

ever made any attempt to turn them from their allegiance while they chose to remain subjects of the English Sovereign. Abbé Le Loutre and his missionary companions labored in French territory and hence their zeal and ardor in behalf of their countrymen were entirely justifiable. But Le Loutre's attempts to coerce the Acadians into abandoning the English territory was wrong, and for this he was reprimanded by the Bishop of Quebec. He had the undoubted right to persuade them, but here both right and duty ended. It should, however, be remembered that, as Richard says, "The guilt of the French, in using extreme measures to compel the Acadians to withdraw from the English territory, does not surpass nor even equal that of the governors; in one case there was violence *in* the exercise of a right, in the other violence *against* the exercise of a right. The conduct of the French was blameworthy rather in its methods than in its purpose."

As to the Abbé Le Loutre's zeal, which had grown into a fanaticism, surely his desire to win over the Acadians to the French territory where their faith would not be tampered with was most natural, in view of the project which Governor Shirley has disclosed by letter to the Duke of New Castle under date, August 15th, 1746. . . "By which means and removing the Romish priests out of the Province and introducing Protestant English Schools and French Protestant ministers and due encouragement given to such of the Acadians as shall conform to the Protestant religion and send their children to English schools in the next generation, they would, in a great measure, become true Protestant subjects." Who will deny that this was an infamous project? or that the Abbé Le Loutre's zeal and care for the Acadians were not well-timed and directed?

The next phase of the question to be considered is the main one of expulsion and deportation. In whose mind did