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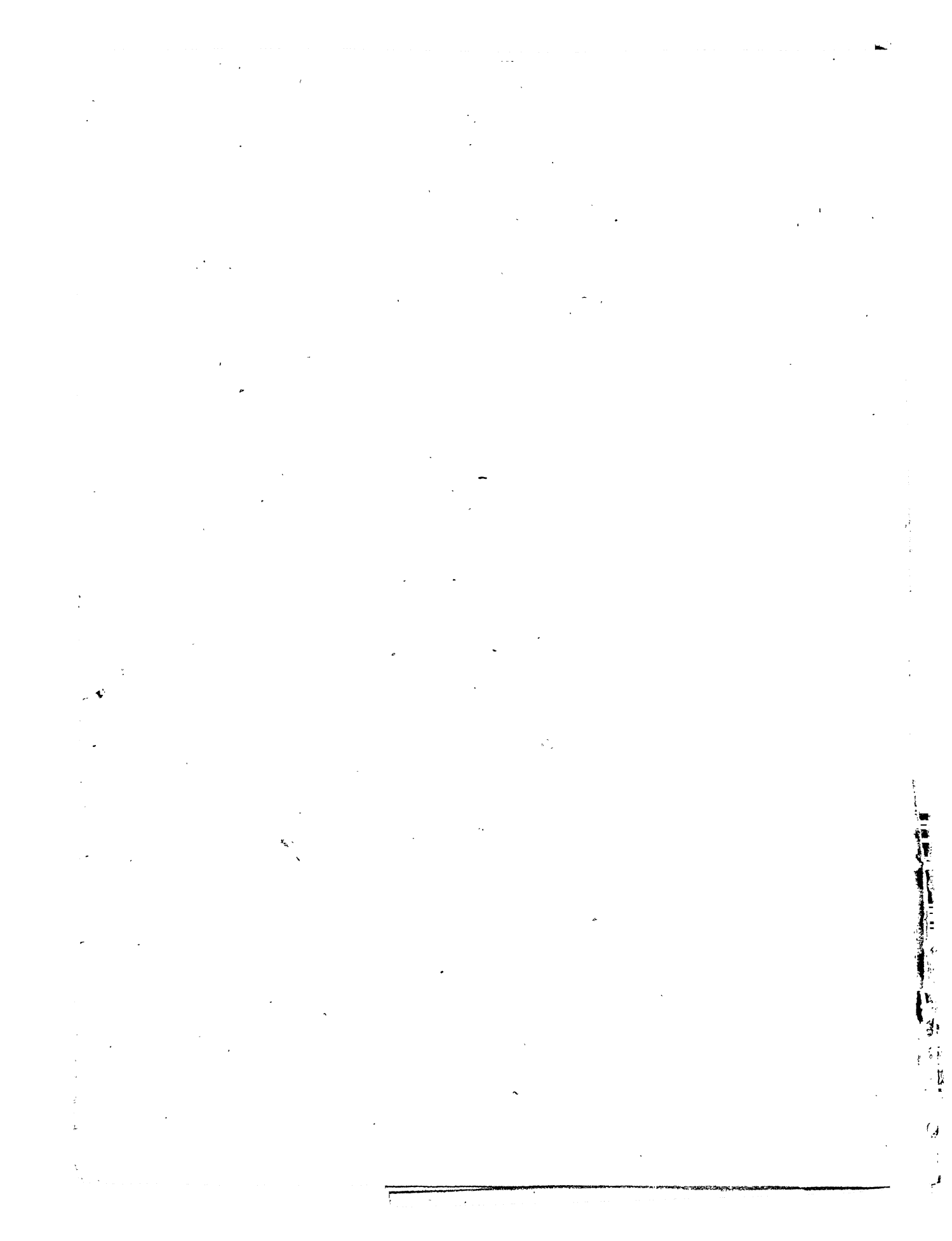
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THE  
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APRIL, 1887.

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adherents to historic truth will concur in the verdict, that the stone of Moab, notwithstanding its world-wide glorification, is nothing but 'a stone of stumbling,' and must be consigned to the limbo of marvellous impositions.

ALBERT LÖWY.

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XV

ART. II.—FRENCH CANADA.

1. *The Old Régime in Canada*. By FRANCIS PARKMAN. Boston: 1884.
2. *Histoire du Canada depuis sa découverte*. Par F. X. GARNEAU. 4 volumes. Montreal: 1882.
3. *Le Canada sous l'Union, 1841-1867*. Par LOUIS TURCOTTE. Quebec: 1881.
4. *Histoire des Canadiens-Français, 1608-1880*, 8 volumes. Par BENJAMIN SULTE. Montreal: 1882-84.
5. *Transactions of the Royal Society of Canada, 1882-1886*. Section I.—1. *Littérature Française, Histoire, etc.* Montreal.
6. *Census of Canada, 1881*.
7. *Songs of Old Canada*. Translated by W. M'LENNAN. Montreal: 1886.
8. *Chansons Populaires du Canada, Recueillies et publiées*, par ERNEST GAGNON. Quebec: 1880.

*Over a century and a quarter has passed since the Treaty*  
**A** BOUT a century and a quarter has passed since the Treaty of Paris was signed, and France formally ceded Canada to Great Britain. Of all the vast domain she once possessed in North America, there remain to her only some rocky islets on the southern coast of Newfoundland, to which she has always clung as a nursery for her seamen, and as a headquarters for the fishing fleet that has resorted to the waters of the Gulf of St. Lawrence for several centuries. Of all the formidable fortresses which she erected to environ the old English colonies, in pursuance of her ambitious designs in the valleys of the St. Lawrence and Mississippi, only one is now standing to recall her former glory in America. Fort Niagara is no more than a memory, and were it not for a few mounds of earth and stone, we could

hardly tell the situation of Ticonderoga, where Montcalm once repulsed the British army under Abercromby. The site of Fort Duquesne, at the forks of the Ohio, is covered by the iron mills of the 'smoky city' of Pittsburg, so named in honour of the illustrious Chatham, whose genius gave the final blow to the magnificent scheme conceived by Richelieu of founding a French Transatlantic Empire. Louisbourg, ~~on the eastern coast of Canada, and her nearest port to Europe, was at one time the strongest fortified town in America, with the exception of Quebec, but of its walls and fortifications hardly a stone remains.~~ Sheep pasture above the graves of the French garrison, and fishermen hang their nets on the grass covered mounds which indicate the position of the fortress to which the eminent Vauban devoted all his skill. The picturesque walls which crown the heights of Quebec are the only memorials of those piles of masonry which were so long a menace to the English possessions in many places throughout North America.

Though the fortifications of Louisbourg and Ticonderoga, of Niagara and other historic places which recall the days of the French régime in America, have been razed to the ground, and the French flag is never seen except on some holiday in company with other national colours, nevertheless on the continent where she once thought to reign supreme France has been able to leave a permanent impress. But this impress is not in the valley of the Mississippi. It is true that a number of French still live on the banks of that great river, that many a little village where a French *patois* is spoken, lies hidden in the sequestered bayous of the South, and that no part of the old city of New Orleans possesses so much interest for the European stranger as the French or Creole quarter, with its quaint balconied houses and luxuriant gardens; but despite all this, it is generally admitted that the time is not far distant when the French language will disappear from Louisiana, and few evidences will be found of the days of the French occupancy of that beautiful State of the Union. In the valley of the St. Lawrence, however, France has left behind her what seem likely to be more permanent memorials of her occupation. Wherever we go in the Dominion of Canada we see the names

Of all the walls and fortifications of

of her kings and statesmen, of her priests and saints, of her soldiers and sailors, clinging to many a bay and river. The picturesque banks of the St. Lawrence, from the Atlantic to the great lakes of the West, are the home of a large population whose language and customs are so many memorials of the old régime.

Since the conquest of Canada in 1759-60, the seventy thousand people who then inhabited the country, have increased to a million and a quarter of souls, without taking into account the many thousands who have made their homes in the United States during the last thirty or forty years. This people still speak the French language, profess the Roman Catholic religion, and adhere with remarkable tenacity to the civil law and other institutions of the land of their origin. The history of the growth of this French Canadian population is exceedingly instructive. It proves very clearly the beneficial operation of the liberal system of government which Canada has now enjoyed for many years. About three centuries have elapsed since Cartier sailed up the St. Lawrence and gave to France the control of an immense territory on the northern half of America. During the French régime, which lasted until 1760, the Canadians were constantly at war with the Indians or the English Colonists. At no time did they possess even a semblance of the representative institutions always enjoyed by the colonies of Great Britain in America. The rule of the king was as arbitrary in Canada as in France. Even a town meeting for ordinary municipal purposes was forbidden as at entire variance with the principles of government laid down by the King and his ministers. Trade slumbered in the absence of capital and enterprise, and the only signs of comfort or wealth were found in the towns of Montreal and Quebec, or in a few manor houses of the Seigniors who inherited small fortunes from Old France, or managed their large possessions with some skill and energy. The educational facilities of the people were such as would be given by the institutions controlled by the priests and sisters of the associations, who have always devoted themselves with great assiduity and faithfulness to the mental and

spiritual improvement of the people; but despite the labours of these, the mass of the inhabitants were in a condition of deep ignorance. Agricultural development was necessarily very slow in a country so constantly harassed by war and destitute of facilities for selling the produce of the farm.

The French Canadian youth found in the adventurous fur-trade an excitement which carried them away too often from the monotonous work of the farm. As we review the history of the French Canadian, we cannot fail to admire his love of adventure, his spirit of endurance, his courage under very discouraging circumstances, but all these qualities availed him little as long as his country was badly governed by the king and his ministers, so often deeply absorbed in their ambitious schemes on the continent of Europe.

When the *fleur de lis* at last gave place to the Red Cross of England on the citadel of Quebec, the French Canadians for a while deeply mourned the humiliation of the country they had loved so well. Many of the wealthiest and best-born of the people sailed away to France and never returned to the colony for which they had struggled for so many years. Though they knew it not at the time, the fall of Quebec was in reality the happiest event that could possibly have happened for the French Canadians. The Articles of Capitulation, which were signed by the Marquis de Vaudreuil in September, 1760, were very generous to the conquered people. They were guaranteed the free exercise of their religion as well as undisturbed possession of their property. By the Quebec Act of 1774, when Parliament intervened for the first time in the affairs of Canada, and made important constitutional changes in the country, the French Canadians obtained most valuable concessions, which are practically the basis of their present influence and power as a distinct nationality in British North America. Roman Catholics were no longer obliged to take the Test Oath, but only the Oath of Allegiance. They were permitted to observe their religion with perfect freedom, and their clergy were to enjoy 'their accustomed dues and rights,'—that is, the tithe system which still exists—with respect to such persons as professed that creed. It was also enacted that



in all matters of controversy, relative to property and civil rights, recourse should be had to the French civil procedure, whilst the Criminal Law of England should obtain to the exclusion of every other criminal code which might have prevailed before 1774. The Quebec Act was passed at a time when the old English Colonies were on the eve of revolution, and there was consequently a strong desire on the part of the English Government to gain the sympathies of the French Canadians. The historian Garneau, who represents French Canadian views in his able work, in fact acknowledges that 'the law of 1774 tended to reconcile the Canadians to British rule.' [From the coming into effect of the Quebec Act up to the present time, there has been a steady improvement in the social, political, and material condition of the people. French Canada now occupies a high position among the communities of the Continent, and many of her sons have been able to win for themselves a conspicuous place in the administration of public affairs, in education, in literature, and in other pursuits of life.

It is the intention of the writer to give a brief review of the leading features of the progress of the community which dwells by the St. Lawrence and its tributary rivers. In the old times of Canada, before the federal union of the provinces, the large section of British North America inhabited by the French-speaking people was known as Lower Canada, but now it is distinguished by the historic name of Quebec, in honour of the interesting old city founded by Champlain, the pioneer of French settlement in New France. [The tourist who travels through this province, sees on all sides the evidence that he is passing through a country of French origin. Here and there in Quebec or Montreal, or in some quiet village sequestered in a valley or elevated on the Laurentian hills, he sees houses and churches which remind him of many a hamlet or town he has visited in Brittany or Normandy. The language is French from the Saguenay to the Ottawa, and in many remote communities English is never spoken, and is understood only by the curé or the notary. Nor is the language so impure and degenerated as many persons may naturally suppose. On the

contrary, it is spoken by the educated classes with a purity not excelled in France itself. The better class of French Canadians take pride in studying the language of the country of their ancestors, and are rarely guilty of Anglicisms, though these have necessarily crept into mixed communities, where people are forced to speak both French and English. In the rural districts, isolated from large towns, the people retain the language as it was spoken two centuries ago—even the old, forgotten pronunciation—and consequently many words and phrases which are rarely if ever heard in France, still exist among the peasantry of French Canada, just as we find in New England many expressions which are not pure Americanisms but really memorials of old English times. In French Canada the Anglicisms are such as would occur under the natural conditions of things. The native of Old France has no words for 'clearing' the forest, making maple sugar, 'blazing' a way through the woods or over the ice and snow of the rivers and lakes, and consequently the vocabulary of the French Canadian has been considerably enlarged by local circumstances.

The people of Quebec are very tenacious of their language, and endeavour to keep it intact from the encroaching influence of the English-speaking communities, now largely in the majority throughout the Dominion. Ever since the conquest, the language and religion of France have been carefully guarded, first by the Treaty of 1763, and again by the charters and constitutions granted by England to Canada from time to time as the country increased in wealth and population. *Notre langue, notre foi, et nos lois* has been the key-note of French Canadian politics for over a century. No part of the constitution of 1840, which reunited Upper and Lower Canada after the rebellion of 1837-8, gave greater offence to the French Canadians than the clause which practically eliminated their language from legislative records and proceedings, for it was generally regarded by them as conclusive evidence of the policy of the British Government to obliterate them as a distinct race, and make them in the course of time English in language, thought, and institutions. But the French

tongue and customs were found too deeply rooted by that time in Canada to be disturbed by any legislative enactments. The influence of the French Canadian was actually increased by the more liberal system of government that commenced in 1840, and one of the first proofs of his growing power was the repeal of the obnoxious clause with respect to the use of his language. At the present time the records and statutes as well as official reports of the debates are always given in the two languages in the Parliament of the Dominion. All the blue books are translated into French, and circulated in that language in the province of Quebec. Every motion is put by the Speaker in the two languages, or when he speaks no French by a clerk at the table. Though the reports of the debates appear daily in French, English prevails in the House of Commons and in the Senate. The French Canadians are forced to speak the language of the majority, and it is some evidence of the culture of their leading public men, that many among them are able to express themselves in English with a freedom and elegance which no English-speaking member can pretend to equal in French. In the Legislature of the province of Quebec, French has almost excluded English, though the records are given in the two languages. In the Supreme Court of the Dominion the arguments may be in French, and the two Quebec judges give their decisions in their own tongue. When the constitution of Manitoba was formed some years ago, it was expressly enacted that the legislative proceedings should be given in the two languages, with the view of guarding the special interests of the half-breed population of the North-West.

[The people of French Canada are exceedingly devoted Roman Catholics. Were his Holiness the Pope able to visit the province, he would find himself in a congenial atmosphere. Though he would miss the many monuments of ancient and mediæval art that now surround him, he would nevertheless recognise in the numerous churches, colleges, and convents of the country the power and wealth of the Church, and the desire of the French Canadians to glorify and perpetuate it by every means in their power. Many of the churches, especially in Montreal, are handsome structures, and there is at present

in course of construction in that city a noble building which is intended even to imitate many of the features of St. Peter's, and to surpass the finest cathedrals in America. Massive stone churches are to be seen in almost every village, even where the forest has hardly been subdued. Only a short time since the writer had occasion to visit a settlement a hundred miles to the north of the political capital of Canada, on the very confines of the wilderness which stretches to the solitary shores of Hudson's Bay. As he emerged from the forest, where many a blackened stump showed the ravages of fire, the first object that met his eye was a large stone church with a tower standing conspicuously on a hill that commands the surrounding country, crowning the tower, was an image of Notre Dame du Désert, the holy patroness of the parish. This building had been erected chiefly for the Indian population of that wild region, and is one of the many evidences that French Canada gives of the energy of the priests. Churches and convents, indeed, meet the eye wherever you travel in the province, and the poorest village attests the power and riches of the Church. The whole land is practically parcelled out among the Saints, as far as the nomenclature of the settlements and villages is concerned. The favourite Saint appears to be Ste. Anne, whose name appears constantly on the banks of the St. Lawrence. We have Ste. Anne de la Pérade, Ste. Anne de la Pocatière, and many others. We all remember the verse of Moore's boat song:—

' Faintly as tolls the evening chime,  
 Our voices keep tune and our oars keep time,  
 Soon as the woods on shore look dim,  
 We'll sing at St. Anne's our parting hymn.'

This village, situated at the confluence of the St. Lawrence and Ottawa rivers, is generally known as Ste. Anne de Bellevue, and still retains the characteristics of a French Canadian village, notwithstanding its close neighbourhood to the English-speaking settlements of Ontario.

[ From the earliest times in the history of Canada the 'Black Robe' has always been a prominent figure in politics as well as in religion. Jesuits, Franciscans, and Recollets have done

much to mould the thought and control the political destiny of the people under their spiritual care. The universities, colleges and schools are mainly directed by the religious orders. The priests, it must be admitted, have been very active workers. No Protestant clergymen have been able to compete with them in exercising a powerful influence over the Indian population. The early annals of Canada prove that they have endured famine, privation, and death for the sake of the religion they have laboured to establish. Tender women, highly educated and nurtured in noble families, were the founders of the female educational institutions which have spread throughout Canada, in the English as well as French cities and towns.

Canada, too, has her Notre Dame de Lourdes, to whose shrine the faithful flock by thousands. Some twenty miles east of Quebec, on the banks of the St. Lawrence, is the Church of Ste. Anne de Beaupré, or as the Saint is more popularly known, *la bonne Ste. Anne*, who has won fame in Canada for miraculous cures for two centuries at least. It is a very picturesque scene when the pilgrims assemble by thousands at the shrine. If an European stranger wishes to make himself familiar with the most striking phases of Canadian life, he should not fail to spend a few hours at this celebrated resort, where the religious phenomena of the Old World are fully reproduced among a devout peasantry of the New.

It is difficult to say whether the trip by land or that by water affords the greater pleasure. Each has a charm of its own, though that by water has probably the more varied. As we leave the wharf at Quebec at an early hour in the morning, the river presents a most interesting panorama of changing scenes peculiar to this part of the St. Lawrence. The mural-crowned heights of the ancient capital, up which straggle the quaint stone buildings, stand out prominently from every point of view. Steam-tugs move up and down the stream with great rapidity, and lend their assistance to heavily laden craft. Stately passenger steamers pass slowly through the large fleet of shipping anchored in the river. Rafts of timber are propelled by bronzed lumber-

men to the coves where they are shipped for Europe. Just to the right we can catch a glimpse of the silvery fall of Montmorenci sparkling in its purple hollow, and to the left, the fertile meadows, the white cottages, and tinned spires of the island of Orleans, where still grows luxuriantly the wild grape which gave this lovely spot, three centuries ago, when the French first saw it, the classic name of the Island of Bacchus. Away to the northward, beyond the meadows and villages that lie close to the river, stretch the sombre hills of the Laurentides. We soon come within sight of the historic village of Ste. Anne, nestling under the shelter of a lofty mountain, on a little plateau which has given it the name of the 'beautiful meadow.' The village itself consists of a straggling street of wooden houses, with steep roofs and projecting eaves, nearly all devoted to the entertainment of the large assemblage that annually resorts to this Canadian Mecca, probably some 30,000 in the course of a summer. A new church of grey stone has taken the place of the old building, erected two hundred years ago. Here you will see on the fête of Ste. Anne, and at other fixed times, a mass of people in every variety of costume, Mecmacs, Hurons, and Iroquois—representative of the old Indian tribes of Canada—French Canadians, men, women, and children, from the valleys of the Ottawa, and the St. Maurice, and all parts of Quebec, as well as curious tourists from the United States. It is soon very easy to separate the merely curious stranger from the anxious, hopeful pilgrims presenting themselves in the confidence that Bonne Ste. Anne will give them relief. The church itself attests the faith of the thousands that have offered their supplications at the shrine for centuries. Piles of crutches of every description, of oak, of ash, of pine, are deposited in every available corner as so many votive offerings from the countless cripples that claim to have been relieved or cured. From morning to evening a steady stream of the blind and halt, of paralytic and rheumatic sufferers, passes up to the altar, and amid the groans and supplications now and then is heard an exclamation of joy from some poor creature, almost always a woman, who believes

that the Saint has heard her prayer. It is extraordinary how many remarkable cures are claimed for the shrine, and many French Canadians firmly believe in its efficacy. The relic through which all these wonderful cures are effected, consists of a part of the finger bone of Ste. Anne, which was sent in 1668 by the Chapter of Carcassonne to Monseigneur de Laval, who made for himself an imperishable name in the political and ecclesiastical annals of Canada. The Church also possesses several pictures of merit, one of them by Le Brun.

[The situation of many of the French Canadian villages is exceedingly picturesque, when they nestle in some quiet nook by the side of a river or bay, or overlook from some prominent hill a noble panorama of land and water. The spire of the stone church rises generally from the midst of the houses, and the priest's residence is always the most comfortable in size and appearance. The houses are for the most part built of wood, except where there is a plentiful supply of dark grey stone in the neighbourhood. The roofs are frequently curved, with projecting eaves, which afford a sort of verandah under which the family sit on summer evenings. Some of the most pretentious structures, especially the inns, have balconies running directly across the upper storey. Many of the barns and out-houses have thatched roofs, which are never seen in any other part of Canada. The interiors of the French Canadian homes are very plainly furnished, in many cases with chairs and tables of native manufacture. A high iron stove is the most important feature of every dwelling in a country where the cold of winter is so extreme. Whitewash is freely used inside and outside, and there is on the whole an air of cleanliness and comfort in the humblest cottage.

The loom is still kept busy in the villages, and a coarse warm homespun <sup>over which</sup> is made for every day use. The habitant also wears moccasins and a *toque bleue*, or woollen cap, in which he is always depicted by the painter of Canadian scenes. But with the growth of towns and the development of the railway system a steady change is occurring year by year in the dress of the inhabitants, and it is only in the very remote settlements that we can find the homely stuffs of old times. As a rule, however, the

people live very economically, and extravagance in dress is rather the exception. On gala days the young wear many ribbons and colours, though arranged with little of the taste characteristic of the French people. Both old and young are very sociable in their habits, and love music and dancing. The violin is constantly played in the smallest village, and the young people dance cotillons or *danses rondes*. The priests, however, do not encourage reckless gaieties or extravagance in dress. Now and then the Bishop issues a pastoral in which the waltz and other fast dances, and certain fashionable modes of dress, are expressly forbidden, and though his mandates are no doubt soon forgotten in the cities and towns, they are on the whole religiously observed in the rural communities. The feasts of the Church are kept with great zeal, and consequently the French Canadian has holidays without number. It is an interesting scene to witness 'a first communion' <sup>in a village</sup> ~~in a village~~; the young girls are invariably dressed in white garments and veils, and the humblest, poorest family would think it very hard if they could not make a show on this occasion.

No class of the population of Canada is more orderly or less disposed to crime than the French Canadian. Indeed, if we compare the statistics of crime in the province of Quebec with those in the large province of Ontario, the comparison is in favour of the former. On referring to a Blue Book issued a year or two ago by the Government of Canada, we find that in 1882, there were about 18,000 persons convicted of various crimes and offences in the latter province out of a total population of 2,000,000 souls, while in Quebec the number did not exceed 6000 out of a population of 1,400,000; and when we come to analyse the returns we see that the aggregate of crime was in the cities of Montreal and Quebec, where there is a criminal class made up of all nationalities. As a rule the people are temperate in their habits, and in corroboration of this statement I may again refer to the authority just cited, from which it appears that in 1882 the cases of drunkenness in the Ontario courts were nearly 9000 as against 3000 in Quebec, and of the latter Quebec and Montreal absorbed nearly 2500. The temperate habits of the French Canadian make them necessarily valuable employees in

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mills and manufactories of all kinds. Indeed, they prefer this life to that of the farm, and until very recently there was a steady exodus of this class to the manufacturing towns of Lowell, Holyoke, and other places in New England. A large proportion of the men employed in the lumbering industry of Canada is drawn from the province of Quebec. The 'shanties' (corrupted from *chantiers*) or rude log-huts built for temporary occupation in the forests of pine, are full of this cheery class, who in this employment satisfy their love for adventure and sociability. As their forefathers were *coureurs de bois* in the days of the French régime, and hunted the beaver in the wilderness, even venturing into the illimitable North-West region, so in these modern times the French Canadians seek the vast pine woods which, despite axe and fire, still stretch over a large area watered by the Ottawa and other rivers.

[As agriculturists, however, the French Canadians cannot compare with the English population of Ontario. In early times they held their land on a feudal tenure which had its advantages, since in the infancy of settlement it gave them the protection and assistance of the seigniors or lords of the estate. The burdens entailed by this tenure were by no means onerous. To grind his grain at the seignior's mill, bake his bread in the seignior's oven, work for him one or two days in the year, and give him one fish for every eleven for the privilege of fishing in the river before his farm, these were the most important conditions to which the  *censitaire* or  *habitant* was subject. The tenure dated back to the early days of the colony—to the days of Richelieu—when with the avowed object of creating a Canadian noblesse, and at the same time settling the public domain, the whole country was parcelled out into seigniories. This system had some decided advantages since it forced both seignior and habitant to clear the land and live on it. But as Canada increased in population and wealth the system was found altogether unsuitable to agricultural development. In the course of time the exactions of some of the seigniors became so annoying and even so onerous, that all classes recognised the necessity of abolishing a tenure which was quite antagonistic to the new condition of things. Some years before the federal union of the British American provinces, the

seigniorial tenure—the great land question of Canada for years—was abolished with the consent of the proprietors, who received a large sum of money from the Government for the extinction of their rights. The ability and energy with which the public men of Canada grappled with this land difficulty is one of the many evidences the history of the country gives us of their practical sagacity in carrying on the administration of affairs. The difficulty was settled with a due regard to all vested rights, and the results have been most satisfactory in the rural districts of French Canada. The province of Quebec is less favoured than the province of Ontario with respect to climate and soil. The French system of sub-dividing farms among the members of a family has tended to cut up the land unprofitably, and it is a curious sight to see the number of extremely narrow lots throughout the French settlements. It must be admitted too that the French population has less enterprise, and less disposition to adopt new machines and improved agricultural implements, than the people of the other provinces. As a rule, the habitant lives contentedly on very little. Give him a pipe of native tobacco, a chance of discussing politics, a gossip with his fellows at the church door after service, a visit now and then to the county town, and he will be happy. It does not take much to amuse him, while he is quite satisfied that his spiritual safety is secured as long as he is within sound of the church bells, goes regularly to confession, and observes all the *fêtes d'obligation*. If he or one of his family can only get a little office in the municipality, or in the 'government,' then his happiness is nearly perfect. Indeed if he were not a bureaucrat, he would very much belie his French origin. Take him all in all, however, Jean-Baptiste, as he is familiarly known from the patron saint of French Canada, has many excellent qualities. He is naturally polite, steady in his habits, and conservative in his instincts. He is excitable and troublesome only when his political passions are thoroughly aroused, or his religious principles are at stake; and then it is impossible to say to what extremes he will go.

In his conservatism and love for tradition the educated French Canadian has little love for innovations of any kind. He is too ready to continue in the old well beaten paths, and too slow to

adopt new ideas. The scientific progress of the day is sometimes too rapid for him to follow, since he has little inclination for change of any kind. Tyndall and Huxley are to him strange names, and Darwin is never seen on the tables of the French Canadian. The new philosophies of France are studied only in secret by a few zealous inquirers after knowledge. The Church supervises with a zealous care the mental food that is offered for the nourishment of the people in the rural districts, where it exercises the greatest influence. Agnosticism is a word practically unknown in the vocabulary of the French Canadian, who is quite ready to adhere without wavering to the old belief which his forefathers professed. Relics and miracles are still the subjects of his belief and veneration; and though the young have their doubts, they are too sensible to say what may mar their social or political prospects. Whilst the French Canadians doubtless lose little by refusing to listen to the teachings which would destroy all old established and venerable institutions, and lead them into an unknown country of useless speculation, they perhaps carry their dislike for free discussion at times to extremes, and do not allow their minds sufficient scope and expansion.

Nearly half a century ago, a distinguished English statesman, the Earl of Durham, wrote in his report on the state of Canada that the French Canadians 'are a people without a history and a literature.' It is a great mistake, however, to suppose that the province of Quebec does not possess a history replete with interest. It is only necessary to read the works of that brilliant American historian, Francis Parkman, to be satisfied that the annals of New France are in some respects as attractive as the pages of a Froissart or a Prescott. Where in history can be found a chapter of more absorbing interest than that which describes the courage and daring of the adventurous La Salle in his journey down the Mississippi, which he followed from its headquarters to the Gulf of Mexico. The discoveries of this explorer have had a more momentous effect on the world's history than the exploits of a Bayard or a Du Guesclin, to whom so many eloquent pages of history and romance have been devoted. Everywhere in Canada do we find some evidence of his famous

adventures. Only a few miles from the commercial capital of Canada, the substantial, picturesque city of Montreal, we come to a beautiful expanse of water, called Lachine; for here it was La Sale dreamed that he was to find in the great West a short road to the riches of the East.

Indeed, wherever we go on the American Continent we find the impress of the fame of those *coureurs de bois* and gentleman-adventurers who were the first to push their way into the great unknown West, and give a name to many a lake and river, on whose banks and shores have grown up communities enjoying an amount of prosperity which could never have presented itself even to their most sanguine imagination.

In the days of the French régime there was necessarily no native literature, and little general culture except in small select circles at Quebec and Montreal. But during the past half century, with the increase of wealth, the dissemination of liberal education, and the development of self-government, the French Canadians have created for themselves a literature which shows that they inherit much of the spirituality and brilliancy of their race. Their histories and poems have attracted much attention in literary circles in France, and one poet, M. Louis Frechette, has quite recently won the highest prize of the French Institute for the best poem of the year. In history we have the names of Garneau, Ferland, Sulte, Tassé, Casgrain, Tanguay, Verreau; in poetry, Frechette, Sulte, Le May; in science, Hamel, Laflamme, Baillargé, besides many others famed as *savants* and *littérateurs*. Science has not made so much progress as *Belles Lettres*, though Laval University—the principal educational institution of the highest class—has among its professors men who have done much creditable work in mathematics, geology and physics. In Romance, however, very little has been done, although the history of old Canada offers a fruitful field, while the customs and peculiarities of the French Canadian might afford much material to the realistic novelist.

The French Canadians have a natural love for poetry and music. Indeed it is a French Canadian by birth and early education—Madame Albani—who has of late years won a high distinction on the operatic stage. No writer of this nationality,

however, has produced an opera or a drama which has won fame for its author. The priesthood, indeed, has been a persistent enemy of the theatre, which consequently has never attained a successful foothold in French Canada. Sacred music, however, so essential a feature of a Roman Catholic service, has been always cultivated with success.

It was not long since many persons in Great Britain never thought of Canada except when it was brought to their notice by hearing Tom Moore's boat song, for years a favourite in drawing-rooms. The old village of Ste. Anne, where Moore gathered inspiration for his poem, still possesses many features of picturesque interest. The banks of the Ottawa and St. Lawrence, as you near the village, are covered by many farm-houses and pretty villas where the people of Montreal live in the summer months. Orchard and meadows come down to the water's edge. The village itself possesses the customary stone church with tapering spire, and an image of Our Lady in a niche in the façade. The houses are of the usual type, and contrast strikingly with the cottages of the summer residents who have been attracted by the natural beauties of the place. Here it was that the cheery Irishman wrote his song to an air which was sung by his boatmen. In the preface to an edition of his works, he tells us that the voyageurs had good voices and sang perfectly in tune. The words appeared to him a long incoherent story of which he could understand little from the strange pronunciation of the Canadians.

'Without that charm,' he goes on to say, 'which association gives to every little memorial of scenes and feelings that are past, the melody may, perhaps, be thought common and trifling; but I remember when we have entered at sunset, upon one of those beautiful lakes, into which the St. Lawrence so grandly and unexpectedly opens, I have heard this simple air with a pleasure which the finest compositions of the first masters have never given me; and now there is not a note of it which does not recall to my memory the dip of our oars in the St. Lawrence, the flight of our boat down the rapids, and all those new and fanciful impressions to which my heart was alive during the whole of this very interesting voyage.'

[The *Chansons populaires*, which have been so long in vogue among the people of all classes in the province of Quebec, are characteristic of a race extremely conservative of old customs

and traditions. These songs are the same in spirit, and very frequently in words, as those which their ancestors brought over with them from Brittany, Normandy and Franche-Comté. Some have been adapted to Canadian scenery and associations, but the most of them are essentially European in allusion and style. The people of the North of France have always been famous for their ballads, and the French Canadian preserves the poetic instincts of his nationality. The Canadian lumberer among the pines of the Ottawa and its tributaries, the Métis or half-breeds of what was once the great Lone Land, still sing snatches of the songs which the *coureurs de bois*, who followed Du Ruit and other French explorers, were wont to sing as they paddled over the rivers of the West or camped beneath the pines and the maples of the great forests, and which can even now be heard at many a Breton and Norman festival. There is a sprightliness in the air of these songs which is peculiar to the chansons of Old France. It is impossible to set the music of all of them to the music of the drawing-room, where they seem tame and meaningless, but when they mingle with 'the solemn sough of the forest,' or with the roar of rushing waters, the air seems imbued with the spirit of the surroundings. It has been well observed by Mr. Gagnon, a French Canadian, to whom we are indebted for the only good collection Canada possesses of these songs, that 'many of them have no beauty except on the lips of the peasantry.' Whoever has heard these songs in Canadian homes will admit that there is much truth in his remark, 'There is something sad and soft in the voices which imparts a peculiar charm to these monotonous airs, in which their whole existence seems to be reflected. It is with the voices as with the eyes of the peasantry. These accustomed to wide horizons and a uniform scenery, reflect a quiet, a calm, a monotony if you like, which is not to be found among the inhabitants of cities.'

It may be interesting to the readers of this paper to quote the most popular and poetical of all the Canadian ballads, and at the same time to give a translation from the collection of a Canadian writer, to which we refer at the head of this article :

7 Song of the "Canoe" Translated by H. H. Bennett

A LA CLAIRE FONTAINE.

TRANSLATION.

A la claire fontaine  
M'en allant promener,  
J'ai trouvé l'eau si belle  
Que je m'y suis baigné.  
*J'y longtemps que je t'aime,  
Jamais je ne t'oublierai.*

Down to the crystal streamlet  
I strayed at close of day ;  
Into its limpid waters  
I plunged without delay.  
*I've loved thee long and dearly,  
I'll love thee, sweet, for aye.*

J'ai trouvé l'eau si belle  
Que je m'y suis baigné,  
Et c'est au pied d'un chêne  
Que je m'y suis reposé.

Into its limpid waters  
I plunged without delay ;  
Then 'mid the flowers springing  
At the oak-tree's foot I lay.

Et c'est au pied d'un chêne  
Que je m'y suis reposé ;  
Sur la plus haute branche  
Le rossignol chantait.

Then 'mid the flowers springing  
At the oak-tree's foot I lay ;  
Sweet the nightingale was singing  
High on the topmost spray.

Sur la plus haute branche  
Le rossignol chantait ;  
Chante, rossignol, chante,  
Toi qui as le cœur gai.

Sweet the nightingale was singing  
High on the topmost spray ;  
Sweet bird ! keep ever singing  
Thy song with heart so gay.

Chante, rossignol, chante,  
Toi qui as le cœur gai ;  
Tu as le cœur à rire,  
Moi je l'ai-t-à pleurer.

Sweet bird ! keep ever singing  
Thy song with heart so gay ;  
Thy heart was made for laughter,  
My heart's in tears to-day.

Tu as le cœur à rire,  
Moi je l'ai-t-à pleurer ;  
J'ai perdu ma maîtresse  
Sans pouvoir la trouver.

Thy heart was made for laughter,  
My heart's in tears to-day—  
Tears for a fickle mistress,  
Flown from its love away.

J'ai perdu ma maîtresse  
Sans pouvoir la trouver ;  
Pour un bouquet de roses  
Que je lui refusai.

Tears for a fickle mistress,  
Flown from its love away,  
All for these faded roses  
Which I refused in play.

Pour un bouquet de roses  
Que je lui refusai ;  
Je voudrais que la rose  
Fût encore au rosier.

All for these faded roses  
Which I refused in play—  
Would that each rose were growing  
Still on the rose-tree gay.

Je voudrais que la rose  
Fût encore au rosier,  
Et que le rosier même  
Fût dans la mer jeté.  
*J'y longtemps que je t'aime,  
Jamais je ne t'oublierai.*

Would that each rose were growing  
Still on the rose-tree gay,  
And that the fatal rose-tree  
Deep in the ocean lay.  
*I've loved the long and dearly,  
I'll love thee, sweet for aye.*

All the French Canadian songs show clearly their French  
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origin, though it is not possible in all cases to trace them to a particular province or district. 'A la Claire Fontaine' has been claimed for Franche-Comté, Brittany, and Normandy, but the best authorities have come to the conclusion, from a comparison of the different versions, that it is Norman. In 'Malbrouck s'en va-t-en guerre,' we have a song which was sung in the time of the Grand Monarque. Mr. M'Lennan, from whose interesting little volume we have already quoted, tells us that it can be traced back to a burlesque elegy on the Duke of Guise, while Father Prout, in his *Reliques*, gives the popular tradition that it was composed by Mme. de Sevigné as a cradle song for the Dauphin. Of its popularity with the French Canadians, we have an example in General Stranges' reply to the 65th, a French Canadian regiment, during the recent North-West rebellion. One morning, after weeks of tedious and toilsome marching, just as the men were about to fall in, the General overheard the remark—'Ah! when will we go home?' 'ah, mes garçons,' laughed the General—

'Malbrouck s'en va-t-en guerre  
Mais quand reviendra-t-il?'

'Malbrouck has gone a-fighting,  
But when will he return?'

and with their characteristic light-heartedness the men caught up the famous old air and the march was resumed without a murmur.

It is noteworthy that these old songs continue to be the favourites with all classes, almost to the exclusion of the modern and essentially Canadian ballads, written by native poets, and adapted to the custom and scenery of the country. This fact is indicative of the long life of a popular ballad, when it has once taken a deep hold of the sympathies and affection of a peasantry. No caprice of fashion can force a popular air from the heart of a people. We see this strikingly illustrated by the fact that some years ago 'A la Claire Fontaine' was sung with immense success on the French stage. It came back to Canada with Parisian variations, which had a little popularity for a while in fashionable circles, but now those variations are forgotten, and the old air and words are only heard in the homes of the people.



I have dwelt at some length on these *chansons populaires* of Canada, because they afford some evidence of the tenacity with which the people cling to the customs, traditions, and associations of the land of their origin. Indeed, their love for Old France still lies deep in the hearts of the people, and both young and old study her best literature, and find their greatest pride in her recognition of their poets and writers. It is the ambition of every educated French Canadian to spend some time in France, though very few of them ever leave Canada permanently. Some of the young French Canadians are imbued with French ideas, and would like to see French capital and enterprise introduced into the Dominion. But so far there has been no immigration from France, and the efforts to bring in capital from the same country have not been successful to any extent. It is quite evident that while there exists among the more influential and cultured class a sentimental attachment to Old France, there is a still deeper feeling, strengthened by the political freedom and material progress of the past forty years, that the connection with the British Empire gives the best guarantee for the preservation of their liberties and rights. No doubt the influence of the Roman Catholic priesthood has had much to do with perpetuating the connection with England. They feel that it is not by a connection with France or the United States that their religious and civil institutions are best conserved. Besides, the sympathies of the great mass of the people of the province are not republican but monarchical, and they view with disfavour the levelling tendencies of the ruling powers in France.

If we come to inquire into the causes of the content and prosperity which, on the whole, have for many years characterized the French Canadian population, we find that they are the natural outcome of the stability and freedom of the political system under which they live. So far there are three eras in the political history of French Canada. First, there was the French régime, when the colony was poor and struggling against many difficulties, and never enjoyed even a semblance of self-government either in their municipal or provincial affairs.

'The institutions of France,' says Lord Durham in his remarkably able report, 'during the period of the colonization of Canada, were, perhaps,

more than those of any other European nation, calculated to repress the intelligence and freedom of the great mass of the people. These institutions followed the Canadian colonist across the water. The same central ill-organized, unimproving and repressive despotism extended over him. Not merely was he allowed no voice in the government of his province, or the choice of his ruler, but he was not even permitted to associate with his neighbours for the regulation of those municipal affairs, which the central authority neglected under the pretext of managing.'

Then came the second era, which lasted from 1763 to 1840, during which the French Canadian had a legislature, and learned to understand and value the advantages of self-government. The discontent which culminated in the rebellion of 1837-8 was caused by the unwillingness of the British Government to concede to the people their legitimate influence in the administration of provincial affairs. Representative government was for years a mere mockery, while the province was ruled by Downing Street officials, and by frequently ill-chosen governors, advised by a council over whom the people's representatives in the Assembly could exercise no direct influence. 'To suppose that such a system would work well in Lower France,' said Lord Durham, 'implies a belief that the French Canadians have enjoyed representative institutions for half a century without acquiring any of the characteristics of a free people.'

Then followed the union of the two provinces of Upper and Lower Canada, which was intended to weaken the influence of the French Canadian section in the government, but had the very contrary effect of giving it greater weight in the administration of public affairs. It was, in fact, the battle cry of years of a large political party that Upper Canada was ruled by the majority of the French Province. The union of 1840 enlarged the political liberties of the Canadas, but it too became inadequate to the circumstances of the country as the population of Upper Canada largely increased, and its representatives demanded a representation in the Legislature larger than that of the French province. For years the French Canadians contended vigorously for the equality of representation laid down in the Union Act, but at last the conflict became so great between the two sections that it was necessary to seek a solution of the political difficulty in a federation of the provinces. In 1867 commenced the new

era, under which the influence of the French Canadians became stronger than ever. It is a well known fact that many of the ablest public men who brought about the confederation of the provinces were favourable to a legislative union, but it was strenuously resisted by the French Canadians, who naturally preferred a system which enables them to have entire control of their provincial affairs and at the same time gives them great power in the central government. Under the federal constitution they have a Provincial Government, composed of a Lieutenant-Governor, appointed by the Governor-General in Council, and advised by an Executive Council, who hold office in accordance with the principles of responsible government. The Legislature consists of two Houses, a Legislative Council of twenty-four members appointed by the Crown, and a Legislative Assembly of sixty-five members elected by the people—the number in each House being the same as in the Senate and House of Commons of the Dominion Parliament. This local government has the control of education, of the management and sale of public lands and the timber thereon, of hospitals, asylums, and charities, of municipal institutions, of local works and undertakings, of the solemnization of marriage in the province, of property and civil rights, of the administration of justice including the constitution, maintenance and organization of provincial courts, both of civil and criminal jurisdiction, and generally of all matters of a merely local or private nature. With respect to education the constitution expressly provides for the preservation of the rights of the dissentient Protestant schools in the province, and any laws made by the province cannot 'prejudicially affect any right or privilege with respect to denominational schools' which any class of persons had by law in the province at the time of the Union. In the Parliament of the Dominion the interests of the French Canadians are carefully watched by the large and influential body of representatives they have in the Senate and House of Commons, which have jurisdiction on all matters of general or national import, such as trade and commerce, postal communications, inter-provincial or international railways, militia or defence. In both the Parliament of the Dominion and the Legislature of Quebec, the representatives

of the province are very persistent in asserting provincial rights, feeling that it is only by a strict adherence to the constitution they can preserve their provincial autonomy. So far, though questions of jurisdiction are constantly arising between the general and the local government, they are being solved satisfactorily in the courts, and whatever differences of opinion may arise on these matters of constitutional law there is none as to the necessity of preserving the Federal System in its entirety, since it ensures better than any other system of government the rights and interests of the French Canadian population in all those matters most deeply affecting a people speaking a language, professing a religion, and retaining certain institutions, different from those of the majority of the people of the Dominion. Happily for the interests of Quebec, the public men of that province are as a rule men of high attainments, who would grace any legislative body in the world. Thoroughly appreciating the advantages of representative institutions, and of the connection with Great Britain, the best minds among them constitute a bulwark of strength to the Confederation. We see this fact strikingly exemplified in the career of one of the most liberal minded and patriotic statesmen French Canada has produced, the late Sir George Etienne Cartier, who always understood the importance of confederation from a national as well as provincial standpoint, and devoted the closing years of his life to the perfection of that great measure. It was a fitting tribute to the services of that eminent man that Canada should have erected a statue to his memory in the noble square on which stands her Parliament House, where now annually assemble more than two hundred representatives of a people whose limits extend over a territory larger than that of any other country in the world except the Russian Empire.

[The question may now suggest itself to my readers, Will the French Canadian nationality continue to work in harmony with the English-speaking people, or is there danger at some future time of a strong antagonism between these two elements, which may tend to destroy the unity of the confederation? Professor Seeley, in his very suggestive work on the 'Expansion of the Empire,' says that ethnological unity is 'of great importance when we would form an opinion about the stability or chance of

duration of an empire.' In his opinion 'the chief forces which hold a community together, and cause it to constitute one state, are three,—*common nationality, common religion, and common interest.*' Two of these three forces are certainly wanting in Canada. The people of one large province speak the French language, cling to the civil law and other institutions of France, and profess the Roman Catholic religion. It is true that this nationality is as yet in a minority; but there is conclusive evidence that it is a powerful minority, which does not show any sign of deteriorating strength, but rather of expansion. The province of Quebec is more thoroughly French Canadian than it has been for half a century and more. The French element has in a great measure crowded out the English-speaking people in places like Quebec, and it is only the superior energy and business capacity of the latter that enable them to hold their own even in Montreal, whose natural situation at the head of ocean navigation, and natural relations to the Great Lakes and the West must always make it an important commercial emporium, attracting the enterprise and capacity of all nationalities. In certain towns and districts where the English were dominant a few years ago, the French Canadians are now in the majority. The Eastern townships were until recently exclusively English and Protestant, but the tide of French population has already flowed into these districts. We see a similar expansion in the direction of the province of Ontario. A large proportion of the city of Ottawa is French Canadian, and it was only the other day that the Dominion Government acknowledged the claims of the growing French population of Ontario to representation in the Senate. There is not at present that steady flow of French Canadians into the manufacturing towns of the United States which for years relieved Canada of the surplus of a population whose natural increase is very great. The efforts of the leaders of public opinion in Quebec are now being directed towards keeping their people at home, and offering inducements to their expatriated compatriots to return. As a matter of fact, then, the French Canadian people are actually increasing in numbers, and should they overcome their natural indisposition to settle in a new country, they would soon over-run the North-West, where there

still exists a remnant of half-breeds allied to them by ties of a common descent and common religion. But so far they do not show any desire to settle the new territories where, from all appearances, the British speaking people will entirely prevail. Taking then all these facts into consideration, the intense spirit of nationalism that animates the mass of French Canadians, the rigidity with which they cling to their language and institutions, their indisposition to take up English customs, their tendency to keep themselves distinct in society, and their increasing numbers, we cannot fail to see the importance of the influence they must exercise for a long time to come over the destinies of Canada. It would be idle to say that there is not now and then evidence of antagonism between the two races. From time to time attempts are made to stimulate this antagonism to a perilous degree. Attacks ~~are~~ <sup>have</sup> even <sup>been</sup> made upon the tithe system and other institutions of French Canada which rest on the foundation of solemn treaties and instruments granted to the province in the course of a century and a quarter. Such an agitation must be unwise, inasmuch as it is not for the English-speaking people in other provinces to attack institutions which do not affect themselves, and from which the French Canadian, who are directly interested, do not show any desire to be released.

The future unity and stability of the Canadian Confederation depends on the fact that there is one great force which is ever operating among all nationalities to preserve the body politic, and that is, as Professor Seeley points out, *common interest*. Whilst Lower Canada holds the portals of the great avenue of communication between the Old World and the West, she is indispensable to the Union, and no other province can afford to treat her with injustice. Were the French province to-morrow to leave the Confederation, it would at once be dissolved, and the result would be fatal to the aspirations of those who are working to build up a new nationality to the north of the United States, in close connection with the parent State. One province after the other would find itself in the ranks of the American States, and Quebec itself would eventually be absorbed—a result fatal to the perpetuation of the language and institutions to which its people have always clung with such tenacity. It would indeed be an unhappy

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*Interim page marked A 979-350  
in Edinburgh Press etc*

day for Canada were she to return to the old condition of things which existed previous to the rebellion of 1837-8, when, as Lord Durham said, he 'found two nations roaring in the bosom of a single state; a struggle not of principles but of races.' Happily that condition of things no longer exists. The history of the fifty years that have elapsed since the 'dark days' of Canada goes to show that the governing classes of the English and French nationalities have ceased to feel towards each other that intense spirit of jealousy which was likely at one time to develop itself into a dangerous hatred. The spirit of conciliation and justice, which has happily influenced the action of leading English and French Canadian statesmen in the administration of public affairs, together with the conservative influence of the priests in Quebec, has been so far successful in repressing the spirit of passion and demagogism which has exhibited itself at certain political crises, and in eventually bringing the two nationalities into harmony with each other. Without compromise and conciliation Canada with its distinct nationalities can never be successfully governed. As long as there are in her midst two distinct national elements face to face,—the one in the minority animated by a determination to adhere strictly to its language and customs, the other in the majority equally believing in the superiority of its own institutions,—it is inevitable that there should be always a latent spirit of antagonism in the country which might at any moment develop itself in a very dangerous form. Should one press nationalism beyond the limits of justice or prudence in a moment of passion, or should the other, with the arrogance sometimes characteristic of a majority, attempt to violate solemn obligations and overturn the institutions to which the minority are wedded, the result would be a political revolution which would end in bloodshed and ruin. But all this is perhaps mere idle speculation. Every reason exists to make us believe that as long as the same wise counsels continue to prevail in Canada that have heretofore governed her, and carried her successfully through critical periods, the integrity of the confederation is assured, and the two races will ever work harmoniously together, united by the ties of a common interest, and a common allegiance to the Empire to whose fostering care they already owe so much.

Although the lines of the two nationalities that now occupy Canada may at times appear to diverge from each other and to seek different channels, yet let us hope that as the years pass by, they will be brought more closely together, until at last their fortunes become indissolubly united, just as we see two great rivers which have kept apart for many hundreds of miles, coming at last to mingle their waters and form one mighty stream flowing grandly and uninterruptedly towards the ocean.

JNO. GEO. BOURINOT.

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### ART. III.—THE SUBJECTS OF THE BYZANTINE EMPIRE.

THE durability shown by the Byzantine Empire could not be entirely accounted for if we did not take into consideration the material prosperity enjoyed by its subjects. The State could not have lasted so long without the defence afforded by armies and navies, and the cost of equipping and supporting these armies and navies was defrayed out of the wealth gained by industry and commerce. Of what this wealth was, we may gain some idea from the impression which it produced upon foreigners, even after the decline of the Empire had begun. In the year 1170, for instance, the Jewish traveller, Benjamin of Tudela, after passing through France, Italy, and many of the cities of Greece, visited Constantinople. It may be assumed that he was a competent judge of the value of the things which he saw. And here is what he says:—‘The immense treasures which pour into Constantinople from every province, town and city, surpass anything which can be imagined or which exists anywhere else. In the midst\* of the

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\* He probably refers to the number of columns of the precious metals belonging to the Bema, and which was certainly too great to be at once realized by the eye, without counting. The eikonostasion was of silver, and had at least twelve, but, more probably, twenty-four columns of that



