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Mrs. Louise Henry Lyman

THE FRENCH CANADIAN

IN

QUEBEC AND NEW ENGLAND.

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THE FRENCH CANADIAN

IN

QUEBEC AND NEW ENGLAND.

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Contrasted Civilizations.

Two dissimilar currents of civilization have contended, are contending for mastery on this continent. I have stood on the soil first pressed by representatives of these civilizations—at Plymouth, where the Protestant Pilgrims landed in 1620; at Tadousac, by the junction of the broad St. Lawrence and the grand Saguenay, where the Catholic Cartier landed in 1534, and at Quebec, occupied by Champlain in 1608. Here was to be founded a "New England"—there a "New France." New England is a glorious reality; New France still a dream. Note the contrasts in spirit, method and results. Cartier's first act was to plant the cross with the French coat of arms affixed and dedicate the soil to St. Anne—the patron saint of Canada. The Pilgrims' first act was to kneel beneath the blue and dedicate this land to Christ and His truth. At Plymouth, the most precious thing is the Pilgrim's well-worn Bible; at Tadousac, in the little old Jesuit chapel, the most precious thing is a small doll presented in 1747 by Louis XV., and marked: "The Infant Jesus." On the hill at Plymouth is the majestic figure of Faith, buttressed by statues of Law, Liberty, Education and Morality; on what was a part of the Plains of Abraham at Quebec, is a recently erected Jesuit statue of Loyola, trampling under foot a prostrate figure with a book in his hand. Here, the evolution of a new order of things—there, for two hundred and fifty years, adherence to the old order; here, splendor—there, the shadows of Mediævalism; here, separation of Church and State—there, the State for the Church; here, freedom of thought and of conscience—there, repression, with mental and spiritual servitude; here, democracy—there, clerical absolutism; here, all mechanism for the production of the highest type of the individual man—there, man mercilessly ground up for the machine; here, in 1638, a printing press whose first issue was a pamphlet on the Free Man—there, no printing press until 1764, or 156 years after the founding of Quebec; here, at the time of the Revolution, illiteracy the exception—there, illiteracy the rule; here, an open Bible—there, the Bible bound and burned to-day by priestly hands; here, the doctrine of justification by faith—there, the reproduction of the "Santa Scala" of Rome, which Luther left as the light broke into his soul; here, Christ exalted—there, the adoration of saints and holy bones and stones; here, an independent nation—there, the "old man of the sea" on the neck of Quebec; the one a magnet attracting the world to itself—the other, repellant and shunned by the world's best blood; the one a mighty current that has nourished the noblest characters, that has been as the water of life to the civilized world—the other, a sluggish, slimy stream, that has fructified nothing and given to mankind nothing noteworthy; the one a civilization where Protestant principles are regnant—the other, a civilization where mediæval Romanism is rampant; the one a helper—the other, a hindrance to Gospel truth, to the finest type of Christian manhood, to the establishment of Christ's spiritual kingdom on earth. Against the abhorrent forces of this Romish civilization we are contending, especially in New England—the old spirit of Rome, masked, but essentially unchanged.

H. L. M.

The French Canadian at Home.

His home is chiefly in the province of Quebec, of which Voltaire contemptuously said in 1763, after its cession to England: "Only a few thousand acres of snow!" Superabundant snow, indeed, in winter; but in summer a land that compares favorably with the northern regions of New England. The region south of the St. Lawrence, about fifty by one hundred and fifty miles, between Montreal and the boundary of the United States, is very fertile, as also some sections north of the river. Below Quebec the soil is poorer. Her great pine forests have been a source of wealth.

To one from the United States, accustomed to spacious yards and broad farms and going directly from the tidy, thrifty, tasteful homes and farms and villages of New England, Canadian scenes present painful contrasts. The rural residence is usually a small one-story building, sometimes whitewashed, perhaps a dormer window or two in the garret; standing bleak and bare to every wind that blows. Seldom is a shrub or tree to be seen about the barren house. Between Montreal and the States there is some improvement in these respects.

The journey from Quebec to Riviere du Loup, one hundred and twenty miles below, and from Quebec to Montreal, about the same distance above, together with side excursions, enabled me to see the general character and condition of the best part of the province. The farm-houses are studded along the highways like beads on a string. Farms generally have a frontage of about sixteen or twenty rods on the road and run back like ribbons, often two or three miles. This has resulted from subdivisions of estates for the children. Neighbors are within easy call and the social tastes of the people are met. The village residence, ordinarily, is nearly on a line with the street and anything but attractive. In the country, you may see women in the fields, binding and loading the grain and doing other manual labor. In Quebec I saw about 7,000 people by electric light as they listened to the marine band of the warship "Blake," and witnessed also the "Labor Day" parade. They were orderly, fairly well dressed, but in this respect as well as in their general appearance they compared unfavorably with what is seen here on similar occasions.

Large Families.

Advocates of the Malthusian theory may find food for reflection in these French families. Such families! The ordinary family numbers from seven to twelve children. One of the Society's missionaries in New England, who was born in Canada, is the seventeenth child and there are ninety-one living descendants of his grandfather's household. At Maskinonge I met a man who has twenty-one brothers and sisters, and learned of three married sisters who were the mothers of sixty-three children. This prolific race is largely outpopulating the English, so that it is no empty boast of the priesthood that in another generation they will be a vast host to control not only Canada but portions of New England also. And to make the matter better, or worse, according as it may be viewed, the Quebec Legislature, several years ago, actually voted a grant of one hundred acres of the public lands to the father of thirteen children. Whether this was an inducement to the rearing of large families, or a reward of merit, does not clearly appear. Old bachelors and old maids must be below par in the province of Quebec. For 130 years there has been no emigration from France to Canada; on the contrary a French Canadian exodus of about half a million to the United States, and yet there was an increase of about ten per cent. in the population of the province during the ten years prior to 1891, in contrast to an increase of barely one per cent. in France for the same period. The population of Quebec according to the census of 1891 is 1,489,431, of whom 1,291,257 are Roman Catholics. The total population of the Dominion is about five millions. The increase for the decade was 129,504, of whom 121,257 were added to the Roman Catholic population; 6,118 to the Anglican Church; 2,314 to the Presbyterians; 577 to the Methodists, other denominations showing but trifling gains, some a loss. Is it true, as some one has pithily said: "The victory won by the men of the English race upon the plains of Abraham, is avenged by the women of the race of Montcalm."

Absorption.

The French Canadians also absorb people of other nationalities and so make relative gains in population throughout the larger part of the province. For instance: A Scotch regiment was disbanded near Quebec, after the war of 1812. The men, most of whom remained in the province, married generally French women, for others were rare. Their children were French in language, tastes and sympathies; their scrupulous mothers under priestly influence had them christened and confirmed as members of the Roman Catholic Church and so the distinctive Scotch and Protestant element totally disappeared—except in name. This explains why it is that many French Canadians have English, Scotch, Irish and German names. Intermarriage between French Catholics and others is discountenanced, but when it occurs every effort is put forth to keep the offspring French and Catholic.

This process of absorption is still going on. Hence, there is nearly complete solidarity of the French element in many places. The few English people in such a community, finding their surroundings uncongenial, unwilling to bring up their families in these communities where only French is spoken and where they have no religious and educational advantages, sell out to a French purchaser. Lands that for more than a century were held in free English tenure are now tilled by French Canadian farmers who pay their tithes to the Church of Rome. Inasmuch, therefore, as Quebec seems secure for Rome, the ecclesiastics are not so averse as formerly to Canadian emigration to New England where the church may acquire power without jeopardizing her interests in Canada.

New France.

Elsewhere I have spoken of the vision of "New France" that floated before the French colonists two hundred and fifty years ago. The dream is not yet dispelled. Systematic and strenuous efforts are made to keep French Canadians compact, in their language, their nationality, their religion. After a century and a quarter of British rule there are populous regions where the English language is never spoken. What a mistake that England did not, at first, require instruction in English throughout the Dominion! There is a lesson here for the people of the United States. The numerous organizations known as The St. Jean Baptiste Societies, have as their object the unification and consolidation of the French speaking people in America. The open avowal is made that "New France's mission of civilization should advance as of old by an alliance for mutual protection between religion and the State." Men intensely in earnest are working in this direction.

Canadian Loyalty.

How does all this affect the loyalty of French Canadian Catholics to Great Britain? Ex-Premier Mercier, in fulsome terms on public occasions has proclaimed the fervent loyalty of Her Majesty's French Canadian subjects. But they have denounced him as a fawning sycophant. The truth is, that in the depths of his soul the French Canadian does not love the English, because they are English and Protestants. With traditional politeness he may say to England: "My father," biding the moment when he can thrust the dagger under the fifth rib, and take possession of what he wants. The loyalty of French Canadian Catholics is about in this order: First, to the Church; second, to their own nationality for the sake of the Church; third, to the Dominion as a valuable piece of civil mechanism for the Church; fourth, to Great Britain itself for the shadowy memory of past favors and for protection in the enjoyment thereof.

A gentleman of Quebec who has especial opportunities of knowing whereof he affirms, says: "The fact is, here the battle is lost politically. Quebec is no longer British but ultramontane French."

Pure, deep, disinterested patriotism for Great Britain is a rare article in the breast of a French Canadian Catholic. I know these are strong assertions, but those who understand the inside of things will affirm their truthfulness. Love for the French tri-color immeasurably surpasses that for the British flag. In the "Labor Day" decorations of Quebec, I saw from three to five French flags for every British banner flung to the breeze. The most influential Englishman in the intensely French city of Sorel told me that on a recent Dominion holiday the French flag was universally displayed and that it required a resolute effort on his part to prevent it being hoisted on the court house and post office, instead of the British flag. Have these things no significance? And have all these things no lessons for Protestants in the United States, who are so often bewitched and befooled by the oleaginous utterances of professedly liberal Roman Catholic dignitaries?

A Fossilized Civilization.

Naturally enough, a people thus hemmed in, corralled by the clergy, breeding in-and-in, with little cross fertilization, have become exceedingly narrow and conservative. Careful observers have remarked that "Quebec is thoroughly French—not modern French, but French of the 17th century. The Frenchman remains essentially an old-world product." Centuries of life in America, though modifying his manners and conditions, have not essentially changed the old Normandy French type. He doesn't take easily to new-fangled notions in agriculture, business or religion. It was only through tremendous effort that Mr. Ayer, of Montreal, induced the farmers in the splendid pastoral regions below, to turn their atten-

tion to butter and cheese making instead of going on in the simple manner of old. The priests themselves fought this innovation because they feared that their tithes from grain would be lessened with the development of this industry, though now they approve, because the people have more ready money than formerly.

The attempt of an order of monks to establish a model agricultural colony with improved methods, as well as similar efforts on the part of the government, have met with little success.

Hence, too, in great business enterprises the Englishman outstrips his French neighbor. True, by the withdrawal from the city of Quebec of some English establishments, their business has fallen into French hands.

The people, compelled to work hard for a bare livelihood, to be frugal, and trained by the church in the spirit of obedience, usually make good and contented employees.

Among them, however, are not a few men of marked ability in all the professions. Indeed, I heard from Englishmen the remark that the ablest man in Canada to-day is a Frenchman. There are colleges and universities, as Laval University, well equipped and with learned faculties. Girls of the best families attend the convent schools in large numbers. Among the French Protestants are men of culture and power.

Political Corruption.

Political virtue and veracity are not shining characteristics of the average French Canadian. That many good men and true are found, no one will deny. But the extent to which constitutional obliquity of statement prevails is freely commented upon in the Dominion. And as to politics, these are the words of a careful writer in *MacMillan's Magazine* for May, 1893: "Every one you meet, without exception, will say that elections can be safely carried in no other way than by bribery. No veil that any Englishman could weave would cover the corruption of a Canadian election in 1892. To measure the country's morality by its politics would be monstrous." Sagacious observers affirm that if French Canada were to be annexed to the United States, and the people naturalized in a lump, it would demoralize American politics—which is saying a great deal.

Superstitions.

The people generally are very religious, according to their conceptions of religion. French infidelity has filtered into Canada but little. Even the bloated and blear eyed passenger near you on the cars, mumbles his prayers to the virgin, at the appointed hour. Superstition and veneration of sacred things are almost unbounded. Sacred charms are bought and worn to avert sickness, adversity and all manner of misfortune, including perils to the faith from contact with Protestants in the United States. Perhaps the Church of St. Anne de Beaupre, seventeen miles below Quebec, is the great centre of credulity and superstition. At the Ursuline convent in Quebec they claim to have a piece of the holy cross and a thorn from the crown which in mockery was put upon the head of Jesus! But here is the wonder-working relic of all—a piece, or pieces of a bone of St. Anne, the reputed mother of the Virgin Mary. Long ago, at Auray in Brittany, France, the marvelous virtues of her bones were discovered. Here at Beaupre, a little village, the church was endowed with a piece of the saint's finger in 1668; another relic being added about forty years ago; another piece of bone about four years ago, and yet other relics, one of which enclosed in glass which the devout worshippers are continually kissing is described as a piece of stone from the chamber in which the Virgin Mary was born. Thousands visit this shrine of St. Anne. The papers stated that 3,500 went there from Quebec the Sunday before my arrival. Two or three times this number is not uncommon.

Castaway Crutches.

As we enter the large church, on either side are eleven tiers of canes, crutches, etc., the lower tier within a ring about four feet in diameter, the upper tier about two feet in diameter, the height of all about forty feet. Here are about a thousand discarded appliances for the lame and the infirm who were healed, as they tell us, by this bone of St. Anne. We look for this bone. Here it is, within the altar rail, under a gilt, gothic canopy, beneath which and rising from the base is a gilded forearm with upstretched hand, and in a rectangular aperture in the wrist, enclosed on both sides with glass, is suspended this little piece of the wonderful bone—dead bone which is supposed to possess life-giving power!

Worship of St. Anne.

As we go out and pass around to the north side of the church we observe in the walls six large stone panels with different incriptions in French. Translated they are as follows: "St. Anne, Patron of Canada, pray for us. St. Anne, Refuge of sinners, pray for us. St. Anne, Comforter of the afflicted, pray for us. St. Anne, Healer of diseases, pray for us. St. Anne, Protector of sailors, pray for us. St. Anne, Succorer of the distressed, pray for us." Thus these people adore St. Anne as they do the Virgin Mary. The streets of the town are lined with stores and hucksters of holy articles for the faithful. But the climax of all, perhaps, is the chapel of the *Scala Santa*, or the holy stairs. These stairs are in exact imitation of the *Scala Santa* near the basilica of St. John in the Lateran, up which we have seen the faithful going on their knees and kissing the steps as they go; up which Luther was going when he heard, as if from heaven, the words: "The just shall live by faith," then and there leaving it and Rome forever. But now, after nearly four hundred years, a reproduction of Pilate's staircase, or the *Scala Santa*, reappears at the chapel of St. Anne de Beaupre, on American soil!

Statue of the Virgin Mary.

That these things should be denotes a benighted spiritual condition of the French Canadian population in the Romish Church that seems almost incredible. As further indicating how perverted is their faith and the strength of their devotion to the Virgin Mary, as well as to St. Anne, two instances may be cited. On a spur of majestic "Trinity Peak," about 750 feet above the Sagnenay River, is a colossal statue, thirty-two feet high, of the Virgin Mary. There, in that uninhabited region, against its dark background, stands this figure in white. It was the gift of a wealthy Roman Catholic in honor of the Virgin, who had graciously interposed to save him from calamities. Only a few years ago leading Roman Catholics of Montreal were ready to erect a great image of the Virgin on the most conspicuous point of Mount Royal, the city's pride, and were prevented only by the determined opposition of the Protestant element in the city.

The French Canadian at home is the handiwork of Rome; the tool of Rome.

H. L. M.

Roman Catholicism in Canada.

If you want to know Roman Catholicism in America, go to Canada or Mexico. In Canada it was originally transplanted European stock. In Mexico it was ingrafted. Bitter fruit has it borne in both countries. It has kept the French Canadian down; it has failed to lift the Mexican up. Whether on civilized or semi-civilized, its influence has been to repress, suppress and oppress. In these lands, for a long period, it had almost its own way and appears in its true character. In the United States, Protestantism has compelled it to be on its good behavior. To understand what we have to cope with among the French in New England, and what problems are to be solved in their evangelization, we need to know something of Canadian Romanism, whose influence, like the very atmosphere, has enveloped them from their birth.

How Rome Got Entrenched in Canada.

When Jacques Cartier landed at Tadousac, at the junction of the St. Lawrence and the Saguenay, in 1534, he planted a cross to which was attached a shield bearing the French royal coat-of-arms. It was for Rome first, and for France for the sake of Rome. A small church, over two hundred years old—the second oldest in America—stands on the site of the original house that was destroyed by fire. The most prized articles within it appear to be in a small glass case near the altar. The conspicuous thing therein is a doll about a foot long, presented, in 1747, by the King of France, and described as, "The infant Jesus!" This I beheld.

Cartier's colony, however, accomplished but little for Church or State. He also discovered and named Quebec and (Mount Royal) Montreal. After him came Roberval, whose expedition closed disastrously. From 1541, the date of Cartier's last voyage, until Champlain came in 1608, there was no semblance of a settlement in Canada. Under Champlain, with the powerful co-operation of Cardinal Richelieu, the greatest statesman of France in the seventeenth century, the founding of "New France" was undertaken. All colonists were to be Frenchmen and Roman Catholics. After the death of Champlain, in 1635, came the Jesuit, La Salle, whose explorations extended far into the west, and who established missions at

strategic points along the St. Lawrence, the great lakes and the Mississippi. Rome seemed to have pre-empted the land. Quebec was wrested from France by England in 1629; restored by treaty in 1632; the complete and final conquest of Canada by England taking place in 1760, on the Plains of Abraham. The formal cession was by the Treaty of Paris, in 1763. The French had the lead in Canada about 226 years prior to 1760, though their actual occupation was only about 128 years.

An Important Epoch.

The Treaty of Paris marks an important epoch in the history of the Roman Catholic Church in Canada. Prior to that the church had enjoyed all the immunities, privileges and powers of the church in France. The hierarchy were quick to secure these things to the church under its new Protestant master. By the 27th article of capitulation, in 1759, Great Britain granted the free exercise of the Romish religion; the obligation of paying tithes to the priest to depend upon the pleasure of the king, who never interfered in the matter. A representative of the church was sent to London to see that by the Treaty of Paris this stipulation should be confirmed. Success attended the effort.

But this was not enough. In 1773 echoes of the mutterings of discontent in the lower colonies were heard in Canada, and not knowing whereunto this thing would grow, apprehensive also of future trouble from the thriving Protestant colonies, the hierarchy made assurance doubly sure by getting through the British Parliament, in 1774, "The Quebec Act," whereby the old French laws, including the custom of Paris, the royal edicts and those of the colonial intendants under the French régime were declared binding in relation to all property and civil rights, though the criminal law was superseded by that of England with its trial by jury. The Seignories, with their feudal rights and immunities were also perpetuated. Thus Rome got entrenched behind unassailable civil bulwarks in the Province of Quebec. King George and his advisers, seeing the storm that was brewing in the American colonies, evidently deemed it good policy to strengthen England's hold on her Canadian possessions by securing the interested support of the dominant and dominating powers of the Romish Church. Bell, the historian, says: "The British government deferred until 1774 yielding the points at issue, and it may be said that the revolution which saved the freedom of the United States, obliged Great Britain to leave to the Canadians their institutions and laws in order to be able to retain at least one province in the New World."

Powers and Resources of the Church.

In 1759 there were crown grants of land to the Protestant and the Catholic churches. Eventually the Protestant churches surrendered most of their holdings for a moderate money consideration. Not so Rome, who has the habit of holding on to all it can get. The original grant of 2,117,000 acres in 1759 has since been increased, and from the rentals of a portion of this it is estimated that the church receives $300,000 annually. Originally the church received, as tithes, every thirteenth bushel of grain harvested by its members. But about twenty years ago this was reduced to one bushel in twenty-six. The collection of this is enforceable by law, though it is rarely done, the people having been disciplined thoroughly in the matter. From this source an estimated revenue of $700,000 annually is received, the most of which goes for salaries of local priests. The Bishop now has power to determine the location, character and cost of church edifices, and to assess the expense thereof upon the real estate of the parishioners, the assessment becoming a lien like a mortgage, enforceable by law. This power is used mercilessly by bishops and priests ambitious to have fine houses of worship. The splendid stone structure, highly decorated within, towering above the small, cheap, insignificant houses and stores of the ordinary Canadian village, and which is worth all of them put together, is a striking comment upon the use of this power by the Romish hierarchy. For the erection and maintenance of church edifices about $2,000,000 are obtained annually. Gifts and legacies—prelates are on the alert for the latter—$3,000,000; fees for masses, funerals, etc., $2,000,000, making the annual revenues of the Romish Church in Canada $8,000,000.

The property holdings of the Church, aside from lands already mentioned, are valued at $61,210,000, consisting chiefly of 900 church edifices, 900 parsonages, 12 sem-

inaries, 17 classical colleges, 259 boarding schools and academies, 68 hospitals, asylums, orphanages, etc. Indeed, a recent writer in the *Forum* estimates the income of the church at $12,000,000 and valuation of church property $120,000,000.

These are large figures for a comparatively small population. Rome's stronghold is the Province of Quebec, in which she claims about 1,200,000 out of a population of about 1,400,000. About 70 per cent. of the Roman Catholic population of the Dominion is in Lower Canada, where they are nearly 85 per cent. of the entire population. Those who do not avow themselves as Protestants must help foot many of the bills of the Romish Church.

A Money-Making Mechanism.

The Roman Catholic Church is a great money-making mechanism, grinding its enormous annual grist out of a comparatively poor people under the pressure of civil and ecclesiastical penalties. "Nothing but money and all for money—that is its maxim," says Doutre, of Romish clericalism. Celibate "fathers" dwell in spacious and elegant residences, while the family of twelve or fifteen in the parish is somehow stowed away in a small one-story house, with three rooms and the garret.

In politics, also, the priesthood is potent and active, making and deposing men at their pleasure, having three-fourths of the members in the legislature of Quebec; even intimidating and swaying officers of the law and courts of justice. As early as 1768, the French-Canadians, under lead of the clergy, distrustful of some sinister design against their religion, formed a party of their race and language distinct from the British, and to this hour every French-Canadian politician endeavors to bid higher than his opponent for the support of the clergy.

Verily Romanism is the Colossus of Canada. She is also wary and watchful for her French children who have emigrated to the States, so that her strong hand is busy in New England affairs as well; for with the Protestant people and institutions of the United States she has no real sympathy.

Here it will be pertinent to give

An Interesting Bit of History

that is not generally known. Why did Canada refuse to make common cause with the other American colonies in achieving independence of British rule? It would naturally be supposed that the antagonistic French spirit, still smarting over recent defeat, would have been ready to avail itself of this opportunity to combine forces and break the British yoke. Now for the answer.

The action of Parliament in 1774, conferring upon the Romish Church in Canada extraordinary privileges, astonished Protestants in the other colonies. At a meeting of men of Massachusetts in Suffolk, September 6th, 1774, this feeling found expression in the bill of grievances against British rule in the following terms:

"10th. That the late act of Parliament for establishing the Roman Catholic religion and the French laws in that extensive country now called Quebec, is dangerous in an extreme degree to the Protestant religion and to the civil rights and liberties of all America; and, therefore, as men and Protestant Christians we are indispensably obliged to take all proper measures for our security." This bill of grievance was sent to Congress, which, on September 17th, received it and ordered it published in the newspapers. The preamble to certain resolutions introduced October 14th, characterized the Quebec act as "impolitic, unjust, unconstitutional and destructive of American rights," and demanded its repeal in the name "of the neighboring British colonies, by the assistance of whose blood and treasure the said country was conquered from France." The address of the Colonial Congress, October 21st, 1774, to the people of the colonies, contained the following: "In the session of Parliament last mentioned, an act was passed, changing the government of Quebec, by which act the Roman Catholic religion instead of being tolerated, as stipulated by the treaty of peace, is established; and the people there are deprived of the right to an assembly, trials by jury, and the English laws in civil cases are abolished and instead thereof the French laws are established in direct violation of his Majesty's promise by his royal proclamation, under the faith of which many English subjects settled in that province; and the limits of that province are extended so as to comprehend those vast regions that lie adjoining to the northerly and westerly portions of these colonies." This went out over America.

Similar sentiments were expressed in the address "to the people of Great Britain": "The Dominion of Canada is to be so extended, modelled and governed as that by being disunited from us, detached from our interests by civil as well as by religious prejudices, that by their numbers daily swelling with Catholic emigrants from Europe, so friendly to their religion, they might become formidable to us," etc.

Five days later Congress adopted an address to the people of Canada, to join the other colonies in their resistance to the unjust acts of Great Britain, which acts were recited, with the exception of this one relating to the Roman Catholic Church in Canada. It was a kind, persuasive, powerful document, in which it referred to the Swiss Cantons as showing "how Protestants and Catholics may live in concord and peace."

As the contest waxed hotter between the colonies and the mother country, Congress, on May 29th, 1775, prepared a special letter "to the oppressed inhabitants of Canada," to "unite in the defence of our common liberties." This was widely circulated in the Dominion together with their formal action that "no expedition or incursion should be made into Canada."

A Reaction.

What came of it? We shall see. The address to the Canadians was favorably received until a large assembly in Montreal heard a translation of the address to the people of Great Britain with its reference to the Roman Catholic Church in Canada, when a reaction took place and with great indignation they declared they would reject these overtures. The church had a good thing in Canada and was unwilling to come into the Union on fair and equal terms with all others.

Seeing its dilemma, Congress made a final and supreme effort to bring Canada into line, by the appointment, March 20th, 1776, of a special delegation, consisting of Benjamin Franklin, who was popular in France, Samuel Chase and Charles Carroll, of Carrollton, from Maryland, where Catholics possessed all desirable privileges. Nor was this all. They were specially directed to associate with them Rev. John Carroll, a Jesuit priest of Baltimore, a most influential man, afterward Archbishop of Baltimore, whose specific work was to win over the Catholic clergy of the province. Their letter of instructions was most liberal in its offers to the people of Canada, with special reference to the rights of the clergy and the church. They went, taking with them a small printing press and a printer to disseminate information. Two papers only were issued, for it was found that not one Canadian in a hundred could read, Franklin, on his return, sagaciously suggesting that if another mission was sent, it should be a schoolmaster.

The illustrious members of the delegation met with a decidedly cool reception, were squarely told by the clergy that the address to the people of Great Britain had given great offense, and that they, "the Canadian clergy, were not disposed to receive with much favor the declarations of Congress to the people of Canada." In ten days, all efforts proving futile, the delegation retraced its steps and the French-Canadian clergy, without affection for Great Britain, but solely because of the advantages which their Church had obtained and which they would not jeopardize by a union with the other colonies, prevented Canada from becoming a part of the United States. This was the pivotal point of the whole matter and all the more remarkable as we remember how strong was the sympathy of France herself with the colonies in their struggle for independence.

What Did it Mean?

Was all this providential? In what way? The Roman Catholic may so interpret it in the interests of his church, because it has given the church almost absolute control of a people who have been consolidated for Rome as they could not have been under the liberal and enlightened institutions of the United States. How shall it be interpreted from a Protestant point of view? We know what almost insuperable difficulties were encountered by the framers of the Constitution in drafting an instrument that should meet the divergent views even of a substantially homogeneous people, and how near to the brink of failure they came. Who can doubt but that if Canada had come into these councils, difficulties would have been heightened, the sessions ending in confusion and chaos, or in something radically different from the sublime document which constitutes the foundation of this nation's greatness and glory.

A Striking Contrast.

Moreover, Quebec, under clerical domination for the past two hundred and fifty years, presents to the world a pitiable spectacle, an impressive object lesson of what a people may *not* become under Romish sway, as compared with the magnificent illustration in the United States of what a people may become under free and beneficent laws and institutions. And was it not needful, also, to the best results that New England particularly, Canada's near neighbor, should be left unmolested by a people of radically dissimilar tastes, opinions and theories of government, and an unassimilating element, to work out the grand results which have made its name lustrous? May we not see the hand of Providence in these things? At Plymouth Rock and Jamestown two kindred currents of civilization began, at length blending into one that has been as the water of life to the civil world. At Tadousac, later and almost simultaneously with the foregoing events, at Quebec, started a different current, which has fructified nothing nor given to the world anything noteworthy. In the broad aspects of the case, was it not for the best that Roman Catholicism obstructed the movement for union with the colonies from 1774 to 1776?

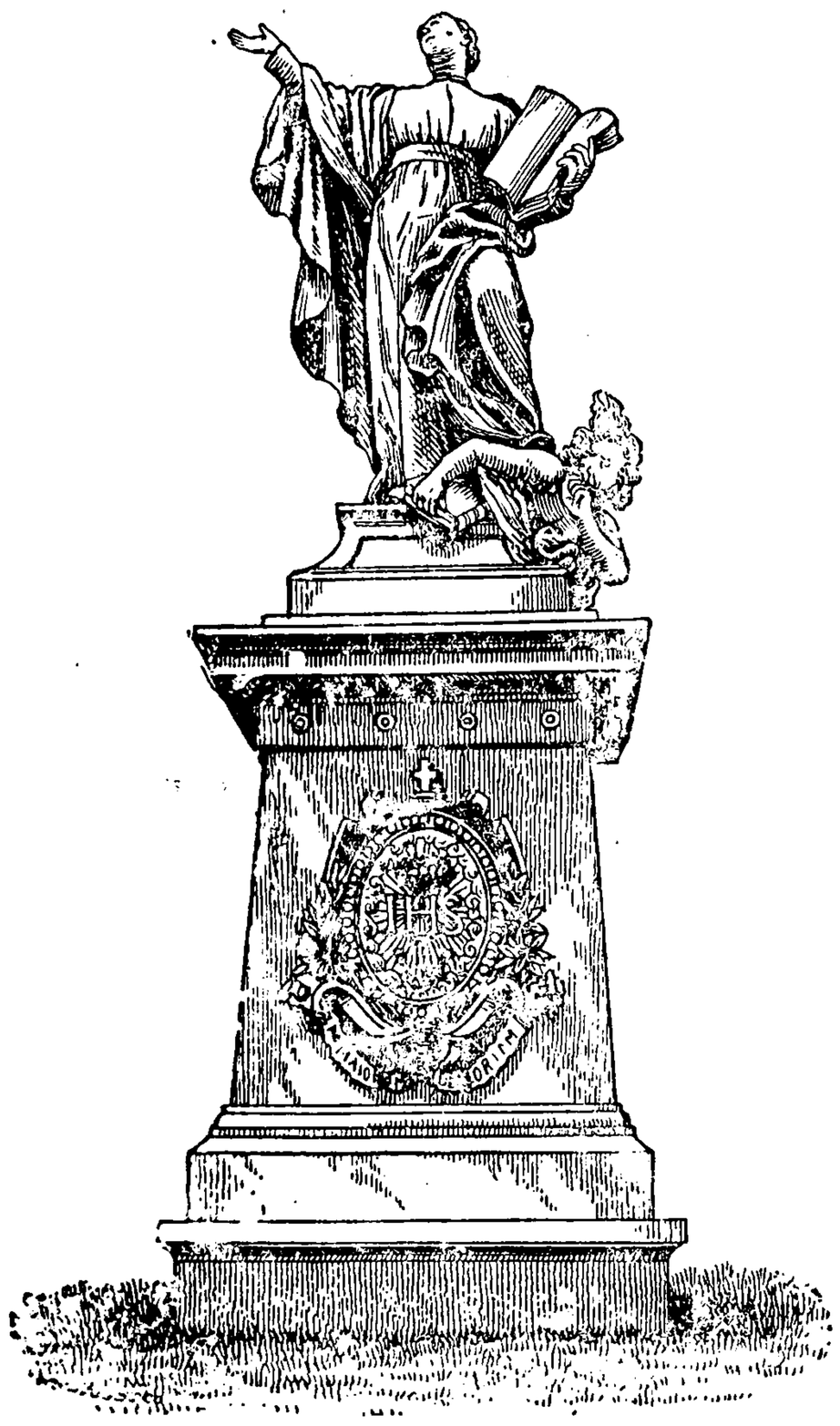
For similar reasons the French clergy took the part of England in the War of 1812; gave no support to the leaders of the rebellion who in 1837 aimed to secure Canada's independence, and who to-day in Quebec, as Goldwin Smith affirms, are hostile to annexation to the United States. He says: "The force adverse to union has been the priesthood, which wished to keep Quebec to itself, looking on American liberalism as dangerous both to souls and to tithes." There has been very little emigration from France to Canada since 1660, so that Quebec, at the close of the nineteenth century, under unprogressive Romish rule, is essentially, with some modifications, Roman Catholic mediævalism—an anachronism in our American civilization.

What of Annexation?

The Catholic Church doesn't want it. Neither do we want it with that Church and its prerogatives in the province. The Democratic party in 1854 were stoutly opposed to any scheme of annexation, lest the North should gain preponderating influence in Congress for the destruction of slavery. Slavery in the United States has gone. The next great act of emancipation is that which shall free from mental and religious servitude the people of Quebec, and so open to them a new and nobler future. Then nobody will object to union.

The Jesuits in Canada.

The Jesuits who first came to Quebec in 1624 have been active in Church and State in Canada. A few years ago, by underhanded measures, they secured an act of incorporation for their order, since which



IGNATIUS LOYOLA CRUSHING OUT THE PROTESTANT REFORMATION.

their activity and boldness have surprised Canadians themselves. Their influence has secured stronger legislation in favor of the the Catholic Church, but notoriously the passage of a bill to pay $400,000 out of the public treasury, for the benefit of the order and of the Church, on the pretext of rectifying a wrong said to have been done to the society by the sovereign of England more than a century ago.

A recent act, which was exciting much attention during my visit to the province, was the erection by the Jesuits of a statue of Loyola in front of the "Jesuit's

Retreat," in the finest suburb of Quebec. As the existence of such a statue had been denied by a member of Parliament, I made search for it and found it. The accompanying picture, from *The Canadian Baptist* is a good representation of it. The base is about ten feet high and the statue about eight feet. Loyola is represented as a conqueror crushing a prostrate figure with a most malignant and agonizing expression and holding in his right hand a book. On the panel above the base is the inscription: "Ad Loyolam Soc. Jesus Fundator." On the coat-of-arms of the base and on the scroll in Loyola's left hand is the motto of the order: "Ad majorem Dei gloriam." Without revealing my identity I interviewed one of the Jesuit brothers of the "Retreat"—a most gross, flabby-looking fellow of about two hundred pounds weight, yet very courteous. He stated, in substance, that the statue is a reproduction of the celebrated statue in the Vatican at Rome, representing Loyola subduing the spirit of evil in the world, the prostrate figure signifying the spirit of evil or the devil, and the book signifying civil laws and doctrines contrary to the truth of God. That, of course, means contrary to Rome's crooked interpretations of the truth. That monument, erected on American soil at the close of the nineteenth century, means a revival of Jesuit manipulation in American affairs and a new crusade for the Roman Catholic Church. That an order whose baleful intermeddling has repeatedly compelled European powers in self-defense to suppress it and banish its adherents, should now parade itself openly in Quebec is an evil omen for Canada. Not only was it able to secure the $400,000 against a tempest of Protestant indignation, but although lotteries are unlawful in Canada, it also got a special act authorizing a lottery for educational and charitable purposes in the interests of the church.

Rome's Old Citadel, the City of Quebec,

is in her decadence. Montreal, her rival, has taken the scepter of her commercial power. Her numerous wharves, where scores of vessels formerly received and delivered their cargoes, are deserted, falling into decay, while the undisturbed grass grows thereon. A small proportion of the population is English, besides the garrison in the frowning citadel, more than three hundred feet above the river, with the precipitous cliffs on which is a tablet showing where Montgomery fell.

What of Protestantism in Quebec?

Is it making headway against Romanism? In the city of Quebec is a little Baptist Church, with a small house of worship on a comparatively unfrequented street. The Episcopal Church, under English patronage, has a large house of worship and the principal English congregation. A small company of Methodists assemble in a large church edifice owned but unused by the Scotch Presbyterians. The Congregationalists have no services in their moderate-sized house, which the Salvation Army occupied for a time and then left. Enormous ecclesiastical and educational structures under Romish control make the city appear the fortress of Romanism, as its fortifications are the Gibraltar of America, and so overshadow everything Protestant.

In Montreal, the Metropolis of the Dominion,

things are somewhat different. With the exception of one or two lines of business, the great commercial and banking institutions are in the hands of Protestants, who are a large and influential element in its population. Presbyterians have here their splendid McGill College. The four Baptist Churches are active and flourishing. Other denominations stand well. The *Daily Witness* is an able, outspoken Protestant paper. *L'Aurore*, the undenominational Protestant French paper is published here, with a circulation in Canada and in the States of about 1,500.

But here also, one is oppressed with a sense of the number of grand and costly buildings owned by Rome, chief of which is that uncompleted architectural abortion, the great cathedral, one-third the size and a partial copy of St. Peter's at Rome, concerning which Doutre, in his stinging book, "Au Pays de Ruines," says: "How many millions this cathedral fund has swallowed up nobody will ever know. It is the gulf that swallows the Catholic wealth of Montreal—the inexhaustible purveyor of secret funds for the unceasing clerical struggle."

French Canadian Protestants.

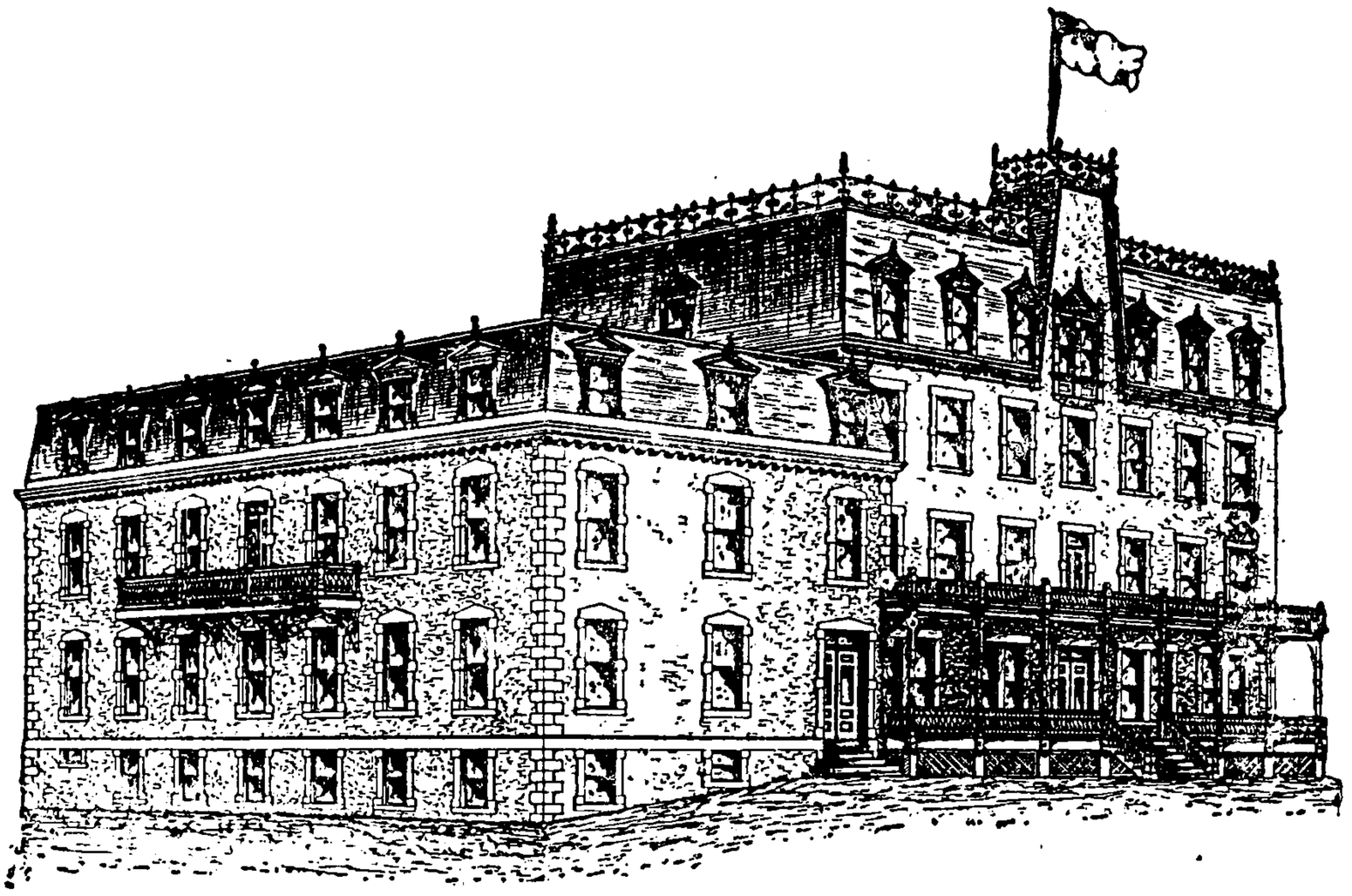
The odds against us are fearful, and yet, numerically, not quite so great as formerly. It is commonly stated that there are from

40,000 to 50,000 French Canadian Protestants in Canada and the United States. This statement may be taken to mean too much. Probably two-thirds of these are but nominally Protestants, having so avowed themselves, like Papineau, to escape taxation for church purposes. They are detached from Rome, but slightly attached to any Protestant church. Nevertheless they are our allies. In the Province of Quebec are about fifty Protestant churches. But there is one county in the province where there are only two Protestants to 13,742 Romanists; three counties with only four Protestants, respectively, to a Romanist population of 13,819, 16,612 and 20,451, and some others but a little better. Against these scattered and loosely combined Protestant elements is opposed the mighty and matchless organization of Rome. Yet it is "not by power nor by might, but by my Spirit, saith the Lord," that victory is achieved. In the article on "Grande Ligne Mission" we have mentioned some of the influences operating within the Romish Church itself as encouraging to Christian effort for the French Canadians.

The Process of Disintegration

is irresistibly going on, notwithstanding almost frantic efforts of the clergy to consolidate and isolate their people. Such is the condition of things that a shrewd and sagacious man in Montreal said to me: "With a million dollars at my command I could quickly shake Romanism in Quebec to its very foundations." There is now pending in the courts of the province a suit brought by the editor of the *Canada Revue* against the Archbishop of Montreal, for damages because of a boycott ordered by the archbishop against the paper, and in September, when the case was called, the judge refused to entertain the request of the archbishop for a dismissal of the case on the ground that his circular was a privileged communication. So the law in this case may be helpful to the Gospel. When archbishops in Quebec are arraigned, people begin to think for themselves. Hence, while Romanism seems a most formidable foe of Gospel truth in Quebec, there is undoubted truth in the remark of one of our missionaries there: "The Church of Rome appears to be stronger than she really is, because of the hypocrisy and unbelief of a large number of her adherents." We in the United States cannot be disinterested spectators of the issue of things in Canada. For what Rome is there, she would like to be here—Mistress of the Nation.

H. L. M.



The Feller Institute, at Grande Ligne, Canada.

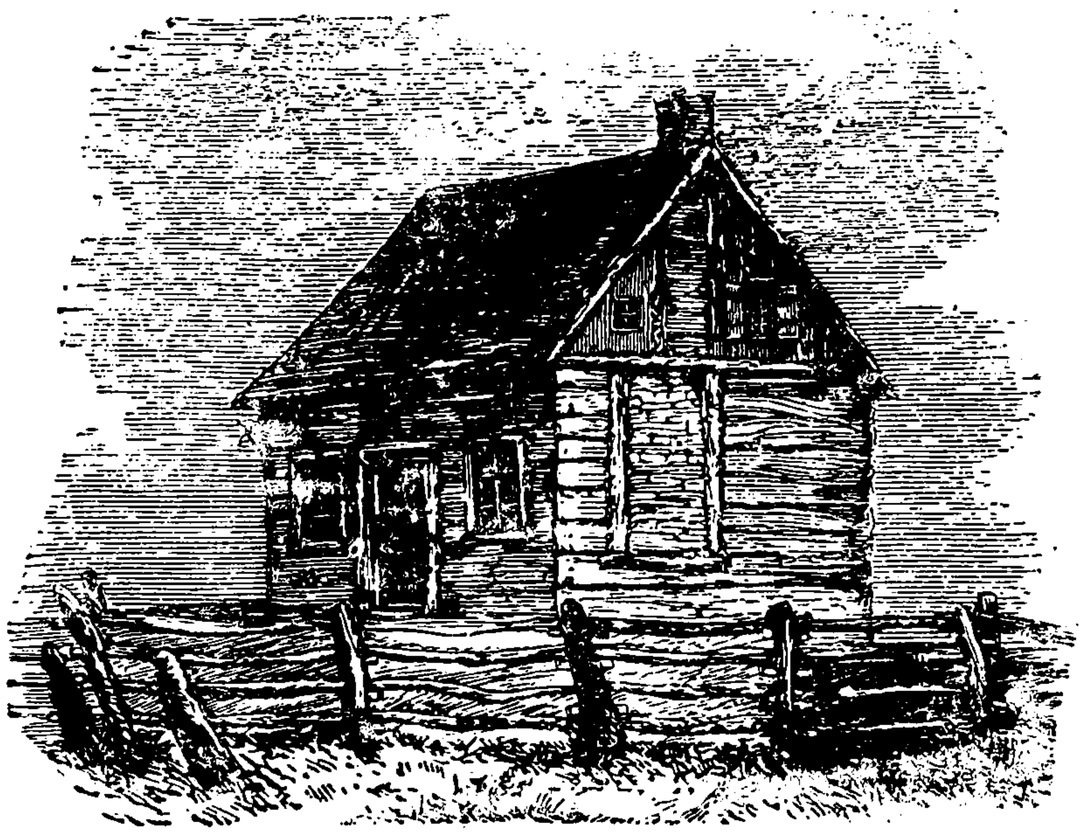
On the front of the three-story stone building at Grande Ligne is a tablet showing an open book; above it, "INSTITUT FELLER;" at the left, "1840;" at the right, "1890;" underneath, "FIAT LUX"—most appropriate inscription. In the midst of deep intellectual and spiritual darkness was Feller Institute set as a luminary whose blessed rays have reached into thousands of hearts and homes. "Let there be light!" This was the word of faith, and God has honored the utterance.

Near this building still stands the little one-story house, about twenty by thirty feet, in whose garret Madame Feller, in 1837, opened her school for the French children of the neighborhoods.

In the garret were two rooms which she occupied, one as her chamber, the other, kitchen, parlor and school-room. The rest of the house was required for the owner's family. There, six hours daily, five days in the week, she taught about twenty children, and at night a Bible school for adults. The

heat of summer making the garret insufferable, the school was held in a barn until fall, when, through the aid of friends in Montreal and Northern New York a modest school building was erected. The rebellion of 1837 caused the suspension of the school for several months. Early in 1840 Madame Feller visited the United States, going as far as Philadelphia to secure contributions for a new building.

So well did she succeed that in 1880 a wing for the girl's dormitory, etc., was erected. January 31st, 1890, the original structure was destroyed by fire, the new wing, however, being saved. By prompt and vigorous efforts about $20,000 were secured for the erection of the present building, which was opened October 1st, 1890 This is the signifi-



LOG HUT IN WHICH MADAME FELLER COMMENCED HER WORK AT GRANDE LIGNE, 1835.

cance of the figures "1890." The main building is 70 x 42 ; the wing, 84 x 42.

Originally Madame Feller located a school for girls at Longueuil, opposite Montreal; and the boys' school at Grande Ligne. These separate schools were continued with many vicissitudes, until 1878, when the building at Longueuil was sold, the proceeds being applied to the erection of the girls' wing in 1880. Since then co-education has been successfully maintained.

Why was the school planted in this country-place, thirty-three miles southerly from Montreal, fifteen miles from the boundary between Canada and New York; away from any village and three-fourths of a mile from the wretched railroad station and the half-dozen houses about it? The place was selected because here were some of the first converts from Romanism, and here an open house was found. Elsewhere the priests had caused all doors to be closed against Madame Feller and her co-laborers.

Startling Ignorance.

The school was a necessity in consequence of the deplorable ignorance of the people. Think of it! In 1776, when Franklin and others, as a Committee from the Colonial Congress, visited Canada, they found in the Province of Quebec (including Montreal and Grand Ligne), that in a population of 150,000 Roman Catholics and 360 Protestants it was a rare thing to find one who could read—perhaps one in two or three hundred. The printing press, introduced into Cambridge, Mass., in 1638, was unknown in Canada until 1764, or 126 years behind its Protestant neighbor and 156 years after the French settlement of Canada (Garneau Hist. Can., 183, 297). When Madame Feller went to Montreal in 1835, not one in ten could read. M. Olivier, who had preceded her one year, wrote in 1834: "The people seem to me to be sadly burdened, very sensual, and their ignorance is of the most repulsive kind."

What Need of the School Now?

Much, in many ways. In the Province of Quebec there is a French population of about 1,250,000. About 50,000 are nominally Protestant. This is the only Baptist school in the Province; our only school in the Dominion for the French population. The Presbyterians have an academy near Montreal, and the Methodists one also in that city; neither, however, equal to Feller Institute. The system of public school education in the Province is mainly in the hands of Roman Catholics, chiefly the hierarchy. Where there is a considerable Protestant element, as in the larger cities, there is indeed a Board of Protestant School Commissioners, as well as a Board of Catholic School Commissioners, so that separate schools for Protestants and Catholics are maintained. Elsewhere, generally, Catholics control absolutely; Catholic text books, Catholic teachers, Catholic religious instruction. What now can a dozen French Protestant families widely separated in a rural community of two or three thousand French Catholics do for the education of their children? To send them to the Catholic school means their indoctrination in the Catholic faith, or these children are ostracized, despised, taunted as heretics and subjected to many indignities. For these few and poor fami-

lies to erect a schoolhouse and support a teacher is ordinarily an impossibility. For many, therefore, Feller Institute affords the only chance of getting an education under Protestant auspices.

It is the Only Door of Hope.

Take an illustration of it. Here is a youth of nineteen, a child of Protestant parents residing in a densely Catholic community, who does not know the alphabet. He goes to Feller Institute, develops a taste for learning, is converted, feels called to the ministry, pursues a two years' course of study, French and English, at Newton Theological Institution, during which time he is a missionary to the French in Boston, returns to Canada, and when the right man is wanted to lead the Baptist forces as the outcome of the great Catholic revolt at Maskinongé, is selected for that important post, where I met him doing excellent work for the Master. His sister, like himself, illiterate when she came to Grande Ligne, is to-day a teacher in the institution. Scores of similar cases might be mentioned.

The Hope of Even French-Canadian Baptists.

The school is a necessity for the French Baptists in Canada. The education of their children, the raising up of future leaders depends largely upon its maintenance. Here, for instance, is Prof. G. N. Massé, the head of the institution, born in Glens Falls, N. Y., coming back to Canada with his poor widowed mother to the vicinity of Grande Ligne; taken into the school, where he was converted; after finishing his studies there, completing a college course with honor at McGill College, Montreal; then becoming assistant instructor at Feller Institute, and for the past six years its efficient head. Many other young men who studied and were converted here are laboring in French mission fields in Canada and in the United States. More and more is the demand for educated, qualified leaders to cope with the subtle and sophistical Roman Catholic hierarchy, and to preach the Gospel with simplicity and power. Feller Institute must to a large extent meet this demand. It is our stronghold in the crusade against Rome in Canada.

More than all this:

It is a Missionary Institution

in spirit, method and operations. Every year from ten to twenty Catholic children are enrolled, and, sooner or later, most of these accept the truth as it is in Christ, and break with Rome forever. Revival influences are experienced nearly every year among the scholars. Of the 240 different pupils since 1890, sixty-seven professed conversion, eleven of these being Roman Catholics.

Forty minutes daily are devoted to the study of the Bible. The great aim is to form intelligent, strong Christian character, and, as men shall be called of God, to provide a suitable ministry for the benighted French population of Canada.

Attendance.

The largest attendance at one time last year was 120. Not more than ten English students are admitted. More would come, if there were room, to study French, as well as for the excellent religious atmosphere of the Institution. In 1891, twelve pupils were from the United States; in 1892, twenty-three; and to September (when I visited the school) thirty-three from the United States had applied for admission. Probably not more than twenty-five could be taken.

Needs of the School.

Accommodations for pupils are inadequate. A wing for boys, corresponding to the girls' wing, is imperatively demanded. This will cost about $25,000. The immediate friends and supporters of the work, who have given so liberally for new buildings, for endowment and for current expenses the past few years, are unable to meet this expense. I am convinced that nowhere could there be a better investment than in helping to erect this building, which would almost double the usefulness of the Institution with but a trifling increase in its current expenses.

It has an Excellent and Scholarly Faculty.

Prof. G. N. Massé and his brother, Arthur E. Massé, are graduates of McGill College. Prof. Norman is a graduate of McMaster College, Toronto, where he also took one year in Theology; Prof. Rainville is a graduate of the Medical School of Burlington University; Prof. Parent, who is also pastor of the Grande Ligne Church, is a graduate of McGill; Mrs. Massé, formerly of Vermont, is a cultured and wonderfully energetic lady; while two or three other instructors are well qualified for their positions. While the school receives pupils in the lowest grades, as in cases already mentioned, yet

ts standard has been raised and its course of study revised, so that now students who satisfactorily complete the full course are admitted to the Freshman Class of MacMaster College upon the Principal's certificate without the usual examination.

A Good Working Board.

In 1888 a new charter was obtained from the Legislature of Quebec for "The Grande Ligne Mission," which has for its object "the promotion of Christian education and the propagation of the Gospel." This corporation owns and controls the school through a Board of fifteen Directors, "who shall all be members of regular Baptist churches." The President of the Society is A. A. Ayer, Esq., of Montreal, a man who ranks high in business circles as well as in our denominational affairs in the Dominion, an enthusiastic and generous supporter of the Institution, who said to me: "It is my chief pleasure and recreation to look after the affairs of The Grande Ligne Mission." No figure-head is he. Would that more business men might find their pleasure and recreation in a similar way. It was my privilege to meet him with that veteran and silver-tongued orator, Rev. Theo. Lafleur, Rev. A. Therrien, the able pastor of the French Church in Montreal and the skilful controversialist, whose letters in the Maskinongé case have so worried the Romanists; also Rev. Jos. Richards, the Treasurer, who is ever stirring up the people to the importance of the work. These, with some Montreal pastors and other able brethren, compose a good working Board for the management of the Institution as well as for the missionary work of the Society.

Endowment.

The school has an endowment of $30,000. It ought to have $100,000. The usual rates for students are $75 per year. This includes everything, except some extras, as music. It is marvelously cheap; but the school is for the many who have but little money.

It is Beautifully Located

in the midst of a fertile region; three miles east, the Richelieu River like a silver ribbon embowered in green; and, miles beyond, the lofty blue peaks of the Green Mountain range being plainly visible. A little way back of the buildings is the cemetery where rest the remains of Madame Feller, who for thirty years, until her death in 1868, was connected with the school; while near by are the graves of Revs. Mr. Roussy and Normandeau. Returning from the cemetery we see the simple, rude two-wheel chaise in which Madame Feller was accustomed to ride. Within the building are some articles of furniture that were hers. Her portrait adorns the walls of the Institution. Within, as well as without, everything is neat and attractive. Indeed, I was surprised to find such admirable arrangements throughout the building. As the visitor walks through the halls, he sees upon nearly every door the name of some individual, church or society which contributed for the furnishing of the rooms. In this respect Brooklyn led all others—for which, as well as for many other good things, the Woman's Grand Ligne Association of that city must have the credit.

What of the Future of Feller Institute?

About its needs and its value there can be no question. It will be more and more needed as the process of mental and religious emancipation from Romish tyranny goes on. With proper accommodations and adequate endownment, it might become an influential Baptist academy both for French and English students in the Province. The French language is spoken almost universally throughout the Province of Quebec, and will be spoken for an indefinite period. Teaching and preaching must be in French. There are entire communities where English is an unknown tongue. Hence, the school has a distinctive and important mission which is not likely to terminate for the next hundred years. It has lately taken on new life, put itself into relations with other institutions, has rooted itself in the confidence of sound minded and excellent Christian men, so that there is every reason to expect for it a future of far greater usefulness than ever before, if only it can soon be put in possession of resources at all adequate for larger and more effective service.

H. L. M.

The Grande Ligne Mission.

The mustard seed planted in Canadian soil in 1834 has become a flourishing tree in 1893. The soil was cold and hard, the solitary shoot unprotected by favoring circumstances encountered many and severe blasts of opposition; but amid all discour-

agements the few faithful souls who planted and cared for it remained steadfast in their purpose, believing that their labor should not be in vain in the Lord.

Few missions have had a more romantic beginning than this. In 1826, at Lausanne, Switzerland, a widow at the early age of twenty-six, highly accomplished, endowed with rare personal graces, having an ample fortune, and withal and above all a deep religious spirit, applies herself with her pastor and his noble wife to the establishment of a training school for missionaries to foreign lands. Among the first volunteers for such service are the pastor and his wife who select Canada as their field. Within a year, to the amazement and against the protestation of kindred and friends, this Christian widow, leaving all that was dear, at her own expense, departs for the same field. The Lausanne Society withdrew support from their missionary because he did not devote himself especially to work among the Indians. Undismayed, he remains, teaching for a livelihood. Broken health compels his return about a year later, leaving this widow, with a solitary helper who accompanied her from Switzerland, to contend with extreme difficulties in her new field. No society supports her. Among the people for whose welfare she yearns, no welcome awaits her.

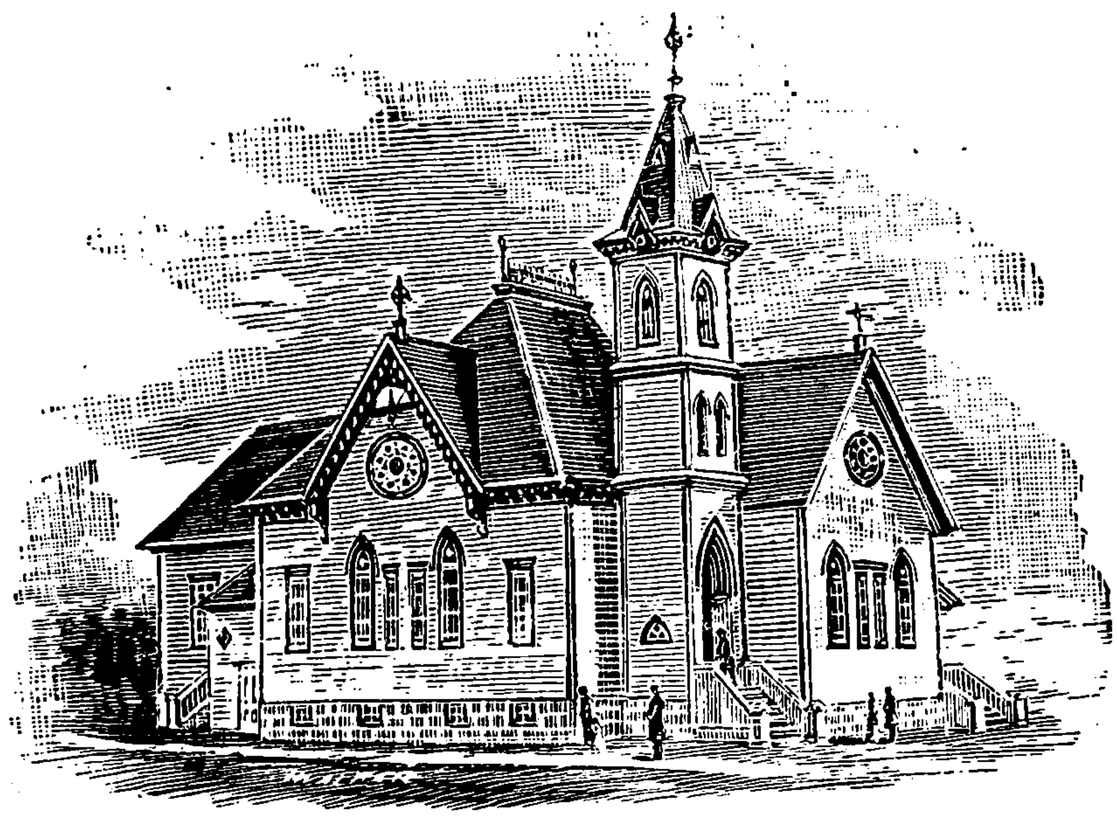
Priestly Opposition.

The power of the Roman Catholic priesthood is arrayed against her. Vainly, first at Montreal, then at St. John's she endeavors to establish herself. Finally at Grand Ligne she finds an open door. Here in a garret she begins her mission, teaching, giving Bible readings often lasting until midnight; living in the most humble way without a domestic; on Saturdays doing her cooking for the ensuing week; visiting the sick and prescribing remedies; writing letters for the illiterate people; compelled to flee to Northern New York for two months in the rebellion of 1837 and returning to find the premises despoiled of everything valuable; persecuted; threatened with violence; but through all unshaken in her purpose to give the Gospel to the people of Lower Canada. This woman was Madame Henrietta Feller who came to Canada in 1835, about one year after Rev. M. Henri Olivier and wife, who returned in 1836. Rev. Mr. Roussy was the remaining co-laborer.

Impressed with the great needs of the field, she repeatedly and with success visited several cities in the United States to awaken interest and secure contributions for necessary buildings and for mission work. Grande Ligne Societies were organized among the women of Boston, New York, Brooklyn, Philadelphia and elsewhere. From 1835 to her death in 1868, she was the controlling spirit of the mission. For thirty-three years this remarkable Christian woman gave her time, money, and talents entirely and absolutely to the work. The founder and builder of Grande Ligne Mission was Henrietta Feller. Worthy of high honor, also, were such loyal co-laborers, as Rev. Mr. Roussy, Theo. Lafleur, L. Normandeau, as well as others of ability in more recent years. In the galaxy of names, however, none will shine with a lustre like that of Madame Feller.

Character of the Mission.

At the first it was an individual enterprise. Then a few persons were associated in a



ROUSSY MEMORIAL BAPTIST CHURCH, GRANDE LIGNE, P. Q.

general way for this purpose. The personality of the principal laborers constituted the power of the mission. For about ten years, Madame Feller was unwilling to have it placed in charge of any missionary organization. Christians of various denominations had become interested in this, the first Protestant mission to French-Canadian Catholics. Aid had been given by the Canada Baptist Missionary Society and especially by the Foreign Evangelical Society which desired to adopt the mission, but failing in this endeavored to bring it under the auspices of an allied Pedo-Baptist Society in Canada. This attempt led Madame Feller and her associates to make a general statement of their belief, as they had not hesitated to do previously in a less

public way. Before leaving Switzerland she had been convinced that baptism for believers only and that by immersion was the true scriptural order. Singularly enough, Rev. Mr. Roussy while on his voyage to America in 1834, was led by a careful study of the New Testament to the same conclusion and upon his arrival in Montreal asked for baptism and became a member of the Baptist Church. So that, as in the case of Judson and Rice and the mission to Burma, God gave to American Baptists the missionaries and the field in Canada, before they asked for it; nay, by his Providence He thrust it upon them as a divine call to engage in this work. From the beginning of the Grande Linge Mission, therefore, infant baptism was rejected as unscriptural and converts were immersed on personal profession of their faith in Christ. When this statement was made, contributions from Pedo-Baptist sources fell off rapidly.

The A. B. H. M. Society.

In 1845 an alliance was formed with the Canada Baptist Missionary Society, whose aid, on account of financial embarrassment, was of brief duration. Madame Feller with the efficient co-operation of Dr. Fyfe appealed to the Baptists of the United States. In 1848 the Executive Board of the American Baptist Home Mission Society sent Dr. Hill, their corresponding secretary, to visit and report on the mission at Grand Ligne. His report was favorable. A Provisional Committee to whom the matter was referred reported emphatically in favor of an appropriation to the mission. Thereupon the Society adopted all missionaries, and from 1849 to 1860 made appropriations for their support, aggregating over $28,000. In the list of missionaries thus supported, we find the names of N. Cyr, L. Normandeau, L. Roussy, Theo. Lafleur, J. N. Williams, T. Riendeau, F. Lamoreaux, Chas. Roux, H. Tetrau, J. D. Rossier, L. Pasche. The largest number of stations occupied in one year was 9, outstations 34. Baptisms reported for the period, 195. The Society discontinued its support in 1860, partly because of the complex educational and missionary character of the work, but chiefly because the West was making heavier demands upon its treasury. It was also believed that the mission would receive adequate support from the voluntary organizations and from individuals who had become interested in it.

A Distinctively Baptist Organization.

The mission was incorporated in 1855 as "The Evangelical Society of La Grande Ligne." It had no distinctive denominational affiliation, though its constitution required "the baptism of believers only." While Baptistic in general spirit and belief there was not conformity to Baptist practice in church organization and order. The baptized converts were loosely associated for the maintenance of religious services. This fact, militated somewhat against the mission in many Baptist circles both in Canada and the United States. The growing feeling of many connected with the work, that it should be distinctively and thoroughly Baptistic at length led to an application for radical changes in the act of incorporation, which was effected in 1888, placing the whole work of "The Grande Ligne Mission"—its present corporate name—avowedly under Baptist control. By this process of evolution the mission to-day stands squarely on a Baptist basis. Within a few years at several of the mission stations regular Baptist Churches have been organized, and others will follow.

Rev. Mr. Therrien of Montreal has been influential in bringing about this result. The entire mission now has a warm place among Baptists in the Province of Quebec, and is rapidly gaining friends and helpers in Ontario and the Maritime Provinces.

Receipts.

For the year ending Jan., 1892, the receipts for missionary and educational purposes were $17,772, of which nearly $3,000 came from the United States; and for the eight months ending Sept. 30, 1892, $9,172.92, of which $1,986.37 was from the States. Sometimes when the financial outlook has been very dark, God has honored the faith of his servants, in a striking manner, as in the following instance. The writer in September received a letter from President Ayer saying: "We had a peculiar experience the day you left. Our treasury had been emptied and there was not sufficient to pay our missionaries by nearly $400. We agreed to wait a day and pray. Before night there came a draft for £100 from England. We have often before had a similar experience."

Peculiar Difficulties.

The field was, and still is peculiarly difficult. For at least two hundred years prior to 1834 Roman Catholicism had held almost absolute sway in the province. The people were appallingly ignorant (see statement in article on Feller Institute). They could not be reached by books, papers or tracts. When Bibles were given to some who could read, it was a favorite pastime with priests to obtain and burn them. Bible-burning is of frequent occurrence among Canadian Catholics to-day. It was difficult to get a congregation. Priests warned the faithful, under penalties, not to set foot in a Protestant place of worship. This admonition is given to-day, so that good Catholics regard it a mortal sin even to enter a Protestant church. Hand to hand, house to house work was, and in most localities still is the principal method of getting the truth before the people.

Bigotry and Persecution.

Bigotry amounted to positive hostility. Great prudence was necessary. Missionaries suffered personal violence. Even within the last year, at Sorel, this has been shown. When Bro. Coté (formerly missionary of the Society at Marlboro, Mass.) went to this Catholic city, even with the cash in his hand, Catholics would not sell oats for his horse nor furniture for his residence. So he had to purchase at Montreal, forty-five miles away. And only in August last a stone weighing two or three pounds was hurled through sash and window into his sleeping-room at night. I saw the indentation on a chair where it struck.

Converts are persecuted. When a business man renounces Romanism the first step is to ruin his business by the withdrawal of patronage, and so compel him to return or leave the place. Hundreds have left rather than return to Romanism. The farmer may withstand this pressure better than the business man, the professional man or laborer. Many, half emancipated from their errors, and ready in ordinary circumstances to accept the Gospel as held by us, yet, unable to dispose of their business or real estate, and seeing only ruin before them if they become Protestants, reluctantly succumb to the awful and merciless pressure, and for the sake of their families abide with the church.

Ostracism.

Roman Catholic society ostracizes the convert to Protestantism. With few exceptions, in the Province of Quebec, the highest, and, for that matter, the lowest social circles are Roman Catholic. What a potent factor in the case this is appears from the fact that the French are peculiarly susceptible to public opinion, very sensitive about the estimation in which they are held by their acquaintances. The independent Englishman or American, having decided on his course, strikes out boldly, saying, "I don't care for these things." The French Canadian asks, "What will they say?" He is conspicuously social and gregarious in his instincts and feelings. They freeze out the Protestant convert. Even parents disown their children and would rather bury them than see them leave the Church of Rome. Here, near Grande Ligne, is a converted ex-priest, now a Baptist missionary of deep piety and special gifts as a writer, who is not recognized by members of his father's family or offered hospitality if he enters the paternal abode. Cases like these could be multiplied almost indefinitely.

In the midst of these all-surrounding and overpowering influences the work has been necessarily slow. In 1837, at Grande Ligne, seven converts were organized into a church, nine others uniting a few months later. This was the first French Protestant Church in Canada. The good seed fell into some good and honest hearts and commanded the assent of some well-educated men, who, risking all for Christ, came forth to proclaim with great eloquence and power the pure Gospel to their benighted countrymen. To leave the Church of Rome in Canada is no trifling matter; especially to receive baptism at the hand of a Baptist minister—the most cordially hated of all Protestants.

Membership.

Under these circumstances it is not to be wondered at that the number of Baptists in actual membership in the churches and missions of Grande Ligne is not large. They do not probably exceed five hundred. The strongest churches are at Grande Ligne, Montreal and Roxton, having about seventy-five members each. For reasons stated, many converts have gone to the United States, and, until within recent years, at least, many of these, uninstructed in the dis-

tinctive principles of Baptists, were caught in the Congregational net that was set for them in New England. A small percentage, however, as shown in the article on our work in New England, are in the Baptist Churches of those localities, while others, doubtless, have united elsewhere, unknown and not enumerated as French Canadian Baptists. These mission fields and the Feller Institute have also furnished some excellent laborers among the French in New England. The indirect and intangible results of this work are incalculably great. The leaven is quietly but surely leavening the lump. Such a mental and religious fermentation as is now going on in Canada has never before been known. All this is not indeed attributable to the influence of Grande Ligne, inasmuch as other denominations, specially the Presbyterians and, to some extent, the Methodists, have had a part therein, while other forces have contributed to this result. Hence, in conclusion, I mention some of

The Encouraging Indications.

The educational system of the province, even under Catholic control, has enabled the rising generation to read. They are reading. As reading suggests new thoughts, they are thinking, yes, even daring to think for themselves. Mental and moral slavery was their condition. From this they are being gradually emancipated. Protestant literature is finding its way among them. One great need here, as in New England, is more of this and of a better quality. And they are reading the Scriptures. In 1891 the branch of the British and Foreign Bible Society at Montreal reported grants and sales, mostly of the New Testament, as follows: English, 15,357 copies; French, 6,909; in 1892, English, 15,864; French, 2,761. The Quebec branch reported, for the same period: English, 649; French, 3,039. The society employs quite a number of colporteurs and some Bible women. Within the last three years a Bible woman, appointed by the Grande Ligne Mission, has sold and judiciously given about 2,200 copies of the French Scriptures, generally the New Testament.

The approved Roman Catholic version is ordinarily used, inasmuch as any other, in most cases, would be instantly rejected or destroyed. Fruit may be expected of this sowing, for God has said: "My Word shall not return unto me void.'

The Canada Revue.

Besides all this, recent attacks against the Romish hierarchy, notably the bold denunciation of their corruption and tyranny by the *Canada Revue*, have created great commotion, have shaken the faith of multitudes, have broken the priestly spell over the people, and so are preparing the way for something better. The peril, however, is, as was the case in France a hundred years age, that many, throwing off the Romish yoke, knowing no religion but that of Rome, having been taught that Protestantism was of the devil, will plunge into open infidelity. Careful observers even now perceive this tendency. Hence, quick and energetic action is demanded of all for the evangelization of Canada at this critical period.

Still further: the vaulting ambition of Romish priests has once and again overleaped itself and created a revulsion of sentiment and revolt against them. This is notably illustrated at Maskinongé, where the revolt of an influential portion of the parish attracted wide attention as an unheard-of piece of audacity, and led to important results to the cause of truth and righteousness. In short, the story is this:

The Story of Maskinongé.

Maskinongé is a village of about 700 population, on the Canadian Pacific Railway, 75 miles east of Montreal. The Bishop decided to build a new house here, the old one being at some distance from the town. Residents on the east side of the river gave an ample site, which was accepted and consecrated to church purposes. Afterward more land was offered on the west side. Consulting with none of the influential men on the east side, the Bishop proceeded to build on the west side. Remonstrance availed nothing. Indignation over their discourteous and dishonorable treatment was unbounded. They at once erected a house on the first location, and asked for a priest. The Bishop refused their request. Nevertheless, they assembled for worship at the usual hours. The day for dedicating the magnificent stone structure directly across the river came, but two or three hundred people of the parish, instead of being there, were in the east side chapel.

A Priest's Malediction.

A zealous priest, determined to bring them to the services, entered the chapel, strode to the front, and after an impassioned exhortation, in a most dramatic manner, lifting aloft the crucifix, exclaimed: "What is this building? A church? No. A chapel? No. It is only a dog kennel! Cursed be this house! Cursed be this place! Cursed! Cursed! Cursed!" Women shrieked and fainted. To all Catholics it was a severe ordeal. Few, however, left. Men of mettle were there—one, the chief warden of the church, the leading man of the church and the community. They would not submit. What next? News of the revolt went like wildfire. In July, 1891, Rev. Adam Burwash, one of the Grande Ligne missionaries visited the place and tried with apparently little success to show these men the better way. A few weeks later they asked him to return. He met them in the *Chapelle Maudite* (the cursed chapel). The scales began to fall from their eyes. After the thunder-storm, light broke through the clouds into their darkened hearts. There was but one Protestant family in the whole parish, that of Mr. Black, an aged Scotchman, whose kind, generous, irreproachable life had led the priest to commend him publicly as an example to his flock. Though a Presbyterian, his influence direct and indirect greatly helped the movement. Roman Catholics felt that Protestantism was not wholly bad if it produced such fruit. Convictions deepened. Conversions followed. Rev. Mr. Bullock and wife were sent as missionaries to the field in the spring of 1892. August 25th, 1892, in the presence of a large company of Roman Catholics, ten men and one woman were baptized. This produced a profound sensation. Tremendous pressure was brought to bear upon the seceders, in some cases with success, to bring them back to the Church. But these baptized converts, whom I met and addressed Sunday morning, September 3d, are steadfast, manly, resolute; and soon, by help from friends of the Grande Ligne Mission, they will enter a beautiful Baptist chapel, with a parsonage adjoining, the whole costing about $4,000. Directly across the narrow river stands the towering stone Roman Catholic edifice, costing about $75,000. It is the battle over again between David and Goliath. And shall not the issue be the same, as this little Baptist church, slinging straight and strong the smooth stones of Gospel truth, shall lay low the panoplied and boastful giant?*

The Spirit of Independence.

This case is a striking illustration of the way in which a despotic hierarchy overdo their business, and produce alienation from the church. The spirit of independence is asserting itself—reverence for the domineering clergy is weakened. When Mr. Marchand, the leading man in the Maskinongé church, was told that his son, who is a priest, was coming to prevail upon him to abide with the church, he said: "I'll let him know that he is no 'Father' to me; I'll teach Dennis that he is my son." One member has a brother who is a priest, who has written letters all to no purpose, however, but to strengthen him in the new faith. One result of this notable affair is the publication of the correspondence between the priest and others on the Catholic side and some of these converts, assisted by Rev. Mr. Therrien, on our side. It has been widely disseminated, awakening great interest among Catholics as well as Protestants. So the light is breaking into the darkness.

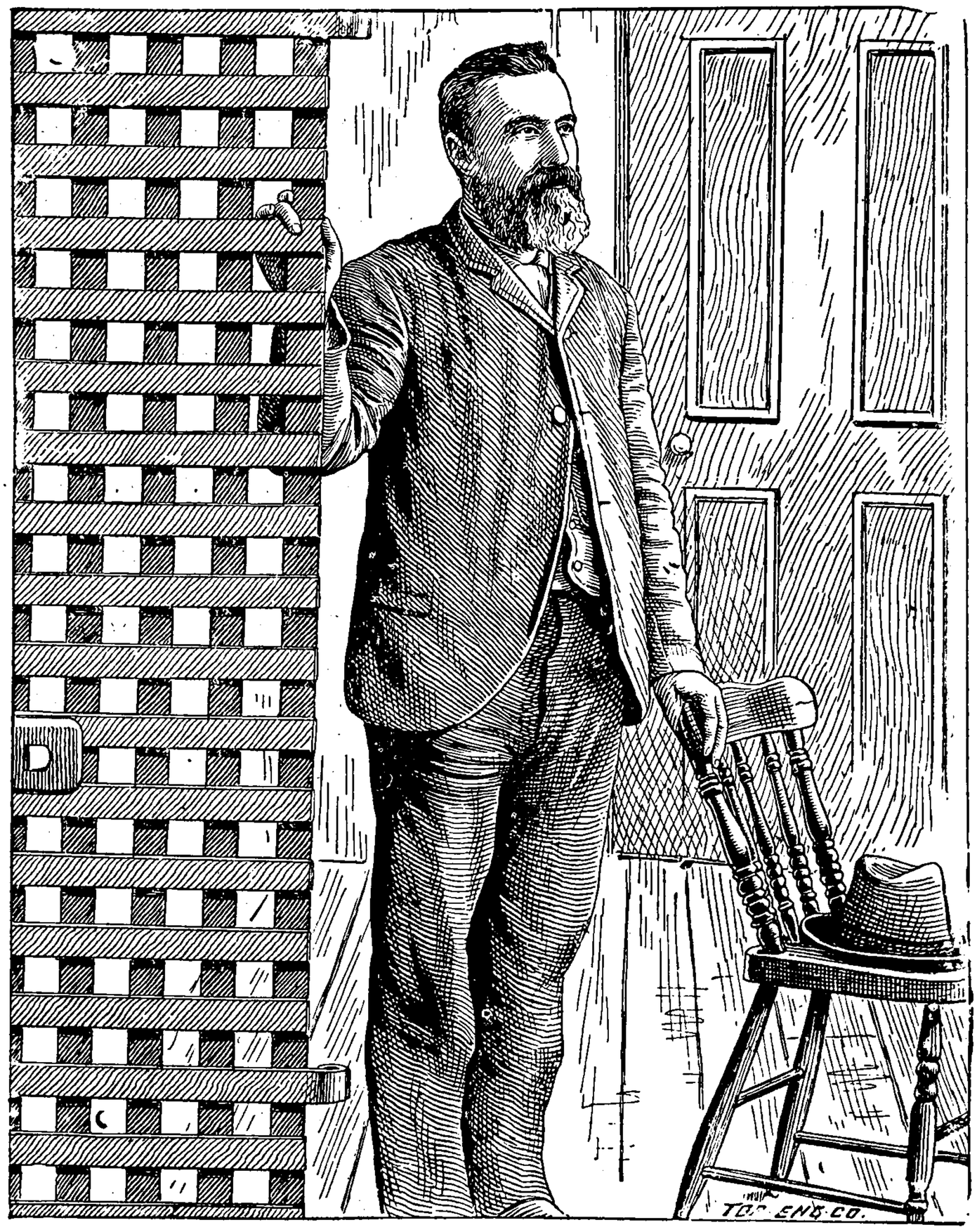
It was my privilege to enjoy Mr. Black's hospitality while at Maskinongé. He is an erect, vigorous, clear-headed, large-hearted man of 81 years. For eleven years he has lived here, his family the only Protestant and English-speaking family in a parish of 3,000 souls. After narrating the incidents of this affair, and stating what pleasure it had afforded him to offer to the missionaries and others who had visited the place the hospitality of his home in lieu of the mean hotel where inconvenience and insult would have been their lot, he said: "I have often wondered what God's purpose was in keeping me here these years, but I have the key to it now: it was for this time and this work."

I might multiply illustrations of the point under consideration, but can make only passing reference to two conspicuous instances. At the time I was in Quebec there was another great sensation in religious circles. Mr. L. J. A. Papineau, son of the famous orator and instigator of the rebel-

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*NOTE.—A bell for the Maskinongé Chapel is shipped. It will bear the inscription: "Proclaim liberty throughout the land to all the inhabitants thereof." May God grant that it may ring out the new evangel for Quebec.—JUSTIN D. FULTON, in *Can. Baptist.*

lion of 1837, publicly renounced Romanism and avowed himself a Presbyterian. This step was taken also because the ambitious clergy had decided to build an expensive house of worship, for which there was no necessity and for which he was to be heavily taxed. Near Grande Ligne a new parish has been cut out of three other parishes, and under protest of the people an expensive stone edifice, heavily burdening the people, is being erected. Do they tamely submit?



GENDREAU IN JAIL.

By no means. They have taken their case to the civil courts, where, however, they can hardly expect justice from Roman Catholic judges subservient to the priests. But it shows how the people are asserting themselves, how the democratic spirit is animating the ranks even of the monarchical Romish Church. All this is hopeful for the cause of truth and righteousness.

The Sorel Persecution.

The outrageous persecution of Mr. Gendreau in Sorel, a city about 45 miles east of Montreal, is also bound to produce a reaction against Rome. The Montreal *Witness*, a staunch and fearless Protestant paper, has spread the facts before the country and denounced the travestry on justice. This man, for twenty-five years a colporteur of Grand Ligne, and for several months laboring in Sorel, was falsely accused of disturbing the public peace and violating a city by-law framed to drive the Salvation Army out of the place. Though he was ably defended, the bigoted Roman Catholic Recorder held that Gendreau was the *occasion* of the trouble, adjudged him guilty, imposing a fine with costs amounting to $20, or 30 days in jail. An appeal was taken. Pending this, on Monday afternoon, September 3d, just before my arrival in Sorel, he was arrested on some technicality and thrown into prison, where, with Brother Coté, I visited him Tuesday forenoon, and on the second visit, having got the services of a photographer and the consent of the jailer, obtained a photograph of Gendreau standing by the grated door of his cell. The place is one of the darkest, most bigoted in the province. There are barely thirty English-speaking families in a French-Catholic population of 7,000. The priest is supreme. The Chief-of-Police told Brother Coté when there was talk of mobbing his residence, that in case it occurred he could do nothing to protect him, saying: "If I should attempt to protect you, such is the influence of the priest, I would at once lose my position and would be compelled to go to the States." Such is Roman Catholicism where it is regnant! I met two of the leading lawyers of the city, one an Englishman, the other French, who are acting in behalf of Mr. Gendreau, though apprehensive of loss of patronage in so doing. The French lawyer, a loyal Catholic, said concerning the outrage: "I am ashamed of my nationality, ashamed of the clergy." Others feel the same way but do not dare to say so. Nobody for a moment supposes that a Roman Catholic could have been convicted in Sorel for doing what Brother Gendreau did. When I told Gendreau to be of good cheer, that the Lord would overrule

this to the advancement of His cause in Sorel, and that his imprisonment would accomplish more than a year's ordinary labor, for all which he should sing songs in the night as Paul and Silas did, he answered, as tears filled his eyes and ours: "That is what I did last night—a sleepless night." Watch for great things yet at Sorel, where the fearless, energetic, tactful Coté already has gathered a goodly number of converts, and where the spirit of inquiry is spreading. All of these things shall fall out to the furtherance of the Gospel. "The wrath of man shall praise Him, and the remainder thereof shall He restrain." *

Encouraging Signs.

Too long already is this article. Other grounds of encouragement, save one, must pass unmentioned. There is great promise for the future in the *personnel* of the men now composing the management of the mission; in the teachers, as well as the more thorough work done at Feller Institute; and particularly in the younger men whom God has raised up as ministers of the Gospel to take the places of some able men who have fallen and of others who, in the order of nature, must soon pass away. I cannot, without apparent invidiousness, give the names of some of these gifted brethren, who, by common consent, possess elements of great usefulness in this important field. Then, too, the more compact denominational organization with the *esprit du corps* incident thereto is a hopeful indication. Still further, granting all that may be said of the mild and gentle methods hitherto characteristic of the work in the Grande Ligne Mission, there is a feeling and a purpose, that without any diminution of the spirit of love, it should take on a more positive and aggressive type in the great conflict now waging and in these stirring times in Canada. This, too, is hopeful.

Much more might be said. Less than this could not well be said in order to give a proper idea of the work of the mission. And although this work is not now under the Society's auspices, still, because of its former investment herein, and because all that transpires here has vital relations to our work among the French in the United States, we find justification in devoting so much attention to the subject. I close with what I told the Grande Ligne brethren:

"The Society made an investment in this mission years ago. I am here to look into it; to see what has come from it. I am satisfied that it was a good and wise investment."

H. L. M.

* Recent advices announce that Brother Gendreau's excellent wife has just died, her death being hastened, if not caused, by the suffering brought on them by cruel persecution.

The Shame of Sorel.

(*To the Editor of the "Witness."*)

SIR:—As Field Secretary of the American Baptist Home Mission Society, of New York City, after a survey of our French Missions in New England I visited the Province of Quebec, and on Monday, the 5th of September, arrived in Sorel to inquire about the arrest of Mr. Gendreau, of which I had learned through the *Witness*. Judge of my amazement when on my arrival, Monday evening, I was told he was in prison, put there by the authorities of Sorel on some technical point in connection with this case—"falsely imprisoned" as a leading lawyer of the place believed. Tuesday morning, with the Rev. Mr. Coté, I called on Mr. Gendreau in jail, in the ordinary felon's cell, his hard bed, straw pillow and scanty covering presenting a most dismal picture. He had slept none during the night. Leaving the prison I decided that a photograph should be procured of him in prison. In this I succeeded. It is an impressive object lesson. My blood boiled with indignation at such treatment of a servant of the Lord Jesus Christ. My thoughts fell into rhythmical form as follows:

THE SHAME OF SOREL.

A horrible thing 'neath the sun has been done,—
English justice perverted! A victory won
By the cohorts of wrong! The forces of hell
Have covered with shame the name of Sorel.

I have seen it—the shame! I have seen in his cell
In the gloomy, cold jail in the city Sorel,
A servant of Christ snatched away from his home
Through the power, indirectly, of prelates of Rome.

And here, on the square, I have stood on the spot
Where the crime was committed. "The crime,
sir, was what?"
For telling God's truth in a mild, peaceful way,
To some men of Sorel who were passing that day.

Most falsely accused! Most shamefully tried,
Convicted, imprisoned with the right on his side!
O Canada free! There's a stain on thy sod,
An egregious wrong that cries out unto God.

True men of Sorel! Arise in your might,
Blot out the disgrace, this outrage on right;
For wrong, now exultant, ring out the death knell,
Or the land will proclaim the shame of Sorel.

H. L. MOREHOUSE.

The French Canadian in New England.

The transplanting of a tree from the dense forest where it has received ample protection, to an open field, in different soil and fully exposed to sun and wind and storm, tests its vitality and quality and produces marked modifications in its grappling roots beneath and its spreading branches above. Men, like trees, are affected by their environment. How is the French-Canadian affected by his removal from a dense Roman Catholic French community to a Protestant New England Village? What influences are operating to keep him unaffected by his new surroundings and to what extent are they successful? Is he more accessible to the truth here, than in Canada? Is, he here to stay? If so, what part is he to play in our civil and religious affairs? These are questions of deep interest to American Christians and patriots.

Their Number.

The best estimates from the census of 1891 and from other sources show 997,596 French-Canadians in the United States. The difficulty in the census is that in giving the number who were "born in Canada," it does not state whether they are French or English. The census gives 205,671 in New England who were born in Canada. The *Guide Francais*, prepared by Father Hamon, of Lowell, Mass., gives the following figures of the French-Canadian population of New England: Maine, 52,986; New Hampshire, 47,682; Vermont, 31,467; Massachusetts, 165,325; Rhode Island, 37,338; Connecticut, 27,598—total, 362,396. This includes, undoubtedly, the children born here of French-Canadian parents. He states that there are about 100,000 more in Northern New York, Troy, Syracuse, etc. Except in Northern Vermont, where some are engaged in agricultural pursuits, they are concentrated chiefly in the great manufacturing centres of New England where they comprise a large per cent. of the population. Thus Woonsocket, R. I., has about 8,000 French, and 6,000 Irish in a population of 23,000. Notices in public places are in French and English. Nashua, N. H., has about 7,000 French in a population of 20,000, and Lewiston, Me., 12,000 in 26,000.

When and Why They Came.

The first noticeable immigration was a result of the rebellion of 1837 when some were expelled and others fled the country. These settled principally in Northern New York and Vermont. The great influx began about 1860, when the large expansion of the cotton manufacturing interests in New England created a demand for more laborers. The high prices during and after the war attracted many who were making only a bare living on their farms in Quebec. The French-Canadian has not the spirit of the American or the German, or the Scandinavian to become a pioneer in felling forests and developing new country, so that while Canada presented opportunities for new settlers, there were few to take up new lands. The social and gregarious instincts of the French were against such isolated life as that of the frontier.

The manufacturing interests of Quebec are small, requiring but few of the population. Besides all this, there was no little restlessness on account of the intolerable exactions of the Romish hierarchy from which they saw no escape but by emigration.

At first they came for a temporary sojourn, intending to return after they had bettered their temporal condition. But, with good wages their residence was protracted. Then with increasing numbers of their own kindred and countrymen they were less and less disposed to return. The civil authorities of Quebec endeavored to create counter attractions in the province in order to retain the people whose exodus gave them no little concern about the depletion of the population of the province. The Roman Catholic priesthood also endeavored to restrain emigration, fearing that their parishioners in Protestant New England would be lost to their Church. They preyed upon the superstitions and fears of the people, selling holy amulets and charms which should protect the souls of the dear people from the malign influences to which they would be exposed. Nevertheless, the people went in a steady stream and have continued to come until the present time. How long this influx will continue cannot be conjectured. The recent depression in manufacturing interests has temporarily arrested it and caused many out of employment to return awhile to Canada. But the superior business opportunities and advantages of the United States will prove an irresistible attraction to thousands for years to come.

Here to Stay.

It is a generally recognized fact both in Canada and in New England that the French Canadians are here to stay. They are not merely laborers in the cotton mills, woolen mills and other manufactories; they are entering into many branches of business and thus permanently establishing themselves. In these lines of business they can rely generally upon the patronage of their countrymen. A glance through the *Guide Francais*, a volume of 956 pages, giving the names and the business of French Canadians in the United States, shows how they are rooting themselves in the business world. In some cities there is a "French Quarter," solidly French; a community by itself, where the people may feel as much at home as in any city of Quebec.

Naturalization and Politics.

For years the influence of the Romish clergy was thrown against the naturalization of French Canadians. They hoped for their return to Canada in the interests of "New France." At last, however, they have submitted to the inevitable and "as wise as serpents" are advocating their naturalization in the interests of the Church in New England.

The *Quebec Chronicle*, during my visit to Quebec, the last of August, contained a striking editorial on this subject. It says: "The stand taken at the French Canadian Convention in favor of naturalization, with, at the same time, a definite policy of parochial organization, and the use of the French language in the family and social circle, is distinctly on the lines of Father Hamon's advice in his report on the French Canadians of new England. Having found the repatriation movement a failure, those who had succeeded in the United States refusing to return to Canada, while the thriftless ones who accepted help to that end were often *mauvais sujets* who did no credit to their country (native or adopted), or to themselves, he has embraced the only alternative. In fact, residence for a certain number of years in the United States has generally the effect of so transforming Jean Baptiste, for better or worse, that the ties of sympathy which bound him to his former home are frequently ruptured irreparably. When he returns, he finds himself in a *milieu* from which he is estranged; his early dignity and politeness have given place to a sort of spurious smartness and the free and easy manners of his later associates, and a state of things which was once good enough for him has become intolerable. There are, of course, exceptions; the new environment sometimes brightening the intellect while leaving what is most pleasing in character and manner unimpaired. In this case, the alienation, if less strongly experienced, will be equally deep-seated and virtually invincible. This was Father Hamon's experience and he became tired of attempting the impossible."

Rome in Politics.

With Quebec secure for Rome, 85 per cent. of the population being Roman Catholic, the clergy perceive that they may utilize this French Canadian element in New England for their Church there. And as Rome everywhere is in politics she wants them as a power to promote her interests through this channel. So the process of naturalization goes on rapidly. It is stated that in 1887 there were in New England 16,806 French Canadian voters; in 1889, 28,465; in 1891, 33,663. The fresh impetus recently given to the naturalization of this people will greatly swell the number of voters in the years to come. It is pointed out that even now, in every New England State except Vermont, the solid French vote holds the balance of power if turned from one party to the other. In the last election in Massachusetts the French Canadians voted with the Democratic party, mainly on account of their prejudice against the McKinley bill, which is most unpopular in Canada. In several cities these voters are so numerous that no man can be elected who is not acceptable to them. Singularly enough, however, the French and Irish Catholics, though of the same faith, do not always pull together in politics, the Irish, with their remarkable propensity for office and for ruling everybody but themselves, generally getting the lion's share, even though in the minority. But when any important issue arises, in which the Romish Church is interested, they will all pull together at the behest of the hierarchy.

Non-Assimilation.

It is the definite and earnest policy of the Romish hierarchy to preserve here the French Canadians as a distinct people, in respect to race, language and religion. The *Montreal Herald* of August 29th, contained an interview with ex-Premier Mercier, soon after his return from the French-Canadian

Convention in Chicago. There was present also Dr. Fontaine, of Worcester, Mass., Secretary of the Convention, who was asked this question: "Is the French language maintained in its entirety and the Catholic religion and the traditions of your race preserved as jealously as here?"

He answered: "Yes, indeed! In fact, we cling more tenaciously to our birthright than if we were at home. We have our own parish schools, as you have here, and our children speak both languages."

The Bishop of Springfield, Mass., recently said: "The best method by which the Canadians may preserve their faith is to conserve their language, to remain attached to their customs, and to instruct their children in the maternal tongue."

A Close Romish Corporation.

"Our language, our nationality, our religion," is the motto of the St. Jean Baptiste Society, which has two hundred local organizations and thirty thousand members among the French-Canadian Roman Catholics of this land. This is a close Romish corporation. The chaplain must be a priest. If a French-Canadian becomes a Protestant he is thereby debarred from social or corporate privileges among his countrymen as if his presence were contamination. As the *Quebec Chronicle* says: "The clergy know that if they divorced religion from nationality and admitted to convention and other privileges any French-Canadian, whatever his creed, their influence would soon wane and ultimately even the sentiment of race would yield to the overmastering force of environment, as it has done in the case of all Protestants of French origin who made their homes in the United States." Accordingly Father Hamon, in his book on the French-Canadians in New England, warns them against "the dangers of assimilation," fervently exhorting them to remain true to their old race and religious traditions; the vision of independent Quebec or "New France" still floating before his mind, and the hope that somehow in that future day these unassimilated French-Canadians in New England may become allies in the furtherance of a great Church-and-State scheme on the continent of North America.

French Romanism in New England.

According to Roman Catholic statistics the French-Canadian Roman Catholics in 1891 numbered 302,659. Dioceses for this people have been established in every State in New England. There are distinct churches for the French and for the Irish. A recent writer in *Harper's Magazine* has compiled the facts as follows: In 1891 Vermont had 8 French-Canadian parishes and 18 mixed (*i. e.*, French and English); in the diocese of Springfield, 22, and 10 mixed; in the diocese of Providence, 14, and 4 mixed; in the diocese of Connecticut, 5, and 26 mixed; in the archdiocese of Boston, 9, and 6 mixed; in the diocese of Portland, 17, and 8 mixed.

Interesting Figures.

Father Hamon states that they have built in twenty years 120 churches or chapels, served by Canadian priests; 50 great convents where the *religieuses* from Canada give to 30,000 children an education that is Catholic and French. From the *Guide Francais* I obtained these figures: There are 27 priests in the diocese of Boston, including Lowell (with 7), Haverhill, Marlboro, Lawrence and Lynn. In the diocese of Providence there are in Fall River alone, 11 priests; in Woonsocket, 5 priests. In Fall River a cathedral is being erected at a cost of about half a million dollars. The number and imposing appearance of church buildings, schools, convents, asylums, etc., was to me a surprise. French-Canadian Romanism is already strongly entrenched in New England. And from the Protestant element no small sums have been procured for the erection of these costly structures. For business and professional men as well as politicians are given to understand that if they do not contribute for these objects they need not expect the patronage of French Catholics.

Rome Confident.

There are several weekly papers in French published in New England by men who, though liberal in their views, find it pecuniarily advantageous to keep in favor with the Romish Church and to denounce Protestant missionaries among the French. So Rome has her forces well in hand and by every possible means intends to retain her hold upon them. The French Roman Catholics are about one-third of the adherents of that Church in New England—the whole number, according to the latest statistics that I find, being 1,005,005; of which Maine has 57,548; Massachusetts, 614,627;

New Hampshire, 39,920; Vermont, 42,810; Rhode Island, 96,755; Connecticut, 152,945.

And yet, notwithstanding the efforts put forth to keep this people isolated, American ideas and the free spirit of this land find entrance to their minds and hearts and are effecting considerable modifications of character. The rising generation especially will show the difference between the French-Canadian of the United States and the fossil French of Quebec. Of this more will be said in the article on our missionary work among them.

The Future.

What of their future? M. Mercier indulges in some characteristically extravagant figures about their coming numbers and influence. Making his calculations, presumably, on the ratio of increase during a little more than a century, he beholds a great host within a half a century. In 1763 there were about 70,000 French in Canada; while now in Quebec there are not far from 1,200,000 and nearly 1,000,000 in the United States. So he reckons that in fifty years they will number 9,000,000 in Canada, and 15,000,000 in the United States. That the hierarchy of the Roman Catholic Church count upon this wonderfully prolific people to out-populate the native American Protestant stock, is well known. But we do not believe that this distinctive population will attain such proportions, for it must melt away continually in contact with the truth which is finding an entrance to their hearts. We are warranted in believing this, even though present changes, naturally enough, are not marked. In any event, here is, and here, for a generation at least, will continue to be a great and needy field for Christian effort. And he who aids in this serves both his country and his God.

H. L. M.

Baptist Missions to the French in the United States.

Baptists were first to put forth organized effort for the evangelization of the French in the United States. THE AMERICAN BAPTIST HOME MISSION SOCIETY, while assisting the Grande Ligne Mission of Canada, in 1853, appointed a missionary to the French at Mooer's, Clinton Co., N. Y., near the Canadian border. In 1859 and 1860 other missionaries were appointed to Sugar Creek and St. Anne, Ills., and in 1863, at Detroit, Mich. The Society began its work in New England in 1870. The Congregationalists and Methodists followed several years later. In 1875 a missionary was appointed to the European French at Stryker, Ohio, where now is a good self-supporting church. Others were appointed to a large French settlement in Mulberry, Kansas, in 1888; and to Western Pennsylvania in 1890.

New England.

The principal work has been among the French Canadians of New England. The first missionary there was Rev. Narcisse Cyr, who, from 1870 to 1873, in his capacity as general missionary, labored at Rutland, Burlington and St. Albans, Vt.; Haverhill, Salem, Worcester, Springfield, Lowell and Fall River, Mass.; Concord and Manchester, N. H.; Woonsocket and Pawtucket, R. I.; Baltic, Conn.; and Cohoes, N. Y. In 1873 the Society appointed Rev. J. N. Williams, who had been one of its laborers in Canada, as general missionary to the French in New England. His residence in Canada from early youth, his education at Grand Ligne, his knowledge of the French language and his understanding of the French-Canadian character, together with his ability, wisdom and devout Christian spirit have made him an invaluable laborer among this people for the past twenty years. The story of his conversion and the striking incidents in connection therewith are of profound interest.

Special Fields.

The cities and districts where most work has been done are Montgomery, Enosburg and Burlington, Vt.; Lowell, Fall River, Worcester and vicinity, Holyoke, Springfield, Boston, Marlboro, Lynn and the Westfield Association, Mass.; Woonsocket and adjacent places, R. I.; Putnam and Danielsonville, in Eastern Connecticut; Nashua, N. H.; Waterville and Lewiston, Maine. Many other places have been visited and cultivated to a greater or less extent. The work in Vermont, which at one time seemed very hopeful, was suspended several years ago. In the other States, at most of the places named, missionaries are laboring with gratifying results. The number of missionaries now in the service of the Society is fourteen. Some of these have several preaching stations.

Partial Results.

The Society's missionaries have reported the baptism of 769 French-Canadian converts from Romanism. It is believed that others have

been baptized by pastors of American churches, and that a goodly number of children of French-Canadian parentage have also become members of our churches; so that it may be a safe statement to say that at least 1,000 French-Canadians have been added to the Baptist churches of New England, upon profession of faith and baptism; while a considerable number beside have come from the churches of the Grande Ligne Mission. The present number connected with our mission stations is a little less than five hundred. Waterville reports 90; Worcester, 55; Lowell, 47; several other places from 20 to 35, and scattered members elsewhere.

Our Policy.

The Society's policy has been to bring the French converts in close relations with the American churches; rather than to organize independent French Baptist churches. Their unfamiliarity with Baptist principles and usages; their instability of residence; their need of counsel and sympathy, and of aid as well, in maintaining public worship, are some of the reasons in support of this policy. Where, however, we have a goodly number who are permanent residents and who have been faithful members for years, as at Waterville, Me., and Worcester, Mass., there are "branch churches" of French-Canadians. These last named have good houses of worship in which they hold regular services on Sunday and during the week. But the American churches, either directly or through a judicious committee, act upon the reception of French converts who become members thereof, even though they have a branch church with almost the same privileges, in other respects, as an independent body. At Woonsocket, and perhaps elsewhere, the French brethren are represented by one of their number, as a deacon in the American church to which they all belong. This seems to be a desirable arrangement wherever good men can be found for the office In all cases, separate services in French are held; sometimes in lecture-rooms of Baptist churches; sometimes in rented halls; in one instance in the Y. M. C. A. rooms.

Another Policy.

The Congregationalists adopted the policy of organizing separate French-Canadian churches wherever practicable. The idea was rather popular among the French and for a time seemed successful, but in the long run, as nearly as I can ascertain, it has not met their expectations. They have also built several expensive and attractive houses of worship.

Our Needs.

Chapels are needed for our work at Lowell and at two or three other points where our French brethren are compelled to meet in untidy and unattractive halls.

Sunday-schools are held separately where a sufficient number of French children can be gathered and competent teachers obtained. But the lack of good Sunday-school literature in French is a hindrance to this work. Then, too, the children, generally, having some knowledge of the English language, prefer to attend the large and attractive Sunday-schools in the American churches. For the older persons who do not understand much English, classes in French are provided. Not many children outside of the families of our French converts can be got into the Sunday-school. Roman Catholic mothers and priests are very vigilant to keep the children from attending Protestant services.

Music in Worship.

Considerable attention is given to music in public worship and in the devotional meetings. There are several evangelical hymn books in French, including a selection from "Gospel Hymns." The congregational singing at Worcester is excellent. At Waterville there is a very good choir. Good music of this character has its attractions for a people of musical tastes, but for whom the Romish Church provides no congregational singing. The hymns and tunes of our Protestant churches are to the Romanist a pleasing novelty.

Character of the Converts.

When a man leaves the Romish Church which has been his religious home from birth, and through which only, as he has been told times without number, is salvation possible; when he turns his back on all its rites and ceremonies, and counts for nothing its ancient traditions and glory, to identify himself with a Baptist church—the very opposite of Romanism—the act must be most radical and revolutionary. As we shall see later on, it means social ostracism, persecution and perhaps poverty, and often domestic discord. So far as this world is concerned he has everything to lose and little or nothing to gain by such a step. Strong convictions of duty, therefore, are behind such a change. Hence, the con-

verts generally are very decided Christians. Perhaps their earliest inclination is to denounce the church which so long deceived and kept them in ignorance of the truth as it is in Christ. This is natural. Then, too, as a missionary said: "It is often easier to get them out of Rome than to get Rome out of them."

Pedobaptist Advantage.

It is a much easier matter for a Roman Catholic to become a member of a Pedobaptist than of a Baptist church, inasmuch as some of our Pedobaptist friends recognize the validity of infant baptism administered by the Roman Catholic Church, and do not insist upon the baptism of converts on profession of their faith in Christ. And, forsooth, why should they not recognize it? For, did not Pedobaptist churches get infant baptism from Rome rather than from the word of God?

But when a convert unites with a Baptist church he must make the usual public confession of his faith in scriptural baptism, the spiritual significance of which, as the burial of the old man of sin and the rising to newness of life, is strongly emphasized. This is the crossing of the Rubicon. I was gratified to learn how careful and thorough our missionaries are in their examination of those who apply for membership.

Truth Seekers.

As these converts are at once compelled to meet the arguments and objections of Roman Catholics, they become earnest seekers after truth in order to give a reason to those who ask it for the hope that is in them. Accepting the Bible instead of the Church as final authority they are accustomed to test all things by a

"Thus saith the Lord."

From what I learned and saw, I am satisfied that our French-Canadian brethren in New England are earnest, devoted Christians; comparing favorably with our American brethren. Among them are men and women of intelligence and refinement; a few by reason of previous advantages, but others because their intellectual as well as their spiritual powers have been wonderfully quickened by the Spirit and the Word of God. I was at a meeting of our French brethren in Worcester, Mass., when Mr. Loiselle was baptized. He was educated for the priesthood but turned aside from that for a successful business career. For several years he had been a member of the Congregational Church, but after a long battle with his convictions, at last yielded and was baptized by Bro. Williams. The intelligent congregation present, the freedom and force with which many spoke and prayed, showed growth in grace and in the knowledge of our Lord Jesus Christ. Of the church in Waterville, Me., where I spent a Sunday, the same can be said.

Most of the members are converts from the French in New England. From careful inquiry I find not more than twelve per cent. of the number from the Grande Ligne Mission churches. This was something of a surprise to me, for instead of fifty or thereabouts, I had supposed there were two or three times as many.

At Nashua, N. H., I met an intelligent lady, the granddaughter of the eminent French general, Lafayette. She and members of her family recently came out and united with the Baptist Church. As the General helped the United States to achieve their national independence, his descendant is now enlisted in the crusade here to emancipate her countrymen from the spiritual tyranny of Rome.

Missionaries; and the French Department at Newton.

Of the fourteen missionaries under appointment in New England, six were formerly students at Feller Institute, Canada. These are brethren J. N. Williams, F. X. Smith, E. Leger, G. Aubin, N. Aubin and Arthur St. James. The first three are veterans in the service and have accomplished an excellent work. The others are making their mark.

For a long time the Society experienced much difficulty in obtaining well qualified missionaries for this peculiar field. Converts who felt called to the ministry had received only a very limited general education and were, of course, utterly lacking in theological studies. They needed the discipline both of the academy or college, and of the theological seminary. Considering these things, in 1882, correspondence was opened between the Home Mission Rooms and Newton Theological Institution of Massachusetts, concerning some provision at the Institution for the education of French students for the ministry. It was suggested that as Rochester had made arrangements for German students and Chicago for Scandinavian students, it would be the fitting thing for Newton to provide for the French. Financial as well as other considerations led the authorities at Newton to hesitate about taking such a step. Communication on the subject, however, was kept up, and eventually in the fall of 1889 the French department was opened with an attend-

ance, the first year, of six students. To promote the enterprise, the Home Mission Society consented that Rev. J. N. Williams should devote three days each week of the eight months' session to instruction in French, in homiletics and in practical methods of missionary service. Most of the students who understand or acquire a knowledge of English take the two years' "English course" at Newton and go forth very well fitted for their work.

Fourteen different students have been in attendance since 1889, two of whom at least have returned to labor in Canada—Bro. Coté at Sorel and Bro. Bullock at Maskinongé. This arrangement at Newton is giving a great uplift to our missions among the French-Canadians, and it would be a positive calamity if, for any reason, it should be discontinued. It is not probable that many students for the ministry will come from the Baptist churches in Quebec, inasmuch as the management of Feller Institute and Grande Ligne Mission favor sending students to the theological department of

MacMaster College, Toronto,

where they form helpful associations with English students, who are to be their co-laborers in the Dominion, while they also receive compensation for their vacation missionary service in the Grand Ligne field. They do not, however, receive the training in French that is given at Newton. Perhaps one reason, quite as strong as any, is that our good brethren in Canada fear the utter loss to their work of students who come here and fall in love with life in the United States.

A Professorship Needed.

In view of the probability that large mission work for the French-Canadians will be required for an indefinite period, it would be a grand thing for some benevolent Baptist to give $30,000 for the endowment of a professorship in the French department at Newton, so long as it shall be required. For we must have some well-trained minds to cope with the subtleties and sophistries of Romish ecclesiastics; as well as earnest evangelists to lead the common people to Christ. Both are needed quite as much in this as in any other field of missionary endeavor.

Hindrances.

The chief hindrance, it seems almost needless to say, is the powerful priestly opposition to all Protestant efforts. Among French-Canadian Roman Catholics the influence of the hierarchy is almost unbounded. The people have been taught to regard their spiritual advisers with awe, and to yield to them an unquestioning obedience. When, therefore, our missionaries are denounced by the Romish priesthood as emissaries of Satan, no wonder the people shuddered at their approach, shut doors against them and in every way shunned them. When the priest refused to give confirmation to children who were sent to the public schools, no wonder that parents patronized parochial schools. When the priest told his people that it was a mortal sin for them to enter a Protestant house of worship—a sin that he could not forgive, but which must be referred to the Bishop—no wonder that they seldom appeared in our congregations. And so when priests ordered boycotts against business men who left their church and became Protestants, the people withdrew their patronage. Converts working in the factories were displaced from their positions by the base cunning of the priests. The latest method enjoined by the priesthood is that the women shall not speak to a missionary if he calls, but simply sit and stare at him and say nothing. Priests have even intimidated Protestant business men from employing our converts. Of course, as these things are known among the people, it becomes a formidable matter to break away from the Church of Rome, and so makes the work peculiarly difficult.

Popular Prejudice and Superstition.

Then, too, the general prejudices and superstition of the people themselves are arrayed against the converts to make their existence as uncomfortable as possible and compel their return to the church. Mothers, especially, live in a state of religious anguish for their perverted children. I learned of a mother who works hard to get money wherewith to buy blessed candles to burn for St. Joseph to intercede for the return of her daughter from the Baptist fold, and who has kept this up for about three years, during which time she has burned over a thousand candles. The mother of one of our missionaries burned candles in a similar manner for him, paying ordinarily twenty-five cents apiece for them. These candles are blessed by the priest from whom they are purchased, and so from her candle business Rome derives a good revenue.

Social Ostracism.

Converts are social outcasts among their own Roman Catholic countrymen, and to the French-Canadian, especially, social ostracism

severe penalty. In every way possible he is made to feel that he is under the ban, despised and abhorred by those who should love him most. To face all this is no light matter. Indeed, inquirers often come to the missionary's house, like Nicodemus of old, stealthily at night, for fear of their people. To be seen talking with a Protestant missionary has often made a man's life among his fellows most uncomfortable.

Encouragements.

But there is a brighter side to the picture. The oldest and most discerning missionaries perceive many changes for the better; changes altogether in our favor. Rome cannot hedge the people about with an impenetrable wall of adamant. A gradual transformation is taking place; a spirit of inquiry is abroad; fear of priestly anathemas is diminishing, and the people are more accessible than formerly. A few years ago Bro. Benoit, in a fierce rain storm, appealed in vain for shelter. The people abhorred him as a heretic and a renegade from their church. Now he is on friendly terms with them and has free access to their homes. They are more ready to receive the Scriptures and other religious literature. Among themselves there is much discussion concerning our teachings. An agent of a business house, who solicits the trade of these people, says that they frequently inquire of him about these matters. In several other instances, Bro. Williams says, the priests have politely asked our converts not to trouble Roman Catholics with these subjects in controversy between us.

A Spirit of Independence is Arising.

Men don't like to be called tools and slaves of the priests. They have been known to declare that they do not believe in the priests as they did when they first came hither, but nevertheless, for the sake of peace, remain in the church. The law of the land has helped to develop this spirit of disregard for priestly dictation, and has curbed the priesthood itself. The boycotting business became a costly indulgence. At Southbridge, Mass., about three years ago, a priest ordered a boycott against a converted physician. He brought suit for damages and got judgment for $1,800 against his persecutor. At Holyoke a priest ordered a boycott against an undertaker who attended some Protestant meetings, declaring that he would neither marry nor bury any of his flock who used any of the man's horses or wagons. It nearly ruined his business. He, too, brought suit and the judge imposed upon the priest a fine of $3,000. These things cooled priestly ardor in this direction and helped to give the people their liberty, which they are exercising more and more. Best of all, there is a growing tendency among them to regard the Word of God, rather than the priest or the church, as final authority, and greater freedom in conversation upon religious subjects. The younger element, also, is breaking away somewhat from the clannishness of the older people, and are averse to being called French-Canadians. They are becoming liberalized. I learned also of Catholic parents who are restless under the requirement that their children must attend parochial schools, and who anxiously await the day of their confirmation, after which they can be free from any penalty, to attend the public school, with its superior advantages and discipline.

The Gospel Wagon.

To reach the multitude who will not come to a Protestant meeting, the "Gospel wagon" or "Bonne Nouvelle" has been devised and adopted with success. Bro. LeClaire, of Lowell, procured about five hundred dollars for the outfit, consisting of a good, strong horse and the wagon, which is constructed something like a "carryall," with seats along both sides for about twelve persons, and entered from the rear by two or three iron steps, on which the preacher stands as he addresses the people. There is also an adjustable stand for the Bible. A small cabinet organ occupies the front end of the aisle. The wagon is covered at the top and open on the sides, and for use at night a lantern is attached to each of the four standards at the corners. When he began preaching from the wagon, in the midst of a dense French population in Lowell, there were many ugly demonstrations against him. But he got the ear of thousands who never would have heard him otherwise. It was our privilege to be in Nashua, N. H., when he was there with the wagon, helping Bro. Brien in his work. A service was held in the afternoon and another in the evening. Two nights before at the meeting the horse and wagon were stoned and exercises seriously disturbed by the Roman Catholics. The leading offender was arrested, convicted, fined and told by the justice that if the offence were repeated the penalty would be far more severe. This had a quieting effect. At the services in the evening there were present in the wagon, besides Bro. Leclaire, who made

the principal address, and Bro. E. Leger, who effectively led the singing, Pastor Brien, Pastor White, of the American church, Bro. Williams, three ladies who assisted in singing, and myself. As we reached the appointed place and paused under the incandescent light, the music began and several hymns were sung at the outset. The crowd quickly increased until nearly or quite a thousand were assembled.

An Interesting Assembly.

They were mostly men, operatives from the mills. They were comparatively orderly and attentive as Bros. LeClaire, Williams and myself addressed them. From a tenement-house near by a man blew several blasts from a horn to annoy us, but aside from this there was no disturbance. At the close of the service it was surprising to see the eagerness with which the people pressed forward to get the literature that was offered. Those outstretched and upturned hands, standing out against the black background of darkness, made a striking picture and impressively suggested what an opportunity awaits us. Alas! that many had to go away empty-handed! When the service closed, the singing was continued as the wagon was slowly driven away, many following to hear the music. At several other places, as Lynn, Mass., and Great Falls, N. H., this means of reaching the people has proved very effective. The fact that the attendance is so large and the people listen to the truth, proves that they are in a transition state, which is favorable to our efforts among them, and that earnest effort now will be richly rewarded. Now is the time to sow bountifully if we would reap bountifully by and by.

Needs.

More missionaries are needed. God seems to be raising them up from the ranks of our converts. There are several, who, with two or three years' study would do excellent work. They, however, need some help to acquire an education, inasmuch as, generally, they have families dependent upon them. Two or three good women missionaries could accomplish much, in visiting the women at their homes, reading and distributing the Bible and conversing with the women, who are usually more difficult than the men to be reached by the Gospel. A more liberal supply of the Scriptures is needed. Grants that have been made have been entirely inadequate and sometimes not adapted to the French, who reject the small, fine-printed page and demand a clear, open, large type. One hundred dollars will secure about six hundred copies of the New Testament suited to their wants. We need at least two or three hundred on hand all the time for regular and special demands.

More and better tracts also are greatly needed. It is hoped that some new ones will soon be brought out. Funds are required for their publication and dissemination.

A French Newspaper.

And especially is there needed a religious periodical in French that will be a bond of union for our Baptist converts, imparting to them the facts about the work, indoctrinating them, and also informing others about our views. The Congregationalists have such a paper, toward the support of which their Massachusetts Board has made a liberal appropriation yearly. Our French Baptists have nothing of the kind. A number take "*L'Aurore*," printed at Montreal. It is hoped that something may be done soon to give them the needed periodical; perhaps in connection with our French Baptist brethren in Canada.

The greatest need is a deeper conviction of our duty at this hour to this peculiar people, who have been sent among us. It is gratifying to note the quickened interest of New England Baptists in this work as shown by the hearty co-operation of some of the State Conventions, most largely that of Massachusetts. Unless New England arouses itself to the gravity of the situation it will incur the penalties of neglect, as the deepening shadows of error that in Quebec have eclipsed Gospel truth, shall envelop the land of the Pilgrim and the Puritan, and its lustre shall become only a memory. We owe it to God, to our land, and especially to the people themselves to give them the truth that shall make them free indeed. H. L. M.

NOTE.

The foregoing articles from The Baptist Home Mission Monthly, December, 1893, were prepared by Dr. H. L. Morehouse, Field Secretary of the American Baptist Home Mission Society, after a personal tour through New England and Canada in the Summer and Fall of 1893. This pamphlet will be sent free to any desiring it for themselves or for others. Special contributions to this work are solicited. Read, reflect, give. The favorable time to press the work of evangelizing this people is NOW.