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THE RACE MOVEMENT.

RACE prejudice is growing in Canada, and if we are to form an idea of its volume and character from the tone and spirit of the French Canadian press, the antipathy which over a million of people are said to hold against their brethren who speak another language is very deep-rooted and widespread. Perfect cordiality between French and English Canadians we have never had. Of mutual toleration we have had much, but within the last decade coolness of a most pronounced type has sprung up between the two races, and this feeling promises to increase in time. The length of "boycotting" has not been reached, but it may come before long. Of course, most statements are general rather than particular. There are many persons of both nationalities who live in kindly sympathy with each other, but they belong to the better circles of society, are well educated in both languages, and because of their profession or business are thrown into daily intercourse with one another. As a rule, they are exceptionally liberal-minded, broad in their views and principles, and, though a difference in religion exists, questions of faith and observance seldom obtrude themselves offensively among them. Among the masses, however, a very different state of affairs exists, and it is their voice which finds utterance in the press, and from the lips of demagogues. It is from them that the mischief will come.

The unfriendliness of the races is no new thing in Canada. It has been steadily growing ever since the Conquest, when the blood of Wolfe and Montcalm reddened the soil of Quebec. Up to 1837 the British oligarchy ruled the French with a rod of iron. True, the laws, language and institutions of the conquered nationality were guaranteed to them, and could not be changed without breaking one of the most solemn treaties ever entered into; but the French had no sympathetic voice in the government. Against this injustice they rightly rose in rebellion, and though they were put down in the field, and by hanging and transportation, the cause for which they fought and bled was won. It was a gallant crusade against Family Compactism and irresponsible government, and though the French would have had their rights in time, there can be no doubt that their action precipitated matters, and forced an unwilling and insolent official class to accede to their demands. The rebellion did good generally, but for civil and political liberty it accomplished a great deal, and was a step in a direction which every lover of freedom and real manhood ought to applaud. From that day to this the bitter feeling towards English-speaking Canadians has become intensified. Political, social and economical advancement has emphasized itself into a creed with the French Canadian, whose aspirations to rule and govern in all things, even to crowding the English out of the country, has almost developed into a passion. Already they hold the chief offices in the Province of Quebec, which they proudly call a French province, and as they number

1,073,820 against 285,207 made up of persons of other nationalities, it may be admitted that they are not far wrong in the assumption. It is an unwritten law that the Lieutenant-Governor, the Prime Minister and the majority of the members of the local government shall be French Roman Catholics. The most that English Protestantism can claim, only by sufferance and not by right, is a representation of two in the provincial administration. In Civil Service appointments, of course, the French are largely in the ascendant. Thus we see half a century after the rebellion of 1837 the order of things reversed. The English who granted so much are now supplicants for the very favours which they were so loth to give. The whirligig of time has brought about its revenges. However, the trade and commerce of the country are still in the hands of the English. A few great merchants in the dry goods and grocery businesses are French, but the large lumber operators, the principal ship-owners and bankers are English and Scotch; and as long as commerce holds any sway the perfidious Saxon will keep his place.

For the safety of the Confederation, for the peace of Canada, one would wish that race prejudice might be banished from the Dominion. But how can it be banished when an illiberal press courts the subject rather than ignores it? Politically French Canada is divided into three camps, the Castors, the Bleus and the Rouges. The first named is the most dangerous of all. It is the ultramontane party pure and simple—Conservative, of course, but narrow, bigoted, and extreme in its views. The Castors still praise the Inquisition, and their cue is invariably taken from the most prejudiced portion of the clergy. The Jesuit influence always goes with the Castors, and could they gain power the future of Canada would develop into a State with views no larger than those which might be held by a petty province of Spain or Austria. The Bleus are Conservatives of ampler tastes and aspirations. They are French, of course, and their prophet is the present Secretary of State for Canada—not a great man, but a very eloquent and politic leader. "Principles," said Artemus Ward, "I have none; I'm in the show business." The minister is in the show business, and as he has to fight the Castors, a wing of his own cherished political party, he descends to any mode of warfare which exigency may suggest. Of the two parties, the Bleus are preferable to the Castors. They, at least, are more Liberal, though their love for the English element is hardly deeper. The Rouges are the Liberals or Radicals of Lower Canada. They number a smaller band, because the Church sees in them a force which might grow and develop into the Reds of Old France. The Cardinal Archbishop of Quebec, the real Potentate of Canada, is a man of extremely broad views. His political leanings are Liberal, and, when he can, he helps the Rouges, but his wings are clipped now and then, and constant appeals to Rome are made by the enemies within his own camp—the extreme ultramontanes, and the devoted members of the *Cercle Catholique*,—a body of religious enthusiasts who are more Catholic than his Holiness himself, and who prove a constant thorn in the flesh of his Eminence of Quebec. The Rouges are more radical than the Liberals, and approve of every political movement which has a tendency to smash up every thing in general, and Conservatism in particular. Their chief difficulty is in getting subscribers to their tenets of faith. In the remote country parishes they cannot succeed, because the Church there is generally Conservative, and dreads the importation of new ideas. The *cure* has the notion, rightly or wrongly, that Rouge really