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The wheels of the Foreign Office are in their motion like the mills in the famous oracle. This by no means novel charge has been brought anew against that branch of Imperial administration on which Canada is largely dependent for immunity from certain worries. The ground of the indictment is the delay in settling the Behring Sea question, and as Lord Salisbury is Foreign Secretary as well as Prime Minister, he comes in for some sharp censure. *Imperial Federation* thinks that the blame lies with a system that debars the colonies from any voice in Imperial affairs. If Ireland, Scotland or London has a grievance, each of them entrusts its representatives with the task of making it known and insisting on its being redressed. If Canada were similarly situated it would have its interests more properly attended to. But that would imply a proportional contribution to Imperial expenses. In a question like that of Behring Sea, not merely justice to Canada, but the prestige of Great Britain calls for a satisfactory adjustment of the conflicting claims.

Some time ago we referred to the appeal of the Chicago press to the journalists of Canada asking for their good will and co-operation in the endeavour to have the western metropolis chosen as the centre of the great World's Fair of 1892. The Canadian residents of Chicago have, in a circular letter, addressed to their fellow-countrymen in the Dominion, earnestly solicited their sympathy and assistance in securing the same object. The arguments used to induce Canadians to favour Chicago rather than New York, are almost the same as those of which we have already given a summary. Our compatriots strongly urge the superior advantages of the western city from the standpoint of Canadian interests, which they engage to do all in their power to promote. The letter being submitted to our City Fathers, on motion of Alderman Clendinneng, the Council declared in favour of Chicago as the most central and convenient point for the people of Canada.

The terrible exposure of Mormon doctrines and practices made recently at Salt Lake in the course of certain evidence adduced in connection with an application for citizenship by a man who had once taken Mormon oaths, will, and ought to deepen the repugnance entertained in the North-West to the admission of Mormons into the Territories. The applicant, John Moore, having sworn that he had been through the "Endowment House," objection was made to his claim on the ground that no person having such an experience and taken the oaths that it implied, could be a good citizen or bear faithful allegiance to the United States.

One of the most important events of recent years, in connection with the social and religious development of the United States, was the great Catholic Congress of Baltimore, to commemorate the consecration of Archbishop Carroll, a hundred years ago. It was attended by delegates, clerical and lay, from all parts of the United States, from Canada, from Mexico, from England, and from Rome. Cardinals Gibbons and Taschereau, in the robes of their rank, and the assembled bishops and priests and distinguished laymen, made an imposing scene. The capital of the old Catholic colony put on holiday costume for the occasion, and the inhabitants, without regard to creed, opened wide their hospitable doors. The religious ceremonies were most impressive. Bishop Ireland (St. Paul) preached the sermon, and Bishop Ryan (Philadelphia) delivered an oration. Papers were read by laymen of famous names—Brownson, Bonaparte, Shea, Foy, Kelly, Spanhorst, Dougherty—representing all the nationalities that went to the making of the Republic. The tone of some of them gave evidence of the interaction of two forces, once thought to be in conflict, Catholicism and democracy. The subjects dealt with covered a broad range—the relations between Church and State, between religion and education, between the Church and journalism, between religion and literature, between labour and capital, the rôle of the laity in the Church, the new social order, temperance, Sunday observance, church music. Mr. Daniel Dougherty, of New York, in an eloquent speech, contrasted the status of the Church to-day with the harsh treatment it had endured in the past. The Premier of Quebec was also among the orators, and his address was not the least noteworthy feature of the Conference.

Although the crusade against slavery, so earnestly advocated by Cardinal Lavignerie, has not taken the shape recommended by that venerable philanthropist, His Eminence's appeals to the nations of Christendom have not been fruitless. There has certainly been a far-reaching and profound awakening of the conscience of the civilized world to the inhumanity of a system which, within the memory of the living, had its advocates even in Christian pulpits. Some of our readers can doubtless recall the time when it was no very rare thing for the hunted fugitive of the slave-holder to seek on the soil of Canada that freedom from fetters which is now the birthright of all his race under the American flag. Whether or not the slave trade on this continent brought indirectly boons which would, save for its intervention, have been denied to the emancipated negroes, it is now generally acknowledged that the institution in defence of which brave and good men did not hesitate to sacrifice life and fortune had no sanction from the higher law of Christianity, and was inconsistent with the morality of an enlightened age. The conference that began this week at Brussels is significant proof of the strength and universality of anti-slavery sentiment in the civilized world. Among the nations represented, besides those of Europe, from Portugal to Russia, are Turkey, Persia and Zanzibar.

Imperial Federation with special reference to French Canada, has occupied considerable attention of late in the recognized organ of the movement. The basis of an important article in the last number of *Imperial Federation* is the series of utterances published by Mr. Tarte in the paper of which he is editor. The starting-point of the discussion was

the speech of Sir Charles Tupper at the annual banquet of the League, to which reference was made in our columns at the time. Naturally, the High Commissioner's position gave peculiar significance to his words, notwithstanding his simultaneous avowal that he spoke only for himself and not in any representative capacity. His object in proposing a conference in which every portion of the Empire would have a chance of expressing its opinion on the question of federation, was simply to give a practical character to the aims of the League. Lord Salisbury's refusal to take the responsibility of calling a conference tended, doubtless, to give some apparent justification to those who were already inclined to distrust the League's policy. At any rate, a good deal was written on the subject which was altogether wide of the mark and attributed both to the League and to Sir Charles Tupper sentiments and intentions which they never for a moment entertained. It was to explain what he believed to be the High Commissioner's real attitude on the subject of federation that Mr. Tarte wrote the articles in *Le Canadien*, to which the journal of the League pays a tribute of praise. Therein our Quebec confrère shows that Sir Charles Tupper's federation, so far from interfering with any privilege that Canada or this province now enjoys, would leave every hardly won liberty intact, while giving to the nations sheltered beneath the British Crown complete security against external aggression. We heartily agree with Mr. Tarte that great questions of economy and statesmanship should be kept entirely free from the belittling spirit of mere local partizanship.

## THE FRENCH RACE IN AMERICA.

A good deal has been written of late about the mission of the French race in America. The subject is not a novel one. Directly or indirectly it has been treated by many patriotic pens of earlier generations. Every Canadian historian has had something to say about it. Indeed, even if we go back to the first years of the colony, we find that those who undertook to tell its story, all discharged the task from the standpoint of some cherished ideal. The clerical annalists, while, as a whole, they looked upon New France as a great field for missions, surveyed that field as the chosen stage for the triumphs of their respective orders. Père Sagard, for instance, regarded it as the peculiar allotment of the Recollets; Father Du Creux saw in it the Heaven-ordained scene of Jesuit evangelization. In the same light it was presented to the authors of the "Relations," and, as M. Faillon (who had the labours of St. Sulpice especially in his mind when he wrote his *Histoire de la Colonie Française*) takes pains to remind us, Charlevoix never forgot his allegiance to the Company of Jesus. Dollier de Casson and Father Belmont, in their synoptical records, also show severally their ecclesiastical leanings. To all these early historians Canada was mainly, if not solely, a mission field. The lay writers of the 17th century, while not oblivious of the religious aspect of their work, were much more vividly impressed with the advantages of colonization and the development of the country's resources. Before the close of Frontenac's administration the colonial policy had carried the day. In his valuable little book, *Colbert et le Canada*, M. Desmazures portrays for us the period of transition, when the germ of the national idea began to take root and a Canadian, as distinguished from a French, spirit