

his lifeless body, broke his bones, and stained his eyes and mouth in a horrible manner. This inhuman act of barbarism was the cause of a hopeless war on the part of the Abenakis, which ended only in 1727. Too weak to fight any longer alone against the English, and no longer counting on aid from France, they continued to emigrate to Canada, to Bécancourt, and St. François, where a number of their brethren were already living.

The Indians of Acadie properly so-called, the Souriquois and Micmacs never regained their former position, any more than the Abenakis, subsequent to 1710, so great was their defeat. In 1739, they only numbered two hundred in the whole of Nova Scotia, eighty in Cape Breton, one hundred and ninety-seven at Miramichi, and sixty on the Restigouche.\* When England took possession of the country, and they no longer fought side by side with the French, they retired to the woods and became taciturn, fierce and intractable. Religion and their hatred of the English still attached them to the Acadians, but it was no longer the friendship of other times. Sometimes, in their fierce hatred they even confounded them with their conquerors, and far from contracting marriages with them, they had become in the eyes of the women, and especially the children, objects of dread and terror.†

Another consideration not less convincing, perhaps, strengthens the fact that no marriage took place between the two races after 1743; the presence of missionaries amongst the Acadians. Each village had one or more of them: Fathers Justinien Durand, Daudin, Godalie, Félix, Breslay, Gaulins, Charlemagne and others whom it is needless to mention, were sent by the Bishop of Quebec. Under their care the Acadians became remarkable throughout the whole of America, for their social virtues, their pure and simple manners, their sobriety, their family affection and their love for their religion. Raynal has produced a book on this subject, which rather resembles a pastoral poem, or the description of a convent of the primitive Christians, than a picture of the manners of a people in the eighteenth century; and Longfellow's delicious poem *Evangeline* is in the hands of every reader. Rameau and Moreau, too, have written charming pages on the home-life of the

\* Between Canada and New Brunswick; Ferland, Vol. II, p.p. 473-4.

† In 1732 the Acadians of Minas were ill-treated by the Indians because they had worked at shops the government were building, among others one René LeBlanch—Letter of Gov. Armstrong to the Cabinet of London. Ferland says they sometimes even drove away their cattle in day-time. Vol. II., p. 474.