

admirable poem, that he was creating history ; and yet very many persons, probably a majority of our people, take their history of the Acadians from that poetic fiction, just as a considerable number of people take their theology from the "Paradise Lost." Such persons will be likely to listen approvingly to a writer who is in accord with them, and disapprovingly to one who presents the other side of the case ; and yet, there is another side.

To approximate a reasonable understanding of all that was involved in the deportation of the Acadians, we should go back to the year 1713, that memorable year in which, by the Treaty of Utrecht, Acadia was ceded to Great Britain. The cession of Acadia was but an incident in the great struggle between principles which had been in conflict for centuries, and which had drenched battle-fields with blood. The spirit of universal dominion has always been the inspiration of the Roman Church. When the Roman Empire changed her name to the Holy Roman Empire she did not change her spirit, but as ever demanded unquestioning obedience to her power. She it was who dominated the French court, directed statesmanship and shaped diplomacy ; and she it was who kept alive the fires of war in Europe and on this continent, that she might finally bring the nations to her foot-stool. Sometimes she won, sometimes she lost, but she never dreamed of giving up the contest. Rome was eternal ; monarchs, nations even, temporary. She had lost now, but the animosities, racial, religious, and irreconcilable, survived, smouldering but ready to break forth whenever conditions should become favorable. The vanquished government sullenly withdrew to Isle Royale, and there set up its imperium, while the victor took possession of its prize, which it was not long permitted to enjoy in peace.

England had succeeded in removing to a distance the governmental machinery by which France had exercised control of the ceded territory, but not of the instrumen-