

United States are making a mistake injurious to themselves but ultimately most beneficial to you; that the present change will issue in your finding new and more profitable markets for your productions, and will connect you more closely with that old world whose history is not yet quite played out.

"Let me compliment you also on the noble attitude which Canada is assuming at this moment, an attitude which you have (as far as I have read) always recommended; and, it may be materially assisted by your gallant but moderate exhortations.

"England will be, now and henceforth, truly proud of her child; and all the more proud because in Canada seems to be solved at last that "Irish Problem" which has so sadly troubled us at home.

"As long as the system of politics and society carried out in Canada can convert such men as Mr. McGee (whom I mention with much respect) and can rally in support of the throne and constitution thousands not only of Protestant English and Scotch, but of Catholic French and Irish, Canada will be in a position which many a kingdom of the old world may well envy; and one which will surely, if she continues as she has begun, make her a mighty and happy state.

"I remain, dear sir,

"Your faithful servant,

"CHARLES KINGSLEY."

This letter will be found on page 69 of Morgan's "Bibliotheca Canadensis."

L. J. B.

Ottawa,  
July 30th, 1900.

LONGFELLOW'S "EVANGELINE" AND THE BRITISH GOVERNMENT.—(No. 42, Vol. II, p. 66.)—"H. R. W.'s" question: "Which are the verses of *Evangeline* attacked by Rev. Williams", i. e., when he says "*Evangeline*, is, in its account of the Acadian deportation, not just to the British",—seems to be rather beside the mark. It is not so much any particular passage of *Evangeline* that can be singled out as unjust, as the whole spirit of the poem. Longfellow would have us believe that the Acadians were innocent martyrs, and that their deportation was cruel and uncalled for, whereas every historian of any note who has touched upon the question, maintains that the deportation was absolutely necessary for the safety of the British colony, that it was carried out as humanely as possible, and that the Acadians were about as guiltless and peacefully-inclined as—well—as the followers of Oom Paul.

The single historian who supports the poetic and romantic side of the question is Mr. Edouard Richard. His *Acadia: Missing Links of a Lost Chapter in American History*, is an interesting and forcible plea for the Acadians, but it is so obviously biased, and the arguments rest upon such insufficient and unreliable data, that the book is hardly worthy of very serious consideration. Contemporary narratives and documents unearthed and published of late years by the Nova Scotia Government and the Nova Scotia Historical Society, tend to support, rather than to weaken, the ground taken by Parkman, Hali-burton, Haunay, &c.

L. J. B.

Ottawa,  
July 30th, 1900.