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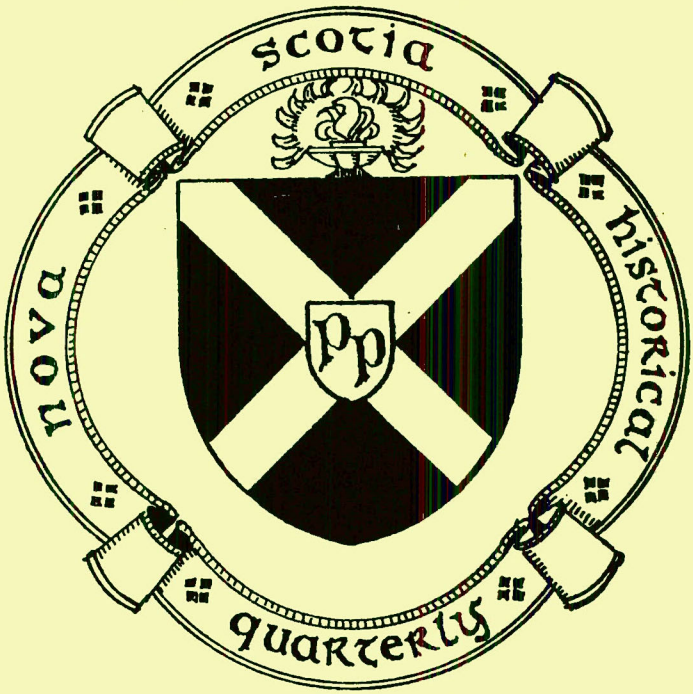

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Robert Challe: An Early Visitor to Acadia and Quebec

ROSEANN RUNTE

Robert Challe: romantic dreamer? prophet or polemist? realist or utopian idealist?

The memoirs of this early visitor to Quebec and Acadia were published some two hundred years after their composition.[1] The French critic Emile Henriot declared this a happy accident since Challe's contemporaries would only have "seen a dreamer in this realist."[2] Yet this "realist" compared his own proposals for ameliorating life in Acadia to the desctiption of utopia in Fenelon's *Telemaque* .[3] Were his proposals sincere or was his utopia nothing more than a critique of French society as would suggest his passionate diatribes against the Jesuits and this remark: "I know this is and will only be regarded as a utopia as long as our mores are as corrupt as they are. Thus, I only propose this perfection as an example."[4] Was he a naive romantic as his quaint descriptions of the indigenous population and his enthusiasm for the splendor of the forests would seem to indicate? If so, he was also a pragmatist, investing all his money (and losing it) in the Campagnie des Peches Sedentaires de l'Acadie. A prophet? He wrote, "I pray God I am a bad

prophet." His prediction? "Sooner of later Acadia will be English."[5] He lived to see his first prophecy fulfilled. His second was that the same thing would happen to Quebec at a later date. Once again we may wonder if this were truly a prophecy or a criticism leveled at the way the French handled their colonial installations.

While Challe's literary work, *Les Illustres Françoises,* has received some attention in recent years, his memoirs and journal have been largely neglected. This was due, to a great extent, to their uncertain status. The authorship was questioned and the identity of Robert Challe was something of a mystery. Was his first name Robert or Gregoire? How was his last name spelled? Could the manuscript be proven to be of his composition? Had he actually been in Acadia?[6]

The work of Frederic Deloffre, a contemporary French critic, had established the authenticity of Challe's memoirs based both on analysis of content and on script. Deloffre has also outlined the life of this man, much of whose work was not published during his lifetime.

Robert Challe was born in Paris in 1659 and, after attending the College de La Marche, embraced a military career. However, when peace with Holland was declared, he became a lawyer's clerk. After what he terms vaguely as a quarrel, he was encouraged by his family to leave for Acadia.[7] The Compagnie des Peches Sedentaires was founded in 1682, the act being signed by Colbert.[8] A concession of ten leagues of land,[9] surrounding a site to be chosen for a habitation along the coast of Acadia on the St. John river was granted to Bergier, a merchant from La Rochelle, Gautier, Boucher and Mantes, bourgeois from Paris. They had fishing and trading rights with France and the islands of America (the Antilles). Challe, on behalf of Duret de Chevry, who lived in the same neighborhood as Challe's family, accompanied the head of the expedition, Bergier. Challe was also charged to write a secret report on what he saw for Seigneley.

They went to Holland and bought a ship which was christened "le Regnard" and they left for Acadia in May or June of 1681. They chose a site at Chedabouctou (Chedabucto), at the head of the bay of Canceaux (or Canso) which gave access to the Strait of Fronsac (the Strait of Canso) between Ile Royale (Cape Breton) and Acadia (the Nova Scotian mainland). They had considered settling at Saint Pierre but Bergier led them past, reasoning that it had once been inhabited by Jesuits and Gascons who had left it for greener pastures. If it had already been abandoned, it could not be worth settling.[10]

In a report to Seigneley, Challe wrote that Chedabucto, on the eastern coast of the gulf of Canso, was six leagues from Canso and twenty leagues from the passage between the mainland and Cape Breton Island. The land was fertile and, once cleared, should be excellent for raising wheat. Bergier had navigated the Chedabucto River and, during his fifteen league journey, had found many oaks suitable for building mast as well as other species of trees (Challe, not a botanist, was vague on this point) which could be used in the manufacture of ships. Bergier had brought two oak masts and other specimens of wood to La Rochelle for his French compatriots to see. Challe added that the cod was so abundant that the English came from Boston to fish along the coast.

Once established at Chedabucto, they fished in the summers and one year in three, they chased seals on the Magdelon Island(s) (singular in text). In the winter, their boat brought their skins to La Rochelle and the salted cod to the Mediterranean, especially to Spain, Portugal and Italy. One detachment of men stayed behind each winter to guard the fort and to trade with the Indians. Challe acted as Bergier's secretary and was probably supervisor of supplies, responsible for recording the entrance and removal of all merchandise. He directed fishing expeditions, the frying and salting of cod, and the stretching and preservation of furs on land. He appears to

have spent the winter of 1682-83 in Canada as he records that on his trip to Quebec in the company of two Indians, the mountains were covered with snow. In Quebec, he reports meeting La Salle who was there early in 1683.[11] Challe was immensely impressed with La Salle's belief in the importance of the Mississippi River as a North-South link between the French colonies. Challe repeatedly stressed the importance of this development in his memoirs.

At the end of 1683 Challe went to Lisbon and Cadiz to deliver fish. He returned to France early in 1684 and reported to Seignelay who rewarded his efforts. Challe invested the money he received for the reports in the Campagnie. In 1685 he returned to Acadia as deputy to the new Lieutenant, La Boulaye. He did not remain long and returned to France on the first boat. He thus did not have much new to report. When he went beck to Acadia in 1687 he found the establishment flourishing and the warehouse was full of furs treated during the winter and fish caught in the spring. However, Challe's investment was ill-fated. On the 23rd of June 1687, three or four weeks after his arrival, he went in a boat to a site about fifty leagues southwest of Chedabucto, near the present port of Halifax to survey the work of the cod fishermen. His boat was attacked by the English. He surrendered only after having lost seventeen men and having been wounded four times himself. He was transported to Boston where he learned that the whole fort of Chedabucto had been lost, including the well-stocked warehouse which contained his entire investment. The British action was not unmotivated, Challe reported. Bergier had, in 1684, captured five English ships and sold them in La Rochelle. The highest price obtained for one was 1,200 francs. Challe wrote that the English, in retaliation, had sent spies to Chedabucto. They noticed the weakness of the fortifications and the fact that the cannon were not even mounted. They also learned the land routes and that there

was neither sentinel nor guard, as everyone went out fishing or trading. Armed with this information, the English had come by surprise, had taken the ships and had landed two hundred men three leagues from the fort. They were lying hidden around the door of the fort and when it was opened at dawn, they entered with gun and sword in hand. No one was injured since no resistance was offered. The governor was taken in his bed.[12] The fort's cannon were broken and Challe adds bitterly, the supplies from the fort were shipped to Boston on captured French vessels. The indignant and suddenly-impoverished Challe lost no occasion for venom in criticizing the French Governor's moral and military laxity on this occasion.

From Boston, Challe was transformed to London where Saint-Evremont assisted him financially so that he could return to France.[13] Challe abandoned all hope of making his fortune in Acadia and became the official writer aboard a ship for the Compagnie des Indes Orientales. His detailed account of this voyage does not enter into the confines of this subject.

The romanticism of Challe's tale is bound up in the breathless report of the riches of the land, the forests, fish and game. However, he also saw the land through a businessman's eye and he noted that the tall oaks would provide good ships' masts. He remarked not only on the beauty but also on the depth of the natural ports and said they could contain more ships than could be assembled. Challe's feelings over his personal losses are perhaps responsible for his extravagant praise. He said that Acadia, Newfoundland and Hudson Bay would have been more advantageous to France than Normandy, Brittany and Aquitaine. He reported that Queen Anne was pleased at acquiring the French territory since the bounties of the cod fishing alone could feed more than 40,000 people.

It was surely the novelist in Challe who recorded the supposed Indian courtship ceremony in which the suitor attended his love in her tent with a piece of lighted wood (a match). If the lady blew the match out, it signified her agreement. If she turned her head away, the suitor was not favored and he had to withdraw immediately. This story illustrated the honest and polite manners of the Indians, according to Challe.

He thought the indigenous people were noble and honourable and should be dealt with fairly. He felt that the Jesuits had come more to enrich themselves than to convert a people who had little need of conversion. The Jesuits, said Challe, should be banished from the colony. Like Voltaire, Challe, felt that the missionaries contributed little to the society but lived from it.

Challe's plan for successful colonization was as follows. Forts should be established at the St. John River, Port-Royal, la Heve (La Have), and at Canseaux (Canso) or Chedabucto. All these areas had natural defenses in the landscape and the last one would provide the ideal link for communication between Europe and Quebec.

Workmen, artisans, masons, and carpenters should be sent to establish the colony. Very few soldiers would be necessary. In all, about one hundred would be needed and included in their number should be five or six artillery experts. European soldiers were not used to living in the forests, to traversing them and to fighting small, surprise attacks. Therefore, great numbers of them would be useless. The young men of the colony could be assembled from time to time and taught how to use arms.

Poor Europeans who were unemployed but who wanted to work should be given the opportunity to settle the colony. They should be humanely treated during the crossing and on their arrival, should be given some land, the necessary tools to work it, a two-years' supply of clothing as well as seed, chickens and a sow. After three or

four years, the twenty most successful should be brought back to France to report and on their word, many more settlers would naturally follow.

Challe felt that the colonists should not be taxed because they already taxed themselves for their defense. Furthermore, the mother country already made enough profit from the import-export business created. The colonists should not work more than an eight-hour day and their spare time should be devoted to any leisure activity they might chose. Little by little, according to their needs, the colonists would come to live together in small groups where they could share their skills. Each individual would work for the group as much as for himself and those with inclination or talent for the arts should be encouraged to develop their skills by being given tools with which to execute their designs.

The colonies should be Catholic and have a bishop; each individual colony having its own pastor or priest for whom the director of the colony should build a church and a parsonage. Each year the colonists would provide him the equivalent of four times the subsistance of a man in grain. Two parts of this would nourish him and his valet, the rest would be for clothes, his salary and his own contribution to the poor. The pastor would keep his own garden and barnyard with chickens, pigs and cows for milk and cheese. Although Challe noted that the climate was too warm for butter, he assured his reader that honey and oil were to be found in abundance. The pastor would be subject to recall if he did not perform his duties satisfactorily. He would be bound to administer the sacraments at no charge. A cemetery would be provided for the burying of the dead as Challe opposed the custom of burying people inside churches.

Challe stated that the colonists should respect justice and maintain good faith. To accomplish this, he suggested that no lawyers, attorneys, or clerks be allowed admission to the colony.[14]

Challe thought if the Indians were well-treated and if dealings with them were carried out with honesty and justice, they would reciprocate with their naturally noble sentiments of honesty and justice. While he supported intermarriage, his purpose was limited to the immediate present. That is, he saw this as an additional bond with an ally.

All the work in the colony must be assigned according to the talents of the colonists rather than by favor and all promotions would be merited by work. The Governor must be popular and gentle for the colonists already there had been brought up in the spirit of independence (learned from the Indians) and they could not be ruled with an iron hand. However, Challe did recommend corporal punishment for anyone caught dealing in the trade of liquor, which would be forbidden in the colony.

Such was Calle's plan for colonization. Was it a utopia? Fenelon's version of utopia describes a fabled land in which there would be no drinking, where all men would live together and share all talents and goods, where the authority of the King would be moderate, where soldiers would be kept in a small number with the sole purpose of preventing war. The concepts are often similar to those of Challe. But a utopia is necessarily a place which does not exist. Acadia was a reality. Challe's dream is incomplete and neglects important aspects of life such as education to which Fenelon gives much thought. It is also only a partial utopia since the possibilities of developing this land which Challe had visited were limited. In a utopia everything, including the climate, is perfect. Challe is given to exaggerating the possibilities of the land which does take on certain aspects of a paradise. However, he never goes as far as to transform the codfish and salmon into milk and honey.Challe never strayed completely into his dream. He said, "the land exists. That is a certainty."[15] He would tell prospective colonists to do what the children of Jacob did to enter the Promised

Land, or what the English did in New England. The land would improve when worked. Challe never promised perfection but he said tranquility, fortune and a good life could be had in Acadia.

Henriot says Challe could not have been a utopian philosopher because he was too conscious of the fallibility of his proposition.[16] Indeed, Challe's conclusion was pessimistic and included an attack on social customs in general and on France's colonial policy in particular. However, the very concept of a utopia implies negative criticism. If society were perfect itself, man would not have to imagine a better world.[17] Challe's utopian plan contains three types of attack on the French colonial policy. The first is comparison to an ideal, the second, comparison to the English and Dutch policies, the best points of which Challe praised, and the third, contrast of the French authorities and missionaries, characterized by a satirical Challe as monkeys and leeches, to the hard-working colonists and noble Indians. He attempted to give weight to this critique by his prophecies, which were verbal threats. France would lose her colonies if she did not change her ways. His attack on the utopian level is general and idealistic; on the level of comparison with other political bodies, it was more realistic and less general; and, finally, it was specific. Challe is enthusiastic and effusive in the first case, cautious and reasonable in the second, bitter and emotional in the third.

Challe's criticisms were that the colonies were neglected by France. The settlement at Port-Royal, for example, was so poorly armed that the settlers could not count on it for protection against the English. The Jesuits did not help matters. They came for fur pelts rather than conversions The government sent criminals there as punishment. These were not the colonists Challe would have chosen. The Governors forced the colonists to sell their products to them at a lower price than the English

were willing to pay. Then they sold the necessities of life to the colonists at excessively high prices. Challe said that although the colonists had a natural aversion to the English and were separated from them by their religion, they were being forced to trade with them in secret. He gave the example of the French going down the St. John river to trade with the English. The Governor hanged several of those caught as an example to the rest, but the effect was contrary to his wishes. The people were disgusted and some withdrew to the forests to live with the Indians.

The Dutch and English were firm, hard-working and constant. The French governors were consumed by self-interest and were sent from Europe for reasons of political favor, not because of their abilities. The English provided their colonists with guns and powder. The French, largely unarmed, preferred to avoid confrontation and when necessary, surrendered to the English who treated them well when they did not resist.

Challe separates his "Utopian" tale from that of his personal experience, thus giving more political weight to the first by freeing it of the animosity and bitterness of the author whose personal experience was not successful. Yet the presence of the personal tale gives substance to the "utopian" plan as well because it gives it a basis in true experience. Challe apologizes for the lack of chronology or other order in his work, but excuses it by saying it was not his purpose to bore his reader. He thus intended to entertain his audience as well as to make his point.

Deloffre notes that this work (Challe's *Journal de Voyage* [aux Indes]) is of lesser documentary value for two reasons. The foremost is that it was written twenty-four years after Calle's Canadian experience. The facts were no longer fresh in Challe's mind. Time and distance may have somewhat idealized the situation in Acadia. The second is that the author has polemical intentions.

Deloffre excuses Challe in indicating that the tale of any ocular witness is partial and that the story is nonetheless interesting.

To a modern reader, especially a Canadian, the tale is most revealing, particularly because of its polemical nature. It is indeed interesting to know that the wheat and barley planted on May 28 was harvested on September 18 and that the river near their habitation was called the Salmon river because of the profusion of those fish. Yet, to know that in 1683, a young Frenchman could so correctly analyze the political situation, is even more intriguing.

The literary nature of the work does not reside in the anecdotes with which Challe laced it to maintain his readers' interest. Nor does it lie in his occasional efforts to wax philosophical and compare the founding of Acadia with that of Rome or Venice. Rather than illustrate the precarious nature of French colonial politics with the oft-repeated fable of the earthen pot and the iron vase, he applies it to the personal situation and reduces the scope of its possible application.

The interest in this piece of literature lies in the fact that it is a form halfway between fiction and non-fiction, halfway between dream and reality. The author is a bitter pessimist looking back at his youth when he was full of hopes for a new land. Better than reality and better than a utopia, Challe gave us himself and the land as he saw it. An extremely personal viewpoint, broadened by the perspective of greater achievement, makes this work valuable not as a great contribution to literature or to history, but as a contribution to literary and historical perspective.

Challe was prescriptive rather than descriptive. Unlike a medical order, his advice is clear, easy and pleasant to read. His prescription was not followed and he lived to see Acadia become English. His recommendation for Quebec was the same. The patient still lives and thus his prophecy and analysis have contemporary impact.

FOOTNOTES

1 Robert Challes, **Un Colonial au temps de Colbert;** Memoires de Robert Challes, ed. A. Augustin Thierry (Paris: Plon, 1931).

2 Emile Henriot, "Les Memoires de Robert Challes," **Courrier litteraire XVIIe siecle** (Paris: Editions de la Nouvelle Revue critique, 1933), p. 209.

3 Francois de Salignac de La Mothe-Fenelon, **Les Aventures de Telemaque** (Paris: Garnier-Flammarion, 1968), esp. ch. 7, 9, 17. Fenelon, Archbishop of Cambrai, preceptor of the Duke of Burgandy, composed **Fables** (1718), **Les Aventures d'Aristonus** (1699), **Dialogues des Morts** (1699) and **Telemaque** (1699), for the education of the future King. Chasles says, "I am writing a description in the style of **Telemaque.** It is effectively a model I would like to follow." **Memoires,** p. 257. All translations are my own.

4 Challe, p. 256.

5 Challe, p. 26, rephrased, p. 262.

6 Prosper Marchand was not certain if the name were Challe, Challes, or Dechalles, Gregoire or Robert. **Dictionnaire historique ou memoires critiques et litteraires** (The Hague: Pierre de Hondt, 1758), I, 182-86. These points are clarified by Frederic Deloffre in his introduction to **Les Illustres Francoises,** 2 vols, (Paris: Societe d'Edition Les Belles Lettres, 1967). Robert Le Blant could not find any official documentation to prove that Challe actually went to Acadia. He doubts the veracity of the account and calls Challe a "jesuit defroque", which Deloffre disproves. I,xvi. He also says that Challe wanted to people the colony with criminals. This was Colbert's project which Challe vigorously opposed. **Memoires,** p. 241. See Le Blant, "Les Etudes historiques sur la colonie francaise d'Acadie, 1603-1713," **Revue d'Histoire des colonies,** 35 (1948), 84-113. A. Augustin Thierry in his Introduction to the **Memoires,** confuses the Campagnie des Peches sedentaires de l'Acadie with the Compagnie des Indes Orientales, p. ix.

The memoirs of Challe's trip(s) to Acadia were probably written in 1716 and were preceeded by secret reports to Seignelay, Colbert's son, several of which are reproduced in Deloffre's appendix and which date from 1683-84. They may be found in the Archives des Colonies. These reports are in Challe's handwriting and many of the main points are repeated in the **Memoirs de Robert Challe, Ecrivain du Roi,** published in 1931 by A. Augustin-Thierry. This title is most likely apocryphal because Challe would probably not have chosen to sign his work "ecrivain du roi," which was neither his exact position not an honorific title. Deloffre notes that he usually signed himself "avocat au Parlement de Paris." Prosper Marchand, who saw the manuscript, could not recall the title or if there actually were one. A. Augustin Thierry reported that he changed nothing in the manuscript with the exception of a few illegible words. Despite the lingering confusion over the title, Deloffre concludes, "contrary to the opinion of several marine and colonial specialists," that Challe's Canadian experience was

authentic. Based on the conformity of the contents of the memoirs and the reports which can be traced to Challe, and supported by Deloffre's excellent reputation for careful scholarship, this theory seems quite reasonable.

The information in the text concerning Challe's life will be taken from Deloffre, who also includes some of the reports in his appendix, II, 569-73. Some of these reports are simple notes as the one describing Chedabucto (in text). Others are more lengthy with specific recommendations. For example, Challe suggests that Chedabucto be the relay point between Quebec, France, and the Antilles. Chedabucto could supply Quebec with articles from the Antilles and bring the settlers news from France. The boats which usually bring supplies from France to Quebec return empty. He suggests they stop at Chedabucto and take on a load of fish for Europe. This way the costs of shipping would be reduced and the price of goods in Quebec would be diminished.

7 Challe writes, "My father died in 1681. A quarrel that I had at the end of the same year, forced me to leave Paris and my family sought an honest pretext for my departure," p. 264. Deloffre comments, "The death of his father, May 1, 1681, caused him profound sadness, which he still felt as strongly ten years later, but which did not make him any wiser. A 'bad affair' came up, he said, at the end of this year (would it be a family quarrel over the liquidation of his father's property or simply fear of a scandal? . . . ," I, xv. Deloffre postulates that Challe may have been an illegitimate child and quotes the civil law of the day which required that the parents of illegitimate children be responsible for helping the offspring learn a trade and get a position.

8 Deloffre, II, 569-70, Archives des Colonies Cii(d). Jan-Baptiste Colbert (1619-83) was minister under Louis XVI. See also D. C. Harvey, **The French Regime in Prince Edward Island** (New Haven: Yale University Press, 1926), pp. 27 ff.

9 The Act of Foundation of the company reads, "an area of ten leagues around the site to be chosen for a fort." Challe must have forgotten this detail when writing his memoirs because there he says, "The King had given the company forty leagues of land on the seacoast with an unlimited amount of land stretching inland," p. 265.

10 Challe says, ". . . a land was certainly without value if this sort of people could not stay there," p. 265. This is another criticism of the Jesuits. Deloffre thinks this dislike is due to his early passion for Pascal, a Jansenist, I, xiii-xiv. Prosper Marchand says, "This excessive animosity towards the Jesuits came, it is said, from the fact that De Challe lost control of himself one day and slapped Father Tachard. He was forced to make honorable amends: a damaging anecdote which, according to the maxim: **Supprimit orator quae rusticus edit enepte,** he did not include in his **Journal,"** I, 186.

11 Rene Robert Cavelier de la Salle (1643-87) went to Canada in around 1670 and established an agricultural settlement in Ville Marie (Montreal). With the support of Frontenac, governor of Quebec, he undertook the discovery of the course of the Mississippi, visiting successively Lake Ontario, Erie, Huron, Michigan, before going into the Illinois valley and down the Mississippi to the Gulf of Mexico. The explorer was killed on his second mission, financed by Colbert, Challe, **Memoires,** p. 258, n.l.

12 Challe wrote that the governor was found in the company of a female, p. 272.
13 Charles de Saint-Evremond (1616-1703), author of **Reflexions sur les divers genies du peuple romain,** was forced into exile for political reasons and spent most of his life in London where he was a guest at the salon of Mme Mazarin, neice of Cardinal Mazarin, The Age of Enlightenment, ed. Otis E. Fellows and Norman L. Torrey, (New York: Appleton-Century-Crofts. Inc., 1942), pp. 34-35.
14 Henriot says: "He dislikes financiers, partisans, and tax collectors whose scandalous and rapid fortune at the end of the reign of Louis XIV is without doubt one of the most significant features of the changes wrought by the development of business and the new power of money in the old French society," pp. 204-205.
15 Challe, p. 242.
16 Henriot, p. 209.
17 **Utopian Literature,** ed. J. W. Johnson, (New York: The Modern Library, 1968), p. xi. See also Raymond Ruyer, **L'Utopie et les utopies** (Paris: Presses Universitaires de France, 1950), passim. After this article was completed, a study of Challe, by Sr. Lois A. Russell, SHCJ, appeared which is worth noting: "Robert Challe: A Voice for Reform," **Eighteenth-Century Life** 3, 4 (June 1977), 123-27.

Places of Worship on the Halifax Scotia Square Site

E. ARTHUR BETTS

Those familiar with the busy shops and high office towers of the Scotia Square complex in downtown Halifax will not find it easy to picture the area as it was a century or more ago. Near the original townsite the streets were early laid out, and soon became lined with homes, stores, warehouses and public buildings, Argyle, Grafton and Albemarle (later, Market) streets all extended north to Jacob Street, which ran east down the hill to Lockman (now, Barrington) and was not far from the present extension of Cogswell. Then north from Jacob ran Starr to Hurd's Lane, and Poplar Grove, a no-exit street. From the corner of Barrington and Duke to Hurd's Lane may be found the sites of nine places of worship, each with quite an interesting story.

1. MEETING PLACE OF LADY HUNTINGDON'S SOCIETY

Early Haligonians mention a small congregation of Lady Huntingdon's Connection, a denomination formed and supported by Selena, Countess of Huntingdon, who gave liberally in support of the movement and kept up a college to train ministers. The Halifax group was in the care of the Rev. William Firmage. When in the town in 1784 Duncan McColl found the congregation holding services in a barn,[1] which, according to R. V. Harris, stood on the north-west corner of Duke and Barrington Street.[2] This would place it quite near the main entrance of Scotia Square.

When Firmage died in 1793 the congregation decided to write the Rev. James McGregor of Pictou and place themselves in his care, rather than join the Arminian Methodists. In doing so they became Presbyterian.[3] Later they purchased Marchinton's Hall. We have not learned what happened to the building at the entrance to Scotia Square.

2. MARCHINTON'S HALL

Soon after the Rev. William Black moved to Halifax in 1786, Philip Marchinton, a leading member of his congregation, built a chapel to seat 1,000. It stood on the east side of Argyle Street near the end of Bell's Lane. Black preached at the opening service held on Easter Sunday in 1787, after which became their place of worship, though Marchinton remained the owner.

When Black was away on his Newfoundland trip in 1791 the congregation tried to discipline Marchinton for some unknown breach of their moral code. This led him to dissociate himself from the society and to lock them out of the hall. For a time he held services himself. In 1792 a Baptist, the Rev. John Burton carried on evangelistic services there. In 1806 it was purchased by the early Presbyterian congregation that later called the Rev. James Robson to their pulpit. About 1825 it was occupied by a group of Anglicans who left St. Paul's with Dr. Twining. Finally it was converted into apartment-ments.

3. ZOAR CHAPEL

Expelled from Marchinton's Hall, the Methodists, now fairly strong in numbers and influence, went right to work to get a building for themselves. A subscription list was circulated, headed by the name of Alexander Anderson of His Majesty's Dockyard, who put himself down for £40. Lesser amounts were pledged by 165 others. Methodist soldiers in the town laboured with pick and shovel on a lot on the western side of Argyle Street. An agreement was made with one Edward Wisdom to erect a preaching house 50′ x 36′ with 22′ post. On Sunday November 25, 1792, the building was formally opened by the Rev. William Jessop, who preached from the next, "The sun was risen from the earth when Lot entered into Zoar." (Gen. 19:23). Thus the chapel was named. Enlarged in 1815, it was the centre of Methodist activity in Halifax until the opening of the church on Brunswick Street in 1834, and was used for services up to

1852. Later the building was sold to Bishop Binney who carried on work under the Church of England until 1866, when it was again sold and put to commercial use.

4. BURTON'S CHURCH

The Rev. John Burton, a Congregationalist, came from England in 1792 and held some services in Marchinton's Hall. Then he went to the United States and returned as a Baptist the following year. He started to make converts to that cause and in 1795 organized a congregation, the earliest Baptist one in the city. For this a new building opened in June, 1831, on the southeast corner of Barrington and Buckingham Streets, opposite the Barrington Street entrance to Scotia Square. He had a very warm and uplifting personality and attracted people in all walks of life. Most of his flock were black, but it is thought that a number of prominent citizens worshipped here prior to the erection of the Baptist Church on Granville Street. Burton died in 1838, and it is probable people went in with the Cornwallis Street congregation. What happened to the building is not clear.

5. POPLAR GROVE PRESBYTERIAN

The Presbyterian Church of Nova Scotia, one of the most influential bodies in the province, seemed to have a hard time gaining a foothold in Halifax. There was the congregation that asked Dr. James McGregor for aid in 1793, and called the Rev. James

Robson in 1812, but dissention had resulted in Mr. Robson's leaving in 1820; and we hear little of the congregation after that. In 1838 Dr. Thomas McCulloch came to the city to be the first principal of Dalhousie University, and brought with him the church's Divinity Hall. This sparked a renewal of interest and in 1843 a meeting was held to organize the congregation afresh in Burton's Church. A site was purchased on Poplar Grove, now Trade Mart land, on which a frame church was erected. The minister was the Rev. P. G. McGregor, son of the pioneer whose services were sought in 1793. The building served until 1884, when the congregation moved to a larger and better situated church on North Park Street. It was later used for commercial purposes.

6. SALEM CHAPEL

In the mid-1840's a third place of worship on the end of Argyle Street now covered by Scotia Square began to rise. This was erected by a group of Baptists led by Rev. Belcher from their Granville Street church, but when he left they felt unable to go on with the work and sold the property to some Congregationalists. This was a mission of the Congregational Union of England and Wales and had as their minister the Rev. W. H. Heu de Bourck who organized the congregation in 1848. His preaching was very popular and people were urged to come early to be sure of a seat. In 1851 he left, and was succeeded by the Rev. J. Cunningham Geikie, a noted scholar and author. A further attempt was

made in 1866, but the cause could not be made to prosper and was permanently closed about 1878. During the years 1855-60 Bishop Binney leased the building and used it for work among the poor. Mention is made of a large mahogany pulpit donated by the people of New Haven, Connecticut; and there is today a marble baptismal font in the keeping of St. Matthew's United Church. The building was eventually sold to a merchant.

7. CHALMERS

Towards the end of the 1840's the fast growing Free Presbyterian congregation meeting in St. John's Church on Gerrish Street felt the need of a better building in a more central location. So a lot was purchased on the west side of Barrington Street, a little to the north of Duke, costing about £3,000. Here a frame building, 66′ x 48′ of Gothic style, was erected. Given the name of Chalmers, the great reformer, it was designed to hold 600 people, had a Gothic pulpit and very light and elegant galleries. The tall spire was set in place by sailors of the British navy, the necessary men and machinery having been sent by Admiral Dundonald. Gas was used for lighting.

A large concourse of people attended the opening held October 14, 1849. Rev. Dr. John Forrester was the first minister, and the congregation flourished for many years. A new hall was opened November 27, 1887, but, people were moving to the west and north and it became harder for them to walk to this downtown site. At the close of Dr. John MacMillan's 20-year pastorate it was

decided to sell the building and let the people transfer to other congregations. The final service was held January 1, 1905. Later it became the home of the Gaiety Theatre, and was, at length demolished.

8. TRINITY FREE CHURCH

The work organized by Bishop Binney of the Church of England in Salem and Zoar chapels was for a time continued by the Rev. J. C. Cochran. Then he ran into some difficulties and saw fit to resign. So his loyal followers decided to build for his use another house of worship to cost $30,000. Thus came Trinity Free Church on Jacob Street, the word 'free' indicating that none of the pews were to be rented.

Later the Parish of Trinity was constituted, and in 1907 the congregation moved into the Garrison Chapel on Brunswick Street. It is later remembered as housing a movie picture theatre and a bicycle shop.

9. THE BUILDING ON HURD'S LANE

So varied were the groups using the ninth and last house of worship that we found it hard to name. It was situated on the northeast corner of Hurd's Lane and Starr Street which would now be the upper part of the Trade Mart land. Erected about 1866 by the Universalists, and used for a few years by them before they moved to Brunswick Street, it was sold to the Free Baptists. They held their first service August 9, 1874, the preacher being the Rev. Charles Knowles. For the next fifteen years a great deal of missionary work was carried on in the building.

Then in 1890 it was sold to a group of Jewish people who made it the first Jewish Synagogue in the city.

Thus in turn it was the first Universalist church, a Free Baptist chapel, and the first Jewish synagogue in the City of Halifax.

* * * * *

No trace of any of these buildings can be found in Scotia Square today. Is life in its shops and offices any better because of the sacrifices that went into their erection or the prayers and songs of praise that ascended within their walls? In spite of many who answer in the negative we dare to affirm that the past still influences the present and pray that within the complex a shrine will come that will serve as a witness to the faith of those of the past.

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The Plan was drawn by George T. Bates.

The Life and Times of James Boyle Uniacke

JAN L. MILLAR

In the long history of Nova Scotia, one name stands above all the rest: Joseph Howe. But 150 years ago the name best known to many was Uniacke. There were many Uniackes in high places and positions of great responsibility. Unfortunately, today, there are no Uniackes remaining in Nova Scotia, and sadly the name has all but disappeared from the provincial scene.

Richard John Uniacke, the family patriarch, arrived in Nova Scotia from Ireland, by way of Philadelphia, in 1775. The next year, when he was twenty one, he married Maria Delesdernier the daughter of his employer. His bride was not yet thirteen.

Late in 1776, following the "Cumberland Rebellion", in which Fort Cumberland was unsuccessfully attacked by a force of American revolutionary sympathizers from Maine, Uniacke was arrested on suspicion of treason and brought as a prisoner to Halifax. Before he could be tried however, influential friends apparently secured his release and assisted Uniacke and his wife to return to Ireland. Once in Ireland, Uniacke completed his study of the law, which he had begun when he was sixteen.

In 1781, Uniacke returned to Nova Scotia and was admitted to the bar at Halifax. As a lawyer, Uniacke's rise in the community was rapid, and the same year he was appointed Solicitor General of Nova Scotia. In 1783, Uniacke was first elected to the Provincial Assembly, and in 1789 he was elected Speaker of the House.

During this entire period of political activity, Uniacke's private law practice flourished, and in 1784 he received the appointment of Advocate General in the Vice-Admiralty Court of Nova Scotia. The large fees gained from this position laid the foundation for his personal fortune.

In 1797, Uniacke became Attorney-General for Nova Scotia, a position he held until his death in 1830. In 1806, Uniacke resigned his seat in the Provincial Assembly, and was appointed to the Executive Council. It was at this time, that Uniacke, seeking quiet, removed to his new home in Mount Uniacke, which was begun in 1813 and completed in 1815. There he lived the life of a country squire on the 5000 acre estate, with his second wife and thirteen children. This beautiful home at Mount Uniacke, now administered by the Government of Nova Scotia, is a familiar landmark to many Nova Scotians.

Richard John Uniacke passed away in 1830, and his body was interred at St. Paul's church in Halifax, beside that of his first wife.

Thus the stage was set for his son, James Boyle, whose political stature would surpass even that of his famous father.

James Boyle Uniacke was born at Halifax, the fifth son of Richard John, and he was baptised January 19, 1800.[1] His early years were probably spent much the same as other boys of the period living in a bustling military port such as Halifax. From the heights of Citadel Hill he could view the arrival and departure of the great sailing ships. To the inland side he could watch the brightly clad soldiers drilling on the common.

At the age of fourteen, James Uniacke was enrolled at King's College, and graduated from that institution in 1818,[2] destined to follow his father in the practice of law. To this end, his legal education was obtained at the Inner Temple, London. On his return from England, he joined his father's law office, and was admitted to the bar of Nova Scotia on April 5, 1823.[3]

Beginning in 1827, James Uniacke became involved in the world of business. During the period 1827-1836 deed records show him to be a party in no less than fifty real estate transactions,[4] presumably at a profit. One transaction of interest occurred in 1835. The family home at Mount Uniacke was willed by Richard John to the eldest son Robert, with the stipulation that it remain in the Uniacke family. The cost of the upkeep must have been prohibitive to Robert, because at this time he sold a half interest to James. But less than six months later, James sold his share to another brother, Crofton.[5]

In 1830, the year of his father's death, James made his debut into politics. He was elected to the Provincial Assembly on November 15,[6] as a member for Cape Breton. But even a Uniacke was not immune to political charges, because on December 29 of the same year his right to the seat was challenged in the Assembly. The challenge was upheld, he was disqualified, and his newly won seat was declared vacant.[7] However, Uniacke took this defeat in stride and the next year he offered for election again. This time he was more fortunate, and on January 25, 1832, he was returned to the Assembly duly elected for the County of Cape Breton.[8]

He wasted no time making his presence known in the Assembly. Besides presenting many petitions from his Cape Breton constituents, he made an eloquent speech in favour of larger representation from Cape Breton.[9] He felt the Island deserved a larger voice in the government, and

he had the facts to prove his point. He also addressed the Assembly in support of the workers employed on the Shubenacadie Canal, who were rioting to publicize the fact that they had not been paid for weeks, and as a result they and their families were suffering miserably.[10]

In 1832, he also became a husband. On December 18, he married Rosina Jane Black,[11] daughter of the late Honorable John Black. Black had been a wealthy merchant, and a member of the Executive Council. Consequently, at the time of Black's death in 1832, his daughter, as his only heir, was wealthy in her own right. After the wedding, which was undoubtably the social event of the year in Halifax, the couple took up residence in the large granite house that Rosina's father had on Hollis Street.[12] This house still stands and is now the headquarters for the Nova Scotia branch of the Canadian Corps of Commissionaires. The marriage of James and Rosina produced six children, four of whom reached maturity. A grandson, also named James Boyle Uniacke, passed away at Halifax in 1959. He was the last male Uniacke in Nova Scotia.[13]

During his early years in the Assembly, Uniacke represented the people of Cape Breton faithfully. In every session of the Assembly he presented the petitions submitted to him by his constituents, and was constantly lobbying for improved roads for the Island. In debates concerning Cape Breton, he used his knowledge of the Island's history to great advantage.[14] Also, during the 1830's he was employing every opportunity to gain a larger representation in the Assembly for Cape Breton. For example, in the election campaign of 1837, Uniacke promised his constituents that if they did not obtain a larger voice in the government, he would advocate that Cape Breton separate from Nova Scotia and legislate themselves.[15]

In the election of 1837, Joseph Howe first appears on the political scene. He is elected to the Assembly for the County of Halifax. As a Reformer, Howe was an immediate adversary of the Conservative Uniacke. From this point on they matched wits and strategy across the floor of the Assembly as leaders of the two political parties then taking shape.[16]

On January 28, 1838, James was elevated to the Executive Council, but he continued to have a strong voice in the Assembly.[17] For the next two years he was the leader in the Assembly against the Reformers. But by 1840, the Reformer's demand for responsible government was becoming so great that even Uniacke could not ignore it, especially the demand for an elected Legislative Council. Consequently, Uniacke, believing that a new constitution had been conferred on the colonies by the dispatch of October 16, 1839, and agreeing with the arguments of Howe and his associates, resigned his seat on the Executive Council February 8, 1840.[18] On February 20, it was said of Uniacke, "He was not against legitimate rational reform, but he was against caprice and opposition to the mother country."[19] From this point on, Uniacke was a true Reformer.

On October 6, 1840, Uniacke, Howe, and James McNab were appointed to the Executive Council,[20] and the non-party government continued until 1843. At the election of that year, J. W. Johnston and Howe emerged as leaders of the two opposing parties, Johnston the Conservatives, and Howe the Liberals. Uniacke was again elected for Cape Breton. [21] But more trouble was brewing. Between the election of 1843, and the sitting of the Assembly, Lieutenant-Governor Falkland appointed M. B. Almon, Johnston's brother-in-law, to the Executive Council. Howe claimed that this was in violation of his understanding of equality in the Executive Council, and

he, along with Uniacke and McNab, resigned.[22] At the same time Uniacke also resigned his position as Solicitor-General.

After 1843, the clamour for responsible government grew, both in the Assembly and outside it. In the newspapers and at public meetings throughout the province, the Reformers rallied support. Howe did most of the talking at these meetings, while Uniacke concentrated his efforts on serving his constituents. Session after session he was submitting petitions and bills for improvements to Cape Breton. In fact, any bill that was beneficial to the province as a whole could count on his support. Uniacke seldom spoke in public as did Howe, but seemed rather to be reserving his oratorial talents for the sittings of the Assembly.

Conditions continued to deteriorate after 1843, with the Conservatives attempting to control the government, while the Liberals, with a majority in the Assembly, attacked them at every opportunity. Finally, in 1847, Lieutenant-Governor Falkland was recalled to England and was replaced by Sir John Harvey. As the new Lieutenant-Governor, there were three courses that Harvey could follow. One was a coalition, the second was an immediate dissolution, and the third, which was the course adopted, was to wait for the general election which was due in the summer of 1847.

Meanwhile, Uniacke, who had gone to England in 1846, informed his constituents that if an election was called while he was away, Thomas Archibald would manage his campaign.[23] However, he returned before the election and immediately sailed for Cape Breton to campaign among his constituents.[24] The election took place on August 5, 1847, and Uniacke was re-elected without opposition. His only opponent had withdrawn on James B. Uniacke's promise that he would initiate a bill in the Assembly for larger representation from Cape Breton.[25] The Reformers were also victorious as a party,

winning twelve of the seventeen counties, with a majority of seven in a house of fifty-one. Even so, the Conservatives refused to admit defeat, but their days were numbered.

The new Assembly convened on January 22, 1848, and immediately Uniacke rose to make a motion of want of confidence. He urged the Assembly, "to give the reins of government to the majority, not because they were the majority, but because it would be for the best interests of the province."[26] On January 27, the old Executive Council resigned. On January 28, the Lieutenant-Governor called upon Uniacke to form a government.[27] The new government, in which James Boyle Uniacke was Premier and Attorney-General, and Joseph Howe was Provincial Secretary, was sworn in on February 2, 1848.[28] This was the first responsible government outside the United Kingdom. In this momentous accomplishment, James B. Uniacke deserves at least equal credit with Joseph Howe.

Upon the formation of this new government, an election was called, and because time was short, Uniacke offered and was elected to represent Halifax Township.[29] However, in the general election of 1851, he declined to re-offer in Halifax Township and announced he would offer his services to the people of Cape Breton, as he had done for so many years.[30] Consequently, in August 1851, he was elected from the County of Richmond.

From this point on, however, Uniacke's health was failing. He managed to carry out his duties as Premier and Attorney-General, but never became involved in the controversies that surrounded Joseph Howe. Finally, in 1854, the state of Uniacke's health had deteiorated to the point where he felt he could no longer carry on as leader of the government, and he resigned as Premier and Attorney-General on April 4, 1854.[32] On the same day he was appointed to the less strenous and non-political position of Commissioner of Crown Lands.[33] However, his health continued to decline, and on December 8, 1857, Uniacke was notified by the Provincial Secretary,

Charles Tupper, "that in consequence of your inability to attend to the duties of your office, the appointment of an efficient and vigorous head to the Crown Land Department cannot be delayed beyond the end of the present year."[34] On February 13, 1858, after his removal from office, Uniacke petitioned the legislature for a pension, stating, "Your petitioner therefore is induced after so long a period of public service extending nearly over thirty years to submit his case for the consideration of the Legislature trusting that under the particular circumstances of his position they will award and grant to him such a pension or retiring allowance as they in their sense of justice may consider his claims merit or his services deserve."[35] But such was not to be. Before the Legislature could act upon his petition, James died at Halifax on March 26, 1858,[36] just two weeks after the death of his wife. He was buried in the family plot of St. John's Church, Middle Sackville, Halifax County.

That James Boyle Uniacke was held in high esteem is evident in a speech by Joseph Howe. After the death of his friend, Howe said, "His noble form, easy deportment, graceful manners and ready flow of language are familiar to many . . . A mind ever fruitful, a tongue ever eloquent, humor inexhaustible, and pathos which few could resist, were among the gifts of attainments of my honourable friend. His colloquial powers were even more marvelous than his forensic or parliamentary displays. He charmed the senate by his eloquence; but how delightful was he, when surrounded by a knot of friends beneath the gallery, or seated at the head of his own hospitable board."[37]

So passed a great man in Nova Scotian history, unjustly ignored by many and remembered by few. His memory deserves better, but writers through the years have been lured away by the bright star of Joseph Howe, another great Nova Scotian who rightly owes much of his greatness to James Boyle Uniacke.

FOOTNOTES

1 Public Archives of Nova Scotia, (St. Paul's Church records microfilm.)
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3 **Ibid.**
4 P.A.N.S. (Record of deeds microfilm.)
5 P.A.N.S. (Uniacke family papers.)
6 Journals House of Assembly, Nova Scotia 1830-1833. p. 15.
7 **Ibid,** p. 91.
8 **Ibid,** p. 136.
9 The Novascotian, February 22, 1832.
10 **Ibid,** March 22, 1832.
11 P.A.N.S. **A Directory of the Members of the Legislative Assembly 1758-1958** (Halifax: 1958.) p. 347.

Assembly 1758-1958 (Halifax: 1958) p. 347.
12. P.A.N.S. (Vertical file, Uniacke, James Boyle.)
13 Halifax Mail Star, April 28, 1959.
14 The Novascotian, March 21, 1833.
15 **Ibid,** January 11, 1837.
16 Journal of Education, Nova Scotia, 1837, p. 617.
17 Journals of Executive Council, Nova Scotia 1841-1847, p. 1.
18 **Ibid,** p. 243.
19 The Novascotian, February 20, 1840.
20 Journals of Executive Council, Nova Scotia 1838-1841, p. 358.
21 Doull, p. 50.
22 Journals of Executive Council, Nova Scotia 1841-1847, pp. 245-246.
23 The Novascotian, July 27, 1846.
24 **Ibid,** July 19, 1847.
25 **Ibid,** August 9, 1847.
26 **Ibid,** January 31, 1848.
27 **Ibid,** February 7, 1848.
28 **Ibid,** February 14, 1848.
29 **Ibid.**
30 **Ibid,** August 4, 1851.
31 **Ibid,** September 8, 1851.
32 P.A.N.S. **A Directory of the Members of the Legislative Assembly 1758-1958** (Halifax: 1958.) p. 348.
33 **Ibid.**
34. P.A.N.S. (Assembly Petitions, Misc. B., 1858.)
35 **Ibid.**
36 The Evening Express, March 29, 1858.
37 P.A.N.A. (Scrapbook #225, Section 1.)

The Menace of Northumberland Strait

ROLAND H. SHERWOOD

In the year 1967, when Canada was celebrating the one hundredth anniversary of Confederation, six men of Prince Edward Island took on the Centennial project of crossing ice-packed Northumberland Strait in an open boat, as a re-enactment of the manner in which Her Majesty's mails were carried between Charlottetown and Pictou in the late 1800's.

Even in 1967, the crossing of ice-menaced Northumberland Strait in an open boat was a feat of skill and endurance. But it was nothing compared to the danger and struggle of the mail-carriers in the pioneering days. The 1967 version had the advantage of being watched over by ice-breakers and helicopter, something not dreamed of in the 1800's.

This is not an attempt to belittle the nine-hour struggle by the six-man crew of the ice-boat crossing of 1967, but a desire to record the bravery, and perhaps the foolhardiness, of those who pioneered the Winter crossing of Northumberland Strait.

Northumberland Strait, a great body of water, and one of the best lobster fishing grounds in the Maritime Provinces, is 150 miles long and seven miles at its nearest point to land. It separates Pictou Island and Prince Edward Island from the mainlands of Nova Scotia and New Brunswick. This body of water was not always known by its present name. It is recorded that Jacques Cartier, "The Pilot of St. Malo" noted the waters as "St. Luniare", and at one time in the early years, the southern end was called "The Red Sea," possibly because the turbulant waters of the Strait churned up the red earth along the Prince Edward Island shore. The name, "Northumberland" is supposed to have come from the loss of a ship by that name in 1747. Northumberland Strait is also the location of the many sightings of the so-called, "Phantom Ship of Northumberland Strait." That alone is a story but for another time.

In a small way I know something of the struggles across the ice-laden Strait. Once, in 1945, I recklessly made the crossing with the Pictou Island mailman. In those days the Winter mail was carried by such intrepid seamen as the late Eddie Glover, and the late Eddie MacDonald, with the occasional assistance of the late "Punch" Patterson, all Pictou Island men.

On that morning in 1945, warmly dressed for the long, hard and hazardous crossing, the three of us were on the Island shore at 5 o'clock in the morning. The early start was necessary so that arrival on the mainland, if all went well, would be before darkness set in. The Winter morning was bitter as we left Pictou Island for the nearest point where we could land, Bay View in Pictou County. It was ten miles

away across the ice-packed Strait, and for me it was a fool-hardy venture. I had flown to Pictou Island to make repairs to the radio telephone, the Island's only communications with the mainland, since the submarine cable link had been cut by the drifting ice. For the Pictou Island mailmen, it was just another routine job upon the water.

The 30 foot boat used by the mailman had been built to withstand the rough buffeting of the ice. It was equipped with runners, and long poles across the sides and above the thwarts for sledding across the field. We passed, by dint of laborous rowing, through the pan ice, or slob ice, that littered the shore of the Island. Then, in a short time, the steel-sheathed bow of the boat jammed into thick ice. With two on either side of the boat, leaning into the poles, with Eddie Glover ahead, pulling, and me in the rear pushing, we strained the heavy boat onto the solid ice and began sledding it across the wide, white surface. We were fastened to the boat by leather straps, which were used as a pulling harness as well as for safety.

We took the way of least resistance and moved off to circle the miniature mountains of ice that blocked our way ahead. We had moved steadily onward for 2 miles when Eddie Glover, the lead man, broke through unsuspected ice, going down to almost the tops of his hip-rubber boots. But quick, cat-like, Eddie pulled himself up by his safety strap, and went on. Rounding the next ice barrier we found open water, and pushed the boat in, and sprang to our places with the oars. All around us ice flows were on the move, and at times, large cakes of ice, pushed by the terrific pressure below, whipped up out of the

dark water. Like galley slaves we strained at the oars, finally crossing the stretch of open water, and pulled and pushed our boat up on solid ice again. Daylight was slow in coming, but there was no difficulty in knowing our way through that world of white.

I was lost, but I knew the mailmen would work the boat toward the nearest land, as they had done on many previous crossings. The winter's day came on, with a dull sky and a bitter wind as we rowed, pushed and pulled the boat through patches of open water, or on long sheets of solid ice. Five hours out from Pictou Island, and only half way across the Strait, we rested on the firm ice to drink hot coffee and eat a good supply of sandwiches we had brought. Then we started again, pulling and pushing the sturdy boat up and over the great mounds of ice, repeating the manoeuvre over and over as we marched our slow way over the ice. In among the ice-floes it was bitterly cold. On top of the ice mounds the frost-laden wind cut through our heavy clothing. We pushed onward, and by late afternoon we could see the dim outline of the land beyond the white glow of the ice. The early night came on and we were still at least a mile off the Bay View Shore, the goal of our crossing. Then suddenly a bright light flared through the gloom. Leslie Simpson, who knew of our schedule, had built a bonfire on the Bay View Shore to guide us in. We found open water beyond the ice as we neared the shore, and although menaced by slob ice we rowed with all our strength, and aided by the fast water that poured onto Bay View Inlet we reached the land.

Aided by the Simpsons we were helped from the boat, tired and aching from the struggle. The mail was gathered and we started toward the comfort of the Simpson residence. There as we rested and had lunch I thought of another time a few years before, when another Pictou Island mailboat capsized and all were sucked down into the freezing waters. I was thankful to be on land and thought of my ice-crossing companions. The next morning they would make a return trip to their Island with the mail. I did not envy them.

The Pictou Island mail service by boat continued for some years after that bitter trip I made in the Winter of 1945. But later, as it is today, mail to and from Pictou Island is carried by plane.

The great Strait of Northumberland was a Winter menace in every respect. Storms were sudden and severe; ice piled high, over which the boats had to be pulled or pushed. But the greatest danger of all was what the boatmen called, "lolly"; this was a great mass of snow and slush ice upon the water, so closely packed that it had a solid look, but gave way under the weight of men and boats.

In the year 1843 ten persons were lost on Northumberland Strait ice for two days and a night, and in 1855 two men lost their lives when a sudden storm caught them in the ice-bound Strait. The last accident recorded in old newspapers was on January 27, 1885.

On that piercing cold morning three boats set out from Prince Edward Island, with 15 crew members and seven passengers. In the forenoon a storm whipped up, increasing to a blinding drift by noon. The three boats stayed close together and went

on blindly through the day, but by night they were lost. Two of the boats turned bottom-up for shelter and camp was made on the ice. Tin was ripped from the third boat to make a container for fire, which was made with newspapers from the mailbags. Later, the third boat and the extra oars were burned, but the heat from the fire melted the driving snow and soaked everyone to the skin. By the end of the long day that followed, the fuel was used up, and one man, a passenger, became delirious. The lost boatmen and passengers huddled together under the upturned boats and waited until the storm abated on the afternoon of the second day. The dim shoreline of Prince Edward Island could be seen off to the north and the weary, hungry and half-frozen persons began to make their way toward it. Finally they reached the shore, but found huge drifts of snow through which it was impossible for them to wade, as their clothes were frozen stiff upon their bodies. Fortunately, they were found by a searching-party and taken to shelters on the island.

That event upon the ice of Northumberland Strait in the Winter of 1885 was a much talked about affair, and the local poets wrote reams of verse about the incident. Typical of them all was one that began:

"You sturdy landsmen, one and all,
Pray listen unto me,
Likewise you hearty sailors bold
That plough the stormy sea.
I want your kind attention
While I do here relate
The hardships of the ice-boat crew
Upon the frozen Strait . . .
And so on for eighteen verses.

The Strait was to claim other lives, as men attempted to beat the menace of the ice in Northumberand Strait. On December 21, 1865, five men set out from Carriboo in Pictou County for White Sands on Prince Edward Island. They disappeared in the ice-filled Strait, leaving four widows and twenty-two fatherless children.

In the early days of settlement the only communications between Prince Edward Island and the mainland was by boat across Northumberland Strait, and when Winter filled the Strait with the menace of ice, the Island was completely cut off. So, it was that in 1775, Lieutenant-Governor of Prince Edward Island, Walter Patterson announced that he would attempt to implement a mail service between his Island and Nova Scotia in order to handle his dispatches, and other mail. Patterson stated that the Strait crossing would "be made by an Indian courier in a birch bark canoe." Patterson was reported to have said that he appreciated the problems involved in this method, but was doing it anyway, as he said, "I spent eight hard months trying to reach this island, six months were by sea in somewhat primitive conditions. I know this is going to be hazardous for a while, but at least we will have some communications with the outside world."

Patterson's plan was to dispatch the Indian courier by canoe to Pictou in Nova Scotia. The courier would then proceed overland on foot to Halifax with the mail. From Halifax the mails would go by ship to the Mother Country. The courier was to wait in Halifax for two days, gather any Island mail, and return, using the same method of transportation. Reports of the times noted, "The venture is being dismissed by the populace as the product of a crazed mind."

After Confederation, the Dominion Government assumed responsibility for the ice-boat service, taking over from private enterprise, and this was continued until the coming of the government ice-breaking steamers. In the beginning the ice-boats were the property of the Federal government. They were 17 to 18 feet long, four feet wide, and shaped like a Norwegian skiff, with the bow slanting upward. Metal runners were on either side of the boat keel, enabling the craft to be used as a sled. Outside, the boats were sheathed with strong tin. The first boats were poorly equipped, but after the accidents of 1885 each boat was required to carry a compass, two extra paddles, food and the means of making a fire. Each boat was to carry a sail, and each was to have a crew of six men; a captain, two bow-men, with a pilot in charge of the fleet of the required three boats. All men were chosen for their strength and endurance. The captain and pilot received $75 a month, bow-men, $55 a month, and the remainder, $45. No intoxicating liquors were permitted on the trips. Newspaper reports in later years mentioned that "Outstanding in the service were the names of Lewis Muttart and Phillip Irving, who gave long years of service, with no loss of life, no injuries nor loss of mail. Lewis Muttart made his last ice-boat trip in 1897 when he was well past 80 years."

It is to be noted that those who manned the ice-boats were brave and sturdy men, but just as brave, or as foolhardy in their search for business, were early commercial travellers who made the dangerous crossing. 40 pounds of baggage was allowed each passenger in the boats, plus $2. fare. Beyond the 40 pounds allowed, commercial

travellers paid an extra charge of 3 cents a pound for their sample cases. At $2. per person, each male was required to help push or pull the ice-boat while on the ice. Ladies were permitted to remain in the boat. Any male passenger who wished to remain in the boat, and not assist when required, had to pay a fee of $4.

The attempts to put steam boats on the Strait crossing began in 1839 when the Prince Edward Island Steam Navigation Company managed to secure contracts and grants from both the P.E.I. and Nova Scotia governments to establish a regular steamship service across Northumberland Strait. In that year the Company purchased the S. S. Pochantas, but sold it shortly afterwards. They continued to operate the service with other steamships until heavy financial losses forced the discontinuing of the service in 1846. In the years ahead, larger and sturdier steamers were put on the run, and all had their problems in trying to overcome the ice conditions of Northumberland Strait.

The mail service between Pictou in Nova Scotia and Georgetown on Prince Edward Island began in 1874, the year after Prince Edward Island joined Confederation. Sir John A. MacDonald, then Prime Minister of Canada authorized the S.S. Albert to be placed on the run. However, the ice-filled Strait that winter was too much for the wooden hull.

A contributing factor to the ice conditions in Northumberland Strait is that this body of water never completely freezes over. Owing to the tidal currents, winter navigation is hampered by floating masses of ice coming down from the Gulf of St. Lawrence. Because of this, the ferrys on the Carriboo, Nova Scotia run to Wood Islands on the

Prince Edward Island side wisely cease operating when winter ice conditions in the Strait begin to worsen.

In December of 1876, the 393 ton, S.S. Northern Light, Canada's first ice-breaker, took over the transportation of freight, mails and passengers between the two provinces. But even the steel hull of the Northern Light couldn't cope with the heavy ice, and it was laid up for repairs for weeks in the port of Pictou.

Because of the difficulty in maintaining winter mail service between Nova Scotia and Prince Edward Island, Senator G. W. Howlan proposed a tunnel under the Strait of Cape Tormentine, New Brunswick to Cape Traverse, P.E.I. in 1884. That was the first time a tunnel was suggested, but it wasn't to be the last. From that suggestion of an under-water tunnel, the Federal Government began making tests in 1886. Those tests made on the rocky bottom of the Strait revealed that a tunnel was possible. But that's as far as it went at that time. However, the following year, 1887, another test was made. Again, nothing more came of it.

In the meantime, in the winter of 1886-87, the S.S. Neptune, a Newfoundland whaler, was put into service to assist the Northern Light. But the whaler was unable to withstand the ice and was withdrawn on February 4, 1887. The replacement was made by the S.S. Landsdowne, but she too was found to be absolutely unsuitable. Then came the S.S. Stanley, an all-steel vessel, 207 feet long, 914 tons. This vessel was built in Scotland in 1880 and looked promising for the job of bucking the ice. During her time on the

run, the Stanley took a terrific beating from the ice, relying on her weight and all-steel hull to overcome the winter problems.

In 1891, because of irregular mail service by the steamers, the tunnel suggestion came up again. This time the project was mooted by Sir Douglas Fox. He claimed that a tunnel under the Strait, 18 foot in diameter, could be constructed for $11,262,500 but, as with the previous tunnel suggestions and surveys, nothing came of the Fox estimates.

In 1896, the S.S. Petrol joined the Stanley on the winter crossing of the Strait. The Petrol lasted only a short time. In 1899, the S.S. Minto, a new vessel, 225 feet long, 1,089 tons, built in Dundee, Scotland, joined the winter mail service in the Strait. It was claimed that the Minto could cut through 11 inches of solid ice. But the Minto had another system for overcoming ice conditions. With full-speed ahead, the ice-breaker could be driven up on the ice to crush it with the ship's weight. Her bow was created for this purpose. But even that system had its drawbacks, for once upon the ice the ship's weight didn't always break the ice, and the vessel was unable to back off. Even with the many barrels of water that were rolled from side to side by the crew on the deck in the effort to rock the ship clear, the ice was the victor. There were times, too, when the ship was ice-locked that the crew was put overside to endeavor to cut the ship free of ice, but it was found that the ice was too thick to make any impression.

On March 11th, 1905, the under-water tunnel was in the news again. This time the Prince Edward Island Government passed a resolution calling upon

the Federal Government, "To fulfill the terms of Union forthwith by causing a tunnel to be constructed at the earliest possible moment."

Instead of a tunnel, the Federal Government put car-carrying ferrys on the Strait crossing from Borden, P.E.I., to Cape Tormentine in New Brunswick. The tunnel was not mentioned again, but a Causeway was suggested in the middle 1900's with the "Party Of The Causeway" standing strong for such a crossing. The Causeway didn't materalize and hasn't been mentioned since.

In 1909, The S.S. Earl Grey took over the mail-carrying services in Northumberland Strait, and the Stanley was withdrawn.

The winter of 1902-03 was always considered to be the worst for ice conditions in the Strait, as that was the winter when two of the biggest and best ice-breakers were locked in the ice for months on end. Both the Stanley and the Minto were in dire trouble and made history for the length of time they were ice-bound.

When the Stanley became ice-locked, the Minto was sent to her aid. A transfer of mail, baggage and passengers was made, and then the Minto lost her propeller. Being at the mercy of the ice and currents she became frozen fast in the ice. Both vessels were there for three months. Some passengers, baggage and mail were taken over the ice to land at Pictou Island, and Merigomish in Pictou County, and later transferred to Pictou. During the time the ships were locked in the ice, horse-drawn vehicles carried fuel and provisions for the ships. While some passengers took the opportunity to leave by teams, others stayed aboard and whiled away the hours by playing

hockey on the ice near the stranded ships. During the time the ships were ice-locked, three hundred men were employed to cut the ice around the ships. But before their efforts showed any progress, spring arrived and opened the waterways, so that the ships floated free. The citizens of Pictou stood on the docks and watched as the Minto came into the Port of Pictou on a tow rope behind the Stanley.

Since those trying days of the 1800's and the early 1900's bigger and stronger ferrys have been established at Cape Tormentine and Borden, and at Carriboo and Wood Islands. While the shorter run of 9 miles at Cape Tormentine have rarely been cancelled because of the ice, the longer run of 14 miles from Carriboo to Wood ceased to function when winter begins to create the annual menace of ice in Northumberland Strait.

The present ferry system on both coasts is a far cry from Lieutenant-Governor Walter Patterson's proposal of Indian Courier by canoe, in 1775, but it was well over a hundred years in coming.

The History of the Nova Scotia Apple Industry — Part 10

KEITH A. HATCHARD

CONCLUSION

In studying the economic history of the apple industry in Nova Scotia it has become apparent that there is no better way of getting to know people anywhere than to pick one of their native industries and follow its development. The economic summary with which we opened this account stated that, (Based upon the prevailing situation in the early 1970s,) "the apple production in Nova Scotia is forecast to decline over the next few years due to the need to replace old trees with new and the need to introduce the 'marketing concept' at all levels of the industry." In 1978 approximately 2.5 million bushels of apples were produced in the Annapolis Valley at an average price of $2.50 per bushel. This reassessment period in the tree fruit industry which has resulted in static or negative growth has been offset by a remarkable growth in other sectors of the horticulture industry. The director of horticulture and biology services for the Department of

Agriculture and Marketing in Nova Scotia has estimated the retail value of horticulture crops produced in the Province in 1978 to be $128 Million. This largely results from the addition of Blueberry and Strawberry production to the traditional tree fruit production.

One wonders, in the light of this development, whether these other horticulture products, if developed earlier, would have attracted the attentions of the notable personages that we have found to be linked with the fortunes of the developing apple. Would a Prescott, Haliburton or Inglis have found such kinship with the native blueberry or the exotic strawberry as they undoubtedly did with the ancient apple?

There is something about this fruit that has exercised man's imagination since the dawn of his history. It is doubtful that the biblical account of the descent of man would retain very much of its emotional appeal if modified to portray Adam and Eve and the serpent tempting each other with strawberries rather than the ubiquitous apple. Similarly, it is hard to imagine the minds of young children reacting in such an awed manner to the legend of Snow White and William Tell if those time-honored tales featured a plum or a peach rather than our friend the apple.

For the visitor to Nova Scotia a journey through the Annapolis Valley is an opportunity to rediscover that sense of awe and mystery that has always linked man and this humble fruit. The early French Explorers wasted little time in introducing the fragrant blossom to the sheltered valley floor at the mouth of the Annapolis River, perpetuating a

tradition that man has followed since he first spread out from his original habitat somewhere in Central Asia, or wherever he attempted his first husbandry, to the fringes of the old world, and eventually to the coastline of the new one. No doubt, if circumstances had permitted Leif Eriksen, or the early West Country fishing visitors to the coast of Newfoundland, to make a more permanent abode in that Island, the apple would have soon appeared along with them.

But the true fathers of the Nova Scotia Apple Industry were the post-Acadian New England settlers. These sons of Massachusetts and Connecticut, so recently removed from England's Vales of Evesham and Herford, developed an obsessive passion for this humble fruit. They moved into the orchards, so hastily vacated by the banished Acadians, with their grafting techniques, and within a very short time had increased production tremendously.

To many of these men the apple orchards were more symbols of a pastime than of an industry. Men like Prescott, Inglis and Burbidge had already fulfilled their chosen vocations in life before they came to the valley and its fields. But they recognized that the livelihood of future generations of farmers would hinge on the outcome of their experimentation. But, to others like Ambrose Bent and Ahira Calkin, the commercial exploitation of this shiny fruit was a pressing need if they were to improve the lot of themselves and their families.

And what were these varieties that they experimented with and then produced in such huge quantities? The Gravenstein, imported by Charles

Ramage Prescott, has its obscure origins somewhere in Germany. The Ribston Pippin, Golden and King of Pippins were introduced and developed by Ramage in contradiction to the popular belief that the delicate English Pippins could not survive the harsher Nova Scotia climate.

The McIntosh is reputed to have been discovered by John McIntosh growing as a seedling near Dundela, Ontario, in 1796. Today, it is the most popular apple grown in Canada and successful graftings have resulted in such popular offshoots as the Cortland, Spartan and empire. The second most popular variety, the Northern Spy, was introduced by Charles Ramage from the New England States. The Government's Experimental Laboratories run by the Department of Agriculture at Kentville, N. S. have contributed greatly in recent years to the successful propagation of many varieties that, in their ungrafted state, do not normally fare well in a northern climate. The Red and Golden Delicious (which developed from a seedling in West Virginia) are examples of these varieties which the happy family 'U-Picker' delightedly heaps into the truck of his car during the annual family excursion to the fruit-laden orchards of the Annapolis Valley. This Laboratory is also continually experimenting with different means of preventing collar rot, apple maggot, railroad worm, crown or root problems, rodent damage, winter injury, or any other of the manifold problems that can beset the intrepid apple-grower. They will also assist in attempting, by cross-breeding, to eliminate such undesirable features as a tough, thick, skin or an over-large core from existing varieties.

Man's kinship with the apple is expressed further in the way in which it has slipped into so much of his every day language. The early Cornwallis schoolboy heading off to the one-room schoolhouse with his 'apple for the teacher' would, no doubt, have the 'apple a day that keeps the doctor away', tucked away in his schoolbag by a loving 'apple valley' mother. This, doubtless, would also contribute to the 'rosy apple' healthiness of the young lad's cheeks. And, as our young hero tries to get through the day, despite the unwelcome attentions of the class bully, he would be reminded again that there is a 'rotten apple in every barrel'. In later life, the same young Cornwallis lad, unable to sustain himself in the fast-growing communities of the valley, might well head for the city with streets paved with gold, New York, or the 'Big Apple'. Here, he would be somewhat confused by the young Brooklyner, who, having demonstrated some awesome city feature to our awesome Cornwallis farmer would enquire how 'he like's them apples'. He would find reassurance in the fact that the good things in life are equated with motherhood and 'apple-pie', and he would find it easier to get along if he develops a little 'tougher skin' and doesn't 'bruise' so easily. A letter from home assures him that he is still 'the apple of his mother's eye' despite the fact that he had began to feel 'rotten to the core'. Meeting the young lady in his life he abjures her not to 'sit under the apple tree' with anyone else and finally marries her in 'apple blossom time' a sure recipe for living happily ever after.

Returning to our family of 'U-Pickers' we may find themselves, having picked their annual stock of apples, quenching their thirst with a long draught of Annapolis Valley cider. This variety of cider, would be sweetened, chilled, and, from an alcoholic point of view, virtually harmless. The fermented juice of the apple has, throughout man's association with the apple been produced in far more virulent forms. Colonel Burbidge and his family from the Island of Wight would certainly have been connoiseurs of vintage cider when they arrived in the Annapolis Valley in 1761 or thereabouts and the early French visitors to Port Royal would have brought with them knowledge of how to produce this golden draught. In fact, it is not generally appreciated that prior to the eighteenth century, cider ranked ahead of wine and beer as France's national beverage; it was not until later years that the positions of wine and cider were reversed with beer continuing to take third place behind the other two. In comparatively recent times the annual crop of French cider apples amounted to six times or more the total Nova Scotia crop of apples. Mr. F. G. J. Comeau in an earlier article written for the Nova Scotia Historical Society in 1934 conjectured that it was this taste for cider that led Poutrincourt and the earlier French settlers at Port Royal to import such varieties as the Bellefleur and L'Espice for this purpose. Some of the Acadian apple trees have been cut down within living memory. These were massive trees of tremendous girth that had long since ceased to bear any commercially valuable fruit and were finally used for tool handles or some other useful purpose. They would have been more than two hundred years old at this time.

But the early French settler ruefully regarding his casks of cider hard frozen by a particularly severe winter, or the youthful Joseph Starr, Revolutionary War Refugee, begging a cup of cider from his family's old black servant, would start back in amazement at the vista that lies before our twentieth century 'U-Picker'. The vast expanse of the Annapolis Valley carpeted with fruit trees along with the fishing coves that indent her coastline are the two most enduring symbols of our Nova Scotia heritage.

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Eugene Butler Coates, O.B.E. — Skipper Unusual

E. L. EATON

A career of fifty-three years at sea, thirty-five of them in command of ocean going craft, bridging the period of sail to modern diesel engines, with service in two world wars, is a record unequalled, it is believed, in all the lengthy story of Atlantic coast shipping.

It was way back in 1906 that an energetic lad of fifteen years from Hillsburn, Annapolis County, Nova Scotia, first ventured to sea. Hillsburn is a beautiful little fishing village on the Bay of Fundy, similar in most ways to dozens of other small hamlets around the Atlantic Coast of the Maritimes. Most families kept a cow, a pig, a few hens and grew a big home garden. There were no large farms and the men were skilled with an axe or an adze, could make a lobster trap or set a net, and enevitably looked to the sea, in some way or another, for their livelihood.

Ships' articles are a bit inconsistent about the age of young Coates at this time, some having his age as two or three years older, a trick other boys have used when looking for a man's job, and which Captain Coates, with a twinkle in his eye, does not deny. With one voyage finished and the all-important discharge certificate in

hand it was always easy to find a berth when the eye of the prospective employer saw the words "Very Good" in the columns for Conduct and Ability. Interspersed among the thick file of such papers are frequent letters from vessel owners adding such words as "a competent man, attentive to duties and strictly sober", a bit surprising, perhaps, when one recalls the lack, sometimes, of good drinking water!

In 1909, at the mature age of eighteen, he was cook and steward on the old three-masted schooner *Calabria.* Relatively big for her class, she was registered at 530 tons, built in Port Greville, N. S. for E. W. Dimmock of Windsor. She survived two wrecks, one on the coast of Cuba in 1885, and one at Margaretsville in 1908. Two years later she was sold to Christopher Splane of St. John's Newfoundland, and her final disposal is not presently known.

A year later he is listed as an able seaman under Captain Ezra Forsythe in the three-mast schooner *Mineola,* of 270 tons, built at Port Greville, N. S., for J. Willard Smith and Sons of Saint John, N. B. In 1916 the *Mineola* was waiting to load logwood at Aligator Pond Bay in Jamaica when a hurricane drove her high and dry on the shore. There was no loss of life. Other vessels, partially loaded, were re-floated after their cargoes were removed.

By 1911 he had moved up to the berth of Bo'sun on the *Edna V. Pickles,* a schooner of 388 tons, built at Salmon River, N. S. in 1905 by A. Perry for the Pickles lumber interests in Annapolis Royal. She operated largely in the hard pine trade out of southern United States ports and was eventually purchased in Mobile, Alabama.

A grim reminder that tragedy was never far away, is told in his own words as second mate on the four-mast schooner *Thomas B. Dennison,* out of Thomaston, Maine. He describes the experience as "a very exciting voyage."

"I joined this ship in Boston on September 20, 1912 and proceeded to Baltimore and loaded at Spencer's Point a cargo of 2,250 tons of steel rails for Galveston, Texas. On January 3, 1913, about half way across from Tortuga, on the southern tip of Florida, to New Orleans, a heavy gale struck from the northwest. The ship, straining badly, the water was up to the tweendecks the last time I looked. All sails were furled except an inner jib to keep her before the sea, when we made the boat ready, and the ten of us piled in, in a hurry. As the sea was rough, we lowered away and were only about four hundred feet away from the ship when she tipped bow first. Apparently a coal bunker in the tweendecks exploded and parts of the middle house blew into the air. When she went down the boat nearly filled with water twice but we managed to keep afloat. Four days later we sighted the first lights, a Greek sponger, forty miles north off Cedar Keys. We received some Greek biscuits and water and one of the Greek men came with us. The weather was foggy but next day we arrived at Cedar Keys and were paid off at the bank. Practically five days in the boat."

By 1912 we find him as mate on the *Ronald,* of 268 tons, also built at Port Greville. The *Ronald* had several changes of crew and ownership. She burned at Saint Andrews, N. B., in 1920 while loaded with lumber. The severe depression following World War I had abruptly dropped the value of vessels and lumber and there was an unproven suspicion that the fire was not purely accidental. Next year he had a similar berth in the schooner *Clara A. Phinney* and in 1914 was mate of the barquentine *Bruce Hawkins,* out of Philadelphia, a step farther into the big world of international shipping.

Perhaps here we should mention the difference between a fore-and-aft or schooner rigged vessel and a

square rigger. All primitive people living near large bodies of water seem to have developed masts and sails by which the wind could be used to propel their craft. A simple cross arm, balanced at the centre, attached to the mast and supporting a four-sided sail was the square-rigger in its simplest form. As larger ships were built, the height and number of masts increased, and, for convenience, additional cross arms were added, each supporting its own sail. This type of equipment became pretty much standard for the large European ships of war and commerce, for long voyages where there was plenty of sea room.

Early fore-and-aft rigged craft carried a three-cornered or "leg o'mutton" sail. The apex of the triangle was supported at the mast head, another corner fastened to the foot of the mast, and the third corner held or tied loosely to the stern of the boat. When four sided sails were introduced, with more surface to the wind, they were stretched between two spars, top and bottom, one end of the spar being fastened loosely to the mast, the other free to be adjusted according to the wind direction. Schooners became very popular for coastal trade on the north Atlantic and had the advantage of sailing "closer to the wind" when the breeze was not entirely favorable. Additional small sails added to the wind surface.

Combinations of the two types of rigging were introduced by innovative ship builders and found favor on both sides of the Atlantic. A barquentine was square rigged on one mast, schooner rigged on two. A barque was square rigged on tow masts and schooner rigged on only one. A brig had only two masts, square rigged on both. A brigantine had two masts, square rigged on one, schooner rigged on the other. A ship or a full-rigged ship had not less than three masts, square rigged on all. Many other combinations of rigging for two, three and four masts were used in the Atlantic region. Vessels with more than

four masts were something of a novelty, even in the heyday of wind propelled craft.

The qualifications for mate on the more common sailing vessels were relatively simple. Experience and ability to handle men were looked for, and usually only those who looked forward to a command of their own, or who hoped for a berth on larger craft, acquired skills in navigation. This specialized knowledge was essential, however, for the captain. No matter how accurate a map or chart, the master must be able to calculate his position accurately from day to day during the weeks or months he might be out of sight of land. Numerous small navigation schools came into being to meet this need, usually under the supervision of a capable, retired sea captain. Such courses were intense and exacting, and mistakes were not treated lightly. After all, a vessel, cargo and lives of crew depended on the man in charge knowing his business.

Eugene Coates attended such a school at Yarmouth and graduated on November 23, 1914 with a certificate as Master in Sail. On April 3, 1917, a similar certificate was received for passenger steamships in the coastal trade.

During the years immediately before War I, steamships were steadily winning business from the sailing ships. The arrival times for sailing vessels depended more on the whim of wind and weather than on human planning. Steamships, on the other hand, could be more sure of reaching port with little delay, and many steamship lines maintained regular sailings for both long and short voyages. this inevitable trend was interrupted briefly during the war, because of enemy action at sea, and many of the small shipyards reopened. Happily, many of the old craftsmen were still available and were delighted to be called once more to use the familiar tools. However it was difficult to alter the old schedule, a winter to get out the timber and a summer to build the vessel. Thus it was not until 1919, a year after the war, that the building program reached its peak. The records show that

more wooden ships were launched in Atlantic Canada that year than in any year previous. At the same time, steel ships were being built in every possible country, and, as we have mentioned in the case of the schooner *Ronald,* there was just not enough business to go around and heavy losses were taken.

At the peak of the shipbuilding boom, the three mast schooner *Montclair,* of 417 tons, was built by the Yarmouth Shipbuilding Company and launched in 1918. An expected sale to New Jersey interests failed to materialize and her early ownership remained in Yarmouth. She became the first command of Eugene Coates and her maiden voyage was something of an epic, not because it was unusual, but because it was near the end of a great era. Potatoes were loaded at Annapolis Royal for Havana, Cuba. She then picked up a cargo of rum and tobacco for several small ports in West Africa. A letter to the master informed him that the tobacco was definitely marked for each consignee but he was free to deliver as many kegs or puncheons of rum at each destination as were requested. The letter goes on to say that one extra keg on the customs invoice was for his personal use. Ports of call included Accra and Kuital, on the Gold Coast, and Lagos, Nigeria. Palm kernels were then loaded for Marsailles, France, with an intermediate stop at Gibraltar. She then sailed across the Atlantic loading cargo at Barbados and St. Kitts for New York, where new owners, Job and Company had meanwhile been acquired. Further trips with Coates as master were made to Sanchez, San Domingo, and Mobile, Alabama. It was on the *Montclair* that one of those brushes with danger took place. A drunken sailor started for the captain with a knife, but was seized and subdued by four other sailors. When he became sober the man was most contrite, but was discharged for his behavior at the next port.

After Captain Coates had made his final change to steam, the *Montclair* was under charter to rum runners and was lost on a sand bar near Orleans, Massachusetts on March 4, 1927. Coated with ice and the crew helpless with cold and fatigue, two masts worked loose and split the hull apart. Only one crew member survived.

Some undated newspaper clippings give a hint of a period in his life that Captain Coates is diffident to talk about, the nearly forgotten time when prohibition in the United States enticed many adventurous young seamen to seek a risky but quick dollar in evading the enforcement officers of that country. Much may be read between the lines and no doubt the importers and law officers were both alert to any supposed messages. These two seem to have been taken from United States papers:

> "Eugene Coates, a Canadian merchant, arrived on the San Bruno from Boston yesterday and registered at the Hotel Plaza. Mr. Coates comes on one of his periodical business trips."

And this one,

> "Eugene Coates arrived yesterday from Boston and is a guest at the Hotel Plaza. Mr. Coates is a well known merchant from Canada and makes frequent trips to Havana."

Vivid realism is apparent in every line of another detailed story told by an enterprising reporter who, somehow, managed to get a photograph of the burning vessel and of the crew in the small boat. Unfortunately the author's name is not given. One might be tempted to ask how he knew so much about it!

"Furies of the deep, stirred by the north-east gale that blew from Monday night until noon Wednesday, took their toll in ships on the high seas and swept a destructive band along the Atlantic shore. The *Willaim S. MacDonald,* an adventurous alcohol carrying schooner from LaHave, N. S., battered by the gale through the night, was

set afire and abandoned by her crew of seven, 18 miles off Sandy Hook that morning. The crew were rescued by the tanker *San Manuel.*

Numerous trans-Atlantic steamers, battered and damaged by the seas, reported they would be many hours late in reaching port. The *Laconia* from Southhampton, the *San Juan* from Porto Rico, the *Maracaibo* from Venezuela and the *Frederick VIII* from Christiania, the day's arrivals, were battered and damaged to some extent. The *Maracaibo* had lost part of her railing.

Hundreds of small craft, lying in harbours and coves along the coast, were destroyed or swept to sea.

A first hand story of the *William S. MacDonald,* a three-sticked schooner, was told in New York by her youthful skipper, Capt. Maurice Randall, of LaHave, when he and his six men were brought to safety by the tanker *San Manuel.*

Randall, a fearless, swarthy-cheeked Nova Scotian, whose life had been spent on the sea, declared that in all of his sea-going trips, he had never had the thrills that came after the schooner fell into the teeth of the storm that swept down from Newfoundland that Monday night. He was at home in LaHave when the owners for the schooner called him, asking if he would undertake to carry a cargo of alcohol from Havana, Cuba, to Nassau in the Bahamas. He agreed and then selected his crew, four adventurous youths, and two seasoned veterans. Down to Havana they sailed. The cargo loaded, they set canvas and in weather so fine it brought song from the throats of the crew as they sailed back to LaHave under new instructions from the syndicate that had chartered the *MacDonald* from her owners. Arriving at LaHave, Randall was told to sail back to the point off the United States coast known as "Rum Row" where a schooner known as the *Margaret Bachman* would meet them and take their cargo, valued at more than $80,000.

It was fair weather still when the *MacDonald* reached "Rum Row". They waited hours and then the *Bachman* arrived. Leisurely the transfer of the alcohol was started. Half of it was in the *Bachman* when the sun failed behind clouds and it began to rain. Then came the gale, so furious that it blew the schooners apart. The *MacDonald,* part of her rigging gone, wallowed about the heavy seas through the night and began to take water. Randall decided that it would be folly to attempt to go on and after a conference with his men decided to attempt to beach his craft on the Long Island shore and risk salvaging what remained of her cargo later.

Then the *MacDonald* ran upon shoals. The heavy seas threatened to crash her any moment.

"Then", said Randall, "we prepared for the worst. It looked like five healthy young men and two old sea dogs were going to explore the ocean floor. But the gales were against that."

A kindly, if furious, sea washed the *MacDonald* off the shoals and morning, gray and rainswept, broke. A distress signal was hoisted. "Then", said Randall, "we managed to make some coffee and our spirits were somewhat buoyed." A few hours later the funnels of the *San Manuel* appeared and drew closer. The *San Manuel* signalled that she would aid them and Randall and his crew prepared to abandon ship. Before they left the little three-sticker, however, the crew, obeying one of the strange laws of the runners of liquor, dropped a torch into her hold. Soon they were aboard the tanker, watching the flames that engulfed the *MacDonald.*

Randall and his men were heavily armed when they climbed aboard the *San Manuel,* but readily assented to a request of the tanker's skipper that they turn their weapons over to one of the ship's officers.

Randall expressed a willingness to tell his story to United States customs officials, for he said he had not violated any of the United States liquor laws.

The tern schooner *William S. MacDonald* was owned by Fraser Gray and Captains Joseph Connors and J. E. Bachman, all of LaHave. The schooner was commanded by Captain Maurice Randall, of Upper LaHave, with Hugh Grandy, Mate; John R. Haines as cook; Jerry Bingay, Charles Skinner and James Keeping, all of Newfoundland, as crew. Capt. Coates of Annapolis, N. S., was supercargo.

The *William S. MacDonald* was last reported at LaHave, N. S., on October 3. She was then on a voyage from Cuba to Nassau, B.W.I., and had sailed up to her home port for anchors, chains and supplies. She had a cargo of five thousand cases of pure alcohol, valued in excess of $80,000. She was under charter for the voyage.

It is stated by one of the owners of the vessel that there was only $10,000 insurance on the hull and that the schooner cost $40,000 to build. He did not know whether or not the cargo was insured, as the vessel was under charter.

The *William S. MacDonald* was built at Dayspring Nova Scotia, in 1920. J. P. Parker in his monumental book, "Sails of the Maritimes", notes that Captain C. W. Parks was master for part of her brief life before she was abandoned at sea off Long Island on October 24, 1923, after filling with water. She became a total loss.

With the great age of sail a thing of the past, a few senior men clung to the old tradition, hoping for just one more good trip. But time rarely turns back and by 1926 Eugene Coates had set his face firmly toward the new career for which he had been preparing. Disregarding the disdain of so many early associates in the neat sailing vessels for the big, dirty, smoke belching steamships, he moved to the Great Lakes in that year as chief officer of the *S. S. Laig.* Next year saw him master of the *S. S. Lakeford.* Late in the year, when ice became a problem, he moved to the *S. S. Greypoint,* owned by the same firm. In 1928 he was in the *Delia,* then the *Sonia* for a couple of

years, and the *Moyra* for several more. During World War II he commanded an armed merchantman, complete with guns and gun crew, which he kept on duty without loss.

For eight years, following the war, his commands took him from the arctic to the tropics, and, among his prized possessions are pilot licences from the District of Churchill in Manitoba and from Lake Maracaibo, Venezuela.

Home seems to have become more attractive as the years passed and from 1950 to 1958 he was employed by the Department of Transport of Canada on the *Lady Laurier,* the *Bernier,* the *Edward Cornwallis,* and various lightships. Still later he filled in occasionally on the Halifax-Dartmouth ferry, quiet compared to some earlier voyages, but not without its worries when fog or snow blotted out the shore lights, as happens on occasion.

Honours that have come his way are the British War Medal and Riband, The Canadian War Medal 1939-1945, the Atlantic Star 1939-1945, the Mercantile Navy Medal and Riband, and, to top them all, in the New Years Honour List of King George VI in 1946, the Order of The British Empire.

Retiring to a comfortable home in Dartmouth, he entered enthusiastically into community and fraternal activities not possible during the long periods away from home during his early life. Death came quietly on October 25, 1978.

Beamish of Kilvurra and Halifax

TERRENCE M. PUNCH, F. R. S. A. I.

According to Edward MacLysaght, the authority on Irish families, the surname Beamish is derived from the place name Beaumais (sur Dive), in France. A branch of that family left England in the time of Queen Elizabeth I and settled in the south-west of Ireland. The family quickly prospered and grew numerous in western County Cork. By the eighteenth century, one branch was seated at Kilvoragh (now Kilvurra), in the Parish of Ballymoney. This is about ten miles west by south of the town of Bandon, in County Cork, Ireland.

If one relied upon the most recently published account of the Beamish family in Ireland, the ancestor of the Nova Scotian Beamishes would be easily missed. John Beamish of "Keelworough" (i.e., Kilvurra) was living in 1750. He had married in 1698, Jane Wood of Kinneigh, County Cork, and had among others, a second son, John Beamish of Lisgibba. This John Beamish of Lisgibba married in 1736, Mary Good of Kilmeen, County Cork, and had issue, Richard Beamish, who "sold Lisgibba . . . and emigrated with his father to America".

The sale is dated 31 Jan. 1760, according to the Registry of Deeds, Dublin. In fact, there is no evidence to suggest that the father, John Beamish of Lisgibba, ever reached Nova Scotia. He was still in Ireland in 1765, when he signed the Corporation Book of Bandon as a Freeman. We find from the Irish deed of 1760 that Richard Beamish was not, as has been supposed, the **only** son of John, but the **eldest** son. Also named in the deed is Thomas Beamish, gentleman, then of Cork City. It is this

Thomas, a younger son of John Beamish, who emigrated to Halifax by 1765 and became the ancestor of the family traced here. Further evidence in support of this reconstruction is the statement made in the obituary of Miss Elizabeth Beamish of Halifax that she was the daughter of John Beamish of "Kilvoragh" and sister of Thomas Beamish, late port warden of Halifax.

John Beamish of Lisgibba and Kilvurra, living 1760; married 1736, Mary Good of Kilmeen, living 1760. They had at least three children:

1. Richard Beamish, merchant of Cork City, b. ca. 1737, living 1760.
2. Elizabeth Beamish, b. ca. 1741, d. 26 March 1826 at Halifax, age 84, unmarried.
3. Thomas Beamish, b. ca. 1743, d. ca. 1792. He came to Halifax in the mid-1760's, and was a mariner and merchant. Captain Beamish was appointed the first Port Warden of Halifax in 1781. The continual intercourse at that time between Halifax and the Thirteen Colonies (then in revolt) necessitated a more strict system of inspection of vessels passing through Halifax. Accordingly, Captain Thomas Beamish was appointed Port Warden. His duty was to grant passes to all vessels and boats leaving port, and to visit all those entering the harbour. His office was on Water Street, just above the site of the Dartmouth Ferry Wharf.
   No precise date for the death of Captain Beamish has been uncovered, but as one of his children was born in 1791, and appears to have been the youngest but one, and as the captain is not listed in the poll tax lists for 1792, his death may be supposed to have taken place about 1792. he had married 30 July 1770, Amelia Mason, born at Halifax in 1755, died there, 3 Sept. 1844. She was the daughter of Charles and Margaret Mason, and a stepdaughter of Frederick Ott of Halifax. Captain and Mrs. Beamish were the parents of fourteen children:
   (1) Mary Jane Beamish, b. 1771, bur. Sept. 1779.
   (2) Frederick Ott Beamish, farmer and mariner at Blandford, Lunenburg County, bapt. 22 Nov. 1773, d. at New Harbour, Lunenburg County, 19 Feb. 1821; m. ca. 1800, Margaret Barbara, b. 11 Feb. 1781, dau. of George and Anna Catherine (Kaiser) Langille of Blandford. They had nine children:
      (1a) Amelia Margaret Beamish, b. 23 Dec. 1801; m. 30 Dec. 1822, John PUBLICOVER, b. 19 June 1795, son of John Michael and Christina Elizabeth (Vogler) Publicover of Blandford. They had a large family.

(2a) Sarah Beamish, b. 24 Oct. 1803, d. before 1868; became a Roman Catholic at Prospect, 7 Nov. 1845; m. 30 Dec. 1824, Christopher PUBLICOVER, b. 3 Dec. 1803, d. 20 Aug. 1868, son of John Michael and Christina Elizabeth (Vogler) Publicover of Blandford. They had a large family.

(3a) Elizabeth Harriet Beamish, b. 26 June 1806; m. 22 May 1828, James DARES, b. 1806, son of George Frederick and Elizabeth (Knock) Dares. He was a farmer at Blandford. They had issue.

(4a) Charles Ott Beamish, baker at Halifax, b. 1809, d. 15 Apr. 1884; m. 12 Sep. 1853, Sarah C. (14 May 1818-9 Oct. 1916), second dau. of Thomas William James, Esq., Deputy Provincial Secretary of Nova Scotia. They had issue:

(1b) Charles Beamish, b. Dartmouth, Aug. 1854, d. 11 Mar. 1855.

(2b) Sarah Beamish, b. Lawrencetown, 1855, bur. 20 Apr. 1861, age 6 years.

(3b) Francis Beamish, b. Feb. 1857, bur. 28 Feb. 1857.

(4b) Maria Theresa Beamish, b. 28 Aug. 1858, d. 26 Jan. 1916; m. 9 Feb. 1889, Henry Bernard Codrington COLLINS, B.A., eldest son of Rev. Robert C. Collins, M.A., Vicar of Easton Neston, Northampton, England.

(5b) Stanley Bernard Beamish, b. 24 Aug. 1862, d. 25 Aug. 1863.

(5a) Maria Anne Beamish, b. 31 Jan. 1813, d. 4 Feb. 1861; m. 3 July 1844, John OGILVY of Lake Porter, N.S. They had issue.

(6a) John Beamish, b. 1814, living 1871 with his brother, Charles, unmarried.

(7a) Elizabeth Beamish, b. 18 Apr. 1816, d. 16 Nov. 1895 at Dartmouth; m. 12 June 1838 at Chester, Daniel DARES of Blandford. They had issue.

(8a) Thomas Andrew Beamish, b. 18 Sept. 1819; no further record; presumably died young.

(9a) Frederick Ott Beamish, farmer at Lake Porter, N.S., b. posthumously, 29 June 1821, d. 1881-1887 m. (1) Sarah —, bur. 12 Apr. 1861, age 36, and had issue. He m. (2) 3 Mar. 1862, Elizabeth Lucinda, b. 1834, dau. of Jacob Richards of LaHave, Lunenburg County. (She m. again, 23 Sept. 1891, William Henry Harrison, b. 1825 in Ulster, Ireland.) By her, Beamish had two further children.

Issue by m. (1):

(1b) Margaret Ott Beamish, b. ca. 1847; m. 11 Apr. 1866, as his second wife, John SMITH, cooper, and had issue.

(2b) Frederick Ott Beamish, mariner, b. ca. 1850, d. 29 May 1908 at Ship Harbour, N.S.; m. 19 Nov. 1877, Mary Jane (1859-1950; m. secondly, John Horgan), dau. of John and Bridget Richard of Chezzetcook, N.S. They had issue:

(1c) Rose Beamish, b. 1880, d. 7 Apr. 1930; m., as second wife, James O'MELIA, and had issue.

(2c) Isabella Victoria Beamish, b. 14 Jan, 1883.

(3c) James Dennis Beamish, b. 1884 at Ship Harbour, d. 20 Nov. 1967 at East Uniacke, N.S.; m. Johanna Savage, and had issue:

(1d) Thelma Beamish; m. Richard PARKER of Victoria, B.C.

(2d) Maynard Beamish, b. ca. 1916; m. Martha, dau. of John E. Cole, and has had issue:

(1e) Kirk J. Beamish; m. Patricia L. Patterson, and has issue:

(1f) Kenneth Kirk Beamish, b. 20 Jan. 1973.

(3d) Elsie May Beamish, b. ca. 1917, d. 25 Jan. 1974.

(4d) Wentzell Beamish, d.v.p.

(4c) Clarence Frederick Beamish, b. 1894 at Ship Harbour, d. 30 Oct. 1967 at South Uniacke, N.S. unmarried.

(3b) Sarah Beamish, b. 1 Mar. 1853.

(4b) Harriet Beamish, b. 1854; m. 13 Jan. 1877, William, b. 1847, son of Isaac HUBLEY of St. Margaret's Bay, N.S. William Isaac Hubley operated a grocery and feed business in Halifax from about 1880 until about 1930. Issue.

(5b) Charles Samuel Beamish, baker, b. 15 Feb. 1856, d. ca. 1923; m. 7 Nov. 1887, Hannah Elizabeth, b. 1866, living 1950, dau. of George and Ann (Crowell) Sawlor of Western Shore, Lunenburg County. She m. (2nd) Henry Nowe, widower. The Beamishes had five children:

(1c) George Frederick Beamish, railwayman, b. 28 June 1888 at Lake Porter, a twin, d. 18 June 1978; m. 28 June 1916, Eileen, b. 1891, living 1979 in Ottawa, dau. of Frank and Florence (Innis) Martin. They had issue:

(1d) Dorothy Florence Beamish, b. 5 Sept. 1918; m. 14 Mar. 1942, Claude Ellesworth WIGLE, technical director C.B.C., b. Regina 27 May 1920. They have a daughter, Claudia Elizabeth and a son, Douglas Wigle.

(2d) Marjorie Eileen Beamish, b. 10 June 1919, d. Aug. 1919.

(3d) Frederick George Beamish, mariner, b. 3 Sept. 1921, d. 28 Nov. 1975 at Dartmouth, N.S.; m. Laura, dau. of George G. and Theresa Bishop. Issue:

(1e) Michael Beamish.

(2e) Linda Beamish.

(4d) Edna Jessie Beamish, b. 11 June 1927, d. Summer 1929, age 2 years.

(5d) Beryl Beatrice Beamish, b. 24 Nov. 1929; m. George HOLT, R.C.N., living in Ottawa in 1979. They have four children.

(2c) Amy Muriel Beamish, a twin, b. 6 Oct. 1890, d. 22 Oct. 1966; m. 29 July 1914, John William (1890-26 Dec. 1976), son of William and Mary INNIS. They had eight children.

(3c) James Clarence Beamish, operator of Lewin Ledge, b. 1893, d. 25 July 1955 at Upper Tantallon, N.S.; m. 28 Apr. 1914, Mary, b. ca. 1894, d. 27 Oct. 1959, dau. of John and Mary (Trites) Hughes of Halifax. They had issue:

(1d) Marion Marie Beamish, d. 16 Dec. 1917, age 3 years.

(2d) Emily Agnes Beamish, b. 13 Aug. 1916, d. 27 Dec. 1953; m. Charles CHAPMAN, deceased. They had ten children.

(3d) Mary Ellen Margaret Beamish, b. 23 May 1918; m. 5 Oct. 1938, Basil Joseph CHAPMAN, candy maker. They live in Halifax. No issue.

(4c) Jennie Beamish, b. 1898, living 1979 in Montreal; m. 14 Aug. 1917, William Joseph, b. 1894, son of Charles and Martha NOWE. Issue.

(5c) Charles Arthur Beamish, stevedore, b. 26 Nov. 1902, d. 1957/57; m. (1) and div., Mary —, and had issue. He m. (2) Helen D., dau. of Howard Sawler. He left two sons:

(1d) William S. Beamish, police officer; m. Helen —.

(2d) Charles Beamish.

(6b) Catherine Elizabeth Beamish, b. 7 Jan. 1858; m. 17 June 1882, William J., b. 1854 at Musquodoboit, N.S., son of Donald and Rachel McKENZIE.
Issue by m. (2):

(7b) Thomas Beamish, b. 1 Dec. 1862, living 1886

(8b) Jessie Elizabeth Beamish, bapt, 31 July 1870.

(3) Charles Ott Beamish, bapt. 22 Mar. 1775, d, young sometime after 1780.

(4) Elizabeth Ott Beamish, bapt. 11 Aug. 1777, d. Aug. 1800; m. 29 Oct. 1799, Andrew (b. 8 July 1777, living 1806), son of Rev. James MURDOCK of County Donegal, Ireland, Andrew Murdoch was imprisoned for debt soon after his son's birth. On 12 December 1805, he petitioned the Legislature from the county jail. The document paints in lurid colours the condition of those in "debtors' prison". He notes that there was "no allowance but fuel and Water and there not being even a Physician provided for the Sick unless a Prisoner has money he may die for the want of a little medicine or nourishment . . . persons have been committed to this Gaol for debt, several of whom have been for three days without receiving any kind of animal or vegetable food . . . your Petitioners are closely and rigidly confined to a Room . . . ". They begged that the House of Assembly "take their case into your Gracious Consideration and Grant them the liberty of a Yard to walk in occasionally for the free air, and an allowance of food . . ". On 18 November 1806, Murdoch again petitioned from his prison for relief. The long-preserved tradition has it that Andrew Murdoch was eventually released from jail, but with his health broken and his prospects bleak, and

that he moved to the interior parts of Nova Scotia as a teacher, but soon died in neglect and want. His only child was raised by the Misses Beamish, maiden sisters of the mother, who seems to have died shortly after his birth. Issue:

(1a) Beamish Salter Benjamin Murdoch, M.L.A., barrister, b. 1 Aug. 1800, d. 9 Feb. 1876 at Lunenburg, N.S., unmarried. He was a historian of some competence, and compiled a three-volume History of Nova Scotia, and a four-volume Epitome of the Laws of Nova Scotia (1823). At various times he served as Secretary to the Central Board of Education, and as Recorder for the City of Halifax. He was honoured with the degree of D.C.L. in recognition of his contributions to the province which had refused to give his imprisoned father a yard to walk in.

(5) Sarah Catherine Ott Beamish, bapt. 9 Nov. 1777, d. 6 Feb. 1860, unmarried.

(6) Abigail Beamish, b. 1778/1779; m. 12 June 1797, Samuel STEVENSON.

(7) Margaret Catherine Ott Beamish, bapt. 1 Oct. 1780, d. 11 Feb. 1809; m. 31 Oct. 1799, Thomas AKINS, merchant at Liverpool, N.S., b. 15 Feb. 1762 at Falmouth, N.S., d. in Feb. 1832 at Halfax, the son of Stephen and Elizabeth (King) Akins. They had one son:

(1a) Thomas Beamish Akins, barrister-at-law, author of a **History of Halifax City,** the pioneer Archivist of Nova Scotia, and a founding member of the Nova Scotia Historical Society in 1878, being its president for 1882-83, b. 1 Feb. 1809 at Liverpool, N.S., d. 6 May 1891 at Halifax, unmarried. His career and his writings are well recorded by Dr. C. Bruce Fergusson in his essay, "T. B. Akins: A Centennial Commemoration", printed in the **Collections** of the N.S. Historical Society, Volume 31, pp. 97-118. Kings College awarded him the degree of D.C.L. in 1865.

(8) Thomas John Ott Beamish, victualler, bapt. 12 June 1781, d. 18 Aug. 1860; m. 21 Sept. 1816, Louise Sarah (1796/1797-1 Apr. 1869), dau. of Stephen and Phoebe (Coffin) Collins of Colin Grove, and granddau. of Robert Collins of Dartmouth, N.S. They had eleven children:

(1a) Amelia Phoebe Ott Beamish, b. 25 June 1817, d. 12 May 1840, unmarried.

(2a) Eliza Parnell Ott Beamish, b. 7 Oct. 1819, d. 6 Nov. 1891; m. 11 Dec. 1847, Thomas ABBOTT, commission merchant (1820/1821-22 May 1910, age 89). Issue.

(3a) Francis Stephen Beamish, barrister-at-law, b. 19 July 1821, living 1896; m. 20 Nov. 1861, Almira (b. 21 Nov. 1838 at Halifax, d. 11 June 1914 at Cleveland, Ohio), dau. of Benjamin and Eliza (Churchill) Davidson. They had issue:

(1b) Francis Beamish, b. 1 Apr. 1862 at Cleveland, d. 26 Mar. 1929 at Cleveland.

(2b) Millie Amelia Beamish, b. 2 Sept. 1863 at Cleveland, d. 3 Dec. 1890 at Cleveland.

(3b) Harriet Eliza Beamish, b. 30 Nov. 1864 at Halifax; m. 3 Dec. 1889, Charles Clarke, b. 1867, eldest son of Rev. Dr. Charles HOLE, D.D., LLD., an Englishman who served as rector of St. Paul's Church in Halifax from 1886 to 1889.

(4b) Henry William Beamish, b. 11 May 1866 at Halifax, where he was a clerk in 1893.

(5b) Louise Maud Beamish, b. 9 Aug. 1867 at Halifax; m. 30 Sept. 1891, George William BROOKS, b. 19 Jan. 1858 at Ecum Secum, N.S. William Brooks was a son of George William and Anne (Jewer) Brooks, and lived after his marriage at Liverpool, N.S. They were parents of eleven children.

(6b) William Beamish, b. 24 Nov. 1871 at Halifax.

(7b) Mary Beamish, b. 13 May 1874 at Halifax.

(8b) Laura Beamish, b. 13 Dec. 1875 at Cleveland; married —.

(9b) Blanche Beamish, b. 17 Dec. 1878 at Cleveland.

(4a) Phoebe Collins Beamish, school teacher, b. 10 Jan. 1824, d. 1904, unmarried.

(5a) Thomas Murdoch Beamish, bookkeeper, b. 2 June 1826, d. ca. 1889; m. 30 Sept. 1856, Catherine (b. 1832, living 1895), second dau. of John J. and Elizabeth (Parker) Brush of Halifax. They had five children:

(1b) George Thomas Beamish, machine agent, b. Jan. 1858, d. 29 Mar. 1913 at Waltham, Mass.; lived at Annapolis Royal, N.S.; m. 13 Dec. 1882, Annie Caroline Ross, b. 1860, dau. of Christopher and Mary A. Dart of Halifax. They had issue:

(1c) Arthur Akins Roy Beamish, b. 29 Dec. 1883.

(2c) Adele Dart Beamish, b. Dec. 1885, d. 11 1886.

(2b) Walter John Beamish, bapt. 25 July 1859, d. 13 Feb. 1863.
(3b) Florence Elizabeth Beamish, b. 31 July 1861, living 1890.
(4b) Alice Ida Beamish, b. 6 Dec. 1862, bur. 30 July 1863.
(5b) Augustus William Beamish, b. 4 June 1865, d. young.

(6a) Louisa Mason Beamish, b. 6 Sept. 1828, d. 17 Sept. 1885, unmarried.
(7a) Mary Elizabeth Coffin Beamish, b. 24 May 1831, living 1901, unmarried.
(8a) Georgina Clifford Beamish, bapt. 26 Aug. 1838, age 3 years, d. 24 Mar. 1911, unm.
(9a) William Henry Beamish, b. 27 Feb. 1838, d. 22 Mar. 1844.
(10a) Amelia Jane Beamish, b. 11 June 1840, living 1910, unmarried.
(11a) Herbert Clifford Beamish, bookkeeper, b. 15 Sept. 1844, d. 7 Aug. 1890; m. 1 July 1873, Alice Maude (d. 5 Jan. 1921 at Los Angeles), youngest dau. of Thomas Church of Falmouth, N.S. They had four sons:
(1b) Thomas A. Beamish, bookkeeper, b. 23 Oct. 1876, d. 7 Nov. 1906.
(2b) Paul Beamish, living 1921.
(3b) Francis Bernard Beamish, clerk, at Halifax 1900, at Boston 1906.
(4b) Percy C. Beamish, clerk, at Halifax 1904, at Boston 1906.

(9) Richard John Ott Beamish, bapt. 2 Dec. 1782, bur. 5 Dec. 1782.
(10) John Ott Beamish, bapt. 16 Aug. 1784, bur. 8 Oct. 1785.
(11) Emily Ott Beamish, bapt. 25 Sept. 1785, bur. 12 Dec. 1785.
(12) Harriett Jane Ott Beamish, b. 28 July 1789, d. 8 Apr. 1872, unmarried.
(13) Maria Ott Beamish, bapt. 14 May 1797, age 6 years, d. 4 July 1851, unmarried.
(14) Samuel Ott Beamish, bapt. 14 May 1797, age about 4½ or 5 years, d. young.

Heraldry: The Beamish family used no arms when they lived in Halifax, but a recent grant was made to the head of the family in Ireland, as follows: The shield: argent, a lion rampant between three trefoils slipped gules. The crest: a demilion rampant on the shoulder with a trefoil slipped charged or. The motto: "Virtus insignit audentes" (= Virtue distinguishes the bold).

Sources:

In Ireland

1. Correspondence Rosemary ffolliott—T. M. Punch, dated 29 Oct. 1969.
2. Registry of Deeds, Dublin, #208-434-139163, dated 31 Jan. 1760.

In Nova Scotia

1. Census Records for 1838, 1851, 1861, 1871.
2. Church Records of St. George's, Halifax; St. Paul's, Halifax; St. Stephen's, Chester.
3. Cemetery Inscriptions: Camp Hill and St. John's, Halifax; St. Dennis, Ship Harbour.
4. Halifax County probate Court—Will books IV, VI.
5. Newspapers of various dates (**Acadian Recorder, Novascotian**), particularly the former, 10 Sept. 1921, letter of "An Occasional".

Secondary Sources

1. R. P. Beamish, **Pedigrees of the Families of Beamish** (Cork, 1892).
2. C. T. M. Beamish, **Beamish** (London, 1950).
3. **Burke's Irish Family Records** (London, 1976).
4. Edward MacLysaght, **Supplement to Irish Families** (Dublin, 1964).

Personal

1. Mrs. Claude Wigle, Spryfield, N.S.
2. Mrs. Basil Chapman, Halifax, N.S.

GENEALOGIES OF NOVA SCOTIA FAMILIES

We are nearing the end of the fifth year that the **Nova Scotia Historical Quarterly** has published the genealogies of Nova Scotian families. During the time, nineteen instalments of family history have appeared. Every part of our province has been represented—e.g., Cape Breton Island (Lavache), Halifax (Beamish), Northern Mainland (McCabe), South Shore (Bachman), Annapolis-Cornwallis Valley (Fellows, Rogers), and Western Mainland (Raymond). Many of the ethnic groups have been included, such as the Acadian French (Lavache), German (West), Huguenot French (Langille), Irish (Burns, Tobin), New Englanders (Banks), Loyalists (Weatherhead), and Scottish (Harvie). Some have been families prominent in the early history of Nova Scotia, such as Prime Minister Thompson, Premier Howe, Surveyor-General Morris, and Councillor Prescott. All have been the people of Nova Scotia.

To assist newer readers of the **Historical Quarterly,** here is a complete list of family histories published as part of this series. For rapid finding, surnames are listed in alphabetical order.

Affleck — See Thompson.
Austen — See Howe.
Bachman — John Baptist Bachman of Lunenburg Township — Vol. 5, No. 3 (Sept. 1975).
Banks — A Banks Family of Nova Scotia — Vol 7, No. 2 (June 1977).
Beamish — Beamish of Kilvurra and Halifax — Vol. 9, No. 3 (Sept. 1979).
Burns — The Burns Family of Wilmot Township — Vol. 8, No. 2 (June 1978).
Chesley — See Fellows.
Chute — See Fellows.
Custance — See Weatherhead.
Dunn — See Fellows.
Elliott — See Fellows.
Fellows — The Fellows Family of Granville, N. S. — Vol. 8, No. 1 (March 1978).
Fenton — See Weatherhead.

Foster — See Fellows.
Glawson — See West.
Hammill — See Prescott.
Harvie — John Harvie of Newport, N.S. — Vol. 6, No. 4 (Dec. 1976).
Howe — The Family of John Howe, Loyalist and King's Printer — Vol. 6, No. 3 (Sept. 1976)
Laffin — See Weatherhead.
Langille — The North Shore Langilles of Nova Scotia — Vol. 7, No. 3 (Sept. 1977)
Lavache — The Lavache Family of Arichat, Cape Breton — Vol. 7, No. 1 (March 1977).
Little — See Weatherhead.
McCabe — James McCabe Genealogy; a "Pre-Hector" Settler — Vol. 5, No. 4 (Dec. 1975).
Morris — The Morris Family—Surveyors-General — Vol. 6, No. 2 (June 1976).
Pieler — See West.
Pottinger — See Thompson.
Prescott — Jonathan Prescott, M.D.—"Vincit Qui Patitur" — Vol. 9, No. 1 (March 1979).
Raymond — Daniel Raymond of Yarmouth: A Pre-Loyalist Settler — Vol. 8, Nos. 3 & 4 (Sept. & Dec. 1978).
Rogers — The Family of Rolen Rogers — Kings County — Vol. 9, No. 2 (June 1979).
Thompson — Sir J. S. D. Thompson, a Prime Minister's Family Connections — Vol. 7, No. 4 (Dec. 1977).
Tobin — Tobin Genealogy — Vol. 5, No. 1 (March 1975).
Troop — See Fellows.
Weatherhead — The Weatherhead Family of Upper Rawdon — Vol. 5. No. 2 (June 1975).
West — The Wests of Halifax and Lunenburg — Vol. 6, No. 1 (March 1976).
Withrow — See Weatherhead.

CONTRIBUTIONS SOLICITED:

Length: Between eight and ten typewritten pages (= 10 to 12 pages in print).

Method: 1. Burke's Peerage Method (as in this Issue).
2. New England Method (as in Vol. 8, No. 2).

Limitations: For economy of space, all ancestral data on the Nova Scotia progenitor should be confined to an introductory paragraph or two. Only male lines should be developed in the submission, unless prior agreement to exceptions has been obtained. No photographs can be included.

Sources: No page footnotes should be included but a general list of sources should be included on the last page of the genealogy. Where important footnotes are required, such as supporting evidence for previously disputed records, these can be included on the last page of the genealogy.

Address: Submissions should be sent to the following address:

Genealogy
Nova Scotia Historical Quarterly
Box 1102
Halifax, N.S. B3J 2X1

An Editorial Committee will examine all submissions and reserves the right to accept, reject, or suggest changes in the submitted genealogies. Compilers who require detailed advice in preparing final drafts of submissions can reach the Genealogical Committee of the Royal Nova Scotia Historical Society through the address above.

A. E. Marble/T. M. Punch

Contributors

ROSEANN RUNTE is an American from Kingston, New York. She was awarded a Bachelor of Arts summa cum laude from the State University of New York, a Master of Arts and Doctorate from the University of Kansas.

She has received recognition of her scholastic achievements through various academic honours and has written extensively. Her work has appeared in books, booklets, articles, reviews and papers too numerous to mention here.

She is a member of several associations and societies, dealing mainly with French and the humanities.

Dr. Runte is a professor of French at Dalhousie University, Halifax.

REV. E. ARTHUR BETTS, M.A., B.D., Ph.D. was born in London, England, in 1902. Arthur Betts came to Canada with his parents in 1904. In his boyhood he worked on his father's farms in Ontario and New Brunswick. He was educated at the Provincial Normal School, Fredericton, Mount Allison Academy and University, Pine Hill Divinity Hall, Dalhousie University and the University of Edinburgh. Received by the Methodist Church on probation in 1924, he went on to ordination by The United

Church of Canada in 1929 and has served pastorates in all three Maritime Provinces. Following retirement he became Archivist of the Maritime Conference. He lives in Halifax with his wife, the former Evelyn Hilchie. Dr. Betts is the author of a number of books and articles, including **Pine Hill Divinity Hall, 1820-70; Bishop Black and His Preachers.** He is a member of the Royal Nova Scotia Historical Society.

JAN L. MILLAR was born in Woodstock, Ontario and received his early education there.

He joined the Royal Canadian Navy in 1956 and has served there since that time.

Mr. Millar was awarded the degree of Bachelor of Arts from St. Mary's University with majors in history and anthropology.

He is keenly interested in the history and pre-history of Nova Scotia and has participated in several archaeological expeditions. He lives in Newport, Hants County, Nova Scotia.

DR. ROLAND HAROLD SHERWOOD was born and educated in Amherst, Nova Scotia. He later attended Nova Scotia Technical College.

He has enjoyed a long and varied career in both journalism and broadcasting. He was feature writer for the Halifax Chronicle-Herald for a number of years and author and narrator of radio stories of the Atlantic Provinces on Canadian and overseas networks. He has also had stories and articles published in major magazines and weeklies.

He has done much research into the history of Nova Scotia, resulting in seven books to his credit. "Pictou Parade", "Out of the Past" and "Maritime Story Parade" . . . these three now out of print and rated as collectors items. Currently on the newstands are "Pictou Pioneers", "Atlantic Harbors", "Tall Tales of The Maritimes" and "The Phantom Ship of Northumberland Strait."

He has been cited by the Red Cross for community youth work and elected to the Nova Scotia Sports Hall of Fame in recognition for his prowess in long distance running. He has recently been presented with the Amherst Chamber of Commerce Citizen of the Year Award.

He has retired after many years service from the Maritime Telegraph and Telephone Company and is living in Pictou, where he is a free lance photo-journalist and writes a column for the Pictou Advocate.

KEITH ALFRED HATCHARD was born at Poole, Dorset, England and received his early education there. He attended Sir George Williams University and Saint Mary's University where he was granted the degree of Bachelor of Commerce and Master of Business Administration.

He has written numerous University papers and is interested in Local history and genealogy.

Mr. Hatchard is Senior Contracts Administrator of Hermes Electronics Ltd. of Canadian Marconi Company and resides in Dartmouth, Nova Scotia.

ERNEST LOWDEN EATON was born at Upper Canard, Kings County in 1896. He is a graduate of the Nova Scotia Agricultural College, the Ontario Agricultural College, and holds a Masters Degree from Macdonald College of McGill University, where he was awarded the Macdonald Scholarship of Nova Scotia for 1924.

Mr. Eaton served in World War I. He held a position for several years in extension and teaching under the Nova Scotia Department of Agriculture and was a Senior Research Officer, Canada Department of Agriculture at his retirement in 1961.

He has been active in many community and professional organizations and had found time to write research papers on agricultural subjects and local history ("Two Early Churches at Chipman Corner, N.S." previously published in Nova Scotia Historical Quarterly).

He is Historian of the Wolfville Historical Society.

Mr. and Mrs. Eaton live in Upper Canard, have five children, eighteen grandchildren and four great-grandchildren.

TERRENCE MICHAEL PUNCH was born in Halifax and received his early education in Halifax public schools. He continued his education at St. Mary's and Dalhousie Universities and holds graduate degrees from both.

He is the author of numerous articles on local history and genealogy which have appeared in publications in Canada, United States and Ireland. Two of his works have received prizes in Canadian Authors' Association contests. He is the editor of the Genealogical Newsletter of the Royal Nova Scotia Historical Society, the Genealogical Editor of Bluenose Magazine and he co-edits the genealogies which appear in the Nova Scotia Historical Quarterly. His extensive compilation, **Vital Statistics from Nova Scotia Newspapers—1813-1822,** has been published by the Genealogical Committee of the Royal Nova Scotia Historical Society. He is also the author of the recent best seller, **Genealogical Research in Nova Scotia.**

Mr. Punch is a member of many historical and genealogical societies and associations and is a diligent and respected historical researcher. He teaches history at Fairview High School and lives in Armdale.

Book Reviews

LORNA INNESS

Historic Hants County, by Gwendolyn V. Shand
167 pages, paperback, illustrated, published August 1979
Printed by McCurdy Printing Co. Ltd., Halifax and privately published by Miss Shand $6.95

When it comes to the history of Hants County, and the Windsor area in particular, Gwendolyn Shand is a walking Archives.

In addition to her careful research over the years, she has brought to her writings her own rich personal experience.

In the introduction to this book, she writes: "As I grew up, I learned many facts about nineteenth century residents of the town from my parents, grand-parents, and a great-uncle. Their stories brought to life an earlier day. All these facts combined, when I retired, to form my decision to study the history of Windsor over a period to two centuries . . ."

Miss Shand has combined in this book five separate papers on various aspects of Hants County history. There is a general introduction, and four subjects—Windsor, a Centre of Shipbuilding; the Ferries of the River Avon; the Development of the Gypsum Industry and Windsor Industry and Trade 1849-1979—are dealt with separately.

The papers, the text of each followed by its footnotes, have simply been published together and it is surprising that, at the least, they were not linked by some form of index, if only because that would have made reference easier for the reader.

There are a few illustrations, black and white reproductions of old photographs, but such pictures as the one of a small tug taking a gypsum laden sailing ship through the Avon River's currents, must only serve to whet the appetite for more.

However, the fund of literature about Hants County is a small one and the publication of these papers in one volume is to be welcomed.

Clansmen of Nova Scotia, by Gordon M. Haliburton
104-pages, paperback, published July, 1979
Petheric Press $3.95

This is a collection of some 20 biographies of noted Nova Scotians with a Scottish heritage. Most of the articles appeared in The Chronicle-Herald and The Mail-Star earlier this year leading up to the International Gathering of the Clans.

The period of time covered is about two centuries, the earliest of the figures being Rev. James Drummond MacGregor (1759-1830) and the most recent, the late Angus L. Macdonald, (1890-1954), who served as premier of Nova Scotia and as Canada's wartime minister of the navy.

Bringing together as it does a mass of material, the book should serve as a popular reference work for speakers at such occasions as St. Andrew's Day dinners and meetings of the North British Society for many years to come. The men whose lives are documented in this book all achieved distinction in their respective fields, many of them devoting their lives to several main interests.

Three of the lives stand out particularly.

Sir Joseph Chisholm spent 34 years on the bench of the Supreme Court of Nova Scotia, 19 of those years as chief justice. He was born in Antigonish in 1863, educated at St. Andrew's, St. Francis Xavier University and the Dalhousie Law School. For a time, in addition to practicing law, he edited and managed the Antigonish Casket.

He practiced law in Halifax and served as a president of the North British Society. He edited the Speeches and Public Letters of the Hon. Joseph Howe. In 1917, he was head of a commission studying the province's coal industry. He was a man of many talents and he reaped a substantial share of honours before his death in 1950.

Charles Frederick Fraser was the fourth son of a Windsor doctor. When the boy was six years old, an accident damaged his sight and by the time he entered his teens he was blind. He was educated at the Perkins Institute for the Blind in Boston and went on to become the superintendant of Nova Scotia's first institution for the blind in 1873.

In 1915 he was knighted for his work and when he retired in 1923 it was after having devoted some 50 years to the training and education of the blind. He died in 1925.

George Munro Grant, born near Stellarton in 1835, was a minister and a noted educator. He was called to St. Matthew's, Halifax, when he was 27 years old, and was instrumental in the founding of the Pine Hill Theological College. In the latter part of his life, he won distinction as principal of Queen's College, later Queen's University.

Though many of the subjects of this book achieved distinction in areas away from Nova Scotia, their work befitted humanity in general and they never lost interest in or love for their province. A book such as this one helps to ensure that they will be remembered.

Seeds, Soil and Sunshine, by Mary Dauphinee
88 pages, paperback, illustrated, published August 1979
Lancelot Press $4

Mary Dauphinee combines two unique talents, gardening and painting, in this charming book.

Using her own prize-winning garden at Second Peninsula, Lunenburg County, as an example, Mrs. Dauphinee has prepared a collection of seasonal hints for gardeners.

About three dozen topics are covered in her book, each dealt with on one page while the facing page is decorated with a black and white illustration.

Garden hints on such subjects as getting an early start for salvia and begonias, lillies and how to care for them, housecleaning the spring garden, caring for container gardens, saving seeds, winter protection for roses and how to care for Dutch bulbs will be welcomed by garden enthusiasts as well as beginners.

Along with her wishes for "Happy gardening," Mrs. Dauphinee writes: "When from our own small patch of ground there spring food to to nourish the body and hyacinths to restore the soul, perhaps our eyes will be opened to the mystery and miracle that surrounds us."

* * * * * *

Two small paperback histories produced this summer will be reviewed in a subsequent edition of the Quarterly but are mentioned briefly here now because of their timeliness.

A Tale of Two Dykes is an account by Mrs. Margaret Kuhn Campbell of Upper Lawrencetown, of the two Cole Harbour dyke ventures, a unique episode which ended with the demolition of the second dyke in 1917. Mrs. Campbell's father was the seventh, and last, owner of the second dyke and much of her information has been obtained from family records, the accounts of area residents and her own memories. In addition, she has spent considerable time researching the subject at the Nova Scotia Archives and various libraries.

Her book deals not only with the history of the dyking ventures but with the ecology/geology of the harbour and its environs, in particular, the fragile marshlands.

The book was written for the Cole Harbour Rural Heritage Society and printed by Lancelot Press. The book is available at the society's model farm off the Cole Harbour Road and in some Halifax bookstores.

This summer has also seen the celebration of the 225th anniversary of the first attempts at English settlement of the Lawrencetown area. The Indians and the French were there earlier, but it was 225 years ago that the first organized party of settlers, accompanied by British troops for protection against the Indians, hacked their way through the woods and built a stockade at Lawrencetown as the first step in colonization.

The story of this venture and the subsequent development of the various communities at Lawrencetown, with particular emphasis on the main families associated with the area, has been compiled by Terry Degen with the assistance of the Lawrencetown History Committee and published privately. The 225-page, spiral-bound paperback with illustrations and maps, sells, at approximately $8 per copy but, to date, is not widely available.

Our Maritimes, By Millie Evans and Eric Mullen
Paperback, 251 pages, illustrated, published July 1979
Four East Publications, P.O. Box 29, Tantallon, B0J 3J0
$8.95.

Our Maritimes is not your average travel guide, it's almost a travelling companion, like having someone in the car who knows the area and something about the people and their customs, their problems, even their controversies.

The book was prepared to fill the gap between coffee table picture books with scant captions and the available tourist literature. Moreover, there was a desire to include the three Maritime provinces in the one book.

What the authors did was try to think of the things that would appeal to and intrigue a tourist seeing the area for the first time. Faced with a choice of roads, the authors follow the ones which offer something a little off the beaten path, "never drive when we can get out and walk, and never walk on a path if there's an untrodden beach or brook to walk along . . ."

Evans and Mullen have put into this book some of the experiences encountered "in our years of knocking around" the Maritimes, the things "we would be discussing if you were in the car with us as we travelled . . ."

Both authors have a deep interest in wildlife and the environment and these interests are reflected in the book. Many of the illustrations show plants and creatures to be found in the Maritimes. The illustrations, in black and white, are the work of Rick Swain, Goldie Gibson and Cheryl Olsen.

In Nova Scotia, the authors have divided the province generally along the scenic by-way lines used by the provincial government—Sunrise Trail, Parrsboro Shore, South Shore, Annapolis Valley, Eastern Shore, and northern and southern Cape Breton.

New Brunswick has been divided into the northeastern section, the Saint John River Valley and the southern part of the province.

In the case of Prince Edward Island, the book follows the natural divisions into eastern, central and western, with sections on the Kings Byway and the Blue Heron Drive.

The text is companionable and chatty, laced with bits of humour or anecdotes about individuals and places. It is the kind of guide or travel book which adds that third, personal dimension to the facts and pictures. Take, for example, a topical extract: "Nova Scotia's landscapes seem to be like the old joke about the Maritime weather . . . 'If you don't like it, just wait a minute . . . it'll change!' . . ."

Nova Scotia Heritage Colouring Book
Paperback, 40 pages, illustrated, published July 1979
Heritage Trust of Nova Scotia

The colouring book interest seems to be running high in Nova Scotia. In May, Discover Nova Scotia made its appearance published by Tall Ships Productions of Dartmouth (See NSHQ—JUNE 1979). The Heritage Trust has published a colouring book produced by its Publications Committee and coordinated by Barbara Shaw of the Nova Scotia Museum staff.

Various people have contributed the art work in this book, among them Miss Shaw, Goldie Gibson (whose work appears in Our Maritimes), Ann Elwood, Gillian McCulloch, George Halverson, Azor Vienneau, A. W. Wallace. Some of L. B. Jenson's illustrations from such sketchbooks as Wood and Stone, Nova Scotia Sketchbook and Country Roads, (Petheric Press) are included, as well.

The pages to be coloured feature drawings of scenery, people, houses, flowers, fish, crafts, and, an unusual and imaginative inclusion, the facsimile of the heading of The Novascotian, the newspaper of which Joseph Howe was editor and publisher from 1827 to 1840.

Each drawing is accompanied by a brief explanatory caption.

It's another imaginative addition to Nova Scotiana which may send youngsters in search of books about the province.

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To be published on September 21 and worth noting now is a book prepared by members of the Canadian Authors Association in honour of the International Year of the Child—The Seasons of Children.

This book is essentially "the story of growing up Canadian," and consists of poems, short stories and photographs collected from authors from coast to coast. Two of the authors whose work appears in the book are Joyce Barkhouse of Halifax and Dr. Mary-Ruth C. Mundy of Lantz.

The Seasons of Childhood is published by Simon and Pierre, Toronto, to sell at $6.95 in paperback.

To hand, but not in time for review in this issue of the Quarterly, is a facsimile edition of an Ecclesiastical History of Newfoundland by the Very Rev. M. F. Howley, D. D., from the Mika Publishing Company, Belleville, Ontario.

The original edition was published in 1888 by Doyle and Whittle, Publishers, of Boston. When the author sent "forth this maiden effort upon the ocean of historical literature," he was serving as Prefect Apostolic of St. George's, West Newfoundland. The Mika edition costs $35.

Mika Publishing is also issuing this fall a facsimile edition of Richard Brown's History of the Island of Cape Breton, first published in 1869.

Annapolis Royal—a Poem—1788, by Roger Viets, Paperback, approx. 14 pages, published August 1979 Loyal Colonies Press, 304 Olympus Avenue, Kingston, Ontario K7M 4T9 $2.95.

This very slim volume indeed is a facsimile reprint of a poem which is described as the first to have been published in what is now Canada.

Roger Viets' flowery tribute to "The King of rivers, solemn, calm and slow," and the people inhabiting the area was first published at Halifax by Anthony Henry in 1788.

The publication lacked title page and any identifying information and its date had been based on information that Viets delivered the opening sermon at the first gathering of Nova Scotian clergy called to Halifax by Bishop Charles Inglis who had been newly appointed. A reference to the poem is also found in a letter dated July 1788.

Roger Viets was born in Connecticut, "educated at Yale and entered into the Anglican priesthood in 1763. A Loyalist, he was imprisoned for a time and, following his release, went to Digby in 1786. He brought his family to Nova Scotia the following year and remained in the Digby area until his death in 1811. His efforts led to the building of Trinity Church, Digby.

Although seven of his sermons found their way into print, Annapolis Royal appears to have been the only poem to have been published. In the manner of the time, the poem is a tribute, a hymn of praise:

"The Symphony of heav'nly Song he hears,
Celestial Concord vibrates on his Ears, . . ."

The facsimile, of course, reproduces Henry's printing style.

The introduction to the poem is written by Thomas B. Vincent, Royal Military College of Canada, Kingston. The edition is limited to 1,000 copies.

Nearly an Island, edited by Alice Hale and Sheila Brooks Paperback, 187 pages, illustrated, published 1979 Breakwater Books Limited, 277 Duckworth Street, St. John's, Newfoundland A1C 1G9

Nearly an island is sub-titled a Nova Scotian anthology and it contains excerpts and examples of the work of some two dozen writers ranging from Thomas Chandler Haliburton to Chipman Hall and H. R. Percy, Kenneth Leslie to Rita Joe and Sparling Mills.

The theme of the collection is as variegated as the nature of the province itself and, borrowing a phrase from The Clockmaker, the editors state that the book is "an attempt to reveal the blood and spirit of what has been written by Bluenosers who have done something else besides 'eat, drink, smoke, sleep, ride about, lounge at taverns, make speeches at temperance meetin's, and talk about House of Assembly'."

It is also a collection reflecting the personal tastes and interests of the two editors which gives the book an added interest. If it is always interesting to browse through the bookshelves of others, it is similarly interesting to see other readers' tastes and preferences in collections. What books have excited them, shaped them, given them inspiration, taught them, given them a sense of identity?

Extracts from Ernest Buckler's text for the first of the major Nova Scotia colour photograph albums to make its appearance in the 1970s, Window on the Sea, appear throughout the book. Indeed, one of them has given the book its title: "Nova Scotia is nearly an island, nearly the last place left where place and people are not thinned and adulterated with graftings that grow across the grain . . ."

There are auto-biographical extracts recalling growing up in various parts of Nova Scotia, and contemporary pieces showing the realities of life such as an extract from Silver Donald Cameron's terse account of life in a fishing community caught up in bitter labour strife, The Education of Everett Richardson.

Most of the items in this collection are pieces close to the land, pieces about people, about the sea and life on it. The Springhill Mining Disaster by Ewan MacColl and Peggy Seeger reminds that "there's blood on the coal," and Song of the Tangier Gold Mines, a little known or remembered poem by Catherine Hart, collected by Dr. Helen Creighton, recalls the brief but glorified time when Nova Scotia's Eastern Shore had its own "Gold Rush fever."

The book includes a literary map of Nova Scotia and reproductions of Micmac petroglyphs found on rocks at Lake Kejimkujik, and along the Medway River.

As with all collections and anthologies, readers will wonder why some pieces were included while others, perhaps personal favourites, were not. In any book reflecting primarily personal taste this is bound to be so. However, in Nearly an Island, the editors have prepared a good all-round showcase of Maritime writing, more than enough to catch the flavour and whet the appetite for more.

Decoy Collecting Primer, by Paul W. Casson
Paperback, 83 pages, illustrated, published 1978
Fitzhenry & Whiteside, Toronto $5.95

Among the items sure to attract attention at a country auction are the duck decoys once regarded as just another hunting necessity like flies for fishermen.

The duck decoys, beloved of decorators for that "colonial" or "back to the land" look, have come into their own in recent years. Current examples are available but, as with other forms of art and crafts, some stand high above the others in construction, beauty and value.

Paul Casson of Salisbury, Vermont, is listed as a "decoy historian, antique-decoy collector, decoy carver and decoy carving judge." He is also the author of another work on the subject, Decoys Simplified.

As Casson notes in his introduction to the book, collecting is only the tip of the iceberg. Collecting decoys leads to other related aspects of study and can open the door to new interests. There are the known makers and the unknown makers, the various regions particularly noted for the hunting of one kind of bird or another and the vast number of species of ducks and other shorebirds, many of which have been duplicated with remarkable fidelity by decoy carvers.

Casson gives the beginner detailed information about types of decoys, brands and signatures, sources of information such as books and museums, dealers and shows, how to care for decoys, and various clubs and organizations of collectors.

There are illustrations in black and white of examples of the work of various well-known carvers, most of them American, but one photo shows a drake mallard carved by a master boat-builder, John R. Wells of Toronto, in the early 1900s, and a Drake Goldeneye, by Ken Anger of Dunville, Ontario, who managed to produce a feathered texture by his use of a rasp.

This is certainly a valuable primer for anyone who wants to collect decoys or who is interested in the carving of bird models generally. It remains for someone to produce a more substantially Canadian study which would be of greater interest in the Maritime Provinces, particularly in view of their location on one of the great fly-ways of the world.