

LET US HAVE PEACE.

To the Editor of The Globe: Every true Canadian must sincerely mourn the present exhibition of fratricidal strife engendered by the discussion in press and Parliament of the North-West Autonomy Bill. I am not in the habit of writing letters to the newspapers, but to refrain, in the present crisis, from inviting attention to a few facts which may tend to dissipate the erroneous ideas that are arousing such dangerous passions throughout the length and breadth of the land would be to neglect one of the plainest duties of citizenship.

Most deplorable is it that because of the unwarranted violence of the very language employed by some of your Ontario contemporaries in support of a proposed system of education, destined, according to them, to the upbuilding of a united Canadian nationality, there should be, instead, only a sowing of the seeds of racial, sectional and religious discord.

It may not be quite so easy for members of the Protestant majority in the Province of Ontario as it is for the Protestant minority in Quebec to put themselves in the place of the Roman Catholic minorities in Manitoba and the North-West Territories. As a humble member of the Quebec minority I appeal to the sense of British fair play of the Protestant majority of Ontario to accord "equal rights" to minorities in every part of this wide Dominion.

In the Province of Quebec the Protestant minority is in the full enjoyment of the privileges which we ourselves enjoy as the English-speaking and Protestant minority in the Province of Quebec, and which our Parliamentary representatives demanded for us as a condition of the union, just as similar ones are claimed for the present minority in the new western Provinces?

It is urged that these minorities have no reason to fear unfair treatment at the hands of the representatives of the majority in the future Legislatures. It was similarly claimed in the course of the Confederation debates that the minority in Quebec could safely trust its educational interests in the hands of the majority, and this may have been perfectly true. Yet, notwithstanding the solemn pledges upon these lines

of the Hon. Charles Alley and other well-known representatives of the majority, the Parliamentary leaders of the minority, believed it to be the more prudent course to insist upon definite pledges. In virtue of these pledges, some of which were embodied in article 93 of the B. N. A. Act and others redeemed by the legislation of 1869 by Protestants of Quebec, have now our own system of Separate schools under the direct supervision of a distinctively Protestant Committee of the Council of Public Instruction, which includes amongst its members such eminent representatives of the minority element of the population as the Lord Bishop of Quebec, the Rev. Dr. Shaw, one of the leaders of the Methodist Church; Rev. A. T. Love, a prominent Presbyterian divine; Hon. Sydney Fisher, Minister of Agriculture; Dr. Peterson, Principal of McGill University, and others of nearly equal note.

It is to be wondered at, Mr. Editor, that our Roman Catholic fellow citizens should be pelted with the recalling the pledges exacted by the Protestant minority of Quebec before throwing in their lot with Confederation, and, remembering, too, the struggle for remedial legislation in Manitoba, should deem it to be as prudent for the minority in the North-west to be pledged similar rights to those which we Protestants are at present enjoying in the oldest Province of the Dominion? Yet, we English-speaking Protestants who live among the French-Canadians and are unblinded by the prejudices of race or creed, which unfortunately affect the judgment of some individual members of almost all communities, are compelled to blush, nay, to hang our heads in very shame, for the violent and unjust appeals to racial and religious passions and prejudices, especially in the West, because of the very reasonable demands made on behalf of other minorities elsewhere.

I could not, if I would, claim an utter absence of fanaticism for the entire population of Quebec, but I can and do most positively and most conscientiously aver that there is a general freedom on the part of the best element of the French-Canadian population from a desire to do anything short of justice to their fellow countrymen of other races and creeds. It is but simple fairness on my part to go farther and to show, from a very few out of the many illustrations of the fact which might be cited, that they are a generous as well as a just and chivalrous people. And, first of all, the recollection of the gift of \$10,000 to Toronto University, after its disastrous fire by the Legislature of Quebec at the instance of Premier Mercier, is of recent enough date to be well within the memory of many who will read this letter.

When the Hon. Robert Baldwin, the Upper Canadian reformer, was rejected as a parliamentary candidate by a constituency of his own Province, he was elected to the Legislature in 1843 by the purely French-Canadian country of Rimouski. Other French-Canadian constituencies in this Province have been equally generous. Portneuf, at various times, has elected the late Hon. T. C. Aylwin, the late Hon. Judge Drummond, and the present Sir A. G. Joly de Lotbiniere. The latter mentioned was also returned for many years by the county of Lotbiniere, Rouville, in 1843, elected William Walker; Gaspé, for many years, Robert Christie; Chambly, the late John Yule; Beauca, Dunbar, Ross and Mr. Poyer; Arthabaska, the late Hon. Christopher Dunkin and Mr. Henry

Hemming, Chicoutimi and Saguenay elected for many years the Hon. David Price, and later, Mr. William Price, while Megantic, which has a few English-speaking voters, though the very large majority are French Canadian, elected the late Hon. George Irving for many years, and then the Hon. Colonel Rhodes, while its present representative in the Legislature is Mr. George Smith. The French-Canadian county of Quebec elected the Hon. David Ross in preference to the Hon. Pierre G. Renaud.

The Bar Association of the district of Quebec, which has only some fifteen English-speaking practitioners at present, out of a total membership of nearly 150, nevertheless elects, alternately, an English-speaking and a French-speaking barrister.

The English-speaking population of the County of Quebec—English, Scotch and Irish combined—numbers slightly over 10,000 out of a total of 75,000. Yet the electors return nine English-speaking Aldermen to the Council out of a total of thirty, or nearly one-third, although the English-speaking population of this city is only one-seventh of the whole.

For ten years the undersigned sat in the City Council of Quebec, occupying one of the seats for St. Louis Ward, where the French vote far exceeds that of the English-speaking electors. Though twice opposed by French Canadian candidates, he was never defeated, because of the general understanding among the majority of the French-Canadians of the ward that the English-speaking ratepayers, while in a minority, were entitled to one of the seats.

Is it any wonder that we who live in the heart of this generous population should complain of the manner in which it is misrepresented and misconstrued by some of your Toronto and other western contemporaries? There is room for differences of opinion as to the relative merits of the American and of the Quebec school system, and I, for one, prefer to judge them by their fruit, as shown by their respective effects upon the morality of those who have graduated from them. And if the Separate schools are harmful, as their opponents claim, to the interests of those who use them, so much the worse for the latter. It is all very well to urge that common schools, similarity of language and religious creed are desirable for the merging of the various elements of Canada's population into one common nationality; but this is not as the French-Canadian sees it.

President Roosevelt has well said that what we most need in our life of to-day is to understand how to look at a debatable question from the other's viewpoint, and to equally understand that the other man is, at bottom, like ourselves.

Applying this rule to the present problem, let us examine the latter from the viewpoint of the French-Canadian. He does not forget that the free and untrammelled use of the French tongue, and the practice of the Roman Catholic religion are secured to him by solemn treaty, and that he has the same moral right as other minorities have to his own separate schools; and hence he is determinedly opposed to an educational system which he believes to be forced upon him, so far as this can possibly be done for the purpose of compelling the disappearance of his distinguishing characteristics, both of tradition and of speech.

No element of Canada's population is so intensely loyal to Canada as he, for, unlike the Englishman, the Scotchman or Irishman in Canada, the French-Canadian has no longer any political affiliation with any old world power. He desires to live in peace and in friendly rivalry with his fellow-Canadians of other origins, but in order to retain both his own self-respect and the good opinion of his English-speaking fellow countrymen, he believes it necessary to cherish the language and the traditions of his forefathers, lest his sacrifice of these should stamp him as a traitor to his race.

It is surely the part of wisdom to deal with these facts as we find them. The French-Canadian, as we have seen, is not only just, he is even generous to his countrymen of other origins, where he knows himself to be in the majority. But he is fully aware of his own rights and will be satisfied with nothing less where he finds himself in a minority. He has fought for them in the past, and has then gladly shouldered his musket to fight, in turn, for those who conceded them.

So long, therefore, as French Canada—claiming equal rights for its people with their English-speaking fellow citizens—insists upon having the same educational privileges for its own minority in the west as the English-speaking Protestants enjoy in the French-speaking Province of Quebec, where is either the British fair play, the patriotism or the wisdom that dares to withhold them?

E. T. D. CHAMBERS. Quebec, April 8.

HE ROSE AGAIN.

With the coming of Easter the Christian world makes renewed profession of belief in the article of the creed—"the third day He rose again from the dead."

Wonderful, mysterious and incomprehensible are the dominating ways of God! For, how strange it is that the Deity Who wants to be known and wants us to know Him, should yet manifest Himself in such a place and at such a time, and in such a way, that it requires an Act of Faith to accept Him!

If He had to come home and now, in all the blaze of light of the twentieth century, when His doings and sayings could be told in a second to hundreds of millions of persons, what an audience He would have had! And why could not similar conditions have been made to prevail in the first century? And, then, to beings having pain and craving happiness. He came in the guise of Suffering. He practised poverty. He preached self-denial. He led up the way of the Cross. And they are not genuine Christians who are not, in

some measure, worthy members of a thorn-crowned Head. We can only admire and adore, and with a docile mind and an acquiescent will make our Act of Faith.

"And in Jesus Christ, His only Son, our Lord, Who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into Hell; the third day He rose again from the dead!"

"GIVE ME WISDOM."

Thus prayed Solomon, and thus must pray every man who would hope to please God. It is a confession of spiritual blindness, an acknowledgment of defective reasoning, a declaration of weak and wayward will, and through all which we must easily go astray unless divine wisdom comes to our assistance and keeps us in the narrow road that leads to eternal life.

Hence, Solomon exclaimed to God: "Who shall know thy thought except Thou give wisdom and send thy Holy Spirit from above?" It is something which must come from God and hence must be asked and prayed for. It is not earthly knowledge, it is not human understanding; it is something far above all this; it is as the Book of Wisdom declares, a vapor of the power of God, and a certain emanation of the glory of the Almighty God.

It gives to those who receive it something of its own transcendent qualities. For infinite wisdom is gentle, kind, steadfast, and such do they become in a degree commensurate with human capacity who are animated by its power. It is necessary that we have something of this heavenly wisdom and be guided and influenced by it; for the scriptures tell us that God loveth none but him that dwelleth with wisdom. It is, therefore, what we must strive to possess by asking it of God every day of our lives, for each day is a new start on the road of life, and each hour is a fresh struggle with the obstacles that we meet. And thus the wise man acted, for he says, "Her have I loved and have sought her out from my youth; for it is she that teacheth the knowledge of God and is the choicer of His works."

Wisdom enlightens and directs as if we put ourselves under its power. It shows us the difference between heavenly treasures and earthly riches, for wisdom itself is the treasure of treasures. It is of all knowledge the greatest and best. It is the justest conception of duty to God, our neighbor and ourselves, for it teaches the four cardinal virtues on which all the others hinge, namely, temperance and prudence, justice and fortitude. And so the wise man took her to live with him saying, "She will commend me to me of her good things and will be a comfort in my cares and griefs."

In all this we see how insufficient man is of himself, and yet how, confessing his powerlessness, he can be lifted above his natural weakness and accomplish great things for God. Our divine Lord is called the Wisdom of the Father, because He is the living and active expression of the Godhead in His humanity. He is the Word, the telling of the Father's power, His goodness, and His love; His mercy and His justice; and in His own dealings with men He exemplifies all by what He says and does as He moves among them. And as He did, our Lord bids us follow Him, saying, "I am the Way, the Truth and the Life," "Learn of Me," "Follow Me," and His divine invitation, the wise, the good and the holy give heed, and with the grace of heavenly wisdom upon them, they joyfully take up their cross made up of this world's sorrows, trials, temptations and manifold set out and follow in the wake of our Saviour.

It is God that draws them after Him, for it is His grace to which they yield, and by being faithful to it, they rise higher and higher on the mount of perfection, and, push on farther and farther on the road to eternal life.

Like the rest of mortals they meet with obstacles, but they struggle and with God's help overcome them. And as they advance higher and higher, farther and farther, they begin to realize how sweet the Lord is; how good are all His ways, how just are all His judgments. But whilst they ended in entrancing love, they began their beginning of wisdom, and the wise man give heed, and with the grace of heavenly wisdom upon them, they joyfully take up their cross made up of this world's sorrows, trials, temptations and manifold set out and follow in the wake of our Saviour.

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sinner, is not to spare him here, that he may spare him eternally." But God is always good, unchangeably good, and His mercy is above all His works. As the poet says:

"God is good when He gives, wise when He crosses from His hands are blessings in disguise."

But it takes wisdom to believe this. It is not only the careless that God will lead back to Him betimes through the sorrows that He permits them to experience, but even the good betimes, very often in some cases, in His desire to purify them and bring their will, as it were, in the crucible of affliction to a higher and holier state. And so we read that God afflicts whom He loves, and whom the Lord exalts, let him prepare himself for affliction, says Holy Writ. And yet wisdom will teach us not to lose heart in God, no matter what He may allot for us. Witness Job's example. He was a good man who, to prove his worth, the Lord tried most terribly. Land, family, fame, all were one after another taken from him, and yet he was resigned and said, "The Lord gave, the Lord took away, blessed be the name of God forever." And though all earthly hopes were shattered, he did not lose hope in heaven, for he said I know my Redeemer liveth. The great wisdom after serving God, is never to lose hope in Him. Satan would lead us victims to despair, once they have grievously offended God, but God cheers them in His mercy, and misery of their sins and bids them be of good heart; be converted to Him, and go and sin no more. An humble and contrite heart He will not despise.

Should not the sinner rejoice at His Lord's magnanimity and hasten to avail himself of it by confessing his sins and promising henceforth to keep His holy law, strengthened and sustained, as we know he will be, by God's all-powerful grace? Let the Christian be ever strong in the love of God, and if perchance he fail, let him rise in his hope and hasten to make reconciliation again with Him, and get back his lost peace of soul, for God is, indeed, a God of mercy; His mercy is above His justice. His mercy is above His Union and Times.

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COLORED PICTURE STE ANNE DE BEAUVOIR. 1 L. Armstrong, 174 St. John Street, Quebec City.

WANTED TO KNOW THE WHEEL abouts of brother and sister of James Warrill, who all came to Canada about eight years ago. Last seen in Kingston Ont. at that time. Address, Jas. Warrill, Madoc, Ont. 1882

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Business Ottawa, March 23, '05. Dear Mr. Farquharson,— Yours of the 22nd to hand, and it is with pleasure I recommend the Metropolitan Business College as a means of securing first-class business instruction. I took a short-hand course and through the College secured a good position. Yours respectfully, ADA SAMPSON.

College Ottawa, March 22, '05. Dear Sir,— Although I left College before graduation, I am glad to say that my course at the Metropolitan was invaluable to me in obtaining my present position. Yours truly, BEATRICE M. YOUNG.

Opportunity Bank of Nova Scotia, Ottawa, March 22, '05. Dear Sir,— I would like to say that the course which I took at your College was quite satisfactory, being just as represented. It is evident, from my experience in this bank, that the course is business-like and up to date. H. C. CAMPBELL.

R. A. Farquharson, B. A., 44 Bank St., City.

25 Subjects—6 Courses—Telegraphy, Bookkeeping, Short-hand, Adv. Writing, Languages, Banking. METROPOLITAN Business College - OTTAWA, ONT.

Rev. A. P. Doyle, of the Mission House, to Washington after the tour of the seminar and talking to the great opportunities of the Church in this country and addressed students, and every with the utmost seminary authorities his trip to day he all better work in all work of these two a great joy to improve these young men depends for her country, that it is training and rise to that are presented now, it will not be sentiment dominated country.

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