

# THE GLEANER:

AND

## NORTHUMBERLAND SCHEDIASMA.

VOLUME III.]

"Nec trancarum sane tatus ideo melior, quia ex se fila gignunt nec noster vilior quia ex alienis libamus ut apes."

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#### THE ACADIANS.

For the following description of the above people, by the Abbe Raynal, we are indebted to Mr. M'Grigor's late work on British America.

"Such was the attachment which the French then had for the honour of their country, that the Acadians," says the Abbe, "who, in submitting to a new yoke, had sworn never to bear arms against their former standards, were called French neutrals. No magistrate was ever appointed to rule over them, and they were never acquainted with the laws of England. No rents or taxes of any kind were ever exacted from them. Their now sovereign seemed to have forgotten them, and they were equally strangers to him. Hunting, which had formerly been the delight of the colony, and might still have supplied it with subsistence had no further attraction for a simple and quiet people, and gave way to agriculture. It had been begun in the marshes and lowlands, by repelling the sea and the rivers which covered these plains with dikes. These grounds at first yielded fifty times as much as before, and afterwards twenty times as much at least. Wheat and oats succeeded best in them, but they likewise produced rye, barley, and maize. There was also potatoes in great plenty, the use of which was become common. At the same time they had immense meadows, with numerous flocks. Sixty thousand head of horned cattle were computed there, and most of the families had several horses, though the tillage was carried on by oxen. The habitations, built chiefly of wood, were extremely convenient, and furnished as neatly as a substantial farmer's house in Europe. The people bred a great deal of poultry of all kinds, which made a variety in their food, and which was, in general, wholesome and plentiful. Their common drink was beer and cider, to which they sometimes added rum. Their usual clothing was, in general the produce of their own flax and hemp, or the fleeces of their own sheep; with these they made common linens and coarse cloths. If any of them had any inclination for articles of greater luxury, they procured from Annapolis or Louisburg, and gave in exchange corn cattle or furs. The neutral French had no other articles to dispose of among their neighbours, and made still fewer exchanges among themselves, because each family was able, and had been used, to provide for its wants. They therefore knew nothing of paper currency, which was so common throughout the rest of North America. Even the small quantity of specie which had stolen into the colony, did not promote that circulation, which is the greatest advantage that can be derived from it. Their manners were of course extremely simple. There never was a cause, either civil or criminal, of importance enough to be carried before the Court of Judicature established at Annapolis. Whatever little differences arose from time to time among them, were amicably adjusted by their elders. All their public acts were drawn by their pastors, who had likewise the keeping of their wills, for which, and their religious services, the inhabitants voluntarily gave them a twenty-seventh part of their harvest. These were plentiful enough to support more than a sufficiency for every act of liberality. Real misery was entirely unknown, and benevolence prevented the demands of poverty. Every misfortune was relieved before it was felt, and good was universally dispensed without ostentation on the part of the giver, and without humiliating the person who received. These people were, in a word, a society of brethren, every individual of which was equally ready to give and to receive what he thought the common right of mankind. So perfect a harmony natu-

rally prevented all those connexions of gallantry, which are so often fatal to the peace of families. There never was an instance in this society of an unlawful commerce between the two sexes. This evil was prevented by early marriages; for no one passed his youth in a state of celibacy. As soon as a young man came to the proper age, the community built him a house, broke up the lands about it, sowed them, and supplied him with all the necessaries of life for a twelvemonth. Here he received the partner whom he had chosen, and who brought him her portion of flocks. This family grew up and prospered like the others. They altogether amounted to eighteen thousand souls." The Abbe continues to observe:—"Who will not be affected with the innocent manners, and the tranquillity of this fortunate colony? Who will not wish for the duration of its happiness? Who will not construct in imagination an impenetrable wall, that may separate these colonists from their unjust and turbulent neighbours? The calamities of the people have no period; but, on the contrary, the end of their felicity is always at hand. A long series of favourable events is necessary to raise them from misery, while one instant is sufficient to plunge them into it. May the Acadians be exempted from this general curse! But, alas! it is to be feared they will not."

The following remarks upon America occur in a Review of Mrs. Trollop's late work, entitled "The Domestic Manners of the Americans," in Blackwood's Magazine for May.

\* \* Truth compels us to say, that however impartial a traveller may be in recording his impressions of American society, he will find it impossible to avoid giving desperate offence to that most sensitive people. The Americans demand unqualified praise: they require most unreasonably, that every foreigner on visiting their country, should cast off the prejudices and opinions of his former life, and at once appreciate the full and unrivalled excellence of their national character and institutions. The monstrous inconsistency of this, it is unnecessary to expose. The Americans are, *par excellence*, a free people. Unlimited freedom of opinion forms the very corner-stone of their constitution, and yet the liberty which constitutes their national boast, they would willingly deny to others. What right have the Americans to expect that an Englishman should prefer their institutions to those of his own free, great, and glorious country, which he has been taught to reverence from his very cradle, and under which the whole habits of his life have been formed? When an American visits England, no one is so unreasonable as to demand any such sacrifice of opinion. He is left free as air, to approve or disapprove, to praise or censure, to applaud or condemn; and though his opinions may possibly be received with something of mortifying indifference, he will assuredly excite no prejudice, in any quarter, by their most public expression. No man in this country could regard it as a matter of charge against an American, that he does not think like an Englishman; and why such liberty of thought and expression should not be enjoyed by travellers from this side of the water, as well as those from the other, we own ourselves somewhat puzzled to understand. We Englishmen, it will be confessed, are accustomed to write and speak freely enough about our own government and institutions; through France, Italy, or Germany, we travel yet ungagged, and it really seems too much to expect that we should keep our mouths shut, when pleasure or business may lead us to the United States.

The fact is, that wince under it as she may, America must learn to hear the truth. Falsehood and exaggeration she may despise; and in this respect if in no

other, she may advantageously take a lesson from John Bull. Let her only observe how wonderfully cool John is, under the misrepresentations of foreign travellers. The Chevalier Pilet has declared to the world, that the domestic relations of Englishmen are made the cover of the most disgusting and degrading pollution, and that every English lady keeps her private brandy bottle, on the contents of which she gets drunk at least once a-day. A Monsieur Charles Nodier, of whose book we remember to have written a review many years ago in this very Magazine, among other statements equally veracious, scrupled not to assert, *seipso teste*, that Scottish ladies always go barefoot; and that though, on occasions of ceremony, shoes are certainly to be seen, the toes of a northern spinster feel exceedingly awkward under their compression, and she uniformly siezes the earliest opportunity of kicking them off. But to come to the present day, let any American take the trouble of reading the travels of Prince Puckler Muskaw, and then glance over the different reviews of the work in the various periodicals, and he will find, we think, that the Prince, whose strictures on our manners and failings are by no means lenient, gets quite as much credit as he deserves. We are at least certain that the book has awakened no feeling approaching to that intense and extravagant indignation which has been excited in America by the work of Captain Hall, and which, we doubt not, in at least equal measure, is destined to follow the still more amusing volumes of Mrs. Trollope, to which it is our present object to direct the attention of our readers.

#### FACETIÆ.

A SCOLDING WIFE.—Dr. Casin having heard the famous Thomas Fuller repeat some verses on a scolding wife, was so delighted with them, as to request a copy. "There is no necessity for that," said Fuller, "as you have got the original."

INSECT DUELLISTS.—By means of the cricket (*gryllus domesticus*), which is of an irritable temper, the Chinese indulge their sporting propensities with facility. Two crickets are put in a china bason, and from its slipperiness they cannot easily get up on its sides. The tail of one of them being tickled with a feather, and he being as pugnacious as an Irish jontilman, instantly turns round, and, perhaps strikes the other. Then the fight begins, if not, the tail of the other strikes him. If these creatures had language, the colloquy would be strictly in the style of the colloquies preceding most duels.—"You scoundrel what did you strike me for?"—"You he, sir; I didn't strike you." Satisfaction must of course be had for the he thus given, and in the case of the crickets, people stand round the bason to see, and lay heavy bets on the result.

KEEP ME FROM MY FRIENDS.—Mr J—, (in his juvenilia) went to a club, and as his appearance was anything but respectable, he borrowed a pair of breeches of a friend. In the course of the evening the lender called out to him, "J—, don't you sit down in the damp there in my breeches." A friend who condescended with the embryo critic upon this expose, offered to lend him a pair of unmentionables for the next meeting—he did so, and J— had hardly entered when his benefactor exclaimed aloud, "J—, you may sit down wherever you like in my breeches."

FOX AND THE FRENCH ARTISTS.—One of the plagues of popularity was felt by Fox when he was in Paris, in the applications of the French artists, to take his likeness. Medallists, sculptors, and painters, haunted him perpetually, with all the old vehemence of the national character. One sculptor had persecuted him to set for a statue. Fox at last inquired whether the sitting would put him to any inconvenience. "None