

counties of Ontario; we have not absorbed many of the English and Scotch settlements planted among us in order to break up our homogeneity—we have not put forth all these efforts and seen them crowned with success to go and perish miserably in any all-Canadian arrangement.

This is the frank expression of a sentiment which has been gathering strength and taking shape in the French Province during the last quarter of a century.

In 1880 the Abbé Gingras published an address, in which, after the most rampant assertion of the right of the Church to override the civil power, and of the clergy to interfere in elections, together with a thorough-going proclamation of Mediævalism, and an unqualified defence of the Inquisition, there comes (p. 43) a notable passage in relation to the political situation of the French Province. The clergy, says the writer, understand the delicate position in which French statesmen have been placed since the conquest, and that practically it is necessary that they should "resign themselves to a policy of conciliation, more or less elastic." But with union and a common understanding the machine of the Provincial Government, though it has inevitably one of its wheels in contact with the Federal Government, may be worked for Catholic purposes. This is the device which every Canadian statesman, "though he may not inscribe it on his banner, lest he should provoke unjust reprisals, ought to engrave on the inmost fold of his heart." The autonomy of French Canada is all, the Federation is nothing. With the autonomy of French Canada it is necessary for the present to be content, but a grander vista is opened when the proper hour shall strike. The leaders, and the soul of the national enterprise, are the clergy.

After the victory of the Jesuits at Ottawa, a grand national festival was held at Quebec on the day of St. John the Baptist, the national saint of French Canada, in the joint honour of Jacques Cartier, the founder of

French Canada, and Brebeuf, the great Jesuit missionary, a monument to whom was unveiled. At the banquet, Mr. Mercier, who is the Nationalist Premier of Quebec, and as the framer of the Jesuits' Estates Act has received a decoration from the Pope, made a speech in which he preached in impressive terms nationalism and national unity. "To-day," he said, "the Red and the Blue [colours of the two old parties in Quebec] should give place to the Tricolour." It is useless to imagine that we will ever cease to be French and Catholic. This monument declares that after a century of separation from our mother country we are still French. More than that, we will remain French and Catholic." Such was the strain of all the speaking and writing on the occasion. A gallant colonel of militia even hinted at a resort to arms. The Papal Zouaves who took part in the ceremony carried side by side with their own flag a flag which in the days of French dominion had been borne in battle against the British. The greetings of the "French Canadian nation" were cabled to the Pope, and the Vatican in return greeted the French Canadian nation.

Mr. Samuel Adams and his Boston confederates were in too great a hurry with their revolution. Canada had been wrested from the French; they should have waited till it had been made English, as with its poor, simple, and illiterate population of sixty thousand it might easily have been. After the revolt of the Colonies, England was compelled practically to foster French nationality, and at the same time to countenance clerical ascendancy, because it was on the influence of the clergy, who were hostile to the Puritans and afterwards to the French Revolution, that she mainly relied for keeping the people faithful to her standard. She gave the French votes, which they of course used to shake off British ascendancy. Thus Wolfe's victory was cancelled. Not only so, but, where France had only a weakly colony, grew up under the

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