the eastern New England colonies would be at their mercy, for they (the English) "are settled only in scattered villages on the sea coast, and in the extent of forty leagues have only 1,500 fighting men, who at no time could be collected together in so speedy a manner as to prevent the destruction of any single village." The French also claimed and were settling the country from Passamaquoddy to Mount Desert. Along this coast were many good harbors from which they could harass English trade to nearly all the American colonies, as the trading ships had to pass within forty leagues of their settlements.

Governor Shirley, in a despatch of 1746, describes the Acadians as ripe for revolt. He says that the acquisition of Acadia by the French would mean the break up of Maine, and probably of New Hampshire, and that the loss of prestige would probably cause the Six Nations to transfer their allegiance to the French. He considers Nova Scotia indispensable to England, if for no other reason than as a barrier between the northern colonies and French Canada.

The council at Halifax disliked the Acadians because "they had acquired the possession of the salt marsh, the chief granary of the country, and that it would be impossible to plant the province and render it equal to its support without their removal." While this alone was not sufficient cause for expulsion, it was undoubtedly a source of danger to the English to allow their enemies to hold the chief food supply of the province.

The Acadians are described by a resident in the province, one Moses de la Dernière, as being very illiterate, simple and good. He attributes their hostility to the attitude of the priests, who prejudiced them against English rule, and especially against English religion. Abley La Lautre publicly preached that the "English were enemies to God, and friends to the devil, and that Jesus Christ was crucified in England." Morris complains "by the husking activity and partizan spirit of the missionaries and subaltern officers commanding the outposts, the Acadians were seduced and ruined." When Halifax was founded the priests told the Acadians and Indians that England was going to take away their religion and liberties, and as these simple people knew nothing except what the priests told them, they believed all this. They were also informed that the King of France was going to recapture Acadia, and would destroy them if they took the oath of allegiance. The Indians added their influence by saying that if they became English they could not be considered Christians, and that they (the Indians) would destroy them. Naturally under these pressing circumstances the Acadians refused to take the oath.

Lawrence, the Governor of Nova Scotia, believing that stern measures were necessary in order to firmly establish English rule, took advantage of the presence in Halifax of Acadian deputies from the district of Minas, to administer the oath to them. On their refusal they were told that they could no longer be considered English subjects. He says in a despatch at this time: "I have ordered new deputies to be elected and sent hither immediately, and am determined to bring the inhabitants to compliance, or rid the province of such perfidious subjects." These new deputies refused to take the oath, and added that they were voicing the sentiments of all the Acadians.

Although the Acadians had been enjoying their religion, liberty and land since the Treaty of Utrecht, without complying with its conditions; and although they had been hostile since that time, some even joining the Indians in their incursions, yet all who had not actually taken up arms were given one more chance; and the decision to expel them was only arrived at after Governor Lawrence and his council had obtained the approval of Admiral Boscawen, who was in Halifax in 1755. The Acadians were then held by their refusal to take the oath to have forfeited all their property, but they were allowed to take with them their ready money and household furniture, their cattle being kept to defray part of the cost of expelling them.

The task of removing these people, about 7,000 of whom were deported, was entrusted to Colonel Winslow and Colonel Moncton. Lawrence, in a despatch, speaks of considering how to remove these people "who would forever have been an obstruction to the intention of settling this country, and that it was now from their refusal to take the oath incumbent on us to remove." His measures were very stern, and were intended to be complete. The Acadians were distributed among the American colonies, and this was the safest measure, as it would have been useless to have driven them to Canada or Louisburg, while scattered as they were among the American colonies they could do no harm.

The expulsion of the Acadians has been brought into prominence through Longfellow's beautiful poem "Evangeline." As he represents it, the expulsion seems to have been a very cruel measure, but it was probably necessary. Could the English have known that French power in Canada was so soon to cease, it might never have occurred. Yet, if the Acadians had remained, the conquest of Louisburg in 1758 would have been a much more difficult task.

It has been said that the English should have taught the Acadians the benefit of English government, and so made them good subjects; but while the missionaries exercised such a great and hostile influence, it is very doubtful if this could have been done. Had such a course been thought possible Nova Scotia would have been spared the loss of a great proportion of her population, and the saddest event in her history would never have occurred.

JOHN W. P. RITCHIE.

FIELD ATHLETICS AT TORONTO UNIVERSITY.

During the past three years it has been my deepest wish to do all that lay in my power to aid in building up running and those other branches of athletic exercise, jumping and weight throwing, usually associated with it in the regular events of a "Field Day." Therefore, I was very glad when the Editor of THE VARSITY asked me to write a short account, retrospective and prospective, of field athletics at the University.

Field athletics during the past few years has greatly lost its hold on the sport loving people of Canada, and especially of Toronto. With us, here as elsewhere, every sport has its great cycle, swinging from climax of popularity to anticlimax, and certainly the golden era of field athletics seems to be in the past. There are, I think, and I have followed the question with a good deal of care and discussed it with many better qualified to judge than I am, many causes to account for this decadence, of which the chief was the introduction of cycling. I can just recall the days when bicycle races were added to the number of the events and how they proved especially interesting. This form of sport proved, on account of the greater danger accompanying it and its swiftness, so much more attractive that it rapidly gained in favor. More and more of the athletic youth of the country took to this form of sport, and more and more tame did running and jumping appear in comparison with it. Then came the great bicycle boom and the decline and fall of bicycle racing. During the years of its triumph but few noted athletics were developed here, and these were attracted by the American colleges and athletic clubs where these field sports were being fostered and nursed. These noted clubs gradually forged