O' CANADA

a history in song

SUNG BY ALAN MILLS

NOTES BY EDITH FOWKE

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PART I: THE FRENCH PERIOD

SIDE 1, Band 1: MEDICINE CHANT (Weather Incantation)

Before the coming of the white man, Canada's story was that of the Eskimos and Indians who roamed vast territories through time unknown. The Eskimos, whose name means "eaters of raw meat" in the language of the Indian Ojibway tribe, called themselves "Inuit" meaning "people". They have been believed to have come originally from Asia, but as far back as they can be traced, they lived 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 fringes of the mainland, around the coast of Hudson Bay and Labrador, and on some of the islands of the Arctic Archipelago. Despite this wide dispersion, they are all remarkably similar in physical characteristics: short (about 5 ft. 6 in.) fat, and swarthy, with black eyes, wide flat faces, and 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 dog-sled. In summer they move inland to hunt reindeer, seal 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 hand-held 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 Viking settlers who had tried to colonize America between 1050 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 1913-14. The largest group whom they found were dance songs; next came the incantations to produce fine weather. Of the one used here they noted: "This incantation was sung by an elderly man on August 20, 1912, when a heavy gale accompanied by snow confined us to 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

Chayungs alic uwaru alic.  I come again, I again.
Chayungs alic uwaru akutluit.  I come again, I rest.
Chayungs alic uwaru alic.  I come again, I again.

Translation

Side 1, 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 (course straight black hair, dark eyes, high cheek bones, and red-dish-brown skin) 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 northwestern part of the country occupied by the Eskimos, the Athapaskans of the tribes which the Chipewyan are the best known. They were hunters and fishermen with no settled habitation: they sheltered themselves in wigwams covered with birch-bark and travelled by canoe and sledge.

South of the Athapaskans were the Algonquins, occupying a broad belt along the Atlantic to the Rockies. In western Canada the main Algonquin tribes were the Blackfoot and the Cree. They were not sea people, depending largely upon the buffalo whose hide and flesh provided food, shelter, clothing, and coverings for their crude river-boats. Their houses 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 Ventres and Assiniboin.

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

Most important of the eastern Indians were the Iroquois. Five of the Iroquois tribes: the Mohawks, Oneidas, Onondaga, Senecas, and Cayugas, 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 Huron and Georgian Bay. These tribes were all agricultural, growing corn, pumpkins, 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 Bradford and at Deseronto on the Bay of Quinte in Ontario, and at St. Regis and Cauhgaugwa 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.

Bo-Bo, Watannay. Oh-oh, little one, Bo-Bo, Watannay, Oh-oh, little one, Ko-yok-yok, Ki-yo-ka-ka. So go to sleep, now go to sleep.

SIDE 1, Band 3: A MAINTO, MAINTO, SAINTO, SAINTO

After the early visits of the Norsemen, Canada was next reached by a European in 1524 when John Cabot of Genoa made his voyage under letters patent from King Henry VII of England. Then in 1526 a Florentine, Giovanni Da Verazzano, sailing under French auspices, skirted the coast from Florida to Newfound-land.

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. He was 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 1536 he explored the Gulf of the St. Lawrence as far as Ancticosti Island, discovering the Magdalen Islands, Prince Edward Island, the Bay of Chaleur, and the Gaspé region. In 1536-5 his sloop, the Beauchef, was lost in a heavy storm which carried her by an elderly man on August 20, 1541, when a heavy gale accompanied by snow confined us to tents for the day. A few minutes afterwards, his son distorts his face with a cord and knife in hand, went out to defy the evil spirits that were responsible for the storm.

The song below is another reminder of Cartier. Although it really had nothing to do with the discovery of Canada, it tells the history 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 navirs sont arrivés.

2. Trois gros navirs sont arrivés, (2) Trois gros navirs sont arrivés, (2) Trois gros navirs sont arrivés, (2)

3. Charyé d'avoir, charges de béf (2) Charyé d'avoir, charges de béf (2) Charyé d'avoir, charges de béf (2)

4. Trois d'ans s'en vont les marchand (2) Trois d'ans s'en vont les marchand (2) Trois d'ans s'en vont les marchand (2)


6. Trois frères l'avoir, six françes le béf. (2) Trois frères l'avoir, six françes le béf. (2) Trois frères l'avoir, six françes le béf. (2)
7. "marvole, tu non vendra paus ten biè." (1)
   "Et il vende pas, je l'embrasser." (Ch.)

8. "Et j'lle venda pas, je l'amorcer." (2)
   "A ce prix-là, on va s'emmerger." (Ch.)

Translation

At the fireside 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 1, Band 4: VIVI LES HÉROÏNES! (Long Live the Sailors!)

For sixty years after Cartier's voyages, French interest in the new world waned. It was not until Samuel de Champlain came to Canada that the first permanent settlement was established. After a stormy voyage in 1603, in 1605 Champlain brought out a company headed by Sieur de Monts when 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 he went to the Atlantic coast to establish the settlement of Port Royal in what is now the Annapolis Basin. This was the first settlement in 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 receive 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 partridges; 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 mink on his shoulder, his staff of office in his hand, and the collar of the order about his neck. The Brochant followed, each bearing a dish. The invited guests were Indian chiefs, seated at table with the French with such tolerance in this new and strange 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 brave allies were gathered around the blaze, then the Grand Master rested the collar and the staff to the successor of his honors, and with jovial courtesy, placed his 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 mock litanies ditties as "Vive les natalies!" Several centuries later it was to be repeated in a ballad opera called "L'Ordre de Bon Temps" written by Louvigny de Montigny and Henry Willan, and performed at the Festival de Quebec in 1928.

In 1668 Champlain went on to found a new settlement at the strategic site of Quebec, and used it as a base for further voyages of discovery. The following year he explored the Michilimackinac Island, 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 1632 he traveled up the Ottawa river, past the site of Canada's future capital, to Alumina Island. In 1635 he again ascended the Ottawa to the north of the Mattawa river, and from there by small streams made his way to Lake Millelac, 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 today is the Trent canal to the Bay of Quinte and Lake Ontario. In 1635 he returned to Quebec and henceforth was occupied with his duties as governor of the colony.

1. Nous étions tous garçons, tous jolis capitaines,
   Nous étions tous garçons, tous jolis capitaines,
   I'en ai un à Paris, et l'autre à La Rochelle.

CHORE: Vive les natalies dumais en rar jolie!
Vive les natalies navi, sans sort ces vaxs!

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

3. "Marin, prends garde à toi! On te coupera l'herbe (1)
   L'herbe de ma jolie maîtresse." (Ch.)

4. "L'herbe desmesse le pied de ma jolie maîtresse." (2)
   "La coupe qui voudra, je ne m'en soucie guère!" (Ch.)

Translation

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

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

I myself was near to my pretty mistress.
"Sailor, take care. They will cut your poison.
The grass from under your feet is a jolly mistress."
"Cut it who will, it matters little to me!"

SIDE 1, Band 5: THE BURON CAROL (Jesus's Anointing

"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 Jesuit fathers 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 Port Huron, built on the Keewatin peninsula 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 in Huronia, 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 Annunciation as "the Hawk with Three Men as its chiefs.

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 Lallement 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, in honor of another Jesuit, Father de Villeneuve, heard then singing it and wrote it down. Then it was translated into French until the title, "Jesus est né", and is still sung today.

In 1696, a Canadian poet, J.H. Middleton, wrote the English words, which have become widely known.

Hurons: Salutaron de tommes, Jesuus anthostias.
Ome-cuadé o d'èkti ou cuada shuon en tan.
In the Huron language:
"Hurons, Jesus, Jesuus anthostias, Jesuus anthostias."

French:

Chrestus, priens crouage, Jèesuus Savor est nè.
Au mè de la savouer, je savouer est nè.

Christians, praise and pray, Jesus is born!
We shall remember Jesus, Jesus is born!

Quand il chante merveille, o ses troubants appe,
Re prestes plus l'oreille: Jesus est né: In excelsis gloria!

Translation:

1. "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 brave drew near, the angel song rang loud and high:
   "Jesus 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 stainless Infant there.
   The chieftains from far before his birth, with gifts of fox and beaver pelt.
   "Jesus your King is born! Jesus is born! In excelsis gloria!"
1. Petit rocher de la haute montagne,
Je viens ici finir cette campagne.
Ahi dous échos, entends mes soupirs,
En languissant, je vais bientôt mourir.

2. Seul en ces bois, que j'ai eu de mourir;
Pensant toujours à mes si chers amis,
Je demeure, ô Dieu, sois-tu n'y voyas?
Les Iroquois les auriez-tu tués?

3. C'est quatre vieux sauvages
Qui portent les coins du drap, Ouch'kal'ai
(Chorus)

4. C'est quatre vieill's sauvages
Qui portent les coins du drap, Ouch'kal'ai
(Chorus)

5. C'est un vieux couvreurs
Est mort et enterra. Ouch'kal'ai
(Chorus)

6. C'est un vieux couvreurs
Est mort et enterra. Ouch'kal'ai
(Chorus)

7. C'est donc ici que le monde m'abandonne
Mais j'aime en vous, Sauvage des bois!
Têro-Sainte Vierge, ah! m'abandonnes pas,
Permettez-moi d'mourir entre vos bras.

8. En revenant je vis une grande armée,
Et deux vieill's couvreurs
Et son sac à tabac, Ouch'kal'ai
(Chorus)

9. En revenant je vis une grande armée,
Et deux vieill's couvreurs
Et son sac à tabac, Ouch'kal'ai
(Chorus)

10. Ahi Ah! temouch't' temens,
En revenant je vis une grande armée,
Et deux vieill's couvreurs
Et son sac à tabac, Ouch'kal'ai

11. C'est un vieux couvreurs
Est mort et enterra. Ouch'kal'ai
(Chorus)

12. Ahi Ah! temouch't' temens,
En revenant je vis une grande armée,
Et deux vieill's couvreurs
Et son sac à tabac, Ouch'kal'ai

13. Ce sont des vieill's sauvages
Qui portent les coins du drap, Ouch'kal'ai
(Chorus)

14. Ce sont des vieill's sauvages
Qui portent les coins du drap, Ouch'kal'ai
(Chorus)

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

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

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

18. It is four old Indians
Who carried the corners of his pall,
And two old squaws
Who sang the parting song.
In 1751 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 (1748) 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 ever broken.

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 not 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 été sept ans sur mer, de terre sans pouvoir approcher.

2. Au bout de la septième année, de provisions ils ont mangé,
Leurs chiens, leurs chiens ils faut qu'ils rangent,
jusqu'aux courrois de leurs souliers.

3. Ils ont tiré de courte peaille, avoir légérd berti rangé,
Le capitaine a fait les pailles, la plus courte lui est resté.

4. Pit apeller Pit-tit-Jean, son page: "Pit-tit-Jean, vaus-tu pour moi?"
"Auriez-vous voulu que je meurs, desuns les buns je vous monter.

5. Il ne fut pas demi-jour, se mit à rire et à chanter,
Ahi qu'as tu donc, Pit-tit-Jean, mon page! Qu'as tu à rire et à chanter?"

6. "Courà, courà, mon capitaine! je vois la terre de tout Goodman,
Je vois les routes dans la plaine, les berys à les garder.

7. "Je vois trois jolies demoiselles, au bord de l'eau s'y promenant,
Si j'aurais je dessendra à terre, la plus belle je l'gouverner."

Translation:

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

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 straw; the short one fell to his lot.

4. He called little Jean; his page: "Little Jean, 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, Jean, little Jean, my page? Why do you laugh and sing?"

I see sheep on the plain, and shepherds carrying them.

7. "I see three pretty maidens sailing alone, the sea shore.
If ever I reach land, I'll carry the prettiest of the three."
I. The United States

J. Who remained

4. Francois fell down; they shouted: "Alack!

B. Joining

2. When the drums did joyfully beat, said colors a-flying, Bold Wolfe did bravely ride, all danger dreading.

3. Where the drums did joyfully beat, said colors a-flying, Bold Wolfe did bravely ride, all danger dreading.

1. 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,

Yet vow to heaven that day to servew.

II. Back to

6. The guna the ground did for it included all the land

5. There the cadet, made by

4. Translation

3. De la première voix, le maestro lui dit cet refrain,

2. "Oui, nous t'engageons, si tu veux faire le bon garçon,

"Oui, nous t'engageons, si tu veux faire le bon garçon,

1. "Mon papa, quand vous irez en France,

"Mon papa, quand vous irez en France,

Translation

"Yes, you'll enlist you, if you'll be a good boy,

You're going to place you at the head of the army,

A word at his side and a pistol in his hand,

Francois made off like a brave sergeant.

3. At the first volley his javelins crumpled.

Francois fell down; they shouted: "Alack!

But he got up again; he said: "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!"

III. The Sea

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 coming 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 Leopard and U.S. frigate Chesapeake.

President 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 military planned to make a three-headed attack on Canada. General Dearborn was to move from Albany to seize Montreal; General V. R. Rensselaer was to operate against the Niagara frontier from 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 succeeded in driving Gen'l. Brown from the scene. As a result, Brock, with 2,500 men, forced the Americans to withdraw to their base at Detroit. Brock, with 330 regulars and 400 militiamen, joined forces with Tecumseh and his 500 Indians. On August 15 the Americans forced 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 out of reach, he sent out a flag of truce and surrendered the city. The Canadian boys celebrated the 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 Heights and succeeded in capturing Queenston Heights. Brock led a force from Fort George to attack the Heights but he was killed in the attack. However General De Vowski, with a force of about 800 men, was defeated.

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, capturing 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
clear,

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 Canada!"

3. "Twas thus that we replied: "Along with you we'll go,

Our k premium we will shoulder without any more ado.

Our k premium 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.

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.

5. Our commander sent a flag to us, for quarter he did call.

"Oh, hold your guns, brave British boys, for fear you

play us all.

Our town you have at your command, our garrison like­wise.

They brought their guns and grounded them right down before our eyes.

6. Come all ye bold Canadians!
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 privateer Constitution defeated the British Guerriere, a battle which the Yankee seamen celebrated in a boisterous song. The following year, on June 1, 1813, the British ship Shannon, commanded by Captain P. V. Broke, challenged the American Chesapeake. 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 awash with excitement when the shabby and worn Shannon, towing the beautiful new vessel she had captured, sailed up the harbor. There were marines on deck with the cheers of both vessels. People living along the coast tell us that their fathers' solemn song was talked of in this engagement because of the sights they had disdained."

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 Macdonald 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 Macdonald 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-0.
   The people all in port, they came out to see the sport,
   And their music played Yankee Doodle Dandy-0!

2. Before this action it began, the Yankee made much fun,
   Singin' "I'll call you soon and you will know!"
   And after that we'll dine, treat our sweethears all with wine,
   And we'll dance a jig of Yankee Doodle Dandy-0.

3. Now, our British frigate's near, all for the purpose done,
   To cool the Yankee's courage neat and handy-0.
   Was the Shannon, Captain Broke, and his crew all hearts of oak,
   And in fighting were allowed to be the dandy-0.

4. The action scarce began when they flinched from their guns;
   They thought that they had worked us neat and handy-0.
   But Broke tore his sword again: "Come, up boys, we'll board!"
   And we'll sing this playing Yankee Doodle Dandy-0!

5. When the Britons heard this word they all spring up
   And hauled down the Yankee's ensign neat and handy-0.
   Notwithstanding all their brags, the British raised their flags
   On the Yankee's mizen-peak, was quite the dandy-0.

6. Here's to Broke and all his crew who, in courage stout and true,
   Worked the Yankee frigate neat and handy-0.
   Oh, say they ever prove in fighting; and in love
   That the bold British tars will be the dandy-0.

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 Baldwin, D'Arcy, 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 the 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 linguistic American senators even suggested that Britain should send Canada to the States as a recompense for damage done to American shipping by Confederate ships built in British shipyards.

Another factor that helped a sense of nationalism in Canada was the Fenian raids. About 1866 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 Northern army during the Civil War. Some 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 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'Neill crossed the border from Buffalo and seized Fort Erie. Marching westward to destroy the Welland Canal, this force was met by volunteer regiments from Fort Erie 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'Neill 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 ineffectual, they did serve a useful purpose in causing Canadians to draw together in defense of their own territory. This aroused spirit of patriotism found expression in these lines, set to the tune of the Civil War marching song, "Trump, Trump, Trump; the Boys Are Marching".

3. 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 At our country's call we'll cheerfully obey.

CHORUS: Trump, trump, trump, 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 soil Or molest the rights of England's noble Queen, They will meet with British pluck—English, Irish, 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 1794 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 50,000. 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 Seacom, the original "Uncle Tom" of Mrs. Stowe's famous novel, headed one colony near Dresden; the largest refugee colony was the Burton 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 states 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 international 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 federalism of all the British colonies in North America.

The maritime provinces took the first step. In 1856 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, 1856, under the leadership of Brown, Salt, Cartier, Macdonald, Hodie, 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 selfish-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 party 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 1940 that Newfoundland 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 sweet soil. 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 will they give, All taxes take off that the poor man may live. Cheap nails and cheap lumber our coffins to make, And home spun 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 upkeep? Just give them the chance to get us in the scrap, And they'll chain us like slaves with pen, ink and red tape.

5. Would you better the right that your fathers have won, Your freedom transmitted from hand to hand? 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 sweet soil. 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 Quebec on November 6, 1867, legislation was immediately enacted for the completion of the Intercolonial Railway linking the maritime provinces.
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 formed 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-trading posts in the 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 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 held it until government officials, including Dougall, 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 political reform, the right to elect a legislature, and representation in the federal parliament. Alarmed by the opposition, William Macdonald's government sent in a commission to consolidate the settlers. Its leader, Donald A. Smith, promised the settlement's demands, and in January, 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, 1871. 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 1880 the government was faced with another rebellion. Mary Hatio who had saved west after the Red River Rebellion and settled along the Saskatchewan River, and once again surveying parties began to cut across their farm limits. The discontented Métis brought Riel back from Montana, and on March 30, the North-West Rebellion broke out. The 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 11, 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 traveled by barge to the south end of the lake to catch a train for Winnipeg.

The words are set to the familiar tune of "Suzanne 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 starring pay to take theitches life.

CHORUS: Pork, beans and hard-tack, Tra-la-la-la-la-la-la, Poor hungry soldiers, Tra-la-la-la-la-la, In rage we march and sing, and eat the strong white flour for the fray. But when we dear the enemy, they always run away. As Corporation laborers with fat-lope each day, We dig and scrape and hoe and raise for fifty cents a day.

2. Paint, cold and weary, we've pushed on an open ear, Cursing our fate and praying, 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: Pork, beans and hard-tack, Tra-la-la-la-la-la-la, Poor hungry soldiers, Tra-la-la-la-la-la, In rage we march and sing, and eat the strong white flour for the fray. But when we dear the enemy, they always run away. As Corporation laborers with fat-lope each day, We dig and scrape and hoe and raise for fifty cents a day.}

3. On half-cooked beans and fat pork we're fed without rivals, Save when we get a chance of grub on hard-tack and corn beef. On fat-lope and pay all day, petrots and pickets by night, It's thus we while away our time, our duty seems never to end.

CHORUS: Pork, beans and hard-tack, Tra-la-la-la-la-la-la, Poor hungry soldiers, Tra-la-la-la-la-la, In rage we march and sing, and eat the strong white flour for the fray. But when we dear the enemy, they always run away. As Corporation laborers with fat-lope each day, We dig and scrape and hoe and raise for fifty cents a day.

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

CHORUS: Pork, beans and hard-tack, Tra-la-la-la-la-la-la, Poor hungry soldiers, Tra-la-la-la-la-la, In rage we march and sing, and eat the strong white flour for the fray. But when we dear the enemy, they always run away. As Corporation laborers with fat-lope each day, We dig and scrape and hoe and raise for fifty cents a day.

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: Pork, beans and hard-tack, Tra-la-la-la-la-la-la, Poor hungry soldiers, Tra-la-la-la-la-la, In rage we march and sing, and eat the strong white flour for the fray. But when we dear the enemy, they always run away. As Corporation laborers with fat-lope each day, We dig and scrape and hoe and raise for fifty cents a day.
We swear to yield them never, Our watchword ever more shall be The Maple Leaf forever. (CHORUS)

1. Our fair Dominion now extends From Cape Race to Botta Sound; May peace forever be our lot, And plentiful store abound; And may those ties of love be ours Which did Old England cement, 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 closest thing we have to a national anthem, next to "God Save the Queen". The first version was written in 1880 by Sir Henry W. lovers: Samuel Hearne and Dr. Samuel Hearne, a well-known pianist and composer then living in Quebec, to write the music, and Judge A. B. Beurlin (1889–1911) wrote the words. On Saint-Jean Baptiste Day, June 24, 1890, the convention sang the new anthem for the first time.

The song immediately caught on in Quebec but it did not reach Canada for nearly 20 years. It was first used in a military tattoo in Niagara Camp, and later in a March Past 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 the day, Dr. Weir wrote the words in 1908. As a comparison reveals, they are far from a literal translation, but the sentiment is the same as the original. While the strong British flavor and somewhat lyric 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 aieux, Ton front est ceint de fleurons glorieux! Car ton bras a porté le lourd manteau, Il sait porter la croix! Ton histoire est une épopée Des plus brillants exploits, Et ta valeur, de foi tremblante, Provoque nos foyers et nos droits. Protège 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, stumped 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 I: VERTAZIG HUB

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

By 1873 Canada had acquired seven of her ten provinces, and she covered the vast area of the North-West Territories, but her population was still less than four million. While her people did not, proudly of their great Dominion stretching, "from east to western sea", there were actually very few people living in the large section surrounding the Great Lakes to the Rockies. The building of the C.P.R. brought some settlers in a hasty trip along the railway, but until the coming of the twentieth century her 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 (1607) and of the Gentlemen Adventurers Trading into Hudson's Bay (1670). After the Fur-traders was an important event in the French-English war culminating in the British conquest Canada in 1763; Friction between Canadian Fur-traders and American settlers at the end of the War of 1812. Pursuit of fur was also very important factor in the early exploration of western and northern Canada. Our history is studied with names of employers of the fur companies; Samuel Hearne discovered Great Slave Lake in 1721 and Peter Pond reached Lake Athabasca in 1770. Alexander Mackenzie reached the Pacific by land in 1793, and David Thompson finished mapping the Pacific Northwest in 1811. Later, as we have seen, exploration of the fur-traders to settlement was an important factor in the Red River and Saskatchewan Settlements.

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 in a manner similar to the interior. And after the North-West Company united with the Hudson's Bay Company in 1821, the voyageurs continued to man the trading canoes.

In his book, Hudson Bay (1854), R. M. Ballantyne gave this description of the voyageurs: "In these fairyland boats (without masts or sails, just a pointed canoe, rowed and steered) we swept swiftly (from Horse Bay) over Play-reef Lake, the bright mirror planting itself gleaming in the sunshine, and the woods edging to a lively blue sung by the two crews in full chorus... while the evening 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 winding the wilds of Canada's wilderness, but most of the songs used by the voyageurs were transplanted from the medieval hours of France. What they needed were inspirational 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 satin que sa tante. (2)
2. Dans mon jardin je m'en suis allé (2) Casser la rose blanche. (2)
3. Je m'en vais eux pas stom cotuil trois (2) Que mon amour dans ma main (2)
4. "Je m'sais, fatigué qu'un bouquet (2) Qu'il soit de roses blanches." (2)
5. La belle en faisant se bouquet (2) Elle s'est assis la jaune. (2)
6. Faut aller qu'il me medicin (2) Le medicin de Hanest. (2)
7. "Beau medicin, beau medicin (2) Que dis-tu de ma jaune" (2)
8. Ta jaune, all'en garance pas (2) Qu'il soit dans l'eau baignante (2)
9. Dans un basin d'or et d'argent (2) Couvert de roses blanches. (2)

Transmission

Early in the morning I got up
Much earlier than you. (2)
Into my garden I went
To pick the white rose.

"Good doctor, good doctor,
What do you say about my ankle?" (2)
I had not yet picked three
When my sweetheart came in.

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

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

While making this bouquet
The maiden broke her ankle.

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 grounds of the interior, others were pursuing that ancient dream which spurred the early exploration of America: a north west passage. 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 1810 and 1827, 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 1825-27 he went down the Mackenzie River (first explored by Alexander Mackenzie in 1793) and explored the coast from its mouth to that of the Coppermine River.

Then in May, 1845, Franklin started on his most important ambitious project. Equipped with three years' provisions, he set out with two ships and 125 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 Great Britain, the United States, and a reward of ten thousand pounds was offered for positive information as to the fate of his party. Between 1846 and 1854 no less than fifteen rescue parties searched for them.
The mystery was not solved until 1830 when an expedition sent out by Lady Franklin under Captain McClintock came upon clippings, skeletons, and a written record preserved among the stones west of King, Villiam's Land. These revealed that the ship had become icebound in the ice in 1829, and were still there when Franklin died in 1847. A year or two after, the remaining crew abandoned the ship and tried to make their way south over the ice to the nearest port of the Hudson's Bay Company. The last entry was made in April, 1848; after that, an Eskimo seen by 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 legends. It was correct among sailors on British, American, and Canadian sailing ships of the last century, and among Newfoundland fishermen down to recent times. The song, or ballad, "Lady Franklin's Lament", or simply "Lord Franklin", was originally composed before 1850 while Franklin's fate was still in doubt. This version comes from Elizabeth Bristol Greenleaf's collection of ballads and sea songs:

1. I dreamed a dream, and I thought it true,
Concernin' Frank[lin]s[elmas], and his jovial crew,
That from England's soil they sail away
To this green isle in the south of May.

2. With a hundred oars, o'er break and stout,
To find a northerly passage out,
With hearts unsaunter and courage true,
Aye, 'twas more than men could do.

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

4. Baffin's Bay, where the whalefish blow,
The fate of Franklin's[elmas] no one do know,
Of the Fate of Franklin[elmas] no tongue can tell,
Nor cruel death his sailors well.

SIDE II, Rand 9: THE LITTLE OLD SUN SHOHT

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 1860'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. Nevertheles, in the ten years from 1863 to 1873 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 the States. Even those states like Minnesota and the Dakotas, or drifted back east to the older settlements.

Around the turn of the century the 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 soil was broken and dotted with temporary shelters put up with whatever materials lay at hand. In 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 through the Canadian West. One line only seems to have changed, if at all. The American settler said he was "happy as a class on the land of the free", 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 the best,
And my clothes single as a lute, and I'm free, I'm free.
In my little old sod shanty in the west.

3. My clothes are plastered over 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 got in
For the table of the Eastern man's old home. (Chorus)

4. Still, I wish that some kind-hearted girl would pity me and
Relieve me from the cares that I am in;
Oh, the angels, how I'd bless her if this her home would
In this little old sod shanty on my claim. (Chorus)

SIDE II, Rand 10: I WISH I'M NOT ON THE LONE PRAIRIE

After the famous Fenian raids had been cleared from the west area formerly known as Rupert's Land, the route became the North-West Territories. In 1869 this was subdivided, the districts of Alberta, Saskatchewan, and Alberta, and this version comes from Elizabeth Bristol Greenleaf's collection of ballads and sea songs:

1. "Oh bury me not on the lone prairie,"
These words came low and mournful
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 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'm nearly dead,
Where the body lies when the heart grows cold;
Yet great, oh, great this wish I make to:
Oh bury me not on the lone prairie."

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

SIDE II, Rand 11: OLD GRANDPA

Just as rushes spread in Texas and other western states in advance of settlement, so the prairie preceded the farmers in Alberta. The first herd of cattle was brought into Alberta in 1871 by John and David McDougall who settled at Lécoryville in the Tullahills west of Calgary. Within the next ten years several dozens of settlers came down the Red Deer to the west at Fort Macleod, and on McKinstry Creek. This was the period of free ranges, when the land was there for the taking.

In 1903 the Dominion Government began leasing ranges to the settlers 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 acres and two head per acre. By 1894 there were forty-seven ranches covering nearly two million acres scattered along the line running from the border to Red Deer, and on to High River and Calgary.

Hordes 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 Grandpa".

1. Old Grandpa, when the West was new,
She wore hoop-skirts and bellies too.
When Indians came and times got bad
She stuck tight 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 sheep and goats,
And they hunted in the woods in their oil-skin coats.

4. Twenty-one medals Grandpa would scratch,
Twenty-one shirts in the old wash-tub,
Twenty-one medals there they come.
So wonder grandpa has earned a blue! 
By 1865, however, a road had been completed into the Trans-Canada, and the rush of prospectors and adventurers in and around the region increased. 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 Folks" 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" (Whiteboad & Gilmore, Montreal).

Edith Fowke
Edith 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 Fairs", "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 Fowke and Richard Johnston, published by the Waterloo Music Company, Ltd., Waterloo, Ontario. Piano Edition (with detailed notes): $4.95. Choral Edition: $2.00.

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.