

Presbyterian minister, was invited some years afterwards to fill the Chair of Rhetoric in Edinburgh University, where he died. His history, incomplete and in manuscript, was found with all the original and other documents that accompanied it, in a grocer's store, and bought November 13th, 1851, by Mr. Grosart, who sold it to the British Museum in London. It is very evident how important this manuscript history by Mr. Brown is. He, no doubt, conversed with many who were eye witness of the deportation and had accurate knowledge of the circumstances which led up to it. Being a Presbyterian and a Scotchman, he cannot be charged surely with any bias of partiality for the Acadians, and his testimony should, therefore, carry great weight in the discussion of the question we have now on hand. It is a well known fact that Parkman had access to this manuscript history and its accompanying documents, yet he entirely ignored them. Parkman evidently aimed not at truth but at justifying the deportation of the peaceful and pious Acadians. He wished to destroy the effects of "New England humanitarianism melting into sentimentality" by holding a brief for Lawrence and his countryman, Winslow.

Now, let us briefly consider the treaty of Utrecht as it affected the Acadians, as well as examine how far the English fulfilled that portion of its terms which had relation to the life and fortune of the inhabitants of Grand Pré and the other Acadian settlements.

The Fourteenth article of the treaty of Utrecht, which defined the situation of the Acadians is couched in the following terms: "It is expressly provided that in all the said places and colonies to be yielded and restored by the Most Christian King, in pursuance of this treaty, the subjects of the said king *may have liberty to remove themselves within a year to any other place, as they shall think fit, with all their moveable effects.* But those who are willing to remain here