

cational interests receive most attention. When we turn to regard our own country the truth is borne in upon us that, in our chain of fair provinces, there is one that has fallen far behind her sisters in the march of prosperity and progress. If we inquire the reason, we are reminded that the French-Canadians are a priest-ridden race, that to them the Bible is a prohibited book, and that their children are trained under a system of education with the marks of medievalism upon it. The French-Canadian "habitant" is naturally conservative, and so long as he is kept in ignorance he is content to toil on in his narrow circle, knowing little except what the priest tells him, following closely in the footsteps of his fathers. He knows of nothing better, he hopes for nothing better. The movements of intellectual and commercial progress lie beyond the bounds of his horizon.

Men are now anxiously asking "Is not the light breaking over Quebec? Are not the morning streaks of a new day appearing? Are not the discouraging labors of years about to bear fruit?" The "Canada Revue" made a noble struggle for freedom of speech and educational reform, which doubtless influenced the minds of many; the French Evangelization Board has sent its missionaries through the province distributing books, teaching the truth, pointing out the path of progress; but mightiest of all perhaps has been the influence of that liberal minded statesman whose bold and enlightened utterances in regard to political and religious freedom, challenge the respect of all Canadians who hold dear the cause of liberty and progress.

The generous and equitable settlement of the Manitoba School question, and the knowledge which has been disseminated by the long agitation, have produced a public sentiment pregnant with possibilities for the future of Quebec. French-Canadians have helped to secure national schools to the Province of Manitoba; they have been awakened to the necessity of the "reorganization of public instruction" among their com-