

antipathies of race which it was the main object of every wise Governor to extinguish." In a country where all the great political controversies which agitate the old world are settled, and where, everybody being pretty well fed, there are no serious grievances, how can there be great questions to divide parties? Where are such questions to be found? Are we to make them? When will political critics, British and Canadian, see that this is a new world, with a new state of society, and that the special traditions of British public life are not applicable here?

Lord Elgin discerned that the only broad issue subsisting was that of race, and he remarks that "the problem of how to govern United Canada would be solved if the French would split into a Liberal and a Conservative party and join the Upper Canada parties which bear corresponding names." "The great difficulty," he continues, "has hitherto been that the Conservative Government has meant a Government of Upper Canadians, which is intolerable to the French, and a Radical Government, a Government of French, which is no less hateful to the British. No doubt the party titles are misnomers, for the Radical party comprises the political section most averse to progress of any kind in the country. Nevertheless so it has been hitherto. The national element will be merged in the political if the split to which I refer were accomplished." A reaction against clerical ascendancy seems the only chance of its accomplishment, and that unfortunately runs into annexation.

It was Lord Elgin's strong conviction that the loyalty of the French might be secured by a policy of conciliation and confidence; and his great aim in dealing with the French question was to take the wind out of the sails of "Guy Fawkes' Papineau, who, actuated by the most malignant passions, irritated vanity, disappointed ambition and national hatred, which unmerited favour had only served to exasperate, was waving a lighted torch among those combustibles." He

rejoices in the repeal of the part of the Act of Union imposing restrictions on the use of the French language, and declares himself deeply convinced of the impolicy of all attempts to denationalize the French. "Generally speaking they produce the opposite effect from that intended, causing the flame of national prejudice to burn more fiercely. But suppose them to be successful, what would be the result? You may perhaps *Americanize*, but depend upon it, by methods of this description you will never *Anglicize* the inhabitants of the Province. Let them feel, on the other hand, that their religion, their habits, their prepossessions, their prejudices if you will, are more considered and respected here than in other portions of this vast continent, and who will venture to say that the last hand which waves the British flag on American ground may not be that of a French Canadian?" The last words are a slightly modified version of the well known saying of Sir Etienne Taché; and taken literally they would imply that the loyalty of the French to the British flag is more trustworthy than that of the British.

When in India, Lord Elgin was led to compare the sources of Lord Canning's popularity among the Hindoos, with those of his own popularity among the French Canadians. In each case, he says, the sentiments arose less from what the ruler had done for the subject race, than from the denunciations of his humane policy by members of the dominant race, among whom he particularly specifies "his Scotch friends." It may be doubted whether the Canadians will feel flattered by the parallel, or by the comparison which Lord Elgin, in another passage of his journal, draws between "our dear old Canadian *habitans*," and the mild and priest-ridden natives of the Philippines.

The Irish question as well as the French question was in an inflamed condition. It seems to us, however, that the mind of the Governor-General was rather unduly impressed by stories of Irish armies 700,000