



THE ONTARIO NUMISMATIST

OFFICIAL PUBLICATION OF THE ONTARIO NUMISMATIC ASSOCIATION

ISSN 0048-1815

1979-1981
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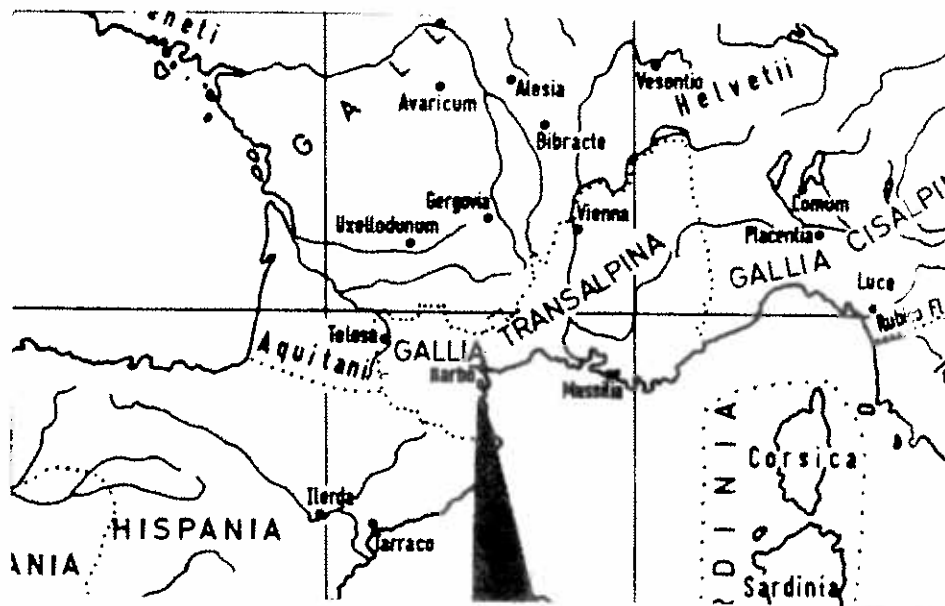
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VOL. 18

SEPTEMBER, 1979

PAGE 75



NARBO: THE FIRST OVERSEAS COLONY OF ROME

by I. G. Dickson

Rome founded its first overseas colony in Gallia Transalpina (France across the Alps) at Narbo. Rome's interest in this area of southern Gaul was in maintaining the security of communications lines with Spain. Numerous battles occurred with the tribes of southern Gaul as Rome extended her protective hand into the area. Opposing her in her bid were the tribes of the Allobroges and the Arverni. Finally, in 121 B. C., Cn. Domitius Ahenobarbus defeated the Allobroges and shortly afterwards Q. Fabius Maximus defeated the Arverni under the leadership of King Bituitus.

In c. 118 B. C., it was proposed in the senate that a colony of Roman citizens be established in

THE ONTARIO NUMISMATIST is published by the Ontario Numismatic Association. The publication can be obtained with membership in one of the following categories: Regular Membership \$5.00 annually. Husband and Wife (one journal) \$7.00 annually. Junior (up to 18) \$3.00 annually. Club Membership \$10.00 annually. Life Memberships available for \$50.00 after 3 years of regular membership.

Remittances payable to the Ontario Numismatic Association, P.O. Box 33, Waterloo, Ontario. N2J 3Z6.

Authorized second class mail by the Post Office Department, Ottawa and for payment of postage in cash.

the city of Narbo. Five moneyers were involved in the issue of denarii, all of which were serrated (notched).¹

The five coin types of Narbo, differentiated by the moneyers' obverse inscription, all have the same basic obverse and reverse design. The obverse portrays a helmeted head of Roma encircled by the moneyers' name in contracted form. The helmet is either Phygian or Attic style.

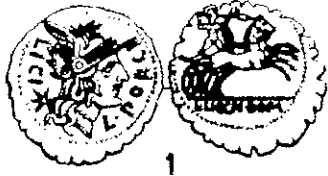
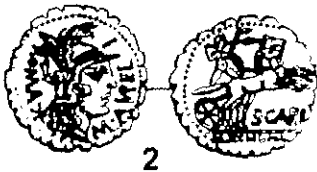


Figure 2 illustrates the two types of helmets. Coin 1 shows the Attic style and coin 2 depicts the Phygian style helmet. The difference in the two helmets is most noticeable at the top of the helmets at the 12 o'clock position. Coin 1 shows a smooth top and coin 2 shows a large overhanging portion.



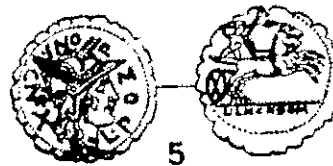
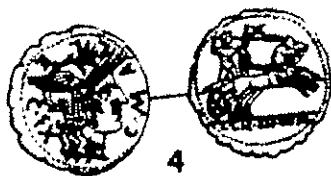
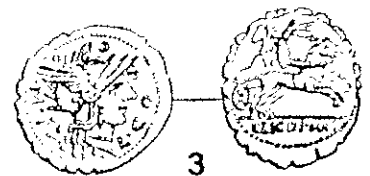
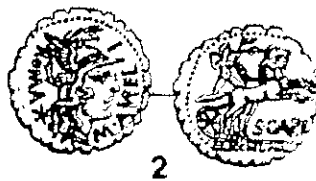
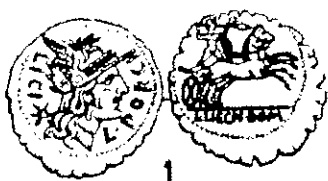
The reverse portrays a naked bearded warrior in a biga advancing right, holding a shield and reins in his left hand. These coins were unique in the Republic series in the sense that a Roman enemy was portrayed on the coin. The naked figure in the biga is definitely Gallic, as indicated by the criss-cross pattern of the shield held in the left hand. It is almost certain that the figure is that of the Gallic King Bituitus. The two commissioners' names

in contracted form appear on the reverse of the coin in the exergue. The inscription reads L. LIC. CN. DOM.

This issue of coins has been shrouded in continuous controversy. H. Mattingly and M. H. Crawford, both noted ancient coin experts, disagree on the date of the founding and the quantity of coins issued.

Footnote

1. "The Serrated Denarii of the Roman Republic" (B.R. Brace), CNJ 2-3-43



Illustrations of the coins of the 5 moneyers: 1. L. Porcius Licinius, 2. M. Aurelius Scaurus, 3. L. Cosconius M. f., 4. C. Malleolus C. f., 5. L. Pomponius Cn. f.

EXPLORERS AND THE FUR TRADE

by Edwin D. Keetch

(Cont'd from July-August issue)

The first accounts of the Michigan Indians and those of the upper Great Lakes were first recorded by the French in the early 1600s. Archaeologists have pieced together evidence of Indian life here nearly 8,000 years ago. The Indians used bows and arrows for hunting and warfare. They made pottery of good quality and tobacco pipes of soft stone. They were active traders with distant tribes, as shown by the fact that their burial grounds disclosed shells from the Atlantic Ocean and the Gulf of Mexico, copper from Lake Superior, and grizzly bear teeth from the west.

The tribes of the Great Lakes region about 1622 were the Chippewa (also called the Ojibwa), the Ottawa, the Potawatomi, the Miami, and the Menominee. All the Indians spoke an Algonquian language dialect.

The Wyandot (as they called themselves) or Hurons (as the French called them) were found by Champlain in 1615 between Georgian Bay and Lake Simcoe. Harassed by the Iroquois and having their village burned to the ground in 1649, the survivors fled to Wisconsin. There they aroused the hostility of the Sioux and moved eastward again, settling at St. Ignace, where Father Jacques Marquette founded a mission for them in 1671. The Hurons spoke an Iroquoian dialect, but their customs were similar to the Algonquians. The most striking difference was in their dwellings. Instead of wigwams, they built longhouses, sometimes more than 150 feet in length. They set two parallel rows of posts firmly between the rows at a height of about twenty feet; these were bent inward and fastened together. The top and sides were covered with bark, except for a strip in the roof to let the smoke out. Inside there was an aisle for families to enter compartments. Fires in the centre of the aisle served for cooking and heating.

Custom dictated punishment for certain crimes. For theft the usual punishment was restitution. Sometimes the victim was permitted to take any of the thief's possessions that he wanted. Murder was considered a crime against a family or tribe. Friends of the murderer tried to appease the family of the victim by giving presents. If they were not satisfied, the murderer was killed. When the victim of a murder was a member of another tribe, a delegation from the tribe of the killer appeared with numerous gifts and in solemn ceremony offered them to the family of the dead man. If they were accepted, the matter was settled but, if not, the fellow tribesmen of the criminal usually killed him and delivered his head to the aggrieved tribe to avoid retaliation.

Parents were kind to their children - even indulgent - rarely punishing them or compelling them to do what they disliked. Missionaries complained about the lack of attendance at school, but the parents replied that if the children didn't like school they didn't have to go. Indian boys received instruction from their fathers on hunting trips, practising with small bows and arrows, learning the secrets of the woodcraft and the habits of animals. The lessons learned by experience were important, for the boy's own life might depend upon his mastery of the skills required of one who lived close to nature. Girls learned household and field tasks by helping their mothers.

Indian men were ardent gamblers, who sometimes betted all their possessions on a game of baggataway (called lacrosse by the French). Usually the teams were two different tribes, the number of men on each side being equal and as large as was agreeable. The game was played on an open field with goals at either end. Each player carried a stick bent near the end where a net was woven across the crook. This was lacrosse. With it the players struck or carried a wooden ball to the designated goal. Action was violent. Frequently arms and legs were broken by the flailing crosses and sometimes a player was killed.

Straws and dice were two more gambling games. In the first, a player dropped on the ground a handful of straws - always an odd number, usually 201. His opponent, using a small, slim bone, separated some from the pile. When the two parts were counted, he who had the uneven number of straws won. The dice consisted of small, flat bones, one side of which was painted red, green, black, or blue, and the other side white. Six of them were shaken in a wooden bowl. If five or six lay with the same colour up, the man who had shaken the dice won. Sometimes villages played against each other, wagering their entire wealth on the turn of the dice.

When an Indian died, the female relatives and friends wept and wailed to express their sorrow. The body of the deceased was painted red and it was dressed in the finest clothing. In the case of a man's death, his weapons and some other of his belongings were laid beside him when he was placed in a casket made of bark. The first burial was usually temporary, in shallow graves with a small house of bark erected over them. Among some Indians, the first burial was on a scaffold raised on poles eight to ten feet above the ground. Permanent burial took place every eight to ten years. A great pit was dug and for a period of ten days feasts and ceremonial dances were held. When the day of burial arrived, the bottom of the pit was lined with beaver skins and the remains were placed on them. After gifts had also been placed in the pit, everything was covered with beaver skins and the pit was filled with earth. It was believed that, at this time the spirit of each dead person - which until then had remained near the temporary burial place - was released to depart for a pleasant country in the west.

Contact with Europeans changed almost completely the Indian way of life, because the newcomers had all sorts of useful and interesting things, and appeared to want nothing but furs. Indians then killed as many fur-bearing animals as possible, instead of following their former practice of taking only what they needed. In exchange for the pelts of the beavers and other animals, they obtained guns, ammunition, cloth, blankets, hatchets and knives, glass beads and silver ornaments. Unfortunately, they also received liquor. To buy it, some would willingly part with a Winter's catch of furs.

The Sieur de la Salle came to Canada in 1666. Educated, intelligent, ambitious, robust and courageous, he set out in 1669 with two sulpician priests, to find the Ohio River. At the western tip of Lake Ontario they encountered Adrien Jolliet and an Indian who had come from Sault Ste Marie by way of Lake Huron and Lake Erie on their way to Quebec. Theirs was the first recorded journey by this route. La Salle obtained an Indian guide and set out for the Ohio River, which he probably discovered.

In 1673, Frontenac built a fort where Kingston, Ontario is at the present time. The king of France gave the fort to La Salle. Here, at Fort

Frontenac, La Salle and Frontenac shared in the profits of the fur trade.

La Salle returned to France in 1678, but sent out advance parties to establish forward bases to receive the great quantities of furs he ordered his agents to collect. He decided to build a sailing vessel above Niagara Falls, and a party of thirty men was sent out in December to accomplish this task. Among them was Father Louis Hennepin who became the priest and historian of the expedition. Hennepin was thirty-five years old and was happy to be assigned to La Salle's expedition. He went with the advance party. Hennepin wore a grey robe of his order, and on his head was a pointed hood. About his waist was a knotted rope, from which hung a rosary and a crucifix. He carried a portable chapel on his back and a mat made of rushes under his arm.

Hennepin was so excited by the natural wonder of the Falls, which he saw from the Niagara River, that he described it as a "vast and prodigious cadence of water which falls down after a surprising and astonishing manner insomuch that the universe does not afford its parallel." Its height, he wrote, was 500 feet. Hennepin exaggerated nearly everything he wrote (the Falls is 167 feet high). Besides exaggerating, he made himself the principal actor on various occasions, and even wrote of an imaginary voyage down the Mississippi.

La Salle had selected a site for his shipbuilding above the Falls where Cayuga Creek runs into the Niagara River. Bark-covered huts were built and a similar structure was provided as a chapel, where Father Hennepin officiated. White oaks were felled. Some were whipsawed into planks while others were shaped by adze and broadaxe into timbers, keel and ribs. On January 26, 1679, La Salle drove the first pin into the keel.

The Winter was very cold, and the supply of food low. The Iroquois threatened to burn the ship, and word was sent to La Salle that a ship carrying equipment had been lost and sunk in the Great Lakes. La Salle returned to Lower Canada to rearrange his affairs. While he was gone, the ship was completed and the workers boarded her to prevent her from being set on fire by the Iroquois. The vessel carried a cargo of 45 tons, had two masts rigged with square sails and was armed with five small cannon. A griffin (an ancient mythical creature, half lion and half eagle) was carved on the prow of the ship in honour of Count de Frontenac whose coat of arms was supported by two such creatures. The ship was named the Griffon. It was the first such vessel to enter Lake Erie. Aboard were thirty-four men - passengers and crew, along with Father Hennepin and two more Recollet priests and the pilot, Luc, a great blustering hulk of a man with many years of experience sailing the Atlantic. The Griffon sailed across Lake Erie and into the lake which Father Hennepin called Sainte Claire. He described the Detroit River as bordering vast meadows with vineyards, trees bearing good fruit. The land, he said, was full of bear, deer, turkeys and swan. The hunters killed so many that the riggings of the ship was covered with carcasses.

Hennepin was so exuberant that he exclaimed, "those who shall be so happy as to inhabit that noble country cannot but remember with gratitude those who have discovered the way." The current was so strong that twelve men were sent ashore with cables to guide the ship into Lake Huron.

After the ship sailed boldly into that inland lake, a sudden squall struck terror into the crew and passengers. All aboard fell to their knees in prayer except Luc, the pilot, who refused to join them. Instead of praying, he swore and cursed La Salle for bringing him to perish in a

nasty lake. He remained at the helm, letting the ship run with the wind until the storm abated. On August 27th, the Griffon dropped anchor at Machilimackinac. From the deck La Salle could see the Huron and Ottawa villages and the Jesuit mission of St. Ignace, from which Louis Jolliet, accompanied by Father Jacques Marquette, had set out in 1673 to discover the Mississippi.

The Griffon announced her arrival by firing a salute from her cannons. Startled Indians turned out, astonished by both the man-made thunder and the sight of the big canoe. La Salle, dressed in a scarlet cloak laced with gold, paid a visit of courtesy to the Indians. The latter were friendly and La Salle, in order to satisfy their curiosity, permitted some of them to climb aboard the Griffon.

Setting sail, the Griffon travelled to Washington Island in the mouth of Green Bay. On September 18, after loading a great quantity of furs on board, the Griffon sailed on a return voyage to Niagara. On the way La Salle ordered Luc to pick up materials for a ship which he intended to build on the Illinois River - now the St. Joseph - in Michigan.

La Salle and his men paddled south, weathering storms and near starvation. They entered St. Joseph River on November 1. On November 20, 1679, La Salle was joined by Tonty and twenty men, and they built a fort which he named Miami. Eager to build a shipyard and base, La Salle and his party paddled up the St. Joseph, portaged to the Kankakee and into the Illinois. On the site of Peoria they pitched their camp and built Fort Crevecoeur; they began getting out ship timbers. La Salle was worried by the lack of news of the Griffon. He set out on foot in 1680 from Fort Miami and crossed lower Michigan in the Spring, continuing on to Fort Frontenac by canoe. By then he was convinced that the Griffon was lost.

Father Hennepin returned to France and, in 1683, he published his first book, a description of Louisiana. In 1697, after La Salle had been dead for ten years, he published "A New Discovery Of A Vast Country In America". In it he claimed not only to have explored the upper reaches of the Mississippi, but also to have preceded La Salle in descending the river to the Gulf of Mexico. His material was taken from a book which had been suppressed by the king. Rejected by his Order for his mendacity and unreligious conduct, Hennepin died in obscurity.

What had become of the Griffon? Indians claimed the ship anchored off off the northern shore of Lake Michigan. They said that they had urged the pilot to sail close to shore, but he boldly steered out into the lake, where a violent storm broke, and no more was heard of the Griffon. La Salle believed that the pilot scuttled the ship after first having removed the valuable cargo of furs. Another theory is that the Indians lured the crew ashore, murdered them, took what they wanted from the ship and set it on fire.

La Salle returned to Fort Miami in 1681 and, by canoe, reached the Mississippi and, at length, the Gulf. There, on April 9, 1682, he claimed possession of the great valley for France and named it Louisiana in honour of his king (Louis XIV). He returned to Paris in triumph in 1683.

Once again he set sail, with four ships, this time for the West Indies. One ship was captured by pirates. Sailing into the Gulf of Mexico, La Salle, unable to find the mouth of the Mississippi, finally landed on the coast of Texas. One ship returned to France, and soon the other two vessels were wrecked. Exploring parties were unable to find the great river, and over half the company died. After aimless wanderings, suffering disease, discord and frustration, La Salle was murdered on March 18, 1687 by two of

his treacherous men. Thus ended the brave dream of a prosperous colony over which he would preside.

(To be continued)

Editor's Notebook



This is my final issue as Editor of the Ontario Numismatist. As this is being written, I have moved from Metro Toronto to Calgary, Alberta, where it is my intention to live and work henceforth. Since I am now far removed from the mainstream of the Ontario numismatic scene, and therefore unable to keep pace with events there, it is only reasonable that I should relinquish the editorship in favour of someone closer to the news.

Accordingly, I submitted my resignation as Editor to Bruce Watt, the O.N.A. President, at the end of July, just prior to my move West. However, I agreed to edit the September issue, in order to give the O.N.A. Executive time to seek out a new Editor. Whoever my replacement may be, I hope that he will give this task his serious attention. I have had a lot of fun editing the Ontario Numismatist during the past year, and I have tried to beef-up the bulletin to make it a viable numismatic publication. I feel that I have succeeded to some extent in this goal, and I hope that the new Editor will continue my policy of always striving to make each issue a little bit better than the last one.

I have continually asked for feedback from the members and, except for that which I have received from the Executive, it has been slow coming in and mostly negative in one way or another. However, even that has been encouraging, as it has shown that some members are at least reading the Ontario Numismatist -- a fact which I have had occasion to doubt, sometimes.

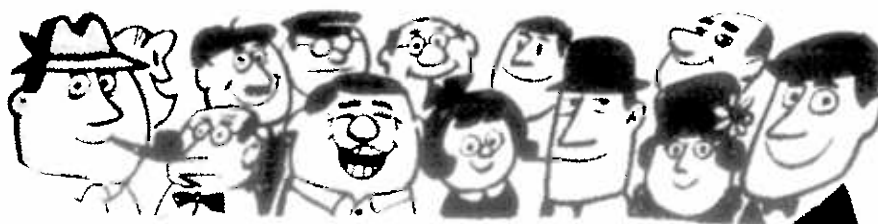
What are my plans, now? Well, at the moment, not too vast. During the recent C.N.A. Convention in Edmonton, I became the Vice-president of the Canadian Association of Wooden Money Collectors, and plan to devote some time to doing a conscientious job in that capacity (I may even allow myself to be persuaded to take over the editorship of the Association's newsletter, since they are looking for a new Editor). I plan on continuing my two columns in Canadian Coin News. In addition, I will probably start attending meetings of the Calgary Numismatic Society, of which I have been a member for the past couple of years. Other than that, I am looking forward to having a little more free time than previously, in order to continue my numismatic research, and catch up on some articles I have been planning to write for some time.



In the meantime, this is "so-long". I will not say "good-bye" since I intend to keep in touch with my numismatic friends "down East", and will occasionally get back for short visits. Henceforth, I can be reached by mail at the following address: Stan Clute, P. O. Box 280, Station "T", Calgary, Alberta, T2H 2G8, should any of my many acquaintances in Ontario wish to get in touch with me.

Show Schedule

- Sept. 8: Huronia Numismatic Association's annual show, Bayfield Mall, Barrie, Ont. Information: P. O. Box 243, Barrie, Ont., L4M 4T2
- Sept. 15 & 16: Toronto Coin Club's annual Fall show, Royal York Hotel, 100 Front Street West, Toronto (right across the road from Union Station - also easily accessible from the Subway). Information: Toronto Coin Club, P. O. Box 865, Adelaide Street Post Office, Toronto, Ontario, M5C 2K1
- Sept. 29: Pemex '79, Highview School Auditorium, Pembroke, Ont., opening at 10:00 A. M.
- October 7: Sarnia Numismatic Society's annual show. More information when available.
- Oct. 13: Richmond Hill Coin Club's annual coin show, Hillcrest Mall, corner of Highway # 11 (Yonge Street) at Carrville Road, Richmond Hill. Information: Richmond Hill Coin Club, P. O. Box 386, Richmond Hill, Ont., L4C 4Y6
- Oct. 20: Thistletown Coin & Stamp Club's annual coin & stamp show, Etobicoke Public Library, Albion Road, just West of Kipling Avenue, Etobicoke. Information: P. O. Box 1143, Station "B", Weston, Ont., M9L 2R8
- Oct. 21: Tillsonburg Coin Club's annual coin show, at the Tillsonburg Community Centre in the Lions Auditorium. Information: Doug Mitchener, 1 Myrtle Street, Tillsonburg, Ont.
- Oct. 26 - 28: Montreal Coin & Stamp Show, Sheraton-Mount Royal Hotel, Montreal Quebec. Information: Guy Lestrade, P. O. Box 1144, Station "B", Montreal, Quebec, H3B 3K9
- Oct. 27: St. Catharines Coin Club, annual show and banquet, Westminster Church Hall, Queenston Street, St. Catharines, 11:00 A. M. to 6:00 P.M. Free admission and parking
- October 28: Stratford Coin & Stamp Show, Royal Canadian Legion, St. Patrick and Church Streets, Stratford, 10:00 A. M. to 6:00 P.M. Free admission and free door prizes.
- July 22 - 26, 1980: C.N.A. 1980 Convention, Montreal. Information: Guy Lestrade, P. O. Box 1144, Station "B", Montreal, Quebec, H3B 3K9



NEW SHOW

A new show called "The World of Jews and Judaica" now appears on Willowdowns Cable Television in the city of North York on Wednesdays at 7:00 P. M. and Thursdays at 9:30 P. M. The show deals with all aspects of the Holy Land: collectibles are covered in depth, from coins, banknotes, and stamps through maps and prints. There are also many in-depth interviews with prominent community leaders, organization representatives, and various collectors. The host of the show is no stranger to the numismatic community - Jeffrey Jacobs is a well known exhibitor of Holy Land numismatic material.

NEW MEMBERS

The applications published in the July - August issue of the Ontario Numismatist have now been accepted.

The following applications for membership have been received and, if no written objections are received, acceptance will be acknowledged in the October issue of the Ontario Numismatist.

- 1123.....Geoff Cole, P. O. Box 1058, Belleville, Ont., K8N 5E8
 1124.....Frank J. Gallant, 452 Fernleigh Circle S., Richmond Hill, Ont.,
 L4C 1E6
 J1125.....Keith Severs, 21 York Street, Cannington, Ont., LOE 1E0
 1126.....John M. Brennan, 186 Pleasant Park Road, Ottawa, Ont., K1H 5M5
 J1127.....Mike Jaeger, 69 Rouse Avenue, Cambridge, Ont., N1R 4M7

U. S. "CARSON CITY" SILVER DOLLARS

This item may be of interest to collectors of U. S. Morgan silver dollars. Two sales of a total of 978,134 Carson City silver dollars - the last of the U. S. government's holdings of the historic coins - will be held early next year, the U. S. General Services Administration has announced.

The agency asked for an expression of interest from persons interested in purchasing the coins, requesting that they send a postcard with their name and address, including zip code, to Carson City Silver Dollars, San Francisco, Calif. 94170. Information and order forms will be sent those on the list prior to the sales.

The marketing plan follows the recommendations submitted by an advisory panel of numismatic experts to GSA Administrator Rowland G. Freeman III. The panel was convened in Washington, D.C. in April.

"This plan will insure the public a widespread opportunity to obtain these coins," Freeman said, "while assuring maximum return to the Treasury for the benefit of all the taxpayers."

GSA, the United States government's business agent, is authorized to sell the coins under legislation signed by President Carter on March 7, 1979. Freeman said public interest in the silver dollars, minted between 1879 and 1891, has been significant, with more than 60,000 inquiries received by GSA since the legislation was passed.

The first sale will offer 923,287 silver dollars to the public by mail order at fixed prices. This sale will feature three separate categories of the 90% silver coins (with the quantity available in parentheses): 1883-CC (195,745), 1884-CC (428,152), and "Mixed Years-CC" --1879-1885 and 1890-1891 (299,390). The coins, with no limit on the number that may be ordered, will be sold only for delivery to ADDRESSES WITHIN THE UNITED STATES, ITS TERRITORIES AND POSSESSIONS AND TO APO AND FPO NUMBERS. Orders will be processed at random, based on dates received, and will be filled up to 500 coins per category. To ensure equitable public distribution, GSA will fill the balance of orders for more than 500 silver dollars from any coins remaining at the end of the sale.

The second sale will offer 54,847 Carson City silver dollars in three separate mint-year categories: 1880-CC (4,284), 1881-CC (18,996), and 1885-CC (31,567). These coins will be sold at public auction by mail bid. There will be a limit of five from each category per bidder. If any coins remain from the first sale, they will be included, as lots, in this offering.

Prices will be announced prior to each sale, with either fixed prices or minimum bid prices determined by market conditions at the time. All prices will include the cost of delivery by registered mail, except for any coins offered on a lot basis in the second sale. Successful bidders will be responsible for the removal of the coins.

Coins offered in the two sales represent the balance of some 2.9 million Carson City silver dollars discovered in a U. S. Treasury vault during a 1964 audit. From 1972 to 1974, GSA sold 1,959,428 of these silver dollars in five public sales, netting \$55.3 million for the United States government. The sales were discontinued in 1974.

Designed by George T. Morgan, the coins feature the head of Miss Liberty on one side and an eagle within an olive wreath on the other. The letters "CC" -- for Carson City -- appear under the wreath. The Carson City mint was closed in 1893.

Dates of the sales will be announced as soon as GSA plans are final.

COIN FIND

"Coins from the Excavations at Chateau Clute": As explained in the editorial, the Editor has recently moved "out West" to Calgary, and is renting the front flat in a divided bungalow. Recently, a friend came by for a visit - with his metal detector - and we went over the front lawn, in this old residential part of the city. Some of the finds were slightly surprising, at least. Here is a list of what we turned up:

Canadian Cents: 1928 (obverse badly pitted), 1947 (2), 1949, 1957, 1963, 1968, 1969, 1971; plus $\frac{3}{4}$ of a large cent dated 1915

1 Chinese cash coin of emperor Tao Kuang (1821-51), Board of Revenue mint, Peking

1 1968 Calgary dog tag # 33665

1 old rifle shell of indeterminate origin (looks Russian)

plus assorted nails, electrical clips, bottle caps, and aluminum foil.