

dred, over one thousand members. twenty-five mission schools, nearly nine hundred children, besides the grand Point aux Trembles—nearly two hundred boys and girls there. Yes, light is coming sure."

"Isn't he just lovely?" murmured the aesthetic young lady to the business man.

But the business man was figuring things out.

"Who pays for all this?"

"A little from the French-Canadian Protestants, \$7,000 maybe; the rest," he added, with a smile, "you do."

"Not much," said the business man. "But look here, what does the whole thing cost?"

"Don't know," said the young man with a shrug, and a Frenchman's indifference to finance.

"Do you, professor?" persisted the business man.

"Yes, I do," said the professor, still inclined to wrath. "Nearly \$40,000. A great waste of money."

"Hold on a minute," said the business man; "if this young fellow is right, it's a serious business for Canada. A million and a half Canadians kept in ignorance, kept poor paying taxes, bullied by their priests, kept from their rights as citizens. Is that true, do you think?"

"Oh, nonsense! much exaggerated!" said the professor.

"I give you facts," said the young man, firmly; "700,000 of our people cannot read and write. The Educational Bill last session was defeated, why? It said school trustees must be able to write. 'You cannot get enough trustees,' said the Opposition in the Council, and the bill was thrown out. You go into our schools under their priests. They know the catechism, the Devoir du Chretien, but nothing else till they are 12 or 14. Then they leave school in disgust; they are condemned to be servants of others, in factories, shops, shanties, all their lives. They have no chance."

"I believe," said the professor, as if settling the question, "in allowing the French people to hold their own faith in their own way. Let the Roman Catholic church keep Quebec, I say."

"Why?" said the young man.

"It belongs to them," answered the professor. "They were here first and they have the right of possession."

"Ah," said the young man, politely, "do you know that at first French Canada was more Huguenot than Catholic? Do you know that up to 1627 the Huguenots were leading in the army, in the state, in the business of the country; and that if the Jesuits had not come in 1625 the Protestant religion would have been firmly planted in the new colony? And even in 1759, when Quebec was taken, there were 400 Protestants in the city, besides those in the army."

"Why, I thought all these old fellows—Champlain and the rest—were bigoted Roman Catholics," said the business man, rubbing up his Canadian history.

"Champlain, yes!" replied the young man, "but Chauvin and his Tadousac colony were Huguenots. De Monts and his settlers at Port Royal and afterwards at Quebec were Huguenots. The two De Caens were strong fighting Huguenots."

The professor was evidently unprepared for this view.

"So the Jesuits rather did the Protestants up?" said the business man.

"Yes," went on the young man, "and those Highland regiments of Scotch Presbyterians, Fraser's and Montgomery's regiments, who were given land grants along the St. Lawrence, where are they? In the bosom of the Roman Catholic church."

"How? the Jesuits again?" asked the business man.

"No," said the young man, "they could resist the Jesuits, but, with a bow to the aesthetic young lady, 'not the French Catholic young ladies who stormed their hearts.'"

"How lovely!" sighed the aesthetic young lady.

The young man looked at her in dismay.

"But," pursued the business man, "are you making any headway?"

"Oh, it is slow," said the young man. "Our converts are forced to leave their homes—20,000 have left. The priests are very bitter. Many Protestants are afraid to help; it will hurt their business."

"How about the schools? where do you get teachers?" inquired the business man who looked at things from a practical standpoint.

The young man brightened up.

"The schools are grand; the teachers are trained at Pointe aux Trembles, and we have nearly 1,000 children."