

lands at Attakapas and Opelousas, in the luxuriant country that borders the Têche and the Vermillion, where they found sugar-planting and tobacco and cotton and indigo raising awaiting their toil. That some of these Louisiana refugees were from Minas is made certain by the fact that in recent years the registers of the parish of St. Charles at Grand Pré have been found with their descendants. In Boston, a recent writer says, two thousand Acadians were at first given some sort of rude shelter on the Common, but these were soon distributed among the neighbouring towns. Thus placed, they were not permitted to visit any of their kindred or friends in adjoining towns, under the penalty of ten lashes and five days imprisonment. After the peace of 1763 a good many of these wanderers in the various northern colonies were allowed to travel back through the forests to New Brunswick and Nova Scotia, and it is their descendants or descendants of their neighbours who fled to the woods who dwell so prosperously and peaceably on the shores of St. Mary's Bay, in Digby County, to-day.

The general social condition and habits of life of the Minas Acadians by common consent have been much idealized by Longfellow in *Evangeline*. A French writer, Abbé Raynal, who personally knew nothing of the people, about 1770 wrote a description of them which Longfellow closely copied. The Abbé says they were a gentle, kindly, considerate, moral, industrious people, obedient to authority, reverent in religion, regularly giving a twenty-seventh part of their harvests to the church, always ready to share what they had with each other, and never having quarrels which they had to settle by law. Longfellow writes: