

began to animate the people. In his *Histoire des Canadiens-Français*, M. B. Sulte has traced the course of that new-world patriotism from its rise to the present day. M. Rameau has also depicted it in his instructive pages, and has shown its fruits in the conquest of an empire which only needed a generous encouragement at home for its consolidation and permanence. But, unhappily for the dreams of men like La Salle, La Mothe Cadillac, d'Iberville and de La Vérendrye, as the pride of Canadians in their grand heritage increased, the demeanour of the French court grew more indifferent, till at last New France was surrendered with hardly a regret.

After the conquest, while aliens like Bigot, who had battered on extortion and embezzlement, and others, who, though comparatively guiltless, had no real attachment to Canada, transferred their penates across the sea, the true sons of the soil, who were Canadian more than French, chose to share the fortunes of their abandoned country and to hope against hope for the fulfilment of their cherished dream. In spite of its transfer to another Crown, Canada was still their home—a home which ere long they gladly defended from the foes both of themselves and their new fellow-subjects. The patriotic task was repeated in later years with triumphant skill and valour. For nearly a hundred years after the Cession, the descendants of those who founded the colony had the numerical preponderance. When DeSalaberry won the battle of Chateauguay, they were still more than three times as numerous as the British population. After that date began the persistent immigration which eventually turned the balance to the other side. It was not, however, till the period of the Union had half expired that the equation between the two elements took place. Then struggle succeeded by deadlock. The conflict of aspirations, which before the Union had led to bloodshed, and which the development of parliamentary institutions had intended to modify, was now, through the working of those very institutions, forced into a new and critical phase. The deadlock once broken, after years of wasted energies, the ascendancy of one section over the other was sure to come, with equally certain resistance on the part of the minority. In such circumstances, some new arrangement was clearly necessary, and it was found in the federal union of all the provinces, with local autonomy and the guarantee of just treatment to minorities.

It is with the mission of the French race under these new conditions that we are now chiefly concerned. With the destinies of Louisiana, and of the voluntary exiles scattered through the New England, Middle and Western States, we must, of course, have a certain sympathy. But it is on the French population of Canada that the future influence of the race on this continent mainly depends. Save for the relations sustained (chiefly through the mediation of the clergy) between this province and the Franco-American communities, the latter would be more rapidly absorbed, like the millions of Germans, into the mass of the Republic's population. Gradually, from generation to generation, a certain proportion of them, must be so absorbed. If we have regard to the French-Canadians of the United States, it is difficult to see how they can accomplish the sort of mission that some of our journals have allotted to them. They may remain Catholics and speak French at home and in the social circle, but, unless they become naturalized American citizens, they are, and must continue,

political ciphers. M. J. Feyrol closes an interesting work on the French race in Canada, Louisiana and the other States, with these words: "Those valiant men who crossed the ocean to found a new trans-atlantic France have not succeeded; by the fortune of arms, they lost their territories, but united in a common thought, they have formed a people, *Les Français d'Amérique*." The words quoted express concisely what a number of our own writers have elaborated in various forms. Not to mention the historians, Garneau, Sulte, and others who have treated of our later history, Monsignor Labelle, Mr Joseph Tassé, the Rev. M. Mothon, ex-Mayor Beaugrand, etc., who have written expressly on the mission and destiny of their race in the New World, have dwelt on the surprising increase which seems like a literal fulfilment of Father Vimont's prophecy and prayer. For the most part, satisfaction at this growth of a mere handful into the dimensions of a nation is accompanied with gratitude for the preservation of their faith by the scattered sons of *La Belle France*. It is on this point that the ecclesiastical patriot naturally dwells. Yet, although the expressions of opinion are so numerous and the unanimity on the main question—that a great future awaits the fuller expansion of the French-Canadian people—is so marked, we are at a loss when we come to inquire what the mission entrusted to it really is. The answers at this point become vague and indecisive. The dispersion of the French race all over the continent, and especially its division into two great sections—one in Canada, the other in the States—make the problem for the present insoluble. Only one historian has come out plainly in favour of annexation, but he is a European and a Protestant—the only Protestant Frenchman who has written a history of Canada. It is just one of the questions with which strangers should not meddle, as Brasseur de Bourbourg found to his cost. Nevertheless, Mr. Reveillaud did not, we may be sure, express regrets that Canada had rejected the offers of the Revolutionary Congress and urge that the mistake should be corrected with the least possible delay, without prompting from some of his Canadian entertainers. His counsel echoes the wish of his fellow-religionists; not that of his French-Canadian kinsmen of Catholic allegiance. But though French Quebec is not likely to declare for absorption into the neighbouring Republic, it is clearly impossible to arrest the flow of emigration across the frontier. As for repatriation, it has failed wofully. Of the thousands of well-to-do French-Canadians that attended the conventions of 1874 and subsequent years, how many were induced to remain with their kindred in this province?

Of late political controversy has tended to interrupt the comparative harmony that had reigned since the initiation of the federal régime. With the bitter roots of that controversy we need not meddle now. Enough to recall that, after being confined for some years to this province, it has spread, in the most undesirable fashion, far beyond its limits. The natural result has been to draw French-speaking Catholics into closer sympathy. Needless to indicate where the fault lies—neither side being blameless. To us such a breach of the understanding, which had worked and was working so well, is most deplorable. To be sure, things are not so bad as demagogues and alarmists would have them appear. There is still a *modus vivendi*. But appeals to prejudices of race and creed always stir up old feuds that have been sleeping in

oblivion, and it would be strange if the discords of the last twelve months had left no trace. Again we hear and read all sorts of forecasts, more or less qualified by menace. If the advice of some of the preachers of enmity were taken, French and English, like the Jews and Samaritans long ago, would have no dealings with each other. But, in the face of plain facts, all these threats and taunts are the wildest folly. Whatever be the destiny of the French race out of Canada, the French and the British citizens of the Dominion can only quarrel to their mutual hurt. Providence has planted them together in a land surely large enough for them both and all their descendants that choose to enjoy their heritage. The mission of the French race in Canada is to aid in the material, intellectual and moral development of the great country that their fathers won from the savage and the wilderness. Their work in the exploring and opening up of the continent, which they had traversed to the Rocky Mountains, to Hudson's Bay and to the Gulf of Mexico, before Virginia, New England or New York had dreamed of the expanse behind them, is proudly told by Rameau and Parkman and Tassé, and by every historian of the United States. No race has more honorably won its share in North America. But in the building up of the Dominion there is enough to satisfy the highest ambition. Its oldest province is still a centre of French power, and nowhere else (as witness our own city) have the two elements combined more fruitfully for the attainment of high ends. Would the English of Lower Canada like never to see the faces of those who remind them that their country has a history, never hear the tongue spoken by Cartier, Champlain, Frontenac and Montcalm? Or would the French consent to banish their ruder, but energetic and not altogether ungenerous, fellow-citizens? The expected, the assured reply is a twofold negative. The mischief-makers are mistaken if they think they can put back the dial and arrest the march of destiny. The mission of the French and English in Canada is the same, and only by their friendly co-operation can that mission be thoroughly accomplished. But, apart from that great task, each of them is, in a very real sense, a missionary to the other. None of the writers whom we have quoted has brought this out more forcibly than Abbé Mothon, in his lecture before the *Institut Canadien*, of Quebec, on the "Present and Future of the French Race in America." He there shows that the qualities which distinguish the French are just complementary to those which make the English what they are. The defects of the one race are supplied by the other. The brilliancy, the grace, the winning courtesy and social virtues of the one supplement the steady industry, the manifold enterprise and rough endurance of the other. Together they have all the gifts and virtues which, well employed, will make a nation great. "Quis separabit?"—this must be our motto and the rule of our practice, if we would give Canada that place in civilization to which its resources, position and history entitle it.

ROPE MADE OF WOMEN'S HAIR.—Speaking before a meeting of the Methodist ministers, Bishop Fowler told of a new heathen temple in the northern part of Japan. It was of enormous size, and the timbers for the temple from their mountain homes were hauled up to the temple and put in place by ropes made from the hair of the women of the province. An edict went forth calling for the long hair of women of the province, and two ropes were made from these tresses—one 17 inches in circumference and 1,400 feet long, and the other 10 to 11 inches around and 2,600 feet long.—*Minneapolis Journal*.