

This saloon will die out for lack of patronage after twenty years, it may be, of effort to exist under the curse of the law. Will the men and women of that time vote to repeal such a law? As well ask would we repeal the laws which gave us freedom of worship and freedom of speech.

JOHN M. GUNN.

London, Ont.

THE SITUATION IN CANADA.

To the Editor of The Week :

Sir,—The subjoined address to His Excellency the Governor General, was originally drafted by me, by request, for a Society of Englishmen. When brought up for discussion, party feeling ran so high that it was withdrawn, and I declined to write another. I have eliminated all local and special references, so that the address, as it stands below, only represents my own personal opinions. But I hope by its appearance in your widely read columns to cause it to become the open expression of the thoughts of all British Protestants in Canada—in fact, as it calls itself "The Anglo-Canadian Address."

Yours, etc.,

RICHARD J. WICKSTEED.

Ottawa, Ontario, November, 1893.

THE ANGLO-CANADIAN ADDRESS

(As Drafted by Richard John Wickstead.)

To His Excellency the Right Honorable Sir John Campbell Hamilton Gordon, Earl of Aberdeen, etc., etc., Governor-General of Canada :—

As Englishmen in Canada, we desire to be heard by you, the representative of Her Most Gracious Majesty the Queen of England.

As loyal subjects of the Crown and Sceptre now ruling over the United Kingdom of Great Britain and Ireland, it was sufficient for us to know that you had been selected by Her Majesty's Ministers and advisers to be the Governor-General of Canada, to yield you respect, deference and obedience. But the words which you have used in your capacity as the immediate head of the Dominion have caused us to hope that, although sprung from different races we have in your lordship a nobleman who is disposed to act as a true and faithful servant of the Crown and as a servant of Canada, in the manner most congenial to our natures of Englishmen.

If we have judged you aright in the spoken statement of your self-imposed duties as Governor-General, and if time proves our interpretation of your platform as a statement to be correct, then we shall add to our respect for the Governor admiration for the statesman, and esteem for the Scotchman.

In your reply to the civic address at Quebec, you said : "The attitude of your Governor-General must be that of ceaseless and watchful readiness to take part, by whatever opportunities may be afforded him, in the fostering of every influence that will sweeten and elevate public life ; to vindicate, if required, the rights of the people and the ordinance of the constitution ; and, lastly, to promote by all means in his power, without reference to class or creed, every movement and every institution calculated to forward the social, moral and religious welfare of all the inhabitants of the Dominion. Such is the aim and purpose which he desires to pursue."

As constitutionalists we are solemnly pledged to act firmly, uncompromisingly and solidly in two directions : First, the promotion of all schemes and projects looking to the preservation of the unity and integrity of the British Empire ; and, secondly, the rejection and suppression of all powers or influence, spiritual or temporal, emanating from within the Empire or without it, seeking to make itself superior to the State or the Parliament of Great Britain or that of any of the Colonies or dependencies thereof. With us Cæsar alone must openly, publicly, ostentatiously and visibly direct and command us in the affairs of this world. All other influences can only persuade or convince and gently lead us.

To a native Canadian of reflective powers and experience, Canada is, physically considered, a perfect land, but "where all save the spirit of man is divine." The spirit of man

has converted this country from a Paradise before the fall to a Paradise lost. We wish with your assistance, Your Excellency, to make it a Paradise regained. All must deplore that a region so favoured by nature should be retarded in the advance of its people or peoples towards the highest civilization and usefulness to the world beyond it. It is a maxim in the Colonial service that the difficulties of the administration of the South African Colonies are such as to ensure the ruin of any reputation. These colonies are ever the scene of incessant warfare and rebellion. And so it is in Canada. Divided as the interests of its inhabitants are by reason of race, religion, education, habits, manners, thoughts, and proclivities, the country is a difficult one to rule. The energies of the people are spent in striving for the mastery over the other sections ; and the rulers are content if they succeed in procuring an outward and seeming tranquillity ; and the latter appear to have no power or inclination to follow the lines of duty of a statesman as laid down by Your Excellency for your future guidance.

We begin to realize the truth of the lesson taught us by constitutional writers that an independent, constitutional and representative Government does not prove successful unless granted to a perfectly united nation. How shall we become more united? Where shall we find a remedy for this lawful waste of energy and misdirected zeal on the part of our people, the peers of any other people as regards physical and mental power?

In the speech made by Lord Salisbury, in the House of Peers, in September last, when urging the rejection of the Bill for the Government of Ireland, we find a few sentences in which, we think, we can see the reflection of our condition in Canada ; and we can but think that the corrective proposed by that eminent statesman is the proper cure for the ills of Canada as well as for the ills of Ireland.

Lord Salisbury spoke as follows : "Representative government is a splendid instrument of human happiness when a community is so homogeneous that divisions on one point do not imply divisions upon another, so that men will range themselves according to their opinions and views for the benefit of their own interest and the benefit of the community without passion, antipathy or prejudice. But when there is a deep division, a division of race or of religion, which no experience can efface, a division which men will not give up on account of any lower secular motive, a division which goes from father to son, and lasts from generation to generation, which rest upon tradition and sentiment and not upon any mere pursuit of individual interest, then representative institutions if they are applied without a corrective, are the most dangerous curse that can be inflicted upon such a community. They continue, deepen and intensify those divisions. Ascendancy and oppression are the results of the conditions of representative government applied to a community so divided, if there is no corrective. And the corrective, the only possible corrective, is the fusion with a larger community, in which such divisions have no existence."

Your Excellency will pardon us, if in the place of fulsome flattery, we desire rather to be useful, in making your Lordship see the history and present condition of Canada with our eyes. The Governor-General's advisers are not interested in displaying the Anglo-Protestant side of the shield. Unless the Queen's Representative were to wander among his people as did the Caliph of Bagdad, or read all the printed matter published in the direct interest of that not unimportant people, the English, what we have to say must be of interest to a ruler desiring the welfare of the whole of the Dominion of Canada.

In Canada we have the races whose antagonism to the English and English rule and civilization is correctly described and accounted for, in Lord Salisbury's words, above quoted. These two races are united by the bonds of a religious faith which has ever opposed the Christian and beneficent power of England ;—added to this tie of creed, is their common jealousy of superior power, success,

wealth and respect from the other nations of the world, gained and possessed by Old England.

Canadian politicians have been inordinately affected by that cursed disease of selfishness, and have been untouched by the healthy vigor begotten by public spiritedness.

The conduct of the public affairs of Canada, previous to and since Confederation, has been and is characterized by a desire to rule by giving way to the demands of the corrupt and corrupting elements of the community, and a reckless disregard for the results upon the whole body corporate.

We know what becomes of a man, brave, strong, vigorous, clever and learned, yet yielding continuously to one, even, of the lusts of the flesh, breaking but one of the commandments. He must fall to the lowest level of humanity, if no antidote or corrective is found and unflinchingly applied to his irregular and impolitic mode of life. This man's case is the case of Canada.

We know what results, when in a household of healthy, good natured and loving children, a puny and sickly child is introduced, peevish, fretful, unsatisfied and wishing to tyrannize over brothers and sisters. If the parents, seeking peace and quiet, and presuming on the gentler spirit of the other children, consult their own comfort only, and support the peevish and exacting one in its demands on the family, then the ruin of this family is ensured if no corrective is applied. The result is division and bitterness among the children and towards the parents, and the disgrace and ruin of the spoilt child when its parents are taken from it. Such is the condition of Canada's family of children, or union of provinces.

What Canada wants is the placing in power of a body of independent, unselfish, public-spirited men, of wide experience and mature judgment. Men of the type of Cromwell, Hampden, Lincoln, Cavour and Bismarck. The corrective or policy for the ills of Canada, that would be employed by these statesmen, is the corrective they did employ and apply when their own countries were suffering in like manner from like causes. That corrective is the corrective called for by Lord Salisbury, viz., the fusion of the anti-English elements or constituents in Canada in a larger mass of loyal subjects and good citizens.

If Your Excellency as a Governor-General earnestly desires to promote by all means in your power, without reference to class or creed, every movement and every institution calculated to forward the social, moral and religious welfare of all the inhabitants of the Dominion—then, we respectfully submit—after cool consideration and due reflection and from a knowledge gained by experience of what we are speaking—that we know of but one way of promoting these blessings. The way is the application by Your Excellency of the corrective we pray for, namely, the complete fusion of the foreign elements in Canada with a greater proportion of pure Anglo-Saxon material. The fusion to a larger extent of the Provincial Legislatures with the Dominion Parliament—the fusion of Canada in the Empire—the fusion of the Empire in the federation of Anglo-Saxon peoples.

And your subjects as in duty bound will, etc., etc.

Ottawa, Ontario, November, 1893.

THE HURONS OF LORETTE AND THE HERO OF CHATEAUGUAY.

In glancing over the contents of my portfolio, I discovered the following, bearing the signature of a well-known student of French-Canadian history at Quebec, Mr. T. B. Bedard. It is a scrap of history in French, touching the Huron Indians recently visited at Lorette by their Excellencies Lord and Lady Aberdeen, the recipients of a loyal address of these sons of the forest. "The incident," says Mr. Bedard, "took place in 1812. Canadian youth were mistaking to descend