C. B. Fergusson, p. 129
8. "British Indian Policy in Nova Scotia to 1760", R. O. MacFarlane, **Canadian Historical Review,** Vol. 19, 1938. p. 154.
9. Ibid. pp. 154-5
10. Op. Cit., C.B. Fergusson, p. 129
11. **Public Documents of the Province of Nova Scotia,** Thomas B. Akins, Charles Annand, Halifax, 1869. p. 6
12. Ibid.
13. Op. Cit. R. O. MacFarlane, p. 155
14. Op. Cit., T. B. Akins, p. 16
15. Ibid.
16. Ibid. p. 25
17. Ibid. p. 27
18. Ibid. p. 78
19. Ibid. p. 84
20. Ibid. pp. 104-105
21. **Minutes of H.M. Council at Annapolis Royal 1736-1749,** C. B. Fergusson, P.A.N.S. 1967, p. 9
22. Ibid. p. 9
23. Op. Cit. Akins, p. 129
24. Ibid. p. 135
25. De Ganne was a Captain of Infantry.
26. Op. Cit. p. 135
27. Ibid. p. 136
28. Op. Cit. C. B. Fergusson, p. 134
29. Op. Cit. Akins, p. 169
30. Ibid. pp. 175-176
31. "Germans in Nova Scotia." L. Richter, **Dalhousie Review,** Vol. 15, 1935-36, p. 426. The original plan laid before the Board of Trade and Plantations, may be found in **Report of the Board of Trustees of the Public Archives of Nova Scotia,** Queen's Printer, Halifax 1971, pp. 21-50
32. Op. Cit., C. B. Fergusson, p. 134
33. "The Acadian French", W. B. Tobin, **Collections of the Nova Scotia Historical Society,** Vol. II, 1881, p. 152
34. **Memoirs sur le Canada, Quebec** 1938, pp. 2-3

The Journal of Helen Sophia Perry Winter of 1909-10

Edited by
LAWRENCE KENT SWEENEY

Friday, October 1st. Fine day. Set out rose bushes that Ernie sent from town. Went to Porter's store with our team.

Sunday, October 3rd. Fine day. Fred and I went to town with our team to Grace Ricker's, took tea with them. Elizabeth has been quite perky of late. Spent the evening at the Elisha Cook's, had a treat of grapes. Mr. Cook and wife came down with us when we left them at 8 o'clock. We had a fine drive, the moon came up very bright. They came in and we had tea, cake, cheese, and apples. They came with their team.

Sunday, October 10th. Very hot day. Fred and I went in company with Mr. and Mrs. Elisha Cook to Gavelton. Left early this morning, got there at 12 o'clock, had a fish chowder and other refreshments, spent the day there. It is a beautiful spot, I never saw anything so beautiful. The upper and lower falls are something fine, the lakes were elegant, it being such a lovely day. We had a fine time. We went across in a dory to a small island of apple trees, some maple trees were around the orchard. We went through the Small Gain Road, a place I never was through before, on our way up.

Tuesday, October 12th. Fine day, very hot. I labelled all my dahlias, baked several loaves of bread. Fred finished digging potatoes today. It rained all night.

Friday, October 15th. Quiet this morning, is raining this afternoon. I have been putting a cloth on the parlour table and the ornaments on. This evening the wind blew a perfect gale for about 15 minutes. It frightened us very much. It seemed as if something fell with great force, I looked about the house to see if any pictures or dishes had fallen down, there was nothing in the parlour disturbed.

Saturday, October 16th. Fine day but high wind. This morning when we went out of doors we saw what the wind had destroyed the evening before. Our old lilac tree was half broken down from the roots so there is only one piece of it. It must be a very old tree. The honeysuckle over the front door was down to the ground. Fred and I got a rope and ladder with blocks and hoisted it from the ground and tacked it up to the house again. Fred is shingling the side of the new stable.

Monday, October 18th. Lowery morning. I did a large washing this morning and preserved a peck of crab-apples. Fred is working in the cemetery today. The dogwood trees in the cemetery are full of large bunches of berries, they look handsome.

Tuesday, October 19th. Cold lowery day. We gathered the most of our apples this afternoon and Fred has been shingling on the barn part of the day. I baked several loaves of bread. We bought a galvanized bucket today of Mr. Porter.

Wednesday, October 20th. Lowery morning, quite cold. Fred went to town this morning with our team, I cleaned out the summer savory. He mailed a letter to Laurence, one to Jessie, one to Ella. Fred bought a pair of scissors today, something we have wanted for a long time. Got a peck of onions, or 13 pounds for 25 cents.

Monday, November 1st. Very fine day. Dug up my dahlias, are drying them today. Filled the under-bed with straw and the kitchen couch, baked several loaves of bread. Fred has been hauling carrots and turnips today.

Wednesday, November 10th. Very fine sunny day. Pig killed today, John Haley is here to dinner. This afternoon Thomas Foulis, Harold Perry, and Fred went across to Clement's Island and got our little heifer, "Clever", and 3 others. They swam across the river. Received a letter from Ernie Law and a post-card from Laurence. The sun set in red and gold colours.

Friday, November 12th. Lowery morning. Fred went to the Old Place for eel-grass with our horse. This evening Fred is cutting up the pork. We got 3 quarts of cranberries from the Old Place. Thomas Cook, brother of Tall Hannah Cook, was buried in Chebogue cemetery this afternoon.

Saturday, November 13th. Lowery day. Packed the pork and salted it, made head-cheese.

Thursday, November 18th. Lowery day, it is snowing this evening. A strange pedler took dinner with us named Weston, had his feet frozen a year ago and had to go to the hospital and have them taken off. Has a little white pony to take the goods around to sell. Mr. and Mrs. Elisha Cook spent the evening with us.

Friday, November 19th. Fine sunny day but quite cold. Took a little drive with "Nellie Grey" up as far as Central Church and back to Kelley's Cove, my hands were very cold, had to put them in cold water they ached so. Met Mrs. J. L. Perry up the street, she rode down home with me.

Saturday, November 20th. Lowery snow and rain together. It is the anniversary of my birthday. Received one present from

of their beaks were yellow and green and the main colour, grey. Baked several loaves of bread and a loaf of cream cake. It is a lovely moonlight evening.

Sunday, January 23rd. Fine and sunny, had the door open from the porch, seemed like spring.

Tuesday, February 8th. Stormy and very cold, high wind. Last night Fred dreampt of fruit of all kinds, grapes, pears, currants, and of our horse "Nellie Grey". We were up to the Boy's Place, Laurence and Charly's. I dreampt of blackberries hanging in clusters over the hills up there too, and of a cart load of dirt that I was trying to haul myself and Thomas Foulis came and helped me. I say a fine looking horse hauling a nice express wagon, was going off fine and smart.

Sunday, February 13th. Snow flurries and high wind. Our thorn tree is full of thorn buds, it is quite red with them, it may be a sign of an easy winter.

Tuesday, February 15th. Fine day. Fred Marshall called this evening. It is a moonlight evening, the sun set in red and light grey streaks. Commenced braiding rags for a mat today.

Thursday, February 17th. Snowed quite a lot today. Made a lot of oat meal crackers, wrote a letter to Winnie Trefry and one to Marion Hilton. There was a comet seen in 1860 when we were young, now it is 1910 and there is another one visable. It has been seen in Chebogue and in N.Y.

Friday, February 18th. Fred dreampt last night of seeing a man riding on horseback up to Ernie and Maggie Pinkney's, rode in the house. I dreampt of seeing a house on fire, tried to put the fire out, it still kept burning quite a lot. It was not destroyed so I think it was a good dream.

Wednesday, February 23rd. I am making a scarlet dye for dying mat rags. Beautiful golden sunset, there are dark blue clouds, the sky looks so pretty. Have made a yellow dye this afternoon. It is a lovely moonlight evening but clear and cold.

Thursday, February 24th. Fine day. Made mince pie, baked buckwheat bread, peeled half a bushel of apples for preserving. It is a fine moonlight evening.

Saturday, February 26th. Very sunny day, quite cold. Saw three little birds, heard them sing, saw a squirrel this morning. Fred and I went to town this afternoon.

AFTERWORD

On Friday, October 1, 1909, the front page of the evening edition of *The Yarmouth Times* reported that King Edward, after taking the cure at Marienbad, was paying a visit to Lord and Lady Savile at Rufford Abbey for the Doncaster races. One could also read of the government's effort to keep track of icebergs; advertisements for Naptha soap (Does 6 hour's washing in 3 hours — without boiling); and a letter protesting the restrictions on fishing in the Tusket River. To the contemporary reader of the day this was news, this was what was important. But it so often happens that when we turn over old news clippings it is not the article itself that is interesting but the little insignificant items that are found on the back; a line or two about a device being tried out in Oklahoma City called the parking meter, or the price that new potatoes were bringing that year. Front page articles give us the news of the times but it is the obverse side that shows us the spirit of the age.

This, I think, is the significance of Helen Sophia Perry's journal.

By contrast with *The Yarmouth Times* her entry for Friday, October 1, simply notes that she set out some rose bushes and that she went as far as the store with their team. The entire diary is composed of such everyday actions and observations

and yet when one reads it through from beginning to end the cumulative effect is one of engaging charm. In an era of planned obsolescence, in the age of the disposable bottle and the disposable plate and the disposable marriage, it introduces a note of sanity to read of someone who considers a new mail box to be of good value because it "will last a lifetime."

I acquired the diary during the late '50's at a country auction. The sole objective of my bidding was to buy an antique bayonet but as fate would have it the auctioneer threw it into a box with other odds and ends and the whole assemblage was put on the block as a single lot. After I had counted out my change and lugged the contents home I found that it contained some linen, a few books, and a rope hammock. There was also a small scribbler with a black and white checkered cover and yellowing pages, but because of the difficulty in deciphering the fading pencilled entries several years passed before I was to read Mrs. Perry's account of the winter of 1909-10.

From her almost daily entries during a five month period, I have chosen those which I thought were most representative of rural life in the early years of this century. Because this is not intended as a definitive edition but rather as an account that will be interesting to read, I have taken some liberty with the punctuation. Mrs. Perry's writing has a Molly Bloom-like quality to it, one sentence running into the next without hindrance of a full stop, and while it lends verisimilitude to the original it makes it more difficult for the general reader. I have also added the occasional article ('the', 'a') where it was necessary to clarify the meaning. Otherwise, it is exactly the same as she set it down each evening, writing on her kitchen table by the yellow glow of a kerosene lamp.

To the historian searching for tangible facts, the only recognizable event of international signifigance is the appearance of Haley's Comet. In the writing itself, however, there is

an unmistakable aura of the times. A day is described as being 'lowery', the condition of a bed-ridden woman is 'quite perky of late,' and a horse 'was going off fine and smart.' All of these are, of course, descriptive phrases that have long disappeared from the vernacular. But in addition to these, and even more important, is the mind of the woman who recorded her thoughts.

Living alone with her husband Fred, both of them in their sixties, she is conditioned to appreciate the beautiful and the unusual when it occurs. She is interested in the number and the direction of a flight of crows, or a hen on the window-sill who pecks on the glass, or the half hidden meaning of a haunting dream. We are there when they kill the pig in the autumn and we follow her around as she braids and dyes a rag mat during the winter months. She bakes her own bread, makes her own head cheese, and puts up her own preserves. After an interval of fifty years a current back-to-the-land movement has brought about a revival of such crafts; but while people can perform the same actions they cannot completely capture the motivating spirit. I cannot imagine someone in 1974 being happy because they "had a treat of grapes," or recording with pride that they had "bought a pair of scissors today, something we have wanted for a long time." Our deprivation is too often contrived, a self-imposed rather than a real denial that weakens the satisfaction of its gratification.

It is all too easy to romanticize the past, but this is a chronicle of the time and not the past remembered through a soft and selective lens. It is no exaggeration to say that people then were more aware of the beauty of the natural world, more appreciative of a clear day and more receptive to the varying shades of a pastel sunset.

A simple test: in what colours did the sun set in your part of the world last night?

Education in Old and New Scotland

JAMES SCOTLAND

I

When a province is called "Nova Scotia", one may expect to trace the influence of educational attitudes and institutions from the old country. In fact, such correspondences as can be discerned are neither striking nor profound. This is not to say that there is not a strong Scottish element in the province: there are "Gatherings of the Clans" in various districts; there is a Nova Scotia tartan, and more tartan souvenirs than there are in the Clyde Coast resorts; a walk through the streets of Pictou will show dozens of stores owned by Macs; Gaelic is still a living language and a subject of higher study in Cape Breton and Antigonish. The census of 1961 showed the Nova Scotian population as close to three-quarters of a million, a quarter of whom were Scots in ethnic group, though only 0.5% had been born in Scotland. Only Prince Edward Island, with 31.5%, could show a higher proportion of Canadian-Scots; the next three provinces were British Columbia, with 15.7%, New Brunswick (14.1) and Ontario (13.4). In Canada as a whole the percentage was 10.4.

But much of this Scottishness is superficial—adherence to the accepted stereotype rather than the true image of the Scot. (Besides, it is good for business). The name of the province is in any case something of an accident. It was coined by Sir

William Alexander (Macdonald), the tutor of Prince Henry, to whom James I in 1621 granted a charter with all rights to "New Scotland", an area even then disputed with the French. A further charter of 1626 from Charles I confirmed Alexander's rights, and the sale of Knighthoods of Nova Ssotia at the equivalent of a thousand dollars each raised funds for an expedition. Some of the most illustrious families in Scotland contributed, often on behalf of younger sons—the Earl Marischal, the Earl of Sutherland, Colquhoun of Colquhoun, Burnett of Leys, Sinclair of Canisby, Gordon of Haddo, Grant of Monymusk, Hamilton of Hamilton. In 1627 the Knights acquired their own port at Largs, but the expedition which set sail two years later under William Alexander the Younger and Lord Ochiltree lasted only three years. Two toeholds were gained at Port Royal on the main peninsula and Baleine in Cape Breton, but the first strong force sent by the French drove them out, and that was an end of the Scottish element in Nova Scotia for a century and a half. In 1763, after the Seven Years War, out of twelve thousand settlers in the British colony, only two hundred, mainly time-expired soldiers, were Scots. The rest were the original French and the aboriginal Micmac Indians, Germans from Hanover, pre-Loyalists from New England, some with negro slaves, Ulster Irish at Cobequid Bay, and a certain number of Englishmen in the Annapolis and Digby areas.

The end of the War stimulated a demand for settlers, and one likely source was Scotland, especially those parts improverished by the Industrial Revolution or rendered politically uncomfortable by the failure of the Jacobite rebellions. About 1765 half a dozen families of Scottish Lowland extraction moved from New England to the area of Pictou in eastern Nova Scotia, and two years later a company in Philadelphia sent a representative across the Atlantic to guarantee a free passage, a farm and a year's provisions to any family of settlers. In 1773 a boatload arrived from Loch Broom with High-

landers from Arisaig, Moidart, Kiltarlity, Urquhart, Appin and elsewhere, and although many, dissatisfied with the conditions, moved on to Halifax or Upper Canada, Pictou became a Scottish county. Between 1784 and 1797 two hundred men from the 82nd Regiment, raised by the Duke of Hamilton for the American Revolutionary War and disbanded at its close, settled in the area, and the list includes nine Camerons, five Campbells, seven Chisholms, eight Frasers, seven Macleans, seven Macneils and fifteen Macdonalds.

In the first six years of the nineteenth century a thousand immigrants a year came from the Highland clearance areas. By 1820 whole villages had been transplanted: Bailey's Brook, for example, had a school roll of twenty-seven, all Macs but two, and fifteen of them Macdonalds. Pictou in 1830 must have looked not unlike a small Scottish town of the time, with its 1500 inhabitants crowded into houses huddled close together, built in the Scottish style from stones brought back from the old country in ballast by timber ships. By 1861 the population of the area was second to that of Halifax, and over eleven per cent had been born in Scotland. Seventeen of every twenty inhabitants were Presbyterian, the majority from the Old Burgher and Anti-Burgher Secessions.

At the same time a second "Scottish" district was growing in Cape Breton Island. In 1774 there were not above a dozen Scots, but in the nineteenth century it became the largest Gaelic-speaking centre outside Scotland. From 1784 to 1820, while it was independent, there was steady immigration, and in the succeeding thirty years 25,000 Highlanders made the crossing. The census of 1861 showed an island population of over fifty thousand, of whom fifteen per cent were first-generation Scots. But there was one notable difference from the Pictou settlement. There less than eight per cent, mainly in the eastern part, were Roman Catholics; on Cape Breton the proportion was over one in three, rising in some areas above a

half. Here, and later in Antigonish, they found a haven from persecution: Roman Catholics in Nova Scotia had the right to hold land and to vote by the 1780s.

II

These were settlers carving homes out of something like a wilderness. They found, at least before 1850, little in the way of an organized educational system, and they brought with them their own ideas on schooling. The tradition of Scottish reverence for education has been as widely honoured in Nova Scotia as elsewhere: a Commission reporting there in 1836 praised the Scottish system in which "in the very lowest ranks rarely can a person be found incapable of reading or signing his name or working the common rules of figures", and in 1913 a poem on the "Pioneers of Pictou" in the University Magazine noted that

> "with care they made
> This place a garden of the mind".

There was some truth in this claim for Pictou itself, thanks largely to one man. Eleswhere the difficulties of a pioneer life, with even home-made candles in short supply, pushed education down the scale of priorities. Certainly the "Hector" arrived at Pictou River in 1773 with neither doctor nor clergyman but with a school-teacher aboard; in fact, however, he never taught in his new homeland. For three-quarters of a century literacy figures remained low. In 1840 one representative claimed that only one Nova Scotian child in four could read and write. The figure given for heads of families by a Presbyterian missionary to Cape Breton in 1830 was one in five, and that one had usually been taught the rudiments before leaving Scotland. Travellers found settlers unambitious to change their way of life. Of Pictou about 1820 the Rev. James MacGregor fulminated that "many of the Highlanders were per-

fectly indifferent about education, for neither themselves nor any of their ancestors had ever tasted its pleasure or its profit".

MacGregor had put his finger on a significant point. A large proportion of the Scottish immigrants were Roman Catholic Highlanders, many Gaelic-speaking, and, unlike the Central Lowlanders, they had no strong educational tradition. Their history in Scotland was one in which benevolent societies like the S.S.P.C.K. and the Gaelic Societies sought to bring education to them: they were not busy seeking it for themselves. Hence the fact that, according to a Report to the 1824 Committee, "no regular school (exists) in the country of Cape Breton that I know of, except one at Sydney and one at Arichat." There were a few scattered private establishments there at the time, but none possessed any permanency.

It is interesting that in Cape Breton educational development was similar to that in the Highlands at home. The Society for the Propagation of the Gospel, after many appeals, finally sent money for a master about 1798, and a school was set up at Sydney. Private enterprise also sought to alleviate the "spiritual destitution"; in 1832 Mrs. McKay of Rockfield, Sutherland, founded the Edinburgh Ladies' Association, and collected funds to send out five ministers and teachers. But religious and linguistic difficulties hampered extension of effort. Many would not help the settlers who were Roman Catholics; others were busier converting than educating. The Catholic Church itself tended to devote its educational activity more to founding seminaries for the priesthood, as when Bishop McKinnon established a college at Arichat in 1853. Before this, at the elementary level, an occasional Christian brother might visit a remote settlement and teach the rudiments for a few weeks, but then move on. Language was also a problem. In Scotland Gaelic-speakers were being forced to become at least bilingual; in Nova Scotia, where there were few schools, there was little pressure at first—not in fact until after the Education Act of

1864, when there was a move, in Pictou particularly, to suppress the language; so much so that children were accompanied home by their classmates, who were expected to report to the teacher any lapse into Gaelic. In effect, the tongue had pretty well died out on the mainland, but in 1941 there were still thirty thousand speakers on Cape Breton, the largest community outside Scotland - including, by the way, negroes, Micmac Indians and Syrian pedlars. Monsignor Nicholson, President of St. Francis Xavier University, was only one of several distinguished Gaelic scholars, and there was an adult summer college offering instruction in the language.

In the town of Pictou "Scottish education" appeared chiefly after the start of the nineteenth century, and by the work of one redoubtable clergyman, Thomas McCulloch. Born in Neilston, Renfrewshire, in 1776, and educated first at the local parish school, he studied Oriental Languages and medicine at Glasgow University before entering the Divinity Hall of the Secession Church at Whitburn. After four years in a charge at Stewarton, he volunteered for service in Prince Edward Island, and set sail in 1803 with his wife and three small children. When his ship put in that November at Pictou Harbour, he shrank from exposing them further to a long trip in an open boat, and allowed himself to be persuaded to stay in Pictou town. His work as a missionary led to a conviction that education must come first, for previous schools, including one kept by an ex-Edinburgh bailie, had not taken root. From the outset McCulloch had his sights set on higher education. Within two years of his arrival he had a society founded to collect funds for a college of divinity; a thousand pounds were raised, but the project had to await more generous support. He conducted a class in his own house for more advanced training than could be had in small country schools, and it became so famous that he had pupils from all over the province as well as Cape Breton, Prince Edward Island and even the West Indies. In 1811 this was recognized as Pictou Grammar School,

McCulloch as Principal; it taught, besides the three Rs, Latin, geography and shorthand. Five years later he was able to take the step upward he desired, and open Pictou Academy, the "pioneer school of Scottish scholarship in the Maritimes".

It was a Presbyterian foundation, and from the outset intended to be more a college than a school; McCulloch wanted the province to train its own ministers, and he was prepared to educate them all the way, if necessary unaided. Private subscription raised £1150 for a two-storey building with four rooms and a belfry, and £200 for equipment. In time it boasted a laboratory, a library and a museum including, in the expert opinion of Audubon, the finest private ornithological collection in North America, but the first classes had no scientific material in their laboratory, and equipment often had to await the whims of private benefaction. Within four years, however, McCulloch was able to extend the establishment to include a theological seminary. His dynamism secured it firmly: he taught Greek, Hebrew, logic, moral and natural philosophy, besides running a pastoral charge for six years. His first six students were ordained in 1824.

Clearly his intention was to found a Presbyterian university, but this met iron opposition from the Episcopalian establishment, notably Bishop Inglis, jealous of the standing of King's College and fearful that Pictou would become a centre of dissent. In an effort to win favour McCulloch made no claim for the right to confer degrees, but Inglis, through his control of the Provincial Council, blocked for years attempts by the Pictou governors and even by the Provincial Assembly to provide adequate financial support for the Academy. McCulloch's only recourse was to local support, and by 1830 five thousand pounds had been raised by such bodies as the Ladies' Penny-a-Week Society; some came from the old country. By various devices McCulloch contrived to create a college in effect if not in law: his students, red-gowned like

those in Scotland, were able to attain such scholarship that three of the first six graduates were admitted to master's degrees at Glasgow without further study.

The value of McCulloch's work was soon realized: as early as 1822 Glasgow made him an honorary doctor of divinity, and sixteen years later, when Dalhousie University was founded in Halifax, he became its first principal. (In between times he had been lecturing to his students in several disciplines, fighting grimly against the Established Church, and in 1830 conducting adult lectures three times a week at three in the afternoon and on the alternate evenings at eight; his subject was science, with "many excellent experiments"). His departure to Dalhousie, however, dealt his Academy an almost mortal blow: it declined into a rather ordinary school, largely elementary, and when McCulloch died in 1843, even his magnificent museum collection was sold abroad. As so often, "l'ecole c'est l'homme".

What was McCulloch's influence? He was an experimentalist but a crammer, perhaps forced by circumstances, but certainly concentrating on amassing facts rather than gathering fine flowers of knowledge. This in itself is in the Scottish educational tradition, and at least it helped to build in Nova Scotia a respect for education which had not previously existed. McCulloch also moulded a generation of students, mainly Scots by birth or descent, who shaped the culture of the province, especially through its universities. The most famous, Sir William Dawson, went from the Academy at Pictou to Edinburgh University, where he graduated in 1842. After lecturing at Dalhousie, he became in 1850 the first Superintendent of Education for Nova Scotia, and by his efforts founded the first professional magazine and the first Normal School. In 1855 he became Principal of McGill University, in time the most celebrated it has had. McCulloch's task of preparing Presbyterian ministers was taken over by the Rev. James Ross, second

Principal of Dalhousie, and a man, like his master, of wide learning: he lectured on theology, Latin, moral philosophy, ethics, natural philosophy, political economy, optics and astronomy.

The decline of the Academy itself continued until 1865, when it was taken over by Mr. Bayne. He rebuilt the McCulloch tradition of "hard work and mental discipline", and the last twenty years of the century, under his successors McKay and McLellan, was most successful in the province in the examinations for the Grade XII Certificate, presenting half the candidates every year. It concentrated on the four top school grades, and its curriculum from 1888 to 1892 included in the Second Year (Grade X) "The Lady of the Lake", "Marmion" and "Evangeline", in the Third Year "The Merchant of Venice" or "Hamlet", Caesar or Virgil, Xenophon, Euripides and "Le Bourgeois Gentilhomme", and in the Fourth Year "Macbeth" or Hamlet", Caesar and Virgil, Horace, Cicero, Xenophon, Demosthenes, "Prometheus Bound" (it is interesting to read that the school in 1895 was struck by lightening) and Homer.

III

Pictou Academy could claim to be founded on the Scottish model, and similar institutions might be expected. In 1801 we find Professor James Brown of Glasgow University writing to his expatriated friend Mr. Strachan that "in Scotland at present academies seem to be everything and colleges nothing". But Bishop Strachan's influence in spreading this development was exercised in Upper Canada. In Nova Scotia's seven academies forty years later Pictou and Arichat were the only Scottish foundations (the former the smallest of all, with fifteen boys); the others were at Halifax, Horton, Annapolis, Yarmouth and Windsor. An attempt to establish an eighth in 1842 at Port Hood in the Scottish area of Inverness failed three years later with its reduction to a grammar school.

The history of the whole public system of Nova Scotian education, in fact, shows attention paid to the Scottish pattern, but no slavish imitation. In the early days this was at least partly due to the influence of the Anglican Church, which became the established communion in 1758, and immediately claimed the same right as it had in England to control public education. The Governor and members of his Council were almost invariably Anglican, and their determination was clear, as we have seen with Pictou Academy, to prevent the growth of dissident strongholds. An Act of 1766 laid down penalties for anyone opening a secondary school without a licence, and the Church also exercised a more tenuous licensing control over elementary institutions. The "Act Concerning Schools and Schoolmasters" was a most illiberal measure, demanding an oath of allegiance and supremacy and a declaration against popery. Later it was somewhat relaxed, and a few Presbyterian elementary schools were opened, but higher education was firmly controlled: the charter of King's College, Windsor, awarded in 1802, forbade the admission of any Roman Catholic, Presbyterian, Baptist or Methodist unless he took the Anglican test and resided in the school, and Windsor for a time had the monopoly of higher education.

The effect of this educational straitjacket had become clear by 1787, when a correspondence committee at Halifax petitioned the government to save its youth from the seminaries of the new United States, which could not fail to undermine their loyalty. Horton Academy was founded in the following year, and then Halifax and Pictou Academies, and the first decade of the nineteenth century brought efforts to establish an elementary system. An Act of 1808 offered a bounty to any district assessing its citizens for schooling, but only one claimed it, and a further Act of 1811 extended the offer to subscription schools. More districts, especially in Annapolis, Kings and Pictou Counties, complied, but the Act was allowed to expire in 1821. What is most significant is that the system attempted was that successful in New England.

The twenties and thirties were the period of awakening, a succession of reports and educational statutes. The Reports of 1824 and 1825 presented the first comprehensive survey of provincial facilities, studied other systems, and made flattering comments on the Scottish pattern. Nevertheless, the programme they suggested was much closer to the New England practice, which had had assessment since 1750. The consequent Act, passed in 1826, permitted the imposition of a general assessment in any district where two-thirds of the inhabitants agreed, and it set the pattern for the next forty years, despite further reports in 1836 and 1838. The former reiterated praise of Scotland, with its compulsory rate: "In the very lowest ranks rarely can a person be found incapable of reading of signing his name or working the common rules of figures". But, it went on, "we have not the teachers yet, nor the means". The 1838 Report had cooled: its warmest tribute was paid to the Prussian system of teacher training.

The great education acts were passed in 1864 and 1865 (several years ahead of Scotland), and they made Nova Scotia the first Canadian province with free education for all, financed by the government and a tax on all property owners in each district. The effect bore little relation to the Scottish system, but it was mainly the work of a Scotsman, Alexander Forrester.

IV

Inside the schools there are echoes of contemporary Scottish practice. Teaching, for example, appears to have been something of a "Scottish job". The returns of the 1824 Commissioners show that in the whole colony (excluding Halifax, which sent in no figures) a third of the teachers named (57 out of 175) bore names plainly Scots in origin, and another sixteen such non-committal ones as "Thomson" and "Robertson". Nearly eleven per cent were Macs. For many years the family

of Alexander Fraser of Maclellan's Brook, Pictou, was known as "The Masters". A century later, in 1836, out of 127 rural teachers in Pictou, 93 had Scots names.

Status and conditions of service in the early nineteenth century were similar to those at home, though sometimes closer to those of a generation before. Teachers, comparatively, were just as scarce. Many—for example two Presbyterians and a Catholic in Inverness—were studying for holy orders. "The state of school houses", wrote Inspector Munroe in the 1850s, "is deplorable—not one out of every twenty is passable". Selection for the profession was as notably absent, with reports in the eighteen-twenties remarking mordantly on one man "his morals are not good, his ability small", or another, "I believe his moral conduct is not so regular as could be wished", or a third, grudingly, "a Roman Catholic by profession, but a man of good character". Five out of the eight masters in Antigonish were stated in 1824 to be "improper characters". "The common idea", wrote Munroe thirty years later, "is that any person who can read and write a letter is fit to teach."

They had no organized training. As in Scotland, the constant stress was on practical capability, which, as Dr. Forrester wrote in 1846, "can alone be matured and perfected by actual experience, by a long process of experimental preparation", and this attitude, contrasting sharply with the elaborate preparation for medicine, the law and the church, continued after the establishment in 1854 of the Normal School. Not surprisingly teachers' status was permanently low. The *"Novascotian"* in 1837 commented that "a teacher in those days is no more thought of in country villages than a menial servant, and if the present system remains as it is, never will". A farmer in Musquodoboit in 1838 reported "the name of a schoolmaster is synonymous with poverty". The 1824 commissioners estimated a need for a clear annual stipend of £100—"short of this provision no properly qualified man could be obtained"—but

the vast majority of incumbents were lucky to earn half this sum. Many parents reneged on their debts while others paid in produce ("seldom any cash"). No wonder that many teachers' families were wretchedly poor.

Their classrooms were poor in the extreme—a tattered map or two and a blackboard made of a piece of planed pine were the sum of their visual aids. Their methods were usually monitorial: in Halifax from 1813, for example, the National and the private (Royal Acadian) schools were taught on Bell's Madras system, the Roman Catholic institution according to Joseph Lancaster. There was generally "not only a great deficiency of books, but those in use were nearly as varied as the children's garments". The "blue-backed ABC" and the Bible (or one Testament) might be the whole wealth of the school, though one institution in 1830 boasted in addition Murray's Abridged Grammar and Johnson's Dictionary. The six books of Nelson's "Royal Reader" were most popular after the Pentateuch; they continued in regular use until 1906. A low wooden building with a central stove; plumbing, if any, outside; forty to fifty pupils; and here the teacher "applied himself in the perilous task of keeping the lid on". This he did by private devices—a dunce's cap with a horse's tail and making the offender sit for a time with no chair are two examples—and most commonly with the leather "twase", heated if necessary for stiffening, and capable of raising welts on a culprit's back. Generally no malice was held, but two boys at Bay View, Pictou, in 1826, who left after punishment to clean up and build the fire, contrived to burn the school down.

There is nothing notably Scottish in any of this. Teachers' status was low everywhere in the early nineteenth century. Their working conditions were bad, and their discipline was harsh. What is much more significant is the content of school curricula. Forrester in 1860 found the common schools of Cape Breton, Inverness and Pictou outstanding in the work

they did beyond the three Rs, especially in classics and geography—a phenomenon recalling the parish schools of Scotland. Twenty years before Alexander Munro had been teaching navigation in Cape Breton, and twenty years before that Pictou was even more ambitious: the subjects at the grammar school included Latin, geography and shorthand writing, while in the common school at West River two pupils were studying Latin and Greek, three Latin alone.

But such studies were exceptional. The typical rural school at the end of the nineteenth century taught only the alphabet, tables and grammar, with a great stress on memory, and little relevance to daily speech. The pupils sat in a small, unpainted one-storey building, made of boards and shingles, round an iron stove which shed little heat, lit by "unwashed opaque, curtainless windows" and through the single door, which faced south. The boys were graded according to their progress with the Royal Reader—six grades, of which the fourth was at the leaving age, and even the teacher might not be able to cope with the sixth. Some of the pupils had struggled two or three miles to school, through waist-deep snow in parts in winter, and when their high spirits mastered them, they took their punishment, without resentment, from a bunch of switches or a wooden ruler. There was a succession of teachers, all poor, often paid in kind, but sometimes confidants on family affairs. One was notable—a "stickit minister" who stayed only one semester. Too eccentric to keep order, he passed through hell every day, yet he could read Homer and Virgil in the originals and was acquainted with many of the philosophers. Such was Washabuck school in the Highland part of Nova Scotia—much like a Scottish institution before 1872, but showing little in its organisation that was distinctively Scots.

V

But if Scotland did not confer her school system on Nova Scotia, she did export her sons, and nowhere more profitably than in the universities. In the words of Dr. Wilfred Campbell ("'The Scotsman in Canada"), "almost every single Canadian university has been founded or run by Scotsmen". King's, the oldest in the Dominion, was founded in 1790 at Windsor, Nova Scotia, by the first Anglican bishop of the colony, Charles Inglis, who, despite his son's resolute opposition to McCulloch, may be claimed as an "Ulster Scot". The second foundation, Fredericton, planted in New Brunswick in 1800, languished with little vigour for almost forty years until the arrival from Scotland of Professors David Gray, James Robb and William Brydone Jack. The most famous president of King's University Toronto, founded in 1842, was Falconer, a Nova Scotian. Queen's, founded at Kingston ("the Aberdeen of Canada") in the same year, was modelled on Edinburgh, and its greatest principal, Dr. Grant, was another Nova Scotian who had had a spectacular career at Glasgow University. McGill, founded in 1821 but without a charter till 1852, had "the most momentous change in its history" in 1855 with the appointment as principal of Sir William Dawson, McCulloch's star pupil. "It is plain", writes Sir Robert Falconer in the Canadian Historical Review, "that the culture of the Canadian people, in so far as it depends upon university education, has been derived in the main from the Old World . . . No arresting adventure in the realm of the spirit has yet (1927) been made in Canada". He might have based much of his Old World claim on the Scottish contribution.

Nova Scotia played a prominent part in this cultural adventure, largely, as we have seen, through the export of her distinguished scholars to the rest of Canada. Her own university life was less robust than it might have been, for two main reasons. First, many of her higher institutions were founded too

early, before there was an adequate groundwork in strong elementary education: three of the first four Canadian universities were in Nova Scotia. Second, religious differences caused unnecessary proliferation, with an Anglican university at Windsor, Roman Catholic at Antigonish, Presbyterian at Halifax, Baptist at Wolfville. The present situation, with seven "universities" for a total population of three-quarters of a million, is absurd.

The first Catholic foundation, St. Francis Xavier at Antigonish, was the work in 1855 of a Scot, Bishop McKinnon. The principal "Scottish" university, however, is Dalhousie, set up in 1819 on the model, like Queen's, of Edinburgh University. Virtually throughout its history it has looked to Scotland for its inspiration and pattern. Its opening was delayed for nearly twenty years after the foundation while a Principal was sought, mainly in the old country. An offer made in 1830 to Dr. Memes, rector of Ayr Academy, was accepted, but the arrangement fell through. When teaching did begin, in 1838, it was under a Scottish principal, Dr. McCulloch, though he appears to have had difficutly in keeping a faculty together: by 1843 it was down to two, of whom the other was also a Scot, Mr. MacIntosh (a third, Mr. Lorenzo Lacoste, was appointed, but cut his throat four days before the start of term.) Soon after McCulloch died classes closed down for an interregnum of twenty years, but when they recommenced in 1863 there was a strong Scottish element in the staff once more. Charles Macdonald, for example, came from Aberdeen University to be Professor of Mathematics; he was a "character of the old Scots type", commanding much affection and respect. Most distinctive of all, the new arts curriculum established in 1865 led to an honours degree after a four-years course. It was based on the Scottish tradition, and is still, as it is in Scotland, a feature of the university.

Throughout most of the other institutions of higher education, however, as in the schools, the influence of New England was stronger. The Normal College, for example, might have been expected to follow the Scottish pattern of teacher training: it was set up on the recommendation of one Scot, Dr. Dawson, and its first principal, Alexander Forrester, was another. There was indeed an early tendency to the Scottish practical stress on methods of teaching only, but both Dawson and Forrester were greatly influenced by the Normal Schools they saw in New York and Masschusetts, and the need to make up the deficiencies of the schools by including higher education in the students' course swung the College steadily away from the Scottish pattern.

VI

Education in Nova Scotia today has moved far from the Scottish system, ancient or modern. Administration mainly by school boards, the grade system in elemenetary and high schools, the degree structure in college and university—all are much more reminiscent of the United States. The few private schools which exist look, rather wistfully, towards the English tradition. From the facts set out above this is hardly surprising. Much talk of the "Scottish element" in Nova Scotia is lip service, commercial exploitation of an accident of nomenclature. Distinctively Scots features in education are seen almost entirely in two districts—Pictou and Cape Breton—and in one university, Dalhousie. It is true that Scotsmen have played a more important part than their numbers warrant, but Scotsmen are pragmatists, with a propensity for appropriating and developing the best ideas in the local situation. The strongest influence on Nova Scotian education has come, and still comes, from the United States.

My Three Grandfathers

MORTIMER VILLIERS MARSHALL

It is unusual to have three grandfathers. My three grandfathers—a Bluenose skipper, a soldier from a British regiment, and a clergyman of Loyalist descent—are representative of three general types who came to settle and develop Nova Scotia, in other words, to make Nova Scotian history.

CAPTAIN SAMUEL MARSHALL

Captain Marshall and his wife Hannah adopted my father when he was four years old. The former was dead when I was born but his widow lived with us and was my dear old "ganny". In the days before old age pensions existed families took care of their aged. For the old people who had no relatives there was the county poorhouse.

Aunt Hannah, as the neighbors called her, had never had babies of her own. When I came along, I have been told, she and I had a beautiful relationship. She loved me and I loved her. Her well cushioned embrace was a happy haven as we both watched the world outside from the vantage point of her Boston rocker. She and I raked the daisy dotted fields for the first wild strawberries. She and I gathered snakeroot from the brook to make a favored brand of spring tonic.

Captain Sam "banged the ocean" all his life and was killed in an accident soon after he retired. My grandmother treasured his captain's certificate but other mementoes of him and his seafaring life meant more to me.

There was the long red woolen muffler that went twice around my neck, was crossed across my chest and then around my waist and tied behind. I can imagine Captain Marshall roaring around a ship in a March gale protected by nothing more than that red scarf. We children, unfortunately, were allowed to have his old sextant to play with. For us its chief use was to look through the red and green colored glasses to view the sun. Then it went the way of all children's toys. It was left out in the rain and weather and the ox cart ran over it. In the upstairs of the woodshed where old trunks and discarded utensils were deposited we found grandfather's beaver hat in its leather hatbox. He, like many other master mariners, was a member of the Masonic Order, and it is easy to picture him, upon tying up at a foreign port, going ashore to lodge meetings in full formal dress wearing his beaver hat. The sailors must have been impressed. And no doubt there were other ship masters to be met, and knowledgeable and helpful friendships to be made at the meetings.

In the woodshed, too, was his old sea chest. It was a substantial box about three feet long with heavy reinforcements and a strong rawhide loop at each end for carrying. At any time it was filled with the chief tools used in ship construction: big block planes, two drawing knives one three feet long, and a large variety of augers up to two inches in diameter. At one end there was a till for small objects, and the inside of the cover was decorated two-color designs such as might be made by a sailor with time on his hands and a pair of dividers available.

My grandfather's father, also named Samuel, came from New York in 1787 and is thus spoken on in Brown's History of Yarmouth:

> "Samuel Marshall then was the leading shipowner of Yarmouth up to the year 1810. He was also the leading merchant. He owned the property and built the house on Argyle Street afterwards occupied by Charles R. Kelley. He built and conducted his business at 'Marshall's Wharf' which, with the connecting premises, is thus described in a letter soon after Mr. Marshall's death about 1814:-
>
> Mr. Marshall had it built purposely for the convenience of the fish trade. It consists of a wharf situated in a central part of the harbor, which renders the stand for business very advantageous, as craft can come directly alongside, discharge and take in cargo without the trouble of trucking. For customers by land no place could be more agreeable, it being situated just below the main road leading through Yarmouth, and about mid-day between two cross-roads, the first leading to Tusket Village, and the second to the Cove and Chebogue River. At the head of the wharf lies the bulk of a large timber ship which breaks off the wind and sea from vessels lying at the wharf in stormy weather. At the upper end of the wharf stands, partly off and partly on the earth, a neat comfortable dwelling house with a large cellar under the whole of it, and at the east corner of the house a large fish store, with a cellar for pickled fish and room on the three upper floors for thirty-five quintals of fish. Opposite stands a dry goods store, completely fitted for business, with a cellar under it. Just below stands a small salt store, sufficient to hold enough for the season, and to prevent the salt being put in the same store with the fish which would dampen them. The fish store has a screw in it."

Captain Sam's father was also a Justice of the Peace, a member of the Provincial Legislature, and a stock holder and director in navigation and insurance companies. The street which led to his wharf is still called Marshall Lane.

Here grandfather grew up. It is easy to understand why such a boyhood led him to follow the sea. The farm which he bought at Chebogue was his own home, where he brought his bride, to which he retired. Here these two kind-hearted people took to be their own a motherless four year old boy who later became my father.

TROOPER CHARLES E. VILLIERS

This was my father's own father. He too was dead when I was born so my information about him is what I was told.

He was born "within sight of York Minster". Like many boys in England he had been sent away to school. At the time of the Crimean War he ran away to join the Light Cavalry. Later his regiment was sent to Canada. Either the regiment was disbanded or he was discharged at Halifax and made his way to Yarmouth. Here he found employment with a firm that had a large furniture store and also had a furniture factory in Carleton.

Grandfather woed and won the boss' daughter. They were married at Chebogue and lived at Sandbeach. Five children blessed their union, and then his wife died and was buried at the old Anglican churchyard on Church Hill. My father was their third child. The four younger children were adopted by neighbors, but the oldest child, Charles, stayed with his father who soon after moved to Barrington to run the woolen mill owned by Josiah Coffin. In Barrington he married Susan Jones, daughter of Colonel Thomas Jones. He is buried beside Colonel and Mrs. Jones in River Head Cemetery in Barrington.

Although I never saw him or even his picture, a few facts have turned up. We made fleeting contacts with the other Villiers children. Aunt Florence was married and living in the United States. Aunt Maggie married Jack Morris at Bridgewater, Nova Scotia. Uncle Albert also moved to the United States. In Avon, Massachusetts, I spent a Sunday with Uncle Charles and his grown-up family. He had gone to Barrington with his father and had married there. I asked him what had become of grandfather's sword, his legacy as a Trooper. While they were living in Barrington, he said, some fishermen had had the misfortune to find a shark entangled in their nets and had asked to borrow the sword to kill it. They attached it to a pole and attempted to spear the shark, but in his struggles the shark had flounced about and had broken the sword. And that wrote *finis* to Trooper Villiers' proud moment of wearing a uniform, of riding a horse, of taking the "King's shilling".

An elder citizen of Barrington said she remembered Charlie Villiers well. He had been secretary of the Barrington Literary Society.

A niece of Susan Jones, my grandfather's second wife, had travelled and had pursued the inquiry of the Villiers family in England. She learned that his middle name was Edwin rather than Edward, and had discovered the names of his sisters and brothers.

He had named one of his daughters Florence Nightingale, and had given my father, Frederick, the name of his own mother's father, Frederick Lakeland.

My own search for him began at the War Office in London. Their library told me that the three Light Cavalry regiments that went to the Crimea were the Hussars, the Lancers, and the Light Dragoon Guards. (I have forgotten their numbers).

The Public Records Office is on Chancery Lane, off the Strand at the Griffin. Here they have the original Domesday Book, compiled in the time of William the Conqueror. In their small display museum they also have signatures of all the kings, queens and prime ministers among their exhibits. To be admitted to the research area one must be certified by a responsible resident of London, and before entry one signs a book and deposits one's coat and brief case.

I was looking for the muster rolls of the three regiments. Each regiment in the British army holds four muster roll calls a year when everyone on the strength of a regiment is listed, from the commanding officer down through officers, non-commissioned officers, privates, sick, defaulters, deserters

I went through all the muster rolls for 1854, 1855, and 1856, looking for a Villiers. Finally, in the very last muster roll of the very last regiment I found a Villiers, but his first name was Frk., not Charles. Perhaps I thought, since he ran away to join the army he may have used an assumed name, perhaps Frederick, the name he gave my father. I followed him for a while in the record. He rapidly rose to Lance Corporal, Corporal, Sergeant, Troop Sergeant Major. I consulted a member of the library staff. "Yes", he said, "if he could read and write he would probably have been promoted rapidly".

Perhaps Villiers, Frk., was my man. I shall never know for certain. I did find out that his regiment went to Canada at the time of the Fenian scare. The Cambridge Military Library at Halifax has a record only of officers, but Villiers, Frk., rose only to Troop Sergeant Major. At Somerset House where births are recorded there were several Villiers born during 1836-1838 (18 years previous to the Crimean War) but none named Charles E. Again an attendant told me that registration of births at the time was not compulsory.

With this indeterminate state I shall have to be content, and recall smugly that two Villiers are buried at Westminister Abbey.

REVEREND WILLIAM MORTIMER KNOLLIN

I remember him as a white haired old man with a full white beard, not flowing but trimmed. He was seventy when I was born and he lived to be eighty-six.

He came from a New Brunswick family of United Empire Loyalists. One of the family stories is of a baby being born on the day the large, organized group of Loyalists sailed into Saint John harbor. The baby was named "Constant Loyal" and ever since "Loyal" has been kept as a name in the family.

His family took up a grant of Crown land and he and his boys set to work to break up the land. He entertained as a boy with stories like the following. A big bear came around their home one night in the twilight, picked up the pig from the pen and carried it off. Coming back through a woods path one night he stopped short when someone in the woods called out, "Who, Who!" After answering the call of the person who seemed to be lost several times he realized that an owl was giving the call. His father let a band of young pigs run loose over the reclaimed land where they rooted for food and broke up the land. Every evening the pigs' trough was filled with food and the pigs were called by rapping loudly on the trough with a stick. However one day a woodpecker got into the lot. When he rapped on another tree. And another. All afternoon the pigs ran after the rapping. When the folks tried to call the pigs to the trough that night no pigs appeared.

Grandfather was "called" as a young man to become a Free Baptist minister. He married the daughter of Rev. Edward Weyman and began preaching in New Brunswick, but in 1867 moved to Cape Sable Island. The family sailed from Saint John

to Yarmouth, stopping overnight with denominational brethern and driving by horse and carriage they made Tusket, then Barrington, thence by scow to Clark's Harbor.

He was prone to sore throats and bronchitis. Since tuberculosis was a frequent cause of death he was afraid of contracting it, although he was a big strong man developed by log cutting and farming A travelling TB specialist who boasted of having the most perfect set of instruments in the Dominion examined him and pronounced his right lung infected. Saying he could cure consumptives, he left a "pile of medicine". Grandfather lived to the age of 86.

After his wife died he lived alone for years and every once in a while came to visit us, three miles away, driving old Bessie who had provided his transportation when his central church was at Tusket with outlying churches at Carleton and Plymouth. When he could no longer go it alone we moved to his farm since he had the larger house. For several years we had him and grandmother Marshall with us. He was pastor of the Free Baptist Church in Yarmouth when the two brands of Baptist become the United Baptists. Then he retired.

He had purchased a farm, moved a house on it, paying for it by selling off building lots. My father thought this was pretty smart work.

Occasionally he would be called on to substitute at a pulpit. I recall driving him to Chebogue and how he gave an insight in his sermon into the nature of Hell. Said he, "I don't know what Hell is like, but if some area, say between Chebogue and Arcadia, was designated as a reservation for drunkards, liars, murderers, and similar sinners, I would prefer not to be put there." Another occasion that left me a vivid memory was an evening wedding—the first I had seen—at a

home five miles away. Because of the late hour and the drive home the old gentleman and I could not stay for refreshments which would be, knowing the family, definitely alcoholic.

Father and mother were away the night old man Webber came to be married. We children got grandfather up and dressed, and finally stood him, book in hand before the candidates, both twice married before. When grandfather asked, "Do you take this woman to be your lawful wedded wife?", old man Webber a small bird-like type, replied smartly, "I come apurpose, Sir."

Yes, it was different to have three grandfathers. And it was remarkable how different they were. But each, in his own way, it could be said, played a part in Nova Scotia's history, if sailing ships, running woolen mills, and cultivating religion are history.

"See Alder Bushes"

ELSIE CHURCHILL TOLSON

Called Young Pirate, as he disappeared within their greenery. Somewhere, hidden in there, was the pirates' meeting place. As soon as the eight year olds gathered, their busy day began. First the treasure was dug up, then the environs were scanned, to make sure attacking ships had not moved too closely during the night. If, perchance, one was sighted, a few bushes nor-west, the battle was on. The pirates always won, and the treasure remained in their hands, that is, when the box was not being buried, or dug up.

Although ships were readily detected by the keen-eyed pirates, there was another encampment not far away, to which they seemed oblivious. In that one, the pirates' sisters were running a complex operation, a repertory theatre, general store, and bakery. Perhaps because goods were paid for with folding money that really did grow on trees, explained the brisk demand for stone pies, and smaller stone cakes, that were being baked in a fireless fire-place, also made of stones.

Children who have been fortunate enough to have known pasture bushland, have been drawn instinctively along mazy

alder paths, to find, and claim, secret places for their own, small cool knolls, with walls of green, and floor of moss and mayflowers.

And each of them, one sunny day, when sweetness of summer has filled the heart with joy to bursting, and the world seems too beautiful, will ache with the groping for words to express the wonder, but then, perhaps, be too embarrassed to say anything, except jokingly. And to every child, who "jokes", "See all der bushes?", it is original.

Years pass, and we never again notice alders, except if they are in the way. Then we are inclined to treat them as weeds, clouting off their heads.

I should explain, that by invasion of thought, this dissertation on alders, was forced on me. One day I was writing about live people, not trees, when suddenly this ordinary, scrubby thing, this tiresome rustic, began its persistent nagging. It then began to assume a distinct personality, with the result that I am now writing, not a botanical treatise, but a tribute, as from one native to another, an acknowledgment of its usefulness in ages past, and to mention to the alder that it has forced me to become aware of its crafty self-sufficiency. Or, as a Nova Scotian might say, "I twig".

I was relieved to learn that the alder is indeed, a true "native". The Department of Lands and Forests, Province of Nova Scotia, describes two, the Speckled, and Downey. Mr. Pierre Taschereau, Director of Botany at Nova Scotia Museum, identified a third, Alnus Serrulata.

An alder is not usually thought of as a tree. No one plants one, or chooses one as emblem for a country. Whoever heard of anyone allowing alders to grow on a lawn, and yet, why not?

They don't require spraying ,or fertilizing. They just keep growing. Small birds might nest on their branches, safely tucked away from prowling cats.

Yet we don't need to feel remorseful, for they are not interested in "clumping" on lawns, they seem to be having more fun, travelling all over the place, over marshes, through forests, following highways, even poking up inquisitively in the middle of cities. I suspect the very last bush on the edge of the tree line, nearest the North Pole, is an alder.

The most attention I have paid them up to now, was to wish, when trying to get to a lake, that there weren't so many. Since they were only alders, I am afraid I just battered my way through. But they took it in stride, and did—something, anyway they bounced back, not tolerating dishevelment.

Alders have an affinity for lakes, and other wet things, like fish. Probably more fish have been caught on easily cut alder poles, than by fancy rods; a y-shaped branch carries the fish home, their poor heads upright, tails flapping; or they are carried in baskets the Indians have woven out of alder withes; or they are cooked on the spot, by skewering them on green alder sticks, over a fire. Eel pots, and lobster traps, notably the round ones used at Mousehole, Cornwall, were oftimes wound, and threaded, with narrow "ropes" of alder.

Anglers sometimes steep their fishing gut in an infusion of the leaves, or rub the line with the leaves, to prevent its glistening in the sun. Fishermen used to dye the nets with dye made from the boiled bark, which acted as a preservative, and incidentally, camouflage.

A valuable quality of alder wood is that it is excellent for making such things as are kept constantly in water, which is reasonable, considering that they thrive in wet places. An

example cited is, piles for piers. Hard to imagine, since alders I know are spindly, but since the wood is capable of withstanding long immersion in water, wharves have been built on alder wood piles.

Fish weirs in tidal salt waters, so typical of Nova Scotia, must surely have been built of alders. When the tide is out, the weirs are built, sometimes hundreds of feet from shore. With every ebb and flow of tide, large fish, coming and going, are caught in the entanglement. Then, before the complete fall of the tide, the fisherman rows out to gather the harvest, or as they do in Minudie, drives out with horse and wagon. But I can find no proof that alder bushes alone are suitable, and perhaps are used. I still cling to the idea that the water-loving alders, branches, leaves, and all, are driven upright in the hard clay, or are tied to the wire that is now used, and to which, "bushes" are fastened. O well, to bolster my premise, I can always rely on the Indians. Perhaps they caught fish that way. They did not have wire.

"Mud-and-Wattle" was the insulation used in some of the early homes, although the builder may not have called it insulation. Nor would he have recognized the name, vapour-barrier. To him, it was just plain horse-sense, in our climate, to put something between outer and inner walls, and, quite aware that there would be moisture, used materials that would endure, and that were also available, namely, mud and alder.

I know for a fact that our own home, built in, or before, 1771, had that lining between the outer and inner walls. The wattles were long, thin, outer slices of alder, on which the bark was in perfect preservation, when last I saw it, in 1949.

I was surprised to find the alder is appreciated by discrim inating cabinet makers, who have found that the roots and knots are beautifully veined, and that the wood polishes to a

glorious, reddish sheen. The Red Alder is the leading hardwood tree of the western United States, from California northward into British Columbia. It reaches a height of 130 feet, and provides wood that is a good imitation of mahogany. Another species in Scotland, more akin to our smaller species, provided cabinet wood called Scottish Mahogany. By using black dye, alder can be made to resemble ebony.

Once again, the alder receives no credit. Its wood is as lovely as that of exceptional trees, but alder emerges only as an imitation, under an assumed name. But the very reason that its quality is not recognized may be another plank in its platform in survival!

Dyes made from alder trees are responsible for many of the warm colours of the clothing, and tapestries, which we admire in old paintings. The colouring of textiles has long been an art in Europe. Dye makers prized, especially, a formula that would produce a good, durable colour. Because of high tennin content, alder did that, and produced almost all dark colours, including that rarity, an enduring black. The use of alder for making dye, was still mentioned by cloth merchants, as late as 1869.

A strong infusion of steeped alder bark produces brown drab, when used with alum, and light fawn, with a small quantity. The flowers of the alder yield green, the twigs pale brown, and the rough bark, red dyes, which are used in the Highlands of Scotland. Black dye results, with the addition of copperas, to the bark infusion. Some references say alder imparted brownish fawns, yellowish oranges, or drabs, to silk, wool or cotton, depending on procedure and mordants used. The dyes were used domestically, and industrially, and although primarily in Europe, were used in direct proportion to availability.

Since availability was no hindrance to domestic use in Nova Scotia, Highland settlers, and others before them, tinted many a hank of yarn, spun from sheep's wool, with alder brew. Whether of not, present day crofters of Scotland are still using dyes derived from alder, the muted colours of their Shetlands suggest that they do. Even their large industrial firms seem to have retained the art of imitating the colours of nature, as if if seen through a Scottish mist.

The astringent bark and strobiles of the alder are used in medicines. Hoping to find that there were some made locally, and knowing that cough medicine has been made in the past, by residents of the Cobequid Road, I questioned a man who divides his time between The Road and Maroon Hill. He said the only remedy he could think of was spruce beer. "How about lawn chairs?" he volunteered. True! I remember seeing alder chairs, in the woods, in front of a camp, that had moose antlers above the door.

Because of high tannin content, alder was used in tanneries, both for tanning, and for dressing and finished leather. The sticks were cut in April, or early May, when the sap was running. Usually children did the bark stripping. The bark was then dried in the shade until ready. The crooked sticks were used in the tannery fire, and the straight ones made bean poles.

Thank you, alder, for the beans you have supported, green, yellow, yellow eyed, soldier, scarlet runner; and the good green peas; and the sweet peas that flower best in foggy, coastal gardens!

Alders, pigs, and fertile land, was a rotation known to farmers. Since alder roots bear nitrogen rich nodules, alder flats, when drained, are very fertile. Their contribution to the earth is most noticeable in the Arctic, where, around each clump of alder, the wildflowers show a conspicious graduation in size, tall and luxuriant where the soil nitrates are abundant

near the alder roots, smaller, as distance from the alder increases. But to clear a flat of alders is a time-consuming job. It is too wet to burn. So the farmer built a fence around the bed, pushed in a pig or two, and let nature take its course. After a summer of porcine wallowing, and rooting, the pigs had fattened, and the alders had languished. The farmer could pull out the dead stems, and use them for firewood.

Like other trees, alders halt erosion, but alders add another quantity. Alder swamps in low-lying parts of softwood stands sometimes halt the progress of forest fires. And, opportunists as they are, fill the ditches edging roads, thus camouflaging with jaunty greenery, garbage dumps.

The Acadians, our first good farmers, made sabots for their feet, out of alder wood. Alder wood does not warp! French people, back home, had been wearing them for years.

Acadians in Nova Scotia were uniquely adept at construct ing dykes, strong enough to withdraw the Fundy tides, the highest, and mightiest, in the world. The land so carefully wrested, and guarded, from the sea, is so fertile that when I was a child living in the Annapolis Valley, a farmer considered himself wealthy if he was fortunate enough to own a piece of "dykeland". Acadian dykes are banks of clay and mud, reinforced with stones, and alder trees, and willow branches, when available. Willow was not as available then, perhaps, as alder, despite the ancient trees still standing at Grand pré and Horton. (We were told they had been planted by Acadians, and that is why they were called French Willows, so were not fully grown, perhaps, when dykes were built [?])

Use of the common alder was known in the countries from which early settlers came, so was probably used to advantage, but there was an abundance of much better trees, so

the use of alder decreased. But there were times, no doubt, when a man became lost in the woods, without an axe. Then an alder could prove useful, a small branch is limber enough to be tied in a loop, to act as a rabbit snare.

Thinking about the alder has brought to mind a story I learned when I lived in Hantsport. It is about the railroad. Although the line had been in operation from Halifax to Windsor Junction in 1854, it was not until 1857 that the Nova Scotia Railway was completed as far as Windsor. There, because of the Avon River, it stopped.

"In 1866 a proposal was made by John Wardrope Co., of Brownville to continue the line on to Annapolis for an annual subsidy, and a payment of £40,000 for building an Avon steel bridge. In the latter part of 1866, arrangements were completed and the survey made by engineers, Kamble and Brunell".[1] And Joe Edwards carried the surveyor on his back at low tide, out over the slippery mud-banks, to mark the place for the abutments!

Meanwhile at the Annapolis end, rail was being laid, until it had worked its way as far as Horton by Aug. 1869. But between Horton and Windsor was a stretch made difficult by the necessity of having to cross two deep river beds, the Half Way at Hanstport, and the Avon at Windsor. Until the Avon steel bridge could be completed, and someone could figure a way to get over the Half-Way, train passengers had to be carried by stage-coach between Horton and Windsor, a distance of about 10 miles.

It was decided to build a long causeway between Hantsport and Mount Denson, curving close to the Avon shore line, over a delta marshland, and midway it would cross the Half-Way River. Engineers applied their skills, but no matter what they erected, it simply melted away in the high tides. Then,

descendants of Acadians were given a free hand. They dexterously piled the brown clay of the Avon, lacing each layer with alder bushes and stones. Midway they built a wooden opening, or spill-way, through which the Avon tide could roar on an upward course to the Half-Way River. That causeway stood!

But for 100 years and more, Hantsport and Mount Denson people called it what the Acadians said it was, and pronounced it as they did, ab-at-toe. (Generally accepted spelling is aboiteau, although personally I think it could be, also, spelled "abateau", since "abatis" means "of trees and branches".) But whatever, it is interesting now to remember that, in a town settled by Pre-Loyalist, and Loyalist New England Protestants, homage was paid to French Acadians, presumably because their triumph over professionals had been observed with gleeful satisfaction. For, "ab-at-toe" became as much a part of the "lingo" of Hantsport, as "mud-sliding". (A forgotten pastime on the Avon, at which I was adept.)

Incidentally, the "last of the rails were landed from a vessel, the Sunny South, at the aboiteau, and the first train went through Hantsport on Christmas Day, 1869 " . . . There was no station at Hantsport, or Mount Denson, "but in courtesy . . . on the newly finished railway, the train stopped to take on two passengers at Mount Denson Crossing, Samuel Schurman, and his bride, Miss Marianne Shaw. They were going to Halifax."[2]

All is not sweetness and light with the alder. Unfortunately it has been used by man, to kill! Perhaps retribution for our disrespect for the little tree. The charcoal from alder wood is used in making deadly gunpowder!

It seems this lowly weed I once overlooked is incorrigible. Would that other forms of vegetation had so cleverly adapted to withstand bugs, blight, and bombing. Unobtrusively, alders

keep pushing onward, past all cultivation, and civilized humans; and, at the finish, when all else has been wiped out, there is sure to be left standing, a green clump of alder, to prove the meek shall inherit the earth.

Quotes:

1. from **Historic Windsor,** by Florence Anslow, Windsor, N.S.
2. from **Hantsport-on-Avon,** by Hattie Chittick.

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The Matthew Welsh Estate

LAURIER C. GRANT

Matthew Welsh was a blacksmith in the township of Guysborough, Nova Scotia early in the 19th century, who employed two apprentices.

He had immigrated to Guysborough with the associated Departments of the Army and Navy. His division was the N. E. Block R # 4, 38 acres in front and 70 acres back. (Guysborough Sketches and Essays by Dr. A. C. Jost.)

The blacksmith trade was an important industry of that time and while many will associate it only with the shoeing of horses and oxen there were other aspects of the trade, such as the shaping of tools and implements of iron and steel, also the square nails and spikes then in use as well as anchors and heavy iron work used in the construction of ships being built at the local shipyards, etc.

The hourly earnings of such workers were small but the days work was long, often from sunrise to sunset which enabled Matthew not only to earn enough for the daily needs of himself

and his wife Elizabeth, but also to accumulate what, in those days was considered to be a sizeable estate in real and personal property.

Being a man of considerable intelligence and realizing that he had only a few years of life remaining, he prepared his last will and testament in 1818. The contents of this document indicates that he was a thoughtful man, possessing unusual foresight and it could be said that he was one of the pioneers toward free schools in Nova Scotia, although this did not come about until forty six years later when the Free School Act of 1864 was passed in the Nova Scotia Legislature.

The following are excerpts from his last will and testament.

"I Matthew Welsh of the township of Guysborough in the county of Sydney in the Province of Nova Scotia, blacksmith, make publish and declare this my last will and testament.

I give and bequeath to my wife Elizabeth the whole of my personal estate of whatever kind it may be either in stock, farming utensils, household furniture, debts of every kind that may be due and owing to me after my just debts are fully paid as aforesaid, and to her sole use and disposal forever, and futher give to my said beloved wife the use of all real estate during her natural life with the sole use of the house and farm I now reside upon, upon condition that she keeps the same in good repair nor allow any waste or destruction to be made of the same, and after her decease I give and bequeath my said farm and all other real estate that I may die possessed of in the County of Sydney unto the Inhabitants of the Township of Guysborough aforesaid in their politic and corporate capacity and their successors to keep and to hold the same for themselves and their successors for the time being Inhabitants aforesaid and I do hereby appoint the Rector of Christ Church and the two Church Wardens or their successors in office together

with Robert Mollison Cutler and Joseph Marshall Esquire Trustees for the uses, purposes or intention hereafter directed in this my last will."

First: "that all my said Real Estate should immediately after the decease of my said wife Elizabeth be sold at Public Auction and the money arising from such sale be placed at Interest in some good Public funds and so abide and continue for ever at Interest to be a perpetual fund for the purpose intended in this my last will, and when the Principle and Interest together with other Donations which may happen should amount to the sum of one thousand pounds that then and till then Annual Interest of the said one thousand pounds should be applied annually for the purpose of aiding the said Inhabitants to maintain a free Grammar or English School in said Township at the discretion of my said Trustees for the benefits and advantage of the rising generation in that Township."

Joseph Marshall the senior Trustee died about the year 1847 and he was succeeded by William Clark and it is recorded that both he and Robert M. Cutler borrowed funds which had been entrusted to them and which were not paid until many years later.

The Properties were sold at Public Auction on March 2nd, 1835, one year after the death of his widow Elizabeth Welsh, as follows:

The Homestead Farm Lot No. 30, 31, & 32	
John O'Connor for the sum of	£ 180 - 0 - 0
Lot No. 3 Block Letters END Intervale to	
R. M. Cutler for the sum of	£ 11 - 0 - 0
Lot No. 8 Block KSD lands to	
John Roberts for the sum of	£ 10 - 0 - 0

Lot No. 4 Block letters RNE & D to W. O. Hefferman for		£ 7 - 10 - 0
Total		£ 208 - 10 - 0
Less Charges	£ 10 - 8 - 0	
Reg. of Deeds	1 - 0	
J. Howe & Son for adv. land	9 - 0	
J. Howe & Son hand bills	10 - 0	
4 deeds to purchasers of land	20 - 0	£ 13 - 14 - 0
		£ 194 - 16 - 0
Amount due from Executors for rent of farm for one year		12 - 0 - 0
Interest on £ 206 - 16 - 0 from second day of March 1835 to second day of March 1854 being 19 years		£ 236 - 4 - 4/2
		£ 443 - 0 - 4/2

There being no bank nearer than The Halifax Banking Co. or the Bank of British North America at Halifax, there was a good demand for loans by local residents in need of funds to buy property or appease creditors and some of the money received from the sale of real estate in 1836 was loaned to the following:

1846 James Imlay	£ 21 - 8 - 0
1846 John Dennis and Thomas Grant	£ 25 - 7 - 3
1852 Irving and Campbell	3 - 10 - 0
1852 J. M. Campbell and E Franchville	£ 22 - 4 - 8
1858 John Roberts and W. G. Scott	£ 26 - 8 - 8

Although these loans were made contrary to the terms of the will, the records show that those made on or before 1852 were paid with interest by 1855. R. M. Cutler continued to be indebted to the estate for the sum of £ 158 - 8 - 8 in Old Nova Scotia currency which had a par value of $4 in Dominion of Canada currency and compared with $4.86 2/3 to the pound sterling.

It was in the year 1854 or twenty years after the death of Elizabeth Welsh in 1834 that E. H. Franchville was appointed by the Rector and parishioners of Christ Church to examine the accounts of the executors and trustees of the estate of the late Matthew Welsh and reported as follows:

"The Committee to whom was refered the examination of the accounts of the Executors and Trustees of the Estate of the late Matthew Welsh and to ascertain what balance is in their hands, Beg leave to report the following. Viz.

That the said Matthew Welsh at the time of his decease, left, independent of his Real Estate, a large amount of personal property, more than sufficent to pay all claims that were perferred against that Estate, and which said personal Property or so much thereof as was necessary, ought to have been sold to liquidate the same, that your committee have ascertained beyond all doubt that a large amount of the said personal property was not sold for the payment of said debts agreeable to the directions contained in the last will and Testament of the said Matthew Welsh. That the sale of the real estate ought to have taken place immediately after the decease of the wife of the said Matthew Welsh and that the monies arising from such sale be placed at interest in some GOOD public fund, and to abide and continue forever. Your committee however find that such sale did not take place for upwards of a year after her decease and therefor the Executors and Trustees are liable and ought in justice to pay a moderate rent for the homestead farm, which was worth at least twelve pounds a year.

That on the second day of March 1835 the said Real Estate was sold at public auction for a net value of £443 - 0 - 4/2.

Your committee therefore find that the above sum of Four hundred and forty-three pounds and four pence halfpenny

is at present due and owing from the said Executors and Trustees to the said estate. Had they been placed according to the wishes of the trustees in some safe public fund on the principle of compound interest it would have amounted at the present time to about six hundred pounds. Your committee further find that between the death of the Testator and his widow Elizabeth Welsh embracing a period of about fifteen years the Homestead farm and the building thereon were not kept in good repair but was for a certain portion of that time allowed to run to ruin and waste whereby the value of the said farm and premises became greatly reduced in value.

Your committee respectfully recommends to the parishioners of Christ Church and the inhabitants of the Township of Guysborough generally, that immediate proceedings be taken to have the above balance of £443 - 0 - 4/2 invested in some chartered bank in this province agreeably to the 14th section of the act which was passed on the 4th of April last entitled, "an act to amend chapter 130 of the Revised Statutes of the Court of Probate."

Guysborough
March 2nd, 1854

E. H. Franchville

W. M. Clark Esq. a Trustee ex officio to the above estate has declined to act in the investigation.

E. H. Franchville

In May of the same year a committee consisting of the Rector Chas. I. Shreve, Wm. Clark and Thom. C. Peart were appointed to wait upon R. M. Cultter regarding his indebtedness to the estate and they reported as follows,

"Guysborough May 27, 1854

Having been appointed a committee at the parish meeting on Easter Monday to wait upon Mr. Cutler to ascertain from

him the final arrangement he was disposed to make relative to the estate of the late Matthew Welsh.; This account with his personal note with interest and several notes given to him as Trustee therein named were handed to us. Under the circumstances we feel that this is the best arrangement that can be made and hope that it will be acceptable to all who are interested in the matter."
Charles Shreve
William Clark
Thomas C. Peart

After the death of William Clark in 1858 he was succeeded by William Hartshorne as trustee when the sum of two hundred thirty eight pounds fourteen shillings was received from the estate in partial settlement of his indebtedness of £329 - 16 - 1 leaving a balance due of about one hundred forty one pounds including interest.

In the year 1866 the trustees of the Welsh estate loaned the Guysborough School Section No. 1 the sum of $1104.74 or the equivalent in old Nova Scotia currency of £285 with interest at 6% for 8 years, to construct a school on the present site of the new municipal building.

This school had facilities for teaching grades four to eleven while the primary grades, one to three, were taught in a private home presently occupied by Miss Kathleen Meagher.

The amount of $1187.00 was repaid in instalments by the year 1874 leaving a balance of interest unpaid in the amount of $350.29. This was paid in the year 1877.

Prior to the construction of the new building, school was conducted in the basement of the old McCall building situated on what is known as McCall Hill where the home of Mrs. Mona Flanders now stands.

The teacher was the widow of Capt. Taylor and daughter of Haldah Leet. (I was told by my father, George Y. Grant, who was born in the year 1846 that his only formal education was received at her school which he attended for one term and at the age of twelve years, at a time when the employment of child labor was not uncommon, both he and his pal Tom Scott shipped aboard a fishing vessel which was lying in Guysborough Harbour waiting a favorable wind and tide to clear the Harbour and Chedabucto Bay bound for Gloucester, Mass. They fished out of that port for several years experiencing many near disasters before leaving the sea when my father obtained a job as carpenter's apprentice and later became a successful contractor and builder, his friend Tom started a grocery business in Gloucester. The Capt. of the fishing vessel came to their boarding house on the eve of sailing to try to persuade them to return but luckily they refused, their minds having been made up to start a new life ashore, the ship was lost during that trip with all hands.)

Provision was made in the new school building for free tuition in Grades IX, X, XI of any pupil within the township who wished to attend, this qualified the school to receive a Provincial Grant of $600.00 per annum which was used to pay the salary of the High School teacher etc. and the school was known as an Academy.

When the free school act was passed in 1864 there were several schools within the township which included Guysborough School Section # 1 and fifteen others viz. nos. 2, 3, 4, 5, 6, 7, 8, 9, 10, 10E, 10F, 11, 12, 14 & 15.

The township was contained in an area bounded on the North by the District of Antigonish, on the south by the township of Manchester, Wilmot and Stormont, and on the west by St. Mary's District.

Guysborough Academy was now the only school in the township at which free tuition was offered to all pupils in grades IX, X, XI, and in the year 1874 the school trustees Thom. Condon, Henry M. Jost and Alexander Torrey appealed to the Supreme Court for an order directing the executors and trustees of the Welsh estate to pay them the interest from the estate when it reached the sum of £ 1000, although after forty years had passed, it now had a value of only about $1600.00.

Had it been properly administered as directed and invested at compound interest it should have long since reached the value of £ 1000 in old Nova Scotia currency or the equivalent of $4000.00 in Dominion of Canada currency which was the sum named in the will to be attained by investing in some good public funds before applying the interest toward the maintenance of an English or Grammar School in the township of Guysborough.

The following is a transcript of the decision made by Judge Roberts in May 1875 in response to their application. The legal firm of Blanchard and Meagher Barristers and Solicitors, 10 Prince St. Halifax, was employed to present the case to the Court for which they were paid a fee of $210.69 by Guysborough School Section # 1

Supreme Court — In Equity 1875
Halifax

Her Majesty The Queeen
Plaintiff
vs

The Honorable Robert Cutler
and William Hartshorne
and Reverend William
Shannon, Rufus A. Trumain
and James Marshall
} Defendents

An argument and hearing herein upon the pleadings and evidence and on motion it is ordered that the fund directed to be invested under the will of Matthew Welsh deceased shall be retained by the trustees named in the said will being the above named defendants, and their successors and be kept invested by them in accordance with the provisions of said will till it amounts to the sum of one thousand pounds old Nova Scotia currency either by the accumulation of interest and profits arising therefrom or by other donations for the same objects.

And it is further ordered that when said specified amount is attained as aforsaid the interest and profits arising therefrom shall thereafter be applied by the trustees towards the support of the Academy at Guysborough provided that it continues as at present to be free to all the inhabitants of the township.

It is further ordered that the costs hereof of both plaintiff and defendant to be taxed shall be paid out of said fund.

Halifax, July 12 A D 1875
By the Court
Sgd. Mr. I. Wilkins
Prothy.

The funds of the estate were then invested, $1000 in Dominion Government Bonds, and $600.00 in Dominion Government Savings Bank.

Prior to Confederation the average interest on investments such as Government borrowings was much the same as the 5 or 6% of the 1960's. In view of the cost of schools today it would appear unrealistic to expect the sum of £ 50 or £ 60, equal to $200.00 or $250.00 would go far toward paying for an English or Grammar school in the township.

It would therefore seem that Matthew Welsh was very naive in assuming that the income from his bequest would be more than a "drop in the bucket."

Matthew Welsh, however, was a humble blacksmith who like many others at that time had little knowledge of the world outside his immediate surroundings, nor did they have much insight regarding the science of economics, or of inflation which was to have such a great impact in reducing the real value of his bequest over the next 150 years.

It is recorded that less than half of the children from 5 to 16 years of age at that time could read or write and education was where you found it. Teachers were pitiably unqualified and made up of men and women out of work and in need of food and shelter such as disbanded soldiers, needy widows, adventurers from abroad and others claiming the ability to teach, some of whom were able to supplement their income by working in the evenings making barrels and splitting shingless from pine blocks etc. They charged a set amount for each pupil, taking part of this in board and lodging and their average cash income was about ten pounds annually.

Emphasis was on spelling and penmanship, slates and slate pencils were used for arithmetic.

About the year 1894 the ratepayers of Guysborough School Section No. 1 decided that the building then in use was no longer adequate and obtained plans of a new building of Georgian architecture containing four class rooms, a lab. and library.

Tenders were called and my father, George V. Grant was awarded the contract to cost $1800. He purchased the lumber and all framing material etc. from Gunn and Anderson of Sherbrooke, Nova Scotia which they delivered to Guysborough

in one of their own vessels at a cost of $8.50 per thousand board feet. Apprentices were employed who were paid a small wage while learning the trade and all doors windows and trim were manufactured in his own workshop, power was supplied from a large wheel or pully six feet in diameter which was belted to a smaller one of a few inches in diameter and turned by two or more men using large cranks one of which was on each side. It was in this fashion that a very high speed was attained at the arbor to power jig saws, lathes etc.

The building was completed in 1895 at which time the value of the Welsh estate with interest compounded annualy attained a value of $4030.00 which was invested in Dominion of Canada Bonds in the amount of $3000.00 and the balance in bonds of Dominion of Canada Savings Bank.

The Trustees of the estate were now William Hartshorne, and H. L. Torrey and after seventy five years since the death of Matthew Welsh they began payments to Guysborough School Section No. 1 in accordance with the ruling of the Court.

On the death of William Hartshorne, his son Lawrence H. Hartshorne was appointed by the Rector and Church wardens. He was succeded by Mrs. Maria Letitia Torrey and on her death by Mrs. Nellie Smith.

The Trustees of the Estate continued to manage the fund until the year 1947 when on the advice of Reginald V. Harris of Halifax, the Rector and Wardens of Christ Church and the two Trustees arranged to transfer it to the Diocese of the church in Halifax who had placed it in the custody of the Royal Trust Company who are now responsible for its management and payment of interest earned by the Estate to Guysborough School Section No. 1.

In 1942 legislation was introduced for the creation of the larger Municipal Unit providing for the financial administration of schools in rural Municipalities by Municipal School Boards and was adopted by Guysborough Municipality in 1948 when payment of the former Academy Grant was discontinued.

While the Guysborough Academy building now does not qualify for the title of Academy it would seem that the trust company many continue to have authority to pay to the Trustees the interest earned by the Estate or at least until their right to do so is challenged in the Courts.

Some of the difficulties experienced by those who lived in the 19th century gives us some conception of their hard way of life and in view of the unbelievably small cost of the meagre education then being provided it is easier to see that Matthew Welsh would consider his endowment of fifty or sixty pounds to be of great assistance in providing the free English or Grammar school which he envisaged.

AUTHOR'S NOTE:

* (G. K. Hadley, W. G. Buckley and I were active members of the Board of School Trustees from 1929 to 1949. Prior to that the finances of the section had been allowed to distintegate to a state where they owed many thousands of dollars and the salaries of teachers were in arrears but with the active co-operation of the ratepayers we were successful in placing it in a strong financial position although this was accomplished during the ten years of the Great Depression to 1939.

Much of the information contained herein was gleaned from old documents and letters which had been passed to me by H. L. Torrey shortly before his death.)

Contributors

JOHN GORDON LEEFE was born in Saint John, New Brunswick, and pursued his early studies there. He continued his education at the University of King's College and received the degree of Bachelor of Arts, the degree of Bachelor of Education at the University of New Brunswick and Master of Arts from Dalhousie University, where he earned a Graduate Studies Scholarship and a Graduate Studies Research Grant.

Mr. Leefe is a member of the Board of Governors of the University of King's College. He is also a member of the Queens County Historical Society and the Nova Scotia Teachers Social Studies Association.

He has held teaching positions in Saint John, New Brunswick, and Halifax, Nova Scotia, and is now residing in Liverpool with his wife and two children and holds the position of Head of the Social Studies Department, Liverpool Regional High School.

LAURENCE KENT SWEENEY is a native of Yarmouth, Nova Scotia.

He graduated from Mount Allison University and continued his studies at the Shakespeare Institute in England, Pennsylvania State University and Harvard Graduate School of Business in the United States. He also studied in Paris, Switzerland, and Trinidad.

Mr. Sweeney has achieved recognition as a sculptor. His work took first prize in the Atlantic Winter Fair in 1971 and in 1973 he exhibited in New York.

He is Vice-President and Director of Laurence Sweeney Fisheries Limited in Yarmouth.

JAMES SCOTLAND was born in Glasgow, Scotland. He attended Whitehall School, Glasgow and the University of Glasgow where he became a Reid Stewart Fellow. A Clark of Mile-End Scholar; and a Seton-Watson Prizeman all in History; Prizeman in Scots Law, Constitutional Law and Roman Law. He received the degree of M.A. with First Class Honours in English in 1938, First Class Honours in History, B.L., LL.B., and M.Ed. with First Class Honours.

He served with Royal Artillery throughout World War II in the United Kingdom, North Africa and Italy.

Mr. Scotland has wide and distinguished writing experience with four books published and a script for Scottish Television. His articles and papers have appeared in British Journal of Educational Studies, Proceedings of the Glasgow Philosophical Society, Times Educational Supplement and many other educational periodicals. Many of his plays have been produced at the Edinburgh Festival and on B.B.C. Radio and Television and Independent Television in Britain.

He is a Fellow of Educational Institute of Scotland, a member of the Scottish History Association and a member of many National Committees including the General Teaching Council of Scotland of which he is Vice-Chairman.

Mr. Scotland is Principal of Aberdeen College of Education, a position which he has held since 1961. Previous to this he was Principal-lecturer in Education and Lecturer in History, Jordanhill College of Education, Glasgow. He was visiting Professor in Education, Acadia University, Wolfville, Nova Scotia in 1963.

ELSIE MARGARET TOLSON was born in Hantsport, Nova Scotia, and received her early education there at Hantsport Academy, then went in to study at Mount Allison University.

Mrs. Tolson has an extensive and authoratative interest in the restoration of early architecture. She restored and established the Sea Chest boutique on Dresden Row in Halifax and restored her present home—originally the manor house of the Sackville Estate built in the 1700's.

She has been a very active member of the Heritage Trust of Nova Scotia for seven years and worked untireingly on the committee compiling the Heritage Trust volume Founded Upon a Rock.

She has done a great amount of research on geneologies and the history of the Sackville area which she hopes to put in book form at a later date. She is also feature writer for the Bedford-Sackville News.

LAURIER CRIBBEN GRANT is a life-long resident of Guysborough, Nova Scotia. He received his education through Guysborough Academy and LaSalle University.

He served in World War I and was a member of the Pictou Highlander Reserve during World II.

He has an avid interest in local history and has written the History of the Guysborough Hospital 1939-1965.

Mr. Grant was postmaster for nearly forty years, during which time he also operated a saw mill, manufactured boxes and was part time reporter for the Halifax Chronicle Herald. He is now retired and lives in Guysborough.

Book Reviews

LORNA INNESS

There are two new books of special interest to Nova Scotians due from the publishers as this Quarterly goes to press. Since copies are not yet available, the books are mentioned briefly at this time.

Nova Scotia—A Pictorial Record 1605-1878, By Charles P. de Volpi.

Hardcover, illustrated, published November 1974, Longman Canada Limited, $28.75.

This book contains some 160 prints and illustrations chosen to give a picture of what the province looked like through the eyes of the first explorers, military men, engineers, surveyors, and others, professional or amateur artists.

Accompanying the pictures are contemporary excerpts and biographical notes of the artists and engravers.

Charles de Volpi is a Quebec businessman, a former president of the British North American Philatelic Society and a fellow of the Royal Philatelic Society in London, England. Canadiana is a hobby of his and this interest has been channeled so far into nine books of the iconography of Canada.

Other volumes in this series include Eastern Townships, Montreal, Ottawa, Toronto, Niagara Peninsula, Quebec, Newfoundland and British Columbia.

Place Names and Places of Nova Scotia, by Dr. Charles Bruce Fergusson.
Hardcover, 760 pages, maps, reprinted November 1974.
Mika Publishing Company, Belleville, Ont. $30.—(approx.)

Expected from the publishers at the end of November is a reprint of this reference volume prepared by Dr. Fergusson as a centennial project of the Public Archives of Nova Scotia.

The book contains some 2,300 place names, in alphabetical order, with brief explanations of the derivation of the names. Entries also include brief historical information. The book contains 18 folded county maps.

South Shore; Seasoned Timbers.
Paperback, illustrated, 156 pages, published November, 1974.
1974.
The Heritage Trust of Nova Scotia, $4.95.

This is volume 2, a companion book to the earlier Seasoned Timbers produced by members of the Trust. This volume deals with "some historic buildings from Nova Scotia's South Shore." It is in large part the work of Margaret Martin who received a Canada Council Grant and a leave of absence from The Halifax City Regional Libary to enable her to undertake the research for much of the book. She has also taken many of the photographs.

The area covered extends from western Halifax County around to part of Yarmouth County. The buildings range from such well-known ones as the provincially operated Ross-Thomson House at Shelburne to the Sword and Anchor at Chester, the Blockhouse at Lunenburg, and the Old Meeting House at Barrington Passage.

As in the case of Volume 1, there is a certain amount of background information about each building, the people who built it or those who live in it today. And a surprising number of the buildings are in use as private homes.

The members of the Heritage Trust are fulfilling a valuable function in assembling and publishing these books. Each book represents the work of many hands—gathering information, finding old pictures or taking new ones, and the result must be a source of considerable satisfaction to those responsible.

The publication of these books is one of the most valuable contributions the organization makes to Nova Scotia. Would, indeed, that somebody had been preparing a record of this kind 100, even 50 years ago.

When the Trust produced Founded Upon a Rock, it was noted that some of the buildings mentioned in the book had been destroyed by the time the book reached the publication stage. The pace of "progress" in that respect seems to be somewhat slower in the more rural areas of the province, and perhaps the seasoned timbers along the South Shore will remain, cherished and protected from demolition, for many more years.

Mrs. Cora Greenaway, chairman of the Trust's book committee, notes in the forword to this volume, "I hope that this second volume of Seasoned Timbers will show the riches which we have in Nova Scotia, and may they never be 'quite gone.' "

In due course, one trusts, one hopes, that the members of the organization will be able to produce similar records of buildings of historic interest in other parts of the province. The Eastern Shore, for one, must hold a number of buildings of more than passing interest. Reportedly, there is a one-time coaching stop now standing on the edge of "development" with bulldozers parked in its yard.

"What cannot industry, enterprise and taste accomplish . . ." is a quotation from the Liverpool Transcript of 1860, which graces the front of this book. It is a fitting comment on the architectural and historic wealth which is contained in this latest volume.

Harness in the Parlour, by Audrey Armstrong.
Paperback, 90 pages, illustrated, published August 1974.
Musson Book Company, $4.95.

Harness in the Parlour is a "book of early Canadian fact and folklore," and a look at the life of pioneer people in early Canada.

Its author has worked for several years at Black Creek Pioneer Village and her experiences during that time have honed an already keen interest in life in "grandparents' time." Mrs. Armstrong grew up on a dairy farm outside of Ottawa, in an atmosphere not far removed from those early pioneering days.

Mrs. Armstrong writes in the book's preface that she has written mainly for children, who have not known the old way of life, but also "for young people interested in returning to the simpler mode of living and old-time security, and for my own generation, who were raised during the Depression and thus experienced many of the discomforts and the happiness of that older life-style." She has also written "for my parents' generation, as a gesture of respect and honour for the senior citizens of our country, from whom I have gleaned so much of my material . . . "

She describes the old homesteads, the ovens and stoves, the root cellars. She notes that in some of the larger homes, a family might live in the full-sized basements until the upper stories were completed, a practice still followed today on occasion.

Wells and rain barrels were vital to the farm. And old-timers looked at the sky and quoted such couplets as: "The wind from the south has rain in its mouth."

"Winter stood for 'wood, water and weariness' " including cutting holes in the ice of a nearby pond to get water for the household and the cattle.

A section on cooking contains recipies for such items as custard ice cream and brine for 100 pounds of pork or beef. A further chapter deals with homemaking and such tasks as making candles and soap, spinning and sewing.

Early Canadians found time for dancing and singing, for walking, for politics, for giving thanks for the blessings in their lives.

The book provides a light-hearted, affectionate look at times when the best harness was kept in the parlour instead of in the barn where it might be exposed to mildew and rot.

Salt of the Earth, By Heather Robertson.
Hardcover, illustrated, 224 pages, published October, 1974.
James Lorimer and Company, $17.50.

This book is a collection of photographs and first-person accounts of the settlement of western Canada.

Between the building of the CPR line across the Prairies and the gradual opening of the west to settlement and the outbreak of World War I, some 2,000,000 people sought new lives in the new territories. Their progress, the hopes and hazards, tribulations and pleasures were recorded by frontier photographers.

In these frontier photographers there is a story in itself. Heather Robertson notes that nearly every Prairie village had one who ran a tiny studio over a shop and supplemented his income with some other job. "Some," she writes, "were homesteaders and businessmen who had failed and bought a camera as a last resort; others were gifted amateurs . . . " The methods they used both for taking and developing pictures seem primitive indeed. But the results have left us with a moving record of an important chapter in Canadian history.

"Photographs," were prized, notes the author, particularly "to be sent to relatives back east as proof positive of the family's continued existence and an illustration of its success", (existence itself being considered success in some cases of extreme hardship).

One major contributing factor to the great rush to settle the west was the opportunity it provided for a man to obtain land cheaply and provide for a family. And for some it worked out that way; others could not make a go of it and were unsuited to farming or to the harsh life of a settler. Still others were led astray by hopes of a quick fortune in mining or railroading.

The government opened up land under the Homestead Act which provided that on payment of a fee of $10. a man could obtain a quarter section of farm land. He had to agree to break the sod, to build a shelter and to live on the property for at least six months a year for three years. If he complied with those terms, he then owned the land.

Some managed, others did not. "Many were broken, driven out by drought or bankruptcy or despair . . . Each family, was alone, miles from the nearest neighbour . . . engaged in a life-and-death struggle, an existential confrontation with the land which gave each day, each hour personal significance. They endured. They lived by their wits, the skill of their hands and the strength of their backs . . . "

Their story is well told in this collection of pictures and in the descriptive first-person accounts. Z. F. Cushing recalls being left at the southwest corner of his land one October day. "I will never forget the completely lost feeling I had as I stood

there alongside all my worldly possessions on the bald-headed prairie and watched the team disappear through the hills . . . " He was 20 years old at the time, "a green kid from the east."

His feeling of being alone in the world is the same sentiment which shows in the face of the young girl shown seated, presumably in an immigration shed, in Saint John, New Brunswick in 1905.

Almost every facet of life is covered in this text—the first homestead, plowing, hunting, fire, childbirth, prairie fires and suicide, threshing and chores, school, politics, travel, the livery stable, frontier hotels, the general store and the barber.

Then, as "civilization" came to the frontier, there were more elaborate buildings, more touches of luxury. There were the first cars, there was the etiquette of visiting and calling. Fairs and picnics and the town band provided amusement.

The book closes with the outbreak of World War I, which saw many of the people whose families had come to Canada from Europe faced with returning to that continent for yea another clash of age-old enmities.

The book is a fascinating study of the settlement of a nation, and a moving chronicle of a past of Canadian history.

Heather Robertson received a Canada Council Explorations program grant to assist in the preparation of the book. She is also the author of Grass Roots.

Six War Years 1939 — 1945, By Barry Broadfoot.
Hardcover, 417 pages, illustrated, published October 1974.
Doubleday Canada Ltd. $12.50.

From World War I to World War II and this new book which takes a look back at the war years through the eyes of many Canadians, all of them anonymous.

Barry Broadfoot interviewed people across Canada and extracts of those interviews make up the text. They impart to it a vigorous, terse, sometimes grossly cynical view, and the message that shines through all of them is that of Sherman's dictum that war is hell.

Broadfoot has included interviews which cover many views and experiences of the war, joining up, leaving home, training here and abroad, life with the various branches of the service, women in uniform, work at the home front and the problems of being able-bodied and a civilian; officers and men, French and English, life at the front and as a prisoner-of-war, and the return home after victory.

The result of this "oral history" is a particularly graphic account of what many individuals,—civilian and service, all walks, all ranks—did in the war, of how the war affected them.

Broadfoot has followed in this book much the same style he used in Ten Lost Years, Memories of Canadians who Survived the Depression.

The Man From Margaree, Ed. by Alexander F. Laidlaw.
Paperback, 218 pages, this edition published October 1974.
McClelland & Stewart Ltd. $3.95.

This is a paperback edition of the collection of writings and speeches of Dr. M. M. Coady, "the modern Moses" whose work in the fields of adult education and the co-operative movement in Nova Scotia between 1929 and 1959 brought him international fame.

Some of the extracts are from speeches, some from radio talks, from The Maritime Cooperator, from various other writings.

"I am an indirect actionist", said Dr. Coady in an address to the American Association for Adult Education in 1950. "The teacher in the classroom tells, but does not teach; the college professor lectures, and talks down. This, too, is direct action. Teaching is really another thing. It is a slow, difficult, scientific process in which the learner participates and is encouraged to come along under his own power, so to speak. The direct action way is the easy way—I was going to say the lazy way . . . "

The excerpts from Dr. Coady's writings and speeches are grouped under general subject headings: Democracy, The Good and Abundant Life, Education is the Key, The Meaning of Antigonish, The Co-operative Way, Farmers and Rural Life, Workers and Unions, The Role of the Priest.

Included in this collection is a poem entitled simply The Maritimes in which are to be found the following lines:

"In temperate mood God raised these lowly hills,
With Calm and moderation shaped our land,
So while the world goes mad, it stands serene
In quiet pledge of everlastingness
That dares to flash its hope to all mankind."

Canadian Watercolours and Drawings in the Royal Ontario Museum.
Boxed edition, two volumes, hardcover, illustrated, published October, 1974.
The Royal Ontario Museum, Toronto, $30.

These volumes, in effect, represent a catalogue of watercolours in the Royal Ontario Museum. The catalogue has been compiled by Mrs. Mary Allodi over a period of years and it is the first full catalogue of the ROM collections to be published.

Much of the catalogue deals with the Sigmund Samuel collection, "among the largest and finest in the country", at least 1,702 water colours and drawings. The prints, oil paintings and rare books will be the subjects of future catalogues of the museum's Canadiana.

Donald Blake Webster, the Curator of Canadiana, states in his introduction that while such a catalogue can never be completely up to date, it is expected that it will stand for "some time to come". He notes that "it is axiomatic that the further the collection grows, the fewer are the pictures yet needed or, particularly, still available, and the slower becomes the pace of acquisition as the collection becomes more mature."

It is noted in the foreword that "The English popular watercolour tradition, from the 1780s on, is also reflected in the work of individual traveller-artists, who made numerous sketches and wash drawings . . . " These, added to the work of trained watercolourists, many of them officer-graduates of the Royal Military Academy, London, "produced thousands of extremely varied watercolour views of Canada between 1758 and about 1860, from city and garrison life to the eastern Arctic."

Volume 1 contains the forward and introduction, notes of procedure and abbreviations. It lists work of artists A to K. Volume 2 lists artists K to Y, the anonymous artists and contains the index, divided as to geography and subject.

There are some striking pictures of Halifax and Dartmouth, with other areas of the province represented, as well. No. 1434 is a view of Cape Smoky and the Cabot Trail, Cape Breton, N.S., by Lucius Richard O'Brien (1832-1899), and it is not unlike some of the photographs taken recently by the provincial information department.

There are some interesting views of Dartmouth, and pictures of Halifax include various representations of the harbour and Citadel Hill, as well as the Common, an early sketch map of the Dockyard, views of the Grand Parade, Argyle Street, Mill Lake, Pleasant Street, St. Mary's Church, St. Matthew's and St. Paul's, among others.

This collection represents a milestone in the publication of records of Canadian art.

Local History in Atlantic Canada, By William B. Hamilton. Hardcover, 241 pages, illustrated, published 1974. Macmillan of Canada, $4.95 school price; trade price slightly higher.

This is a book primarily intended as a text at the high school level, yet it is one which will have a strong appeal to the reader who is interested in history generally.

Professor Hamilton, who was born in Nova Scotia and educated at Pictou Academy and Acadia University, is associate professor of history at the University of Western Ontario. His interest in the Maritimes has remained strong and he has approached its study using some of his rather strong feelings that history should be a living subject rather than simply dates and places and musty old charts and maps.

Professor Hamilton's approach is to work backward into history, using recent times rather than the remote past as a base from which to begin. "While local studies can never replace national or world history, they will satisfy the emotional urge in all of us to know more about our origin," he states. "Along the way," notes Professor Hamilton, "history can be transformed from something that is remote and often uninteresting to that which is relevant and meaningful."

There is, points out Professor Hamilton, much to be done in the way of exploring local history. Who lived in a small village or rural area first? Who built the first house? He urges his readers to seek information from the "surviving links" with the past around them, buildings, memorials, implements.

Professor Hamilton devotes 12 chapters in his book to the sources of local history covering such aspects as place names, legacy of the sea, of the land and people, the Amerindian heritage, documentary evidence and literature, folk songs and folklore, art and architecture, among others.

Each chapter has its list of suggested reading and reference sources. A further chapter discusses "Researching History Where It Is", with suggested questions, advice about field trips and tours, conducting interviews, and writing local history.

There is a word of caution here that is important. When interviewing people about local history, when checking old accounts of the past, it is wise to remember that what sounds plausible may not be based firmly on fact. The haziness of memory, embellishment by retelling over a period of time, all of these factors may account for distorted versions of some historic incident. Take, for example, the many varied first-person accounts which can be obtained of what actually happened at some particular time or place at the time of the Halifax Explosion.

There is an increasing interest in local history, particularly since the boost given to it at the time of the Centennial activities. The work and publications of the Heritage Trust are good examples. Local historical societies throughout the province are seeking to set records straight and preserve things of value from the past before they are swept away by rapid change.

There is scope for much work in the study of Indian artifacts found at Debert during the clearing for an industrial park, and it is good to know that some of this is being done and that a museum of some kind will be built eventually near the site.

The lists of suggested reading contained in this book are extensive and will, in themselves, open further doors to the study of local history. The Nova Scotia Historical Quarterly has been used in the text, an acknowledgement of its value in this type of study.

At a time when, as Professor Hamilton puts it, "there is a reawakening of interest in things historical," this book should prove of special interest.

Local History in Atlantic Canada was produced with the assistance of the Canada Council.

The Pictonian Colliers, By James M. Cameron.
Hardcover, 356 pages, illustrated, published 1974.
The Nova Scotia Museum.

James M. Cameron needs no introduction to readers of this Quarterly as a local historian. He has written half a dozen books about various aspects of Pictou County's history. He is also the author of several historical booklets and papers.

Here he has turned his attention to a study of the coal mining industry in Pictou County and the result is The Pictonian Colliers.

In the introduction, Cameron sets out his intent in writing the book: to tell the story of Pictou's coal mining industry "for laymen by a layman. Geologists, engineers, sociologists, economists, will not find this a volume to further their knowledge..." He notes that such specialists will find the book elementary."

But what he has set out to provide is an account of the mines, the underground conditions, the people who worked in the mines and the companies which ran them which will give the reader with average historical interest a solid background.

Cameron compares Pictou County's coal industry with the British industry, and adds that the problems experienced by the one have been shared by the other and indeed "are endemic to near measure to many of the coal fields of the world."

The history of the early mines and miners is included in this book and various companies are studied in individual chapters. Among them are the Intercolonial Coal Mining Co. Ltd., the Drummond and Acadia companies, The Halifax Company, The Vale Coal, Iron, Manufacturing Co. Ltd., and The Picord and Small operations.

He describes vividly the conditions under which the miners worked, the hazards and difficulties of working at a coal seam and producing perhaps eight to 10 tons of coal in a shift.

He describes wash houses and company housing. He discusses the methods used in the mines and notes that "Excepting for machine tools replacing hand tools from the early 1920s onwards, bord and pillar mining was unchanged in the more than 150 years of coal mining in Pictou County.

Cameron describes the use of horses in the mines, noting that they stayed below for an average working period of about five years unless injured or sick. The animals were possessed, he notes, "of instinct which permitted them to feel their way through the dark and know the location of bad footing and low roof timbers." He adds that at the time the book was written, horses were still in use at the Drummond mine.

There are chapters dealing with fatal accidents, with mining disasters and the work of the Mine Rescue Corps. There are the struggles between miners and the companies, the growth of associations and unions, the fighting for better working conditions, for better wages.

A particularly interesting chapter deals with the movement of coal by rail and by ship.

There is a chronology of mining and related incidents and appendices cover coal mining nomenclature, mine openings and closings, strikes and lockouts, and a bibliography.

The book represents a tremendous amount of research and will provide a thorough in-depth picture for the student of coal mining in Pictou County.

The Nonsuch, By Laird Rankin.
Hardcover, 132 pages, illustrated, published 1974.
Clarke, Irwin & Company Ltd, $8.50.

Laird Rankin, who admits to not being a seaman or having a seaman's approach to this subject, was hired by the Hudson's Bay Company in 1967 to handle publicity for the voyage to Canada and subsequent tours of the replica of the Nonsuch. It is the story of this venture which forms the subject of this account.

It was the voyage of the 17-century ketch, Nonsuch, from Gravesend to Hudson's Bay and back with a cargo of beaver pelts which led to the granting of the charter to trade to the "Governor and Company of adventurers of England trading into Hudson's Bay." As far as their success is concerned, the rest is history, as they say.

The Bay Company, seeking to commemorate the 300th anniversary of the departure from Britain of the Nonsuch, arranged for the construction of a replica in England. The little vessel was launched on the Devon coast (it is presumed that the original was built in Essex), and fitted out for the voyage across the Atlantic.

The book contains photographs of the vessel while she was being built, and sketches and blueprints showing details of her construction. Every effort was made to establish authenticity, even down to the costumes of the crew.

Once across the Atlantic, the ship was exhibited at various ports, making a tour of Lake ports in 1971. Her travels were not confined to the water, however. She was stripped down and sent by road, under winter driving conditions, and the sight of a 17-century vessel on a low-bed being guided through western mountain roads with a road grader clearing snow must have provided motorists with a strange apparition indeed.

The ship was finally berthed at her "home port", "entombed forever in steel and precast concrete."

The appendix to the book includes a copy of her certificate of British Registry and her statistics.

The Book of Canadian Antiques, Ed. by Donald Blake Webster.
Hardcover, 352 pages, illustrated, published October 1974.
McGraw-Hill Ryerson Limited, $27.50.

This is a comprehensive, all-round guide for the serious student of Canadiana and it has been edited by the Curator of Canadiana for the Royal Ontario Museum. In his introduction to this book, Curator Webster states that it is his view that "it is the duty of museums to disperse as broadly as possible the personal knowledge, and the advantages and attributes of the collections which they possess, consistent with preservation of the collections."

The interest in collecting Canadiana has grown rapidly in recent years and Webster gives three main reasons for this. One, of course, is the stimulation of interest in local history and Canadiana brought about in connection with the Centennial. There is the nostalgic urge to have some reminder of a by-gone,

but seemingly more attractive, more fundamental way of life. Antiques, limited as they are in number, tend to increase in value as they become scarcer and more in demand and many people feel that they represent a good investment in inflationary times.

Separate chapters, written by experts in their fields, deal extensively with such groups as furniture, silver, pewter and copper, Treenware, guns, decorative handwork, pottery, ironwork, tools, prints and books.

A chapter contributed by the late George E. G. MacLaren deals with Nova Scotia Furniture and includes many photographs of pieces either in the Nova Scotia Museum or the Canadiana section of the Royal Ontario Museum.

In the section on silverware, it is noted that Donald C. Mackay's Silversmiths and Related Craftsmen of the Atlantic Provinces "will be found of inestimable value in the serious study and collecting of Maritimes silver."

Donald Webster has contributed the chapter on pewter and copper while Una Abrahamson takes a detailed look at Treenware and Wooden Utensils.

Mary Allodi, who has compiled and edited the two-volume ROM study of its collection of early watercolours, is the author of the chapter on Prints and Early Illustrations.

Further chapters discuss dating and identifications, restoration and care, and antiques as an investment.

In addition to the bibliography there is information on museums with Canadian antique collections including under Nova Scotia, the historic houses and the Nova Scotia Museum.

Notes on Nova Scotia

In 1843 the first steam sawmill in Nova Scotia was built by Amos "King" Seaman at Minudie, Cumberland County.

* * *

In Clementsport, Digby Co. there stands an old loyalist church which was built shortly after settlement in 1784. The lime for the plaster was "obtained by burning clam shells" and is extremely hard.

* * *

Alexander Graham Bell and Mrs. Bell are buried at Beinn Bhreagh, three miles from Baddeck.

* * *

The first power plant on the North American continent for the generation of electricity was built in 1906 at Chignecto Mines, Nova Scotia.

* * *

The oldest salt water ferry in Canada is the one running between Halifax and Dartmouth which started business in 1752.

* * *

Nova Scotia was the first Canadian province to provide education for the deaf in 1857.