

tiful wife, who, full of religious zeal—after four years' work among the squaws and their children—preferred convent life in France to sharing her husband's toils, although she did not become a nun until after his death.

In 1627 came a change that to the harassed, eager Champlain, must have seemed a promise of better things. Cardinal Richelieu suppressed the trading monopoly and formed the "Company of New France" with himself at its head. Every possible inducement was offered, every advantage bestowed upon the company, who on their part, were bound to increase the number of colonists to four thousand persons before the year 1643; to support them for three years, and then to provide cleared lands for their maintenance. Every settler must be Roman Catholic and French—each new settlement must have at least three ecclesiastics—foreigners and heretics were forever excluded. Here lay the vital difference between England and France: the one threw open her colonies to all who sought new homes, and men of action and energy came to build them up; the other only admitted that favoured class, who, with no motives for leaving their own land, were bribed to do so by titles and wealth.

The first care of the newly-formed company was to send aid to Quebec, now almost on the verge of starvation. In the meantime, 1628, war had broken out with England, and a private expedition under a merchant named Kirke set out to seize the French possessions in the New World. With his people starving—his fort in reality defenceless—Champlain received a courteous letter from Kirke summoning him to surrender; with equal courtesy the answer went back that the fort would be held to the last. News came that French ships were ascending the St. Lawrence, and between hope and fear the little garrison watched and waited. Neither friend nor foe appeared, and long after it was learned that the relief ships were seized and sunk; but, that deceived by Champlain's bold attitude, Kirke had feared to make an attack. When, however, in July Louis Kirke—the admiral's brother—appeared, famine left Quebec no choice but to capitulate, and the Cross of St. George was raised, where Wolfe and his followers raised it a hundred and thirty years later.

Peace was declared, and by the time Kirke, with Champlain on board, had reached England, the French ambassador was negotiating with Charles I. for the restoration of the colony to the Crown of France, 1629.

Then arose the question—was it worth the keeping? The Associates were bankrupt—how were these wilds to be peopled? On the other hand, honour demanded that New France should be retained; some few realized what sources of wealth lay hidden in the wilderness; Richelieu's pride was in arms; and to Champlain—patriotic and religious, even when mistaken—it was intolerable that his country should betray her trust as the champion of the faith.

Once more, in 1633, the unwearied leader—now commissioned as the first Governor of Canada—resumed command at Quebec, where the Jesuit Father Le Jeune had remained in charge of the mission.

The Récollets returned no more, henceforth the Jesuits became the ruling power in the land; exploration, trade, Indian policy, war and peace, all were directly under their guidance. The very life of the fort partook of conventual regularity; a wave of penitence swept over the most careless and they submitted to a stricter rule of conduct; while all intercourse with the Indians was based on the hope of winning them to Christianity.

Two years longer the brave-hearted Governor toiled on, and then, on Christmas Day, 1635, came the ending. Champlain's last cares were for the colony that could so ill spare him, and for which he had laboured so unceasingly.

In the words of Mr. Parkman, the "*preux chevalier*, the crusader, the romance-loving explorer, the curious, knowledge-seeking traveller, the practical navigator, all claimed their share in him," and withal, perhaps his strongest attitude was his utter selflessness,

M. ALGON KIRBY.

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That intention which fixes upon God as its only end will keep men steady in their purposes, and deliver them from being the jest and scorn of fortune.—*Thomas à Kempis.*

Letters to the Editor.

INDEPENDENT JOURNALISM.

SIR,—As an old contributor and friend you will, I feel sure, permit me a word of warm commendation of the thoughtful, scholarly and well-balanced editorials with which you favour your readers. To this may I add due praise for the general excellence of the articles. Knowing how hard it is, even in classic Toronto, to provide a weekly bill of timely and suitable intellectual fare, unless largely supplied with the "sinews of war," the wonder is that you do so well. Founded on the best English models, *THE WEEK* for many years has led the van in high thinking and academic writing in Canada; and it is fair to say its influence has been noble and inspiring to our people, young and old, and many of our ablest writers have made their first bow to the public in its columns. As a parting word, I express the hope that from one end of Canada to the other your efforts may have the cordial support they so well deserve, and that as an educative and elevating force *THE WEEK* may long sustain its independent and elevated position.

THEMIS.

Toronto.

MORE THAN HE CAN PERFORM.

SIR,—No complaint can be made against the comprehensiveness of the Hon. Mr. Laurier's policy, as outlined on his election platform and as indicated in his speeches since he assumed power. But if he succeed in accomplishing satisfactorily all he has promised, he may be justly called the Wizard of Canadian politics. In addition to taking over the troublesome question which wrought such havoc in the fortunes of the late Government, he has undertaken to perform several apparently impossible feats.

What can be more diametrically opposed than

(1) To satisfy the majority and minority of Manitoba, who, according to the latest advices, still hold to their first contentions.

(2) To introduce his tariff reforms and yet satisfy all parties concerned.

(3) To be on friendly terms with the United States, at the expense of Canadian interests and national respect and dignity, and please Canadians.

(4) To establish preferential trade relations with the United States, whilst discriminating against Great Britain, and persuade the people of his loyalty to British connection.

As to the first, a month ago, a Toronto daily had on its bulletin board the statement, "The Manitoba School Question Settled."

According to the Winnipeg World, September 5th, Premier Greenway stated that the school question, "when it is settled, will be settled on the basis satisfactory to those who have opposed coercion and stood manfully for the principle of a national school system, but that another conference with the Federal Ministry is necessary before action can be on Mr. Laurier's proposition."

On the other hand, there is a sure and growing impression amongst not a few, that nothing short of separate schools will satisfy the minority. So that, in either event, it looks as though one party or the other will have to put up with coercion.

Moreover, as a matter of principle and not of sentiment, it should be remembered that the decision of the Privy Council declared that the minority, and not the majority, had a grievance; so that the mere satisfying of the latter is not necessarily doing justice to the former. Nor can it be said that Canadian precedent, so closely imitative of English precedent which safeguards the rights of minorities, endorses the action of the Manitoba majority; but quite the reverse, Provincial Rights notwithstanding.

Mr. Laurier and Mr. Sifton may be able to settle the difficulty in a manner satisfactory to themselves; but what of the minority?

Are they represented in these transactions? Or are Mr. Laurier and Premier Greenway aiming at a settlement by compromise, and flattering themselves that public opinion and political power which, so far, have been in their favour, will compel the aggrieved minority to accept such as a finality, on the principle of "take this or you will get nothing."