

the man of Quebec is satisfied to accept traditions as he finds them ; and, apparently, he has not imagination enough to dream of the past or to hope for the future.

Englishmen flatter themselves that as colonizers they can learn nothing from the rest of the world,—that they have reduced to an exact science the art of assimilating outlying territory in the Great British Empire. But they have still something to learn from America. The United States denationalizes her immigrants by forcing them to learn and speak English. The German or the Hungarian or the Pole must understand English, if he would rise in America. He need not forget his mother-tongue ; but he must know that of the country of his adoption. And as the only language his children will hear in the public schools is English, it follows that the second generation, before reaching manhood, is, in thought and language, more American than foreign. Had England adopted this plan at Confederation, and made English the official language, Canada in general and Quebec in particular would be much better off materially, and the clash of two races and two tongues would not be a disturbing element in the situation. It is incongruous that an English lawmaking body should transact its proceedings in French and English, and that official announcements should have to be printed in both languages. I think no more important thing has been done in Canada since Confederation than the action of the Manitoba Government in refusing to recognize French as an official language ; and this means so much for the material welfare and advancement of the Province that no American, unless he be a close student of Canadian affairs, can appreciate its full significance.

Before leaving Quebec and her French population, there is one factor in the sociological equation which is of tremendous consequence, and which I approach with extreme diffidence. With a profound appreciation of all that the Catholic Church has been to the world in the past, and admitting that it is to-day a great instrument of civilization, humanity, and charity, the facts cannot be controverted that Quebec is priest-ridden, and that the Church is largely responsible for the lack of energy and enterprise which so conspicuously distinguishes the Province. The power vested in the Church—the legacy of two centuries—is so great, and ecclesiastical, civil, and feudal laws are so interwoven, that in Quebec a man must either be a Catholic or else see burdens of taxation, impossible to bear, imposed upon his property. A gentleman of the highest standing, with