O' CANADA

a history in song

SUNG BY ALAN MILLS

NOTES BY EDITH FOWKE

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ESKIMO CHANT (Weather Incantation)
IROQUOIS LULLABY
A SAINT-MALO, BEAU PORT DE MER
VIVE LES MATELOTS! (Long Live the Sailors!)
THE HURON CAROL (Jesous Ahatonhia)
PETIT ROCHER (Little Rock)
TENAOUICH' TENAGA, OUICH'KA
LA COURTE PAILLE (The Short Straw)
BOLD WOLFE
LE SERGEANT
COME ALL YE BOLD CANADIANS
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ANTI-FENIAN SONG
NO MORE AUCTION BLOCK FOR ME
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THE FRANKLIN EXPEDITION
THE LITTLE OLD SOD SHANTY
BURY ME NOT ON THE LONE PRAIRIE
OLD GRANDMA
SASKATCHEWAN
WHEN THE ICE WORMS NEST AGAIN

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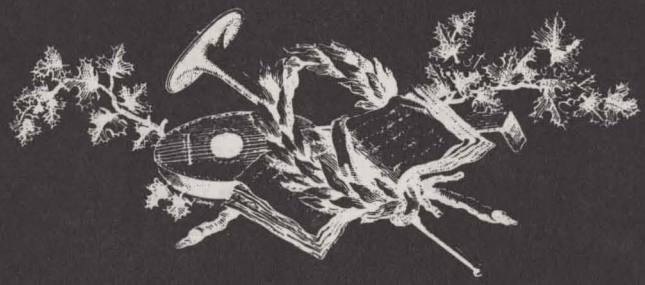

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PART I: THE FRENCH PERIOD

SIDE I, Band 1: ESKIMO CHANT (Weather Incantation)

Before the coming of the white man, Canada's story was that of the Eskimos and Indians who roamed her vast territories through time unknown. The Eskimos, whose name means "eaters of raw meat" in the language of the Indian Ojibway tribe, called themselves "Innuit" meaning "people". They are believed to have come originally from Asia, but as far back as we can trace them they have lived only along the northern coasts of North America and Greenland, and on the extreme north-eastern tip of Siberia just across the Bering Strait.

The Canadian Eskimos live principally north of the tree-line on the northern fringe of the mainland, around the coast of Hudson Bay and Labrador, and on some of the islands of the Arctic Archipelago. Despite this wide dispersal, they are all remarkably similar in physical characteristics: short (about 5ft. 4in.) fat, and swarthy, with black eyes, wide flat faces, and coarse black hair. They all speak much the same language and have very similar habits.

In winter they live along the coast, in huts of snow, wood, or stone, packed about with sod or dirt, or in earth-huts half underground. They live on fish and seal, and travel by dogsled. In summer they move inland to hunt reindeer, musk ox, or caribou, and then they live in tents made from caribou or seal skins. Their clothing and bedding are also made from skins, and for heat and light they use seal blubber in open fat-burning lamps. They hunt seals in small skin-covered canoes called kayaks; larger boats used for transportation are called umiaks.

In 1912 the Stefansson Arctic expedition discovered a colony of white-skinned, blue-eyed, red-haired Eskimos living near Cape Barrow. They concluded these were descendants of the early Norse Vikings who visited and tried to colonize America between 850 and 1400.

The Eskimo chant comes from Songs of the Copper Eskimos collected by Helen H. Roberts and D. Jenness, during the Canadian Arctic Expedition of 1913-18. The largest group they found were dance songs; next came the incantations to produce fine weather. Of the one used here they noted: "This incantation was sung in earnest by an elderly man on August 20, 1915, when a heavy gale accompanied by snow confined us to our tents for the day. A few minutes afterwards his son distorted his face with a cord and, knife in hand, went out to defy the evil spirits that were responsible for the storm."

Words Spelled Phonetically	Translation
Chayunga acin uwanga acin,	I come again, I again,
Chayunga acin uwanga nâluvit,	I come again, I, dost thou not know?
Chayunga acin uwanga acin.	I come again, I again.

SIDE I, Band 2: IROQUOIS LULLABY

The Indians, so-called because the discoverers of the New World thought they had reached India, are thought to have entered North America from Asia by way of the Bering Strait, before the dawn of history. They are of many tribes, speaking different languages, but their physical features (coarse straight black hair, dark eyes, high cheek bones, and reddish-brown skins) indicate a common racial origin.

The numerous Indian tribes in Canada have been classified into major groupings according to the part of the country in which they lived and according to their language families. In the northern woodlands, just south of the areas occupied by the Eskimos, lived the Athapascan tribes of which the Chipewyan are the best known. They were hunters and fishermen with no settled habitation: they sheltered themselves in wigwams covered with birchbark and travelled by canoe and snowshoe.

South of the Athapaskans were the Algonquins, occupying a broad belt from the Atlantic to the Rockies. In western Canada the main Algonquin tribes were the Blackfeet and the Crees. They also were nomadic hunters, depending largely upon the buffalo whose hide and flesh provided food, shelter, clothing, and coverings for their crude river-boats. Their homes were tepees made of poles set together in the form of a conical tent and covered with buffalo hides. For carrying goods they used the travois: a rude frame mounted on two poles drawn by dogs, or later, by horses. Further east, in Central and Western Ontario, were two other Algonquin tribes: the Algonkins and the Ojibways. Also living on the plains between Lake Superior and Lake Winnipeg were the Sioux tribes known as the Gros Ventures and Assiniboines.

The west coast and mountain Indians comprised a number of tribes speaking different languages: some of these were the Haida, Kwakiutl, Nootka, Tsimshian, and Salish. They were fishermen and hunters, living in houses made of logs and planks which they split and hewed with stone axes and wedges.

Most important of the eastern Indians were the Iroquois. Five of the Iroquois tribes: the Mohawk, Oneida, Onondaga, Seneca, and Cayuga, were united in a league known as the Confederacy of Five Nations. They lived along the St. Lawrence, and later around Lake Ontario. Another Iroquois tribe, the Hurons, lived between Lake Simcoe and Georgia Bay. These tribes were all agricultural, growing corn, pumpkin, beans, tobacco, squash, and melons, and living in settled communities. The Iroquois have been called "undoubtedly the most distinguished of the Indian races met with on this continent".

Descendants of the Iroquois are settled today on the Grand River near Brantford and at Deseronto on the Bay of Quinte in Ontario, and at St. Regis and Caughnawaga in Quebec. It was from this last reservation, on the south side of the St. Lawrence about 10 miles west of Montreal, that Alan Mills collected this Indian lullaby.

Ho-Ho, Watanay,	Oh-oh, little one,
Ho-Ho, Watanay,	Oh-oh, little one,
Ho-Ho, Watanay,	Oh-oh, little one,
Ki-yo-ke-na, Ki-yo-ke-na.	Go to sleep, now go to sleep.

SIDE I, Band 3: A SAINT-MALO, BEAU PORT DE MER

After the early visits of the Norsemen, Canada was next reached by a European in 1497 when John Cabot of Genoa made his voyage under letters patent from King Henry VII of England. Then in 1524 a Florentine, Giovanni Da Verrazana, sailing under French auspices, skirted the coast from Florida to Newfoundland.

Fishing boats of England, France, Spain, and Portugal followed in the wake of these early expeditions to reap the harvest of codfish from the Grand Banks, but it was Jacques Cartier who really discovered Canada. Cartier, born in St. Malo, the famous seaport of the Breton fishermen, made three voyages under the auspices of King Francis I, and laid the foundations of New France.

In 1534 he explored the Gulf of the St. Lawrence as far as Anticosti Island, discovering the Magdalen Islands, Prince Edward Island, the Bay of Chaleur, and the Gaspe region. In 1535-6 he sailed up the St. Lawrence, visiting two Indian villages, Stadacona and Hochelaga, which stood on the later sites of Quebec and Montreal. It was Cartier who gave the name of Mont Réal (Mount Royal) to the mountain on which Hochelaga stood, and he called the region Canada from an Iroquois word "kannata" meaning village. He was also responsible for the name "St. Lawrence". In 1541 he made a final voyage with the Sieur de Roberval, and tried unsuccessfully to establish a settlement at Cap Rouge above Quebec.

Cartier's voyages have been memorialized in a poem by Thomas D'Arcy McGee called "The Mariner of St. Malo". It recalls his return to his homeland in these lines:

"He told them of the river whose mighty current gave
Its freshness for a hundred leagues to ocean's bring wave;
He told them of the glorious scene presented to his sight,
What time he reared the cross and crown on Hochelaga's height,
And of the fortress cliffs that keep of Canada the key,
And they welcomed back Jacques Cartier from his perils over sea."

The song below is another reminder of Cartier. Although it really had nothing to do with the discoverer of Canada, the mention of the historic port from which he sailed led the French-Canadians to regard it as a patriotic song, and it is still a national favorite in Quebec.

1. A Saint-Malo, beau port de mer,
   A Saint-Malo, beau port de mer,
   Trois gros navir's sont arrivés.

CHORUS: Nous irons sur l'eau,
Nous y prom-promener
Nous irons jouer dans l'île.

2. Trois gros navir's sont arrivés, (2)
   Chargés d'avoin', charges de blé. (Cho.)

3. Chargés d'avoin', charges de blé (2)
   Trois dam's s'en vont les marchander. (Cho.)

4. Trois dan's s'en vont les marchander (2)
   "Marchand, marchand, combien ton blé?" (Cho.)

5. "Marchand, marchand, combien ton blé?" (2)
   "Trois francs l'avoin', six francs le blé." (Cho.)

6. "Trois francs l'avoin', six francs le blé." (2)
   "Marchand, tu n'vendras pas ton blé." (Cho.)

7. "Marchand, tu n'vendras pas ton blé." (2)
"Si j'le vends pas, je l'donnerai." (Cho.)

8. "Si j'le vends pas, je l'donnerais." (2)
"A ce prix-là, on va s'arranger!" (Cho.)

Translation

At the fine seaport of St. Malo
Three big ships arrived.

We are going on the water,
We are sailing there.
We are going to play on the island.

Three big ships arrived
Laden with oats and wheat.

Three ladies came there to buy some.
"Merchant, merchant, how much is your wheat?"

"Three francs for oats, six for wheat."
"Merchant, you'll never sell your wheat."

"If I don't sell it, I'll give it away."
"At that price we can do business."

SIDE I, Band 4: VIVE LES MATELOTS! (Long Live the Sailors!)

For sixty years after Cartier's voyages, French interest in the new world lagged. It was not until Samuel de Champlain came to Canada that the first permanent settlement was established. After a scouting voyage in 1603, in 1604 Champlain brought out a company headed by Sieur de Monts whom the King had appointed Lieutenant-General of Acadia, the name then used for Nova Scotia and New Brunswick. They spent the first winter on an island in the St. Croix river, and then crossed the Bay of Fundy to establish the settlement of Port Royal in what is now the Annapolis Basin. This was the first settlement on the Atlantic coast: two years later the English founded Jamestown in Virginia.

To keep up the colonists' spirits during the long winter months, Champlain and a young lawyer called Marc Lescarbot founded "L'Ordre de Bon-Temps" (The Order of Good Cheer). Francis Parkman gives us these details, based on the account of Lescarbot:

"Each was Grand Master in turn, holding office for one day. It was his function to cater for the company; and as it became a point of honor to fill the post with credit, the prospective Grand Master was usually busy for several days before coming to his dignity, in hunting, fishing, or bartering provisions with the Indians. Thus did the table groan beneath all the luxuries of the winter forest: flesh of moose, caribou, and deer, beaver, otter, and hare, bears and wild-cats; with ducks, geese, grouse, and plover; sturgeon, too, and trout, fish innumerable, speared through the ice of the Equille, or drawn from the depths of the neighboring bay...

"Nor did this bounteous repast lack a solemn and befitting ceremonial. When the hour had struck, the Grand Master entered the hall, a napkin on his shoulder, his staff of office in his hand, and the collar of the order about his neck. The Brotherhood followed, each bearing a dish. The invited guests were Indian chiefs, seated at table with the French who took pleasure in this red-skin companionship....

"At the evening meal there was less of form and circumstance; and when the winter night closed in, and the founders of New France with their tawny allies were gathered around the blaze, then did the Grand Master resign the collar and the staff to the successor of his honors, and with jovial courtesy, pledge him in a cup of wine."

Besides the pleasures of the table, L'Ordre de Bon-Temps provided entertainment. Plays were performed and many songs were sung: the old songs of France. Particularly popular were such lively ditties as "Vive les matelots!" Several centuries later it was to be repeated in a ballad opera called "L'Ordre de Bon Temps" written by Louvigny de Montigny and Healey Willan, and performed at the Festival de Quebec in 1928.

In 1608 Champlain went on to found a new settlement at the strategic site of Quebec, and used it as a basic for further voyages of discovery. The following year he explored the Richelieu up to Lake Champlain, and made the mistake of joining a war party of Algonquins against the Iroquois, thus beginning the long period of hostility between the French and the powerful Five Nations Indians.

In 1613 he travelled up the Ottawa river, past the site of Canada's future capital, to Alumette Island. In 1615 he again ascended the Ottawa to the mouth of the Mattawa river, and from there by small streams made his way to Lake Nipissing and down French River to Georgian Bay. He spent some time in the villages of the Huron Indians and travelled east with a Huron war party to Lake Simcoe and along what is today the Trent canal to the Bay of Quinte and Lake Ontario. In 1616 he returned to Quebec and henceforth was occupied with his duties as governor of the colony.

1. Nous étions trois garçons, tous jolis capitaines,
Nous étions trois garçons, tous jolis capitaines,
Y'en a un à Paris, et l'autre à La Rochelle.

CHORUS: Vive les matelots dessus la mer jolie!
Vive les matelots naviguant sur ces eaux!

2. Et moi je suis auprès de ma jolie maîtresse. (2)
"Marin, prends garde à toi! On te coupera l'herbe.(Cho.)

3. "Marin, prends garde à toi! On te coupera l'herbe (2)
L'herbe dessous le pied de ta jolie maîtresse. (Cho.)

4. "L'herbe dessous le pied de ta joli maîtresse." (2)
"La coupe qui voudra, je ne m'en soucie guères!" (Cho.)

Translation

We were three bachelors, all jolly captains.
One came from Paris and another from Rochelle.

Chorus: Long live the sailors upon the pretty sea!
Long live the sailors sailing on these waters!

I myself am near to my pretty mistress.
"Sailor, take care. They will cut the grass on you--
The grass from under the feet of your pretty mistress."
"Cut it who will, it matters little to me!"

SIDE I, Band 5. THE HURON CAROL (Jesous Ahatonhia)

"The missionary was closely associated with the explorer and the trader in opening up the New World to French contacts." The first permanent Indian mission was established by the Recollet friars in 1615, and ten years later the first Jesuits arrived.

The most noted of the Jesuit missions was in Huronia, between Lake Simcoe and Georgian Bay. The headquarters was Fort Ste. Marie, built on the Wye River near Midland in 1639. Around it were a group of missions: St. Jean, St. Louis, St. Ignace, and St. Joseph, in the neighboring Huron villages.

The most famous of the Jesuit priests was Father Jean de Brebeuf. He spent some twenty-two years ministering to the Hurons, learning their language, preparing a grammar and a dictionary, and translating the catechism into the Huron tongue.

In an effort to make the Christmas story real to his flock Father Brebeuf wrote the first Canadian Christmas carol. Using the tune of a sixteenth-century French carol, he interpreted the Nativity in terms the Indians would understand, speaking of Jesus as "the Great Spirit" and of the Wise Men as three chiefs. His carol was probably sung first in 1641 or 1642, and thereafter each Christmas until the fatal year of 1649.

In 1649 an Iroquois war party invaded Huronia, killing or driving out all the Hurons, and destroying the missions. Refusing to leave their flock at St. Joseph, Fathers Brebeuf and Lalement were captured and died at the stake after enduring many hours of savage torture.

Some of the Hurons escaped to Lorette near Quebec City, and there their descendants live to this day. They did not forget Father Brebeuf's carol, and about 1750 another Jesuit, Father de Villeneuve, heard them singing it and wrote it down. Then it was translated into French until the title, "Jesus est ne", and is still sung in that form in Quebec. In 1926, a Canadian poet, J.E. Middleton, wrote the English words, which have become widely known.

Huron:
Esteiaron de tsonoué, Jesous ahatonhia.
Onna-ouadé oua d'oki n'ou ouanda skoua an tak.
An noujian skouatchi ho-tak, n'ou ouandi roun-ra chata,
Jesous ahatonhia, Jesous ahatonhia. Jesous ahatonhia.

French:
Chrétiens, prenez courage, Jésus Sauveur est né!
Du malin les ouvrages a jamais sont ruinés
Quand il chante merveille, a ces troublants appas
Ne pretez plus l'oreille: "Jésus est né: in excelsis gloria!"

Translation:

1. 'Twas in the moon of winter-time, when all the birds had fled,
That mighty Gitchi-Manitou sent angel choirs instead;
Before their light the stars grew dim, and wand'ring hunters heard the hymn:
"Jesus your King is born! Jesus is born! In excelsis gloria!"

2. Within a lodge of broken bark the tender Babe was found,
A ragged robe of rabbit skin enwrapped His beauty 'round;
And as the hunter braves drew night, the angel song rang loud and high:
"Jesus your King is born! Jesus is born! In excelsis gloria!"

3. The earliest moon of winter-time is not so round and fair
As was the ring of glory on the Helpless Infant there.
The chiefs from far before Him knelt with gifts of fox and beaver pelt.
"Jesus your King is born! Jesus is born! In excelsis gloria!"

4. "O children of the forest free, O sons of Manitou,
The Holy Child of earth and heaven is born today for you.
Come kneel before the radiant Boy Who brings you beauty, peace and joy.
"Jesus your King is born! Jesus is born! In excelsis gloria!"

SIDE I, Band 6. PETIT ROCHER (Little Rock)

While the Jesuits were seeking to convert the Indians to Christianity, the fur-traders were extending their posts far into the interior of the continent. Sometimes the two joined forces, as when Father Marquet and Louis Joliet discovered the Mississippi River and explored it down to its junction with the Arkansas. Then came the Cavalier de la Salle who followed the Mississippi to the Gulf, thus giving France a claim to New Orleans. Later La Verendry and his three sons carried the fur trade west into the regions that later became Manitoba and Saskatchewan.

The fur trade of New France in the early days was officially a monopoly of the Company of One Hundred Associates which had received its charter in 1627 in return for an agreement to bring out four thousand settlers inside fifteen years. However, the profits of the fur trade attracted many of the colonists to the adventurous life of the coureurs-de-bois, and each year hundreds of them deserted their habitant farms to seek their fortunes as "runners of the woods". Every spring these illicit traders and trappers came down to Montreal in canoes or bateaux laden with furs. After selling their catch, they brought new supplies and headed inland for further trade.

As they paddled up the inland rivers, the coureurs-de-bois sang many of the old French songs that had been transplanted to the new continent. With them also originated the earliest or the native songs of Canada. The first Canadian song about a Canadian incident is thought to be "Petit Rocher"--the lament of the dying trapper, Cadieux, which dates from the early eighteenth century. Throughout the nineteenth century his story and song were known to nearly every voyageur, and have been mentioned in many accounts of that period.

According to the legend, Cadieux was a famous Canadian voyageur, a hunter and fur-trader known throughout the entire country of the St. Lawrence. Once he was hunting along the Ottawa River, and had established his wife and family in a camp near the cataracts on that river known as "Le Grand Calumet". One evening he saw his camp surrounded and threatened by a band of Iroquois. Quickly he loaded his wife and children into a canoe and sent them out to run the rapids. He remained behind to divert the Indians' attention, promising to join them further down the river. When he failed to rejoin them, they managed to reach a French post. Later, when the danger from the Iroquois war party had passed, a rescue party went out in search of him. His body was found lying in a shallow grave, apparently dug by his own hands, and beside it lay this song, written in blood on a piece of birchbark.

1. Petit rocher de la haute montagne,
Je viens ici finir cette campagne.
Ah! doux échos, entendez mes soupirs,
En languissant je vais bientôt mourir.

2. Seul en ces bois, que j'ai eu de soucis!
Pensant toujours a mes si chers amis,
Je demandais: Hélas! sont-ils noyés?
Les Iroquois les auraient-ils tués?

3. Un de ces jours que, m'étant eloigné,
En revenant je vis une fumée;
Je me suis dit: Ah! grand Dieu qu'est ceci?
Les Iroquois m'ont-ils pris mon logis?

4. Je me suis mis un peu à l'ambassade,
Afin de voir si c'était embuscade;
Alors je vis trois visages français!
M'ont mis le coeur d'une trop grande joie!

5. Mes genoux plient, ma faible voix s'arrête,
Je tombe...Hélas! à partir ils s'apprêtent:
Je reste seul....Pas un qui me console,
Quand la mort vient par un si grand désole!

6. Rossignolet, va dire à ma maîtresse,
A mes enfants qu'un adieu je leur laisse;
Que j'ai gardé mon amour et ma foi,
Et désormais faut renoncer à moi!

7. C'est donc ici que le mond' m'abandonne!
Mais j'ai secours en vous, Sauveur des hommes!
Très-Sainte Vierge, ah! m'abandonnez pas,
Permettez-moi d'mourir entre vos bras!

1. Little rock of the high mountain,
I come here to finish this campaign.
Ah, sweet echoes, hear my sighs;
Languishing, I am soon to die.

2. Alone in these woods, what cares I had!
Thinking always of my friends so dear.
I asked: "Are they drowned?
Have the Iroquois killed them?"

3. One day, when roaming alone,
And returning I saw smoke,
I asked myself: "Ah, great God, what is this?
Have the Iroquois taken my house?"

4. I then set out as an ambassador
To see if it was an ambush;
Then I saw three French faces!
My heart beat with great joy.

5. My knees bending, my weak voice stops,
I fall...Alas! they are going to leave.
I remain alone...No one to console me;
When death comes near one so desolate.

6. Nightingale, go tell my mistress,
Carry word to the children I'm leaving,
That I have kept my love and my faith,
And henceforth they must give up hope of me.

7. It is here that the world abandonned me,
But I seek aid from you, Saviour of men!
Most holy Virgin, ah, do not abandon me;
Let me die in your arms.

SIDE I, Band 7. TENAOUICH' TENAGA, OUICH'KA

During the hundred years or so before 1763, France and England were almost constantly at war in Europe, and their hostility carried over to the New World where territorial claims and rivalry over the fur trade brought the English and French colonies into conflict. In 1670 the English organized "The Company of Gentlemen Adventurers trading into Hudson's Bay", and henceforth competed with the French for the furs and favors of the Indians in the interior as well as along the eastern waterways.

The Iroquois, strategically located along the southern shores of Lake Ontario, were in the main friendly to the British traders operating from the New England colonies, but the French retained their influence over the tribes of the upper lakes. Coureurs-de-bois encouraged the Indians to make raids on New England posts, and the British retaliated by striking at Acadia. Forts on Hudson Bay were captured and recaptured, as were also posts in the interior.

As the competition for furs grew keener, the coureurs-de-bois adopted many of the habits of the Indians. They wore moccasins and fur caps, leggings, and buckskin coats, and smeared their faces with grease and paint to protect them from the mosquitoes and black flies. Many of them lived with the Indians throughout the year, coming out only in the summer to take their furs to Montreal.

This song comes from those early backwoods days. A voyageur who had been separated from his comrade meets an old Indian who tells him that his friend has died in the woods and that the Indians gave him an honorable burial. The interspersed exclamations are apparently phrases intended to suggest the Indian dialect.

1. C'était un vieux sauvage,
Tout noir, tout barbouilla, Ouich'ka!
Avec sa viell' couverte
Et son sac à tabac, Ouich'ka!

CHORUS: Ah! Ah! tenaouich' tenaga,
Tenaouch' tenaga, ouich'ka!

2. Avec sa viell' couverte
Et son sac à tabac, Ouich'ka!
--Ton camarade est more,
Est mort et enterra. Ouich'ka!
(Chorus)

3. Ton camarade est more,
Est mort et enterra. Ouich'ka!
C'est quatre vieux sauvages
Qui port'nt les coins du drap. Ouich'ka!
(Chorus)

4. C'est quatre vieux sauvages
Qui port'nt les coins du drap, Quich'ka!
Et deux vieill's sauvagesses
Qui chant'nt le libera. Ouich'ka!
(Chorus)

1. There was an old Indian
All black and painted,
With his old blanket
And his pouch of tobacco.

2. With his old blanket
And his pouch of tobacco.
"Your comrade is dead,
He is dead and buried.

3. "Your comrade is dead,
He is dead and buried.
It is four old Indians
Who carried the corners of his pall.

4. "It is four old Indians
Who carried the corners of his pall,
And two old squaws
Who sang the parting song."

PART II: THE BRITISH TAKE OVER

SIDE I, Band 8. LA COURTE PAILLE (The Short Straw)

In 1713 the Treaty of Utrecht, ending the War of the Spanish Succession, gave Acadia, Newfoundland, and the area around Hudson Bay to England. France retained Canada (Quebec), Louisiana, Cape Breton, and St. John's (Prince Edward) Island, and proceeded to build the fortress of Louisbourg on Cape Breton. When the War of the Austrian Succession broke out, Louisbourg was captured by a New England raiding party, but the Peace of Aix-la-Chapelle (1749) restored it to France.

During the uneasy truce before war broke out again, the English and French continued to clash in North America. Friction was particularly acute in Acadia for the boundaries had never been clearly defined, and the French still claimed the area on the north side of the Bay of Fundy (later to become New Brunswick). The French government wanted their colonists to migrate to the north side or to Cape Breton, but many Acadians refused to leave their homes. They also refused to take the oath of allegiance to their new British governors, and the British military commanders feared they would be a threat to their naval base of Halifax if war broke out.

Rising hostility against the French in New England and Nova Scotia led to the expulsion of the Acadians, one of the most tragic incidents in the history of Canada. On the order of Governor Lawrence, six thousand persons were removed from their homes, loaded on ships at Grand Pre, Annapolis, and Fort Edward, and carried to ports in the English colonies. Some of the exiles made their way to Louisiana; others returned to Acadia. The tale of their wanderings has been immortalized in poetry and legend.

One of the songs popular among the Acadians was the old French ballad of the ship that spent seven years at sea ("Sept Ans sur mer"). This particular version, collected by Dr. Barbeau, has an unusual refrain which the Acadians may well have added to the old song during their ordeal of 1755. We do know that the refrain was not part of the original song: a "Cajun" version found in Louisiana closely resembled the Acadian version in words and tune, but it lacks the refrain.

1. Ce sont les enfants de Marseilles, sur les eaux s'en
   vont naviguer,
   Ont bien été sept ans sur mer, de terr' sans pouvoir
   approcher.

CHORUS: Vivrons-nous toujours en tristesse?
Aurons-nous jamais la liberté?

2. Au bout de la septième année, de provisions ils ont
   manqué,
   Leurs chiens, leurs chats il faut qu'ils mangent,
   jusqu'aux courrois de leurs souliers.
   CHORUS

3. Ils ont tiré la courte paille, savoir lequel serait
   mangé,
   Le capitaine a fait les pailles, la plus courte lui
   est resté.
   CHORUS

4. Fit appeler P'tit-Jean, son page: "P'tit-Jean, veux-tu
   mourir pour moi?"
   "Auparavant mais que je meurs, dedans les hun's je veux
   monter."
   CHORUS

5. Il ne fut pas a demi-hune, se mit à rire et à chanter,
   "Ah! qu'as-tu donc, P'tit-Jean, mon page? Qu'as-tu à
   rire et à chanter?"
   CHORUS

6. "Courag', courag', mon capitaine! je vois la terre de
   tous cotés;
   Je vois les moutons dans la plaine, les bergères à
   les garder."
   CHORUS

7. "Je vois trois jolies demoiselles, au bord de l'eau s'y
   promener,
   Si jamais je descends à terre, la plus bell' je
   l'épouserai."

Translation

1. These are the boys from Mareilles; they have gone sailing on the sea.
   They've been seven years on the sea without having reached land.

CHORUS: Must we live always in sadness?
Will we never be free?

2. At the end of the seventh year they ran out of food.
   They had to eat their dogs, their cats, and even the soles of their shoes.

3. They have drawn the short straw to decide which of them would be eaten.
   The captain had prepared the straws; the short one fell to his lot.

4. He called little John, his page: "Little John, will you die for me?"
   "Before I die I want to climb up to the top of the mast.'

5. He wasn't half-way up the mast when he started to laugh and sing.
   "Ah, what is it then, little John, my page? Why do you laugh and sing?"

6. "Courage, courage, my captain. I see land on all sides. I see sheep on the plain, and shepherdesses guarding them.

7. "I see three pretty maidens walking along the sea shore. If ever I reach land, I'll marry the prettiest of the three."

SIDE I, Band 9. BOLD WOLFE

At the beginning the Seven Years' War went badly for Britain in North America. In 1756 Montcalm, the able French commander, captured Fort Oswego on Lake Ontario; the following year he seized Fort William Henry on Lake George, and in 1758 he defeated the British army at Ticonderoga, establishing French control of the Lake Champlain region.

That year, however, the tide began to turn. When Pitt became Prime Minister of Britain, he promoted capable young officers who won surprising victories. Jeffrey Amherst captured the fortress of Louisbourg; then Fort Frontenac and Fort Duquesne were taken, and Montcalm withdrew to Quebec to prepare for the defense of the city.

The siege of Quebec was one of the decisive events of world history. In February, 1759, a large British fleet sailed for America, and by June 26 it had reached the Isle of Orleans below the city. General James Wolfe, then only thirty-two, was in command of the army, and for twelve weeks it besieged the almost impregnable French fortress.

The ancient city of Quebec was situated on a great rock on the north side of the St. Lawrence, about a mile wide at this point. Behind it was the St. Charles River. Every approach was covered by French guns and guarded by French pickets. Then a scout discovered a narrow passageway by which an army might be led up to the Plains of Abraham, and Wolfe decided to take the desperate chance.

In the dead of night, behind a screen proved by the British fleet, 5,000 men crossed the broad river and silently made their way up the stony cliffs. When morning dawned on September 13, 1759, Montcalm found the red-coats drawn up in battle array on the Plains of Abraham before the city. He led his army out to meet them, and in fifteen minutes the fight was over. Both Montcalm and Wolfe lay dying on the field of battle.

That battle decided the future of Canada. By the Treaty of Paris (1763), France ceded to Great Britain all of Canada and all of her claims in North America east of the Mississippi.

The ballad-makers could hope for no more suitable hero than "Bold Wolfe". He was young and gallant; he was ill, and in love; and he died on the field of battle at the moment of victory. They say that when Pitt appointed him to lead the Quebec attack, a courtier complained to King George II that Wolfe was mad. "Mad, is he?" said the king. "Then I hope he'll bite some of my other generals." And they say that when he was sailing up the St. Lawrence, he read Grey's famous lines about the paths of glory which "lead but to the grave", and remarked, "I'd rather have written those lines than take Quebec." And they say that, shortly before the day set for the attack, he fell ill, and he told his doctor, "I know perfectly well you cannot cure me, but pray patch me up so that I may be up without pain for a few days and able to do my duty."

Very shortly after the battle, the ballad about its hero began to circulate. It was called "Brave Wolfe", or "Bold Wolfe", or "The Death of the Brave General Wolfe". It was sung in New England as well as in Nova Scotia and Newfoundland, and it still ranks among the greatest historical ballads of North America. This version is based on one collected by Elizabeth Bristol Greenleaf in Newfoundland in 1929.

1. Come now, you young men all, and hear my story
   Of how Bold Wolfe did fall, in all his glory;
   On the Plains of Abraham fell this brave hero,
   We'll long lament his loss in deepest sorrow.

2. That brave and gallant youth did cross the ocean,
   To free America of her division.
   He landed at Quebec with all his party,
   The city to attack, being brave and hearty.

3. Bold Wolfe drew up his men in a line so pretty
   On the Plains of Abraham before the city.
   On the plains before the town, where the French did meet him,
   In double numbers round, all for to beat him.

4. When, drawn up in a line, for death preparing,
And in each other's face, those two armies staring,
Where the cannons on both sides did roar like thunder,
And youth, in all its pride, was torn asunder.

5. Where the drums did loudly beat, 'mid colors a-flying,
Bold Wolfe did bravely ride, all danger defying,
When shot from off his horse fell that brave hero,
May we lament his loss that day in sorrow.

6. The guns the ground did shake, where he was lying,
Bold Wolfe he seemed to wake as he was dying.
He lifted up his head as the guns did rattle,
And to his men he said: "How goes the battle?"

7. His aide-de-camp replied: "'Tis in our favor!"
Quebec in all her pride, there is none can save her,
For 'tis falling in our hands with all her treasure!"
Oh then replied Bold Wolfe: "I died in pleasure!"

SIDE I, Band 10. LE SERGEANT

Shortly after Britain added New France to her North American possessions, she faced the loss of her own thirteen colonies along the Atlantic coast. The French settlers were pacified by the Quebec Act of 1774 which provided for the continuance of the Roman Catholic religion and of the French civil law in the colony. However, the same act added another annoyance to the many aggrieving the British colonies for it included all the land lying between the Ohio River and the Great Lakes in the province of Quebec.

When the American Revolution broke out, its leaders naturally assumed that Quebec would be willing to join with the thirteen colonies in throwing off the yoke of England, and they prepared an address "to the oppressed inhabitants of Canada". In 1775 General Montgomery invaded Canada by way of Lake Champlain and captured Montreal and St. John's. Joining forces with Benedict Arnold who had marched across Maine, he then besieged Quebec, but was thwarted by the vigorous defence of General Sir Guy Carleton. The arrival of the British fleet in the spring of 1776 forced the withdrawl of the American army, and thence forth there was little chance of Canada joing the revolutionary cause.

Several hundred Canadians did go south with the American expedition, and throughout the war a few discontented habitants or voyageurs made their way to the States, but most of the habitants preferred to put their trust in the guarantees of the Quebec Act.

This unusual Acadian song (from a collection, Chansons d'Acadie, made by Père Anselme and Frère Daniel, Capucins) tells of a young fellow who, against his father's warnings, decides to run off and join "les Bostonnais" to fight against the English. He gets banged up in the war and comes back to papa who says "I told you so."

1. "Mon papa, si vous me battez, oui j'irai m'engager
A bord des Bostonnais, battre contre l'Anglais!"
A Boston il s'en est allé: "How many men fired away?"
"Voulez-vous m'engager pour un sergeant guerrier?"

2. "Oui, nous t'engagerons, si tu veux fair' le bon garçon,
Nous irons t'y mener a la tet' de l'arme'!"
Le sabre a son coté, et le pisolet à la main,
Francois marchait devant comme un vaillant sergeant
blessé!"

3. Des la première volé, les machoir's lui ont fêlé's,
François tomba en bas; on s'écria; "Houra!"
Mais il s'est relevé: "How many men fired away?"
"Il n'faut pas s'arreter pour un sergeant blessé!"

4. François se lamenta à son cher et bon papa
Qu'il avait été blessé par un coup d'grenadier.
"Je n'té l'avais-t-y pas bien dit qu'tu périrais par
le fusil!
A present t'y voila, ramass'-toi comm' tu pourras!"

Translation

1. "Papa, if you beat me, I will go to enlist
Beside the Bostonians, to fight against the English."
To Boston he has gone: "How many men fired away?"
"Do you wish to enlist me as a fighting sergeant?"

2. "Yes, we'll enlist you, if you'll be a good boy.
We're going to place you at the head of the army."
A sword at his side and a pistol in his hand,
Francois marched off like a brave sergeant.

3. At the first volley his jawbones cracked.
Francois fell down; they shouted: "Alack!"
But he got up again: "How many men fired away?"
"It's not necessary to stop for a wounded sergeant!"

4. Francois complained to his dear and good papa
That he had been wounded by a grenadier's shot.
"Have I not told you that you would die by the gun?
Now there you are, pick yourself up as best you can!"

SIDE I, Band 11. COME ALL YE BOLD CANADIANS

Following the American Revolution, thousands of colonists who remained loyal to Britain left the United States to resettle in Canada. These "United Empire Loyalists" as they came to be known settled largely in Nova Scotia and in the new colony of "Upper Canada" west of Montreal. Their coming changed the character of Canada from a predominantly French settlement to a bi-racial state, and led to the demand for British institutions. The result was the Constitutional Act of 1791, dividing Quebec into Upper and Lower Canada, each with a separate government.

Toward the end of the eighteenth century relations between Great Britain and the United States became very strained. The boundaries established by the treaty of 1783 were not clearly defined, and friction arose between American settlers and the British fur traders in the Ohio valley. Then the French Revolution and the ensuing war between France and England created new disputes. United States trade was growing rapidly, and England's attempt to prevent supplies reaching Napoleon's armies led her to seize some American ships. England also claimed the right to search neutral ships for deserters: a claim that led to a clash between the British ship Leonard and U.S. frigate Chesapeake.

Presidents Jefferson and Madison tried to resolve the difficulties without war, but the "War Hawks" of the American west felt that British traders were stirring up the Indians against their settlers and they pressed for war to destroy British power in Canada.

When Madison finally declared war on June 18, 1812, the United States militia planned to make a three-headed attack on Canada. General Dearborn was to move from Albany to seize Montreal; General V. N. Rensselaer was to operate against the Niagara frontier; and General Hull was to seize Detroit and invade the peninsula between Lake Huron and Lake Erie. The first two armies made little headway, but Hull occupied Detroit in strength and landed a force on the Canadian side of the Detroit river.

Sir Isaac Brock, acting governor of Upper Canada, raised a provincial militia and marched against Hull. Meanwhile Tecumseh, chief of the Shawnees and ally of the British, had broken Hull's lines of communication and forced him to withdraw to his exposed base at Detroit. Brock, with 330 regulars and 400 militia, joined forces with Tecumseh and his 600 Indians. On August 15 he summoned Hull to surrender, and when the American general refused, he crossed the river from Sandwich, just below and across from the present city of Detroit. Hull had 2,500 men, but, feeling himself cut off, he sent out a flag of truce and surrendered the city. The Canadian boys celebrated this first victory of the war in the triumphant ballad, "Come All You Bold Canadians".

Two months later, on October 13, the Americans under Van Rensselaer made an attack at Queenston and succeeded in capturing Queenston Heights. Brock led a force from Fort George to attack the Heights but he was killed in the attempt. However General Sheaffe managed to surround the Americans and captured a thousand men.

The following year General Harrison forced the British out of Detroit and defeated them in a battle in which Tecumseh was killed. Another American army captured York, the capital of Upper Canada (now Toronto) and burned the parliament buildings. Then in 1814 General Brown renewed the invasion of Canada along the Niagara frontier, occupying Chippewa. An important battle was fought at Lundy's Lane, and although the Americans seemed to have the advantage they then withdrew across the river and the campaign ended in a draw.

1. Come all you bold Canadians, I'd have you lend an ear,
Concerning a fine ditty that would make your courage
cheer,
Concerning an engagement that we had at Sandwich town,
The courage of those Yankee boys so lately we pulled
down.

2. There was a bold commander, brave General Brock by name,
Took shipping at Niagara and down to York he came.
He says: "My gallant heroes, if you'll come along with
me,
We'll fight those proud Yankees in the west of Canaday!"

3. 'Twas thus that we replied: "Along with you we'll go,
Our knapsacks we will shoulder without any more ado.
Our knapsacks we will shoulder and forward we will
steer;
We'll fight those proud Yankees without either dread
or fear."

4. We traveled all that night and a part of the next day,
With a determination to show them British play.
We traveled all that night and a part of the next day,
With a determination to conquer or to die.

5. Our commander sent a flag to them and unto them did say:
"Deliver up your garrison or we'll fire on you this day!"
But they would not surrender, and chose to stand their
ground,
We opened up our great guns and gave them fire a round.

6. Their commander sent a flag to us, for quarter he did
call.
"Oh, hold your guns, brave British boys, for fear you
slay us all.
Our town you have at your command, our garrison likewise."
They brought their guns and grounded them right down
before our eyes.

7. And now we are all home again, each man is safe and sound.
May the memory of this conquest all through the Province sound!
Success unto our volunteers who did their rights maintain,
And to our bold commander; brave General Brock by name!

SIDE I, Band 12.

The War of 1812 was also marked by several important naval engagements. The first important sea battle took place off the New England coast on August 19, 1812, when the American frigate Constitution defeated the British Guerriere, a battle which the Yankee sailors celebrated in a boastful song.

The following year, on June 1, 1813, the British ship, Shannon, commanded by Captain P. V. Broke, challenged the American Chesapeake under Captain James Lawrence. The engagement took place off Boston Light House, and after a sharp conflict lasting twelve minutes, the Chesapeake was defeated. The British soldiers boarded her and towed her triumphantly to Halifax harbor.

Helen Creighton gives this interesting local note: "On Sunday morning, June 6th, Halifax was agog with excitement when the shabby and war-worn Shannon, towing the beautiful new vessel she had captured, sailed up the harbor. There were horrible scenes upon the decks of both vessels. People living along the coast tell me that their fathers seldom sang or talked of this engagement because of the sights they had witnessed."

Soon the British tars were singing their victory song neatly patterned on "The Constitution and the Guerriere". The version given here was collected by Dr. Roy Mackenzie in Nova Scotia. It differs slightly both in words and tune from the familiar British version: chiefly in that the tune is more irregular because of many dotted notes which give the effect of a 6/8 rather than 2/4 tempo. The engagement also stimulated at least two other songs with the same title: Roy Mackenzie gives a second one, and Miss Creighton gives a third quite different from either.

The Treaty of Ghent, which brought the war to an end on Christmas Eve, 1814, restored the occupied territory on both sides. Most historians feel that the war was unnecessary and should have been avoided, but for Canadians it had one valuable effect: the successful defense of their country against a more powerful neighbor created a feeling of pride which contributed to the development of a national spirit.

1. Oh, the Chesapeake, so bold, out of Boston, as we're told,
Came to take the British frigate neat and handy-O.
The people all in port, they came out to see the sport,
And their music played up Yankee Doodle Dandy-O!

2. Before this action it begun, the Yankees made much fun,
Sayin': "We'll tow her up to Boston neat and handy-O!
And after that we'll dine, treat our sweethearts all with wine,
And we'll dance a jig of Yankee Doodle Dandy-O!

3. Now, our British frigate's name, all for the purpose came,
To cool the Yankee's courage neat and handy-O!
Was the Shannon, Captain Broke, and his crew all hearts of oak,
And in fighting were allowed to be the dandy-O!

4. The action scarce begun when they flinched from their guns;
They thought that they had worked us neat and handy-O.
But Broke he wove his sword sayin': "Come, my boys, we'll board!
And we'll stop this playing Yankee Doodle Dandy-O!"

5. When the Britons heard this word they all sprang up on board
And hauled down the Yankee's ensign neat and handy-O.
Notwithstanding all their brags, the British raised their flags
On the Yankee's mizzen-peak, was quite the dandy-O!

6. Here's to Broke and all his crew who, in courage stout and true,
They worked the Yankee frigate neat and handy-O.
Oh, may they ever prove in fighting and in love
That the bold British tars will be the dandy-O!

SIDE I, Band 13. UN CANADIEN ERRANT (A Wandering Canadian)

Between the war of 1812 and the Rebellion of 1837-8, Canadian history was marked by a long-drawn out political struggle for self-government. The Constitutional Act of 1791 established legislative councils appointed for life by the governor, and assemblies elected on a property-holding franchise. In both Upper and Lower Canada these councils fell under the control of small ruling groups, known as the Chateau clique in Lower Canada and the Family Compact in Upper Canada, and friction arose between them and the elected assemblies.

In both provinces reform parties raised demands for economic and political changes, chief among them being land reform and responsible government to be achieved by an elective council. As the ruling oligarchies stubbornly refused to make the desired reforms, opposition gradually became more bitter, and radicals began drilling for armed revolt.

Fighting broke out first in Lower Canada, where the rebels were led by Louis Papineau and Dr. E. B. O'Callaghan. In November and December, 1837, clashes occurred between British troops and "patriotes" at St. Charles, St. Denis, and St. Eustace, but the poorly organized rebels were easily dispersed. In Upper Canada the rebels, led by William Lyon Mackenzie, attempted to occupy Toronto, but delays and errors in planning led to their defeat.

With the suppression of the revolts, hundreds of the rebels fled from their homes to escape vindictive punishment. Some of the captured leaders were put to death on the gallows; others were sent to prison; and those who escaped had to live in exile for many years. It was not until 1843 that a number of the leaders were pardoned, and a general amnesty was not granted until 1849.

The unhappy days of the rebellion inspired a young student, M.A. Gerin-Lajoie, to write this song, setting it to the tune of a familiar French chanson. It pictures one of the young exiles in a foreign land (presumably the United States), standing on the bank of a river that flows toward Canada and asking the stream to carry his sad greetings to his friends at home.

1. Un Canadien errant, banni de ses foyers, (2)
Parcourait en pleurant des pays étrangers. (2)

2. Un jour, triste et pensif, assis au bord des flots, (2)
Au courant fugitif il adressa ces mots: (2)

3. "Si tu vois mon pays, mon pays malheureux, (2)
Va, dis à mes amis que je me souviens d'eux. (2)

4. "O jours si pleins d'appas vous êtes disparus....(2)
Et ma patrie, hélas! Je ne le verrai plus! (2)

5. "Non, mais en expirant, O mon cher Canada! (2)
Mon regard languissant vers toi se portera..." (2)

Translation

1. A wandering Canadian lad, exiled from his home,
Wandered in tears through a foreign land.

2. One day, sad and thoughful, seated beside a stream,
To the flowing current he addressed these words:

3. "If you see my country, my unhappy country,
Go, say to my friends that I remember them.

4. "O days so full of delight, you have vanished,
And my country, alas, I will never see her again.

5. "No, but in dying, O my dear Canada,
My gaze will turn in sorrow towards you."

SIDE II, Band 1. ANTI-FENIAN SONG

The rebellions of 1837 led to the appointment of Lord Durham as Governor-General, and his report on the grievances prevailing in the provinces resulted in "an act to reunite the provinces of Upper and Lower Canada" which came into effect in 1841. After a troubled period under Governors Sydenham, Bagot, and Metcalfe, the theory of responsible government was established under Lord Elgin when he signed the Rebellion Losses Bill in 1849. Meanwhile a similar struggle under the leadership of Joseph Howe won responsible government for Nova Scotia.

During the next twenty years Canada was developing toward her next big milestone: confederation. One strong force pressing the British colonies toward union was their mutual fear of American aggression. This fear was intensified by the strained relations prevailing during and immediately after the American Civil War. The American government felt that Britain's policy of neutrality indicated sympathy for the South, and her importation of cotton was regarded as an infringement of Lincoln's naval blockade. Some jingoistic American senators even suggested that Britain should cede Canada to the States as recompense for damage done to American shipping by Confederate ships built in British navy yards.

Another factor that helped a sense of nationhood in Canada was the Fenian raids. About 1856 some Irish revolutionaries founded a secret society dedicated to the struggle for Irish freedom under the name of the Fenian Brotherhood. Many Irish rebels who had emigrated to the States fought in the Nothern army during the Civil War. Some 200,000 of these Irish Americans joined the Fenian Brotherhood, and when the war ended they decided to launch an attack against Canada. The Fenians in Ireland had been suppressed, but they hoped that by invading Canada they could bring pressure to bear on Britain to grant Irish independence.

The Fenians held a convention at Cincinnati in 1865; bonds were sold, and open drilling took place in several American cities. In the spring of 1866 the Fenian troops began assembling on the Niagara frontier, and on May 31 about 1,500 men under Col. O'Neil crossed the border from Buffalo and seized Fort Erie. Moving westward to destroy the Welland canal, this force was met by volunteer regiments from Toronto and Hamilton and forced to withdraw after a two-hour battle. Another Fenian expedition threatened Prescott, aiming at Ottawa, and still another band crossed the border from Vermont, but all were driven back. Later, in 1870, Col. O'Neil led another attack on the Quebec frontier, but it was repulsed and the U. S. government arrested the fugitives.

While the Fenian plans were wild and their raids ineffective, they did serve a useful purpose in causing Canadians to draw together in defence of their own territory. This aroused spirit of patriotism found expression in these lines, set to the tune of the Civil War marching song, "Tramp, Tramp, Tramp, the Boys Are Marching".

1. In the morning by my side sat the darling of my pride,
   And our happy children round us were at play,
   When the news spread through the land that the Fenians
   were at hand,
   At our country's call we'll cheerfully obey.

CHORUS: Tramp, tramp, tramp, the boys are marching.
Cheer up, comrades, let them come,
For beneath the Union Jack we will drive the
Fenians back,
And we'll fight for our beloved Canadian home.

2. Should this poor deluded band dare set foot upon our
   land,
   Or molest the rights of England's noble Queen,
   They will meet with British pluck--English, Irish,
   Scot, Canuck--
   And they'll wish themselves at home again, I ween!
(Chorus)

SIDE II, Band 2. NO MORE AUCTION BLOCK FOR ME

From early in the nineteenth century Canada was the haven of refuge which runaway slaves strove to reach. The first parliament of Upper Canada (1791) prohibited the importation of slaves into that province, and as early as 1793 set up a system of gradual emancipation for those already in the country. The British Act of 1833 provided for the emancipation of all slaves in all British colonies.

When anti-slavery feeling developed in the northern states, abolitionist groups set up an organization to help Negroes escape from bondage to the northern land of freedom. Fugitives were passed from one station to another on what was known as the "Underground Railway", and the end of that line was on Canadian soil.

As the American Civil War approached, the flood of fugitive slaves increased. In the decade from 1850 to 1860 it was estimated that from 15,000 to 20,000 Negroes entered Canada, swelling the total to nearly 60,000. Most of them settled along the Detroit River and Lake St. Clair in western Ontario; others made their way to Nova Scotia and joined the Negro community near Halifax. Rev. Josiah Henson, the original "Uncle Tom" of Mrs. Stowe's famous novel, headed one colony of Negroes near Dresden; the largest refugee colony was the Buxton settlement just south of Chatham. An interesting sidelight: in May, 1858, John Brown held a secret convention in Chatham to lay his plans for the freeing of American slaves.

The escaping slaves brought their music with them, and some slavery songs have survived to the present day. Miss Helen Creighton collected "Auction Block" from Mr. William Riley, an eighty-six-year-old Negro living near Halifax, whose grandfather had been a slave. The usual American versions (sometimes called "Many Thousand Gone") lack the religious refrain.

1. No more auction block for me,
   No more, no more.
   No more auction block for me,
   Many a thousand gone.

CHORUS: Jesus died on Calvary,
Oh yes, oh yes,
Jesus died to set me free,
Thank Him ever more.

2. No more pint of salt for me,
   No more, no more.
   No more pint of salt for me,
   Many a thousand gone.
(Chorus)
3. No more peck of corn for me,
   No more, no more.
   No more peck of corn for me,
   Many a thousand gone.
(Chorus)
4. No more driver's lash for me,
   No more, no more.
   No more driver's lash for me,
   Many a thousand gone.
(Chorus)

SIDE II, Band 3. ANTI-CONFEDERATION SONG

By the 1860's the various British provinces in North America began to feel that there was much to be said for joining forces on the basis of the old slogan, "United we stand, divided we fall". The strained relations between England and the States during the Civil War and the post-war raids of the Fenians led the Canadians to consider some sort of federal union as a defensive measure.

There were also political reasons for a new constitution: the legislative union of Upper and Lower Canada (Union Act, 1841) had resulted in a deadlock, and Upper Canada's demands for "representation by population" were being stoutly resisted by Lower Canada. There was also urgent need for an intercolonial railroad to provide a physical bond between the maritime and inland provinces if Canadians were not to be forced to use American transportation routes. These various factors led some forward-thinking men to propose a federation of all the British colonies in North America.

The maritime provinces took the first step. In 1864 they called a conference at Charlottetown to consider a union of Nova Scotia, New Brunswick, and Prince Edward Island. Representatives from Upper and Lower Canada came to that conference, and a new conference was called at Quebec on October 10, 1864, under the leadership of Brown, Galt, Cartier, MacDonald, McGee, Tupper of Nova Scotia, and Tilley of New Brunswick, a document consisting of 72 resolutions was drawn up and adopted, setting forth the various conditions for confederation.

The 72 resolutions were then debated in the various provinces, and became the basis for the British North America Act. When the B.N.A. Act came into effect on July 1, 1867, the four provinces of Ontario, Quebec, Nova Scotia, and New Brunswick had accepted it and they became the new Dominion of Canada. Prince Edward Island and Newfoundland had also taken part in the preliminary conferences but they did not ratify the agreement at that time.

Opposition in Newfoundland sprang partly from the islanders' pride in their history as "the oldest overseas colony of the British empire", and partly from the self-interest of the St. John's businessmen who feared that confederation would bring higher taxes and destroy their favored position behind a high-tariff wall. The Newfoundland government was being financed almost entirely from customs duties which ran up the prices on everything the fishermen had to buy, so the argument that confederation would bring cheap tea and molasses had considerable validity. However, when the question was put to the Newfoundland electors in 1869, the "Confederates" were defeated by the "Anti-Confederates", and the ditty below was one of the campaign songs that helped to swing the vote.

The issue was revived during the financial crisis of the 1890's and again during World War I, but it was not until 1948 that Newfoundlanders finally voted to become Canada's tenth province. They entered the confederation on March 31, 1949.

1. Hurrah for our own native isle, Newfoundland!
   Not a stranger shall hold one inch of its strand!
   Her face turns to Britain, her back to the Gulf,
   Come near at your peril, Canadian Wolf!

2. Ye brave Newfoundlanders who plough the salt sea
   With hearts like the eagle, so bold and so free,
   The time is at hand when you'll all have to say
   If Confederation will carry the day.

3. Cheap tea and molasses they say they will give,
   All taxes take off that the poor man may live;
   Cheap nails and cheap lumber our coffins to make,
   And homespun to mend our old clothes when they break.

4. If they take off the taxes, how then will they meet
   The heavy expense of the country's up-keep?
   Just give them the chance to get us in the scrape,
   And they'll chain us like slaves with pen, ink and
   red tape.

5. Would you barter the right that your fathers have won,
   Your freedom transmitted from father to son?
   For a few thousand dollars of Canadian gold
   Don't let it be said that your birthright was sold.

6. Hurrah for our own native isle, Newfoundland!
   Not a stranger shall hold one inch of its strand!
   Her face turns to Britain, her back to the Gulf,
   Come near at your peril, Canadian Wolf!

SIDE II, Band 4. PORK, BEANS AND HARD-TACK

When the new Dominion parliament assembled at Ottawa on November 6, 1867, legislation was immediately enacted for the completion of the Intercolonial Railway linking the maritime

provinces with Quebec. One of the other pressing problems facing it was the organization of the great territory lying between Ontario and British Columbia. Rupert's Land and the North-West Territories belonged to the Hudson's Bay Company by virtue of its old charter of 1670, and the fur-traders naturally discouraged settlement and agriculture.

The only colony west of Ontario not wholly dependent on the fur-trade for its sustenance was the settlement in the Red River valley founded by Lord Selkirk, a Scots landowner who in 1811 bought 100,000 acres from the Hudson's Bay Company to establish a refuge for displaced Scottish Highlanders. In spite of almost incredible hardships and the constant hostility of the rival Northwest fur-trading company, Selkirk's settlement managed to survive.

In 1869 the newly-formed Dominion government arranged for the transfer of Rupert's Land and the North-West Territories to Canada in return for a payment to the Hudson's Bay Company of 300,000, some 50,000 acres around the fur posts, and two sections in each township. December 1, 1869, was the date set for the official transfer, but before it took place, trouble was brewing.

Surveyors sent into the territory had marked the land off in rectangular sections. These cut across the half-breeds' farms which extended back from the river fronts in narrow ribbons as did the farms in Quebec. Fearing the loss of their land, the half-breeds, or Métis as they were called, seized Fort Garry and forced the new governor, William MacDougall, to withdraw across the border into the United States.

Under the leadership of Louis Riel, the inhabitants of the Red River country elected a council and formed a provisional government. On December 1, 1869, they adopted a Bill of Rights demanding a liberal land policy, the right to elect a legislature, and representation in the federal parliament. Alarmed by the opposition, Sir John A. MacDonald's government sent in a commission to conciliate the settlers. Its leader, Donald A. Smith, promised full provincial rights to the region. However, a clash between the provisional government and the small English group opposing it led to the execution of Thomas Scott, an Ontario Orangeman, and this aroused the rage of Protestant groups in Ontario.

The Canadian government then sent in a military expedition of 1,200 men under Colonel Wolseley to enforce peace and order. After a remarkable march over 500 miles through an almost trackless country, Wolseley's force arrived before Fort Garry in August, 1870. Riel took refuge in the United States and the rebellion collapsed. Meanwhile, on May 12, 1870, the Manitoba Act was passed, giving the settlements on the Red and Assiniboine Rivers the status of a province, and in Janurary, 1871, the first provincial legislature for Manitoba was organized.

At the same time the Canadian government had been carrying on negotiations which led to British Columbia entering Confederation as a province on July 20, 1971. One of the terms of the B.C. agreement was that a railroad should be built to the coast within ten years, and after many difficulties the Canadian Pacific Railway was finally completed in 1885.

As the railway advanced it opened up the North-West Territories to settlement, and by 1885 the government was faced with another rebellion. Many Metis who had moved west after the Red River Rebellion had settled along the Saskatchewan River, and once again surveying parties began to cut across their farm lines. The discontented Metis brought Riel back from Montana, and on March 26, the North-West Rebellion broke out. A provisional government was set up, and the Métis attacked and defeated the Mounted Police and Prince Albert Volunteers at Duck Lake.

When word reached the east, the Ninetieth Battalion from Winnipeg and several thousand volunteers from different parts of Canada were despatched to the scene of the rebellion under the command of General Middleton. They travelled on the newly completed Canadian Pacific Railway as far as possible, and then had to proceed on foot and by boat, for the insurgents were entrenched at a point 200 miles from the railroad. Engagements were fought at Fish Creek, Cut Knife, and Frog Lake, and then came the decisive battle at Batoche on May 12, where the rebels were crushed and Riel captured. He was later hanged in Regina.

This song of the volunteers who took part in the North-West Rebellion was published in the University of Toronto Song Book of 1887, two years after the events described. Its first three verses describe the trip out and the soldiers' life on the plains; the last two tell of their return home after the rebellion: they were loaded on boats and taken down the Saskatchewan River to Lake Winnipeg, then travlled by barge to the south end of the lake to catch a train for Winnipeg.

The words are set to the familiar tune of "Solomon Levi".

1. Our volunteers are soldiers bold, so say the people all,
   When duty calls they spring to arms, responsive to the call,
   With outfits old and rotten clothes, ill-fitted for the strife,
   They leave their homes on starving pay to take the nitches life.

CHORUS: Pork, beans and hard-tack, Tra-la-la-la-la-la,
Poor hungry soldiers, Tra-la-la-la-la-la,
In rags we march the prairie, most eager for the fray,
But when we near the enemy, they always run away.
As Corporation laborers with fat-i-gue each day,
We dig and scrape and hoe and rake for fifty cents a day.

2. Faint, cold and weary, we're packed on an open car,
   Cursing our fate and grumbling, as soldiers ever are.
   Hungry and thirsty, over the C.P.R. we go
   Instead of by the all-rail route--Detroit and Chicago.
(Chorus)

3. On half-cooked beans and fat pork we're fed without relief,
   Save when we get a change of grub on hard-tack and corn beef.
   On fat-i-gue and guards all day, patrols and pickets by night,
   It's thus we while away our time, our duty seems ne'er to fight.
(Chorus)

4. Down the wild Saskatchewan, in river boats we go,
   At last we reach Lake Winnipeg, where a tug takes us in tow,
   Aboard a barge, two regiments are shoved into the hold,
   Like sardines in a box we're packed, six hundred men all told.
(Chorus)

5. Down the length of Winnipeg Lake we roll throughout the night,
   And on we're towed along the Lake till Selkirk is in sight;
   We disembark in double-quick time and once more board a train,
   We're on our way for Winnipeg, we're getting near home again...
(Chorus)

SIDE II, Band 5. THE MAPLE LEAF FOREVER

While those who were opposed to union were expressing their feelings in anti-confederation songs, others were writing patriotic verses in favor of the new Dominion of Canada. Most of these songs were quickly forgotten, but one--"The Maple Leaf Forever"--was destined to become very popular at a later period, and is still heard today.

This famous song was written by Alexander Muir (1839-1906), who came to Canada from Scotland and became a schoolmaster, teaching at several schools in and around Toronto. He was inspired to write the words of "The Maple Leaf Forever" in the fall of 1867 when a maple leaf clung to his sleeve as he was walking through Leslie Gardens in Scarboro. His wife suggested that he find music for his poem so his students could sing it. After searching in vain for a suitable tune he wrote the melody himself and had it printed at his own expense. It did not become widely known until some twenty years later, but was very popular at the time of the Boer War.

The familiar form of the song mentions the thistle, shamrock, and rose: the national emblems of Scotland, Ireland, and England, but neglects the fleur-de-lys of France. It is interesting to note that one version of the song, perhaps the one Muir first wrote runs

"With lily, thistle, shamrock, rose,
The Maple Leaf forever."

This version began:

"In days of yore the hero Wolfe
Britain's glory did maintain"--

apparently a preliminary draft of the currently sung lines. The second and third verses were also different from those known today, indicating that Muir revised his song at a later period. Certainly the third verse, "Our fair Dominion now extends from Cape Race to Nootka Sound", could hardly have been written before 1871 when British Columbia entered Confederation (Nootka Sound is on Vancouver Island) because in 1867 the Dominion extended only from the Great Lakes to Nova Scotia. Even later it was still inaccurate for Cape Race, in south-eastern Newfoundland, did not become part of the Dominion until 1949--but that was probably poetic license.

1. In days of yore, from Britain's shore,
   Wolfe, the dauntless hero came
   And planted firm Britannia's flag
   On Canada's fair domain.
   Here may it wave, our boast, our pride,
   And joined in love together,
   The Thistle, Shamrock, Rose entwine
   The Maple Leaf forever.

CHORUS: The Maple Leaf, our emblem dear,
The Maple Leaf forever.
God save our Queen, and heaven bless
The Maple Leaf forever.

2. At Queenston Heights and Lundy's Lane,
   Our brave fathers, side by side,
   For freedom, homes, and loved ones dear,
   Firmly stood and nobly died.
   And those dear rights which they maintained,

We swear to yield them never,
Our watchword ever more shall be
The Maple Leaf forever. (CHORUS)

3. Our fair Dominion now extends
From Cape Race to Nootka Sound;
May peace forever be our lot,
And plenteous store abound;
And may those ties of love be ours
Which discord cannot sever,
And flourish green o'er Freedom's home,
The Maple Leaf forever. (CHORUS)

SIDE II, Band 6. O CANADA!

"O Canada!" is now accepted as Canada's national song--the closet thing we have to a national anthem, next to "God Save the Queen". Many English-speaking Canadians do not know that it originated in Quebec, and that the familiar English words were not written until twenty-eight years after the French version.

In 1880 the Society of Saint-Jean Baptiste (St. John the Baptist), a national organization of French-Canadians, was planning a great festival, and the committee in charge of the music for the occasion decided that a national hymn was needed to express the aspirations of the French-Canadian people. They asked Calixa Lavallée (1842-1891), a well-known pianist and composer then living in Quebec, to write the music, and Judge A. B. Routhier (1839-1920) wrote the words. On Saint-Jean Baptiste Day, June 24, 1880, the convention sang the new anthem for the first time.

The song immediately caught on in Quebec but it did not reach Ontario for nearly 20 years. It was first used as a military tattoo in Niagara Camp, and later in a March Post at the reception for the future George V in Toronto. At least five English versions were written but the one generally accepted is by Dr. R. Stanley Weir, the Recorder of Montreal. A well-known writer and poet of his time, Dr. Weir wrote the English words in 1908. As a comparison reveals, they are far from a literal translation, but the sentiment is fairly close to the original. While the strong British flavor and somewhat jingoistic phrases of "The Maple Leaf" made it unacceptable to the French-Canadians, "O Canada!" expresses a broader type of patriotism which both French and English can share.

O Canada! Terre de nos aïeux,
Ton front est ceint de fleurons glorieux!
Car ton bras sait porter l'epée,
Il sait porter la Croix!
Ton histoire est une épopée
Des plus brillants exploits.
Et ta valeur, de foi trempée,
Protégera nos foyers et nos droits.
Protégera nos foyers et nos droits.

Translation

O Canada! Land of our forefathers,
Your brow is crowned with glorious flowers!
Because your arm knows how to bear the sword
It knows how to carry the cross!
Your history is an epic
Of the most brilliant deeds.
And your valor, stamped with faith,
Will protect our homes and our rights.

Dr. Weir's Version:

O Canada! Our home and native land!
True patriot love in all thy sons command.
With glowing hearts we see thee rise
The True North, strong and free;
And stand on guard, O Canada,
We stand on guard for thee.
O Canada! Glorious and free!
We stand on guard, we stand on guard for thee.
O Canada! We stand on guard for thee.

PART IV: WESTWARD HO!

SIDE II, Band 7. LA ROSE BLANCHE (The White Rose)

By 1873 Canada had acquired seven of her ten provinces, and she governed the vast area of the North-West Territories, but her population was still less than four million. While her people might sing proudly of their great Dominion stretching "from east to western sea", there were actually very few people living in the large section stretching from the Great Lakes to the Rockies. The building of the C.P.R. brought some settlement in a narrow strip along the railway, but until the coming of the twentieth century the western plains remained for the most part the domain of the fur-traders.

The fur trade played a leading part in Canada's development ever since the formation of the Company of New France (1627) and of the Gentlemen Adventurers Trading into Hudson's Bay (1670). Rivalry of the fur-traders was an important cause of the French-English wars culminating in the British conquest of Canada in 1763; friction between Canadian fur-traders and American colonists was an important cause of the War of 1812. Pursuit of furs was also the most important factor in the early exploration of western and northern Canada. Our history is studded with names of employees of the fur companies: Samuel Hearne discovered Great Slave Lake in 1771 and Peter Pond reached Lake Athabaska in 1778. Alexander Mackenzie reached the Pacific by land in 1793, and David Thompson finished mapping the Pacific Northwest in 1811. Later, as we have seen, opposition of the fur-traders to settlement was an important factor in the Red River and Saskatchewan Rebellions.

The traditions of the French-Canadian coureurs-de-bois continued to dominate the fur trade long after Canada became British. When the old French companies were succeeded by British companies trading out of Montreal, the French-Canadian voyageurs operated their canoes on the annual expeditions to the interior. And after the North-West Company united with the Hudson's Bay Company in 1821, the voyageurs continue to man the trading canoes.

In his book, Hudson Bay (1843), R. M. Ballantyne gave this description of the voyageurs: "In these fairylike boats (birchbark north canoes gaudily painted on the bow and stern) we swept swiftly (from Norway House) over Playgreen Lake, the bright vermilion paddles gleaming in the sunshine, and the woods echoing to a lively tune sung by the two crews in full chorus...While the echoing woods and dells responded to the lively air of 'La Rose Blanche' sung by the men we swept round point after point and curve after curve of the noble river."

It seems strange to think of a lace-cuffed tale like this waking the wilds of Canada's waterways, but most of the songs used by the voyageurs were transplanted from the medieval court of France. What they needed were long narrative ballads that would go on and on to relieve the monotony of endless hours of paddling.

1. Par un matin je me suis levé (2)
Plus matin que ma tante. (2)

2. Dans mon jardin je m'en suis allé (2)
Cueillir la rose blanche. (2)

3. Je n'en eus eux pas sitot cueilli trois (2)
Que mon amant y entre. (2)

4. "Ma mie, faites-moi z'un bouquet (2)
Qu'il soit de roses blanches." (2)

5. La belle en faisant ce bouquet (2)
Elle s'est cassé la jambe. (2)

6. Faut aller qu'ri le medecin, (2)
Le medecin de Nantes. (2)

7. "Beau medecin, beau medecin (2)
Que dis-tu de ma jambe?" (2)

8. "Ta jambe, ell'n'en guérira pas (2)
Qu'ell' soit dans l'eau baignante (2)

9. Dans un basin d'or et d'argent (2)
Couvert de roses blanches." (2)

Translation

Early in the morning I got up
Much earlier than my aunt.

Into my garden I went
To pick the white rose.

I had not yet picked three
When my sweetheart came in.

"Darling, make me a bouquet
Of the white roses."

While making this bouquet
The maiden broke her ankle.

We had to send for the doctor,
The doctor from Nantes.

"Good doctor, good doctor,
What do you say about my ankle?"

"Your ankle will not get better
Unless it is bathed in water

In a gold and silver basin
Covered with white roses."

SIDE II, Band 8. THE FRANKLIN EXPEDITION

While the men of the Hudson's Bay Company and the North-West Company were penetrating the vast hunting ground of the interior, others were pursuing that ancient dream which spurred the early exploration of America: a water route to Asia. Convinced at last that there was no easy passage through the continent, explorers turned their hopes to the North-West Passage around the northern land mass. Between 1800 and 1867, there were many expeditions into the great north extending from Hudson Bay to Alaska.

Most important of the Arctic explorers was Sir John Franklin who in 1819-22 descended the Coppermine River to the Polar sea, extending the earlier explorations of Samuel Hearne. In 1825-7 he went down the Mackenzie River (first explored by Alexander Mackenzie in 1789) and explored the coast from its mouth to that of the Coppermine.

Then in May, 1845, Franklin started on his most important ambitious project. Equipped with three years' provisions, he set out with two ships and 129 men to seek the North-West Passage through the Arctic Ocean. After passing Baffin's Bay, all vanished without trace.

Three years later, when no word had been received from Franklin, expeditions were sent out from both England and the United States, and a reward of ten thousand pounds was offered for positive information as to the fate of his party. Between 1848 and 1854 no less than fifteen rescue parties searched for them.

The mystery was not solved until 1859 when an expedition sent out by Lady Franklin under Captain McClintock came upon clothing, skeletons, and a written record preserved among the stones west of King William's Land. These revealed that the ships had become hopelessly frozen in the ice in 1846, and were still there when Franklin died in 1847. The next spring, the remaining men abandoned the ship and tried to make their way south over the ice to the nearest post of the Hudson's Bay Company. The last entry was made in April, 1848; after that, an Eskimo woman told Captain McClintock, "they fell down and died as they walked".

The fate of Franklin's expedition was much discussed among sailors, and the long series of search parties kept interest alive for many years. Naturally the ballad-makers took up the subject, and the result was one of the most beautiful of sea laments. It was current among sailors on British, American, and Canadian sailing ships of the last century, and among Newfoundland fishermen down to recent times. The song, sometimes called "Lady Franklin's Lament", "Franklin's Crew", or simply "Lord Franklin", was obviously composed before 1859 while Franklin's fate was still in doubt. This version comes from Elizabeth Bristol Greenleaf's collection of Ballads and Sea Songs of Newfoundland.

1. I dreamed a dream, and I thought it true,
   Concernin' Frank(e)lin, and his jovial crew,
   That from old England did sail away
   To the frozen ocean in the month of May.

2. With a hundred seamen, so brisk and stout,
   To find a Nor'western Passage out.
   With hearts undaunted and courage true,
   Alas, 'twas more than man could do.

3. They sailed east, and they sailed west,
   Off Greenland's coast, which they knew best,
   Through many dangers they vainly strove,
   Till on mountains of ice their ships were hove.

4. Baffin's Bay, where the whalefish blow,
   The fate of Frank(e)lin no one do know,
   Of the fate of Frank(e)lin no tongue can tell,
   Nor what cruel death his sailors befell.

SIDE II, Band 9. THE LITTLE OLD SOD SHANTY

After securing the land of the North-West Territories from the Hudson's Bay Company, the Canadian government adopted the practice that had been used in the United States: it offered a free grant of a quarter section (160 acres) providing the settler lived on it for a period of three years and brought part of the land under cultivation. The only charge was $10 for registering the claim.

In the 1880's the first great rush of settlers reached the western prairies. In one year alone some 60,000 entered Manitoba and staked out claims to some 3,000,000 acres of land. Nevertheless, in the ten years from 1881 to 1891 the population of Manitoba and the North-West Territories showed a net increase of only 70,000. This indicates very clearly that the vast majority of those who responded eagerly to the government's offer of free land were forced to abandon their homesteads. The hardships of frost, storms, drought, and grasshoppers were enough to discourage all but the most hardy, and thousands left the Canadian prairies for an easier life in American states like Minnesota and the Dakotas, or drifted back east to the older settlements.

Around the turn of the century settlement advanced more steadily. The disappearance of free land in the United States stimulated a new influx of settlers into Canada, and by this time the old-timers could give the new-comers advice on how to cope with the problems of establishing a homestead on their claim.

From 1900 to the outbreak of World War I immigrants from Europe poured into Canada, and nearly half a million homesteads were granted. Gradually the tough prairie sod was broken and dotted with temporary shelters put up with whatever materials lay at hand. As the land was brought under cultivation, better houses were built, but most prairie settlers started with something like the little old sod shanty of the song.

The song originated in the States, but it was widely sung all throught the Canadian West. One line only seems to have been changed: where the American settler said he was "Happy as a clam on the land of Uncle Sam", the Canadian declared he was "Happy as can be for I'm single and I'm free".

1. I am lookin' rather seedy now while holdin' down my
   claim,
   And my victuals are not always of the best,
   And the mice play shyly 'round me as I nestle down
   to rest
   In my little old sod shanty in the west.

CHORUS: Oh, the hinges are of leather and the windows
have no glass,
While the board roof lets the howlin' blizzards
in,
And I hear the hungry coyote as he slinks up
through the grass
'Round the little old sod shanty on my claim.

2. Yet I rather like the novelty of livin' in this way,
   Though my bill of fare is always rather tame;
   But I'm happy as can be for I'm single and I'm free
   In my little old sod shanty on my claim. (CHORUS)

3. My clothes are plastered o'er with dough, I'm lookin'
   like a fright,
   And everything is scattered 'round the room.
   But I wouldn't give the freedom that I have put in
   the west
   For the table of the Eastern man's old home. (CHORUS)

4. Still, I wish that some kind-hearted girl would pity
   on me take
   And relieve me from the mess that I am in;
   Oh, the angel, how I'd bless her if this her home
   would make
   In this little old sod shanty on my claim. (CHORUS)

SIDE II, Band 10. BURY ME NOT ON THE LONE PRAIRIE

After Manitoba had been carved from the vast area formerly known as Rupert's Land, the rest became the North-West Territories. In 1882 this was subdivided, the districts of Alberta, Saskatchewan, and Assiniboia being formed from the region between Manitoba and British Columbia. For a time their government was administered from Ottawa; then in 1888 they were given a lieutenant-governor, a council, and an elective assembly. With the coming of the new century, the prairie settlers began to demand full provincial status, and in 1905 the provinces of Alberta and Saskatchewan were formed.

In 1901 Saskatchewan's population was only 91,000 and Alberta's 73,000. By 1911 these had reached 490,000 and 374,000--a more than five-fold increase. This decade marked the flood-tide of prairie settlement. While the population has almost doubled since 1911, the increase has been much slower, and even yet the number of person per square mile does not exceed three or four.

The sparse population and large farms make "the lone prairie" still a remarkably apt phrase, and the atmosphere of the vast level plains seems to find expression in this old western song--again one borrowed from the American pioneers and acclimatized in the Canadian west.

1. "Oh bury me not on the lone prairie,"
   These words came low and mournfully
   From the pallid lips of a youth who lay
   On his dyin' bed at the close of day.

2. "Oh bury me not on the lone prairie,
   Where the wild coyotes will howl o'er me,
   Where the blizzard roars and the wind blows free,
   Oh bury me not on the lone prairie."

3. "It matters not, I've oft been told,
   Where the body lies when the heart grows cold;
   Yet grant, oh, grant this wish to me:
   Oh bury me not on the lone prairie."

4. "Oh bury me not---" and his voice failed there,
   But we took no heed to his dying prayer;
   In a narrow grave just six by three,
   We buried him there on the lone prairie...

SIDE II, Band 11. OLD GRANDMA

Just as ranches spread in Texas and other western states in advance of settlement, so the cattlemen preceded the farmers in Alberta. The first herd of cattle was brought into Alberta in 1871 by John and David MacDougall who settled at Morleyville in the foothills west of Calgary. Within the next ten years several ranches sprang up around Calgary, and to the west at Fort MacLeod, and on Pincher Creek. This was the period of free grass, when the land was there for the taking.

In 1881 the Dominion Government began leasing ranges to the cattlemen at a cost of one cent per acre on condition that there would be one head of cattle for each acre. Later these became two cents and two head per acre. By 1884 there were forty-seven ranches covering nearly two million acres scattered along the line running from the border to MacLeod, and on to High River and Calgary.

Herds of cattle were brought in from Montana, Oregon, and even Texas, and the cowboys who came with them brought along the Texas songs. Many of these were just as well suited to the Canadian west as to the American frontier, and they were quickly adopted by the new settlers who had to cope with the situations described so graphically in "Old Grandma".

1. Old Grandma, when the West was new.
   She wore hoop-skirts and bustles too.
   When infants came and times got bad
   She stuck right on to old Grand-dad.

2. She worked hard seven days a week
   To keep Grand-dad well-fed and sleek.
   Twenty-one children came to bless
   Their happy home in the wilderness.

3. Twenty-one boys, oh, how they grew!
   Big and strong on bacon, too.
   They slept on the floor with the sheeps and goats,
   And they hunted in the woods in their oil-skin coats.

4. Twenty-one necks Grandma would scrub,
   Twenty-one shirts in the old wash-tub,
   Twenty-one meals three times a day,
   No wonder Grandma's hair turned gray!

5. Now great Grand-dad was a busy man,
   He washed his face in the fryin'-pan,
   He shaved his beard with a huntin-knife,
   And he wore just one suit all his life.

6. And, great Grandma had a broody hen,
   She got it from her couzin Ben,
   In a pair of pants she made a nest,
   And the hen hatched out a coat and vest!

7. Now, she could make good mountain dew,
   Home-baked beans and Irish stew.
   Great Grandpa once skinned a goat,
   And Grandma made a new fur coat.

8. What Grandma did was quite all right.
   She worked all day and slept all night,
   But young girls now are the other way:
   They're up all night and sleep all day.

SIDE II, Band 12. SASKATCHEWAN

Back in the eighteen-fifties the British government sent Captain John Palliser out to make a survey of the land between the Red River and the Rockies. He reported that the southern part of this area was an extension of the American desert and was unsuitable for the growing of grain. The area he mapped was a triangle based on the 49th parallel from a point south of Brandon to the foot of the Rocky Mountains, with its northern tip at the point where the North Saskatchewan River crosses the Alberta boundary. This region, often called "Palliser's Triangle", was broken up for farming in spite of his warning, and for many years yielded bountiful crops of wheat.

Then came the 1930's and the farmers began to run into trouble. By that time the soil had been cultivated into fine particles, and a succession of dry years crumbled it into dust. Farmers watched their soil and crops disappear in the high winds that blow across the plains in spring, and any grain that escaped the wind was eaten by grasshoppers. To the rest of the world the depression years were known as "The Hungry 'Thirties", but in the west they were "The Dirty 'Thirties".

The 'forties brought increased rainfall, the dust storms diminished, and Saskatchewan once more became the granary of the world. However, the people who lived on the prairies will never forget the 'thirties, and the experiences that found expression in the song "Saskatchewan". It was written by William W. Smith, a Swift Current businessman who used to sing it to amuse his friends. He set it to the well known hymn tune of "Beulah Land", and based it on an older parody called "Dakota Land" that had circulated in the States somewhat earlier. It quickly caught the fancy of the drought-ridden farmers and soon spread throughout the Saskatchewan, acquiring new verses as it travelled. A somewhat similar ditty called "Alberta Land" was also sung in the neighboring province.

1. Saskatchewan, the land of snow,
   Where winds are always on the blow,
   Where people sit with frozen toes,
   And why we stay here no one knows.

   CHORUS: Saskatchewan, Saskatchewan,
   There's no place like Saskatchewan,
   We sit and gaze across the plain,
   And wonder why it never rains,
   And Gabriel blows his trumpet sound,
   He says: "The rain, she's gone around."

2. Our pigs are dyin' on their feet
   Because they have no feed to eat,
   Our horses, though of bronco race,
   Starvation stares them in the face. (CHORUS)

3. The milk from cows has ceased to flow,
   We've had to ship 'em East, you know,
   Our hens are old and lay no eggs,
   Our turkeys eat grasshopper legs. (CHORUS)

4. But still we love Saskatchewan,
   We're proud to say we're native ones,
   So count your blessings drop by drop,
   Next year we'll have a bumper crop. (CHORUS)

SIDE II, Band 13. WHEN THE ICE WORMS NEST AGAIN

In 1858 gold was discovered in British Columbia (then known as New Caledonia), and the rush of prospectors brought about a rapid development in that region. Only narrow trails penetrated the Caribou country east of the river, and thousands of gold-seekers lost their lives on the Caribou Trail from snowslides, starvation, and drowning. By 1865, however, a road was completed into the gold country. Soon the rapid increase in population led British Columbia to join the new Dominion of Canada upon promise of a railroad to link the Pacific with the east.

Meanwhile prospecting went on in British Columbia and Alaska. In 1894 a prospector from Alaska crossed over into Yukon and found gold along the Upper Yukon river, at the mouth of a tributary called the Klondike. Then began a frantic period like that in California after 1849. Crowds of gold adventurers came up from Victoria and Seattle to Skagway in Alaska and crossed the White Pass through the mountains to float down the river to the new El Dorado. The mining camp of Dawson became the capital of the Yukon, and a railway was built across the White Pass.

A favorite song of the prospectors of northern B.C. and the Yukon was "When the Ice-Worms Nest Again". Later it spread to other mining regions, carried by wandering sourdoughs. A modernized form is still sung every year at the trappers' convention at The Pas in Manitoba, and it is also popular with the silver miners of Cobalt, Ontario.

1. There's a dusky husky maiden in the Artic,
   And she waits for me, but it is not in vain,
   For some day I'll put my mukluks on and ask her
   If she'll wed me when the ice-worms nest again.
   In the land of the pale blue snow where it's ninety-nine below,
   And the polar bears are roamin' o'er the plain;
   In the shadow of the pole I will clasp her to my soul;
   We'll be married when the ice-worms nest again.

2. For our wedding feast we'll have seal oil and blubber;
   In our kayak we will roam the bounding main;
   All the walruses will look at us and rubber;
   We'll be married when the ice-worms nest again.
   When some night at half-past two I return to my igloo,
   After sittin' with a friend who was in pain,
   She'll be waitin' for me there with the hambone of a bear,
   And she'll beat me till the ice-worms nest again.

ALAN MILLS

Alan Mills is Canada's leading interpreter of folk songs in both her official languages. A native of Montreal, he was originally a newspaper man who began to collect and sing folk songs as a hobby. He was greatly influenced by John Goss, an outstanding English singer of folk songs, and in 1935-7 he toured both the United States and Canada with Goss's male quintet, the London Singers. That started him off on a semi-professional career as a singer, although he continued to work as a newspaperman until 1944. For over ten years he has been a regular broadcaster on both the national and international services of the CBC. The most popular and long-lived of his radio series is "Folk Songs for Young Folk" which has been heard weekly on the CBC Trans-Canada Network ever since 1947. He also has appeared on both English and French television shows and in productions of the National Film Board, and he has published a collection called "The Alan Mills Book of Folk Songs and Ballads" (Whitcombe & Gilmour, Montreal).

EDITH FOWKE

Edith Fulton Fowke who prepared this booklet, is an outstanding Canadian authority on folk songs. Born in Saskatchewan, she now lives in Toronto. Her record program, "Folk Song Time", has been a popular feature on the CBC Trans-Canada Network for a number of years. She has also prepared a number of radio series for children, including "Animal Fair", "Songs to Grow On", "Legends of West Africa", and "Cowboy Songs of the Old West". Her book, "Folk Songs of Canada" (which she prepared in cooperation with Dr. Richard Johnston) is the first comprehensive collection of Canadian folk songs to be published, and it has won high praise in many quarters. The second book which she and Dr. Johnston have undertaken is called "Folk Songs of Quebec". Both books are published by the Waterloo Music Company, Waterloo, Ontario.

CANADIAN FOLK SONGS

Twelve of the songs presented in this set may be found (some in slightly different forms) in a book called "Folk Songs of Canada" by Edith Fulton Fowke and Richard Johnston, published by the Waterloo Music Company, Ltd., Waterloo, Ontario. Piano Edition (with detailed notes): $4.95. Choral Edition: $1.00.

The songs are also being used in a radio series prepared by Edith Fowke and sung and narrated by Alan Mills. The programs, called "A Song History of Canada", is presented by the CBC Children's Department over the Trans-Canada Network on Wednesday afternoons.

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