

French Canadians living in the United States to-day has completely wiped out all traces of the old animosity. To-day one says "Americans," and that, with an open sense of sympathy and admiration.

The clergy on their side have considerably altered their opinion in respect to the United States. The great number of priests established in New England and especially in the great centres where French Canadian immigrants have gathered together, have contributed not a little to destroy the legend of the "social slough" and the *démagogie effrénée*. To-day, they know that religious persecution is not to be feared in any part of the Union; that on the contrary the Roman Catholic form of worship there enjoys the most complete liberty, that its priests are as highly considered and esteemed as in Canada, and that, in short, nothing prevents an American citizen from being as good a Catholic as any English subject. It must not, however, be inferred from this that the French Canadian priests who have remained at home have become Annexationists. Far from it. Some of them have; and, when the old prejudices are considered, when one sees others barely startled by the statement that all, or nearly all of their *confrères* who live in the United States are Annexationists, it must be admitted that the progress made is enormous. Will they venture farther? It is not impossible; but for those who understand how little attraction any new venture has for the Catholic clergy and their high regard for the proverb, *Un tiens vaut mieux que deux tu l'auras*,—"A bird in the hand is worth two in the bush"—will look upon it as at least questionable. But in any case, it is incontestable that, possibly as a result of the indifference more and more marked of the Catholic clergy touching this question, the people, without distinction of party, become day by day reconciled to an idea and a word which they had learned hitherto to repudiate without a second thought.

We may add that the political influence of the Canadian Catholic clergy is no longer what it once was. For many a long year this influence was omnipresent; it took upon itself to decide all questions, to think, read, write and vote for everyone; but "the pitcher that goes too often to the well——" In short, the clergy might even yet impede any great public measure by working against its acceptance, but they never would oppose it in any peremptory manner; they would not even make the attempt, for they are wise enough to know that in such an attempt they would be outflanked. They have already suffered checks, and all enlightened Catholics should rejoice at it, for