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CANADIAN MELODY.

Thy smile is a summer,
When summer's at its height,
Where flashes of lightning
Are bright from the sky;
Thy laugh is the warbling
Of springlet's zany course,
Ever playfully telling
How pure is its source.

Thy sigh is the stirring
Of rich autumn leaves,—
Sad reason denouncing
Where fancy blooms;
Thy tear is the dew drop
That gathers unheeded,
All silently keeping
The heart's verdure green.

Thy song is the dreaming
Of loved ones gone past,—
A souvenir seeming
From heaven's gate east.
Thy frown is the veiling
Of nature grown coy,
Love's arch still prevailing
With promise of joy.

—Quebec Gazette.

11.

THE BEATING OF MY HEART.

BY H. MOONKTON HILNES.

I wander'd by the brook side,
I wander'd by the mill,
I could not hear the brook flow,
The noisy wheel was still.
There was no buzz of grasshopper,
No chirp of any bird,
But the beating of my own heart,
Was all the sound I heard.

I sat beneath the elm tree,
I watched the long, long shade,
And as it grew still longer,
I did not feel afraid.
For I listened for a footfall,
I listened for a word,
But the beating of my own heart,
Was all the sound I heard.

He came not—no, he came not,
The night came on alone,
The little stars sat one by one,
Each on his golden throne;
The evening air passed by my cheek,
The leaves above were stir'd,
But the beating of my own heart,
Was all the sound I heard.

Fast silent tears were flowing,
When something stood behind,
A hand was on my shoulder,
I knew its touch was kind;
It drew me nearer—nearer,
We did not speak a word,
But the beating of our own hearts
Was all the sound I heard.

A TRIP TO THE BANKS OF THE OTTAWA, VIA MONTREAL.

[Continued from No. 22]

THE POLITICAL ASPECT OF LOWER CANADA—ITS PAST AND PRESENT POLITICIANS.

In and prior to 1837 Louis Joseph Papineau was the idol of the French population of Lower Canada—the priests then meddling far less than

now in political matters. The priests had been put down in 1837 and had no active existence in Canada. Papineau had around him many politicians who were honest and meant what he said—the establishment of Democratic Government. The events of 1837 destroyed his influence and he left his country for about 8 years. During that period Lafontaine came into power. He was at first a pupil of Papineau's, agreed with him in all things, but being courted and flattered by British Government he became their tool and Conservative in his views. Finally in 1848 he became the instrument of priestcraft. The Jesuits had entered the Province, a new movement had taken place in the Roman Catholic Church, its limbs became re-erected in Protestant countries, and the present party in Lower Canada became the most powerful. The honest Politicians of the Papineau school had either died or were in private life. Morin was then as he is now a politician ready to meet the views of any party that will give him power and office. A violent Democrat once, he has become the instrument of priestcraft and Lord Elgin. Papineau went into Parliament again for the purpose of carrying out honest government but he soon found that he had to deal with men ruled by different influences from those of 1836. The object of politics in Lower Canada had become, not honest Government, popular rights, but the furtherance of priestly interests and the office hunting tastes of politicians. His hands and voice were powerless and his aged eloquence and venerable consistency were exhibited in vain. Papineau never sold himself to the Tory party of Upper Canada nor did he yield to the corruptions of the liberals. Nelson did the latter. Dr. Wolfred Nelson was the disciple of Papineau in 1836, then brave and honest, he is a weak and vain man in many respects. Apparently repenting, like Rolph, his participation in the events of 1837, because they were not successful, he has retrieved his fortunes by becoming the thick and thin tool of the administration—the Lafontaine-Baldwin, and Morin-Hicks Governments. Although a Protestant, he is the constant friend of Catholic interests. Papineau was justified in taking his back salary as speaker—it was due him, and he did not sell himself in doing so. We find him still as consistent as ever. Since the coming into power of Morin he has not appeared in Parliament. He is considered the silent head of the Rouge Party, that is the independent French liberal priest-hating party. But his age prevents his taking any active part. His day is over, his life has resulted in little good to his country, but has been an honourable example for others in consistency. He always advocated the just interests of Upper Canada, on the Clergy Reserve and other questions. Lafontaine is shelved for life. Nelson remains the fast friend of the present Government,—Morin and Drummond the fast friends of corrupt Government and priestcraft.

THE ROUGE PARTY.

There is still a party in Lower Canada called the Rouge Party, similar in its views to Papineau, to those of 1837, so far as honest Government is concerned. It is composed of native French Canadians—Catholics, yet acting independent of them in all things. It is a growing, yet a weak party, capable of effecting but little. Some few members may be returned by it to the next House. The Protestants encourage it; and, in the course of time, under skillful leaders with the Protestants, it might rule the political interests of that part of Canada.

The Rouge Party are thoroughly hated by the priest party. This is because the former will think for themselves and have the spirit of the age—advocates for progress,—will think and act as they please on all subjects. I was informed that they wear a distinguishing badge, viz. a red line down the pantaloons. I would be exceedingly pleased to see them succeed. A large majority of the present members of the House of Assembly from Lower Canada are thoroughly priest-hating, and will vote just as the protestants. This has been proved by the history of tax assessments. A union between the Protestant party and the new Rouge Party is the only way to break up the priestcraft of Lower Canada.

AT THE COMING SESSION.

It is said the French Canadians will to the bidding of Hicks and Morin implicitly. Any dirty job for priests or radical speculators that may be attempted to be passed, they will, with two or three exceptions, as a Swiss corps vote for.

This is certainly a lamentable state of things—one which only time or a dissolution of the union can cure.

There is very little mind among the French members, and less true independence and patriotism. They seem to be a mental and moral race of course, there are some exceptions.

A CURIOUS FACT.

Many of the leading Roman Catholic papers are edited by renegade Protestants from which it would seem that the Catholics themselves have not sufficient talent to cope with Protestants.

A Mr. Clark an extreme bitter renegade Scotch Protestant, is the editor of the *True Witness* of Montreal. The editor of the *New York Freeman* is a renegade Protestant. Brownson of Boston issues a monthly Journal and is a renegade Protestant. The *Tablet*, a violent English Roman Catholic paper, is edited by a renegade Quaker. Catholic papers and churches are greatly on the increase, and every Catholic will, as a religious duty take a paper in the interest of his church. So he will give to the churches, and yield his opinions and soul to the priests. Among the Roman Catholic papers in Canada there is, at present, a slight difference as to what course to take on the Clergy Reserve question. Some oppose secularization, the majority go for it with a view to its division anew, for education or religion.

THE OTTAWA.

Next to the St. Lawrence, this mighty river is the largest in Canada. Well might any country be called great that possessed two such rivers and their mouths in its territory. The water of the Ottawa is of quite a different colour from that of the St. Lawrence. The colour of the latter is of a light emerald green, very clear,—of the former of a reddish brown, rather muddy in appearance, but not really so. The volumes of the two rivers meet partly in the Lake of the Two Mountains and flow on, distinct in colour, for many miles, and the balance of the Ottawa's water meet those of the St. Lawrence, below the Island of Montreal. This reddish colour is caused by the fact, as some say, that the waters of the St. Lawrence pass through many great and small lakes, in which its muddy particles are deposited, the pure waters passing on; whereas those of the Ottawa pass down a regular line of the river, washing its clayey

banks and bottom. The reason may be found more probably in its source and the soil through which it passes.

TRIP UP THE OTTAWA.

I left Lachine in the *Lady Simpson* steamer, at eight o'clock on the 11th May—the day was unusually warm and fine, too,—my destination was L'Orignal, a small village, the county seat of Russell, about seventy miles from Montreal, up that river. Fare up, by water and land, \$24. I have before said the Ottawa and St. Lawrence, joined together, flow round one side of Montreal, and the northern branch of the Ottawa flows round the north side of the Island. I entered the Ottawa just above the Island, where its mouth is about a mile wide. Before entering it, we see, to the north, the two mountains of Montreal, which give the name to the Lake of the Two Mountains. They are woody and appear in the form of a saddle. Two high ridges and a hollow in the middle. The country about these mountains was, in part, the seat of the Beothians of 1837, and was represented then by Scott. Papineau has great influence there. They are near the Island of Montreal. To the south of them are

TWO INDIAN VILLAGES.

In which dwell remnants of the great Lower Canada Indian tribes, called the Algonquian and Iroquois, once numerous, brave and powerful. There are other remnants in Lower Canada, and some of them at St. Regis, near Cornwall. These two villages are situated near the Island of Montreal, on the north side of the river, on beautiful sandy land, covered with pine trees. The land resembles that about the Credit or Grand River. It is a curious fact that the Indians always choose the most beautiful locations for villages. The people of each village live entirely separate, do not intermarry, yet are within a mile of each other. They are under the guardianship of the Catholic priests of Montreal, who receive and use their revenues from their lands, and, in return, preach to them. It is said the latter does little good. The poor Indians prefer simple nature—their laziness, their old hunting grounds and customs—to civilization and the mimicry of European priestcraft. The attempt to make agriculturists of them has generally failed. Here a few cultivate the soil. I should think the villages contained about 100 families each. They live in small wooden houses, and each village has a small wooden church. There is an Indian agent to overlook them continually. To the south of the villages, in the distance, we see the county of Vaudreuil, across a lake, and a small village.

UPPER AND LOWER CANADA.

Are divided by the south branch of the Ottawa at first, and then by the main river all the way to its source. The land on the North side that is in Lower Canada up to the Carrying-place a small village, is the best settled. Some good buildings and farms appeared on that side. It is settled by French and English. The land is stony and the banks about 100 feet high, sloping. The river varies from a half a mile to a mile wide. This North shore from the Island of Montreal to Bytown used to constitute the county of Ottawa represented by Mr. Egan. It is now divided into Ottawa and Pontiac counties and will have two members. The country is said to be in some places good, in others very sterile. Egan is the candidate for Pontiac—Messrs. Cook and Allen for Ottawa, of which the village of Asmer is the Cap.