

**LONGFELLOW'S
POETICAL WORKS.
VOLUME II: EVANGELINE
AND MILES STANDISH**

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Longfellow's Poetical Works. Volume II: Evangeline and Miles Standish by Henry Wadsworth Longfellow

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HENRY WADSWORTH LONGFELLOW

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AND MILES STANDISH**

THE AUTHOR'S POCKET-VOLUME EDITION

LONGFELLOW'S
POETICAL WORKS

VOLUME II

EVANGELINE AND MILES STANDISH

LONDON
GEORGE ROUTLEDGE AND SONS
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1878

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EVANGELINE.

A TALE OF ACADIE.

PREPATORY NOTE.

THE story of "EVANGELINE" is founded on a painful occurrence which took place in the early period of British colonisation in the northern part of America.

In the year 1713, Acadia, or, as it is now named, Nova Scotia, was ceded to Great Britain by the French. The wishes of the inhabitants seem to have been little consulted in the change, and they with great difficulty were induced to take the oath of allegiance to the British Government. Some time after this, war having again broken out between the French and British in Canada, the Acadians were accused of having assisted the French, from whom they were descended, and connected by many ties of friendship, with provisions and ammunition, at the siege of Beau Séjour. Whether the accusation was founded on fact or not, has not been satisfactorily ascertained; the result, however, was most disastrous to the primitive, simple-minded Acadians. The British Government ordered them to be removed from their homes, and dispersed throughout the other colonies, at a distance from their much-loved land. This resolution was not communicated to the inhabitants till measures had been matured to carry it into immediate

effect; when the Governor of the colony, having issued a summons calling the whole people to a meeting, informed them that their lands, tenements, and cattle of all kinds were forfeited to the British crown, that he had orders to remove them in vessels to distant colonies, and they must remain in custody till their embarkation.

The poem is descriptive of the fate of some of the persons involved in these calamitous proceedings.

THIS is the forest primeval. The murmuring pines and the hemlocks,
 Bearded with moss, and in garments green,
 Indistinct in the twilight,
 Stand like Druids of old, with voices sad and prophetic,
 Stand like harpers hoar, with beards that rest on their bosoms.
 Loud from its rocky caverns, the deep-voiced neighbouring ocean
 Speaks, and in accents disconsolate answers the wail of the forest.

This is the forest primeval; but where are the hearts that beneath it
 Leaped like the roe, when he hears in the wood
 Land the voice of the huntsman?
 Where is the thatch-roofed village, the home of
 Acadian farmers,—

Men whose lives glided on like rivers that water
the woodlands,
Darkened by shadows of earth, but reflecting an
image of heaven?
Waste are those pleasant farms, and the farmers
for ever departed !
Scattered like dust and leaves, when the mighty
blasts of October
Seize them, and whirl them aloft, and sprinkle
them far o'er the ocean,
Nought but tradition remains of the beautiful
village of Grand-Pré.

Ye who believe in affection that hopes, and
endures, and is patient,
Ye who believe in the beauty and strength of
woman's devotion,
List to the mournful tradition still sung by the
pines of the forest ;
List to a Tale of Love in Acadie, home of the
happy.

PART THE FIRST.

I.

IN the Arcadian land, on the shores of the Basin
of Minas,
Distant, secluded, still, the little village of
Grand-Pré
Lay in the fruitful valley. Vast meadows stretched
to the eastward,
Giving the village its name, and pasture to flocks
without number.
Dikes, that the hands of the farmers had raised
with labour incessant,
Shut out the turbulent tides ; but at stated seasons
the floodgates
Opened, and welcomed the sea to wander at will
o'er the meadows.
West and south there were fields of flax, and
orchards and cornfields
Spreading afar and unfenced o'er the plain, and
away to the northward
Blomidon rose, and the forests old, and aloft on
the mountains