

satisfied with nothing less than the complete subjection of the State to the Church.

These designs upon Protestant colonization and those strenuous attempts in behalf of the supremacy of the Church seem to have been the chief aims and the prevailing sentiments in the early history of the Province of Quebec. The efforts to check the English were in vain. The Puritan with his sense of individual freedom and his love of liberty could not be thwarted. He was inured to conflict. He contended successfully with more formidable opposition in the land whence he came. Before taking his leave of Europe he had sown the seeds of constitutional government and religious freedom. He came to America to scatter the same seeds in its fertile virgin soil. He was more than a match for the wily hierarchs of Rome and the feudal Lords of France. His principles preponderate in the councils of the great North American Continent to-day. They are gradually leavening the great mass of society. But the struggle is not yet ended. Quebec fell before Wolfe. It became a British Colony. A large number of British colonists and United Empire Loyalists settled in it. Now, in Quebec there are two races professing two different religions. Quebec is a British colony in name but not in heart. There is no attachment to Britain among the masses of French Canadians. They are French in sympathy and in manner. They are intensely Roman Catholic. The clergy are as impatient of civil control as was their first bishop, Laval. They have probably as much to do with the removal and appointment of public officers as he had. Quebec in material prosperity and in the intellectual attainment of its people is far behind the Province of Ontario. The people are still living in the past governed by mediaeval superstitions and customs. They have not to any great degree availed themselves of the inventions and scientific improvements of the present century. They do things pretty much as they did them in the days of Laval. Their thoughts roam in the same shadowy regions of myth and superstition. The farmers in districts that have been settled for more than two hundred years thresh their grain with tread-mills. They pay almost idolatrous homage to their priests and bishops. They have belts and other species of clothing to protect them from the devil. They carry crucifixes, and cross themselves to escape contamination from heretics. Many of them believe if they open the Bible the devil will spring out of it. They at times take a circuitous path to avoid coming too close to a Protestant house of worship believing it