



who had long had their eye upon the people's cultivated lands. That Lawrence was none too scrupulous in matters of humanity we may well believe, but that the chief or indeed a leading object of the Nova Scotia authorities was to get for their own gain the lands of the Acadians we see not the slightest reason to think. The fact that from 1755 to 1759 the lands for the most part lay ungranted to new owners is, we feel sure, sufficient refutation of the charge that the governor and his council took the extreme course they did from motives of personal greed.

How Longfellow came to write *Evangeline* is a matter not without interest. Some time between 1830 and 1832 there came to Boston to reside a Mr. George Mordaunt Haliburton, who had always previously lived in Nova Scotia. Between 1835 and 1838 he and his wife were parishioners of the Rev. Horace Lorenzo Conolly, Rector of St. Matthew's Protestant Episcopal Church, South Boston. In April, 1838, Mr. Conolly left St. Matthew's Parish and apparently went to Salem to live, and there he and Nathaniel Hawthorne were on terms of intimacy. One day Hawthorne took his clerical friend to Cambridge to dine with Mr. Longfellow at Craigie House, and at dinner Mr. Conolly said that he had been trying to get Hawthorne to write a story on an incident which had been told him by a late parishioner of his, Mrs. Haliburton, connected with the removal of the French from Nova Scotia and their wanderings after they left their native homes. The story was of a young Acadian girl, who at the dispersion of her people from Minas had been separated from her betrothed lover, and who had sought him, as he had sought her, vainly, for many