

sparks fly, by way of contrast, next called upon a somewhat pronounced Francophobe, whose views were presented as follows:—

"I was born in Ontario. I am one of those irreconcilables to whom our Ultramontane friend refers. I think I may safely say that I disagree with him on every point that he has raised. It is the attitude of the people of Quebec that keeps Confederation from being the success that it should be. The French in this Province deliberately refuse to look beyond the confines of their own Quebec, and imagine that within these limits lies all in Canada worthy of consideration. To my mind the French-Canadian of to-day is obviously unfit to be entrusted with the rights of suffrage. He is ignorant and will remain so as long as he clings to that mediaeval institution, sectarian schools. His incapacity for honest administration, when entrusted with public funds, has been demonstrated by every Government at Quebec since Confederation. He is bound down by the will of the priesthood so that he dare only vote according to their dictation. His injustice to the Protestant minority I may prove by a single instance close at hand. Look at the office of the Supreme Court in this city and you will find that, of a list of forty-three employees, forty-one are French. For my part, I would advocate that Quebec be left as far as possible to take care of herself. She has made her bed, let her lie on it. Let the only connection that she shall have with the rest of Canada be that of legislative union or let us have a new conquest and rearrangement."

Hardly was the speaker in his chair than a French Nationalist was on his feet.

"Though but ten minutes are allowed me to state my views, I feel that in justice to our nationality I cannot allow to pass unchallenged what has just been said. If among French politicians there is corruption, who taught it them, by example and precept, but an English Conservative Government at Ottawa? The 'red parlour' method of obtaining funds for campaign purposes is no more reprehensible than the course adopted by Pacaud and his ilk. As to education, I acknowledge that I am myself in favour of secular free public education, though for the present the existing system does well enough. It has been said that the priests influence politics; I have probably engineered more political campaigns than anyone here, and I can only say give me two hundred thousand dollars and I will carry the Province of Quebec despite all the priests there are in it. I avow that a few years ago, when the influence of the clergy was all with the Conservatives, the Liberals were in an apparently hopeless minority. But now the clergy are divided and their strength is gone. For my part, though a French-Canadian, I am not hopeless of a united and prosperous Canada. So long as we French have our rights and the autonomy of this Province is secured, we will be loyal and true to the land of our birth, but it is an independent Canada we want and not a colonial possession of Great Britain."

A Scotch-Canadian next arose, with the evident determination of pouring oil upon, what seemed likely to become, troubled waters. "I think there is getting to be altogether too much of the *tu quoque* tone in our discussion. It is not thus that good feeling is engendered, and ground for mutual agreement discovered. I may say for my part that I was brought up among French-speaking Canadians, and have always found them most courteous, kind and tolerant. The races can and do live together here in the utmost harmony, and I hope they may long continue to do so. To my mind, Canada's ultimate destiny is to Americanize. By that I do not mean Annexation, but, as each year our people become more familiar with our neighbours to the south of us, and the two peoples come to be more like one another, there will arise a strong feeling to cut loose from Great Britain and reconstruct our governing machinery after the American model, profiting no doubt by their mistakes."

A young English-speaking business man followed: "Before prophesying a nation's future," said he, "two questions must be satisfactorily answered. First: What course seems most likely to promote her national advancement? Secondly: In what direction does the avowed sentiment of her people tend? Speaking to the first point I would remind you that Canada is essentially a food-producing country. The most necessary thing to her material development is access to a profitable market where she can dispose of her surplus produce. Shipment to United States, her natural outlet, is nearly prevented by hostile tariffs. On the other hand, Great Britain, the greatest food-consuming country in the world, stands open without restrictions. To this market we will send our goods. Thus the maintenance of some kind of British connection seems likely for purely economic reasons. On the second point I would remind you that it was a common loyalty to British connection that formed the basis of Confederation, and it is this that binds the Provinces together to-day. Independence now could mean nothing but absorption into the American Republic. An independent Quebec, recently referred to, is a chimera. This province can hardly stagger along under its present provincial debt, what could it do were its share of the Dominion debt added to this? To my mind, it is obvious, then, that as a matter of self-interest and because of existing sentiment, we will continue the British connection, and my ideal future would be an independent self-governing Canada, in friendly alliance on equal terms with Great Britain; and such a position, as being no longer a colonial one, cannot reasonably be opposed by our French fellow-countrymen. 'Mutual respect and mutual forbearance is all

that we need to make Canada a great and prosperous nation."

Sitting at the last speaker's elbow was the fiery nationalist of the group; he was next called upon to make known his opinion. "A union between the French and English races," was his declaration, "is an absolute impossibility. We French hate the English. They care for nothing in this world but money, and the only reason they are willing to live among a people whom they despise is to make money out of French labour. When they had the power in civic affairs here, they never paid the slightest attention to the wants of Frenchmen. Now we are in power, they cry out under the same treatment. I know that 41 out of 43 in the Prothonotary's office are French. That number is too few and it will soon be 43 out of 43. I believe in an independent Quebec, to which will probably be added the New England States, and I should be glad to see every Englishman within its borders betake himself outside, leaving to us the rewards of our own industry."

The next contribution was from an English citizen of well-known literary and patriotic mind. "The day is past when the life of a nation is to rest upon a racial or tribal relation. Humanity is to-day the binding tie, but since all races cannot conveniently be held together under a single government, by mutual consent nations exist. I feel that Canada in point of its geographical position, its uniformity of climate and its history, is destined by God and nature to contain one, and that a great, people."

A temporary lull that ensued was taken advantage of by the chairman to state in a word his view. "I am, above all things, a republican. I sympathize with the patriots of the French Revolution, even the most radical of them. I favour heartily annexation with the United States on the simple ground that Great Britain is a monarchy and the United States a republic."

A rather elderly gentleman, with a slight accent that betokened French origin, was the next to present his views. "You all know," gentlemen, "that the French-speaking people who occupy the Province of Quebec are of Celtic origin. The Scotchmen in whose hands is the moneyed wealth of Montreal are of Celtic origin. Nova Scotia and New Brunswick are peopled by Scotchmen—Celtic origin. Eastern Ontario is occupied by French and Scotchmen—Celtic origin. Through New England and New York State, taking the Irish, Scotch and French, we find a majority of the population to be of Celtic origin. Now, on ethnological grounds, I claim that these peoples of kindred blood will some day unite to form one people, and that the Anglo-Saxon will be relegated to the west and south of the North American continent."

An English-speaking Liberal followed: "I am an annexationist pure and simple. Canada is retrograding; union with the United States is the only thing that will save her from dying of dry rot. Britain is too remote to be of any real assistance to us, and the acceptance of such assistance is irradicably distasteful to a great part of our people."

And so the evening went on. Not a few speeches were added to those already given, many with a stronger faith and a brighter hope in a united and independent Canada than some already quoted. When the hour for dispersion arrived the members of the club, in bidding each other good-night, felt that however widely they might differ on the question under discussion, each had gained in his respect for the views of the other. Is it presumptuous to imagine that any honest endeavour, having for its object the promotion of a better understanding between the component parts in a nation's life, may not be without some slight gain to the nation? H. B. A.

Montreal.

A QUATRAIN.

WHILST we are tossed on the sea of Life,
Backward and forward in joy and woe,
God grant the evil be cast ashore,
And the good never cease to flow.

Brandon, Man.

A. MELBOURNE THOMPSON.

HEROISM: HEROIC ENDOWMENT.

Heroism—that divine relation which in all times unites a great man to other men.—*Carlyle*.

Courage consists not in blindly overlooking danger, but in seeing it and conquering it.—*Richter*.

MAN, wherever found, is susceptible to the exalting influence of heroic doings and actions, and nations as well as individuals have their ideal heroes. Even nations of antiquity, whose actual records appear blended with legend and tradition, with ostensible pride supply us with the narratives of many characters possessing the attributes of daring and valour.

Heroism, as regarded by the ancients, implied the possession of personal qualities of distinguished valour and intrepidity, and accordingly ancient history draws the largest contingent of its heroes from the field of battle as well as from other scenes of physical action. Pagan mythology taught that a hero, though mortal, partook of immortality and after his death was placed among the gods. Accordingly we find that Achilles, when slain by Paris' fatal arrow, does not, like ordinary mortals, go down into Hades, in whose gloom wander the ghosts of his friend, Patroclus, and his enemy, Hector. No; his apparent death has been but a translation, and afterwards, when with unusual pomp, the mourning Greeks have made ready a magnificent funeral pile, their hero's body sud-

denly disappears. Later it transpires that it has been conveyed to an island in the Euxine sea, there in seclusion to enjoy a new and perpetual life.

Every century of the history of modern nations ascribes to some individual an inordinate measure of heroic endowment, whereby his active life becomes more or less inseparably associated with some national circumstance of his time. As some great mountain looms up higher and higher in proportion as we recede from its summit, in like manner do these heroic characters frequently seem to acquire additional powers and skill as we view them through the succeeding generations of human applause and commendation.

The contemporaries of a great man, a hero, seldom view aright his doings, seldom fairly regard his motives, and for this reason are unwilling to accord to him the earnestness and acuteness of intellect that he merits, for, as Carlyle says, intellect is the primary outfit of a hero. When enquired into, this will be found to be the experience of the world's greatest heroes. Emerson gives us a partial solution of this mystery. "Heroism," he says, "works in contradiction for a time to the voice of the great and good. Heroism is an obedience to a secret impulse of an individual's character. Now, to no other man can its wisdom appear as it does to him, for every man must be supposed to see a little farther on his own proper path than anyone else. Therefore, just and wise men take umbrage at his act until after some little time be past, then they see it to be in unison with their acts." This is indeed the creed of true heroism.

A genuine contempt and disregard for established methods and conventional usages may be observed in all men who have become famous in the broad field of human actions. True heroism, indeed, measures itself by its contempt for the conventionalism and recognized beliefs that may appear in its chosen path. Burns, with his verses enlightening and liberalizing the peasantry of stern Scotland; Luther, inaugurating the Reformation; Mahommed, advancing from idolatry; Cromwell, the enemy of tyranny, the champion of equality, illustrate this underlying principle of human greatness.

Carry on illustration farther, and it will also be seen that the hero is, in high degree, a contributor to the intelligence and civilization of his time. The fearless character of Burns' writings served to dispel much of the stern dogmas of Calvin and Knox, and encouraged a spirit of democratic equalization among the people, thereby exalting religion and expunging social fallacy. Luther, shocked with the profligate sale of indulgences by Tetzel (commissioned by Pope Leo X.), throws off his allegiance to the Church of Rome, and, in the presence of the austere diet at Worms, stubbornly refuses to retract as error the reformed doctrine he now teaches, thereby severing the chain that fettered the Bible to the pulpit, and proclaiming religious tolerance and individual freedom.

Mahommed, shattering the temple idols and establishing in their stead a faith that recognizes the existence of a Supreme Being, and insists upon charitable doings, is assuredly a step in the interests of humanity. Who can predict what may yet be the outcome of this strange, wild faith? It must be remembered that Christianity was evolved from Judaism. No person will deny that at a late hour, Oliver Cromwell, by summarily disposing of a crowned head, did redeem the departing honour and justice of monarchical England, and once more directed his institution towards the protection of his subjects and the advancement of his interests.

A strong impulse is the logic of heroism. The hero is governed by the flash-like decision of impulse rather than by the cool operation of reason. Joan of Arc had but to feel the necessity of relieving the oppression of her countrymen and her own blood shall be the pawn in a heroic effort for their release. William Wallace required no act of reason after the slaughter of his father and other friends by King Edward's soldiers to enable him to decide whether or not these English marauders should be driven from Scottish soil.

Courage, it is said, is the instinct of a child and the habit of a man, and the hero, at a critical moment, makes few pretensions to gravity. Personal danger serves but to sharpen his perceptions and inflame his valour, and, faced with death itself, his manner is stamped with either the stoicism of indifference or the recklessness of levity. Blanched-faced for his sacred cause he may approach the fatal block, but audibly repine he will not.

In one of those rare old plays of Beaumont and Fletcher we find Julietta telling the brave captain and his men:—

Jul.—Why, slaves, 'tis in our power to hang ye.
Master.—Very likely,
'Tis in our powers, then, to be hanged and scorn ye.

Livy, although moderately imbued with the national prejudices of the Romans, cannot, however, refrain from paying high compliment to the noble courage of Hasdrubal, the Carthaginian General, in his last encounter with the Roman legions. "He it was," writes the annalist, "who kept his men up while they fought by cheering them and facing every personal danger like themselves; he it was who, when they were tired out and gave way from very weariness and fatigue, reawoke their spirit now by entreaties, now by reproaches; he rallied them when they fled, and restored the battle at many points where the struggle ceased. At last, when it was clear that the day was the enemy's, refusing to survive the fate of the army which had followed him as leader, he spurred his horse right into one of the Roman cohorts. There he fell, fighting to the