
There is no history in which can be chronologically traced the struggles and changes within that small region known as Acadia, the confines of which were expressly named by Henry IV. of France in his letters patent of November 3, 1603, over the country, territory and coasts from the 40th degree to the 46th degree. Acadia, from its earliest settlement by De Monts, had for a century been repeatedly taken by the English and lost or restored by them. By the treaty of Utrecht, May 22, 1713, France finally surrendered to Great Britain "all Acadia." This vague description left an undefined territory and a disputed frontier.

In reference to the etymology of the word Acadia, it has been written in different ways: La Cadie, La Cady, Accadie, Accadia, Arcadie, Arcadia, and Quoddy. The etymology of the word is not certain. It is certainly not from the Greek "Arcadia," a part of Peloponnesus in Hellas, which for a long time was used to designate an imaginary pastoral country. Benjamin Sulte, the distinguished Canadian archaeologists, and Senator Poirier believe it is of Scandinavian origin. Beaumont Small, in his "Chronicles of Canada," says: The aboriginal Micmacs, of Nova Scotia, being of a practical turn of mind, were in the habit of bestowing on places the names of the useful articles found in them, and affixed to such terms the word A-ca-die, denoting abundance of the particular objects to which the names referred. The early French settlers supposed this common termination to be the name of the country. Dawson is of the same opinion. Parkman adopts an entirely different etymology. At page 220 of his "Pioneers of France in the New World" he says in a note: "This name is not found in any earlier public document. It was afterwards restricted to the peninsula of Nova Scotia, but the dispute concerning the limits of Acadia was a proximate cause of the war of 1755. This word is said to be derived from the

Indian word *acquoddiauke*, or *aquoddie*, meaning a fish called a 'pollock.' The Bay of Passamaquoddy, great pollock water,' derives its name from the same origin." He also cites Potter in the "Historical Magazine;" F. Kidder, hi "Eastern Maine and Nova Scotia in the Revolution," and "Blackwood's Magazine," vol. xvii., p. 332. However, this may be, it is certainly an indigenous word, as it is found many times in the composite names *Tracadie*, *Shubenacadie*, *Chicabenadie*, *Benacadie*, *Shunacadie*, etc.

By the capitulation of Port Royal the Acadians were permitted to sell their lands and remove from English territory or remain as British subjects. Queen Anne, by letter of June 22, 1713, confirming the agreement. The authorities in England as early as 1720, however, decided that they ought to be removed, and a proclamation was issued requiring them within four months to take an unqualified oath of allegiance or suffer the loss of their property and be driven from the colony. They remonstrated, but finally taking the oath of fidelity were allowed to remain. Some writers assert that they were granted the fullest and freest exercise of their religion, while others deny this. The priests could not say Mass under pain of banishment, as in 1724 it was ordered that "no more Mass should be said up the river and that the Mass-house should be abolished " This state of affairs continued for some years, until in 1755, when it was resolved to apply the penal laws against Catholics to the Catholics or Acadians in Nova Scotia. The oath required to be taken by them was that of royal supremacy, involving an abjuration of the Catholic religion.

A peremptory decree was issued that the Acadians were to be banished, and that 7,000 of them were to be seized ; 500 to be sent to North Carolina ; 1,000 to Virginia ; 2,000 to Maryland ; 300 to Philadelphia ; 200 to New York ; 300 to Connecticut, and 200 to Boston. The colonies thus selected were not notified that people were thus to be thrown upon them, and no provision was made for their support there.

Troops were collected at various points with numbers of schooners and sloops

to transport them. The Acadians were on September 5, 1755, assembled and disarmed, only five hundred escaping to the woods. Their cattle were slaughtered, their houses and churches set on fire, and the Acadian coast was one vast conflagration. The unfortunate people were marched upon the ships and the voyage began. One party turned on their captors, and seizing the vessel ran her into St. John's river, where they escaped. The rest reached their several destinations.

Georgia had expressly provided in her charter that no Roman Catholics should be allowed to settle there, and when Governor Reynolds found 400 Acadians in his limits he decided that they could not remain. With courage and perseverance they made their painful way to New York and Massachusetts. The 1,500 sent to South Carolina were apportioned among the parishes there, but many found their way to France. A few remained there, while some sought Louisiana. Those that found their way to Long Island were distributed in the most remote parts of the colony. Those sent to Virginia found a home, finally, in France. Those sent to Maryland seem in a great measure to have been left to do for themselves. Some of them got back again to Acadia; others went to the West Indies; others, finding themselves in new environments, started to work to begin the world afresh. In Baltimore stood a half finished house which was begun in 1740 by an Edward Fotherall, from Ireland. In this deserted dwelling a number of the Acadians established themselves. Mr. Piet, the well-known Catholic publisher of Baltimore, traces his descent from these exiles.

Arrive in Pennsylvania.

On November 18, 1775, a vessel ascended the Delaware river bearing several hundred of these persecuted people, many of them being sickly and feeble, and on November 19 and 20 two more vessels ascended the same river, bearing, all told, 454 Acadians. The ships which brought them were the Hannah. Three Friends and the Swan. At once idle fears were excited lest they should join the Irish and German Catholics and destroy the colo

The operations of the French in Western Pennsylvania at that time kept the people in constant terror, and when the Acadian or French Neutral Catholics were brought to Philadelphia it was thought hazardous to the peace and safety of the people.

Governor Morris wrote to Governor Shirley, of New York : "The people here, as there is no military force of any kind, are very uneasy at the thought of having a number of enemies scattered in the very bowels of the country who may go off from time to time with intelligence and join their countrymen, now employed against us, or foment some intestine commotion in conjunction with the Irish and German Catholics in this and neighboring Provinces." A recruiting company of a New York regiment was in Philadelphia at the time, and Governor Morris kept the company from returning to New York, and asked the advice of the Governors of the Provinces what to do with the Acadians. Chief Justice Belcher, of Nova Scotia, sent to Governor Morris to the effect that he thought they should have been transported direct to France, and this only added to the fears of the Governor and people of Pennsylvania.

Though the people were thus affrighted, yet the Quakers had pity on the exiles and treated them with respect and benevolence. The Acadians located in Philadelphia were quartered in a row of small huts on Pine street, which were long known as the " Neutral Huts." The small-pox broke out among them there and depleted their number very much. Finally the Provincial Assembly was called upon to provide for the distress among the people about whose coming into the province they had not been consulted. A few of those quartered in Philadelphia were arrested as being badly-inter tioned persons, but they were subsequently released. The philanthropist Anthony Benezet did much for their relief, and Father Harding, whose name was always coupled by Pennsylvanians with that of Benezet as a man of unbounded charity to the poor, gave these exiles not only relief; but the consolations which he as a minister of God could impart. According to Thompson

Westcott, more than half of these people died within a short time after their arrival in Philadelphia.

In Lancaster County.

In the early part of 1756 a number of these exiles were brought into Lancaster county through the passage of an Act of the Provincial Assembly. On February 20, 1756, a bill entitled " An Act for dispersing the inhabitants of Nova Scotia imported into this Province into the several counties of Philadelphia, Bucks, Chester and Lancaster, and the townships thereof, and making provision for the same" was introduced. It passed second reading on March 3d and third reading on March 5th, the Governor signing it the same day. It was afterwards sealed with the great seal and entered in the Office of Rolls in Laws Book No. 3, p. 320, and in this connection the writer begs leave to express his thanks to ex. Secretary of the Commonwealth W. F. Harry, for a copy of the Act in full, which he courteously had copied for the writer two years since. The act is not found entire in any of the volumes of the "Laws of Pennsylvania" and is in manuscript in the folio in the State Department at Harrisburg.

An examination of the act shows that by it there were appointed the following gentlemen to order and appoint the disposition of the Acadians : For Philadelphia county, Wm. Griffiths, Jacob Duche and Thomas Say ; for Bucks county, Griffiths Owen, Samuel Brown and Abraham De Normandie ; for Chester county, Nathaniel Pennock, Nathaniel Grubb and John Hannum ; for Lancaster county, Calvin Cooper, James Webb and Samuel LeFevre.

The act required them within twenty days after its passage to order and appoint the Acadians as to them appeared most equitable so as to ease the Province of the heavy charge of supporting them. The overseers of the poor of the several townships of Lancaster were to receive the Acadians allotted to them and provide for them, not more than one family, however, to be allotted to any one township. The overseers were directed to keep just and true accounts of all charges and expenses accrued, which accounts were to

be transmitted to the gentlemen named in the act. Those of the Acadians who had been bred to farming were to be placed upon farms rented for them at a reasonable rate, and some small assistance was to be given them toward settlement thereof. The commissioners were to procure stock and utensils for them, provided the supplies allotted to each family did not exceed ten pounds. All expenses were to be paid out of the money given to the King's use by an Act of Assembly. Just how many Acadians came to Lancaster county under this act, their names, where located and expenses incident thereto cannot be stated, as there are no records of the same extant. That a number *were* located in this county, however, is evident from the fact that in January, 1757, a bill was passed whereby certain of their children in this county should be bound out and the aged, maimed and sick provided for ; the children to be taught to read and write the English language. The males were to be bound out until twenty-one and the females until eighteen. A number of those who had been located in this county finally found their way back to Philadelphia, where they were found in distress in 1758. We doubt not there may be some of the descendants of the Acadians, or French Neutrals, resident in this county. Marie Le Roy in her narrative states that in 1757 there were, among others who had been captives in the hands of the Indians, " a Anne Marie Villars, a French girl, an Acadian, who had a brother and sister residing near Lancaster." An early record of burials at St. Mary's church, this city, contains an entry under date of December 15, 1798, of the burial of Jean Algliso, born an Acadian. The marriage records of St. Joseph's church, Philadelphia, contain a number of entries of marriages relating to Acadian, among them being such names as Landry, Le Blanc, de la Beaume, David, Boudrat, Blanchat. On the London lands, of which there were 47,800 acres in this county and Berks, an Acadia; named Brazier, had squatted on that portion allotted to a man named Slaymaker. A peculiar fact may be mentioned in connection with this, that a township of this county, which was laid out about the time of the

Acadian dispersion into Lancaster county, is named Bart. Reese, in an early edition of his cyclopaedia, states that Bart is the name of a sailing port in Nova Scotia. Is it probable that the naming of this township could have been brought about by any coincidence of names suggested by any one of Acadian birth in memory of the old Acadian home?

Of the seven thousand Acadians thus "scattered like leaves by the ruthless winds of autumn," from Massachusetts to Georgia, among those who hated their religion, detested their country, derided their manners and mocked their language, "few comparatively remained to swell the numbers of the Catholic body in the United States. Landed on distant shores, those who had once known wealth and plenty were scouted at as vagrants, reduced to beggary," and the last official record that concerns them in Pennsylvania has all the sadness of an epitaph ; it is the petition of an undertaker, addressed in 1766 to the Legislature, and sets forth "that John Hill, of Philadelphia, joiner, has been employed from time to time to provide coffins for the French Neutrals who have died in and about the city ; that his accounts were allowed and paid until lately and that sixteen coffins are unpaid for, and he, therefore, prays for relief in the premises."

Longfellow, in his " Evangeline, a Tale of Arcadie," says :

Still stands the forest primeval but far
away from its shadow,
Side by side, in their nameless graves *
* * * are sleeping.

Under the humble nolls of the little
Catholic churchyard.

In the heart of the city, they lie, unknown and unnoticed.

Daily the tides of life go ebbing and flowing beside them.

Thousands of throbbing hearts, where
theirs are at rest and forever,
Thousands of aching brains, where theirs
no longer are busy.

Thousands of toiling hands, where theirs
have ceased from her labors,

Thousands of weary feet, where theirs
have completed their journey ! "

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