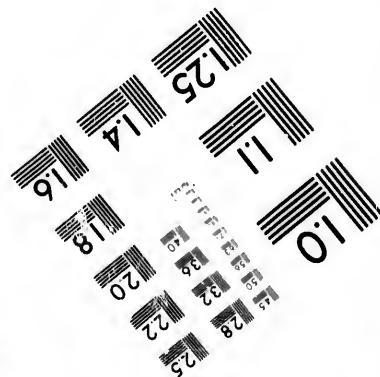
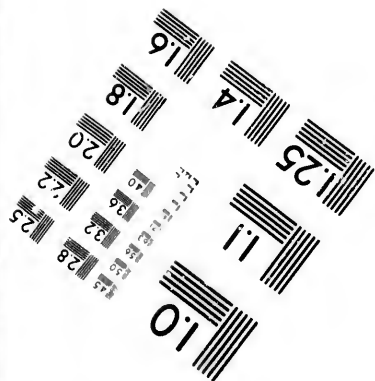
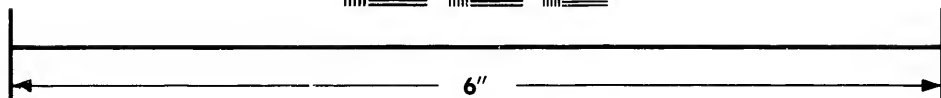
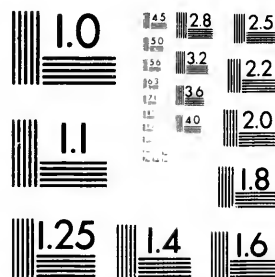


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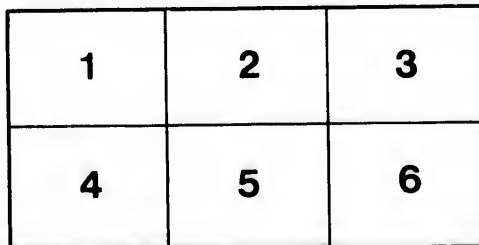
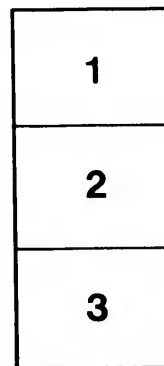
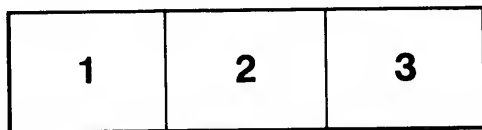
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THE TRUTH ABOUT

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FRENCH CANADIANS.

JOHN TALBOT SMITH.

From the N. Y., Catholic World.

JULY, 1889.



LUBY'S FOR THE HAIR.

AS A DRESSING FOR

LADIES' OR GENTLEMEN'S HAIR, IT HAS NO EQUAL.

SOLD BY ALL CHEMISTS AND PERFUMERS.

LUBY'S FOR THE HAIR.

Among savage nations hair is seen in its greatest beauty and abundance, and it is a fact well known to travellers that a bald savage is almost a wonder to behold. Civilization with its many sources of generating diseases takes in the hair as well, but "similia similibus eurantur," civilization can restore as well as rob, and it is now generally admitted that "LUBY'S PARISIAN HAIR RENEWER," so justly celebrated for its renewing powers, has established itself as the grand restorative of the world. Sold by all druggists.

IN ALL AGES and in all nations the hair has been the subject of anxious solicitude, as indeed so well it might, for what is a greater source of beauty than a beautiful head of hair.

LUBY'S FOR THE HAIR.

What is the whole world to a man if he has no hair. They say beauty when unadorned is adorned the most, but on the same principle beauty when unshaved is shaved the most, and that as we all know is not true. Formerly it was thought respectable to be bald, and to wear spectacles, but now much hair is again becoming the rage. If hair be good at all 't is good to have it beautiful, long, soft and glossy, and what will you bet to bring about those graceful attributes better than "LUBY'S PARISIAN HAIR RENEWER," which restores grey hair to its natural color. Half the young girls you see going around, whose beautiful hair you envy so much, use it.

WHAT is the whole world to a man if he has no hair. They say beauty when unadorned is adorned the most, but on the same principle beauty when unshaved is shaved

LUBY'S FOR THE HAIR.

be used, and an indispensable article for the toilet table. When using this preparation you require neither oil nor pomatum, and from the balsamic properties it contains, it strengthens the growth of the hair, removes all dandruff, and leaves the scalp clean and healthy. It can be had from all chemists in large bottles, 50 cents each.

"NO NEED of having a grey hair in your head," as those who use Luby's Parisian Hair Renewer say, for it is without doubt the most appropriate hair dressing that can

THE TRUTH ABOUT
THE
FRENCH CANADIANS.

JOHN TALBOT SMITH.

(*N. Y. Catholic World*, July, 1889.)

For various and oftentimes peculiar reasons, Canada has played a prominent part in United States history, both before and since the Revolution. To any one familiar with that history it is hardly necessary to say that Canada's part has always been as agreeable to herself as it has been disagreeable to us. Before the Revolution, chivalry and romance seem to have been chiefly on her side, so that her final defeat assumed the noble proportions of a tragedy. Canada had been the base of operations for that scheme, which purposed to secure as French domain the entire continent outside of the thirteen English colonies. In executing it, French generals overthrew Braddock, captured Oswego and Fort William Henry, repulsed Abercrombie at Ticonderaga, and kept at bay for months three different armies in Ohio, on Lake Champlain, and under the famous ramparts of Quebec. In the Revolution, Canada, now under English rule, was again the base of operations for Burgoyne's nearly successful attempt to isolate New England, a scheme which Canadians did nothing to aid, while many of them, mindful of the past, enlisted under Schuyler, and did good service against the British. In the War of 1812 our manœuvres on the New York frontier left a victory with the Canadians, and put an end to the idea of invasion on our part, while bringing us the little return compliment which ended with the battle of Plattsburgh. In 1865 our precipitate refusal to renew certain treaties concerning Canadian trade seems to have been the last impulse towards union, of which Canadian and English statesmen stood in need. What we intended as a kick for her secession sympathies, Canada accepted with joy as something much better, and was enabled thereby, not only to form the Dominion, but to make up in other countries her loss of American markets.

For the fifth time in a century and a half we are again brought into contact with Canadians, this time on the matter of annexation, and are evidently preparing ourselves for the same process of bamboozling, which has regularly overcome all our diplomats in their dealings with the country of the beaver and the maple leaf.

Every one knows that the territory called Canada extends from the Atlantic to the Pacific ; but what every one does *not* know is that of all this vast territory the exact centre, socially and politically, the most sensitive spot in the whole area, the hub, the pivot, the balance-wheel of all things Canadian, is the province of Quebec. To defend this statement properly it would be necessary to go deeply into Canadian history, a temptation I shall resist ; but I can at least say a few words in praise of our own country by way of producing the precise effect to be gained from a historical narration. When England took possession of Canada treaty stipulations secured to the little colony a peaceful exercise of all privileges granted to it by the French king. These were increased when the American colonies began to raise the standard of revolt and to coax Canada to join them. They were again increased when the United States grew into Britain's commercial rival. In fact the entire success of Quebec in holding its own may justly be attributed in large part to American strength and consequent English jealousy, apart from certain powerful forces employed by Canadians themselves. To counteract the strength of these left-handed favors, Britain with her right hand administered two gilded antidotes to wide-awake Quebec. She established the government free-school, and introduced English settlers into the new townships south of the St. Lawrence. The Canadians, maintaining their own schools, allowed the first to rot, and crowded out the second ; and then by a popular uprising put an end to the policy of antidotes. With America on the border, Britain could not say a word. The Catholic province retained her religion, her control of education, and her language. In other words, the French-Canadians went in for home rule with all their might, and, thanks to the American successes in that matter, spent not their might in vain.

Then came the era of confederation, which demonstrated clearly the power and standing of Quebec. The union of the provinces was attained only by her consent, and her consent was won only on conditions, among which were that the French language should have equal place in the government at Ottawa with the English, and that Quebec hold all her privileges. It has seemed to me that England hoped sooner or later, in making all these concessions, to see the French province overborne and wiped out by the force of British immigration. That hope has long been dispelled. The English in Quebec province are a minority, whose deepest humiliation is that they must speak French in order to do business. Not

only are the Canadians firmly rooted in their native soil, they have also out-posts in Ontario, Northern New York, and New England, a break-water against the shocks of possible invasion; and whenever any question arises concerning the national interests of Canada, the first thought in the minds of Canadian statesmen is the opinion of Quebec.

I have thus made good in a brief way my assertion of Quebec's all-powerful position in the Dominion of Canada. It is a position which causes much irritation at home, and more misunderstanding abroad. The best mouth-piece of that irritation is Prof. Goldwin Smith of Toronto, and a daily journal in the same city known as *The Mail*. Both present some excellent English in their utterances, and both have posed to the American public as authorities in matters French-Canadian. It can easily be guessed, from a perusal of what I have so far written, just how an English-Canadian might feel towards the history and inhabitants of Quebec. Goldwin Smith is a good exponent of that feeling, and in his writings far more than in the thundering and hysterical periods of *The Mail* can be found that genuine grief and surprise which only an Englishman can feel at the audacity of British subjects making any language but English the official tongue of a British province. This is almost the sole crime which has been charged against Quebec by its sister provinces, and I sincerely believe that it is also the inspiration of the inflated talk about annexation and reciprocity.

Quebec is an out-and-out Canadian province, and has a hearty natural contempt for everything not French-Canadian. The best standard is itself. It has refused all things English, even those which were good, more than content with its own systems and inventions. It has insisted on having share and share alike in the French government with Ontario. Politicians like Sir John Macdonald strive in silence to keep order in the household; but men like Goldwin Smith, having no other interest in Canada than what is personal, keep Rome howling with protests against Quebec and its un-English methods. No opportunity has been missed to stir up ill-feeling between the races, with a view to shaking the strong position of Quebec. This is a conquered province, is Mr. Smith's argument, and it should be Anglo-Saxon inside and out, from the color of the French-Canadian's skin to the beating of his heart. He advocates that it be made Anglo-Saxon at once, by such wonderful measures as the stamping out of the French language, and the uprooting of the church; and because no Canadian will undertake

the task, *he* hopes to initiate a movement which, under the name of commercial union, will make the United States a party to the future crushing of French Quebec.

It is a hopeful sign for the party to be crushed that Goldwin Smith has never succeeded in anything, except scolding in fine English and making prophecies which are yet to come to pass. But he has impressed that class of people, which sighs for the extirpation of Catholicity in South America and Mexico, and he is often taken as an authority on Canadian matters by American editors, who publish his lame statements and extravagant inferences as truthful, and who, already knowing little of Canada, thereby learn to know less. For the benefit of these people I now turn to the three prime statements concerning the French-Canadians, which Goldwin Smith and his followers have made popular on this continent, and which they affect to believe, viz.: That the French-Canadians are superstitious, ignorant, and degraded; that they are unprogressive; that they are priest-ridden. From which statements is to be inferred that the cultured, progressive, and priestless Anglo-Saxon race should go to Quebec, and absorb the French species from off the face of the earth. This policy is Britannic in conception, and Mr. Smith thinks it easy of execution.

I.

Are the French-Canadians superstitious, ignorant, and degraded?

Let us consult our figures. When it is said that a race is ignorant, Englishmen and Americans mean usually that education is not popular or prevalent among them, that the government does not provide school facilities, that if it does the people do not take advantage of them. When it is said that a race is degraded, the same parties may mean a hundred different things. Usually the word degraded conveys to the English and American mind filthy personal habits, filthy social habits, low standard of intellect, and entire absence of refinement. It is an accepted truth with us that where education is well diffused degradation finds it hard to get a footing. If, therefore, I can prove that popular education has proper attention paid to it in Quebec, it will be in itself a sufficient response to the charge of Canadian degradation. However, not satisfied with that, I will then give my personal experience with this people, an experience which Mr. Goldwin Smith never had, and the lack of which renders him utterly incompetent to do more than theorize about them.

The report of the Superintendent of Education for the Province of Quebec lies before me. The name of this superintendent is Gédéon Ouimet, a clever man who, it is said, owes his education to a curious custom in Canada. The 26th child of Canadian parents is entitled by tradition to a college course at the expense of the *curé* in whose parish the child is born. Mr. Ouimet is the 26th child, and got the full benefit of the tradition. The population of Quebec is 1,360,000, of which the Protestants number one-seventh,—186,000. Here is the tabulated statement of the condition of education :

	<i>Roman Catholic.</i>	<i>Protestant.</i>	<i>Total.</i>
Universities,	1	1	2
Colleges, academies, model schools,	565	78	643
Elementary schools,	3,586	998	4,584
Science schools,	1	1	2
Deaf mute and schools for the blind,	4	1	5
State art and industrial schools,	—	—	73
Totals,	4,157	1,079	5,249
Teachers,	6,815	1,416	8,231
State teachers,	—	—	35
Pupils of special schools,	—	—	1,720
Students of universities,	575	772	1,347
“ “ normal schools,	185	96	281
“ “ colleges, etc.,	74,795	6,155	80,950
Pupils of elementary schools,	143,848	30,461	174,309
Totals,	219,403	37,484	268,607

The money spent by the French-Canadians on education is partially represented by the following figures. The colleges and convents are self-supporting, and do not enter into these statistics :

Assessed value of real estate in Quebec,	\$320,309,259
Annual school-tax, fees, grants, and contributions,	1,183,757
Cost per head of education (about),	11

The studies taught in the elementary schools, and the time given to each study, during two sessions of three hours each, are :

Reading, 1 hour ; catechism, $\frac{3}{4}$ hour ; geography, $\frac{1}{4}$ hour ; writing, 5-6 hour ; grammar, $\frac{1}{2}$ hour ; arithmetic, 1 hour ; history, $\frac{1}{2}$ hour.

The normal schools are about on a par with those of our own country, the convents and academies hold a similar position, and the colleges aim to give a fair classical education to fit their students for any of the learned professions. The doctors, lawyers, clergymen, many of the business men, the professors and male teachers in the colleges and elsewhere, have, one and all, made the classical course of these institutions.

These figures are by themselves very convincing. In proportion to its population the province of Quebec is better provided with schools and teachers than most countries of the civilized world. The whole paraphernalia of the modern educational system is there in modest perfection. The figures in this case do not lie, for they are backed by the testimony of Catholics and Protestants alike, and how Goldwin Smith and his supporters can look them in the face, and then call the Canadians ignorant and degraded, is one of those things no fellow can understand.

The figures, however, do not in this instance tell all the truth. The Canadians have that strong love of education which is inherent in any people long deprived of it by the injustice of government. For years there was no school for them but the free *English* school, to which they would not send their children. They were able only to put up poor primary schools for teaching the commonest branches. From the necessity of providing a better means of education sprang the Canadian college and convent, the most popular method of education in Canada. Look at the statistics above. The proportion of Catholic to Protestant in the elementary schools is 5 to 1; in the normal schools, 2 to 1; in the universities, 1 to $1\frac{1}{2}$; but in the collegiate schools it is 11 to 1. It is the great desire of the Canadian parent to give the boy and the girl a course at the college or the convent.

Another point is to be observed. The attendance at the elementary schools ought to be as seven to one in favor of the Catholic portion of the community. It is less than that because the children do not go. Between the ages of seven and fourteen years there are in Quebec 32,000 children who do not attend school at all. The reasons are various. The parents are poor, the winters are severe, and most of the parents belonging to this class have really not enough interest in the education of their children to send them to school. It is this class which at first made up the bulk of the immigration to Ontario and the States. They were not of savory reputation at home, and they gave their honest brethren a doubtful reputation abroad. They are not Quebec, however, and our evangelizing brethren, before raising their hands in horror at this statement, had better count the illiterates of Massachusetts and New York.

If the Canadians are educated, can they be degraded? I leave the settlement of the question to those interested, and tell what I saw and what I know. If degradation consists

In the items enumerated above, the Canadians are still far from it. They are as neat and cleanly a people as ever graced the earth. Their humblest cabins have about them a cleanliness unequalled by any people. Politeness is a second nature with them. Of the eight provinces of the Dominion, Quebec is second in practising the virtue of sobriety. In the year 1885 the convictions for different crimes in Quebec numbered 7,223; in Ontario, 20,097. In character they are sociable and peaceful, in intellect very bright and witty. The young people resemble their French ancestors in facial expression; the old develop a Celtic ruggedness very closely akin to the Irish type. Morally, the people of Quebec are far ahead of any other on this continent. This is all the more to their praise because they are of warm temperament, and might be excused for some excesses. I have here put down their virtues, leaving it to their enemies to find out their faults, if they can. I challenge any honest man to say, from actual knowledge of Quebec, that its people are in any sense degraded.

II.

Are the Canadians unprogressive?

Before answering this question, there is imposed on me the difficult task of defining what Englishmen and Americans mean by progress. Many of us do not ourselves know the exact meaning, or the strength of the various meanings which we give the word. If a nation passes from Catholicity to Atheism, many will call that progress. If an individual or a nation becomes wealthy quickly, and uses wealth in ornamenting property and introducing the latest improvements, that is called progress also. If a parent prefers inferior instruction for his child, in a religious school, to superior training in a Godless, irreligious, or indifferent institution, he is said to be unprogressive. It seems, however, to be admitted on all sides that if a nation increases in population and wealth, admits and encourages all modern inventions, has perfect freedom of the press, invests in the railroad, the telegraph, the telephone, the electric light, and shows a strong commercial spirit, it must be progressive. Let us examine the Canadians by this rule.

The Province of Quebec has not many physical advantages. It is most of the year under winter's control. Its territory north of the St. Lawrence consists in a narrow strip of land lying

along the river. Its only great city is Montreal, between which and Toronto there has always been rivalry. Montreal still leads. Ontario has taken all Canadian immigration. It has also been drained by the departure of its citizens for Manitoba and the States.

Quebec has had no immigration, and has also suffered from the departure of its people to Ontario, Manitoba, and the States. It has been the long-settled district of Canada, but Ontario has had the advantage of more land. Still, the population of Quebec is 1,359,027 to Ontario's 1,923,228. At one time Ontario thought it possible to drive the French out of the province, and they started an English business colony at Montreal, which up to their advent was a slow, dull city. All that the English knew of business the French learned, and enough more to drive out the English from many industries and lines of business. This is real progress. Here are a few figures :

Number of acres of land owned :	Ontario,	23,309,264
“ “ “ “	Quebec,	18,000,378

Number of owners :	Ontario,	266,485
“ “ “	Quebec,	175,731

Value of real estate <i>under mortgage</i> :	Ontario,	\$174,676,062 39
“ “ “ “ “	Quebec,	1,949,638 00

Amount overdue and in default on mortgages :

	<i>Principal.</i>	<i>Interest.</i>
Ontario,	\$2,685,010.79	\$895,162 18
Quebec,	94,503.20	8,237 56

Amount invested and secured by mortgage deeds :

Ontario,	\$78,706,585 07
Quebec,	864,984 44

Number of mortgages upon which compulsory proceedings were taken in the year 1885 :	Ontario,	664
	Quebec,	19

Aggregate amount of mortgages upon which compulsory proceedings have been taken in 1885 :	Ontario,	\$1,373,036 88
	Quebec,	19,231 47

Rate of interest :	Ontario,	5 to 10 per cent.
“ “	Quebec,	4 to 7 per cent.

There is progress for you, from the Catholic and Protestant standpoints ! Quebec is Catholic, Ontario is Protestant, yet the above proof shows that Quebec is sixteen times less mortgaged than its sister province. It has only 16 loan companies to

Ontario's 79! The Quebec people are certainly not in the hands of the Jews. They own their land, and they provide for their children in new townships, when they are ready to leave the paternal care. As to the business done by both provinces, here are the figures for certain years :

		<i>Importation.</i>	<i>Exportation.</i>	<i>Value per head.</i>
Ontario	{ 1882 . . .	\$41,690,760	\$40,765,921	\$20.75
	{ 1883 . . .	44,666,445	42,890,019	16.46
	{ 1884 . . .	41,967,215	26,891,517	13.24
	{ 1885 . . .	39,828,083	28,434,731	13.78
	{ 1886 . . .	39,069,475	27,088,868	12.92
Quebec	{ 1882 . . .	\$53,105,257	\$38,972,121	\$28.21
	{ 1883 . . .	55,997,871	32,642,986	30.47
	{ 1884 . . .	49,122,472	42,029,678	29.67
	{ 1885 . . .	46,733,038	39,604,451	27.64
	{ 1886 . . .	45,001,694	38,171,339	26.33
In 1886 Ontario exported of her home produce and manufacture,		\$24,092,536		11.49
In 1886 Quebec exported of the same,		32,622,066		22.50

So that the trade of Quebec is double per head that of Ontario. Is not this substantial material progress? There are in Ontario 140,000 Canadians, in the States at least half a million, the contribution which Quebec has made to her neighbors while holding her own at home. With a good educational system, with steady increase in population and wealth, with the foremost position in the Dominion because of these things, well supplied with railroads and canals, telegraph and telephone lines, a naturally enthusiastic press—for a Canadian in print is usually wild—a large body of sharp business men who let no opportunity escape, we do not see how Quebec can be called unprogressive. The worst that can be said of her will not gainsay the fact that she entirely surpasses Ontario in actual business and in future prospects. Moreover, Quebec has what her sister province has not—a distinct and important literature. The works of many of her writers have been crowned by the French Academy. She has historians, antiquarians, and poets of such calibre as Ontario has not yet produced. She is constantly producing original works of merit, where Ontario, with Goldwin Smith in her bosom, does not produce a single book.

III.

Is Quebec priest-ridden?

Like our immortal Washington, and unlike our mortal separated meritorial brethern, we cannot answer no. Quebec is priest-ridden to an alarming extent; to such an extent indeed that the priests, not

finding enough people to accommodate their autocratic instincts at home, are moving into the States along with Quebec immigrants. There are in this unhappy province perhaps fifteen hundred priests, and a small army of religious, living on the fat of the land and the strength of the people, and in spite of their number, their comfortable circumstances, and the efforts of wise men like Goldwin Smith and the editors of the *Toronto Mail*, *New York Independent*, *Christian Advocate*, *Churchman*, and like journals, to discredit them, they enjoy the tithes, the respect, and the love of their people. Again and again have humane politicians striven to root them out and to shake the people's esteem for them in vain. The Canadian of Quebec will not be induced to take his church tithes and put them into his own pocket, much as he loves and hoards money. The Protestant spiritual and political missions to them have been mournful failures. Even Mr. Chiniquy had to retire to Illinois.

We admit this is the one serious defect (as Protestants judge matters) in the Quebec province. There are reasons for it. The French-Canadian of any rank in life feels that God can confer on his family no greater honor than to make one of his boys a priest, one of his girls a nun. This is curious in view of one or two circumstances. The life of the ordinary priest or nun in Canada is not financially a happy one. The nuns, for instance, are bound to absolute poverty, and are of no manner of material assistance to their friends and relatives. The salary of the city curate in Montreal is one hundred and twenty dollars per annum, with scant perquisites; of the town and country curates sixty to eighty dollars, with no perquisites at all. The ordinary third-rate parishes in a diocese as wealthy as Montreal represents an annual income of about eight hundred dollars, the second-rate twelve hundred or fourteen hundred dollars, and the very best do very well if they present their *curé* with two thousand dollars. There are fourth-rate and fifth-rate parishes of which we shall not speak, and there are also poorer dioceses than Montreal which have also their fifth-rate parishes. *It seems to make little difference to the Canadian, so long as his son is the priest. Therefore Protestant missions have found it difficult to bribe this people. Honor seems to mean more to them than soup, and they are evidently determined to continue in their present priest-ridden condition. We apologize for them to our separated brethern. But as

* The priests of religious orders in some cases get sixty dollars per year, and in others simply their life support.

we have shown them to be a progressive, money-making, educated people, it is to be presumed they know their own business here as in other matters. If they wish to spend their money on useless priests and nuns, they have only that same fault which induces our Protestant brethren to throw away their cash on Mexican missions.

We have heard two recent writers express their deep pity for the taxes levied by the church on the Canadians, as evidenced in the magnificent churches everywhere met with in Canada. These churches are the admiration of strangers, Catholic and Protestant. They are always solid and durable, built of stone, of great size, and often of magnificent Canadian embellishment. It is impossible to find in Quebec a really poor or insignificant structure in a canonical parish, and the beauty and cleanliness of their sanctuaries are a delight to the Catholic heart. Have these churches been really a burden to the Catholics of Quebec? There is one feature of Canadian character which forbids us to say that they have. The close, economical, almost stingy habits of this people justify me in saying that they will not impoverish, nor burden, nor even tire themselves in supporting the church. They are tenacious of the faith, but also of their cash. This is the testimony of my own long experience and of all their authorities. They are impulsive on every point but that which marks the difference between loss and gain. They are ready for financial sacrifices, have made them often, but they have tried every other method first.

These churches have been constructed by many generations. Quebec is in existence two hundred years. When a district desires to erect a new church, the taxable people have first to convene and state their willingness to subscribe to a church of a certain cost. Monseigneur l'Évêque will hear of nothing until substantial aid is not only promised, but actually secured in the shape of cash or notes of hand. Then the *Fabrique* is organized—that is, the board of trustees—which is not, as with us, a formal affair, but a board of real officials, whose duty it is to look after the church revenues, and keep the property in good condition. Certain taxes are imposed for that purpose, and as they fall on all alike, there is no such thing as a burden on any one. When a Catholic owns land or houses, he is taxed by government. If he owns nothing, his tax is two dollars a year for the support of the church. The free-seat idea is carried to an extreme among the churches, and an immense charity and latitude prevail in the collecting of the revenues. This without fear of question can be said of the Canadian priests, that they are the least provided with money of any on the continent. I call it a grievous

fault in Canadians that with all their love for their priests, they should allow them to live so poorly. Poverty is an ecclesiastical virtue, but it is carried too far among Canadian clergymen.

A final word will not be out of place on the agitation which for nearly ten years has been kept up by Protestants and Orangemen concerning Quebec. The position which this plucky province has held and improved for fifty years is one which commends itself in particular to Americans. It is the home-rule position. The rights which it secured for itself in the Dominion are precisely the rights which Ontario and Nova Scotia enjoy. Its people founded the province and reclaimed it from the wilderness, fought, suffered, and bled for it, held by treaty the old status of their social forms and religion and language. What they have is their own, and they propose to hold it against any hostile power. The general laws of the British Empire they have honestly obeyed, but they have not permitted the Ottawa Parliament or the Privy Council to Anglicize them. The home-rule principle is their platform. It is thoroughly American, and the man who opposes them is a traitor to American ideas.

Who are their opponents? The Orangemen of Ontario, and the faction represented by Goldwin Smith, whose names are now, as they always have been, the watchwords of infamy or foolishness; the *Churchman*, the *Christian Advocate*, the *Independent*, and their satellites, whose pretence is a profound Americanism in politics and religion, and whose practice is a compound of Lutheran bigotry and English malice; whose principles admit Catholicity into the Christian fold, and whose practices place it beneath paganism; whose words are always for more liberty, and whose acts for less. They wish the French language stamped out of Quebec because they who use it are Catholics, and the race wiped out because they are not Anglo-Saxon. What they advocate for this province they dare not even hint to the Protestant Germans in America. It is good for Quebec to have such enemies as these. That cause which they have once opposed, because it was Catholic, has always succeeded. Without principle in regard to Catholic matters, they have therefore been without argument, and their opposition has excited public attention and interest in us, and open contempt for themselves. The people of Quebec might be a better people, they could not be much kindlier or more hospitable. But whatever their virtues, this is to their credit, that they have nobly earned the hate of their enemies in sticking to their faith.

JOHN TALBOT SMITH.



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