

[ASIDE]

THE writer has long been trying to carry out a purpose decided upon when first his boyish mind compared the thrilling history of Acadia with that splendid poem "Evangeline;" for he felt and still feels that popular opinion has been based upon a one-sided view which was never meant for history.

The problem has been a difficult one, for even the best histories are not widely read. Careful students, who weigh evidence and walk circumspectly, are referred at once to the histories of Parkman and lesser lights, within whose chosen field this writer need not trespass. And, though the matter does not lend itself readily to metrical expression, the writer had temerity enough to think that he might reach acceptably a larger public by distilling the essay and allowing it to fall into a metre and manner not altogether unlike that adopted by Longfellow in his great epic poem.

In its present form, after many an upheaval, and fourteen years manipulation, during which time it has often seemed perfect, and as often been consigned to oblivion, the essay will not please every reader; yet it may appeal to many who have thought no hand would ever be raised to efface such a "blot" upon the history of Canada; feeling, as they did, that in the story of Evangeline they had not only the truth, but the whole truth, and nothing but the truth; while they but read a beautiful romance.

The writer has felt backward about exposing this *alumnus* on the public street, because he knows that readers of different races and religious beliefs must always view matters not only from different standpoints, but also in varying shades of light. On his part, since he may speak first, he would beg to say that if he is misinformed, he is anxious to correct himself as soon as he knows where he is wrong. The impatient reader is referred again to sections XX and XXI; and requested to remember that motives, though often imputed, are seldom positively known; and that we generally refer to their history, before