

SIR WILLIAM MACDONALD AND HIS KIN

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OF the natives of Prince Edward Island who have achieved fame, William Christopher Macdonald was in many ways unique. None of his manhood years were spent in the island province, and he never held—or even aspired to—public office either there or elsewhere. In his extreme modesty, he shrank from all publicity. He is best known as a successful manufacturer, as a millionaire, and as a patron of education. His greatest, but by no means his only, benefactions were to McGill University. Its College of Agriculture, its Chemistry and Physics Buildings, and several of its professorial chairs and student scholarships bear his name. Two of the buildings of the Ontario Agricultural College commemorate his association with Mrs. John Hoodless of Hamilton, Ontario, in establishing courses for the training of women in scientific house-keeping. In addition to the Macdonald College at Ste. Anne de Bellevue, Quebec, numerous consolidated schools in Eastern Canada owe their existence to a decade of collaboration between him and Dr. James W. Robertson in the reform of rural education. Insofar as the term can fairly be applied to any person, Sir William was a “self-made man.” “I doubt,” said Sir William Peterson in his funeral oration, “if there ever *was* a man who was less dependent on others.” Yet it would be false to say that he was “of lowly origin.” As a matter of fact, through both parents he came of ruling stock, and it was only through a quarrel with his father that he was deprived of the education and patrimony which would otherwise have fallen to his portion.

I.

PATERNAL KIN

William Christopher was the third son, and second youngest child, of the *Hon. Donald McDonald* (1795-1854). The life and adventures of the Hon. Donald's father, *Captain John McDonald*, have been often related—nowhere more eloquently than by Ada Macleod in the *DALHOUSIE REVIEW*. Laird of the Glens—Glenaladale and Glenfinnan in Invernessshire—and chief of a sept of the Clanranald branch of the great clan Donald, he had sacrificed his Scottish estates to lead a party of his Catholic

tenants and clansmen away from the persecution of their Presbyterian kindred to the unknown hazards of pioneering life in the little island then called St. John's, ceded a few years previously by France to Britain. Before the community of Highlanders had become safely established under its philanthropic chief, he had been commissioned to proceed to Scottish settlements on the mainland (apparently to Nova Scotia in particular), that he might use his influence in maintaining their loyalty to the British Crown while rebellion was being organized in the colonies further south. Throughout the war he had served as a captain in the Royal Highland Regiment, only to find on his return that his island properties had been confiscated by the colonial officers of the Crown through his failure to pay the quitrents required by the terms of the grants of land in the colony to those entrusted with its settlement. It was only after long controversy, and more than one trans-Atlantic journey, that he was able to have his titles restored.

This John McDonald was the eighth Glenaladale. The seventh, *Alexander*, had been one of the most devoted and most trusted of the adherents of Charles Stuart, the Young Pretender, in his attempt to seize the Crown of the United Kingdom. The first, *Ian Og*, was the second son of *John Mòydartach*, seventh *Clanranald*, and the *Clanranalds* are one of the three lines of claimants to the title of "Lord of the Isles," all three of which trace back to the ancient Kings of Ireland, Colla Uais and Conn of the Hundred Battles (d.A.D. 157). Through Egidia—wife of the original Ronald, Ranald or Reginald, and granddaughter of Robert II—the *Clanranalds*, and consequently also the *Glenaladales*, are likewise descendants of the early kings of Scotland, of Norman and Saxon England, and of France.

Though Captain John's religion debarred him from office, he took all permissible interest in the public affairs of the Island. Indeed he was the occasion of two contradictory resolutions of the House of Assembly—one in 1797 violently denouncing him for "a wanton and wicked attempt . . . to impress a belief . . . that there actually existed . . . a levelling party . . . employed in disseminating principles analogous to those which led France to her disastrous internal calamities;" the other, in 1808, describing him as "a gentleman deserving the consideration of our beneficent Sovereign."

In more tolerant days his son *Donald* (Sir William's father) held for fifteen years a seat in the Legislative Council of the

colony, and at his death he was in the second year of his presidency of that body.

Like Scots in general, the Macdonalds set much store on formal education. John had spent his adolescent years in the University of Ratisbon, and is said to have acquired a knowledge of seven languages. Donald was educated in the College of Stonyhurst, in Lancashire. He sent his two elder sons, John Archibald and Augustine Ralph, to the same school, and would probably have accorded an equal privilege to William but for the breach. As it was, the boy had elementary training in a country school under his father's brother, the Rev. John McDonald, and had spent a few months in the Central Academy in Charlottetown. The generations of the Glenaladale family had usually included a priest. Though there is no evidence to support the conjecture, one can well imagine that the Hon. Donald may have cherished an ambition to see this capable and studious son in the Church, and may have vented his angry disappointment upon the youth who repudiated the Faith in whose defence his ancestors had fought, suffered and sacrificed.

It is interesting to note that the Hon. Donald's youngest brother, *Roderick C. McDonald*, Lieutenant-Colonel of the Tioram Regiment of Highlanders, Prince-Edward Island, seeing "no prospect of a war" or of advancement, except by purchase, in "a profession to which he was ardently devoted and attached," accepted the Paymastership of the 30th Regiment in order that he might "devote all his pecuniary resources in endeavouring to procure school-masters and books" for the Highland youth of the maritime colonies. He obtained a commission from the Highland Society of London, under which five branches were organized in the colonies. His brother Donald (Sir William's father) was the first President of the Island branch, while he himself became "Chief of the Highland Society of Nova Scotia." Though disappointing to his hopes, particularly as regards Catholic teachers, some progress was made. The Highland Society of Halifax, which was organized in 1838 and composed almost entirely of Protestants, "trained five or six young school-masters for different parts of Nova Scotia and Cape Breton", and four Roman Catholics for the latter colony. Though the Bishops in Edinburgh and Glasgow excused themselves on the ground of limited finances and numerous calls upon their charity, "the Presbyterian clergy and ladies of Edinburgh, the Hon. Samuel Cunard, the family of the late General Fanning, D. and R. Stewart, Esquires, of London" and the Presbyterian

and Catholic clergymen of the colonies took an interest in his project, and the Revs. Dr. McLeod and Principal McFarlane of Glasgow arranged with an Educational Society in Scotland to equip ten schools for fifty students each on condition that "some responsible public body should guarantee employment and suitable salaries to the teachers." There are extant a few copies of the poorly printed booklet, entitled *Sketches of Highlanders*, published in Saint John in 1843, in which this pioneer patron of education loosely combined a brief account of his own work, the story of his father (obviously derived from the narratives of Captain John himself), copious quotations from Chambers's *History of the Rebellion of 1745*, referring particularly to the Macdonalds, and statistical information about the maritime colonies for the information of prospective Scottish immigrants.

Sir William's own interest in education appears to date from the time when, in 1868, after twenty years of hotel life, he brought his mother and sister to Montreal and set up his household in close vicinity to McGill University. It was in 1870 that the first Macdonald scholarships—ten of them—were offered in the Faculty of Arts and Science. Such scholarships are still provided from an endowment subsequently established by Sir William, and these were, of course, merely forerunners of his grander gifts.

In his benevolence Sir William's relatives were not neglected. The children of Hon. Donald McDonald were four daughters and three sons. Of these seven, none married except the eldest son, *John Archibald*, who at the age of forty took to wife a girl of eighteen. They made ample compensation for the prevailing celibacy of the family by producing a dozen children—a generous supply of nephews and nieces for the prosperous uncle, who resolved that none of the nine that survived childhood should be deprived of educational privileges such as had been denied to him. The three girls were sent to a Church of England school at Cheltenham, Gloucester. The eldest boy, heir to the estate, was given agricultural training at Amherst, Massachusetts, and Guelph, Ontario. The three next in age attended Murchiston Castle School near Edinburgh, and two boys were brought to Montreal for education. When his eldest niece, who had become his housekeeper after the death of his mother and sister, rebelled against his proposed interdiction of her marriage with a member of another branch of the Macdonald clan, he withdrew all patronage from his brother's family and devoted all

his charities, as well as the succession to his property, to outsiders.

Before turning our attention to the distinguished connection to which Sir William's mother belonged, it may be permissible to mention some of his more distant Macdonald relatives. Prominent amongst them was *Hon. Andrew A. Macdonald*, who had not only the distinction of being one of the group of Maritime and Canadian statesmen whose meetings in Charlottetown and Quebec in 1864 led to the organization of the Dominion of Canada in 1867, but also that of later serving as Lieutenant-Governor of the Island province. His brother, *Augustine Colin*, later held this same high office. Through both father (*Hugh Macdonald of Georgetown*) and mother (*Catherine* of the Rhue branch of the clan,) the Hon. Andrew was descended from *Angus of Borrodale*, a younger brother of the sixth Glenaladale. A later connection was established by the marriage of Hon. Andrew's son, Judge Aeneas A. Macdonald, to one of Sir William's nieces.

The *Hon. John Small Macdonald*, who served the colony successively in the House of Assembly, Executive Council and Legislative Council, was more closely connected, his mother being a sister of Captain John and so a great-aunt of Sir William.

II

MATERNAL KIN

The parent who commanded much more of William Macdonald's constant respect and affection than did his father belonged to a family which throughout the nineteenth century played outstanding parts in the the social, business, legal and political life of Prince Edward Island.

A close contemporary of Captain John Macdonald was *Lieutenant-Colonel Joseph Robinson*. Both were born early in the fifth decade of the eighteenth and died in the first decade of the nineteenth century. While Macdonald was serving King George III in Nova Scotia, Robinson was fighting in the same cause in South Carolina, where he lost a fine estate through his loyalty. The story of his adventures and those of his wife was related by his grandson, *Sir Robert Hodgson*, in a letter to Egerton Ryerson, and was published in the second volume of that writer's book *The Loyalists of America*. Colonel Robinson entered into the public life of Prince Edward Island, becoming Speaker of the Legislative Assembly, Assistant Justice of the Supreme Court and a member of the Executive Council.

Sir Robert Hodgson's mother was a daughter of Col. Robinson, doubtless one of the two who had been carried by their mother and a negro servant for some hundreds of miles through the forest in escaping from the insurgent forces, as related in the letter. Her husband, *Hon. Robert Hodgson*, also held the office of Speaker of the House of Assembly (1800-12) as well as other high public positions. *Sir Robert* himself served as Attorney General (1829-51), President of the Legislative Council (1840-53), Chief Justice (1852-74), Administrator at various times during the absence of Governors, and finally as the first Lieutenant-Governor of the Dominion Province (1874-9).

The other of Col. Robinson's two daughters married *Ralph Brecken, Esq.*, and became the mother of two sons and five daughters and the grandmother of Sir William Macdonald. One of her two sons, *Ralph Brecken*, was Speaker of the Assembly, in 1812-13. The other, *John Brecken*, was elected to the House of Assembly in 1829. *Frederick de St. Croix Brecken*, his son, was Attorney-General from 1859 to 1862, and again from 1870 to 1873.

Of the five Brecken sisters, not only Sir William's mother but two of the others married men of high public office—*Hon. Thomas H. Haviland* and *Hon. James Peake*. Mr. Haviland preceded and Mr. Donald McDonald followed the younger Robert Hodgson in the Presidency of the Legislative Council. A son of Mr. Haviland, the *Hon. T. Heath Haviland*, held the Lieutenant-Governorship from 1879 to 1884, and a great-grandson of the elder Haviland, *Hon. George D. DeBlois*, has been a recent Lieutenant-Governor of the Province. *Hon. James Peake*, a prominent merchant and shipowner of Charlottetown, was also a member of the Legislative and Executive Councils. The husband of another of the five sisters, *Dr. John Mackieson*, became Surgeon-General of the colony in 1848.

Indeed, when William Christopher McDonald (his name was so spelled before his knighthood) was ten years of age, his relatives and their connections constituted a Family Compact more closely-knit than that which had a few years previously provoked armed rebellion in Upper Canada. Resolutions of protest against the composition of the Executive and Legislative Councils of the colony were adopted by the House of Assembly in 1840 and 1841. One of these itemizes the composition of the Executive Council as follows:

"Hon. George Wright, father-in-law to the prothonotary,
who is brother-in-law to the

Hon. Robert Hodgson, who is cousin to the

Hon. John Brecken, who is brother-in-law to the

Hon. T. H. Haviland (colonial secretary and a proprietary agent) who is brother-in-law to *Hon. Donald McDonald* and brother-in-law to

Hon. James Peake,

Hon. Joseph Pope, a Government partisan, a proprietary agent, who is connected by marriage with the *Hon. George Wright*.

Hon. J. S. McDonald, who is cousin to the *Hon. Donald McDonald*, a proprietary claimant, who is brother-in-law to *Hon. John Brecken*, *Hon. James Peake* and *Hon. T. H. Haviland*.

Hon. Ambrose Lane, who is brother-in-law to the treasurer, who is brother-in-law to the *Hon. Robert Hodgson*."

The names of the blood relatives of Sir William are italicized above. Those of *Hon. Donald McDonald*, *Hon. John Brecken* and *Hon. Robert Hodgson* appear also in the corresponding statement about the composition of the Legislative Council.

The immigrants brought to the Island through the enterprize of the eighth Glenaladale were for the most part his clansmen, more or less closely related to him. Their descendants, similarly, if less closely, related to his grandson, have rendered substantial public service to the Province. To at least an equal extent those who, like Sir William, claim descent from Colonel Robinson have served their native land with distinction. Sufficient examples have been cited to justify the pride this personally modest, shrewd, enterprising and benevolent bachelor felt in his family connections—a pride strong enough to override even his strong anticlerical prejudices, for we are told that he enjoyed an occasional evening's converse with two cousin members of the Jesuit order, the Revs. Allan Macdonell and Alastair Macdonald, sons respectively of his father's sister, Flora Anna Maria (Mrs. Alexander Macdonell) and brother, Lt-Col. Roderick C. McDonald, whose earlier interest in education foreshadowed the devoted and munificent patronage of his millionaire nephew.

III

FAMILY CORRESPONDENCE

Montreal relatives of the late Sir William Macdonald have some old family correspondence of interest as related to his life and character. One letter written by his father, the *Hon. Don-*

ald, to *his* mother, the "Queen of Tracadie" while he was a student in Stonyhurst College is of no special interest in relation to our subject. Another written in 1895, by his brother and former Montreal partner, Augustine Ralph, merely a letter of felicitation to a niece on the occasion of her marriage reveals the fact that this brother at the age of sixty-eight was still, like Sir William himself, a bachelor, and was living in New York City.

The letters of the adolescent William to his father and to his eldest brother, John Archibald, one of a few years later from the father to this eldest son, and those of the mature and prosperous William to his mother and sister in August 1868, are, however, of great interest in relation to the character and life-story of this remarkable man.

The earliest of William's letters was written in Boston in July 1849, and was addressed to the Honorable Donald. William was then in his nineteenth year, and was cherishing feelings of antipathy towards his father, which had originated some three or four years previously. From fragmentary references in the correspondence, from stories handed down from relative to relative, and from certain remarks let fall by Sir William to members of McGill University, one can piece together an account, confessedly fallible, of the difference between father and son.

Anna Matilda Brecken (Sir William's mother) came of English Protestant stock. The McDonalds, on the other hand, were Highland Scottish Catholics of such devotion as had led the seventh Glenaladale to espouse the cause of Charles Edward Stuart, and the eighth to sacrifice his Scottish estates and to venture into an unknown wilderness as leader of a large party of his co-religionists. Though sufficiently broad-minded not only to provide spiritual ministry for Catholics of another race and language—the Acadians—who had likewise suffered at the hands of their English conquerors, but even to give a subscription to the establishment of the first Protestant Church in Charlottetown, Captain John McDonald's devotion to his religion remained unshaken and was passed on intact to his children. His second son, John, became a priest, and was the teacher of the young William Christopher. His youngest son, Lieut. Col. Roderick, was the patron of education referred to in an earlier passage of this article. His only daughter, Flora Anna Maria, who became the wife of Alexander Macdonell, nephew of the first Bishop of Alexandria (Kingston), was educated in the Convent of the Ursuline Sisters in Quebec. In the account of Captain John's career contributed in 1902 by Anna Macdonald of Charles-

town, Massachusetts, to *The Messenger*, and reprinted as a pamphlet entitled "A Knight of the Eighteenth Century", copious extracts from his letters to his daughter reveal the depth of his piety.

When they reached appropriate ages, three of the Hon. Donald's four daughters were entered in this same Ursuline Convent for education. Two of them joined the sisterhood and died young. The youngest daughter, who was placed in the convent just before her father's death, lived unmarried to the age of forty-three. Much to her father's distress of mind, however, Helen Jane, the second of the four, renounced the Faith and became Protestant. This is the sister who, with her mother, became a member of the household which William set up in the Prince of Wales Terrace, Sherbrooke Street, Montreal, in 1868.

Young William served as an acolyte in the church to which the family at Tracadie belonged, but, far from becoming attracted to the priesthood, he conceived a passionate aversion from the ritual and tenets of the Church. The inference of family discord is inescapable, and is corroborated by the affectionate references to the mother, one "whose Maternal affection and Generosity I shall never forget," in this letter of July 1849, as contrasted with the passionate complaint to the father, which is its main theme.

It is known that when William was about sixteen, his schooling was discontinued and he was apprenticed to a relative, Daniel Brennan, in a general store in Charlottetown, at what he calls "a pittance of fifteen pounds per annum for clothes and washing." This action of his father and some of the duties of the apprenticeship, particularly the delivery of parcels through the streets, galled the proud spirit of the young descendant of Highland chiefs. It resulted in an episode obscurely referred to by him as "a God-send in the way of kettles and pans" which, according to the legend, brought about a deduction from his wages that he made good by an abstraction of the amount from the till, an act that was followed by dismissal and disgrace.

The letter makes reference to a visit to the father to say good-bye "when leaving for Quebec", and to the cold reception he met. The career of the youth from this time until that of the Boston letter is unknown. At the time of writing he was "a minor in a counting house", on a salary that would not pay half of his board, the merchants evidently regarding the experience he gained as worth double the salary: it was "actually so to young gentlemen receiving assistance from their fathers."

In the letter he demands a remittance of twenty pounds or more, and threatens to sail for California if it is not forthcoming.

Two years later there began an exchange of letters between William and his eldest brother, John Archibald. With characteristic enterprize, the young clerk, still in his twentieth year, had commenced shipping goods to Halifax on his own account. He now proposes a partnership under which John Archibald would sell in Charlottetown goods which he would ship from Boston. John, whose experience was purely that of a farmer, shows some reluctance, but consents to take part on a salary basis. They agree that the business shall be in the name of the elder brother. William insists that the father shall be excluded: "No account open with him for your life"—"I trust he will have no interference with the family in future—it would only cause more trouble." Actually the partnership was effected, the store was opened, and one cargo of goods, including liquors, molasses, raisins, currants, scales and stoves, was shipped late in December 1851 in the steamer *Responsible*. Although the steamer was wrecked, the goods arrived in Plaster Cove in March, and presumably were forwarded to Charlottetown. Much to his brother's indignation, John Archibald refused to accept them and neglected to make arrangements for their disposal, conduct which, according to William, "in a brother is almost unpardonable, to say the least of it, unwarrantable."

The longest and most remarkable of these letters is one dated January 6th, 1852—a fortnight after the shipment of the goods. William had left Boston with letters which he confidently expected to secure him employment in New York. The Charlottetown harbor being then frozen, he expected the goods would be landed in Georgetown. He gives his brother—his senior by nearly six years—minute directions for customs formalities and for book-keeping, enjoins courtesy to customers, warns against participation in politics and recommends advertising. Much sage advice of a general character is offered:

"You must exert yourself and push on, let nothing stop you—not even your bald head, ha! ha! ha! If you must loose (sic) all, stop not to grieve, it is unbecoming in a man as well as useless—but stop only to plan, continue and devise means to meet your ends. Let your aim next to Heaven be Superiority, let Onward and Upward be your motto—never be second when it is in your power to be first. In the words of a Roman general, 'If you are sleeping, awake; if you are running, fly.' Read Franklin's Life—see how he rose from a poor printer boy—a tallow chandler's son, to be second only to the immortal Washington—how he persevered in

his studies as well as his business—losing no time late or early—not only being industrious but endeavoring to appear so. Study, my dear brother, you require much. . . .”

He suggests closing shop earlier and spending fewer hours in sleep, and cites his own habit of remaining up until midnight or later, “fully occupied though, for the time being, not in mercantile business.” The letter closes with a bold, underscored signature, beside which appears the prophetic resolution: “I shan’t stop until that signature is GOLD wherever it may go.”

These letters of the budding merchant of eighteen to twenty-one years reveal some of the qualities that were to characterize the great millionaire. They were written on paper of light weight, sealed without envelope. Whether or not the paper was lightly water-lined, the lines run perfectly straight and are evenly spaced. The handwriting is small and neat. The spelling is faultless, except for a rare “loose” instead of *lose*. He alludes to his brother’s error in the spelling of the word “penetentiary.” One is impressed by the facility of expression, and by the courage, determination and self-confidence of the youth; by his affection for his mother and sisters, to whom he always sends greetings, and by the enduring antipathy to his father—a Celtic fault that in the future would characterize his attitude to others with whom differences had severed intimate relations. Most astonishing is the patronizing air in which he addresses his elder brother.

Hon. Donald’s second son, Augustine Ralph, was in Boston at the same time as William, and had probably preceded him there. He was studying law. According to newspaper reports of later times, he was in the office of the eminent jurist, Rufus Choate. In one of the letters, William expresses the opinion that Augustine “will make a good mercantile and patent case lawyer.” One of the complaints made in the letter to his father is that in writing Augustine, the father makes “no enquiry about *my* welfare, financial or moral.” Augustine appears to have left the Island under a cloud, for some escapade quaintly referred to by William as “the old knee scrape.” A competitor of the brothers for the Island import business is blamed for sending a sheriff after Augustine in connection with this affair, and for the publication of an item in the *Boston Traveller* (later contradicted) that he “had run away to Canada,” leaving debts unpaid. Actually Augustine did precede William in Montreal, and was joined by him in 1852 in the oil trade—doubtless animal and vegetable oils mainly, though there is evidence of a nascent trade

in petroleum products in Canada in advance of the epoch-making adventure of Col. Drake in Pennsylvania in 1859. Oddly enough, it was in 1859 that the Macdonald brothers transferred their attention from oils to tobacco.

There is a letter of considerable interest written from Montreal by Hon. Donald to John Archibald on July 13th, 1854. The father was taking his youngest daughter to the Quebec Convent, but the two were first visiting Montreal. On the morning after their arrival they made a surprise visit to the office in St. Peter Street. William, whose estrangement from his father had lasted for some seven years, was alone when they came in. In his astonishment his grievance appears instantly to have given way to warm family affection. "At the sight of me, writes Hon. Donald, "he called out 'My God' and jumped to us both, embracing each with perfect greed and delight." The emotion of the reunion was heightened by the news of the death of the second nun, brought to her brothers by her father and sister.

The three men enjoyed an evening meal together, and the account the sons gave of the success of their business operations to the extent of forty thousand pounds during the past year and "profits" of "one thousand pounds in the last two months" so impressed the father that he resolved to sell out in the Island and remove to Montreal and to find out on what terms John Archibald might join his younger brothers in business. The matter was to be further considered on his return home. This return, however, was not to be. Cholera was raging in Quebec that summer. Hon. Donald died of it, and John Archibald remained on the Glenaladale farm at Tracadie.

There is a letter of William to John Archibald written from Montreal on February 16th, 1866, fourteen years after the business correspondence between them from which I have quoted, and just five days after John's marriage. The letter is addressed in care of Dr. Creamer, Williamsburgh, New York, Its purpose was to advise regarding alternative routes of return to the Island. This fact, together with a reference to his having returned to Montreal and the greetings to Dr. Creamer and others contained in the letter, suggests that William had recently been with his brother. Under the circumstances it is remarkable that no mention is made of the bride.

Two letters written on one day by the mature and affluent merchant are particularly important as revealing the tenderness of his affection, his chivalrous consideration for others, his astute farsightedness and the precision and good taste of his

language. They are dated "St. John, New Brunswick, August 13, 1868." He had come there from the Island the previous day, and was obliged to remain for another night. Had he arrived in Saint John five hours earlier, he could have proceeded at once to Portland by steamer and so have saved two days' time. "Really, really, these Lower Provinces are forty years behind Canada. Whether going to or coming from the Island, 1½ days must be lost here."

The letter to his mother, after giving a brief account of his journey from the Island, continues:

"The tea Helen made was so strong that I did not sleep until some time after leaving Summerside. While I lay awake dreaming, it came to me that under the existing state of things you and Helen might be happier living with me in Montreal, and I concluded to make the proposal for the careful and joint consideration of you both.

"If you concluded to do so, I would take a house having all the modern improvements such as Gas and Water, hot and cold baths, closets, etc., and would furnish it handsomely—would have a man servant and two or three maid servants, would keep two or three horses for pleasure with covered and open carriages and sleighs to suit all kinds of weather, and would do everything in my power to make both of you comfortable and happy. Comfortable in every outward respect I know you would be, but whether or not the change would contribute to your happiness I cannot decide. You, however, can take in all the points requiring to be examined. If desired, a retreat could be made to a watering place from the extreme heat of summer. Against the cold of winter every provision would be made—I may state that during the fifteen years I have lived in Montreal the water in my bedroom has not, that I remember of, once been frozen—indeed the houses can be kept at any heat desired, either moist or dry. The Methodist church to which you went in Great St. James St., is I believe attended by a rotation of Ministers and the clever ones I think are selected for that church, thereby making a very agreeable change in the range of thought and instruction. . . .

"If your attachment to the Island or to your relations is sufficiently strong to render the change undesirable, do not allow my proposal to move you in the least; but on the other hand do not be deterred from joining me from any fear of trouble or expense to me, for indeed it would be a great source of pleasure to have you and Helen living with me, if at the same time the doing so would fully meet your approbation. Decide with deliberation, and write to me as soon as you do so." . . .

The letter to his sister is quoted in full:

Dear Sister Helen:—

Accompanying this I have written a letter of invitation to mother and yourself to come and live with me at Montreal, and I may say that in doing so I have looked forward to the time when you will perhaps have no Mother with you to love and comfort you, and in all probability the world may not look so pleasant to you as it does at this moment.

"Another view I have taken is this—considering the great uncertainty of life (although the probability seems small) that you might be taken first and Mother left without a child of her own living with her to attend and to comfort her—she would then, naturally, look to me for that attention which I could only give her when by my side.

"If that event should happen to either of you and the change of place require to be made by one, it could not be so agreeably done, singly, then, as it can be at an earlier period of life by both now.

"Taking the third and in the seeming nature of things the least probable view, viz: that I should die first, then you would be on the spot to attend to your interest in my estate, and could either return to the Island, go abroad, or remain, as you might see fit.

"These matters are painful to dwell upon: nevertheless, they have, at times, to be viewed and considered.

"In conversation with somebody I heard you make some remark about coming to live with Willie at Montreal, but to be candid, the state of my mind at the moment was so far from reflective that I did not properly take in the idea.

"The views I have advanced may appear like arguments in favour of coming to Montreal, but you must not so take them. There are a number of others which will readily occur to your mind that I cannot put on paper. My desire is to make Mamma and yourself comfortable and happy, and whatever will tend in that direction will be cheerfully acceded to by me, whether you remain in Charlotte Town or come to live with me in Montreal. Give the matter careful and deliberate consideration and write to me what decision you come to—jointly with Mamma.

"It rained here all day yesterday and they say it has rained for the last three weeks most of the time. It was very fine until 4 to-day when it commenced to pour and has become quite cool—I wish you could have been with me—We would both enjoy the trip and each other's company much. Your letter will be of much interest to me and I shall look attentively for it.

Your ever affectionate brother,
William"