

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

NEW SERIES.
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HALIFAX, NOVA SCOTIA, WEDNESDAY, MARCH 4, 1857.

WHOLE SERIES
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Poetry.

ONWARDS.

PHIL. III. 13.

ONWARDS! onwards; though thy pathway
Through the burning desert lie,
Where the want of shade and shelter
Sorely thy endurance trieth;
Where no friendly faces meet thee;
Where no loving voices greet thee;
Where no footprints mark the sand;
Stay not though the track looks dreary
Droop not though thy heart grows weary;
Haste thee to a better land,
And let every new-born day,
Find thee further on thy way!

Onwards! onwards! canst thou loiter
In the race which leads to glory!
Nay, the things behind forgetting,
Stretch towards those held out before thee:
Cast aside the fears that haunt thee;
Let no toil, nor failure, daunt thee;
When thou stumblest quickly rise;
Never fainting,—never tiring,—
Press along, the mark aspiring,
To the bright, uplifted prize;
And success shall smile on thee,
Thou shalt gain the victory!

Historical.

For the Christian Messenger.

Expulsion of the Acadians.

In 1598, the first attempt was made to colonize any part of Nova Scotia. This was by the Marquis de la Roche, who was unsuccessful. In 1604, De Montes was more fortunate. He doubled Cape Sable and sailed up into St. Mary's Bay, where he cast anchor. From thence he passed along through the Bay of Fundy, Digby Strait and Basin, to Port Royal, or Annapolis.

From the first settlement of the country, until the year 1713, every variety of fortune was experienced by the Colonists, as the land of their adoption was continually changing masters. This peninsula, with other parts of the wilds of Columbia, formed the continual apple of discord between France and England. In the above mentioned year, Nova-Scotia was finally ceded to the English, by the treaty of Utrecht. In the year 1720, Governor Phillips summoned the Acadians to take the Oath of allegiance. Out of 4000 capable of bearing arms, only 880 complied with the summons. The following was the oath administered:

"I promise and sincerely swear on the faith of a Christian, that I will be entirely faithful, and truly obey his Majesty King George, and that I acknowledge him as sovereign Lord of Acadia, or New Scotland. So help me God."

From 1713, to 1744, was a period of repose. The sword which had been before so frequently unsheathed, was during this time put into its scabbard. France and England were at peace with each other. But in the year last mentioned the demon of discord was again unchained. War was declared by France against England. This was the beginning of sorrows to the Acadians, which, at the end of 11 years, was consummated in their expulsion. The fears of this people were much excited, by the arrival of large numbers of English, lest their privileges as Roman Catholics might be endangered or curtailed. This was especially the case on the arrival of the Hon. E. Cornwallis with the 3760 adventurers and their families, at Chebucto, near Halifax, on the 8th of June, 1749.

Their decided aversion to the English, led many to unite with the Indians in ambuscades and stealthy attacks. Hence arose the question in the provincial assembly of that time,—"what plan can be adopted by the operation of which, these anxieties can be relieved, and danger of annoyance from the Acadians averted or dispelled?"

It was but a small minority of the neutrals, who were guilty of these annoyances and depredations; it was, however, sufficient to keep the English in the different localities and settlements, in a state of continual disquietude, agitation, and fear. This state of things was exasperated by

the evident injustice and severity with which this people was, in many cases, treated.

"The least employe," says Garnean, in his history of Canada, "wished to make his will, law." If you do not furnish my troops with wood, said a Captain Murray, I will destroy your houses, and make fuel of them. If you do not take the oath of allegiance, added governor Hobson, I will point my cannons upon your villages.

The Acadians, observes Haliburton, were not British subjects, since they had not taken (the number above mentioned, excepted) the oath of allegiance, and they could not consequently be regarded as rebels. Their possessions were left to them on the simple condition of remaining neutrals. But many intriguers and adventurers saw these beautiful Acadian farms with a covetous eye. What fine possessions! Hence what attraction. It was not difficult to find political reasons for the expulsion of the Acadians. The large majority were guilty of no act which violated their pledge of neutrality. But in the great catastrophe, which was preparing, the innocent were to suffer with the guilty. Their fate was decided in the counsel of Governor Lawrence, at which were present admirals Boscawen and Mostyn, whose fleets were cruising upon the coasts. It was resolved to scatter abroad in the British colonies what remained of this unfortunate people. And in order that none might escape, the most profound secrecy was ordered, until the moment fixed for the execution of the sentence, which was to take place on the same day and hour in all parts of Acadia. They decided also, in order to render the execution more complete, to gather the inhabitants together in the principal localities. Proclamations, drawn up with perfidious skill, invited them to assemble in certain places which were designated, under the most rigorous penalties. In the church of Grand Pre (Horton) 418 heads of families met together on the 5th Sept., 1755. Col. Winslow repaired thither, with a great retinue. After having shown the commission which he held as governor, he said to them, that they had been assembled to hear the final decision of the king with respect to them; and that though it was to him a painful duty to fulfil, he was bound, in obedience to his orders, to declare to them, "that their land and cattle of all sorts were confiscated to the crown with all their other effects, except their clothing and money, and that they themselves were to be transported from the province." No motive was assigned for this decision. A body of troops which had remained concealed until that time, came out from their retreat, and surrounded the church. The habitants, surprised and without arms, made no resistance. The soldiers gathered together the women and children. At Grand Pre alone were found assembled 1,923 men, women, and children.

Their cattle and other animals consisted of

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| 1269 oxen, | 5007 calves, | 8690 sheep, |
| 1557 cows, | 493-horses, | 4197 hogs. |

Some of the Acadians having escaped to the woods, they laid waste the country to prevent their finding subsistence. The old Notary, Le Blanc, who had rendered great services to the government, died of sorrow and want at Philadelphia, his children being dispersed into the different colonies. At their urgent entreaties, the men were permitted before embarking, to visit their families, and to contemplate for the last time their fertile fields and once happy homes, which they were to see no more.

The 10th, was fixed as the day of embarking. In waiting for the males, were 5 transports, whilst the women and children were to be put on board other vessels. A calm resignation had succeeded to their first despair. But when the time to embark had come, and they must leave forever their native soil, be separated from their friends, relatives and parents, without the hope of ever meeting again, to live scattered abroad in the midst of strangers, and those of another tongue, customs, manners and religion, courage and composure forsook this unhappy people, they gave them-

selves up to manifestations of grief the most marked and overwhelming.

All the other settlements of the Acadians presented at the same day and hour, the same spectacle of desolation. The vessels sailed for the different provinces where they were to leave the exiles. They were scattered along the shore from Boston to Carolina. For many days after their departure, their domestic animals were seen gathering together around the smoking ruins of their master's habitations, and the faithful dog passed nights in lamenting, by his howlings, the hand which gave him food, and the roof which gave him shelter. Happy they, even in their griefs, for they were not conscious of the excesses to which avarice and ambition may lead men, and what crimes they may cause them to commit.

The whole number transported at this time from the different parts of N. S. was upwards of 7000. "The intriguing plots and seductive temptations of the Canadians, formed the main causes for the expulsion of the Acadians."

It may be apropos to notice here, *The Mandement of my Lord the Archbishop of Halifax, to the Acadians.*

This is a pamphlet of some 9 pages, addressed to the French population of this country, in their own language, on the occasion of the Centenary of the banishment of their forefathers. It consequently was published previous to Sept. 10, 1855.

Its perusal must create profound astonishment in the minds of any persons who have the best acquaintance with the subject of which we have just been treating.

"To our dear brethren, the Acadians of the Diocese of Halifax,

Our very dear brethren, on the 10th of September, 1755, near 2,000 Catholic Acadians were driven with barbarity from their happy homes by the cruel hand of persecution. It was for attachment to the faith of their fathers that they were thus maltreated. It was hoped, without doubt, that the banishment of this innocent people and the confiscation of their goods would for ever extinguish the Catholic Religion in Nova-Scotia. Here, however, as elsewhere, the persecutor was deceived in his impious calculation by the mercy of heaven.

Thanks be to God, after a long and sad interval of suffering, proscription, and exile, the Catholic Acadian yet lives in the loved country of his fathers, and the glorious faith for which the exiled and the victims of 1755 endured the loss of their goods and their lives still flourishes in about one-third of the population of Nova-Scotia. You are the children of those who have passed through the sea of persecution, and who were marked with the sign of suffering, because they were the faithful disciples of the crucified Jesus; of those who "in ancient times being enlightened" by the grace of the father of lights, endured a great fight of diverse afflictions.

We do not retrace, N. T. C. F., these sad scenes to excite in you the least resentment, which our holy religion would condemn."

This is a new discovery made by the Archbishop of Halifax, after the lapse of 100 years, that this people were driven from their happy homes, by the hand of persecution, and because of attachment to their religion. It was hoped, by this expulsion, "to extinguish for ever the Catholic religion in Nova Scotia," we are here informed.

He further informs "his very dear brethren" that he recounts not these scenes to awaken "the least resentment."—this is in every way a most extraordinary production. Was the writer of this address ignorant of the motives and causes which prompted the decision of the British authorities in the case before us? One can hardly suppose this. That there was severity, yea cruelty and barbarity in the conduct of the English authorities, none acquainted with the facts before us, will deny. If they found after a careful examination that banishment was necessary, they should have executed it in a humane and becoming manner. The idea of religious persecution never before crossed the mind of any one possessing even the most limited information on this subject. Nought but a desire to excite resentment, the Archbishop's disclaimer to the contrary notwithstanding, and by this means of evoking the worst passions of the human breast, could have prompted the assertions found in this pamphlet, as quoted

above. A holy religion must condemn such a course. What shall we then say of that religion which abets it?

The descendants of that much injured people will testify universally, wherever they have any information on the subject, that the element of religious persecution mingled not in the motives, prompting the expulsion of their forefathers from this country. On the contrary, we have learned again and again from our aged French neighbours and friends, that the priests of their ancestors were in a great degree responsible for the calamities which came upon them. That they ignorantly or wickedly deceived the people regarding the nature of the oath which they were required to take, thus leading them to resist the requirement of the Crown, and accelerated and sealed their doom. The writer for a time passed over this letter or *Mandement* in silence, thinking that the imputation of the motive, to extinguish for ever the Catholic religion in Nova Scotia, was an imputation so palpably absurd and false, so diametrically opposed to all history on the subject, and to the testimony of large numbers of living witnesses, that it could do no harm. He has however been led of late to change his mind. He recollects that this people are bound to believe their ghostly leaders, no matter how absurd or contradictory to all evidence, their declarations or teachings.

A sense of duty and a love of truth has prompted these remarks. May they be received in the spirit in which they are given.

Much more I would say, but fear to occupy too much space.

Yours truly,

Jan. 27th, 1857. SCRUTATEUR.

For the Christian Messenger.

Donation Visit to Salem Cottage Cornwallis.

On the evening of January the 7th, our kind friends, the members of the Church and congregation, made us another of those very pleasing visits, which happily, for Pastors and their families, have become prevalent in Baptist Churches.

Notwithstanding the weather was somewhat unpleasant, a large number of the church and congregation with some of other Denominations, assembled at our quiet little residence. The cordial greeting of brethren and friends, some of whom had scarcely met in the social circle since last *Donation*. The multitude of smiling, cheerful, happy faces, the large number of interesting youths, all aiming to make the evening one of real enjoyment, gave to *Salem Cottage* an aspect most attractive and cheerful.

I need not say how bountifully the sisters provided, and what ample stores of good things, gratified both the eye and the palate. All who have the pleasure of an acquaintance with the people of Cornwallis, are well posted in this kind of information.

The evening was spent, as is usual at such times, in conversation, music, &c., each variety of mind and taste finding plenty of congenial society. Our esteemed and worthy deacons, were engaged for a time in receiving and arranging the Donations, when all was ready, and the meeting called to order, Deacon Rand in behalf of the company presented their gift, prefacing his pleasing duty with an appropriate speech, in which, feelings of affectionate attachment and christian sympathy were fully and warmly exhibited, requesting us to receive the Donation now presented, in token of these sentiments uttered in behalf of our visiting friends. The Donation with some sent afterwards amounted to something over £45, about £25 of which was in money, the remainder in articles as good as money. I endeavoured to reply to the address of our esteemed Deacon, but under such circumstances and in the reception of such marks of brotherly love, it is by no means an easy thing, to express the emotions of the heart. I trust God will reward our beloved friends with more than earthly blessings, that he will send his Holy Spirit into their hearts, and their families will be made happy in the prospect of that enduring treasure, to be enjoyed beyond the grave. At an early