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Mrs. Thomson,

With the best wishes
of the author.

John E. Amaras
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⁴
25 Dec. 1895.





YOUR HERITAGE ;

OR

NEW ENGLAND THREATENED

BY

REV. CALVIN E. AMARON, A. M.

PRESIDENT OF THE FRENCH PROTESTANT COLLEGE, SPRINGFIELD, MASS.



Second Edition

SPRINGFIELD, MASS.
FRENCH PROTESTANT COLLEGE
1891

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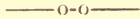
By CALVIN E. AMARON.

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1963

TO MY MOTHER

*Whose noble life has been spent in scattering the light
of the Gospel among the French Canadians
of Canada,
whose strong and saintly character
has left its impress on so many lives, and whose memory
will ever be sacred to her
children, with profound gratitude and affection
I DEDICATE THIS BOOK.*

PUBLISHERS' NOTICE.



At the beginning of the college year 1890-91, the Students' Missionary Society of the French Protestant College, made arrangements with the president of the institution, for a course of lectures to be given monthly in different churches of the city, on the French Canadian immigration problem.

Several requests having come from the students and others, that these lectures be published in book form, the society has sought and obtained the consent of the author, to give them to the public.

President Amaron has consequently enlarged his plan ; he has added many details and introduced various topics which it was impossible for him to touch in his lectures.

The Students' Missionary Society offers this book to the public, assured that it will meet a felt want, in communicating much valuable information on a problem of absorbing interest, bearing as it does on one of the most vital questions now before the country.

INTRODUCTION.

BY REV. JOSHUA COIT, SECRETARY OF THE MASSACHUSETTS
HOME MISSIONARY SOCIETY.

The importance of the French Canadian problem in New England can hardly be overstated. The present number of French Canadians in New England (in Massachusetts one twelfth of the whole population) ; their certain increase, both by immigration and by propagation ; the openly declared purposes of those who control the great mass of this people as no other class in our land is controlled :--all unite to make this problem a present and pressing one. The French already begin, not only to feel, but also to boast of the strength of their numbers. The Boston Herald of June 25 1891 in its very full report of the "Fête Nationale" held by the French Canadians in Pawtucket R. I. on St. Jean Baptiste's day, June 24, credits an ex-mayor of Pawtucket with saying: " Mr. Thibault, in his address in French, made a remark that I have heard in English many times to-day. " Here are the future rulers of the country. That is because there is no other race more prolific than the French Canadian unless it be the Irish." These are significant words uttered by one, repeated by many and endorsed by a mayor of no mean city.

It may seem foolish to pay any heed to what should be looked upon simply as the idle boast of a Fête-day orator. But the same hope or expectation crops out in many ways

and in many places. Formerly and until recently the order from the bishops and priests to this people was "Do not become citizens in the states, but return with your gains to your old homes in Canada". And the order was obeyed and the French were a shifting, restless class among us. But now the word has gone forth: "Become citizens" and this is obeyed. The French are buying farms and homes. Many have become voters already and very many more have taken out the first papers. This means that there is gathering among us a large mass of voters more pliant and obedient than ever the Irish were to be controlled by orders from their superiors. Great care is taken by the Romish priests, not only through the parochial schools but also from their pulpits, to keep these people well in hand. That they succeed so well is to be accounted for not simply by the ignorance of the people, though this is deplorable, but also by their piety, which is admirable. The danger to our land of this state of things among any considerable portion of the people is plain and will become plainer as the years go by. What risks are in store for our civil and religious liberties. What confusion between public and parochial schools. What conflicts at the ballot box.

This book assures us that the warfare has already begun and brings before the public an array of facts that should be considered by every lover of his country. Make what abatement you please on account of the enthusiasm of the author, there still remains uncontrovertible evidence of peril.

If New England is to maintain its high standing in our land as a home of intelligence, education and religion, she must recognize the changes that are taking place from year to year and awake to the danger of an *imperium in imperio*.

Let the French Canadians be truly Americanized and

freed from subjection to a foreign power and by their industry and frugality they will add strength to our strength. But kept distinct in language and religion, told by those to whom they listen to remain French, they add weakness.

There is no better way to Americanize them than by the influence of Christian education. The seven French Protestant churches under Congregational auspices in Massachusetts, the missions under other denominations, the French Protestant newspaper and the French Protestant College are all in the way to do great service to the State by moulding the characters of those who, if the prophecy of the Pawtucket orator be true, are to be the future rulers of the country.

Boston, Mass., June 25th, 1831.

Philosophers tell us that the three great bonds which bind peoples together are community of race, language and religion. The French Canadians are separated from us by difference of religion, language, and race, and by far the most important of these differences is that of religion. Remove that difference, and they will be speedily Americanized.

Manifestly there is an irreconcilable difference between papal principles and the fundamental principles of our free institutions. Popular government is self-government. A nation is capable of self-government only so far as the individuals who compose it are capable of self-government.—REV. JOSIAH STRONG, D. D.

The facts concerning the enormous immigration of French Catholics from Canada, the attempts to control them here by Jesuit influences, and the access of the gospel to some of them, are astonishing.—REV. WOLCOTT CALKINS, D. D.

PREFACE

The closing years of this century are to be a crucial epoch for this great American nation. During this period certain things must be done. They cannot be deferred.

The growth of the nation or its decadence, will depend largely on what is done or left undone, by way of solving great and perplexing problems, the magnitude and importance of which, are realized by few.

The rapid growth and prosperity of the American republic, has engendered an unhealthy optimism. It is thought by thousands who are generally reckoned as cautious and thoughtful, that the nation rests on foundations absolutely immovable. It is imagined that the grand and noble institutions to which the nation owes its past greatness, are proof against all adverse powers. They are so strongly established that they will stand even when left unprotected.

This optimism constitutes a source of danger and weakness. It leads men to underestimate the strength of opposing influences and principles. It makes them indifferent to the great changes which are taking place in the nation. They are unwilling to read and thus make themselves acquainted with stubborn facts, which if known, would have the tendency of opening the eyes. When others raise the

voice of warning, basing their fears on facts they know, they are not believed.

It is a mistake to think, that foundations are all laid at once, and once for all. Foundations decay, or again they become too weak for the superstructure and must be replaced by others stronger and more adequate.

This decade is in a sense, a foundation epoch. Time has impaired some of the pillars the Pilgrims and Puritans rightly considered to be indispensable to the stability and real growth of the nation. The public schools have been so secularized, that they have the tendency of leaving the children of foreigners, whose imperfect faith they are instrumental in destroying, without any faith at all. Their mission is not to teach religion.

Again, new wants have developed, unknown to the founders of the country. To meet these, new methods of work are imperatively demanded. Institutions with aims similar to those founded by the fathers, but radically different in their methods of work, are required by the new state of things around us. The time to lay the new foundations is to-day. Five years hence, the wisdom of doing now what God asks of us, will be very manifest.

It will be the aim of the author of this little and unpretentious book, to call the attention of unselfish and Christian politicians, of reformers and educationalists, of lovers of God, of humanity and of native land, to the important question of French Canadian immigration in New England and the United States.

For reasons which we will endeavor to make clear, it has become the conviction of a good many leading minds in this country, that New England has a somewhat important not to say, serious problem to face, connected as it is, with the

Irish and other Roman Catholic immigrant populations that are filling up the land, and the views of which in matters religious, educational and political are in almost every particular opposed to the fundamental principles which must necessarily govern a Protestant republic.

It is our hope and prayer, that a new impetus may be given to the work of evangelization so auspiciously begun among the French speaking population of this country, the results of which have gladdened many hearts.

We are satisfied that a vast field of usefulness is opening before us, that it is already ripe for the harvest, and that as soon as the Christian public has become acquainted with the facts pertaining thereunto, and that wise and judicious as well as practical methods are suggested for the evangelization and Americanizing of these oppressed and down-trodden multitudes, the help required will not be slow in coming.

It is our purpose to furnish some information on this important question, to the many who ask for it and whom we have not been able to satisfy because we had not in a tangible form what was desired. We have tried to gather the most important facts, and we give them to the public in the hope that God's work may be helped thereby.

CALVIN E. AMARON.

French Protestant College, July, 1891.

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PART I.

THE INVADING FORCE.

CHAPTER I.

OUR PURPOSE.

The American nation has the reputation of being pre-eminently practical. Whilst ready to give generous help, it is cautious and does not commit itself blindly to new schemes, the necessity and practicability of which are not made clear.

This book is, from beginning to end, a plea for the evangelization of the French speaking populations of this country.

Believing as we do, that the relations between the French of the United States and those of Canada will, from year to year, become closer and closer, it is our conviction, that this great religious movement on this side the lines, will exert a very great reflex influence upon the Dominion of Canada, and help mightily in freeing it from the weight of ecclesiastical tyranny, unsurpassed in any part of the world, and which is paralysing the whole nation, both Protestant and Roman Catholic. We may therefore say, that our plea is on behalf of the French speaking people of America.

In order to convince those whom we hope to reach, of

the righteousness of the cause we advocate, it may not be amiss at the outset, to call attention to some of the claims of the French to the sympathy, affection and gratitude of the people of the United States. This we will do later on.

We will have to urge very strong reasons for affirming that the vast majority are not evangelized, since in so doing, we are impeaching the church of Rome, which for some three centuries, has had absolute control over this people in matters religious and educational. When we ask to-day, that they be evangelized through the efforts of English speaking Protestants, we do unhesitatingly say, that they know not the truth such as taught by the Gospel of Jesus Christ, and that to their ignorance of this Gospel of salvation and to no other cause, must be traced the general state of backwardness and ignorance of the people, taken as a whole.

We will have to make clear another important fact, namely that the American nation cannot afford to affect indifference toward this problem, neither the Christian nor he who makes no profession of religion.

The French Roman Catholics of Canada and New England, and Canadians and American Protestants of these two countries, are in one and the same ship. To say, we do not care whether these French Canadians are sunk to the bottom, under the burden of ecclesiastical tyranny or not, is to say we are indifferent to our own fate.

As we shall show later on, the French are here in large numbers and are increasing at a fabulous rate and will soon have outnumbered you. They are a foreign state within your state. One vote of theirs is just as powerful as one of yours, and when they have five votes to your one, they will be five times as strong as you.

The question is: Are they becoming Americans? This means, are they imbibing the spirit of your Protestant republican institutions, or are they remaining monarchical and priest-ridden? Are they creating a New France in your midst?

It will be our purpose to show that as things are now developing, the French are not being, to any extent, affected by American institutions. They keep aloof from them, they are educated on other lines and are not being prepared for American citizenship. Having, for long years, lived in Canada, a Protestant country with a Protestant majority to be sure, but a majority which Romanism has brought down to an abject and humiliating subserviency, we can without fear of going far astray, predict what shall be the condition of New England fifteen years hence, unless the French and Irish are taken out of the old ruts, emancipated from the yoke of clericalism and made free citizens.

It is a mistake to think that the public schools will do it all, that the liberalizing influences which surround these foreigners, will alone and unaided, effect the desired change. These influences will certainly remove them in a very large measure from the old dogmatism that has held them so long but instead of making of them good, law-abiding citizens, will rather convert them into rank infidels, into French Revolution men. The only power that will save them is the Gospel of Jesus Christ, which they know not. We must evangelize them. In this alone lies their happiness and prosperity, and the safety of the nation.

We will then speak of the best means to be employed to attain this most desirable object. These are of a practical nature, do not call for very large sums of money, have given in the past encouraging results, for the amount spent,

and if made to a reasonable degree what they should be, will help mightily this nation in its onward course.

It is right that the great West be well provided with educational institutions and Gospel privileges. The church and country have already reaped a blessed harvest of good from the policy of the past. No one possessing a missionary spirit would think of criticising the policy adopted in the past, whereby emphasis has been laid on the needs of the West and on the duty of the New England churches toward the work of Western evangelization.

But may it not be asked very seriously, whether the time has not fully come for the East to consider carefully its changed and changing condition, and both for its own sake and for the sake of all those missionary enterprises so dear to the hearts of God's people, to enquire most earnestly, what measures shall be taken to keep New England Protestant and American, that she may be in days to come a power for self preservation, and that centre of Christian and elevating influences she has been in days gone by ?

When dealing with these problems, a great many seem to forget, that the New England of to-day, unto which the herculean task of the assimilation of these vast multitudes of foreigners is committed, is not the New England of days gone by. It no longer exists save in the memory of the few gray-haired men and women who remain. The populations which threaten the institutions which have been the life of the nation, were not here a few decades ago. Now they are as numerous as the Protestant American population, and join in pulling the ship of state toward the rapids.

On the other hand the founders of these world-renowned states are gone and it must be admitted that in many of their descendants, the virtues of integrity, of devotedness to principles, have in a good measure disappeared. Many of

their children have died, leaving no sons and daughters to replace them. Thousands have deserted the old homes to go South or West and their places have been filled by those with different aims and purposes, holding religious views which make them natural foes of Americanism, since the latter and Romanism rest on principles mutually destructive.

It follows then that the Christian patriots of to-day, cannot command the strong force their fathers had at their disposal, have not the same sturdy soldiers, while they are confronted by a vast, well organized, powerful and united army, of which the New England of a few years ago, knew comparatively nothing.

Can we overcome these opposing forces? Will the ship of state ride through these surging waves without being wrecked? We think not, unless there be an awakening on the part of both clergy and laity.

A child can slay a giant if the latter allow it. So this strong nation will fall if it continue to underestimate the strength of the disintegrating forces that are at work.

If however, we are ready, as wise men, to readjust our methods of work, and not carry conservatism to undue limits, but adapt ourselves to the needs of our age; if above all, we will remember what Protestantism means, allow God to baptize us anew with his Spirit and that of the Reformation, which is his, and consequently wrought such wonders; if we will understand that there is such a thing as truth, that it differs from error, and that the latter must be eradicated from, and the former implanted in the heart of all the citizens of this nation, then and then only will this nation prosper.

CHAPTER II.

OUR ATTITUDE.

It should be altogether unnecessary for a Protestant writer, at the close of the nineteenth century, writing under the shadow of the banner of a great Protestant nation, to explain his attitude toward Ultramontane Romanism and those who are held under its tyrannical sway.

To have to do so, disturbs in a measure my Waldensian blood, and must disturb the peaceful silence of the ashes of the Puritans and Pilgrims, those noble fathers who suffered so much in the defense of those principles of evangelical truth, of Christian freedom and independence which are to-day so utterly distorted, that they are in the hands of an unscrupulous, politico-religious organization, used as weapons, to bring this nation into bondage. However paradoxical the statement may seem to be, it is none the less true. American liberties are turned into weapons of slavery by Romanism.

Our purpose is, in a humble way, to help a great and good cause, and it is with that end in view that we make ourselves "all things to all men."

We wish to free the three millions of French Canadians in the United States and Canada, from the burdens of Ultramontanism, because we love their souls and desire their salvation ; because we desire them to attain unto that position among the nations of the world, which they would have reached had they been under Protestant influences ; and finally because we are interested, as lovers of humanity, in the steady progress of both the British Empire of which we were once a citizen and the American Republic, to the Constitution of which we have now sworn allegiance.

We are once again in Reformation days. The necessity of such a movement was perhaps never more felt since the days of Luther and Calvin than at the present hour. It is all the more needed because of the fact that so many do not recognize its necessity.

If it were necessary to convince men that the French aggressive leaders in this reformatory movement are actuated by disinterested, unselfish, patriotic and Christian motives, it might be said that they have undertaken a herculean task, beset with great and manifold obstacles, offering inadequate financial support.

They are compelled to bear the insults of their countrymen, their taunts and ridicule, not to speak of the scandalous accusations constantly thrown into their faces. Their motives are aspersed, their patriotism is called into question and in every shape and fashion they are trodden down by their countrymen.

Is it not because the love of God and the flame of sacred patriotism burn in their hearts, that they oppose a bold front to Romanism both as a system of religion and politics ?

The charge of uncharitableness and illiberality made against those who, on bended knee, have given themselves

to God, that he may use them for the overthrow of that gigantic system of error and delusion, is short-sighted and ill-advised.

We write, fully conscious of the responsibility of the statements we make. We ask men and women who differ from us, who oppose, rather than help the movement to which our whole heart is committed, to inform themselves.

Have you lived all your life in a Roman Catholic country? Have you made yourselves acquainted both from books and from the lips of adepts of that system, with Romish theology and principles? Have you taken the trouble to ascertain the difference which exists between Romish dogmas as expressed by wily theologians and the practical application of these anti-scriptural dogmas? Have you seen the baneful results of such teachings among the masses? Have you seen the thirsty soul, dying for the "water of life," and in vain going for it, to those broken cisterns which contain no water? Have you seen on the other hand, the utter indifference, irreligion and godlessness to which Romanism leads three-fourths of its adepts?

If you have, we charge *you* with uncharitableness, with a misconception of your duty, either as Christian ministers or as Christian laymen, we charge *you* with a want of love for dying souls, because you do nothing to save them and put obstacles in the way of those who do.

If you are unacquainted with the facts we mention and by which our hearts have so often been saddened, study them. Take care lest God should some day accuse you of being partakers in other men's sins, because you did not try to prevent them. And especially do not oppose a movement, every enlightened Christian is bound to help, lest you be found fighting against God.

If we are asked further, why we put ourselves in conflict with Romanism, we answer: Because we are Protestant American Christian citizens; because the nation has a right to continue to exist and its citizens have a right to perpetuate the great republican and Christian principles which have in the past made the nation strong, and without which she must fall; because we have a right to ask that the pure republican air which has filled the lungs of the nation for a century, and which we find exhilarating, be left pure, uncontaminated by the foul air of jesuitical equivocation and dishonesty, of monarchism and absolutism, which destroys all individuality and manhood and kills a Christian republic. It does not at all matter whether the air we breathe poison every one of the eight millions of Romanists in this country or not. They need not come here, they are perfectly free to return to Ireland, Italy, Spain and Quebec. There, the atmosphere is saturated with ultramontanism. If that be healthy to morality, religion, pure politics, true education and commercial prosperity, why did they leave it? If it was debilitating there, if it produced stagnation and death, it will do the same here. You must not, and you shall not poison the life of this nation.

Moreover, we know that if this nation puts a stop at once to the secularizing process begun to please Rome, if it will keep its atmosphere, not only republican, but Christian,—by keeping its public schools Christian,—the only safeguard of a republic, without which it is sure to become subject to the worst despotism, blind and godless anarchism,—not a single Romanist will be poisoned, all will thrive and prosper and thank God for the overthrow of sacerdotalism, ecclesiasticism, and grinding absolutism.

It has often been a wonder to me, that men of intelli-

gence, of thought, possessing logical acumen, should be so slow in grasping the situation. The exercise of a little ordinary common sense would convince every Protestant American citizen that he cannot consistently with his duty as a Christian man and citizen, be anything but an active opponent of Romanism.

Here are two systems face to face. Each has a history, with which all can become acquainted. Each is governed by principles which it cannot abandon without forfeiting its own existence.

There is no occasion to state here what are the distinctive principles of Protestantism. They are fully known. On these, this great Protestant republic rests; to them it owes its birth, its rise, its steady march, its wonderful growth and prosperity. Without these it cannot stand. As well might Bunker Hill monument attempt to resist the winds and storms, without its broad and solid foundation, as this republic without the Protestant Christian liberties it has enjoyed in the past.

Now here comes a great, powerful, thoroughly organized corporation, possessing a religious and political character. It also rests on certain great principles, unfortunately for the good of this nation, unknown by the American people. The church of Rome cannot give up its principles without committing suicide, any more than Protestantism can. It has not been doing it even on American soil. It does not intend to do so. It would stultify itself by so doing, it would compromise the dogma of papal infallibility, now the key-stone to the whole structure.

In matters of religion it preaches out and out intolerance. There is but one religion, the Roman Catholic, none other is recognized by God. There is no salvation in the "sects." It is the duty of the "true church" to destroy all

heresies, and all means are lawful, persecutions, imprisonment, the rack, the gibbet. To give but one quotation out of the volumes that could be given. Archbishop Kendrick says: "When the Catholics shall here be in possession of a considerable majority, which will certainly be the case by and by—then religious liberty will have come to an end in the United States. Our enemies say this, and we believe with them."

In matters political and educational the church of Rome and the republic are at opposite extremes. Rome does not believe in republics, save inasmuch as it can use the liberties they offer, for its own purposes. It is for that reason that while Italy and France have become intolerable to the hierarchy, the United States republic is the paradise of the clergy to-day.

The whole tendency of Rome's teaching is monarchical. The state is to be under the church. The head of the church, the Pope, has power over all sovereigns. "If the laws of the state are in open contradiction with Divine law (that means only what Rome calls divine law) if they command anything prejudicial to the church . . . it is a duty to resist them and a sin to obey them." So says the Pope in his last encyclical letter given in January, 1890. All Romanists are bound to obey this infallible decree.

Now the laws of the state and of Romanism are in almost everything opposed to one another. What this Protestant nation cherishes almost as much as life, is hated by Rome with a bitter hatred, for the simple but necessary reason that it destroys her. Freedom of speech for all—not the priests only but the laity,—liberty of the press, freedom of worship, a free system of education for all the children of the land, non-sectarian but truly Christian, a clean separation between church and state, these we prize;

they are strength, growth and life to us. Rome must oppose them, she cannot do otherwise, for to her they are weakness, decay and death.

There is no conciliation possible. It has been tried again and again. The forerunners of the Reformation tried it, Luther tried it, other reformers tried it. They failed and our would-be, better-informed, more liberal, more enlightened and refined thinkers, will equally fail.

They have God's Word against them which Rome disregards. They have the history of centuries and the brief-er history of the nation against them. They have elementary logic opposing them at every step.

The warfare into which we are forced by the Voice of God and of conscience is called for. We enter into it because souls that groan under it should be set free: We would not bear these fetters a single hour, and will we be satisfied to have them remain about the hands and feet of our brethren? Will we help to strengthen them and make them heavier? God forbid. We enter into this moral battle because we wish to be consistent Protestant citizens, loyal to truth, loyal to God and to country.

CHAPTER III.

SOME OF ITS ANTECEDENTS.

The limits of this book do not admit of even the briefest sketch of the history of the French Canadian people, however interesting it may be.

It will suffice to say that there are several reasons which might well lead the Christians of the United States to take a very deep and lively interest in them and in their deliverance from the intellectual and moral bondage in which the majority has been held for three centuries.

The people we are now called upon to evangelize are the descendants of natives of France who had made of Canada, then known as "La Nouvelle France," their home, between its discovery by Jacques Cartier in 1534 and the capture of Quebec by England in 1759.

In Nova Scotia, and New Brunswick are still to be found, several settlements of French, preserving the language, manners and religion of their forefathers.

When the first attempt was made to give to the French Canadians the simple teachings of Christ as taught in the Bible, these colonists, located on the rich lands lying along

the banks of the St. Lawrence and its magnificent tributaries, did not number much more than half a million of souls; now about a quarter of a century later, they have increased to nearly three millions if you include those who have immigrated to the United States.

That part of Canada where they were chiefly located, was still under the old feudal tenure, at least coeval with the 17th century in France and pretty nearly the same as the old Norman system in England which was abolished about the time of Charles II.—[Canada Com. Report.

New France was particularly fortunate in the kind of settlers who made of it their home, at the very beginning of the colony. By no means were they all of the kind generally found in new countries. Among them were several men of rank and learning who had made of New France their home, through motives of piety. They devoted themselves to the conversion of the Indians and occasionally succeeded to induce the red man to bury his hatchet of war for a time at least. Aided by a number of Jesuits, Recollets and other ecclesiastics, male and female, they displayed a wonderful and commendable zeal in propagating their erroneous religious views, and might well have put to shame the careless and indifferent Protestant churches of Canada, as well as those of Europe.

The report of the French Canadian Missionary Society, the labors of which have been so signally owned of God, speaks of the favorable circumstances in which the Church of Rome was for the development of the colony, in the following terms: "The grants for the support of education and religion were of the most princely character; the Island of Montreal, those extensive domains known as the Jesuit Estates, and many of the most valuable portions of the country were freely given. Nor was aid of other

kinds wanting, either from the Parent country or from the Colonists, to promote these objects, wisely felt to be of such vast importance in the founding of a new community. In addition to those grants, a provision was created by law, in the shape of a twenty-sixth of the grain raised, payable by the farmer to the priest of the parish, and which still remains, although only recoverable from those of the Roman Catholic faith. As has been remarked there were among the Colonists not a few whose acquirements were of a superior description; indeed, a writer remarks that great attention was in general given to the choice of those who went to establish themselves in Canada, and that as respects the rank of the settlers, it was said that Canada had more of the ancient nobility than any other French colony, and perhaps than all of them put together. Such was the field which the Church of Rome had to occupy in Canada."

We may be permitted to ask whether this church which, in God's inscrutable purpose was to be the guardian of this important charge, could have had a better and grander opportunity, by the bestowal of intellectual and moral care, to build up a strong, thrifty, prosperous nation?

Some say: "Romanism is right enough, it is not the best system for a people but it has many great excellencies." In the case before us, the Romish hierarchy had ample provision to establish her system, her priests were considered demigods by the people; they had a clear field before the English conquest and not only the fullest toleration since, but also received many favors from the British and Canadian governments. Nothing then stood in the way to prevent the church from doing her work. If she had been what she claims for herself, the only true and living church of Christ, the mistress of nations, the source of intellectual and moral power, the salt and light of the earth, she should

have made of this French colony one of the first nations in North America, in commercial, intellectual and moral greatness.

But what did the Protestant Christian church of Europe find out after three centuries of culpable neglect? Was it discovered that this much-vaunted system of religious and secular education had enlightened the mind, had raised the people above the prejudices and superstitions peculiar to ignorance? Was it found that the heart had been made liberal and generous, that this Roman Catholic colony was foremost in relieving human suffering and in benevolent enterprises? Did the Christian Church find a people resembling the Protestant colony of New England, founded about one hundred years later, well educated, thrifty, prosperous? The answer is too well known to be repeated.

Scarcely a trace of education could be found among the peasantry, out of every jury summoned one-half could not read, and when a parish had occasion to send a petition, ninety per cent of the names were accompanied by a mark. This led an English officer to state in his report to the home government that "the French Canadians were good marksmen!"

In commercial and industrial affairs the same sad state of things prevailed. There was a total lack of enterprise among the people. As for religion it was not at all what Protestants imagined, the reverent worship of God; it was nothing but a round of empty and meaningless forms accompanied by the deepest and most degrading superstitions and bigotry. Notwithstanding her great privileges and her wonderful pretensions—which are the same to-day—Rome had failed completely, to raise this colony and give it a name among the nations of the world.

It was when English Protestants realized to what state

of abject ignorance and backwardness, one of the most promising colonies of the British empire had been brought, that they began to ask themselves seriously the question; "Have we done our duty toward these poor victims of error since they have become English subjects? They come from the same stock as the Huguenots, that noble and strong race, that has enriched all the nations of the earth, that wisely opened their arms to them, when driven from France by Romish fanaticism. Why have they been at a stand-still, intellectually and morally, during these three centuries?"

There could be but one reason. The Gospel of Christ has been kept from them; they have known nothing of its saving and elevating influences.

The French Canadians, who rejoice in the Gospel, and who are prosperous under its benign rule, as they look back over the pages of their country's unfortunate history, exclaim with a sad heart: "Why, O God of nations, did not Protestant England see this sooner?"

And as we say this, we ask most earnestly, that the Christian people of New England, may not repeat the mistake made by Old England. You have in your midst a colony of French Canadians almost as large as Great Britain had one hundred years ago. It stands in need of the Gospel to-day, just as much as it then did. It will gladly receive it if you will only offer it. Let not the opportunity slip by, both for the sake of this down-trodden, priest-ridden people, and for your own.

It may not be amiss to recall the fact that on more than one occasion the French have given signal help to the United States in times of war. In three notable instances, recorded by historians, French arms secured or greatly

helped in securing the victory for American troops over the forces of the enemy.

Neither can Americans forget what the Huguenot refugees have done for the nation. They fought nobly and bravely for truth and conscience's sake in their own beloved land; they reddened with their blood the streets of many a town and city, especially unfortunate Paris. It was only when Louis XIV by his foolish, impolitic, as well as cruel and iniquitous revocation of the Edict of Nantes in 1685, drove away some 400,000 of these his most devoted subjects, that they became exiles, to those countries that wisely received them and which they enriched with their learning, skill and sterling integrity and piety.

Many thousands came to this country. Everywhere French names are found, sometimes intact, but oftener Anglicized. Wherever the Huguenot is found a wholesome influence prevails.

And finally, can Christian New England forget what it owes to the theology of one of the greatest men who ever lived, John Calvin? His system no doubt has undergone modifications, but who will deny that its great features have been the backbone of the theology that has made New England? Possibly a return to some of these cardinal principles would do more good than harm.

Enough has been said by way of showing that the antecedents of the French Canadians are such as to warrant us in saying that they have a claim upon the attention of the Christians of this nation.

CHAPTER IV.

SOME OF ITS CHARACTERISTICS.

It is generally admitted that the French Canadians form a desirable portion of the immigrant population of the United States.

Notwithstanding the long night of Romish superstition which has brooded over the nation, many of the traits of the noble ancestors from whom they come, still remain.

Senator Blair, in one of his speeches before the Senate, spoke in a highly eulogistic manner of the immigrants who came to us from across the lines.

In judging of a nation, both of its actual status and of its possibilities, several things must be taken into consideration. The general public forms its conclusions from a very limited number of inductions, and these conclusions are consequently worthless.

The actual status of a given community cannot be taken as giving a fair estimate of the whole nation. The educational advantages of that locality may have been sadly deficient, and other causes may have combined to keep this portion of the nation behind the rest. It would be man-

ifestly unfair to take the "poor whites" of this country as a fair sample of the American people.

If I am not greatly mistaken this method of judging has prevailed here in the past, in reference to the French Canadians, and because of this, a wrong estimate has been formed of the possibilities of this population.

The first immigrants who came from Quebec, did not reflect very great credit upon the French Canadian nationality. As much can be said of thousands who followed them. They were ignorant, superstitious and behind the age in every respect. But why it may be asked? Because of want of intellect? By no means. Because the politico-religious organization under the control of which they had been, has refused them the opportunities to become educated. It has systematically crushed their intelligence and conscience. Where is the love where is the charity in those who desire that state of things to continue in Quebec, and who are indifferent to the fact that it is being fast established among the people here? We do not think this is the love and liberality which Jesus Christ taught.

If then we would answer intelligently and fairly the question, concerning the true character of the French Canadians, we must inquire as to the results obtained by proper methods of education, both secular and religious.

A prominent banker in Lowell more than once told me as if in despair: "It is absolutely impossible to do anything with a French Canadian." The editor of one of the leading Springfield papers, also said to me: "I had rather discuss and reason with a post than with a French Canadian." In all likelihood this gentleman had not spoken twice with an educated, enlightened French Canadian.

I have no sympathy, no patience in fact, with this narrow, circumscribed and inadequate view of the matter. I

presume, I too, would rather reason with a post than with an ignorant and uncultured Yankee, and I think a half dozen or so of such could easily be found throughout the length and breadth of this educated land! God has not given to the Anglo-Saxon race the monopoly of intelligence. What the English-speaking race has more to be thankful for than boastful of is, that God has given it a greater share of Gospel blessings and privileges than to the Latin races. Let it not be forgotten by this nation that it is in this that the strength has resided. It will be readily granted that Protestantism has developed mind as well as heart to a much greater extent than Romanism. This, in fact constitutes one of the strongest reasons why we should check the growth of Romanism in this republic. It will ruin the nation in every respect.

We have said all this in order to help to remove a prejudice which exists in the minds of many Americans, and which leads them to imagine that this large foreign field, brought by God to their very doors, is unfit for intellectual, moral and religious culture.

The French Canadian is naturally intelligent, bright and what the French call *spirituel* or witty. He is of a most genial disposition, he is polite and gentlemanly in his manners. Take a ride through a farming district and you will find that every man and boy you meet, will politely touch his hat to you as he passes. If you enter a house however humble or poor it may be, a chair is offered you, and if *you* are polite enough to remove your hat, it will be taken from you and safely laid by. The moment you rise to go, you are told: "Fumez, fumez." The literal translation is: "Smoke, smoke." The idea probably is: "Don't be in a hurry to put your pipe out. Stay, we are glad of your company."

The social instinct is strongly developed, and many of the traits of the old Gaulois are still found. Long stories are told around the big stove in winter, by the narrator who often says as much by his animated gestures and attitudes as by his words. It is here that the native wit, crude though it may be, but genuine, shows itself.

Moreover, it may be said that the French Canadians are a religious people, the religious sentiment is deeply rooted in their hearts. Would to God that it had been directed by the Gospel and not by Romish priests.

French Canada has produced many a great man. In the rebellion of 1837 it had strong political leaders, men who would have brought about great and desirable reforms had they not been handicapped by the same power, the Romish Church.

Great educational reforms were attempted by a class of thinkers worthy of the great cause they had at heart. They could do but little. They could not give free course to their pen. The curse of the church was upon them and weak-kneed Protestants would not give them the support they asked.

Notwithstanding these unbearable restraints, which are more than fit to paralyze every literary, every intellectual effort, French Canada has developed a remarkably fine literature. It has its novelists, poets, historians, jurists and statesmen. The *History of Canada* by Garneau does credit to its author, and it no doubt would have been ten fold better if he had been free.

The French Academy of Paris, declared Fréchette poet-laureate. The collection of poems which won for him this distinction, have been placed on a par with Victor Hugo's best efforts.

Montreal, Quebec and other cities have each its circle of

educated men and women, and it is here that one can judge of the intellectual capacity of a nation. It has been found that a great many French Canadian young men, who have had the courage to break loose from Rome and face its opposition in order to enter our high schools and Protestant universities, have in many instances outstripped their English-speaking competitors, taking the highest honors, prizes and medals.

All that precedes goes to show that this missionary field is a vastly better one to cultivate than many others on which the Church spends, and rightly too, large sums of money.

Perhaps it will be objected by some that there is no special need of missionary effort here. The reverse has already been made clear, yet more may be said.

If any Christian man will take the trouble to visit, as I have done, the "Little Canadas," in cities like Lowell, Fall River, Manchester, Holyoke and other cities and towns of New England, he will soon realize to what depths of moral and intellectual degradation, the masses can be brought, even among a people intelligent and well-endowed, when left to the tender care of the Roman Catholic clergy.

A careful observer would soon become convinced that Rome has made sad havoc of this people, that whilst it has failed to prevent a goodly number of independent minds, from obtaining by stealth the culture they craved for, it has crushed the intelligence and conscience of the masses, it has destroyed in them the very taste and ambition for education, commercial enterprise and thrift. How can it be otherwise when a people has to bear burdens such as those which we will speak of in the next chapter?

In 1815 the Wesleyans of England sent out John de Pudron as a missionary to the French of Canada. He

found the people abjectly ignorant, bigoted and superstitious. In 1834 Mr Henri Olivier and his devoted wife came to Montreal for the same purpose. The next year Mrs. H. Feller and Mr. L. Roussy followed. It would take volumes to relate their experiences. The people were kindly disposed at first toward them, and received gladly the simple story of redemption through Christ alone, until the priests incited them to commit shameful acts of persecution. Several times the missionaries were beaten, Mr. Roussy's horse was cruelly mutilated, he himself was shot at, Mrs. Feller's house was at night surrounded by a mob, and with frightful and horrid imprecations she was threatened with death if she did not abandon what was called the new religion.

In 1840 when my own father came from Geneva, Switzerland, as one of the first missionaries of the French Canadian Missionary Society, he and his fellow-workers found this same sad and deplorable state of things. Ninety per cent of the people could not read. They were made to believe that these missionaries were emissaries of the Devil; they were ravening wolves dressed in sheep's clothing, they were dangerous beings. They would bring plagues in the community, in their wake would follow "le loup garou," "la bête à grande queue," the long-tailed beast. No devout woman could even dream of receiving the absolution at the confessional, unless she promised she would give these false prophets a good broom-stick reception. My father had occasion to become convinced that they were adepts at the art!

The following incident will suffice to give an idea of the superstition which prevailed. It is taken from the report of one of the missionaries dated 16th December, 1840: "To-day I visited a person to whom we had lent a Bible.

Fifty persons assembled. * * * I endeavored to address them seriously on the danger in which they were if they died unconverted. It was of no avail; but what astonished me most was that they kept always looking at my feet. Finally a woman said that their priest had told them that in the latter days false prophets would come and that we were such; that we were malignant spirits escaped from the bottom of hell and come to destroy their souls. 'But my dear hearers,' said he, 'would you know them, then, when they visit you, ask them to uncover their left foot, and they will be found to be cloven like those of a cow or sheep. Those, however, who have not their feet cloven, are good people and you can listen to them.' After this reply, I took off my shoe and stocking, but oh! my dear brethren, it is impossible to describe what passed in my heart, on viewing these poor people crowding round me to look at my foot. I immediately saw a great change on their countenance. Their fear, their prejudices, disappeared, and I had the joy of announcing to them the Gospel. They listened with much attention, and I took advantage of the priest's falsehood respecting the cloven foot, to show them that all the other things he said against us were alike false."

It is admitted that the work of the Grande Ligne Mission, that of the French Canadian Missionary Society, of the Sabrevois Mission, and these few last years that of the the Board of French Evangelization of the Presbyterian Church of Canada and of the Methodist Church, has made a decided change in the country and compelled the Romish clergy to give education to the people.

There cannot be less than 150 French preaching stations, with between 6000 and 7000 members and double that number of adherents. At a rough guess

I should say there are over 200 missionaries at work.

A great many of the converts have been driven to the United States by persecution and it is our duty to care for them, give them the means of grace in the only tongue they can understand, else they will fall into carelessness and irreligion. The prospects of success here are far greater than in Canada because there is more liberty and the converts find it easier to obtain a livelihood.

Remove the French Canadian from the blighting influences by which Rome has surrounded him for more than three centuries, let him have the advantage of a good liberal education, give him the Gospel of Christ in its simplicity and purity, and ere long you will see the Huguenot traits reappear in him, you will soon have an American Christian citizen, ready to uphold your institutions, not necessarily because they are American, but because they rest on great principles which he approves. He will thus become a prosperous man, and a source of strength to the country of his adoption.

CHAPTER V.

ITS NUMERICAL STRENGTH.

It is not very easy to obtain accurate statistics of the French Canadian population of the United States.

They are furnished from two sources : the United States census and the census of the Roman clergy themselves. The discrepancies between the two are very wide. While the Massachusetts census for 1885 gives only 64,503, three years later the total number reported by French agents was 120,000.

We do not hesitate to say that the latter source of information is more reliable than the former. The French do not understand the American census taker, and thus fail to furnish him with accurate figures. Or again, many illiterate people are afraid of him ; they imagine the names are being taken for some hidden purpose. It may be for the army for what they know. Thus they suppress facts and the information obtained is anything but accurate and complete.

When, however, French agents are sent by the priests or when the priests themselves go in quest of the same inform-

ation, they readily obtain it, because they are not suspected of occult and nefarious purposes.

It may also be said that in almost all the states of the Union, the French Canadians have been lumped in as British immigrants. It is only of late that the attention of the country has been turned to this large and rapidly increasing immigration from Roman Catholic Canada.

We therefore give here the latest statistics furnished by French Catholic authorities and are satisfied that they are tolerably accurate.

The French speaking population of the United States is put down at 1,500,000. About 500,000 of these are European French, Swiss and Belgians, and the remaining million, are from Canada.

In 1889 "Le Guide Français de la Nouvelle Angleterre" published in Lowell, Mass., divided the French Canadians as follows: Massachusetts 145,078; Maine, 51,488; New Hampshire 38,414; Rhode Island 32,874; Vermont 31,814; Connecticut 24,234. This would give a total of 323,002 for the New England states.

L'Etendard, published a letter from Vermont, in which the number 326,000 is given as being more accurate. The whole Roman Catholic population is said to number 956,000. The French would thus constitute more than a third of the Roman Catholics of New England. They have an absolute majority in the dioceses of Burlington, Portland and Manchester. The year these figures were gathered, in the New Hampshire legislature there were no less than six French Canadian representatives.

In the state of New York there are 87,940 of this nationality. This brings the French Canadian population of New England and New York to 413,942.

In the West they are found in large numbers. The state

of Illinois is said to have 100,000 ; Michigan 45,000 ; Minnesota 45,000 ; Dakota, California and Montana 25,000 each. In Wisconsin, Indiana and other states 6,000 could be found.

These figures, which are not overestimated, will give an idea of the problem we are dealing with.

But there are other most important facts to be weighed at this point, because of their importance.

The idea has prevailed in the past, that this tide of immigration had about reached its height and that many thousands of Canadians were in fact returning to their native homes.

We will touch the latter point later on, while speaking of the aims and purposes of the French.

Figures prove beyond the shadow of a doubt, that for the last fifteen years there has been a constant increase, both by immigration and by propagation. There is every reason to think that the future will not be different. The same causes will produce the same results.

What has been the great cause of this large influx of Canadians ?

A great many people in this country attribute it to the unfavorable natural conditions of the country, to its restricted territorial limits, to the barrenness of its soil, to the rigor of its climate, and other causes of the same category. They think of Canada in the same way as Voltaire once did when he declared it was not worth while for France to be fighting over a few acres of snow.

No greater mistake could be made. Canada is one of the finest countries on this continent. Territorially it is larger than the United States. It has a vast area of rich and productive soil. Ontario and the North-West abound in the finest of wheat farms and other productive lands.

The great rivers of Canada are too well known to be mentioned, and their numberless tributaries are only a little less magnificent, offering water-powers unequalled anywhere.

The forests have no doubt been stripped of much marketable wood. Still they are yet rich in pine and other valuable timber. Rich and abundant mines are being discovered everywhere.

The climate is by no means as objectionable as is supposed. In the West it is as mild as here, and the clear, sharp, but dry cold air of Quebec is far more healthy than the damp and catarrhal air of New England. Nothing is wanting to make Canada a great country, so far as natural resources go.

It is not here that we must look for the cause of the wonderful exodus of French Canadians to New England. Are we asked wherein it lies? We answer unhesitatingly: In the most extraordinary exactions of the Church of Rome. If 1,000,000 of these people have left the country they love very dearly, it is because they are simply crushed by what has been called aptly, the "ecclesiastical machine." To use the words of Principal MacVicar of the Presbyterian College, Montreal, it is because the Province of Quebec is under the entire control of a "strong, enormously wealthy, well-endowed, tithe-collecting, taxes-levying, Bible-burning and confessedly intolerant corporation, to which time-serving politicians bow the knee."

In Quebec the Church is distinctly established by law. If the British government had better understood the power of Jesuitism to enslave a Protestant colony, it would have been a little more careful in the drafting of the Articles of Capitulation at the time of the conquest of Canada in 1759. It must be said however, that the treaty did not effect any

legal establishment of the church. The article bearing on this point reads thus: "The Catholic inhabitants of Canada are granted the free exercise of the Romish religion, the obligation of paying tithes to the priest to depend upon the King's pleasure."

Neither did the Treaty of Peace of July 10, 1763 establish the church. It simply stipulated that "His Britannic Majesty would give the most effectual orders that his new Catholic subjects might profess the worship of their religion according to the rights of the Romish church as far as the laws of Great Britain permit."

All this was but fair. But Rome is cunning and far-seeing. She is always sure to secure legislation of the kind that will be useful to her when the public mind is fixed on other matters. It was in this way that she obtained the Imperial Act of 1774 which fixed unmistakably the legal status of the church in Quebec. The clergy were fully empowered to collect tithes and to levy taxes for church purposes as they may deem necessary, without the voice of the people.

It is thought that the church has exceeded her rights in the direction of tithes and taxes. That the Act of 1774 only contemplated the parishes and seignories that then existed. But she has been forming new parishes. The Protestant element has been driven away from many parts of the country, by means we have not time to give here in detail. Protestant farms have been bought by people who had always been considered penniless—probably bought by clerical money and mortgaged to the church—and these Protestant districts have become Roman Catholic parishes. New Glasgow has become Ste. Sophie La Corne and so forth. Then the new parish has become subject to the tithing and taxing system, contrary as it is thought, to the

Imperial Act. If it be asked why the Provincial government does not stop these abuses, which burden the people and drive them away, the answer is very simple. The hierarchy control absolutely the legislature. To oppose in the least way the church would mean sure death.

The tithes are an annual source of immense revenue to the priests. Every twenty-sixth bushel of grain is his by law. For over a century peas were counted vegetables and thus exempted. But when the priest found out that the *habitant* was cunning enough to sow more peas than anything else, he had this vegetable converted by the Pope's power, into a grain. Likewise in the district of Three Rivers, which is a good hay county, the oppressed farmer sought relief from taxation by cultivating hay. But the priests obtained from Bishop Laflèche a few years ago, the imposition of a tax of \$2 a ton on that article.

There was a good deal of grumbling but as is generally the case in all priest-ridden countries, the people submitted as a general rule.

Canadian papers inform us lately, that the bishop having found out that many farmers were still dodging their annual tithes, by devoting their attention very largely to hay raising, has renewed the order for a tax of \$7.50 on each 1000 bundles of hay, which is practically the same as that of 1881. It would seem that other bishops will follow his example. The farmers are stirred up all over the province, as the tax will make the church more wealthy and powerful than ever. The result will be increased immigration to the United States, where people are not obliged to pay for their religion unless they choose to.

If the farmers had only a little more backbone, they would refuse to submit, and as hay does not come under

the requirements of the old law, the church could not compel them to pay.

If the tithes covered everything, the farmers would be satisfied. But this is only a small portion of the cost of their religion. The pew-rents are very high and must be paid or the people stand during service. The taxes for the erection of those palatial ecclesiastical buildings which fairly cover the Province, standing as they do, side by side with the miserably poor huts of the people, are enormous. People have told me they were working hard in the factories here to get money to redeem their farms which they had mortgaged to pay the church taxes.

Then come the expenses for baptisms, the ringing of one, two or three bells according to the money paid; the expense at funerals, which varies from \$15 to \$500. A pauper cannot be buried for less than \$4. The coffin is then placed as near the ground as possible; a half dozen candles are lit, a low mass sung and perhaps one bell rung or none at all.

I asked a French Canadian last summer how much an ordinary funeral cost among the poor. He said: "You cannot get a decent service from the church for less than \$16." Let it be well understood that this is exclusive of all outside expense.

There are thousands of other ways by which money is extorted from an ignorant, credulous people. The traffic of masses for souls detained in an imaginary purgatory, the sale of indulgences, scapularies, holy water and other innumerable papal inventions of which it is impossible to form the remotest conception without being in a Roman Catholic country, simply drain the people, make and keep them poor. Pinched by poverty, discouraged and disheartened they leave with tears their homes.

It is impossible to arrive at anything like accuracy, when attempting to make an estimate of the revenue and wealth of the church in the Province of Quebec. Several attempts have been made and we give below one of the latest made by the Rev. A. B. Cruchet, ex-pastor of l'Eglise du Sauveur, Montreal, Que. Mr. Cruchet, in an article published in 1888, in the *Revue de Theologie Pratique* of Paris, gives the figures which follow. The estimate is necessarily exclusive of many items concerning which the writer could not obtain information, because the church refuses to make reports.

It may also be said that Mr. Cruchet underestimates several sources of income. In a conversation we had together, he stated that a distinguished priest had written him, blaming him for arraiguing the church as he had done, and stating that its wealth was infinitely larger than stated by him. The computation is as follows:—

“The number of farms under cultivation in the Province of Quebec is estimated at 200,000. Many of those produce barely enough to give bread to the numerous families who cultivate them. We may form an opinion by the following statement:

“1. The Province of Quebec produces a total of 31,280,000 bushels valued at \$18,200,000, yielding a “dime,” or tithe of \$700,000.

“2. Taxes on families who do not possess land, amounting to not less than \$300,000.

“3. Fees for baptisms, marriages, funerals and masses, payments for pew-rents and objects of piety, yielding not less than \$2,000,000.

“4. Voluntary gifts received from house to house, legacies derived from property of unknown extent held in *mort main*, all put together probably exceeding \$3,000,000.

“5. Taxes for construction and maintenance of churches, presbyteries and Fabrique schools amounting to at least \$2,000,000.

“The Romish church, therefore, receives on an average annually, from 200,000 Catholic families in Quebec, the enormous sum of \$8,000,000, for the exclusive ends of their worship, that is to say, for the maintenance of 900 parishes, at \$8,000 each. This seems incredible. The figures, are far from giving a complete idea of the revenues of the church in our happy province.” Mr. Blackburn Harte, in an article in the November number of the *Forum*, states that the revenue of the church, inclusive of tithes, *fabrique* taxes, and sacramental fees, amounts to more than \$12,000,000 a year. The property of the church is valued at \$120,000,000.

So much for the amount which the Roman Catholics of the Province are obliged to pay yearly to the clergy.

The Montreal *Witness* gives the following inventory of the property of the church, which it probably takes from Mr. Cruchet’s article, since the figures are the same.

“In 1759 she received 2,117,000 acres of land, which valuable possession has since been greatly added to by property gained by diplomacy and continual begging and by the natural increase in the value of certain kinds of real estate.

“She owns 900 churches, valued at \$37,000,000; 900 parsonages along with the palaces of the cardinal, the archbishops and bishops, valued at \$9,000,000; 12 seminaries worth \$600,000; 17 classical colleges, \$850,000; 259 boarding schools and academies, \$600,000; 800 convents, \$4,000,000; 68 hospitals and asylums, \$4,000,000; making a total of \$61,210,000.

“As to the lands, shops, houses and invested capital, it

is impossible to reach absolute certainty. We know that some ecclesiastical orders are enormously wealthy. Catholics themselves declare that the Sulpicians for example, are richer than the Bank of Montreal, the most powerful institution of the kind in America."

When it is remembered that these enormous sums of money are taken, so to speak, by force, from the people, we need not go further to ascertain the reason for this extraordinary exodus of French Canadians to New England.

Neither should we be surprised to find such statements as the following in the Quebec Annual Census Report of 1887:—

"In thirty-three counties there has been an actual decline in the population to the extent of 42,000 souls. In twenty-nine counties there has been an increase in the population, amounting to 52,000 souls; showing a balance of 10,000 increase."

The report goes on to show, however, that this increase is simply due to the overflow of people from Montreal, the opening up to settlement of the Gatineau valley, the growth of Hull and the construction of the Quebec Central railroad through the county of Megantic, the increase in the municipalities of Hochelaga, Ottawa and Megantic being over 20,000. A careful comparison of figures shows that between 1881 and 1887 the province of Quebec lost the whole of the natural increase of her rural population, which is estimated at something like 175,000. The report concludes by saying:—

"The conclusion to be drawn from these figures is, that in spite of the opening up of new lands the time has come when the population of Quebec has ceased to increase in numbers, and that the great natural increase of the French

Canadian race will of necessity be forced to find a home beyond the borders of this Province."

I have dwelt at length on these facts and figures, because they give us most important data: First, the approximate actual strength of the French Canadians in this country; secondly, the cause of their immigration; thirdly, we are enabled to form a tolerably accurate idea as to what New England can expect for the future.

CHAPTER VI.

ITS PROBABLE FUTURE GROWTH.

In what has preceded, we have only hinted at the probabilities of increase of the French people in New England. The facts we have in hand are sufficient to convince us, that the growth will necessarily be, not only constant, but steady, and in increasing proportion from year to year.

To begin with, the condition of things in Quebec, depicted in the preceding chapter, not only remains to-day, but is worse than it ever has been probably in the history of the nation.

The Dominion as well as the provincial parliaments, are the docile slaves of the Romish hierarchy. In Quebec the Protestants are laboring under disabilities in various respects, for instance in the matter of taxation for school purposes. In Montreal no less than \$10,000 of Protestant money is given to Roman Catholic schools, and no redress can be obtained. If the Dominion Parliament be appealed to, it is found convenient to hide behind the often shallow pretense of provincial rights and autonomy. Rome controls

the politics of British Protestant Canada, just as she will rule New England ere long, if the latter does not soon awake out of her slumber.

This being the case, the French Canadians, especially the poorer classes, need expect no relief. The clergy, aided by self-seeking and unprincipled politicians, will continue to enrich themselves on the very life-blood of this down-trodden and oppressed population.

The cause which has produced so large an immigration in a comparatively short period of years, being intensified to-day, the exodus will continue and will be all the larger.

Last September the papers of Canada announced that the crops in the region below Quebec were almost a total failure. Because of this a large exodus was expected to the New England states. The government was urged to take measures to furnish work to the people, that they might be retained in the country.

Those who will take the trouble to step into a Central Vermont or Connecticut River train coming from White River Junction, almost any day, will find it crowded with French Canadians on their way to New England cities.

In the second place, many of the members of the clergy, seem of late to have changed their tactics. Instead of discouraging the people from crossing the lines, they rather encourage them. It may not be accurate to say that they foster this immigration, but it is true that the opposition to it is by no means what it used to be.

The reason is simple enough. The French clergy control Canada through the province of Quebec. The Canadian race is so prolific that even if they do lose, as has been shown, thousands each year, they still can command a sufficient majority to hold the reins of power.

Now they have designs on New England. Bishop La-

fêche of Three Rivers, visited New England some time ago, and was amazed at the growth of the French Roman Catholic church in these Puritan states. This visit has led him to take a look into the dim distant future of North America.

He does not believe that Canada will ever be annexed to the United States, but rather that a portion of the United States will be annexed to Canada. In the more or less distant future, for causes already apparent, the American Republic will be divided into several independent states, and New England annexed to Quebec to form a great French Catholic independent state. For this reason he believes that Providence has some wise purpose in view in allowing the emigration of so many French Canadians from Quebec to New England to continue, despite the efforts in the past of statesmen and clergy to prevent it. He is satisfied that the French Canadian element has taken root in the land of the Puritans, and is making great headway, both in numbers and influence. He no longer feels at liberty to discourage the immigration movement.

Moreover, careful observation has convinced these men, that French Ultramontanism runs no particular danger in Protestant New England as matters are now developing. The chances are in many respects favorable to that system. So long as the thousands of French children that now fill our cities, can be kept out of the American public schools, and placed in French Roman Catholic parochial schools, which are a fac-simile of the institutions of Quebec, taught by French nuns, largely in French, and in the old ruts, they will develop into a French Canadian Ultramontane colony.

We hope, for New England's sake, that the day is not far distant when the people of this land will understand, that our foreign populations will not be converted to true Prot-

testant, American principles, through the lungs, but through the brains and heart.

When warning optimistic Americans of coming dangers, I have been told scores of times: "There is something in our air which Romanism cannot resist. The French Canadians will fall in with our way of thinking."

The educative power of New England, we answer, is not in its damp air, which has had the effect of giving the French Canadians "la grippe", without making Ultramontanism lose its grip on their intelligence and conscience.

It is in your institutions that education of the right kind is to be found; but these educate those only who enter them. We will discuss these points later on. Suffice it to say that the priests who know the state of things among the French of this country, are pretty well satisfied with the steady growth of their power and influence over these masses.

But there is a third reason why the French population will soon have doubled itself in this country, namely its marvelous power of reproduction. The race is certainly one of the most prolific on this continent.

The clergy have much to do with the natural growth of the race. There was a rich mine to explore here, and it has been worked for all it is worth. Early marriages are encouraged; boys and girls of fifteen and sixteen are made man and wife. As a result, large families of children are raised. In fact necessity is laid upon them to raise a large family for the glory of God and the church. Special discourses are given on these subjects by priests appointed for that purpose, to men alone, then to women, and to boys and girls. We learn from reliable persons who were present on some of these special occasions, that the most indelicate things are said by the bachelor priest.

Of late most extraordinary figures have been found, which must impress New Englanders in a peculiar way, accustomed as they are to their small families of one or two children, and lead them to reflect.

The family of ten or twelve children, instead of being uncommon among the French Canadians, is of very frequent occurrence. We might say it was the rule instead of the exception.

I have known of families of fifteen, eighteen and twenty children. In the village of Berthier, where I lived many years, there were born in a family of one union, twenty-six children. The good mother could not very well see why there should not be a tithe on the children as well as on the grain. She thought the twenty-sixth child might as well be given to the priest as the twenty-sixth bushel of grain. She therefore gave her last child to the parish priest and thought there would be a sufficient number left in the home to give her occupation.

The Hon. Mr. Mercier, Premier of the Province of Quebec, offered through his government, a bonus of 100 acres of land to every thirteenth child in a family. This has brought out some wonderful statistics.

In the county of Kamouraska, there was found a family with twenty-three children around the table. In another family thirty-five were born to one father, this by two marriages.

There have been so many applications for the land offered, that the Premier is afraid he may have to call for a halt, lest the crown lands of the Province become too soon exhausted!

The French papers gave some time ago a remarkable instance which illustrates the fecundity of the Canadian race.

There resides at Middleton, Mass.,—unless he has died

recently,—a French Canadian, named Charles Roy, who reached his 107th year on the 15th of January last. He is reported as being still hale and fresh. He spent 102 years of his life in Canada, losing his wife fifteen years ago, when she was eighty-four.

From this union were born fourteen children, nine of which are still alive. The second of these, under whose roof dwells the old patriarch, is seventy-eight years of age. He is the father of sixteen children. The families of the other children are as follows: Charles has had twelve children: Michel, fourteen; Auguste, fourteen; François, thirteen; Pierre, fifteen; Rose, nine; Joseph, five. Several of the grand-children have married and even some of the great-grand-children. In all, it is said that the Roy family numbers no less than 700 souls. If this is not phenomenal fecundity, what is?

In 1763, the French numbered about 70,000 in Canada. During the last 152 years the increase has been 1.434 per cent or fourteen to one. At this same rate of increase the French population will number 9,000,000 in Quebec in fifty years.

Premier Mercier's estimate of the French population in Canada and the United States for 1891, is as follows: In Quebec the census will give 1,240,154. In the other provinces 289,431, making a total of 1,528,585 for Canada. If we put down the French Canadians of this country at 1,000,000 this will give us 2,528,585 for the two countries.

If the increase goes on in the same proportion, in fifty years there will be, in the two countries, between fifteen and eighteen millions French-speaking people.

The question becomes all the more serious when we consider the state of things among New Englanders in relation to the growth of the population.

Careful observation shows, that the number of bachelors, among the Yankees, is becoming larger and larger each year. This means that the New England homes of the type you need to maintain your national life are not increasing in anything like the ratio of the homes of Roman Catholic foreigners.

Add to this, another most significant fact. The race of native New Englanders is fast dying out, because even in these few new homes reared, there is a conspicuous absence of children. The decadence of the Yankee family is a very sorry fact that cannot be denied.

The last census of Vermont shows a small increase of 200 over 1880. The supervisor of the census adds that the increase in the number of taxable polls, would have given the state a gain of 10,000 to 15,000, if other things had been equal. But the vital statistics show that the births have diminished enough to offset the gains in population from other sources.

The Burlington *Free Press* expresses itself in the following terms: "The Yankees of earlier days obeyed the divine command to increase and multiply. Then the hills and valleys of Vermont were peopled with those of the same race. Now the native-born family of half a dozen children in Vermont is considered a noteworthy affair, and families numbering ten or a dozen children, once no uncommon thing, are now so rare as to be altogether unknown in many sections. In the light of these facts brought out by the census of 1890 must we conclude that the race of native Vermonters is dying out? It certainly looks that way."

The Springfield *Union*, commenting on the same important question says: "This falling off in the birth rate of the Yankee stock is a sorry fact and Vermont is not the only

sufferer. Thirty years ago the average size of Yankee families was much larger than it is to-day and the figure has been gradually dropping till now a family of four or five children is regarded as about all a father and mother want to take care of. Lack of physical stamina cannot fully account for the change. Nor is it entirely chargeable to moral decadence except so far as the primeval command of God to the human race is less regarded. Those who are most able to support and train large families are content with one or two children, and plead their social burdens in mitigation of their default. The question of perpetuating the Yankee stock is becoming a serious one in view of the fact that those of foreign birth who come to us in increasing numbers, have not adopted our fashion, and in a generation or two will greatly outnumber us by purely natural increase."

The *Hartford Post*, in a recent article entitled "An Important Factor," calls attention to the same question in the following terms: "The statement is made on good authority that the French Canadians living near the Vermont line are forming organizations with a view of obtaining many of the abandoned farms of this State and also of New Hampshire. It is believed there will be a considerable emigration from the lower part of Canada into the State and New Hampshire with the coming of the spring. Just what the authority is on which this statement is made we have no means of knowing, but there is nothing at all unlikely in the story. French Canadians already own many farms in Northern New England. They are a thrifty people, and contrive to live where a modern Yankee would starve. But of more importance than anything else in this connection is the fact that the French Canadians have children and that these children are brought up to work hard. It is a well-known fact that the roofs of the New England

farm houses which shelter Yankee farmers shelter a very small number of Yankee babies, and that as the years go by the babies thus sheltered are decreasing and not increasing in numbers. In the less pretentious houses of the French Canadians near by, are to be found swarms of children, who are made to work and who generally stand by the farm much longer than the boys and girls of Yankee parentage. Whatever may be the final outcome of New England's problem so far as the farms and farmers are concerned, one thing must be kept constantly in mind, and that is, that if the New England farmers want to see the New England farms re-peopled by Yankee stock, they must raise the stock. The baby, a very important factor in the family, is an equally important factor in the New England problem."

It is impossible to avoid the conclusion that New England will soon be in the hands of those who are conquering by occupying. The French and Irish population will soon outnumber the Yankees. What the influence will be, will depend very much upon the education they receive, on the political and religious principles by which they are controlled. If the plans and aims of the clergy concerning them succeed, the outlook for the country, and especially for New England, is not very promising. From this time onward the French Roman Catholic hierarchy will become year by year stronger. The immigration does not diminish, but rather increases and the increase by birth is of course larger and larger every year.

It must not be forgotten that New England is constantly losing her own sons and daughters by emigration to other parts. The farms, which once were occupied by the sturdy old Puritan farmer, with his large family of God-fearing children, have been abandoned by these and have passed

into the hands of French and Irish Romanists, as has been shown.

It is one of the most marked features of the policy of the Romish hierarchy to become the possessor of the soil. It is a well-known fact that in many places Protestant churches have died out, whilst Roman Catholic churches are being built everywhere.

We cannot very well afford to fold our arms, in the indefinite hope that the problem will solve itself. This population will not be evangelized, christianized and Americanized, without special effort. A great many are losing faith in Romanism, but that means nothing. The old absolutism is better than no religion at all. But in the nature of things, hundreds become indifferent to Romanism as to its religious aspect, and still remain connected with the church, because they fear to lose its patronage.

The problem has long presented itself to my mind in the shape of three alternatives, one of which, it seems to me, must be accepted, with the results it leads to:—

1. Either continue to remain indifferent to the fact that we, through our grand and noble institutions, are undermining the Roman Catholic faith and causing thousands to fall into infidelity, because we do but little to replace by something better the imperfect and insufficient faith we are instrumental in destroying, and make up our minds to reap the disastrous results which are sure to follow, and of which France has given the world a sad enough example:

2. Or again, in order to preserve the Romish religion for these masses, grant the hierarchy all she asks, help to establish her firmly on American soil, and to that end—this is elementary logic—build up her parochial schools, subsidize them, overthrow the free institutions which have been and are the glory of the nation and have made it what it is,

but which Rome cannot approve because they destroy her ;

3. Or finally, save the Roman Catholic population from drifting into infidelity and from joining the lapsed masses, not by overthrowing our American institutions, but by keeping them Christian, and by giving the pure Gospel of Jesus the Savior of humanity, and the great principles of the Protestant Reformation to all the Romanists whom God sends within our borders.

Christian patriots must face this question. We gave expression to these selfsame views six years ago, in the daily press of Lowell, and we can repeat them with emphasis to-day. We cannot help ourselves. The good or evil day may be put off a little, but come it must. One of the three alternatives above-mentioned is sure to prevail.

Rome is either destined to become supreme in this republic—this is her dream—and then would all our liberties cease, or she must fall. We do not believe she can ever succeed to maintain her own so far as her religious tenets are concerned. There is not much fear of their conquering this nation. But we do fear the atheistical tendencies of that system of religion among the Romanists of this land, as well as the moral cowardice which the political manœuvres of the hierarchy engender among Americans.

It is forgotten by thousands that the collapse of Rome does not mean the strengthening of Christianity, unless greater efforts be made to convert to Christ those who are falling away from the old faith.

Father Clarke of Albany, in an article in the *Month* said : “The public schools have taken away from the Catholics, in the space of twelve years, 1,990,000 members. Large masses of Catholics have succumbed under the influence of these American institutions.”

CHAPTER VII.

ITS AIMS AND PURPOSES FOR THE FUTURE.

The past history of the rise and development of New France is interesting. We can well afford to glance over what can be called a sad page of history, as a matter of curiosity.

However, in view of the relations, which in God's providence, now exist between the people of New England and the French Canadians, we cannot but become concerned in their past history, because of the impress it has left on the thousands we are receiving from Canada, and because it would be very unwise and unsafe for New England to remain ignorant about the plans, aims and purposes of the leaders of this large population, as these are worked out by them among us.

Let it be said, that no possible trouble need be expected from the French Protestant portion of this population. For fifty years they have fought heroically for religious freedom, in the midst of persecutions untold. They have borne the hatred and scorn of their Romish compatriots ;

fathers and mothers have been disowned by their children, children by their parents because of the Gospel of Christ.

Hundreds of our converts have been insulted, misrepresented, beaten, imprisoned. Their property has been destroyed by fire, and in many instances their blood has been shed.

One of the first converts of the Baptist mission told me, that for over a year he did not retire peaceably to his bed at night. He was compelled to keep his clothing on and gun in hand to protect his buildings against incendiarism.

My father and his companion in labor were surrounded by a mob in the village then known as l'Industrie, and the resolve was to drive them to the river and drown them. Through God's providence, Seigneur Joliette interposed and their lives were saved.

Whilst the mob was howling, a woman passed the mission-house and cried out to the wife of one of the missionaries: "Ah, your husbands wont preach their false doctrine any more. They are dead."

"Well," replied this woman of faith, "if they are dead, they will rise."

Our missionaries and pastors have been and are to-day treated by the clergy and their blind adepts, with scorn and contempt. The Romish press has poured out its torrents of abuse on them, without realizing that it was insulting the whole Protestant community in so doing. Through all these trials the French Protestants have had to endure, the God of their fathers has sustained them, so much so that they now number some 50,000 in America.

If they thus suffered it was because they believed in the great principles of freedom, truth and progress on which the Constitution of the American nation is based and which Rome has always trampled under foot.

The French Canadian nationality is no bar to the unification of the nation. Neither is French Canadian patriotism, when it is of the right kind. We claim to have as much genuine patriotism as our separated brethren. What is it to be patriotic? Is it to fly banners, burn powder and cry one's self hoarse? No. It is to adopt measures that will deliver a nation from bondage, educate it religiously, morally and intellectually and thus make the people prosperous and happy. This is our aim.

The whole trouble with the French Canadians, lies in the religious teachings they have received, in the religious principles which govern them and which necessarily make their politics decidedly objectionable. The sooner we understand, that in the very nature of things, there is no reconciliation possible between Ultramontanism or Jesuitism and true Americanism—and by that I mean a Christian republican government—the better both for the slaves of Romanism and for the nation.

The French Protestant can become a true American citizen, can honestly take the oath of allegiance asked by this nation, because he recognizes no one above him, in matters religious, save his God. By becoming an American, he does not lose his love for his country and countrymen, his patriotism remains. But for all that he falls in with your civilization just as naturally as the eagle soars above the clouds. He is Protestant Christian, so is the American Constitution.

The French Roman Catholic occupies a totally different position. He has remained a man of by-gone days. He belongs to the middle ages, to that period of the world's history when emperors were compelled to place their necks under the feet of the pope. He is an Ultramontane, he be-

believes in the infallibility of the pope, in the restoration of the temporal power, in the connection of church and state. He believes the Romish church is the only true church and should be the mistress of all the nations of the earth. If he is honest it is his duty to cause his views to prevail.

After what we have said of the strength of the French Roman Catholic population, and of the growth we may surely count upon, it were idle to ask whether we New Englanders should be much concerned in this matter. To be sure the French Canadians have a right to throw themselves abjectly under the pope's feet if they choose, provided however, in so doing, they do not interfere with our rights, provided they do not feel obliged by their religious and political creed, to destroy what we most prize, what we deem essential to the permanency of this Christian nation. And who does not know that the infallible pope has cursed as damnable heresies, liberty of speech and of conscience, liberty of the press, the free school system and why not say at once Protestantism as a whole? Things may as well be said just as they are.

We have already stated Bishop Laffèche's view concerning the future of North America. As it is shared by the French Roman Catholic hierarchy, it is of importance that we examine it a little more carefully.

The Americans of New England must, sooner or later, give up their fixed notion, that the whole French Canadian race is ignorant and destitute moreover of brain power. This mistake will prove fatal to the nation.

If the French masses have been kept ignorant very largely, it is a mistake to suppose that the leaders, both among the clergy and laity, are destitute of intelligence and culture. There are a great many strong men among them, who know just what they are aiming at, and who understand what

forces are working in their favor and how they are to be used.

They have a well defined policy, from which they have never departed in Canada and which has given them there the results they are aiming at here.

They believe that it is God's purpose to establish in North America, a great French Roman Catholic, independent nation.

Since the British conquest, it has been the unconcealed policy of Rome to prevent the fusion of races in British Canada. The French have been educated alone, very largely, in parochial schools created by the priests, and absolutely controlled by them.

Efforts were made to create a system of common schools in Quebec, where the children of all nationalities would be educated, but the priests were always dead against any such movement, because they wished to keep the French a distinct, French Roman Catholic, and withal, mediæval nation.

It has been impossible to create anything like a true Canadian spirit in Canada, and the events which have transpired of late have made matters ten-fold worse.

When Louis Riel, after fomenting two rebellions among the half-breeds of the North-West, was defeated, captured and sentenced to be hanged, the whole of French Canada protested and demanded that he be liberated. There was but one French member in the Dominion parliament, who upheld the government when it refused to commute the death sentence.

Mr. Mercier, who was then in the shades of opposition, took up the cry, and as it has been said, by means of Riel's rope, succeeded in effecting a fusion between a wing of the

Liberal party and the ultra-clericals in the Conservative party, and triumphantly rode to power.

The race cry ran high, and Mr. Mercier himself did not hesitate to declare that sometime or other the tri-color flag might float over Canada.

It is very much feared by thoughtful men, that ere the close of this century, the Confederation of provinces may be broken up. However that may be, there is very little sympathy between the French and English, and if the Church of Rome continue to encroach upon the liberties of the Protestants, refuse to redress the wrongs of which they rightly complain, there will be bloodshed ere long.

In Quebec there are two official languages. The church obtained this for the province of Manitoba also. But at the last meeting of the legislature the dual language was abolished in the last named province, much to the annoyance of the French, who threaten vengeance.

In Ontario, the separate school system was granted at Rome's demand. The Protestants now see all the evils of it and talk of abolishing it.

There will be big battles on this and kindred questions, and no one can tell how they will be settled.

Whether the clergy in New England succeed or not in doing here what they have done in Canada, is a question which the future alone will reveal.

Of one thing we are perfectly sure. For years they have been working with the same ends in view. Their aim is to keep the French as a separate race here; to perpetuate among them the customs, manners, methods of education, traditions and religious beliefs of Quebec.

If they can resist American influences in New England as they have succeeded to resist English influences in Canada, they will soon be a strong French Roman Catholic

colony here, and their vote will be felt in a decided way, in the wrong direction.

With the education the French are now receiving, it is very hard to see how they can become Americans, in the true sense of the word.

First they are told that they must preserve their tongue and nationality. To preserve their tongue they must avoid American schools. Moreover, if they wish to be French Canadians they must remain Romanists. When they lose their religion they lose their nationality.

For me, that is enough to debar them from true American citizenship. A loyal, consistent Romanist cannot be a loyal American citizen.

The priest goes on to say: "If you will remain faithful to Rome and to the teachings it has always given you in Canada, your religion will preserve your nationality and in time it will be so strong, in view of the large immigration and by our great natural growth, that we will be able to control New England, if not alone, by making an alliance with Irish Romanists, especially when we want favors for our church. Just as the Province of Quebec rules Canada, so will we New England."

As will be shown more at length in another connection, the French parochial school is made one of the most powerful agencies to prevent the French Canadians from imbibing American ideas.

Le Citoyen Franco-Américain of the 8th January, 1891, in referring to a sensible article by Mr. G. de Tonnancour, on the advantages to be derived by the French in studying the English language, calls the attention to the fact that the article in question caused a wonderful commotion in the French Catholic press of the country.

Le Combat of Chicago, referring to the establishment of

a French parochial school in Calumet, Michigan, publishes the following from a correspondent :

“That school will help our children to retain their language. According to your vigorous expression, this school will be an invincible rampart that will prevent the invading waves of the English language from carrying our nationality down in the abysses of a national and religious apostasy and in the darkness of a socialistic night. We will never be influenced by the foolish stuff of those scribblers or false young prophets, like that M. de Tonnancour, who makes bold, in the Fall River *Independant*, to praise the English language as our sole means of advancement and our real plank of salvation.”

Another expresses himself in the following terms :

“Our language, it is the cement to the edifice of our nationality! Our language it is our centre of rally! Our language, it is the distinctive mark of our nationality in this world. Without the French language, the French Canadians will be condemned, to remain zeros in America.”

A third correspondent from Lake Linden, writes to the editor :

“Since your last visit, we have often discussed the ridiculous article published in the Fall River *Independant* and bearing the name of a certain Tonnancour. If, by his anti-national doctrine, this Canadian could make proselytes, he might be considered dangerous. . . . We have here families who receive *Le National* of Lowell. It was pleasant to see how it intimates to M. de Tonnancour that it would be better for an ignorant writer or a traitor to our nationality like himself, to study before handling the pen. We hope that, in the *Combat*, you are going to direct against that individual and those like him, all the *necessary efforts* so as to make him disappear from our ranks.”

Many such extracts could be given to show that the desire is to keep the French Canadians in the old ruts, by preventing them from learning the English language.

It should be observed here, that the statement made by the New York *Evening Post* of October 22, 1887, reproduced by Prof. Smith of Columbia College, in his book, "Emigration and Immigration," and which was once true, is by no means accurate now.

It is stated that the French Canadians come here for a short time, gather a little money and go back to Canada. No doubt some go back, but of late a great change has taken place. Now that they have their churches, their schools and numerous societies; now that they exist in good sized colonies in so many places, they settle down. They buy a house or a farm and make of this country their home.

The Canadian government has come to the conclusion that appropriations made to repatriate the French, are so much wasted money.

Hon. Mr. McShane of Montreal, opposed the granting of a sum of money by the Quebec government, on the ground that so long as men could be hired in Quebec and Montreal for seventy-five cents a day, it was folly to speak of bringing back the Canadians.

M. Rameau, a noted Frenchman who wrote *La France aux Colonies* and *Une Colonie Feodale* visited America last winter, with the special purpose of gaining fuller information as to the distribution of the Canadian race in North America.

He did all he could by interviews with leading men in cities and towns of New England to elicit the truth as to the strength of the French Canadian element in the United States.⁴ He learned enough to confirm him in the conviction

that the expansion accomplished during the last twenty years has been extraordinary.

The *Montreal Gazette* states that it so happens that, contemporaneously with M. Rameau's enquiries, M. L. A. W. Proulx had gone to New England to conduct a careful canvass of the industrial centers with a view to the repatriation of his countrymen. He visited many places but it does not appear that the general response was favorable.

On the contrary, it was found that an entirely different movement was in full operation, a movement in the direction of naturalization, and consequently totally opposed to the object M. Proulx had in view.

Some years ago a mighty multitude of French Canadians from the United States, met in Quebec. They were delighted with the reception given them. But these well-to-do, Americanized Canadians returned home, glad to have seen their great St. Lawrence and the old home, but without the least desire to exchange the new home for the old.

It may be interesting to know what is the valuation of French proprietors in New England. The following figures are given :

In Maine \$2,134,453 ; New Hampshire \$2,065,631 ; Vermont \$2,239,075 ; Rhode Island \$1,650,026 ; Massachusetts \$8,956,846 ; Connecticut \$1,310,315. This makes a total of \$18,356,346. These figures would indicate that they are buying property. In Woonsocket R. I. a large part of the real estate is in their hands.

In view of all that has been said, the dream of the French clergy does not seem so empty. What they have succeeded in doing in Canada should lead us to reflect. The Eastern Townships were once pretty much what New England now is. The English have been gradually driven away, their farms bought up and the French have taken possession of

the land. It is said that the church buys these farms and takes a mortgage on them.

We raise the voice of warning and we ask calmly, as matters now stand, with a nation unacquainted with these facts, unaware of the presence of these disintegrating forces, why should it be utopian to think Rome may attain her aim? Instead of being so sanguine, is it not better to look calmly into the question?

Is it true or is it not that New England homes, of the type you need to preserve your national life, are not multiplying in anything like the ratio of French Catholic homes? Is it true that it requires four or five American families to make one French Canadian family? Such are the facts, and unless educationalists, Christian politicians and reformers take hold of this question fearlessly, unless they adopt strong measures to Americanize the French and Irish Catholics, Romanism will rule New England in the near future just as surely as it rules Canada to-day.

Optimists who read these lines will no doubt shrug their shoulders and ridicule the idea. This is precisely what English Protestants have been doing in Canada for years. The efforts of the brave missionaries who worked so heroically, who bled and died to give the Gospel to the French of Canada, were little appreciated by English Protestantism. There was no need of such a work. Conquered Canada it was thought, would always have to submit to Protestant England. But what has been enacted of late?

The 70,000 French of the conquest have become 1,240,000. The church which controls them has become so powerful that it controls the Province of Quebec, and through it the Dominion parliament, that does not dare to veto a bill, the unrighteousness of which is admitted on all sides, and the opposition is so afraid that it does not dare say a

word against it. The Province of Quebec openly declares its intention, through its Premier, to become a French Catholic nation, breaking loose from the confederation to submit in all things to the pope and no longer to the Queen of England. The public-school system of Ontario is shattered at Rome's demand. English is banished from many schools of that English Protestant province, and the Roman Catholic catechism is taught even to Protestant children in schools subsidized by the state. These historical facts need to be weighed by New Englanders. They are of such a character as to lead men to think, and should help to save this country from that dangerous *laissez faire* policy followed by Protestant England, the sad results of which are seen so clearly to-day in the Dominion.

PART II.

THE ALLIES AND ENGINES OF WARFARE
OF THIS FORCE.

CHAPTER I.

THE FRENCH HIERARCHY.

We trust we have succeeded in showing, in the chapters which precede, that there is some reason to fear the invading force we have endeavored to describe, and whose plans of battle we have in a measure set forth.

However strong an army may be its commanders ought never to be ignorant of the real position of the enemy, of its actual strength and of the possible help it may receive from surrounding powers.

It may be said that a want of proper preparation, will almost invariably prove fatal to an army, however strong it may be. If the North had had the preparation of the South, the rebellion would have been quelled in a comparatively short time and thousands of lives would have been spared.

A great conflict of principles has begun in the United States of America, and each day it is increasing in magnitude. The powers of mediævalism, represented by the Roman Catholic hierarchy, and the civilization of the nineteenth century are face to face.

All enlightened Protestants believe that the Protestant civilization of this great nation will win the day. In all likelihood it will be so.

But let us not forget, that the church of Rome, that strong, consolidated, thoroughly organized body, believes otherwise. She believes and teaches that the conception this Protestant nation has formed of religion and government, is totally wrong, that it is opposed to God's laws and must necessarily be combated. Consequently the church has cursed and continues to curse the liberties which this nation deems essential to its welfare. It calls these liberties good and desirable only inasmuch as they make it possible for her to establish her system, which when established, will put an end to them all.

Will any thinking man imagine for a moment, that Rome will yield complacently; that she will throw down her arms and accept a civilization she considers as opposed to God and to the highest good of man in time and eternity?

It cannot be. She has never been known to do it in the past. The struggle will be long, steady and fierce. It may end in a conflict of arms.

It is with the French wing of the mighty force opposing our Christian civilization, that we are dealing, and having studied its characteristics, its strength, its probable increase, its plans, it is wise for us to enquire whether there are not allies that it may call to its help, and what are the engines of war which they unitedly will use, to subdue, if they can, these New England States.

The French clergy is the leading force in this battle. The priests can be divided into two classes: First those who are honest and believe that all Protestants are going to perdition. They consider it their bounden duty to protect the French Canadians from those pernicious American

influences, from that godless civilization, which would surely damn their souls.

In the second place, there are scores of priests who are not religious men, they have embraced the priesthood as a profession, because of the power, honor and wealth which accompany it. The "curé" is almost a demi-god among the French Canadians, his word is law, he secures all the money he wants and by it obtains influence.

We are compelled to say, that by far the largest number of French priests belong to the latter class. One does not live thirty years in a Roman Catholic province, where the power of the clergy is absolute, without having ample opportunity to become acquainted with facts.

It does not matter to which of these two classes the French Canadian priest of New England may belong, he is out of sympathy with our Protestant civilization. The honest man will fight against it from conviction. He will do all in his power to prevent the French children from attending the public schools. He will teach them that their first duty is to the Pope, God's representative. He will urge them to keep away from Protestant influence, to remain French and preserve the old ways of thinking of Quebec. He will tell them that God needs them to build up a great Roman Catholic nation, of which New England is to form part. He does all in his power to instil these ideas in the minds of both young and old.

The priests of the other class do the same thing, though actuated by other motives. They are interested in maintaining the *statu quo*. They, and a few others of whom we shall speak, are the only ones who reap benefits from this state of things. It would never do to let the French children attend the American public schools, they would learn to use their own reason, they would learn to do much

of their own thinking. They would want to read the Bible and soon they would cease to be Romanists. Then they would not pay to obtain the remission of their sins, to receive the sacraments of the church, to obtain the deliverance of their friends from the flames of purgatory. In other words they would no longer submit to the church and it would be a great financial loss to the priests.

The French priests then are, first and last, the sworn enemies of the assimilation of the different races in the United States. On all occasions they warn the French against what they call its dangers. They insist on being represented by one or more of their number, in all the societies and organizations formed by the laity. They must be consulted and if anything be proposed which is not in keeping with their views, it cannot be carried through.

The question may with a good deal of pertinence be asked: To what extent should the state allow the priests to introduce into this country the boycott, and that reign of terrorism which prevails in Roman Catholic countries? Parents are not free to do what they please with their children. They would prefer to educate them on the same lines as the children of this country. It would be a great benefit to them. If they try, the priest interferes in various ways. First he tries ecclesiastical threats. He withdraws the sacraments of the church. Then he makes use of the confessional and through it, hurts the business of the offending parent or compels his friends to ostracise him. When he dares he denounces him from the pulpit.

By such methods, the people who might otherwise become independent citizens, are kept within the ranks.

The masses, who know no better are kept down, a large part of their earnings taken away from them to build parochial schools, churches, and to enrich the clergy.

When Fr. Dufresne of Holyoke died, he left a fortune of \$250,000.

Some months ago, a woman was at the point of death in Adams, Mass. The American physician told the husband that if he desired to send for the priest he had better do so, because his wife would not live long. The priest was sent for. He came, confessed the dying woman, and "put her in a state of grace." Then turning to the husband he said to him: "Before I can administer the sacrament you must submit to the conditions laid down by the church and pay me ten dollars."

The poor man urged the priest to be merciful and perform the ceremony for nothing. He urged him not to allow his wife to die because of their poverty. They had no bread for their children and could not possibly pay the sum asked.

His appeals to the generosity of this "representative of God" were of none effect. Taking his hat he rose and said he would not "administer the woman" unless paid for it.

The friends who were in the house, believing that the salvation of this woman depended on the administration of the Eucharist and Extreme Unction, exerted themselves to collect the ten dollars demanded to introduce this poor dying woman into heaven.

Instance upon instance could be given, to prove that the Roman Catholic hierarchy is more concerned about her own aggrandizement than about the prosperity of the people she controls and the nation in which they live. It is her interest to keep the masses ignorant of the benefits of our nineteenth century life and civilization, and we need expect nothing but strong, concentrated and persistent opposition to all movements that have in view the evangelization and Americanization of the French Roman Catholics of New England.

In our humble opinion, it is a mistake to think that the hierarchy can adapt itself to the condition of things which has prevailed for years in this republic.

The Romish clergy resembles in very many respects, the clergy of the Mormon church. They are wise enough to give expression, from time to time, to certain views which seem to accord with those entertained by the people of this nation.

The Mormon hierarchy, though it still claims to believe that polygamy is of divine institution, pretends to abolish it. Thinking men are not so unwise as to imagine that this church is sincere. They see through this villanous trick, the object of which is to throw dust in the eyes of a good many over-credulous people. The men who look somewhat into the future, know very well that what Utah aspires to is statedom. When, by apparent concessions, the hierarchy has obtained what she wants from unscrupulous politicians, then it will be the easiest thing in the world to institute polygamy anew.

The Romish hierarchy acts just in the same way. The end justifies the means for both churches. In order to appease the fears of this nation, it assumes an air of liberality from time to time, it holds a congress of laymen or it instructs a priest here and there to say he favors the public schools of the land, knowing that thousands of short-sighted Protestants will be taken in the trap.

We have seen too much of this to allow ourselves to be deceived. As long as the church retains the dogma of papal infallibility, she cannot allow her clergy to instruct the people on other lines than those that have been followed in the past. Both of these hierarchies need to be watched very closely. The French priests have always been and are to-day, the uncompromising foe of our Protestant, American civilization.

CHAPTER II.

THE LIBERAL WING OF THE LAITY.

Emphasis is often laid, and not without reason, on the distinction which exists, especially in this country, between the Church of Rome, that is to say the hierarchy, and the laity.

It is claimed that in a country where freedom reigns, it is impossible for intelligent men to escape the liberalizing influences brought to bear on them, if not directly, at any rate in an indirect way.

Because of this, it is hoped and expected, that a large number will soon be found among the laity, who will refuse to submit to the exactions of the clergy, and who will join in with the American people in bringing about the assimilation of races, so as to form one great American nation.

We are ready to admit that a large number of French Canadians are drifting away from the Roman Catholic church, so far as its religious life is concerned. It is not very easy for a thinking man who has an opportunity to read a little, to remain submissive to the anti-scriptural and irrational dogmas of Romanism.

We know, from personal intercourse with a large number of educated Roman Catholics in Canada, that they have no more faith in the system than I have. In fact they have lost all faith. Their reason could not accept such dogmas as transsubstantiation, the infallibility of the Pope, the supernatural power of the priest, and they have been driven from Romish absolutism into blank infidelity. The amount of religious indifference and of irreligion which exists is simply appalling. There are some pious souls. Who would deny it? But the whole system is nothing but dead externalism, which appeals to the senses, without reaching the heart or conscience.

The result of this state of things is very serious, especially among the better educated class. They become unbelievers, they remain unconverted, they lose the religious feeling and the moral sense becomes blunted. Then it necessarily follows that all their actions will be governed by self-interest. If it pays them to break loose from Rome, they will not hesitate to do so. They will attend some Protestant church. If they find that it is more profitable for them to retain their connection with Romanism, they do so. They know that the church is accommodating, that it will not trouble them so long as they keep up appearances, go to confession once a year and attend mass once in awhile. Provided they send their wives and daughters to confession frequently and pay liberally for the support of the church, they will be considered as loyal members of the holy Catholic church.

The majority of the educated French Canadians belong to this class and there is nothing strange in the fact that they join with the French clergy, whom they in their heart detest, to keep the masses blind and ignorant, to perpetuate race prejudices and superstitions among them, so that they

may continue to be in New England what they were in Canada.

There is no help to be expected from the liberal wing of the French Canadian population, in taking these masses out of the old ruts and leading them to adapt themselves to our American civilization. They know well enough that the people would have all to gain by breaking loose from the old regime; but true patriotism has departed from them, because Romanism has destroyed their conscience and made of them moral wrecks, ready to sacrifice the happiness of their countrymen on the altar of self-interest.

Need we make this a little clearer? Our educated French Canadians are for the most part in various lines of business, lawyers, physicians, journalists, and are very fond of political honors. They depend on the French Canadian masses for their success in business, for their clients, patients, subscribers and advertisers.

These masses are under the power of the hierarchy. They buy where it pleases the church that they shall buy, they call on the physician the priest approves. They subscribe to the paper which advocates the plans of the French hierarchy and give their advertisements to the same. They vote for the candidate that will favor Rome's purposes.

The conclusion is clear. It were suicidal for these leaders in French Canadian society to incur the displeasure of the clergy. They would be ruined financially and socially in a very short time. Not only must they refrain from advocating the assimilation of the French race, by means of the public schools and in other ways, but necessity is laid on them to take the lead in the other direction. They cannot win the favor of the all-powerful clergy, if they do not favor their plans and schemes, in the direction we have indicated.

We hold it from the lips of those who in public are the opponents of the reforms the French Protestants are trying to bring about, that they hate the priests, do not approve of their schemes, but dare not oppose them, because they have families who depend on them, children who need bread. If they displeased the priests starvation would stare them in the face.

About three years ago a young man of Southbridge, Mass., told me with a good deal of bitterness of heart, that he had been persecuted most cruelly because at the French Canadian convention held at Holyoke, he had had the hardihood of speaking in favor of the public school system of this country, as against the parochial schools. "To-day, I am obliged to keep my mouth closed. I am married and have young children. Should I dare to say one word against the cruel actions of the priests, well-known to me and to the others, I would be turned out of my situation the next day. In this land of liberty, the church of Rome makes slaves of the "liberals," who believe neither in her religious nor in her political creed. I believe fully in the work of emancipation you have undertaken."

Some are rich and influential enough to be independent, but they are too cowardly to act; and eager as they are to obtain higher honors through the influence of the church, they make obeisance to it.

We do blame and stigmatize this class of our countrymen. We do condemn them for their want of true patriotism. They should be governed by principles and not by self-interest. If they would join hand and boldly oppose the hierarchy, thousands of the people would follow them.

However, when there is so much of the same thing among American Protestants, how can we wonder?

We have formed the acquaintance of a goodly number of

French Canadians who are leaders among the masses. We have discussed these vital matters, with journalists and have been told by them that they knew very well that the clergy were oppressing the people for selfish ends and not from religious convictions. They declared that it would be better for the people to join in with our American civilization. And when asked why they helped the priests in keeping their countrymen down in this way, the answer was that they themselves had no religion, they had thrown overboard long ago the superstitions of Romanism and believed in nothing else, and in view of that, their first and last consideration was their own purse. How would they best succeed in making money, in gaining influence was their sole concern.

We were present at the "National" Convention of French Canadians held in Nashua, N. H., in the summer of 1888. We met there a wealthy Canadian of one of our Massachusetts cities. He was a delegate. On hearing a doctor from Putnam, Ct., upholding the "holy mother," the Romish Church, this gentleman said to us: "The hypocrite does not believe a word of what he says. Moreover, he continued, I can assure you that a large proportion of this convention are not in sympathy with the plans of the clergy. Of the eleven delegates from my city, not two of us are in sympathy with these anti-American measures."

We asked this man why he and his friends did not speak out their convictions? He said it was impossible. The church would crush them. For instance he would lose his tenants; Dr. Larue would lose his patients; another would lose his customers and the publishers of papers would have to give up their business. Moreover, socially they would be ruined.

We have not time to follow out in its details this phase

of the question. Enough has been said to lead men to reflect. Doing this they cannot fail to see how serious it is. The liberalizing influences of American institutions, without positive, aggressive missionary work among the French in view of their conversion to Christ, far from helping the country hurt it. Religious convictions, which though harmful, are in some measure useful and better than infidelity, are being destroyed. The men in whom they are destroyed, do not cease for all that to be the allies of Rome in her warfare against American institutions. They help her to carry out her political schemes, because she will reward them. Through the great influence she wields in politics, she will give them government berths and political honors.

Every one knows that government offices are filled all over the country, by Romanists.

There is but one power on which to depend, and that is the Gospel of Jesus Christ communicated through Christian education such as gives the French Protestant College at Springfield, Mass., the preaching of the Gospel such as is heard in our various French Protestant churches and missions, the distribution of God's Word in French among the people, the circulation of a paper like *Le Citoyen Franco-Americain* these are the agencies that will save New England from the dangers of French Romanism and French infidelity to which the former is rapidly leading this population. Hence our plea for the evangelization of these masses.

CHAPTER III.

WEAK AND UNINFORMED PROTESTANTS.

The strength of Romanism in any Protestant country, will always be commensurate with the weakness of that country's Protestantism. Given a well-informed, wide-awake, vigilant, aggressive christian evangelical church, there is but little danger to be feared from that terrible foe of christian liberty, Ultramontaniam.

How is it in New England? How is it in this country?

We do not hesitate to say that French Ultramontaniam finds one of its strongest allies, in that large army of uninformed and weak Protestants, which the last quarter of our century has created.

It is not easy to speak the truth on so vital a matter without giving offence. The mission of men worthy the name, is not however to please, but to speak the truth, kindly and in love, but yet without fear.

It is only within recent years that the Protestant clergy and laity of New England have had this Roman Catholic question pressed upon their attention. The ministers of course knew something of the system, but had no special

occasion, save in exceptional cases, to give close attention to the doctrines, religious and political, of Ultramontaniam. So far as the French clergy and their plans are concerned, it may be safely said that nothing was known of them until the few last years.

It has been the privilege of the writer to speak on this topic, in many of the leading churches of New England, and at the close of the addresses he has been met invariably with this statement: "We had no idea of the state of things around us. We never knew Romanism taught such dangerous doctrines". Not only laymen speak thus, but a great many ministers.

The pastors of our churches think they have something else to do than to attack the Roman Catholic church. Their duty is to instruct and edify their own people. This is true and yet it is equally true that a pastor owes it to his people and to his country to inform himself and thus be able to inform his flock on the dangers which threaten the peace and prosperity of the nation.

Without discussing the question of the duty of ministers and people on this particular point, we are fully justified by facts when we affirm that Romanism, as a system of religion, of morals and politics, is not generally known by the people of New England. This church has been considered as one of the Christian denominations of the land, working in harmony with the others for the upbuilding of the nation.

In view of this, when men who have been compelled by circumstances to study closely the system, expose its principles, point out their anti-scriptural character, they are called fanatics, and their statements are not believed.

It is a very risky thing to attempt to lift the veil which covers the immoralities of the clergy, largely due to the institution of the celibacy of the priests and the confessional.

The fact that there is an alarming amount of moral corruption is attested by hundreds of christian men and women, whom God has delivered. Yet the public will not believe it.

Again when it is stated that the Romish hierarchy has sworn an eternal hatred to our Protestant American life, to our institutions, and are plotting to overthrow them, those who make such statements are called alarmists, or fire-brands. It is so easy for uninformed men to think they know better than others, are more liberal and enlightened.

On the other hand it seems so hard for these men to admit that it is possible that they do not know everything, and thus take the trouble of ascertaining for themselves how much truth there is, in those very serious charges made against the Roman Catholic system.

We know of scores of men who were disposed to be very lenient with Romanism, who did not at all believe the statements made concerning it. But after giving careful consideration to the whole question, they became convinced that it is the duty of every enlightened Christian believer to oppose, by Christian methods and in the spirit of Christ, with all the power of his heart, so anti-scriptural a system, and uproot it from the hearts of men.

For a number of years the Romish hierarchy has been building its fortress on the good faith of uninformed Protestants. The priests knew they were blindfolding the people of this nation. Especially has this been true of the French speaking portion of the Romish clergy.

Nobody knew what they were about and they have been able to lay a very firm and broad foundation on which American influences make no perceptible impression.

However, a great change has taken place within the last three years. The pulpits of New England and of the whole country are now directing the attention of the people to this

vital question. A great deal of valuable information has been given through some of our religious papers. We wish we could say as much of the secular press but the vast majority of the managers belong to the class of men we purpose now alluding to, and which constitute a source of danger to this land.

This great country, which has fought and won so many illustrious battles, now has within itself and as part of itself, a large and increasing army of weak-kneed Protestants, who are playing into the hands of Romanism, and increasing its strength a hundredfold.

This ally of the French invading force, recruits its army from all the ranks and classes of society. To begin with, the Protestant clergy furnish a goodly number. Especially is this true of the ministers of some of our large, wealthy, aristocratic churches, of which our leading politicians, lawyers, merchants, journalists and others are members.

It is our desire to be fair and use common sense in these matters. A minister cannot always do just as he would wish. There is a time for everything under the sun. By doing a certain thing at the wrong time a good purpose may be defeated. To bring up the Romish question, the French evangelistic movement too soon in some of the churches mentioned, might not be wise.

This said, may we not ask whether the time has not fully come, for the church of God to unfurl its banner and bravely meet this foe of God and man? Is there anything to gain in this weak and over-prudent policy which has prevailed in many of those centres, capable of giving the very assistance needed, in this great moral conflict? Do we imagine that Rome does not detect the weakness and cowardice which prevails? She sees it only too clearly, makes full use of it, and despises us as she ought.

A wealthy man in our city, said to us the other day: "I am perfectly sick of the weakness and cowardice of so many Protestant leaders. They are disarmed by Rome. Their very conscience seems not to be their own."

We find the same state of things in the professional ranks. Lawyers not only keep aloof but rather show favor to Romanism. I remember two gentlemen in a Massachusetts city who would not remain connected with the French Protestant evangelistic movement, because one had Roman Catholic clients and the other claimed he had lost his election as a member of the legislature because of his connection with this movement. An agent of a large manufacturing corporation promised to give \$100 to the same work, but refused to sign his name. These men were all prominent members of Protestant churches.

This fear of Rome, on the part of Protestant Americans, makes slaves of them, places fetters around their hands and feet, which must make the nation blush.

We are right in saying that the French anti-Protestant and American movement receives strong help from this source.

In the first place these men are unwilling to aid us in our efforts to evangelize the French. They are afraid that it should be known that they have helped. Then they must have an excuse for their refusal, and in formulating it, they become the defenders of the Roman Catholic power.

Not only do many Protestants refuse to help us in this work of assimilation, but for the same reason given above they feel compelled to subscribe to Roman Catholic works. They build parochial schools, those foes of our republic, Roman Catholic churches and institutions. This moral weakness has retarded, perhaps more than anything else, this

evangelistic work in Canada. A man required the heroism of a martyr to break loose from the errors of Romanism, a few years ago, and this is still true in a great measure. Persecuted by his church, cursed by its clergy, cast away by his family and friends, turned out of his situation by his Roman Catholic employer, the convert may naturally look for sympathy and help from members of Protestant Christian churches.

Does he find it? Instance upon instance could be given, in which Protestant employers positively refused to give situations to these worthy men and women, whom the Gospel of Christ had made better Christians, more intelligent and reliable workmen.

The reason for this strange treatment has already been given. Rome would hear of it and the business of these employers would suffer.

These converts have sought refuge against such persecution in the land of the free, or it might be more accurate to say, the country which once was the land of the free, for of late, it is with some difficulty that French Protestants find situations, especially as clerks in stores and offices. The American merchant wants to catch the French Roman Catholic custom, and gives the preference to the French Catholic. Thus it is that a premium is placed on a French Canadian young man's connection with the old mediæval system of Quebec. As a Protestant we cannot write those things without blushing.

A few weeks ago I received a letter from a Christian woman, who has left the Church of Rome, to embrace the teachings of God's Word. Thrown helpless and penniless out in the cold world, hated by Rome, suspected by Protestants, in a moment of discouragement she writes :

“My life is sad and lonely beyond all you could imagine.

If I had known half of the difficulties I would have to meet, I would never have left the convent, where at least I had a home."

Such words should ring through Protestant America, and create a burning desire to help these poor slaves of error. When God opens their eyes, shall they not find warm hearts to receive them?

One who has been governor of one of our States, gave \$1000 to help to build a Romish college. He refused to give a cent to build the French Protestant American College of Springfield, Mass.

In a town of Massachusetts, three members of a Congregational church gave lately \$1500 to build a French Roman Catholic church.

In Detroit, a priest came to a merchant and asked \$50. The merchant refused. The priest said: "All right. But you need not expect another cent from us." The money was given.

The question we ask with an anxious heart is this one: Is there any occasion to fear for the future of New England in view of this state of things, which is ten-fold worse than has been depicted?

We ask again, what is to prevent Rome from realizing her plans? She has a strong, well-organized clergy, working like a mighty army. She has the masses under her. She has those whom your schools liberalize. They have lost faith in her but it suits their purpose to keep on good terms with her. She is helped by a very large number of uninformed Protestants, and finally there comes that army of Protestants, unworthy the name, who care more for wealth, honor and position, than for the safety of the nation. All these combine to aid her and they belong to

what are called the higher class of society, where wealth and influence lie.

We can but ask the God of nations to arise in his might and awaken an interest in the good men and women whose attention has not been drawn to this matter, that they may help us Christian "foreigners" in this great evangelistic work.

Does it not seem strange that it should devolve on those called here "foreigners," to plead with the descendants of the Puritans and Pilgrims, that they may protect their dear old New England from the moral and intellectual bondage of Romanism, which were worse than Southern slavery.

CHAPTER IV.

SELF-SEEKING POLITICIANS.

The politics of this land are in anything but a desirable condition. The Democratic party has been for years the choice of the Church of Rome. The Irish have become naturalized in large numbers and have so filled in the ranks of this party as to control all its movements.

The Republican party, which once deserved the name of "Grand old party," because of the signal services it has rendered the country, has singularly degenerated in latter years. In fact it has almost fallen from grace.

Its wavering and inconsistent policy on the temperance question has fairly disgusted a very large number of staunch Republicans. So true is this, that thousands who do not fully agree with Prohibitionists, abstained from giving their vote for Republican candidates at the last elections.

What is true of the temperance question is equally true of the Roman Catholic issue, closely connected as it is with the liquor traffic, which is very largely in the hands of Romanists. There is too much truth in the now famous statement: "Rum, Romanism and Rebellion." That the

three have gone and still go together, history conclusively proves.

The results of the elections of the fall of 1890, the defeat of so many Republican candidates, should not be considered as a democratic victory. It is rather a solemn protest made by the true and honest Republicans of this land of the Puritans, against the political corruption by which the party is now over-run.

Let the Republicans face bravely and squarely the great moral issues of the day, let them cease making of rum and Romanism their allies, and they will get back the large prohibition vote and the larger number of conscientious men, who now abstain from voting, because they cannot and will not make an alliance with two of the greatest foes of Protestant republican institutions, rum and Romanism.

This republic is fast hastening to the position which the Dominion of Canada has reached. This British colony receives its politics from Rome. This is no rhetorical phrase. It expresses a truth. In the Province of Quebec no government can stand which would refuse to obey the cardinal, his bishops and priests. In Ontario, the so-called liberal party owes its tenure of office to the Roman Catholic vote. In the other provinces the Romish vote is not so important.

When it comes to Dominion politics the Province of Quebec holds the key of the situation. She can dictate to the Prime Minister of the Dominion. He does not dare oppose the wishes of this Roman Catholic province, because its fifty or more votes, would throw him out of power.

We repeat then, that Rome dictates to the Dominion of Canada, what its politics shall be.

We are fast hastening to this humiliating position in this land of freedom.

One of the strongest powers in the political world is the secular press. It were idle to attempt to deny the statement that the press of the country is very largely the slave of Romanism, and is to a good degree gagged by that tremendous power.

It feels constrained to handle the Romish church with great care and tenderness for palpable reasons.

In the first place, it relies on the independence of Protestant readers for protection against the boycott which might come from them. They will not refuse a daily nor withdraw their advertisements, because this paper is partial to Rome and does not give entire satisfaction to Protestants.

Romanists, however, are slaves. If the press does not flatter the church, if on the contrary it brings to light its dangerous principles, reports clearly and fully the damaging discourses which some of the leading minds of this country have been giving of late, the Romish boycott will be applied and the long list of Roman Catholic subscribers and advertisers, will dwindle to nothing.

For this reason the secular press of to-day does not deal fairly with some of the most serious problems of the age: The duty of the state in the education of its future citizens; the dangers arising from the parochial school system and the union of church and state: the assimilation of the various nationalities in this republic. These and kindred questions are not dealt with in all their bearings, and in suggesting solutions and remedies, the religious aspect is too often ignored, although it is well known, that everything hangs on that. The Roman Catholic religion is the irreconcilable foe of the Constitution of this nation, and a press worthy of the name American, should not be either so intellectually or morally weak as to ignore so vital a question in its discussions.

Some of the leading thinkers, men whose judgment, wisdom and patriotism are beyond question, have during the three past years, been discussing these living issues, before vast audiences, in many of our large cities. The press has been giving the meagerest reports of these timely and masterly addresses, selecting those parts which it was not very important to report, but ignoring the very points on which the people need information. Very often a report of this kind is given: "Mr. X made a harangue against the Church of Rome, denouncing it in the severest terms." The facts, arguments and weighty considerations urged by these faithful and patriotic speakers, did not receive as much as a passing notice, because the Church of Rome would not like it.

At a great and representative gathering, an address was made on the dangers which threaten New England. One of the leading papers of Canada stated the next day, that by reason of the facts given, it was unequalled in dramatic force and power. A leading Boston paper reported this address and another of similar import, which had occupied over an hour, in the space of ten lines, but gave to a mild three-minutes criticism of these speeches, favorable to Rome, a column and a half, with headings in large bold type.

We know what answer is given by the secular press, when such criticisms as these are ventured. We are told that these papers are business enterprises and must be conducted on "business principles." It would be unbusiness-like to say too much against Roman Catholic aggression. It would be bad policy.

It is not in our province to discuss this question. The only point we wish to make is that the secular press is not disposed to take up this important issue and discuss it on

its own merits. It becomes one of the allies of Romanism instead of being an opponent of that dangerous power.

This is pre-eminently true of party papers. They are in mortal terror lest they should offend the Romish power and thus cause the loss of the solid Roman Catholic vote, to the party they uphold and slavishly serve.

What is true of the press is doubly true of our politicians, from the president, down. In view of the fact that the two great political parties of this country are pretty evenly divided, it becomes a political necessity to keep on good terms with the Roman Catholic hierarchy. In fact it is not sufficient to remain neutral. The party that is to have the Roman Catholic vote must exercise some favoritism towards this church. Large sums of money have been paid out of the public treasury for sectarian purposes in New York and other places.

It is exceedingly difficult to obtain legislation against the encroachments of the papal church, because it would work mischief for the party granting it, at the next elections.

For similar reasons, it is next to impossible to obtain the presence of government officials at gatherings which have in view the evangelization and Americanization of the French of this country. Whilst these men can find it convenient to attend large Roman Catholic gatherings, the opening of a new college, or convent or parochial school or the graduating exercises of the same, they cannot attend a gathering that is anti-Roman Catholic. We do not here refer to unwarrantable attacks which are made on Romanists, but have in mind movements wisely directed, by judicious men who know how to keep within proper bounds.

Every year the French Canadian Roman Catholics have conventions in various parts of the country. We shall speak more fully of these in the next chapter. Suffice it to

say that these conventions are political and religious. They have aims and purposes which may be characterized as anti-Protestant and anti-American.

Still they are countenanced by the governor of the state and the mayor of the city in which they meet. The leaders, who themselves are as a rule self-seeking politicians, find no difficulty in obtaining favors from both political parties. The French papers they publish, get advertisements from American merchants without any very great effort. It pays them. These merchants will give Roman Catholic clerks places in their stores rather than to French Protestants. It pays better.

It is unnecessary to say more, in this direction. Our contention is that New England is threatened. French Ultramontanism is the foe that has resolved on conquering these Puritan states.

It is a strong power by itself. Were it unaided we might perhaps afford to laugh at its pretensions. But facts go to show that the very forces upon which Protestant New England relies for defense, are either abjectly indifferent or worse still are, by reason of fear and through self-interest, in league with the enemy.

Our purpose is to arouse public attention, to lead influential ministers in every religious body to examine this question and act in accordance with the light they are sure to obtain; to lead Christian politicians to assist those who with the best of motives, are struggling to bring about the unification of the races in this republic, by the diffusion of Christian education and the inculcation of right principles of government.

CHAPTER V.

ENGINES OF WARFARE. SECTION I.—THE ROMAN CATHOLIC CHURCH.

The strength of Romanism lies largely in its perfect organization. Like a mighty army, this church marshalled by generals and sub-officers, all subject to one supreme head, marches in unison.

It does not carry on its work in a hap-hazard way ; it has well-defined plans, and executes them with great wisdom. A perfect system prevails in its religious and educational work and as a result of this wise course of action success attends her efforts.

What is true of the Roman Catholic church as a whole, is equally true of the French wing of the hierarchy.

The very first thing the clergy does is to plant the French Roman Catholic church wherever it finds a group of French speaking people large enough to warrant them in doing so.

There have been difficulties in many parishes in New England by reason of the fact that the various dioceses were under the control of Irish bishops, who insisted on

placing Irish priests over French Canadian parishes. It has been felt that it was in the interests of the papal church to accede to the demands of the French in so far as ecclesiastical authority was not jeopardized.

During the last few years a large number of French churches have been built and priests from Canada, France and Belgium have been placed over them. Very often these priests are of questionable character; they are sent here after having disgraced their calling in Europe or Canada. The French priest of Holyoke who died a few months ago, was time and again found in a state of intoxication on the street and even at public gatherings.

The French Catholic church is one of the strongest forces to keep the French Canadians of New England away from our American life. There the children are taught the good old doctrine "out of the Church of Rome no salvation." There the people are warned against Protestant influences. They are urged to remain true to their old faith and to all the traditions of Roman Catholic Quebec.

They are warned against what is called the dangers of assimilation and parents are threatened with everlasting damnation if they send their children to the public schools.

Very often their pulpits are used for political purposes and the party that resolves upon helping Rome is held up as the one worthy of support. Sometimes also the recalcitrant members are denounced and the flock is warned against them.

There also is found that most dangerous institution known as the confessional, through which so many young women have lost and are losing their honor, and by means of which priests who otherwise might have been honest, have fallen.

It is through the confessional that the priests become ac-

quainted with much of what transpires in your American homes. The faithful and submissive Bridget, feels compelled to answer every question the "holy father" sees fit to put, and thus everything which the Roman Catholic servant knows the priests obtains knowledge of.

It will be said by some that in this free country it is Rome's privilege to build her churches and teach her people according to her tenets.

We are not aware of having said a single word contrary to this. It does not however change the fact that the perpetuating of the old mediæval principles of Roman Catholic Quebec on New England soil, is detrimental to the best interests of the French Canadian population, and must certainly be most injurious to the commercial, intellectual and moral life of these States.

We have reason to be surprised when American Protestants contribute large sums of money to build up Romish churches. They are helping to perpetuate a system that has been detrimental to the moral and intellectual growth of the people for whom they build them; they are helping to perpetuate a system which cannot encourage the French to fall in with our American civilization, because it is the natural enemy of Romish principles.

If it be said: "It is better to give them a church of their faith than to see them absolutely churchless," we answer: There is another alternative. Give them the truth as taught by Jesus Christ. Instead of enabling the priest to keep them in servitude by furnishing them with money to build churches, give the money to the Home Missionary Societies of the various Protestant churches, that they may be able to prosecute a vigorous missionary work among the French Canadians. They will be the first to thank you for it and your own country will owe you a debt of gratitude.

SECTION II.—THE FRENCH PAROCHIAL SCHOOL.

The next agency used by the French Canadian hierarchy to keep the French Canadians in the same condition in which we find them when they first come to New England, is the parochial school.

If the State has nothing to say in relation with the religious education of its citizens, it most certainly is its privilege and duty to enquire what kind of education the children who to-morrow shall be voters and citizens, are receiving.

It must not be forgotten that this country is a republic. It is the people who make laws and rule. What the French speaking citizens will be, for what measures their votes will be cast, is largely settled during the years of twelve and twenty.

This country has provided an admirable system of public schools, which should in no wise have been tampered with in the hope of satisfying the church of Rome. The great principles of morality as taught by Jesus Christ should be taught in schools, because none but pagans have a right to object to them.

It is to this system of education that the United States owe in a large measure their wonderful growth. The French hierarchy cannot but be out of sympathy with our common schools. They fear them not so much because of what they are as because of what they are not. It is not intended that they shall turn out young people who have surrendered their right to think and judge for themselves.

It is not intended that the graduates of our schools shall believe that liberty is a pestilential heresy; that as it affects religion, it is not to be tolerated.

Nor is it intended that they shall teach that there is but one true church, and that it has received power from God to dictate in all things to the state, and that in case the

State should order anything in opposition to this church, the latter must be obeyed and the former disobeyed.

It is not intended finally that these schools shall teach more French than English, more French than American history, and inculcate the idea that God designs that the French Roman Catholic race shall remain distinct on American soil, with an education wholly Romish, with a civilization co-equal with that of Quebec two hundred years ago.

In order to cause such ideas to prevail, it is necessary to have schools whose special mission it is to teach them. The parochial schools exist very largely for that purpose. Children and young people breathing American air could not have such notions were they not inculcated with great persistency and care.

We claim that the majority of the principles instilled in the minds of the children in these schools, are revolutionary in their tendency; they cannot but lead to disloyalty, and the State should have something to say in the matter.

The French parochial school becomes a menace to republican institutions and it is the most effective barrier to prevent the unification of the two races in New England.

It is manifest that the Americans are wholly unaware of the state of things already existing in our state, and of the plans in the same direction for the future. If matters are allowed to go on, a state of society will be created which will cause endless troubles in Massachusetts and other states.

To be sure thousands of French Canadian citizens in our commonwealth are wholly dissatisfied with the education which their countrymen are receiving, and yet they are next to helpless in bringing about a different state of things. They know all about the parochial school system of the Province of Quebec, for they have suffered and are

still suffering from it. They have watched the results of it in Massachusetts, among the French Canadians, and are one in saying that it is detrimental to their best interests.

Some Americans will say, have said: "So much the worse for them. Let them go to public schools." Why do they not attend these, is it asked?

Because of the hydra-headed monster, which you have allowed too long in this free land of yours, the boycott; because their religious liberty is not respected.

But others will say: "We have no particular interest in the French. What does it matter to us what education they receive."

Then we say, very well. We set aside this feeling or mere sentiment and we place ourselves on the broader ground of citizenship and we demand, as citizens, that inquiry be made into the kind of education the majority of the French children of New England are receiving. Is it of such a character as to put them *en rapport* and in full sympathy with your American life and civilization?

This is the vital question and we say that not only has the state the right to ask it, but it fails in its duty when it does not inquire into it. Is this nation going to jeopardize its permanency, is it going to stultify itself, in order not to displease those who have sworn an eternal enmity to those institutions, which are the only guarantee for her future prosperity, we might say for her very existence?

It is idle to think that in a free republic a man, or a set of men, can live unto themselves. The vote of an uneducated or of an ill-educated citizen, has as much weight as that of loyal Americans.

It is quite clear that the French population of these states, which already is very large, which is increasing rapidly, both by immigration and by birth, is being educated

in wrong and dangerous lines. I feel satisfied, after a very careful examination of the whole question, that if this state cannot succeed in some constitutional way, in making known to the French youth the principles which lie at the foundation of republican institutions; if the state cannot make the French Canadians understand that what is demanded by this nation is, America for Americans, one nation, one official language, one undivided republic composed of citizens who honestly pledge their allegiance to the chief magistrate of this nation, we will have battles such as those which are being waged in the parliament, in the provincial legislatures of the Dominion of Canada.

Twenty or thirty years ago, a large number of liberal, broad-minded and enlightened Canadian statesmen, fought for a common school system for Quebec and for the whole country. They foresaw the troubles that would arise, if the French children were educated by themselves and in special ruts, instead of receiving a broad, non-sectarian education with English-speaking children. These true patriots were not supported, the Protestants were too optimistic to imagine that evils such as those predicted would come upon Canada, by reason of sectarian and separate school systems. Now that the predicted troubles have come to Canada, they admit that they blundered. If English and French, Protestant and Roman Catholic children had been educated in common schools, the grave troubles over the dual language, the racial antipathies which now run so high and which will end in bloodshed, would never have been heard of in British Canada.

A Roman Catholic politician of Montreal said in my hearing a few weeks ago, to a Protestant: "If Canada is in a turmoil to-day, if it is on the eve of bloody scenes, if French and English are at daggers drawn; if the former

threaten to break loose from the confederation to establish a separate French nation in Quebec, attribute all this to the weak policy of Protestants. Thirty years ago we tried to show you the paramount importance of a common, public school system, where our citizens would learn mutual respect and confidence, and become acquainted with British institutions. You would not help us, when we were trying to solve this great educational problem, you were too cowardly to face the opposition of the clergy, you sacrificed the interest of our common country, and now everything suffers and we are helplessly going to wreck and ruin."

New England is gravitating in the same direction. Soon our foreign population, with its large families, will have outnumbered the Americans, and it is elementary logic to say, that if the children of these foreigners remain French and Irish in their ideas, preferences, racial prejudices and traditions, they cannot help this nation very much.

The time then has fully come for the state to do its duty in these educational matters. Liberty of conscience we all believe in, and only wish a little more of it were granted in certain quarters; then our public schools would not be emptied. But liberty of conscience does not mean liberty to destroy what others deem essential to the permanency of the nation. Surely this American nation has a right to exist. If others who come here, cannot breathe the air without dying, they had better select some other clime where they can live. It must surely seem strange to an American public, that those of foreign birth should be called upon to revive the patriotic flame in the hearts of New Englanders.

SECTION III.—THE FRENCH ROMAN CATHOLIC PRESS.

A third and very powerful agency used by the French Roman Catholic party to keep this portion of our immigrant population under the old regime, is the French press.

Nearly every city and town of importance and in which the French people have gathered in sufficient numbers, has its French weekly paper. Cities like Lowell, Fall River, Holyoke and Worcester, have had as many as three such publications at once. The editors of these publications are with few exceptions, personally known to several of our French Protestant leaders.

We are perfectly well informed as to their religious views, their personal preferences, their secret attitude toward the clergy. The information has come either from their own lips, or from persons who were once associated with them, but who having learned better things, have left them to follow a more manly, honest and honorable policy.

Most of these men belong to that class of French Canadians whom the teachings of Rome have either made or left indifferent to true, personal religion, in the first place, and from that state of mind and heart have easily drifted into irreligion and infidelity.

In this respect the history of Romanism has repeated itself in various countries, is now repeating itself in Italy, South America, Canada and New England, and will go on repeating itself. The Romish system either crushes the intellect and conscience and makes bigots and slaves, unable to exercise independent thought, or it leads to a revolt of the conscience and intellect against its grinding absolutism. If in the transition period the simple truths of the Gospel of Jesus Christ can be presented to the dissatisfied mind and heart, an acceptance of them may be reasonably

expected. If not, this internal revolt leads first to religious indifference to be followed very soon by sneering infidelity.

Nearly all our so-called Roman Catholic journalists are Romanists in name only. They have lost all faith in the old system. When a better faith might have saved them from spiritual shipwreck, it was not offered them in Roman Catholic Quebec, and now they are abjectly indifferent to all religion. Self-interest is the ruling power in them, and the all-absorbing question is: "How shall we gain influence? How shall we make money?" The answer is soon found: By joining issue with those who have power over the French masses. By helping them to retain their power over them.

It is well known that the priests for the present, control these masses. There are to be sure, signs of dissatisfaction and the power of the hierarchy will go down sooner or later. But for the time being he who would have influence with the French masses must be in sympathy outwardly with the hierarchy.

The conclusion is easily drawn. The French paper must in all things be the mouthpiece of the clergy. It is only necessary to glance over one or two issues to become more than satisfied that such is the case.

The editors and proprietors are under the necessity of submitting to the dictates of the priests. They do not dare to give expression to an opinion or conviction, not in harmony with the views and tastes of the Romish hierarchy. The expression of an independent thought, the mildest criticism of the church in matters political and social, leave alone religious questions, would mean the speedy death of the rash journalist. He must ever keep in mind that his readers are the slaves of the priests. One word from him

would be enough to reduce the subscription list to the lowest expression, in a very short time.

When we consider what an influence the press exerts, we can readily understand the harm that is done among the French people by papers conducted on these principles.

We have more than once been astonished at the boldness displayed. Under the stars and stripes, for years, unprincipled men have been insulting, deriding, misrepresenting all those institutions which this nation loves as much as life. As for the sacred truths of the religion which the American nation professes, they are dragged in the mud constantly. The masses are made to believe that Protestants believe in neither God nor devil and that they have no religion at all.

It need not be said that French Protestants come in for their full share of misrepresentation and abuse. The people are told that our religion and that of the Americans are totally different. Notwithstanding the fact that our pastors have gone through a regular course of literary and theological studies, have been duly licensed and ordained to preach the Gospel, they are ranked among imposters, thieves and vagabonds. It does not seem to enter into the minds of these writers, that when insulting our leaders, who are appointed to their work by the great missionary societies of this country, settled over churches by councils composed of the leading laymen and clergymen of our American churches, that they are insulting the country to which they have been driven by the very church they now seem to uphold.

We should not say their mind is too obtuse to see this. They know it quite well. But the masses do not, and it is theirs to keep them ignorant and deluded. It may not be out of place to give one or two extracts from *Le Courrier*

de Worcester, edited by Mr. Bélanger. They will illustrate what we say. In the issue of 22nd December, 1888, Mr. Bélanger had distinguished himself by urging the French Canadians to lay in a good stock of whiskey for the holidays, recommending two or three liquor stores kept by Canadians who had "distinguished themselves in movements that had a noble and Christian aim in view."

Not satisfied with the efforts of the Christian ladies of Worcester, who as members of the Women's Christian Temperance Union, are working so heroically to stay the ravages of intemperance, he addressed them in this choice language :

"Old bedbugs, who have been twenty times divorced, go to your homes."

It may be added that not a priest of Worcester thought of protesting against such coarse and abusive language and that the *Courrier* gives itself as the staunch upholder of the Roman Catholic church.

On a later occasion the same paper was much displeased because the Rev. I. J. Lansing expressed his views on the Roman Catholic question.

Speaking of the audience, the polite editor said :

"The audience was large enough, but it was composed of individuals of like character in all points to that of the lecturer, namely, having an upper story to let."

Then after commenting on the speaker's address the enraged editor cries out :

"Can it be that insane asylums are so full, that society should be condemned to live with such lunatics! When will the people bring back to their senses these firebrands? . . . Ah! if these scoundrels, who seek to bring about a revolution between Protestants and Catholics in the United States . . . were not children of the great God which charity

bids us "tolerate," we would soon have cured them of this pretension that outside of their Society there is nothing good, honest and Christian. Since nature has thus made them, let us close our ears to their foolish pretensions and let us allow them to grovel in the mire in which they are destined to live for ever, aping those old carcasses that have apostatized and denied their Creator."

This is a fair sample of French Roman Catholic journalism in New England. Some articles are so far beneath the dignity of a respectable publication, that they could not be reproduced.

This then is the kind of reading the French Canadians are offered, abuse of American institutions, misrepresentation, falsehood. What can we expect from these multitudes, when public opinion is guided by so disreputable and misleading a journalism?

They cannot but have feelings of hatred and rebellion toward the land of their adoption, which will break out sooner or later. Unless they are enlightened by the Gospel and by a French press imbued with evangelical principles and with true American ideas, these multitudes must remain, not only foreign, but must develop into dangerous enemies of the country they are taught to hate.

We think we have reason to be concerned for the future. The momentum of these various forces, now at work in New England, is far greater than is imagined.

The French hierarchy are in especially favorable circumstances to carry out their plans. They hold all the wires and can pull them at will. They are supposed to be an insignificant power; they can do their work very largely unnoticed because they use a foreign tongue.

We fear this country will have in New England, some of the troublesome experiences old England has had and is

now having, in Canada. Nothing but the evangelization of the French Canadians can prevent them. As this is now the great missionary problem of Canada, so will it soon be for New England.

SECTION IV.—THE FRENCH NATIONAL CONVENTIONS.

The church of Rome, as has already been stated, has for centuries, believed in the principle of centralization. It has been powerful both as a religious and political organization, because it has acted on the principle that strength lies in concerted action.

The French clergy have not been behind the rest of the hierarchy in this particular direction. They very soon saw that the million of French Canadians scattered over this country, would be a very insignificant factor in moulding the destinies of this nation, if there were no bond of union between them, no unity of aim and purpose.

True to the instincts of their church, the French priests began to form societies and other organizations in every locality where the French were found in sufficient numbers.

These organizations, for the most part, go under the name of "Société St. Jean Baptiste." John the Baptist being the patron saint of Canada. None but French Roman Catholics can belong to them, and a chaplain, the parish priest, is *de rigueur*.

A few months ago the St. Jean Baptiste Society of Lowell numbered 600 members; Union St. Joseph 483; the Corporation St. André 200 members and the Young Men's Society 140 members. In the same city there are other French Canadian societies having a good membership. The paper from which these figures are quoted adds: "There are probably 2000 men connected with the civic organizations of French Canadians in the city."

These local societies and all associations of French Canadians, of whatever character they may be, are invited to elect delegates to the state convention, which meets annually. Every other year, there is a general convention formed of delegates from all the organizations of French Canadians in the United States. As a rule, some distinguished priests or influential statesmen from Canada are present with a view of reviving or stimulating the national sentiment and cementing the ties which bind the Canadians of the United States with those of Canada.

Le Guide Francais, published in 1889 puts the number of these various societies at 217 and the membership at 31,936.

The conventions formed out of these societies, have not attracted very much attention, save in the towns and cities in which they have from time to time taken place. The large procession, with its allegorical cars, its banners, its bands of music, could not but produce the impression that the French Canadians are numerically strong here. Beyond that, little or nothing is known of the purposes and plans of such gatherings. Governors of states, mayors of cities have not failed to sanction their proceedings by attending them and the daily press has lavished compliments of the following character :

“The French Canadian convention held at Nashua N. H. has proved a magnificent success, highly creditable to the enterprise, management and public spirit of this enterprising and progressive community. The object of the demonstration is one which demands the appreciative recognition of our citizens of every class. It was no less important an object than the promotion of the movement for naturalization which has been making such immense strides of late years, and it may be confidently hoped that the delegates

will return to their homes more than ever convinced of the wisdom of the policy to which they are now fully committed”.

Statements of this kind, show very clearly, that the purposes of these gatherings are not at all understood.

Le Defenseur of Holyoke, Mass., does not hesitate to declare in unmistakable terms, what the aims of these societies and conventions are :

“Our societies have as their object, the preservation of our tongue, of our faith, of our manners and customs.”

The same paper goes on ridiculing those who favor assimilation. It says that only superficial minds ever dream of uniting into one homogeneous body, the various elements which now make up the American nation. It goes on saying: “Is it reasonable to believe, or even to suppose that the various races that are now represented in the United States, are prepared to abdicate their past, their religious principles, their national aspirations, to throw themselves into the abyss of assimilation? We esteem the Americans, we admire their prodigious activity, but we cannot, any more than the other elements in the country, assimilate with them.”

It is very clear that when ex-governor Sawyer of New Hampshire sanctioned by his presence the proceedings of the Nashua convention in 1888, he was not in the least acquainted with the measures which were to be adopted by that body. The following letter, sent to us a few days after the convention, shows very clearly that he was in the dark.

“The object of the convention in Nashua, as stated by the committee who waited upon me with the invitation to be present, appeared unobjectionable, and in view of the magnitude and apparent high character of the demonstra-

tion, I had no hesitation in consenting to represent the State on the occasion.

The information contained in your letter is entirely new to me. I should be pained to learn that there was any hidden purpose which was inimical to the Republic and its institutions. If any such purpose exists, I should be reluctant to believe that the gentlemen whom it was my privilege to meet in Nashua, were knowing of it."

The question which concerns this country is: What are these conventions? Do they demand "the appreciative recognition of our citizens of every class?" Are they purely and simply "national" gatherings, a sort of pic-nic where hundreds of people of the same nationality meet, forgetting differences of creeds and of political parties, to spend a pleasant time? Is it true, as some papers have said, that "the proceedings are laudably free from a religious bias and contain no element which can possibly give offense to Protestant members or visitors?"

Let us endeavor to ascertain to what extent statements of this kind can be depended upon.

About two and a half years ago we made the charge against these so-called national conventions, that they had no right to the name they assumed, because they did not include all the French Canadians of the United States, but only those who called themselves Roman Catholic. The name was misleading and deceived the American people.

Before finding fault with the name assumed, we asked to be admitted as members of the Nashua Convention of 1888 on the ground that "all French Canadian journalists were members, *ex-officio*." Being at that time, with two other French pastors, the publishers and proprietors of *Le Semeur Franco-American* we had the right to be present as full

members, if the invitations issued to the French Canadian national convention, were not misleading.

The following letter was received, dated June 18th 1888, signed Emile H. Tardivel, General Secretary.

“I have the honor of informing you that French Protestant Canadians cannot be represented at our General Conventions, these conventions being in their essence (I translate literally) Catholic.

“Likewise only members of the French Canadian Catholic press, can take part in the deliberations, as delegates *ex-officio*.”

In view of such a reply, we had the right, since the 35-000 French Protestant Canadians were excluded, to object to the name “national” pure and simple.

We went further than this. We made the charge that these conventions are anti-Protestant, anti-American and revolutionary in their tendencies. This we did in the public press and threw out this challenge: “If we have misrepresented the aims and purposes of the Nashua convention, we make bold to challenge its officers and other leading men, to meet the representatives of French Protestantism in the United States, in some public hall, when the former may disprove our statements and satisfactorily answer our questions.” The challenge has not yet been taken up. It is wiser to leave it alone. It would give too good an opportunity to place before the public facts, which the French clergy and their supporters do not wish the American public to know.

The French Protestants have no longer reason to complain of the name given these gatherings. When they were simply called “national,” the public had every reason to suppose that all the French Canadians were welcome to them. It was certainly the opinion of a leading paper

of New England when it said, that the Nashua convention "contained no element that could possibly give offense to Protestant *members* or visitors."

As French Protestants, we had reason to object to the appellation, because we did not wish to be held responsible for the acts of these conventions. We do not believe in the measures there discussed and adopted, because they are anti-Protestant and anti-American, and opposed to the best interests of our nationality. Our views on this question are well known. We do not believe that we can have on American soil a dozen different nations, with their modes of government, their peculiar institutions, their own tongue, and especially if allegiance to the President comes second to allegiance to a monarch across the sea. We believe in one great American people, loyal to American institutions, pledged to sustain the public school system.

The reason why the French Roman Catholic clergy disagree with us and call the French Protestants traitors to their nationality, may once more be stated, so that it may impress itself upon the minds of the protectors of this nation: The genius of the politico-religious system known as Romanism and that of American institutions are mutually destructive. Seeing that such are our views, we did not wish it to be thought, that all Canadians shared in the ideas of the so-called French national conventions.

We are glad to see that these gatherings are now called "French *Roman Catholic* conventions." By adding the words "Roman Catholic," the fact has been acknowledged, that French Protestantism exists, can have and actually has its annual gatherings, such as the picnic held last September, in Worcester, Mass.

We have said that these conventions are anti-Protestant

and anti-American. They exclude 35,000 Protestant Canadians of the United States, for the simple reason that they have accepted the teachings of the Gospel as their rule of faith and conduct. They are turned away, because they profess the same religious views as the bulk of the American people; because they love, favor, encourage and sustain the public schools of the land and other free institutions, and place the Constitution of the United States before the Syllabus of the Pope.

It follows that the French priests are the leading spirits in these conventions. All the delegates are, willingly or otherwise, the docile slaves of the priests. There are among the laity, men of intelligence and education, who desire a better state of things for their countrymen. But they are either merchants, or physicians or clerks. They depend upon the French population for their livelihood, and this population the priest controls. In order to keep cast with the people, they feel compelled to abdicate all right to think and especially to give expression to their convictions.

It may be asked whether there has been no change since 1888? The following extracts from two French Roman Catholic papers of October 1890, show that the aims are the same.

La Feuille d'Erable, the official organ of the St. Jean Baptiste society of New York says: "Our population is Catholic and French Canadian without reasoning."

Le National of Lowell replies to this: "No our population is not French "without reasoning." On the contrary, it reasons very well, and it says to itself that it is, before everything else, Roman Catholic, and that in its national festivals, it desires the co-operation of the clergy, because no people can prosper and become great that does not walk hand in hand with the priest."

We may state the great aim of these conventions in two sentences. To establish firmly on American soil, and especially in New England, the French race, preserving its identity, its tongue, its modes of thought, and especially its religion. Everything is made to centre round this last feature.

When *Le Defenseur* asks whether "it is reasonable to suppose that the various races are prepared to abdicate their religious principles in order to assimilate with Americans," and answers negatively, it says virtually, that it is impossible for a Canadian to become a genuine citizen of this Protestant republic.

Whilst denying that this theory is true in so far as it applies to Protestant Canadians we believe it to be quite true in the case of Romanists.

The two great questions which are always sure to come up are: "What are the best means to adopt for the establishment of French Roman Catholic schools for the preservation of the French tongue?"

This first question, when sifted down, resolves itself into this: — What are the best means to adopt to fight American institutions, to destroy them and replace them by others controlled by the pope? What are the best means to adopt, in order to prevent the assimilation of the French element into the body of mutually sympathetic American citizens?

The second question is: "What are the best means to adopt for the naturalization of our countrymen?" This question resolves itself into this: How can we best succeed in leading the French Canadians to say they are Americans, by becoming voters, when all the time they have in view not the building up of the American nation, but the growth of a politico-religious system, anti-American to the back-bone.

No good for our nationality can be hoped for, from these conventions. They are controlled by men who have selfish ends in view. The few who might feel disposed to take broader views of things, are compelled to keep silent. The priests would crush them.

A layman who had been a leading spirit at the Holyoke gathering said to us :

“You can't conceive of the state of things among the Canadians of the United States. The priests are tyrants. Their aim is to make money. By reason of ignorance and superstition, the masses submit. By reason of fear and because they wish to curry favor with the priests, the more intelligent and educated among the people, also submit. It is a system of tyranny that will end in a bloody revolution. New England has dark days in store.”

“I do not claim to be a Protestant, continued this man, but I wish you every manner of success in your work. If Americans would only open their eyes, they would, for the good of their country, place your work on a solid foundation. I can say nothing. I would lose my position. Both Romanists and Protestants compel us to be silent.” These words need to be weighed. It is perfectly true, that it is becoming more and more difficult for a Roman Catholic to leave the Church of Rome. The business-public seem to be afraid to give employment to men and women who have enough of courage to break loose from the power of the priests. Instead of finding friends to receive them and help them to take their rank in society as free men and women, they are thrown upon a cold and unsympathetic world, and they are driven to the wrong conclusion that there is no more religion among Protestants than among Romanists. Many of them conclude that if American Protestants make of their purse their god, they themselves may as well

do the same. If it is a grave offense toward Rome to employ a convert they say, it must be a graver one to become a convert. Let us remain with Rome, though not believing in her ; and since we cannot prosper from a temporal standpoint without her goodwill, let us help her and get her favors.

The strength of Rome is increasing every day, because the back-bone of Protestantism is getting weaker and weaker.

We repeat it again, the Gospel of Christ alone and Christian education, will save these vast multitudes from the oppression of Romanism on the one hand, and the lawlessness of the religious indifference and infidelity into which they are falling.

SECTION V. — THE FRENCH NATURALIZATION CLUBS.

The naturalization movement among the French Canadians, is of comparatively recent date.

For a number of years this population was more or less transient. The French element was taken little notice of by American politicians. These artisans and laborers were looked upon as birds of passage, here to-day and back to Canada to-morrow, and it was considered a waste of time to solicit their sympathies with one or other candidate in federal or state elections.

The outcry caused by an offensive report issued some years ago in Massachusetts, says the *Montreal Gazette* was the starting point of the new departure. The dignity with which the insulting tone of that document was rebuked by naturalized French Canadians, directed attention to the latter as a hitherto almost ignored feature in American political life.

The priests, afraid of the influences under which the Canadians came while here, did all in their power to keep

them away from the American people. They, consequently, opposed the movement toward naturalization, the tendency of which would necessarily be, to remove the French from their old connections, and make of them permanent residents of this country.

It became manifest to the clergy however that there was but little use in trying to prevent the Canadians from immigrating to the United States. They also saw that they were buying farms and homes in manufacturing centres and settling down with the fixed purpose of remaining in this country.

Another fact the French clergy could not fail to notice, with a somewhat jealous eye. The Irish were omnipresent in political matters. They elected their man and exerted great influence over the politics of the land and controlled everything in ecclesiastical matters.

The French leaders in the national conventions, were not slow in seeing that a great mistake had been made by the priests, in not taking a leading part in the naturalization movement, instead of opposing it. We are numerically strong, but politically, we exert little or no influence, for the very obvious reason that there are but few voters among us. Would we gain in influence and power, then let us become voters.

The clergy did not at once fall in with the idea. They feared the results would be, the loss of the French language among their people, and the assimilation of the French race.

Of late there has been a change of policy. With few exceptions, the priests now favor naturalization. It would be a great blunder to suppose that it is because they are now more favorable to the Americanization of the French than they were some years ago. It is rather with the view of retarding that which Americans desire, that they have changed their tactics.

A distinction, and a very broad one should be made between an American citizen and a voter. The former becomes a member of the American republic, because he is in sympathy with its constitution, approves of its educational system and of the general spirit which prevails in the nation. The latter may be out of sympathy with republican institutions. His purpose in obtaining voting powers may be to use his influence in opposing and overthrowing the institutions of the country of his adoption.

We do not say that all Romanists who become citizens of this country, do so with such intentions. We do say however, that they cannot be consistent members of the Romish church, and loyal citizens of a Protestant republic. It is an absolute impossibility.

It is not necessary to repeat here what we have said, concerning the aims and designs of the French Romish clergy in New England. The reader may refer to the facts given. In view of these we may say that the naturalization clubs among the French Canadians, are becoming one of the strongest engines of war against American institutions. Politicians do not trouble themselves very much about 1,000,000 French Canadians. Their state of oppression and ignorance does not prevent the Republican or Democratic candidate from sleeping. But the politician becomes deeply interested in the tenth or twentieth portion of that number, so soon as they become voters. In cities like Lowell, Fall River, Manchester, Holyoke, the French Canadians can easily turn the tables.

The majority will vote as the priests tell them. The political parties will feel it necessary to keep on good terms with the clergy in order to have the vote. They will not dare say much on the burning school question. They will not sanction bills which favor the inspection of parochial

schools. They will not in one word interfere with the plans of the French hierarchy, which have in view the establishment of a New France in New England. Party papers will not publish a line of the patriotic discourses which are given here and there.

The more voters there are among the French Canadians the stronger the Roman Catholic church becomes.

If then the question be asked :

How will this naturalization movement affect the French Canadians and through them, the United States? We answer : All will depend on the religious and educational influences under which this population is placed. If they remain under the power of Romanism, if the children are taught in French parochial schools, it is as clear as daylight, that the strength of Rome will increase in proportion as French Canadians are naturalized and both this population and this republic will suffer loss.

If on the other hand the French Canadians can be removed from Romish influences, if they can be evangelized, educated in the public schools of this country, and kept Christian by the power of the Gospel of Christ, they themselves will have all to gain by becoming citizens, for then they will be loyal, and the nation will also be the gainer.



PART III.

THE CONQUEST OF THIS FORCE.

CHAPTER I.

THE NATURE OF OUR WARFARE.

In the chapters which precede, we have endeavored to show the character, strength and probable growth of the French Roman Catholic population of New England and the United States.

We have called attention to the aims and purposes of the clergy and of those who have assumed the roll of leaders among those unprivileged and misguided classes.

Enough has been said to convince the impartial reader, that if the French hierarchy and those who second the efforts of the priests, succeed in bringing about the results they are aiming at, Protestant New England will soon have within itself, a Roman Catholic New France, as large as, if not larger than itself, made up of voters, possessing all the privileges and powers of Protestant republican citizens, and yet altogether out of sympathy with the free institutions of this nation, out of sympathy with the civilization of this nineteenth century.

It would be folly to imagine that this foreign state within our state will be able to exist, work out its educational ideas, its mediæval notions of government, its ecclesiastical schemes, without putting itself in conflict with the American nation. Is it not precisely because there is conflict between French Ultramontanism and our American life, that the priests are so anxious to prevent as much as in their power lies, the contact between the two nationalities? Let it be repeated once more, for their is need of it. The Romish church cannot but be the uncompromising foe of all that truly constitutes the American republic. Free schools, a free press, a church that lives without state help, because it has life; freedom of discussion, in one word, true, enlightened, Christian freedom, mean sure death to that church. She cannot then, if she have any regard for herself, be anything else than the enemy of the civilization which destroys her.

We have also tried to show that the difficulty of the situation is intensified by reason of the fact that the force we have to contend against, receives help from allies, which instead of joining issue with it directly and indirectly, should stand out for Protestant liberties and all that goes to make a nation prosperous.

New England has reached that point where it must face this foe of religious truth and freedom, of true republicanism, of intellectual development of national happiness and prosperity.

It were weakness and folly to cry peace, where there is no peace possible. Fire and water have never lived at peace. Powder and fire cannot exist together. Truth and error are mutually destructive. Freedom and slavery will never embrace one another.

As much can be said of Romanism and what I may call,

Christian republicanism, be it American, French, Italian or English, it matters little. We speak now of certain great principles.

The point we wish to make and impress upon those who may read this book is, that there is conflict between the Christian civilization of this country and Romanism. It is a mistake to imagine that the latter is gravitating toward the former. We will believe this, when we see the pope abandoning his claim to temporal power over all the nations of the earth, when we see him abandoning his pretension to infallibility.

We say a conflict is upon us and we deem it a duty to protect ourselves against the attacks of Ultramontanism. Not only this however, but we believe that God calls us to go to the rescue of those thousands who for generations have groaned and suffered under the weight of the chains in which this false system has held these multitudes so long.

We have already stated the reasons which lead us to enter into conflict with French Ultramontanism. We have seen the sufferings of our people, we have heard their cry of distress, we have looked upon their state of backwardness of poverty and of general ignorance, and our heart has been moved. It has been made sorry.

We have for our people, the same feelings as the friends of emancipation had for the Negro race. The bondage of the South was bad enough, but the moral and intellectual slavery of Romanism is still worse, as is proved everywhere by its sad results.

We believe God calls on those of us who have the Gospel, to go forth in his strength, with his holy arm, to the conquest of this mighty army, now invading your heritage, New England. And as God's people wiped out the curse of slavery from this land of freedom, so should they do with Romanism.

The warfare is not a carnal one. We plead for no direct antagonism, for no bitter opposition to the Church of Rome. Above all we do not ask for restrictions on the liberties of Roman Catholics.

But we do ask that the institutions of this country remain unimpaired. That the children who are to be our free citizens to-morrow, learn to become enlightened and loyal. We do ask that Rome be not allowed special privileges, even though that may be deemed necessary to her own maintenance and existence in a free republic.

What we do ask above all things is, that the million of French Canadians of this country be looked upon as one of the most promising missionary fields ever opened by God, for moral and intellectual culture, to the American Christian church. What we do ask is, that we use common sense and discretion, and be ready to admit, that if it is good and profitable for us to give money to the American Board to send the Gospel to the Roman Catholics of Spain and Mexico, to those who once were under the power of that church in France, it must be proper, wise and patriotic to preach the glad tidings of the Gospel to the multitudes at our doors, who are under the same system of darkness as the Spaniards, Mexicans and French of Europe. It is right for Americans to seek the conversion of distant multitudes, but it is not right to neglect those who are just as needy, and who suffer at our very door.

Let us state again, that the warfare to which we call the men and women of this land, is a moral and spiritual one. We do not war, nor do we ask anybody to war after the flesh. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and

bringing into captivity every thought to the obedience of Christ.”

No one can object to such a warfare. If Romanism is the truth, if its teachings are based on God's word, it has nothing to fear from those who desire to go to the French Canadians, God's Word in hand, and in the Spirit of Christ, to speak to them the simple truths of the Gospel. If Romanism is not conformed in its religious, political and social principles to the Bible, then it is the duty of all Christians to convict that system of error, and to give to its adepts the only truth that can save them and make them prosperous and happy. To take objection to this position, were to oppose all missionary enterprises.

We deem this warfare with the powers of French Ultramontaniam to be necessary, justifiable and God-imposed.

(1) IT IS A NECESSARY WARFARE.

We wish to give the Gospel to the French Canadians of New England for the very simple reason that they have it not. To us this statement is trite. We have been compelled to make ourselves familiar with the system, both from its books and from personal contact with hundreds who profess its dogmas.

The church of Rome may claim to teach the Gospel, to present Christ to men. It is none the less true, that Christ's teachings have been so buried under the rubbish of human inventions, that the plan of Christ's salvation is completely subverted.

The Romanism in which the vast majority of the French Canadians believe, is nothing short of baptized legalism. It brings back the soul to those "beggarly elements" of which Paul speaks in his epistle to the Galatians.

Why did Paul pray so earnestly for Israel? It was that

they might be saved. They had a zeal of God but not according to knowledge. Being ignorant of God's righteousness they went about to establish their own righteousness and did not submit themselves to the righteousness of God. They knew only the righteousness of the law which teaches that the man who doeth shall live by what he doeth.

Practically, this is Romanism. We know very well that the theologians of that church will deny that such is their system of theology. But we are dealing with men, with the lives and actions of men.

For the vast majority of our French Canadian Roman Catholics, religion has come down to a dead externalism. If sufficeth to attend to a certain round of meaningless forms, to be religious. There may be no life, no soul in the performance of these religious ceremonies. As long as they are performed, all is well, and the church is apparently satisfied. Speak with the Romanist, ask him whether it is well with his soul. In ninety-nine cases out of a hundred you will be told, that having paid so much to the church, having fasted so many days, having gone to church so many times and taken the communion and received all the sacraments of the church, the hope is that God is propitiated, and that after some years of suffering in purgatory, heaven will be reached.

Is this the Gospel, is this Paul's doctrine of justification by faith without the deeds of the law? Is it true that the sinner can, by any deed of his, satisfy the law of God, and find peace? The Gospel emphatically says, no. When the Galatians are drawn back to their old legalism by false teachers, who, by their teaching that righteousness comes by the law, frustrate the grace of God, the apostle cries out to these deceived men: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?"

Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh?"

It was necessary that these Galatians should be reminded, that "the just shall live by faith. That God so loved the world that he gave his only begotten son. That by grace ye are saved through faith, not by works of righteousness which ye have done, but by the renewal of the Holy Ghost."

Nine-tenths of the French Canadians of the New England states, are as ignorant of these elementary Gospel truths, as the heathen of the South sea islands, because the Bible is kept away from them.

Should it be still objected by some, that the Protestant American church has no mission to this great and ever increasing population, on the ground that they have enough of Gospel to save them, then we would say: we must be all wrong in our views of truth social, political and religious; the great reformation was what the Romish church tries to make it to have been, a deformation. Our fathers in the faith were all astray, they fought, bled and died for naught.

Can that be? What, we ask a church which substitutes for Paul's great doctrine of Justification by Faith that of Justification by Works; which virtually puts the Virgin Mary above the Son of God; which replaces the essential doctrines of Regeneration and Conversion by the mechanical doctrine of the Sacraments; which so destroys the nature of the Lord's supper as to lead men to bow down before a piece of paste and actually worship it because they believe it to be very God; which in the decrees of the Council of Trent, still in force, forbids the reading of the Word of God by the people; a church which teaches such and kindred errors is to be ranked among the Christian denominations and is to be thought good enough for the French of

New England! No. Its teachings are soul-destroying, its doctrines political and religious are the bane of a people, and should be combated by every child of God. They have produced ignorance, poverty, degradation, infidelity, and immortality everywhere they have prevailed. They are doing the same among the 450,000 French Canadians of New England and New York. Unless the Christian churches are foresworn and their members traitors to their God and Savior they are in duty bound to go to these slaves of error, teach them what the liberty of Christ is, and they will accept it with tears of gratitude, in the same way as some 40,000 already have done in America.

(2) IT IS A JUSTIFIABLE WARFARE.

Not only is it necessary for us to go with the Gospel message to the French Roman Catholics, but we are perfectly justifiable in so doing. We must not allow ourselves to be blinded by our notions of liberty. In our desire to give the French Romanists of this land, not only toleration but full liberty, we should not overlook our obligation, to make known to them a better way than that in which they have walked for some three centuries. We owe it to them and let us not forget that we owe it to this country. If Protestant England had only understood this sooner, the Province of Quebec would not be so backward as it now is, and the racial antipathies would not run so high as they now do.

The facts of history should warn and instruct us. We cannot very well close our eyes to them.

The French Protestant is often asked by a class of men who consider it a virtue to be lenient toward all systems, why he puts himself in conflict with Rome, why he does not display more tolerance, breadth and charity?

We answer by putting the question: Have we not ample

reason to put ourselves in conflict with that mediaeval system of religion and government, which has stunted the growth of a colony founded under circumstances so favorable to its rapid development and prosperity?

Let history speak. In whose hands were the destinies of New France shapen? Who has had for the last three centuries, the moulding and fashioning of the French Canadian nation? What was the character of the first colonists? What were the advantages of the promoters of the enterprise?

It is well known that the church of Rome has had the entire control in matters educational and religious. We may go farther and add that she also controled, in a very large measure, the commerce and politics of the new colony. It has already been stated that many of the first colonists were men of rank and learning, that the church had at its disposal, boundless territories of fertile soil, large sums of money, the protection and goodwill of the French court. She had a clear field before the new colony passed into the hands of England, she has had the fullest toleration since. Should she not have made of New France the greatest country on the American continent? Has she done it? The answer has been given.

A cursory glance at the history of New France and at that of New England, will more than suffice to convince any impartial and enlightened reader, that the French Canadian who knows anything concerning the history of his country from its foundation up to the present day, and who is in the least acquainted with the history of the Puritan colony next-door to it, cannot but be justified, when he puts forth wise, Christian and well-directed efforts to overthrow Romanism, and replace it by those principles

of Gospel truth which have made New England great among the nations of the world.

A volume could be written, and it would be a most interesting one, on the formative forces and influences in New France and New England.

In the English colony, it is the Puritan Spirit which prevailed. God and his truth first. No priest, no king save Christ. Education, commercial enterprise, agricultural pursuits, all that could make man prosperous, independent and free was sure to accompany such principles. The Pilgrims and Puritans left their homes, because they could not worship God according to the dictates of their conscience.

In the French colony, a very different spirit prevailed. It was the monarchical, the ecclesiastical, sacerdotal idea. The priest was the leading personage. The individual man was nothing, the hierarchy was the embodiment of everything; religion, education, commerce and politics.

There was, at this period, in Europe a large and prosperous class of men, who like the Puritans, placed God and his Word above ecclesiasticism. Henri Martin, the celebrated French historian says that the Protestants were far superior to the Catholics, and when Rome so cruelly persecuted the former and compelled so many to leave the country they loved, it was found that the best and most prosperous citizens had gone to other lands, leaving behind them great gaps, which could not be filled.

These Huguenots in quest of freedom, began to emigrate to New France, and it was not long before their influence was felt in commercial and agricultural enterprises. But the Romish hierarchy, fearing the influence of these enlightened Protestant colonists, brought the whole power of the ecclesiastical machine to bear upon the French

court, to prevent the colonization of New France by Protestant Christians.

Garneau, the French Canadian historian, was brave enough to say, that if for peace' sake, it was absolutely necessary to have but one religion in Canada, it would have been better to have given up this colony to the Huguenots, who for conscience' sake, felt obliged to leave their native land, as the Puritans did. God alone knows, what the results of such a policy would have been for France and for the world!

The great Coligny, that far-seeing statesman, that noble martyr, had formed the great plan of colonization, which if carried out, would have given a refuge to the persecuted Huguenots and have created on American soil a great French Protestant republic, working side by side and harmoniously with the colony which has become the great Protestant republic of the United States.

But in the inscrutable decrees of God it was ordered otherwise. Cardinal Richelieu, because he had more at heart the glory of the Romish church than the prosperity and glory of his nation, would not sanction so patriotic a policy.

Under M. de Mons, a mixed Protestant and Roman Catholic colony was established at l'Acadie and took the name of Port Royal.

Under the skillful management of the Huguenot leader, the forest was soon converted into farms, out of the trees houses were constructed, a grist-mill was built, and thrift and general prosperity appeared everywhere. Very soon would the skill and enterprise of these Huguenots have made of this colony a centre of influence and power.

But Jesuit intrigue upset everything. The Romish church had the upper hand. Later on Port Royal was

attacked, and it was during these troubles that M. de Latour sought and obtained the help of Mr. Winthrop governor of Massachusetts, who with eighty Americans and one hundred and forty Huguenots from New England, succeeded in repelling Charnisey the besieger of Fort St. Jean.

A treaty was afterwards signed whereby governor Winthrop was prevented from helping the Huguenots in days to come, and the latter were conquered.

It would be impossible to follow out this interesting history. It will suffice to say that about the time of the revocation of the Edict of Nantes in 1685, the French court stopped altogether the emigration of the Huguenots to Canada. Those who still remained were persecuted so bitterly that they sought refuge in New England, among those Puritans who were in a position to understand them and offer them sympathy.

We have lingered over this page of history to make clear this one fact namely, that the Church of Rome would not allow Protestants to have the least share in the laying of the foundations of the French colony, nor in its development. She must therefore be held responsible for the state of backwardness in which the French portion of the country has remained. Since New England, founded on Protestant principles has grown, since she has become one of the leading nations of the world, whilst New France, controlled by Romish influences has remained practically at a standstill, we French Protestants, who cannot but weep over the sad pages of our country's history, affirm that we are more than justified when we enter into conflict with a system of religion, politics, and education, which has caused and is now causing such miseries and sorrows among our people. It is our right and duty to ask that it be over-

thrown, by the only power that can cope with it, the Gospel of our Lord and Savior Jesus Christ.

3—IT IS A GOD-IMPOSED WARFARE.

It seems superfluous to say that the conflict we engage in is God-imposed. The Christian portion of this nation cannot remain true to God and to the commission of Jesus Christ, without going to this people with the Gospel of liberty. We have tried to show that they are kept in ignorance of the teachings of Jesus Christ. We have briefly pointed out some of the results of the system of religion and education which has moulded the French Canadian nation. If we are willing to keep these facts before us, and judge Romanism by them and by multitudes of similar ones, we will not fail to see and admit that God has sent these thousands of French Canadians into this land, that they might receive at our hands the Gospel of Christ.

There has been too much indifference on the part of the Church in this direction. Scores of ministers do not hesitate to affirm, that we as Protestant Christians, have no mission to Romanists. Those who reason thus either have failed to make themselves acquainted with the teachings of Romanism, or else they must take the ground that there is no essential difference between truth and error.

We take a totally different position. We believe that God's Word is the truth and that it is in this truth that the strength of nations resides. This conviction we base first, on the Word of God itself, and then on the history of individuals and nations. Truth exalteth a nation, error drags it down. We instance again New France and New England. We have the truth which is able to save and to make us prosperous. The bulk of the French Canadians who come to us are ignorant of this truth and they suffer by reason of their ignorance. We claim that God

will hold us responsible for the loss of these souls if we put forth no effort to save them.

But there is more than this missionary motive to impel us to action. The safety of this nation demands the conversion to Christ of these increasing multitudes. New England must become in the near future either a Romish or a godless democracy, unless we make it Christian. To speak of a Roman Catholic democracy is to speak nonsense. How can a church that holds to the doctrine of an infallible pope believe in a government by the people and for the people?

But we may speak with anxiety of a godless democracy. We may look forward with some amount of trembling to the enactment of scenes similar to those of revolutionary days in France. Romish absolutism in that country was followed by blind and unthinking atheism. So will it be here, unless we give those masses, which are slipping out of Rome's hand, the only power which could have saved France, the Gospel of the Son of God.

Will we do it? It will be surpassingly strange if we fail to do it. Would it be true that we could discern the needs of the French republic, that we could see that nothing but the simple Gospel can fill the great religious want which Romanism could not meet, and yet close our eyes to the fact that this American republic is face to face with precisely the same problem? It cannot be. When the nation stops to think, so soon as we have succeeded in arresting the attention of the thinking public on this most vital problem, energetic measures will be taken for its speedy solution.

CHAPTER II.

OUR METHODS OF WARFARE.

That a great and difficult work lies before us, has been shown. In the strength which Christ supplies, we go forth to the conquest of a strong and thoroughly organized force. Our success will necessarily depend on our methods of warfare.

None but those who have had some experience in the kind of missionary work we are now discussing, can fully understand its inherent difficulties.

The missionaries of the American Board in Spain and other papal lands, will indorse us when we say, that the teachings of Romanism are hurtful to the intelligence and especially to the conscience. This fact cannot very well be overlooked, in the arrangement of our methods of work. We must be convinced that radical changes are needed, changes which affect the educational, political, social and religious ideas of a people. Before any good work can be done, much must be undone. The ground must be prepared.

We must not make the mistake of thinking that because

the people we are called to evangelize are largely in New England, no very special effort is required to make of them enlightened, Christian citizens. The very fact that they are surrounded by Protestant influences, puts them on the defensive and makes it necessary for us to use special methods of work in order to reach them.

They are suspicious of everything that is American or English. They have been told so often that their tongue, nationality and religion go together, that they do not take kindly to the agencies now at work in this country and by which the people of this republic are prepared for true and enlightened citizenship. They are afraid of the public schools, they are afraid of the English language and of the American press. So far as English speaking churches are concerned, it were a mortal sin to pass their threshold.

It would not be accurate to say that all the French Canadians escape the influence of these enlightening agencies. Some have been reached by them and as time goes on the number will increase. Yet the truth remains that the masses are untouched; they are under the power of other influences spoken of in previous chapters and it is by these that they are being formed.

What then must be done to take possession of this field?

We must first make ourselves acquainted with the field, with the character of the people, with their state of mind, their peculiarities, their modes of thought. We must be familiar with the system of religion under which they have been, know its strong and weak points, that we may not blunder in our manner of approach to the Romanist.

A careful study will very soon reveal to us the sad truth that Romanism after all, gives but very little genuine religious and moral culture to the mind and soul. It will be found the work that the Church of Christ is called upon to do,

must begin at the very foundation. To ignore this were to build upon the sand and later on have the sorrow of seeing the edifice crumble to the ground.

It is our conviction that four distinct kinds of work are required for the evangelization of these multitudes. 1. Special house-to-house missionary work. 2. Church work. 3. Publication work. 4. Special educational work.

MISSIONARY WORK.

It is a great mistake to imagine that all we have to do to reach unconverted men is to build a church, go into the pulpit and say: "Come." The Church is finding out that by this method comparatively few people are reached. If this is true generally, it is especially true of the French Roman Catholics of New England. They will not be brought into our American churches by this method, nor will very many find their way into our French Protestant houses of worship in this way. We need our churches and pastors as we purpose showing in the next chapter, but we do not hesitate to say that we need especially at this stage of the work, another class of workers.

Before the French Canadians will take the first step toward union or assimilation with the people of this nation, many deep-seated prejudices must be removed. It is the force of these prejudices which keeps them away from the public schools and leads them to shun all Protestant influences.

Americans have no conception of the ignorance in which thousands of Romanists are kept. When we say ignorance we mean, in so far as Protestantism is concerned. Thousands imagine that Protestants are out and out atheists, believing in neither God nor devil, men who never pray.

Rev. J. Provost, now pastor of the French Protestant church of Springfield, Mass., told us that when as a boy,

he went to our missionary institution at Pointe-aux-Trembles, he was firmly convinced that at some time or other in the day, he would see the devil. Great was his surprise when instead of the devil, he saw a man of God, Bible in hand, reading the story of Christ's love, and offering a simple prayer, the Catholic boy could understand.

The brother of one of our students later on went to the same school. The first night he was in mortal terror. He had been told that the evil one dwelt in that school. His mind soon became divested of those prejudices and he, as well as Mr. Provost, have become heralds of the Gospel.

A short time ago, I asked one of our students who has become a Protestant, what he believed concerning Protestants before he came to the French Protestant College. He said: "I thought you did not believe in God, that you never prayed but spent your time in abusing the Virgin Mary."

I remember one instance of unpardonable ignorance which occurred when I was at the Pointe-aux-Trembles schools.

Romanists are made to believe that Protestant missionaries buy the religion of their converts and obtain a certain percentage on each purchase made!

One day a man who claimed to be a Roman Catholic came to the institution, asked to see the principal, and stated that he had come to sell his religion. Mr. Vernon, desirous of giving a good object lesson to the students, asked the man to walk into the recitation room, and made him explain the object of his visit.

Mr. Vernon asked him why he wanted to sell his religion? Was it good or bad? If good, why did he not keep it? If bad, we had no need of it. Moreover when he bought anything he of course required that it should be measured out, so that he might know how many pounds, bushels or

yards were delivered. Finally to bring this somewhat embarrassing interview to a close, the man was asked what price he set upon such an article. He blandly replied: "Twenty five dollars."

That such and kindred superstitions and prejudices still exist, no one need attempt to deny. Where these have disappeared, they have been replaced by abject indifference to the things of God. In either case there stands a barrier between the masses and the Gospel of truth and freedom.

There lies a chasm between the Christian church and other saving influences and these unevangelized multitudes. How is this chasm to be bridged?

We think that just here is needed a large body of Christian, consecrated and well-trained men and women, willing to do house-to-house work and satisfied with such work. It is no easy undertaking.

It requires first, deep piety, a profound conviction that souls out of Christ are lost, a passion for the salvation of these souls, and a great amount of self-denial and consecration.

That there is a great dearth of such men and women in our French Protestant churches in America, will be humbly admitted, by all who understand what true piety and consecration are, and who are acquainted with the state of things in our churches. There is nothing to be gained in concealing the truth. Our churches need the baptism of the Holy Ghost and a genuine revival of religion. It is ours to recognize it and adopt proper methods to bring about the changes we need.

In another chapter we will endeavor to show how such workers are to be prepared.

We cannot here enter into details. It will suffice to say that a body of well-trained missionaries, both men and wo-

men, visiting from house to house, would effect great changes among the masses.

The Massachusetts Society employs Rev. T. G. A. Côté as general missionary. If he had ten, twenty or more workers of this kind under his care, whom he could place in various fields which seem to be particularly ready for culture, we cannot doubt that hundreds of souls would be gathered into the Kingdom.

This house-to-house work will necessarily differ according to the circumstances of the people. Much common sense and judgment should be exercised in the doing of it.

The first thing to be done is to gain the confidence of the French and convince them that Protestants are not such wicked people as has been imagined. Then, when practicable, the Bible should be placed in the homes. It is a power before which Romanism must fall. If the Church of Rome will allow us to place a Bible in every French Canadian home of New England, and not interfere with the reading of it by the people, we make bold to affirm that before twenty years the majority of the French will think as we do.

This missionary work will soon offer abundant opportunity for cottage-meetings, with the singing of Gospel hymns and free conferences. Such meetings are held with good results by some of our French pastors. We will be told that we are not suggesting anything very new. We are quite aware of it. What we are pleading for is an enlargement of this work. Instead of a small handful of missionaries we want scores. We want them in New Hampshire, Vermont, Connecticut, Maine, Rhode Island, New York and the West. The time has passed for the New England Home Missionary Societies to say they have no occasion to undertake such a work. The occasion is there and the

duty of seizing it is made by God as clear as it can possibly be.

We also insist upon this phase of work, because the tendency is to disregard it and merge everything into the more strictly speaking pastoral work, which of itself is insufficient to solve the problem. We repeat that the present condition of the field demands a corps of lay-workers, to go in and out among the people, interest themselves in their every-day life, see that their children are sent to school, and that their young men and women are made acquainted with the opportunities offered them for obtaining a higher education at the French Protestant College.

There is another phase of missionary work which has succeeded in France, and in which American Christians have taken a very deep interest, that could be introduced among the French of New England with similar success. We refer to the McAll Mission work.

We have already stated that a large number among the French have drifted away from the Church of Rome and fallen into religious indifference. That number is increasing rapidly. We fail to see why hundreds of these could not be reached just as well as the French of Europe. The French Canadians and the European French have been under the same system of religion. It has proved inadequate to meet their religious wants. It has left them without any religion.

In France the McAll mission has offered the simple story of redemption to these disappointed, dissatisfied and deceived multitudes. Hundreds have received the truth and have been saved. We cannot very well see why a similar work cannot be done in this country. In cities like Lowell, Lawrence, Fall River, Manchester, Holyoke and

many others, there are hundreds, yea thousands who never go to church, who know nothing of Christ, who are perishing for lack of knowledge, many of whom would be saved were the Gospel offered them.

I must frankly confess that it has been a wonder to me, not that such a deep interest has been manifested in the evangelization of France, but that the same interest should not be taken in the salvation of a people of the same race, at our door, held under the same false system of religion and brought, in a very large measure, to the same state of religious indifference, by the insufficiency of that system.

There is a reason to offer, and a satisfactory one, which explains this apparent inconsistency. The Christians of this land have not had the information needed. It has been my privilege to speak before a great many conferences of churches, and before many of the leading churches of Massachusetts both in the cities and in the country, and I have uniformly found that the people were intensely interested in the facts pertaining to this problem as they were presented to them. It would be a great mistake and in fact it were unjust to say, that the Christians of this land are indifferent to so vital a problem. Give them the information they need and ask for, and the funds necessary for the vigorous prosecution of the various departments of this work will be forthcoming.

It seems to me that very much good missionary work could be done, as our college develops and the number of our students increases, by the young men, both during the college session and during the summer vacation.

During the vacation, the young men could be sent to different parts of the country, not in New York and New England only, but in the West where there are thousands of French. Chicago alone has some 30,000. During the

session such cities and towns as Holyoke, Hartford, Northampton, Three Rivers, Spencer, Warren, Worcester could be visited, "Salles" as they are called, opened and Gospel services held.

The small sum of \$150 would be sufficient to employ a young man during the summer vacation. With a comparatively small outlay very much efficient work could be done.

Likewise during the winter months, the students would willingly go out and hold religious meetings, if they could have suitable rooms, a small organ and if possible, the use of stereopticon views. The field awaits us, some workers are ready to enter it. It belongs to the Christians who have means, to furnish that which is lacking.

It is our firm conviction that the stereopticon could be used with wonderful results, in such meetings.

Scenes in the life of Christ, parables such as that of the Prodigal Son could be exhibited, while the earnest missionary would apply the spiritual lessons to the heart with telling effect. Many conversions would follow such efforts. Souls are perishing, that we know, and surely it belongs to us to put forth ordinary and extraordinary efforts to save them. The gospel has not lost its power. The people are not saved, though in a land of Gospel privileges, because the sound of the Gospel trumpet does not reach their ears.

In order that evangelistic efforts of this character and all missionary efforts or endeavors among the French may be made successful, it is essential that there should be a division of the missionary field between the different societies. With such a vast territory to occupy, it were sinful for missionaries of various denominations to crowd into the same towns and cities. This irrational and unchristian method has prevailed to too great an extent in the past.

Because a denomination has a few converts in a city, it considers it a sacred duty to prevent them from joining another branch of the Christian church, which may be at work there. The all important thing seems to be to make Methodists, Baptists or Congregationalists of the converts from Romanism. As a result of this, too often their attachment to a particular denomination seems much stronger than their union with Christ. Such should not be the case.

Our great aim should be to make Christians of those among whom we labor. It belongs to the missionary societies to prevent a sinful waste of money, time and effort in these denominational quarrels, by agreeing among themselves to make, as far as practicable, a proper division of the field.

The various evangelical churches can look to the French Protestant College for missionaries. The institution is un-denominational and aims at giving a broad, Christian education which will fit young men for service in the church of their choice. It is quite natural that a denomination should seek to build up a church holding its particular views. This is not what we object to. We ask that the various churches exercise enough of christian love to cease sending two and three missionaries in the same field, when one would do the work, not only as successfully, but with better results. By adopting this pauline and Christian method, a wasteful expenditure of missionary funds will be avoided and the spiritual results will be tenfold greater.

CHAPTER III

OUR METHODS OF WARFARE.—CHURCH WORK.

We believe the church to be a divine institution, and that whatever other agencies may be employed to bring souls to a knowledge of Christ, they should be looked upon only as stepping stones leading to Christ's Church.

It has been the history of all missionary efforts, that permanent results have never been secured, independently of the regularly organized church. In times of revivals, or when such missionary efforts as those of the McAll Mission had succeeded in arousing the spiritual interest of the multitudes, it has been found that unless the converts were gathered into some of the branches of the Church of Christ, what seemed to promise great results proved to be ephemeral; the permanent fruits were but few.

In all likelihood there will be general agreement on this point among the various societies which are prosecuting missionary labors among the foreign populations of this Christian country.

There is however a diversity of opinion on the question of the gathering of the converts from the ranks of our

foreign population, into churches. Should they unite with the American churches, or should they form themselves into French, German, Swedish churches in connection with the various evangelical denominations?

Up to recently, the formation of separate churches for foreigners, has not been looked upon with favor by the missionary societies and by Americans generally. The objection has been made and urged, that the establishment of such churches would have the tendency of developing a clannish spirit, which would naturally prevent that fusion of races desirable for the peace, good-will and general prosperity of this republic.

At first sight the objection appears to be a strong one and if it be considered alone it strikes one as being insuperable. We think however, that there is very much to be said on the other side of the question. We are fully satisfied in our mind, that the formation of separate churches, is for the time being, wise and productive of good results. In fact, our experience of seven years of missionary work in New England has more than convinced us, that so far as the French are concerned, the process of unification has been greatly advanced by the formation of separate French churches.

Before the year 1877, when Rev. T. G. A. Côté now General Missionary of the Massachusetts Home Missionary society first called the attention of the Congregational churches to the important duty of evangelizing the French, the Baptist church had done a good deal of faithful work in this direction. It will be admitted that notwithstanding the fidelity of the missionaries, no very deep impression had been made upon the French masses nor upon the American population. This fact can be attributed partly to one class of causes and partly to another. The field was a new

one and a very difficult one to cultivate. The French Romanists had not been as long, generally speaking, under the liberalizing influences of American institutions as many to whom we now preach the Gospel. The converts were fewer in number and influence than at present. The Americans did not recognize the need of such missionary efforts, many in fact decidedly objected to this "unwarrantable proselytism?", as a good many still do. These and kindred causes necessarily retarded the progress of this evangelistic movement.

But it is our conviction, based on what we believe to be sound reasoning as well as on experience, that the policy of the Baptist church has also had much to do with the comparative slowness of the work.

The Baptist Home Missionary Society has been opposed all along, to the formation of separate churches for French converts. The missionaries have been instructed to incorporate all their converts into the American churches. In places where there are but few Canadians, this is of course the best, the wisest, in fact the only thing to do. But in towns and cities where the French are found in large and ever-increasing numbers, we do not think that this policy is the most fruitful in good results.

We can give here but a few, among the many reasons, which have led us to this conviction.

Let us first ask what are we aiming at? Is not our great object the conversion and salvation of the people of this land, regardless of nationality? Are we not agreed on this point, that if we can make Christians of the French, German, Irish, Swedes or other foreigners who seek a home here, we will have no occasion whatever to fear their influence?

When we speak of foreigners and of the bad influence

they may exert in this country, what class of people have we in mind? English Episcopalians? No. Scotch Presbyterians? Not in the least. Irish Protestants? No. French Protestants, the spiritual descendants of the Huguenots? By no means. It is not the nationality that we fear. We are afraid of the religious or non-religious attitude of the people who come to us from other lands. When we speak of the French influence in New England, we mean the Romish influence. It is Romanism we fear with its false conception of the relations which should exist between church and state, with its erroneous views on educational matters, with its sacerdotalism, with its monarchical ideas, with its wrong views on the Bible and on the place it should occupy as a moral and religious educator.

If I am right in these positions and if you accept them with me, you will also agree with me when I say that those methods of work which will most speedily and effectively remove the old religious superstitions and prejudices from the minds and hearts of the people, replacing them by Gospel truth, are the methods to be employed by us. The Gospel faithfully preached will do its work, be it preached in German, Italian, French or English. The woman of Samaria, the jailor of Philippi, the three thousand converted under Peter's preaching, were converted by the power of the Gospel, but it was not preached in English.

We give the following reasons why French churches should be established.

1. The French Canadians who know not the truth, are prejudiced against that which is Protestant and American or English. With very few exceptions, they will not enter American houses of worship. If however, they are approached by Protestant Christians of their own nationality, who speak to them in their own tongue, and invited to a

church of their own nationality, they are more inclined to listen. Race affinities are strong, and he were a blind man who would persist in ignoring them.

Having succeeded in bringing them into contact with the French Protestant church, they may be induced to attend a sociable where they hear a prayer which touches their heart and all the more so, because it is in the tongue they love so much. They hear a French hymn which moves them.

They begin to think that these Protestants are not such bad people after all. They inquire after the truth, they are converted and saved, by means of the church home of their own nationality.

2. There are thousands and thousands of French Canadians in this country, who do not understand the English language sufficiently to be instructed and edified by a sermon in that tongue. Every year more are coming. They will not learn the English language very fast unless they be brought in contact with Protestant influences. If we wait until they know English to educate and save them, thousands will never be saved. It is no use to try and make a man pray in a tongue he does not understand.

3. We believe in the establishment of separate churches, forming part of the existing denominations, because we need these churches to act as evangelistic agencies among the people whom we are trying to reach. By introducing the converts into the American churches, we lose practically their help and influence. The American church absorbs them, gets the help of their influence and their financial support. It is so much more pleasant there, that they do not feel very much disposed to turn their attention to the more difficult and unpleasant work which the French field calls for. If they are bright and intelligent young men and aspire to the holy ministry, they enter some American

institution and devote their life to work among English speaking people.

Just at this point, we hear many say, "That's just what we want, the unification of the various races of this country." And we too want this, but we are satisfied that this is a slow way of reaching the end desired. Take the trouble of inquiring how many have found their way into your American churches in that manner, and you will discover that the number is comparatively very small.

We have broader aims. We wish to take possession of this whole field and to do that we must have workers interested in this special phase of work, and working agencies. The French church must be the centre of operation. The interest of the French Protestant must be kept up by contact with his people. The older converts help the new ones and also draw into the church home, a great many who could not be induced to enter an American church.

4. But we give a fourth reason which has much weight for all who have had some experience in this direction.

Though the statement may seem self-contradictory, it is none the less true. French Protestant churches instead of preventing the unification of the races, help it. They bring the French in much larger numbers, for reasons given above, into contact with Protestant influences, and this is all that is necessary, to make of them true, Christian citizens, loyal to the constitution of this nation. As the Protestantism of this land is American, the natural result is that the French become true to the Christian civilization of this republic, in that measure in which they imbibe Protestant views, it does not matter through what tongue it is. It is equally true that contact with Protestantism means contact with people speaking the English language on the one hand, and with others who are not afraid to

learn it and who very soon acquire it and speak it fluently.

It may also be said that the young people of our French Protestant churches, forming new associations largely because they have been brought within the reach of a Protestant church, learn the English language very rapidly. In fact we have to teach our Sunday schools very largely in that language. We lose a great many who, from our Sunday schools, go to American schools. We do not complain very much of that although, as has already been said, our working force is weakened. We need Sunday school teachers, helpers in our prayer-meetings to strengthen the newcomers, and Christian workers to aid the pastor.

If it were necessary to say more, we might add, that it is to the church of God that the work of saving souls is committed and not to the minister of the church only. If we can have a godly French Protestant church, composed of pious members, it will be a mighty power for the conversion to Christ of these thousands whom God has sent here.

The question is often asked: What is the best system of church government for such churches?

This is another delicate question to answer. We are not sure that the congregational polity is the best. The transition from Romish prelacy to pure independence has, in many cases, proved to be too sudden and radical. It is an exceedingly difficult thing for a pastor to do the work which his superior education, his better knowledge of Gospel truth and church methods entitle him to advise and accomplish. If he is a man of action, with a well-defined policy, to which he adheres, he will not have a very soft bed to lie on. It would be very helpful to him at times to have some church court to look to for advice and especially for support. As Protestant Christian education is dispensed, these difficulties will diminish.

It is our conviction that these French churches which are now being established in this country, will soon be bi-lingual. It will be found necessary for the pastors to preach equally well in the two languages. At one of the services the French language will be used, for the older people who will never fully understand English, and for newcomers. At the other service the English tongue will be used for the younger portion of the congregation.

I need not say that the French Catholic clergy and journalists will accuse us of rank heresy for making such a statement; the writer will be called a traitor to his nationality and accused of being wholly destitute of patriotism. All I can answer is, that one of the elements of patriotism is common sense and this common sense shows itself in the advocacy of measures which have in view the betterment of one's nationality.

For the sake of courting popularity with a class of men on whom we cannot depend for loyal help, in the evangelization of the French Canadians, we do not purpose to plead for a state of things which, instead of aiding our nationality would impede its progress. We can retain our love for our native country, we can continue to cultivate and speak our beautiful French tongue without attempting to hedge ourselves in by racial antipathies and clannish notions, which would throw us out of the religious, political and social life of the nation. This were a very strange kind of patriotism to attempt to create among our people.

If the French Canadians desire to prosper in the land of their adoption, they must learn the language of this country, they must become acquainted with its civilization and accept it. This they are sure to do as soon as they understand it. We are tired of the empty cry: "Our tongue, our nationality, our institutions."

The time has come for the enlightened French Canadians of this country, to display a genuine patriotism, by adopting measures that will make of their countrymen, free men.

We do not hesitate to say also, that we have very little sympathy with a certain class among our French converts who are ever ready to take offence at our French pastors and other leaders in this movement, because they reveal unto the American public, the intellectual, moral and religious condition, created among the masses, by the Roman Catholic church.

It is one of the principle weaknesses of the Roman Catholic press, to be praising up the French Canadian race, taken as a whole, as if it had reached the acme of perfection, enjoying the blessings of liberty and of true education. The immigration of 1,000,000 to this country belies sufficiently such insincere and untrue assertions.

The French Protestant leaders should have enough of back-bone, not to yield to this national childishness. At the risk of being unjustly criticised, they should with fairness, candor and love, bring to light the facts on both sides of this delicate question.

It is by pointing out clearly what Romanism has done, what it has failed to do for our race, that we will succeed to create an interest in this work of evangelisation, and lead the Christians of this land to adopt proper methods for their salvation.

It would be interesting to give statistics of the French Protestants of New England and the country. We have not succeeded in obtaining reliable enough information to justify us in giving figures to the public.

The Congregationalists, under the care of the Massachusetts Home Missionary Society, have been establishing

missions and organizing churches in different cities and towns of Massachusetts.

In 1877 the first French church was organized with seven members, in Lowell, Mass., through the instrumentality of Rev. T. G. A. Côté.

Since that time over two hundred members have been received into full membership, the majority of these had been, at some time or other of their life, connected with the church of Rome. This church has had four pastors. Rev. T. G. A. Côté was succeeded by Rev. C. E. Amaron, who was followed by Rev. J. L. Morin now of Montreal. The present pastor is, Rev. J. H. Paradis. The congregation has a good stone edifice, which was lately renovated at the cost of \$1000. The property is estimated at \$15,000

The second church organized was that of Springfield. Rev. J. Provost of Mowrystown, Ohio, became its pastor and still continues to be. The membership is about sixty. The church has a good brick edifice estimated at \$12,000.

The Holyoke church was organized in 1886. Rev. J. L. Morin became its pastor. He was soon called to Lowell. The frequent changes in the pastorate and the irregularity necessitated by these changes, have interfered with the growth of the congregation. The congregation has now a membership of 25 and is growing under the ministrations of Rev. I. P. Bruneau, formerly of Green Bay, Wis. The congregation has no place of worship, and this is a serious drawback.

The same year a French Protestant church was organized in Fall River and the missionary who had been laboring in the field, Rev. J. Allard, formerly of Quebec, became its pastor. The last year-book gives the membership at 69 but there have been several additions since. This congregation has one of the best Sunday schools, and a good degree

of missionary spirit is shown by this people. A good church building was dedicated a few months ago and is free from debt.

In 1887 the Ware church was organized. Rev. T. A. Dorion was its first pastor. Mr. Dorion resigned to engage in the French work in Manchester, N. H. under the auspices of the Methodist Episcopal church. He was succeeded by Rev. J. A. Derome who remained a few months only resigning the pastorate to become editor of *Le Citoyen Franco-Americain*. Rev. P. N. Cayer, a graduate of the Presbyterian College, Montreal, is now pastor and the church is growing under his care. There is also a good church-edifice.

A few months ago a church was organized in Spencer Mass. Rev. J. G. Motte, a converted priest is now pastor.

There is as yet no meeting house, but the Americans intend to erect one in the near future.

The Massachusetts Society has also mission stations at Pittsfield with Mr. Tripet as missionary; at Haverhill with Rev. N. Grégoire, a converted priest, as worker; at Lawrence where Mr. J. E. Paradis, a young lawyer recently converted, labors while pursuing his theological course at Andover seminary.

At Marlboro, Rev. E. D. Pelletier is meeting with encouraging success, a church edifice has just been dedicated and the church organized.

All these churches and missions have been called into existence within the last ten years. This work has been helped on many occasions by Rev. Charles Chiniquy, whose name is so well known, and whose labors have been so abundantly blessed, both in America and Europe.

The indefatigable labors of Rev. T. G. A. Côté have

been fruitful in the formation of these young congregations and if the members thus gathered will prove loyal to the truth and do their legitimate share in bringing others to the truth, we may soon expect to see a large body of French Protestants, worshipping God in sincerity and in truth.

The Methodist Episcopal church has at the present time four missionaries at work in New England. Before this is in print other workers will no doubt be added to this force.

Rev. T. A. Dorion is stationed at Manchester, N. H. with an organized church and Sabbath school. Rev. A. P. Blouin also labors in New Hampshire. Rev. H. E. Benoit is at Woonsocket R. I. and has there an organized church and Sabbath School. He is also at work in Putnam Ct. In Worcester, Mass., Rev. L. N. Beaudry has an organized church and Sunday school. All this work has been organized within the past two years and is in a very encouraging condition.

Mr. Dorion publishes monthly "*Le Fidele Messager.*" He also has under his care a young man, Mr. Smith, who is preparing for French evangelistic work at the Methodist College at Tilton, N. H.

Mr. Benoit also has two students preparing for the work, at the Methodist Institute of Montreal.

Rev. Mr. Beaudry who kindly sends us these details says: "We are contemplating new workers and new fields. We consider the field already white for the harvest."

We are indebted to Rev. J. N. Williams of Providence, R. I. for the following details on the French Baptist work in New England.

Thirty-five years ago, when Mr. Williams was a student at the Grande Ligne Mission, there was a flourishing French mission at Enosbury, Vt. Churches of Canadian converts had been established at Enosbury, Montgomery,

and Burlington. At Brandon there also existed a small French Canadian Congregational church. These churches have been absorbed into the American churches. They would never have existed however, had it not been for the special evangelistic efforts of French Protestant missionaries.

The French Baptist work which is now being carried on in New England began in 1870 when Rev. N. Cyr was appointed general missionary by the American Baptist Home Missionary Society. During three years Mr. Cyr labored visiting a large number of French Canadian centres in Vermont, Massachusetts especially Fall River Mass., and Baltic, Conn. Three colporteurs aided him in his work for a short time.

In March 1873 Rev. J. N. Williams succeeded Mr. Cyr. For two years Mr. J. L. Patenaude labored in Lowell, Mass, Marlboro, Mass, and Nashua, N. H.

Rev. F. X. Smith of Grande Ligne came to Fall River, Mass, and through the Rev. Mr. Buck, city missionary, was appointed missionary, doing union work. For denominational reasons Mr. Smith gave up this position and was commissioned by the Baptist Society in 1874. He worked in the same city until 1881.

In 1875 Mr. E. Leger began work in Maine under the same society, and after some labor in Lewiston settled in Waterville, where a flourishing church has been established.

Other workers have been Rev. A. L. Thérien in Burlington Vt. Rev. J. D. Rossier in Montgomery Vt., and Enosburg, Vt. and Worcester, Mass.

The workers now in the field are : Rev. J. N. Williams, general missionary, Rev. G. Aubin, Worcester, where a new church has just been dedicated ; Rev. O. Leclaire, Waterville, Me. ; Rev. E. Leger Holyoke, Mass., Rev. N.

Aubin, Lowell, Mass. ; Rev. F. X. Smith, Woonsocket, R. I. Rev. Mr. Côté at Marlboro, Mass.

Mr. Benoit is stationed at Webster, Mass., and Mr. Robert at Hudson, Mass.

Mr. Williams states that he has visited on an average once a month some twenty different missionary stations.

It may be added that there are several Presbyterian churches in the West doing a good work, among the thousands of French speaking people there, but very little is done for the French, comparatively speaking, by that rich and influential body.

These incomplete statistics will go to show that already much faithful work has been done and the promises for future growth are bright.

The number of French Protestants in New England has been roughly estimated at 10,000 and in the whole country at 40,000.

The problem of the hill-town churches, is causing a good deal of anxiety to missionary boards just now. Some of these churches have died out altogether and others have become weak and could not maintain Gospel ordinances, were it not for the help given by the Home Missionary societies.

The reason these churches have become so weak has been given: the old Yankee farmers have died and their children have gone to the cities or have purchased farms in the West. The abandoned farms have been and are being taken by French Canadians, especially in Vermont and New Hampshire.

It is our sure conviction that the American churches in these localities should have pastors speaking both English and French, able in fact to preach with equal facility in the two languages.

There is no reason why well-educated men, could not

give full satisfaction to both nationalities. They could preach at one service in English and at the other in French.

One sabbath school would answer, and if need be one or two French classes could be organized.

By pastoral visits an inestimable amount of good could be accomplished among those French farmers, who by reason of the fact that they are away from the Roman Catholic church, are growing up in indifference. This double work is being done in Canada in many fields with very good results. The writer while a student, had the charge of such a mission work in several fields, and found the work both pleasant and profitable.

The French Protestant College of Springfield has every facility to prepare just such workers, as we will endeavor to show farther on.

We sincerely trust that there will be a change of policy on the part of the Home Missionary Societies of New England States. Of course we do not speak of the Massachusetts Society whose noble work is worthy of imitation. The Maine Society has one man in the field, Isaac Lafleur of Saco, Me. a former student of the French Protestant College, and of whose fidelity we are proud.

Apart from this, we can say that the existing agencies are leaving this problem alone. It has been brought to the attention of the Mission Boards repeatedly but invariably the answer has come in one or other of these forms: "There is no call for such a work, or we have no money to do it."

We deem these excuses altogether insufficient, in view of the seriousness of the problem, and of its bearing on the future destinies of two great peoples the American and the French.

In the first place we do not wait until the heathen call

upon us to save them from the bondage of heathenism, to go to them with the gospel of liberty. Neither should we wait until the slaves of Ultramontanism call to us for deliverance to go to them with the message: "By grace are ye saved through faith." If they do not ask for the liberty which Christ gives his people, it is because they do not know that such a blessing is in store for them.

As for the money it will be given if only the needs of this people are made known to the Christians of New England.

The younger ministers in the church are fully awake to the urgent necessity of undertaking an aggressive campaign, in the name of Christ and with the sword of God's word and Spirit, against the powers of Ultramontanism. If the existing agencies, the Tract Society, the Bible Society, and the Home Missionary Societies cannot so modify their methods as to be able to cope with the problem with which the closing years of our century confront us, and which God bids us help in solving, we will have to call into existence a new organization, that will do this God-imposed work.

There should be, there is no need of any new organization. Those that exist are all-sufficient, but let them take a broader view; let them realize what a missionary field New England has become, and how much depends on what is done during the closing decade of this century.

CHAPTER IV.

OUR METHOD OF WARFARE.—PUBLICATION WORK.

The power of the press is so generally admitted, that it is altogether unnecessary to pause, even but for a moment, to give fresh illustrations of it. In the commercial world printer's ink plays a great roll. A political party would no more think of undertaking a campaign without the press, than an army would think of engaging in a battle against a powerful force without arms. The enterprising business firms do not hesitate to spend large sums of money in advertisements in the press, because it pays to do so.

The evil powers of the world, the low and degrading theatre, the saloon, the liquor merchants, the dealers in corrupt literature, have always shown more wisdom in this direction than the children of the light. If this statement be not true generally, it certainly is true as it applies to the missionary movement among the French Roman Catholics of America.

It is nearly sixty years since this much needed missionary campaign was inaugurated in Canada, and despite all

the efforts and the sacrifices made by the leaders of French Protestantism in that country, they have not been able to make the English Protestant public understand that a French daily, well edited, by a staff of able Christian men, would be one of the most powerful instruments, for the education and enlightenment of the French Catholic population that could be used.

Several efforts were made by French Protestants, with the view of creating at least one good French Protestant publication. They failed for want of financial support.

Mr. L. E. Rivard, the founder of *L'Aurore*, the only publication that has lived, subjected himself to sacrifices and hardships of which the world will never have the faintest idea, sacrifices which might well put to shame the wealthy Protestants of Montreal. It was with great difficulty that his weekly paper kept alive to do its work of evangelization and enlightenment.

Several times attempts were made to increase the usefulness of this publication, to place it at least on a par with the many daily papers published under Roman Catholic auspices. So far these attempts have proved futile.

L'Aurore goes on with its good work, and French Protestants are thankful for that. Once a week it gives its light and to that it must limit itself. It has not seen yet, though it has existed twenty-five years the dawn of a better day.

It is surpassingly strange that the Protestant public of Canada should have been so slow in recognizing the power of the press. In Montreal, among our French Protestants there are many eminent writers, fully capable of giving to the French reading public, a paper which could operate mightily in changing public opinion on all the great questions of the day. If so much has been done through the agency of a small weekly paper, it is very easy to foresee what a

powerful influence would be exerted by an organ worthy of the great cause which we champion.

The experiences of our predecessors should be of some assistance to us. If we are wise we will be instructed by them. We will make use of those methods of work which have produced the best results and by perfecting these obtain results still more satisfactory.

The leaders of French Protestantism in New England had not carried their operations very far before they felt the need of a paper to represent their views. This need made itself felt not in one direction only but in very many.

In the first place the American press did not feel called upon to take the advanced position on Romanism which the *Semour Franco-Americain* did not hesitate to take from the very first. The leaders in this movement had strong convictions, based upon long experience, and it was necessary that they should have perfect freedom in expressing them. This they could not do save in an organ of their own.

In the second place they found in New England a large number of French Roman Catholic papers, pouring out week after week torrents of abuse against American institutions and against everything Protestant. These publications, for the most part, had not the slightest regard for the most ordinary rules of decency, especially when French Protestants were concerned.

Our ministers and missionaries were ranked among the class of thieves, liars, profligates and criminals. The purposes of the Christian and patriotic movement in which we are engaged, were wholly misrepresented, and there was no way of refuting these slanderous attacks.

It was felt that a French paper capable of handling these questions in a fair and Christian manner, had become a necessity. The people were deceived and misguided on

some of the most important questions affecting the French and American peoples, and the results of such a journalism as that we have alluded to, would be exceedingly dangerous. For these and other reasons to be given later on, the missionaries of the Congregational church, working under the Massachusetts Home Missionary Society, made bold to found in 1887 *Le Semeur Franco-Americain*.

In the fall of 1886, Revs. J. Provost, T. G. A. Côté, J. Allard, C. G. Mousseau, C. E. Amaron and it may be one or two others whose names escape our memory, met on the steamer which plies between Providence and Fall River, and there took the first steps for the establishment of a French Protestant weekly paper.

Several meetings were subsequently held, and as may well be imagined, the difficulty of putting such a scheme on foot, by a body of under-paid and over-worked missionaries, was not a small one.

Rev. T. A. Dorion, then of Sherbrooke, Que. was publishing at that time a small paper. He was invited to assume the charge of the French mission in Ware, bring with him his press and printing material and become manager of the new paper.

At a meeting held in Boston, Revs. T. G. A. Côté, J. Provost and T. A. Dorion formed themselves into a society called the French Publishing Society.

Rev. J. Provost was appointed to be editor and Rev. T. G. A. Côté treasurer.

A few weeks later Rev. C. E. Amaron, who had had charge of the English department practically from the beginning joined the society and became English editor.

For eight months *Le Semeur* was published in Ware, Mass. At the end of that time it was found that the undertaking was financially embarrassed and could not con-

tinue. Mr. Dorion withdrew from the society. Rev. C. E. Amaron was appointed manager and the paper was moved to the French Protestant College, then of Lowell, Mass:

We well remember the day when the old press made its appearance at our door. Charles Dorion, son of the former manager, a student at the college, a boy of fifteen, was the only one who knew anything about printing. Teachers and students took their coats off, rolled their sleeves, converted the dark cellar into a printing office and after much toil succeeded in putting all the pieces together.

How these young men were taught to set type, make up the forms, run the press; how the work was completed each day, each week, without foreman, when the students were at their studies and recitations: how the paper was sent out week after week for about two years, constitutes one of those pages of history which men cannot write. It is sufficient that it is written in God's book.

Let it suffice to say that for about two years the *Semeur* was published in these circumstances, and taken out of financial difficulty. The help given by some devoted Christian women, should here be acknowledged. My heart aches as I look back and see them, after a hard day's work sit down to write week after week, these hundreds of addresses, this tedious, monotonous work, and all this for love's sake. Days of heroic sacrifice and consecration to God and the extension of his kingdom are not all of the past.

In the fall of 1889 the three men who had borne the responsibility of this enterprise, felt that it was impossible for them to do justice to their regular missionary, church and College work, and at the same time edit manage and

print a weekly paper, worthy of the great cause we have at heart.

It was agreed to form a new society, on a broader basis, of which any person could become a member, on signing the constitution. The French Evangelical Publishing society was called into existence and duly incorporated according to the laws of Massachusetts in the spring of 1889.

At a meeting held in the First Church of Springfield, Mass. shortly after the organization of the Society, the officers and members explained the aims and purposes they had in view, and the results they had reason to expect, if they could succeed in carrying their plans into operation. A goodly number of influential ministers and laymen were present and endorsed in a strong resolution, the enterprise.

A little later on, a meeting of the same character was held at Memorial Hall Hartford, when a similar endorsement was given.

The opinion was expressed by some, that it would be desirable to commit the work contemplated, which we shall speak of, to the Congregational Sunday-School and Publishing Society. Several objections suggested themselves and among others this one, namely that the enterprise would be looked upon as denominational, and thus would not be participated in by other churches as is desirable.

The Sunday School and Publishing Society, instead of assuming the whole responsibility agreed to make a grant, following in this the example of the Massachusetts Home Missionary Society. These two organizations after looking carefully into the merits of this French publishing work, have concluded that its importance cannot be overstated, and that judiciously managed, it will help most

powerfully, in solving one phase of the perplexing problem of foreign immigration in New England and the whole country.

The French Evangelical Publishing Society is, at the moment we write, constituted as follows. It is composed of a number of French pastors and missionaries and a few American business men. Its officers are : Rev. J. Provost of Springfield, Mass. president ; Rev. P. N. Cayer of Ware, Mass. clerk ; Ralph W. Ellis Esq. treasurer. The directors are, J. Provost, T. G. A. Côté, I. P. Bruneau, J. H. Paradis, C. E. Amaron.

The society contemplates a two-fold work, a work much needed and not done by any existing agency.

The first object it has in view and is accomplishing in the midst of great difficulties and struggles for want of funds, is the publication of a Christian paper, partly French and partly English.

Every week the society prints in Springfield, Mass., *Le Citoyen Franco-Americain*, a neat sixteen page paper, containing about four pages of English. The object of this English department is to discuss fully the Roman Catholic question, in a calm, dispassionate and Christian spirit ; to communicate information concerning all the French Missions of New England and the country, in order to create an intelligent interest in this most important missionary enterprise.

Le Citoyen, is a continuation of *Le Semeur* of which we have spoken. About 1800 copies are issued each week, but had we the funds, 10,000 copies would be sent out among the French of this country, and would be read by them. We cannot begin to measure the good done by this silent weekly visitor. It could be made to do the work of

a thousand missionaries and supplement the noble efforts of those now at work.

The paper is now edited by Rev. J. A. Derome; its manager T. G. A. Côté and its financial agent Rev. Marc Ami. It is supported by the grants above-mentioned, by a certain number of paid subscriptions and advertisements. These sources of income do not however meet the expenses and contributions are solicited to enable the enterprise to sustain itself.

The mission of such a paper is manifold.

In the first place it is a representative of the French Evangelistic movement in New England and stands pretty much alone, being the only weekly. As such it has much to do.

In the second place, it acts as a family paper among our converts. It does for these families, what the religious weekly does in American homes. In fact it accomplishes more, because in the majority of cases it is the only paper received.

Our French Protestant churches require instruction on a great many questions; they need edification as all Protestants do. It need not be said that a weekly of the proper kind can accomplish very much in this direction.

In the third place, our paper goes as a weekly messenger, in outlying districts in New England, in New York, but chiefly in the West, to the scattered French Protestant families, and the number of them is much larger than we think, and acts as a missionary, the only one these lonely settlers ever see in their homes. It helps to keep burning in them the sacred flame of religion, and it keeps them informed on the great questions of the day.

In the fourth place this paper has become an imperative

necessity, in view of the attitude of the French ultramontane press toward our converts and the movement they champion as well as toward American institutions.

Before we had a French Protestant press, capable of answering the unwarrantable attacks of the clerical papers, the arrogance and insolence of the latter knew no bounds. For years these sheets had been abusing and reviling all that Protestant Americans hold sacred. The masses were made to believe almost anything about Protestantism and the institutions it has given rise to and upholds.

These papers felt free to pour out their abuse, assured that they were not read by the American press and therefore ran no risk of being checked.

Our paper has, from time to time, reproduced some of their articles. We have given to the American public, the leading features of their programme. It may not be considered egotistical for us to say that the positions now taken by almost all our American weeklies, on the public school question and others akin to it, were taken four years ago by *Le Semeur*.

The French Roman Catholic press is now compelled to be a little more careful in its utterances. French readers have an opportunity of seeing both sides of the question and we have abundant proof that many have been led to change their views and fall in line with what this nation deems to be essential to right citizenship, by reading *Le Semeur*, *Le Citoyen* and *Le Fidele Messenger*, a monthly published by Rev. T. A. Dorion of Manchester, N. H.

We might dwell at great length on this point, but enough has been said to show how great a mission is intrusted to the French Protestant press of New England. It should not be prevented from doing its work for lack of funds.

The patriotism of these Puritan states is surely great enough to establish such an institution on a firm basis.

We may add that our paper now reaches a great many families that are not yet strong enough to make bold to enter our churches. A paper can be read behind the door, nobody need know anything about it. Thus can a great work of enlightenment be quietly done, in numberless cases inaccessible to the missionary.

The French Publishing society has another work in view. We live at the close of the nineteenth century and moreover in the United States of America. Our times have created a state of society very different from that of the France and Switzerland of to-day and especially of fifty years ago. And yet almost all the tracts and pamphlets furnished us for distribution among the French, come from Europe and are hoary with age.

The writers of these excellent tracts knew nothing of the problems we are called upon to face and solve. We need a totally new literature, adapted to the condition of things in which the French masses live.

In the first place a series of tracts and pamphlets should be written, setting forth the advantages offered the French Canadians of New England and the United States, by the new state of things in which they find themselves as soon as they cross the lines. It is necessary to show them, in clear but careful terms, all the harm which the old province-of-Quebec régime has done to the French portion of Canada. Furthermore these tracts should point out clearly that by following the lead of the clergy in their opposition to the progress of our American Christian civilization, they are preparing for the Canadian nationality an ignominious and humiliating defeat. If the French race desires to make its

influence felt, it must silence this so called patriotic cry : "Our tongue, our nationality, our religion." This cry is anti-patriotic to the core. This nation is destined to be Protestant American, with English as the prevailing language, and he is unwise who tries to prevent the unification of races.

No American possessing common sense asks an educated French Canadian to forget his classical tongue and refrain from speaking it when he has occasion to do so. A man who knows two languages has more ideas than he who has knowledge of one only.

What the Americans desire is that all should learn English and that there should be no barriers between those who come from other lands and the people of this country.

Tracts of a religious character are also needed. Temperance literature, pamphlets discussing the question of education, of morality, of social purity and other subjects upon which light is needed.

An immense work is before us, and there are men ready and willing to use their pen, for the good of their countrymen, of the land of their adoption and of their God. But they are simply wearing the best of their lives out to lay foundations, a good work to be sure, but why waste so much time, why let the diseases which are gnawing at the vitals of society take such deep root, before attacking them seriously?

We feel assured that if the thinking public would take the time to reflect over these problems, and look into the methods proposed for their solution, the funds needed would be placed in the hands of responsible and reliable persons for the speedy carrying out of the plans proposed.

It has been a question with me for some time whether we have not too many organizations? Would it not be pos-

sible to accomplish the work contemplated by the French Publishing Society without spending so much money on administration? It may be that before this is in print, some plan may be suggested that will meet with general approval and enable us to accomplish a work which now remains undone for want of funds.

NOTE. Since the above was written, the changes hinted at have taken place. The French Evangelical Publishing Society has amalgamated with the corporation of the French Protestant College. The college has assumed the whole responsibility of this publication work and become the proprietor of *Le Citoyen Franco-Americain*.

The advantages to be derived from this important decision on the part of the two corporations are many. Two or three may be stated.

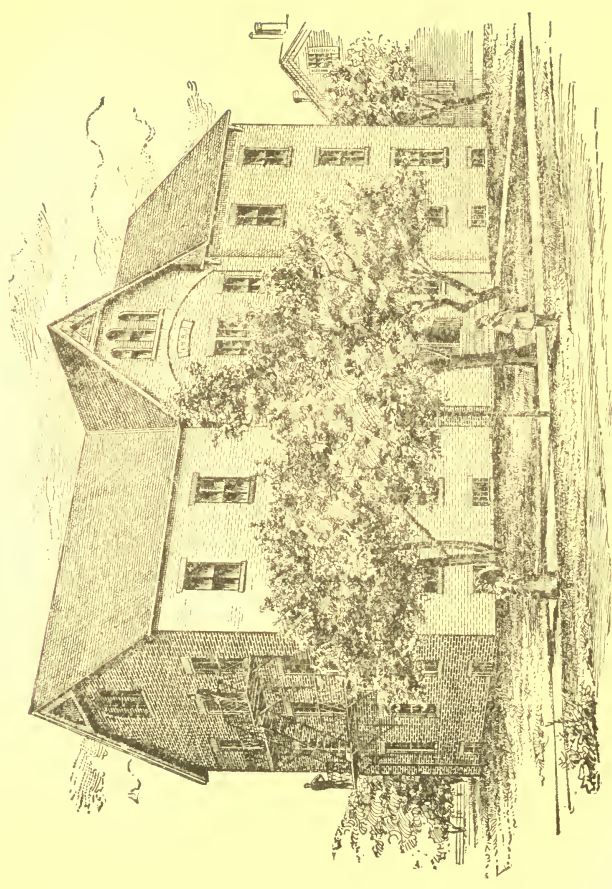
1. The cost of administration will be greatly reduced. When the press, for which about half the amount required is paid in, has been purchased, the expenses will be still further reduced.

2. In the constituency which has been appealed to for funds, both for the College and the paper, for the last year, there have been no less than four or five persons soliciting aid. The giving public has become somewhat bewildered. With the new arrangements there is but one corporation asking for funds through one financial agent. Thus can there be an intelligent presentation of the whole work in its various departments, and a great deal of money spent necessarily for travelling and in the administration of two different concerns, is saved.

3. The typographical work is now almost wholly done by the students. Many of them are learning a good trade and at the same time, helping to pay their own way. The development of character is helped and better and stronger

men are formed who will be of help in years that are coming.

The French Protestant College has assumed this additional branch of work in good faith, believing that the Christian men and women of this country, would place at their disposal the funds required to push forward, this two-fold educational work.



THE COTTAGE

OWEN STREET HALL

CHAPTER V.

OUR METHODS OF WARFARE.—EDUCATIONAL WORK.

The mission of the Christian College is generally understood by the people of this country. The founders of this nation recognized from the very first that Christian education is one of the first requisites in the building up of a new nation. The history of the rise and growth of collegiate education in this country is one of absorbing interest.

It was the most natural thing in the world, for the leaders in the French Evangelistic movement, to devise plans to furnish a good, a higher education to as many young men and women as they could reach, and thus create a body of leaders, not only well educated but educated on proper lines, and thus capable of leading their countrymen in the right direction.

That such a movement should at first have met with opposition from Americans, would be absolutely inexplicable, were it not for the fact that our purposes were not understood by them. We may say more. Many thought that our aim was to educate the French in such a way as to

make it almost impossible for them to fall in with our American modes of thought. As soon as we were able to convince those we appealed to, that what we wanted was a Protestant American College for the French of this country, not only did all opposition cease, but generous co-operation was given.

THE FRENCH PROTESTANT COLLEGE.

SECTION I.—ITS HISTORY.—It is not easy to write history, especially if one is concerned, in a perfectly fair and impartial manner, or in a way that shall appear impartial to all. Accurate information is not easily obtained, because much of what men would offer as history has no other authority save their own memory, and we all know that memory does not serve us as well as might be desired.

In the few lines which are to follow, if we fail to do justice to any one, it will not be intentionally.

So far as we know, the idea of a French Protestant College, for the French Canadians of the United States, had not been conceived by any one before the year 1885, the writer not excluded.

During the winter of 1883, I was invited by Rev. T. G. A. Côté to come to Lowell, Mass. to take the pastorate of the French Church there. Mr. Côté had been appointed General missionary of the Massachusetts Home Missionary Society and a pastor was required for the position left vacant. It was also stated that the question of establishing a school to prepare French missionaries had been spoken of and that in all likelihood some such theological school would be in time formed and that the writer would become the head of it.

I have endeavored, these few past months, to obtain information as to what was done prior to May 1884, in this

direction. I have written to Dr. Barrows of San Francisco, at that time pastor in Lowell, but have failed to elicit any facts from him. I sought information from the then scribe of the Andover Association, with similar results.

Mr. Côté states that the matter was brought up by him at one of the meetings of the Andover Association held in Lawrence, Mass. and that a vote favorable to the project of training young men for Christian service was passed.

So far as I have been able to ascertain, this is all that was done before 1884. The question of establishing a College had never been mentioned to me, and although I had a broader idea than that suggested at Lawrence, Mass. when I came to Lowell, it had not yet developed into the much broader plan of a thoroughly equipped college for young men and women.

It is scarcely necessary to say that the Christian public of Lowell and of the vicinity, was still less prepared for the project than we were. Whatever may have been done before 1884, it would be unhistorical to say that any impression had been made upon the public. When even the smaller conception of the plan was spoken of, it met with no response but with much opposition. The foundations were yet to be laid.

Rev. J. M. Greene, D. D. pastor of Eliot Church Lowell, writes as follows, 15th January, 1891.

“I never heard the college mentioned by Dr. Barrows or any one else till you came to Lowell and talked it up. It may have been mentioned as a thing to be desired even before you came to Lowell, but it took no form as a work to be done until you took hold of it. So I understand it.”

The foundation of a great enterprise can be claimed by no individual man. Some one man generally takes the lead and bends all his energies on the enterprise. He leads

he enlists others, he does a thousand things of which nobody knows anything. But for all that, he does not achieve anything alone. If he has any sense at all, he does not claim to have been, in an exclusive sense, the founder, even of a work which had no existence when he entered upon it, when he undertook it as his life work. It may be true that God used him as the principal instrument, it may even be true that without him this special work would not be in the condition in which it is, but his judgment will lead him to say that without the help, co-operation and support of many others, he would have been unable to do anything.

If however, somebody feels called upon to assume the name of founder (I am sure, I never have thought of this personally), if the reading and thinking public desire to attribute to one more than to another, the laying of foundations, that public will not be prevented from selecting the person, whoever he or she may be, who has fought by pen and tongue the real battles, who has stood at the helm when friends and foes predicted failure, who at the moment of the greatest strain, when the warmest friends said: "Let go, yield," did not let go, did not yield, who finally, with God's help, was instrumental in making the undertaking possible.

In connection with the foundation of the French Protestant College, it becomes us to be silent. The public of Lowell and of other cities of Massachusetts, has formed its impressions from direct observation.

One reason for saying even this much is, that we cannot allow to pass unnoticed and unchallenged, certain uncalled for, unjust and wholly misleading criticisms recently made, from which one would infer that certain claims to foundationship have been made by us. There has been nothing of the kind and such insinuations are only worthy of the

anonymous writers, who in this unmanly and cowardly manner throw them out.

Another reason compels us to write these lines, namely a sense of justice. The articles to which we allude would feign lead us to believe that practically the College was founded before 1885 and that the credit of it is due to two or three men whose names are given.

We have been behind the scenes from beginning to end and we claim to know as much as anyone. This much we feel in duty bound to say. Had it not been for the self-sacrificing spirit, devotion, moral courage in face of physical weakness, womanly heroism of one young woman at a period in the history of this enterprise, when the balance had to go one way or the other, all hopes of success would have been dashed to the ground, we do not say for ever, but we do say without fear of contradiction, for years to come.

We have said of one woman, but we should have said and now say, of another woman of faith and consecration, whose patient, modest, constant ministry of love among the French Canadians of Massachusetts, has been singularly underrated.

The work these Christian women have done, with their own wearied hands and aching limbs, month after month, without a cent of remuneration, God alone has ever seen and known. Without influence, with public opinion against us, with the Protestant clergy conscientiously set against the movement, without the money to do the work and show the results which alone could convince the public of the advisability of such a missionary project, how could it have succeeded had not these devoted women, cooked and washed, and ironed and mended, and taught; and after washing as best they could their soiled and bruised hands,

had they not presented themselves before mission boards to plead out of consecrated hearts, for the boys and young men they desired to save?

If to anyone is to be given the honor of laying the foundation of this Christian educational enterprise, let the modest workers who did the digging, who lifted the heavy stones with their hands, who soiled their fingers with the mortar, who mingled their tears with the water that slaked the lime let them have the honor due them, and let them have it with all the more readiness that they do not ask for it.

For my part, even had I but a lumpish, leaden thing in place of a heart, I could not but cheerfully and unreservedly let the honor go there. If I have written with some feeling, it is because I have felt that an injustice had been done.

The establishment of the French Protestant College is due to the untiring efforts of a few persons who from the very first understood its purposes, and to the co-operation of the Lowell Congregational ministers, of a number of Christian women in that city and the generous support of the press.

The institution owes its beginnings to the Massachusetts Home Missionary Society, which made a grant of \$3,000 to enable the promoters of this educational enterprise to make a start, accomplish some work which would serve the same purpose as the nail-prints in the hands and feet of the risen Christ, namely remove doubt and produce the conviction that this venture was not a wild fancy.

In the fall of 1884 after my installation as pastor of the French Protestant church of Lowell, Mass., Rev. T. G. A. Côté, my predecessor, who had worked for seven years in the midst of great discouragements and had prepared the ground, discussed with me on several occasions the question of the

extension of this French evangelistic work. Both were fully satisfied that no genuine, radical and lasting work could be accomplished, unless our young men and young women could be given an education other than that received by them in French Roman Catholic parochial schools.

We did not aim as high then as we now do. Our chief aim, as far as my memory serves me, was to prepare future missionaries. Farther on we will state what the college now contemplates in addition to this special work.

Mr. Côté and myself were then the only missionaries of the Massachusetts Society. Both began to plead for the establishment of what we called a French Protestant boarding school, with pastors and with the Missionary society, but without very much success at first.

On the 6th of April 1885 at a meeting of the Andover Association, I was allowed to present my plan. It met with a good deal of opposition on the ground that such a step would lead to the establishment of a system of separate schools for the French Canadian nationality, which would have the tendency of isolating the French, preventing them from learning the English language and from uniting with the people of this country to form one great nation.

We succeeded in convincing the majority of the members present, that such were not our aims. It was one central institution, having as one of its features the systematic teaching of the Bible, the teaching of the English language and the inculcation of Protestant, republican ideas, that we desired to create. The purpose was to take the young people out of the old ruts and counteract the baneful influences of the ultramontane principles inculcated by the clergy of New England.

The Association approved the scheme and recommended it to the churches of the Andover Conference.

On the 7th of April, the writer presented his plan before the executive committee of the Massachusetts Home Missionary Society. Some impression was made but no definite action was taken.

On the 28th of the same month the Andover Conference met at Lawrence, and by what men call a mistake, but should be called a design of Providence, the scribe of the Association referred the recommendation of the latter body to the Conference. A storm of opposition arose on the ground that it was not a legitimate subject for the Conference to consider.

One of the delegates knowing I had in my pocket a paper which was to appear in the next issue of the *Congregationalist*, suggested that I might be invited to read it. I was called to the platform. When I stood up, objections were raised. A motion to lay the whole matter on the table was made and seconded. When the vote was taken it was found to be a tie. Rev. Smith Baker was moderator, and I can still hear his deep voice uttering with a decision which revived my courage: "I vote that the matter be not laid on the table."

I then read the paper alluded to, and it was voted that for want of authority the whole subject with the recommendation of the Association be referred to the individual churches of the Conference.

On the 16th May I sent to the Massachusetts Home Missionary Society as strong an appeal as I could write, asking for a grant of \$3000 to begin work in the fall. On the 8th June I appeared again before the Committee and explained at more length our plans. Many prayers went up to God as I waited in the passage of the Congregational House for the decision of the Committee. God directed

them to vote that a grant of \$3000 be made, \$2000 to be paid the first year and \$1000 the following.

I went back to Lowell with a thankful heart, and the work of organization began. On July 6th a number of gentlemen, chiefly Congregational ministers, met in the office of Messrs. Marshall and Hamblett for the organization of the College. Committees were appointed to prepare by-laws. The act of incorporation was obtained from the Secretary of the Commonwealth on the 18th day of September 1885. The charter members are: Rev. Owen Street, D. D., Rev. J. M. Greene D. D., Rev. Charles A. Dickinson, Rev. C. H. Willcox, Rev. Smith Baker, Rev. Calvin E. Amaron and Rev. Henry T. Rose, then all pastors of Lowell churches. The name given to the corporation was, The French Protestant College, created "for the purpose of giving instruction to both young men and young women in such branches of education as are usually taught in our New England schools and colleges, with reference to training students to become efficient teachers, missionaries and preachers of the Protestant faith."

A board of trustees was appointed and various committees were given power to make the necessary arrangements to begin the work. A house was rented, it was furnished with the bare necessities; a number of ladies under the direction of the late Mrs. Battles of Kirk Street Church, helped in providing bedding and other indispensable articles and on the 27th October the college was formally opened by appropriate exercises held in the French Protestant Church and in which the different denominations of the city were represented by their pastors.

The first year was one of struggle, hardship and discouragement. We were rowing against the adverse current of

public sentiment. If we did not succeed in showing good results we would not be sustained. The six teachers who had a hand in the work of that first year received in the aggregate a sum of \$320. This means that nearly all of them worked for love's sake. We were able to close that year with a balance of \$1000, but it was at the cost of too much health and strength on the part of some.

The work continued in Lowell the following year, when I was asked by the trustees to resign the pastorate of the French Protestant Church, to devote my whole time to this educational work.

In the summer of 1887, Rev. Owen Street, D. D. who had become a warm and enthusiastic supporter of the College, and who had given instruction in Greek to the students, was called to his eternal rest. He had left the sum of \$1000 for some religious work, and in view of the special interest he had manifested in this educational movement, his son-in-law and daughter Rev. and Mrs. G. S. Dickerman offered to give the \$1000 toward the erection of a building, provided the sum of \$15,000 should be pledged within a certain time. The trustees at once agreed to name this proposed building the Owen Street Hall. The greater part of Dr. Street's library was also to be given to the college.

In view of the high esteem in which Dr. Street had been held for thirty years in Lowell and in the Andover conference, it was fully expected that the Christian public would cheerfully respond.

Rev. J. M. Greene D. D., the first president of the college corporation and one who with voice and pen has pleaded and still pleads on behalf of this work, urged the matter strongly as did also Rev. Smith Baker, Rev. C. A. Dickinson and others.

When it was found that the largest individual contribu-

tion that could be secured from the members of High street church and from Lowell was \$100, our courage failed us. We were the more discouraged that the college had now proved its *raison d'être* and that the Andover conference had passed by a unanimous vote the following resolution :

“That to the churches and Sabbath schools, to the friends of education and religion, and to all who desire the preservation of Protestantism in New England, we commend the French Protestant College, established in Lowell, as an institution well deserving their prayers, benevolent contributions, benefactions and energies.”

At this juncture a proposal was made to remove the college to Springfield Mass. Several considerations were urged.

Springfield was a better educational centre ; the college would be in close proximity to the School for Christian Workers and the School of Trades ; these institutions would be mutually helpful. The largest contributions came from Springfield and much help could be expected from the whole of the Connecticut Valley. Moreover a lot worth \$1000 was offered the institution.

The proposal was carefully considered, arguments for and against were weighed and it was finally decided to select Springfield as the permanent location for the college.

In October 1888 we came to Springfield. It was our intention to occupy the building which had been the City Hospital, but as it could not be vacated till spring, we rented a house on Wilbraham Road, filled it to its uttermost capacity and turned away the rest of the applicants who sought admission.

The remaining portion of the City Hospital property on Boston Road was purchased as well as another large lot now held for the college, a tract of land covering about four

acres, bordering on three streets, and the building of Owen Street Hall was at once begun.

On the 19th October 1889 the new building was opened by appropriate exercises, in which several leading education-
alists of New England took part in person or by letter.

In the month of May 1890, the legislature of this state amended the charter of the college, making Springfield the location instead of Lowell, and giving the institution the following powers :

The said College is hereby authorized to grant such honorary testimonials and confer such honors, degrees and diplomas as are granted or conferred by any university, college or seminary of learning in this Commonwealth ; and the diplomas so granted shall entitle the possessors to the immunities and privileges allowed by usage or statute to the possessors of like diplomas from any university, college or seminary of learning in this Commonwealth ; provided, that no such honors, degrees or diplomas shall be conferred except by a vote of a majority of the trustees of said corporation.

This in brief, with many necessary and voluntary omissions, is the history of our young institution.

SECTION II.—ITS CHIEF AIMS AND PURPOSES.

The brief historical sketch which precedes sets forth a few of the difficulties and obstacles we had to encounter and remove before we could begin to carry into effect the plan we had in mind.

We all would have abandoned the undertaking had we not been fully convinced that it was of God, and had we not been satisfied that the indifference or opposition arose from a want of information on the problem of French Roman Catholic immigration on the one hand, and from a misconception on the other of the aims and purposes which the promoters of this educational enterprise had set before them.

One of the most discouraging features has been, the unwillingness of Protestant ministers to open their churches to French Protestant ministers speaking English, that they might give the people, always glad to hear it, the message which burns their heart. If we had in our possession the collection of letters written, which have remained unanswered, they would form a good-sized volume. We are thankful to say that a decided change has taken place in this respect and that the leading pulpits of the country are now open to those who are able to give an intelligent presentation of this evangelistic movement as several are doing.

1. *American Citizenship.*—The first great purpose of the French Protestant College is to give to the French Canadian population of New England of the United States, an education such as will fit them for citizenship.

It is necessary to state this at the outset. The name *French Protestant College* has been a block of stumbling and a rock of offense to many. It is imagined that in an institution bearing that name, the French language must predominate, French modes of thought must prevail. It is feared that the young men and young women who will be graduated, must know little or nothing of American life and will not fall in with the civilization which this nation believes in, as opposed to that of French Canada.

We have already stated that those who reason thus and entertain such fears, do not understand our work, are not acquainted with our methods of education and know nothing of the results they produce.

The promoters of the French parochial school system and the friends and supporters of our college, have formed a totally different conception of the educational problem among the French of the United States.

The abettors of the parochial school are the enemies of

the unification of races in this republic. The Roman Catholics fear the public school because it does not manufacture Roman Catholics. A special machine is needed for that purpose. In the case of the French Roman Catholics it is still more necessary to isolate the children, to keep them from all that is American and Protestant, else they cannot be made good French ultramontanes.

We hold views wholly opposed to these. We are not blinded to such an extent by our national affinities and preferences, as to support measures which history has proved to be most injurious to the people of the country from which we come and which we love. Our theory is that a Frenchman who chooses to make of Germany his home, should learn German and adapt himself to the customs of the country of his adoption, that an American who makes of France his home should adapt himself to the mode of life of that new home.

In like manner, the French Canadians who find it necessary or convenient to select this country as their permanent abode, should not expect that the government of this country shall encourage them to create here a little France or Canada, governing itself according to the laws and customs of French Canada.

French Protestants have no desire for any such thing. They take pride, as well they might, in their beautiful tongue and have no desire to forget it. They wish to study it and become acquainted with its rich literature. What sane man would think of objecting to this? But they are as anxious to learn, as thoroughly as they can, the English tongue and its literature, and thus walk side by side with the educated men and women of this republic. We understand perfectly well that this is the wise and rational course to

pursue and that it is prompted by an enlightened and common sense patriotism.

The course of instruction given in our college is of such a character as to make thorough-going, Christian American citizens. This means that the Protestant Christian idea, is kept prominently in view.

Whatever we may think concerning the secularization of education, in reference to Protestant children and young people, we are satisfied that the hundreds of French Canadian young men of this country, who have lost faith in Romanism, and who not knowing any other religion, have fallen into a state of semi-skepticism, will never be lifted out of that state of mind, and made reliable Christian citizens, through a purely secular education.

The college that would create a class of reliable men and women, to act as leaders among the French Canadians of the United States and Canada, must be not only friendly to Christianity but must give a systematic course of instruction in the leading truths of the Bible.

It must not be forgotten that by far the largest number of students who come to us for instruction, have been in peculiar circumstances, have received an education which has had the tendency of making them either superstitious or indifferent, if not altogether skeptical.

They need an education that takes into consideration, not only their intellectual but also their religious wants. Some of these boys and young men who are supposed to have been thoroughly instructed religiously by the Romish church, have not the faintest conception of what experimental religion is.

Others have but one article in their creed: "I hate Rome—and Rome and religion are synonymous for them, they

know nothing else—that has trampled under foot my conscience and my intelligence.”

What kind of education do these young men need? If they are not to become total wrecks religiously and morally, they must be dealt with carefully and lovingly, and the distinction between Romanism which they hate, and true religion, must be clearly pointed out. This we do from a Biblical and historical stand-point. As a rule, the results are gratifying. Bright and intelligent young men are snatched from the brink of the precipice and saved for God and country. We have already some such doing missionary work among their countrymen.

We make our course of religious instruction sufficiently broad, that young men of all evangelical churches can follow it. We scarcely know to what denomination the young men belong. At present, we purpose giving enough theology to enable a young man having missionary work in view, to enter the second year in a theological seminary of his choice, when he graduates in arts with us. Thus we will be able to furnish French workers to the various churches.

Experience has proved over and over again, that the sooner these young people can be removed from the pernicious influences of Romish teachings, the better for them and for the French Protestant church. It is no easy matter for one who has grown to years of maturity under the influence of the conscience-destroying instructions of Romanism, to free oneself from their baneful results.

The priests of Rome deny that their church allows them to inculcate wrong views of truth. When we charge the Jesuit order with holding the principle that “The end justifies the means,” it is denied by them. Be that as it may, we know by sad and repeated experience, that the boys

who come to us from their parochial schools, do not seem to know what it is to tell the truth. When we upbraid them for uttering a lie, they are astonished and amazed that we should make so much of what to them seems so little. "A little lie is nothing."

Much then must be undone before any good work can be accomplished. There is a whole process of education required, and much patience, forebearance and faith are demanded. Too often when you think you have reached the bottom and laid your foundation-stone on solid ground, after building with the assurance of stability, you discover that you have built upon the remains of the old false system.

2. *To supplement Church work.*

The college serves a second purpose partly indicated in what precedes. Its mission is to supplement the work done in our mission churches. Our pastors might be as faithful as the prophet Elijah, they might work night and day, that they would fail to do much of that necessary educational work entrusted to us, and without which their pulpit and pastoral work must be more or less ineffective.

In the spiritual work of the church our French pastors received comparatively little help from the people to whom they minister.

In the church of Rome the layman is taught to open his ears and close his mouth. The priests are the church practically, whatever may be the theoretical idea. The people are not taught to judge of the truth for themselves and communicate to their brethren the impressions which come to them.

When a man comes out of the darkness of Romanism, even if he have received Christ fully into his heart, he finds it very hard to speak on spiritual things, he finds it hard to

pray with his family and much more so in the church.

Moreover he is a babe in the faith, he must be a learner for years before he can instruct his children as he ought and desires. The result is that the children are deprived of the Christian training found in those homes that have always had the Bible. A further result is that these young people grow up more or less careless and do not become true Christians. Our churches remain spiritually weak.

It must also be remembered that the largest number of our converts belong to the middle class. In many cases both father and mother are at work all day. There is very little time for education of any kind in the home, and it is natural enough that the religious training should be the last to be attended to.

Again, very many of the young men and young women we invite to our large cities, are exposed to all the temptations which great cities offer. Romanism has made them, or at any rate left them, indifferent to personal religion. Left to themselves they are sure to go to wreck and ruin.

How shall these young people be saved and educated to become leaders in our French Protestant churches, infusing a new Christian life in them, a spirit of liberality for all good works, the spirit of missionary enterprise which alone can create a living church? How shall we get godly men to act as deacons, leaders and helpers in the prayer meeting? How shall we get consecrated young men and young women to teach intelligently the children and young people of our converts? Teachers who are to do effective work in so hard a field, need to be especially qualified.

The French pastors and workers have all felt that without the help which the French Protestant College purposes to raise up for them, the results of their efforts must necessarily be but meagre.

Our College then has a Christian educational work to do, which neither the home nor the mission church is able to do just now. We have to solve the same problem as that which presents itself in the fields in which the American Board and the American Missionary Association labor.

We have old foundations to dig up, false ideas to uproot on almost every important subject, and new foundations to lay.

Take such questions as those of truthfulness, family worship, temperance, the sanctification of the sabbath day and many others. It requires a very long time to correct the wrong views the church of Rome has presented to the people among which we labor. Neither one nor twenty sermons will succeed in taking men and women out of the old ruts.

The French Protestant College takes the boys and girls in its preparatory department, young men and young women in its collegiate department, and offers them a course of instruction that keeps in sight the peculiar circumstances in which these young people have been situated and the important roll which they will be called to play, in the moulding of the French Canadian population of the United States and of Canada, either as professional men and women, or as ordinary members of society.

It would seem superfluous to say more to convince the reader that such an institution is imperatively demanded and makes a very strong appeal to the liberality and patriotism of Americans, be they Christians or not.

3. Preparation of Missionaries.

The College has a third purpose in view, namely the preparation of young men and young women for distinctively missionary work. We do not claim to be a theological seminary, and it is not designed that all our students nor

perhaps the majority of them, shall become pastors, evangelists or missionaries. It is our hope and prayer that all will become educated Christians; but only those who have both intellectual and spiritual gifts and adaptability for missionary work, will be encouraged in this direction.

There has been and there is now a dearth of properly qualified and thoroughly consecrated men for the many missionary fields, ripe for the harvest. The Canadian church has furnished us many excellent men, but it has a large and difficult field to cultivate in Canada and the men prepared by the Presbyterian College, Montreal, cannot very well be spared.

There is no reason why the various denominations which are doing French evangelistic work in this country, should not look to this college for the young men who are to be the French speaking pastors of the future. The course of studies is in the formative period and it is the intention to make it evangelical before everything else.

We have stated elsewhere that there is just now a very pressing call for a special class of lay-workers, both men and women, to do house-to-house work. It is the purpose of our college to train such workers. The time is passing away when the church thought it had done its duty by erecting a church edifice and saying to lost men: "Come in and hear the Gospel. If you don't want to come in, so much the worse for you. Our duty and responsibility end here."

We are beginning to understand that our duty is to save men. If they will not come to the source of life because they do not know that they are dead, because they are lost, it is our's to go to them with the message of life and light.

It is our firm conviction that we are spending a great deal of money which bears but scanty fruits. The French

Canadians will not be converted to Christ unless we can send into their homes consecrated men and women who will read the Bible to them, show them sympathy, interest themselves in their children, invite them to the church and Sunday school. To be sure our French pastors do this in a measure, but they have many other duties to attend to, they have their pulpit work and their own pastoral work, and they can do but comparatively little in the direction we have indicated.

We do not see any very good reason why this college should not broaden its sphere of usefulness by opening its doors to Italian young men and prepare them for missionary work among their countrymen. The urgent necessity of evangelizing the thousands of Italians who have come to this republic has been made manifest to all lovers of native land. This people has been under the same religious influences as the French Canadians, and those who are to work among them need very much the same kind of training.

Our institution, in connection with the School for Christian Workers of Springfield, Mass., will also help in preparing secretaries for Young Men's Christian Associations. There is a great deal of good work to be done among the French speaking young men of this country, through the associations. But workers cannot do effective work, unless they are conversant with French as well as English.

We have been already appealed to for general secretaries for French branches of Young Men's Christian Associations, and as years go by the call for such workers shall be greater. Arrangements can easily be made with the above named institution for a course of studies to be followed by young men desirous of devoting themselves to so commendable a work.

SECTION III.—ITS PLAN OF WORK.

It may be interesting to many to know how our work is carried on from day to day.

Domestic Work.

Our college is a missionary institution, as has been stated more than once. It is not meant for the rich, but for young men of moderate means and for those who could not obtain an education without some help. It need not be said that if strong and rich institutions, where high fees are paid, cannot begin to pay their current expenses without outside aid, it is out of the question for us to do so. We depend almost wholly on gifts for the carrying on of our daily work.

Great care has been taken to reduce the expense to the minimum. In the first place the young men, as in the Mount Hermon and Northfield schools, do all the work of the college, with the exception of the cooking. Even here they lend a helping hand.

To each student a certain work is assigned and great care is taken so that the work may be thoroughly done. Habits of order are formed which cannot but be of inestimable value to the young men. Especially is this work useful to the young boys, unaccustomed as the majority are to proper discipline when first they come to us.

With this arrangement, very little money is paid out for help. All the young men are expected to pay \$100 a year. Many cannot do that at once, but agree to comply with the requirement in years to come, as soon as their circumstances allow of it.

Course of Studies.

The College has two distinct departments, the preparatory and the collegiate.

The preparatory department divides itself into four years.

In the first preparatory we take boys and keep them in this class until they are prepared to enter upon the regular three years course which fits them for admission into our regular college class, or into any New England college.

It is found necessary to have a senior division in this department for a class of young men who have been left without education by the church of Rome and are too far advanced in years to attend the public schools. Our aim is to give these an elementary education, that will help them in life. They at the same time receive the religious instruction they stand in need of.

The question is often asked: "Why do you take boys?" Our answer is that several very good reasons lead us to do so.

In the first place, the boys we receive are often taken out of the French parochial schools and educated on Protestant, American lines. We consider this to be a most worthy work, which will prove to be of inestimable value to this country.

In the second place many of these boys would receive no education at all if we did not offer it to them. The parents in many cases do not care much if these boys are educated or not. Being illiterate themselves they do not see why their children should know more than they do. They need their work at the factory to help the family. They can't afford to let them lose so much time. They however consent in many instances to let us take charge of their boys. Often we do not succeed in keeping them the whole year. As soon as the dull winter months are over and the busy spring has returned, the parents send for the boys, just when we are doing the best work with them. As years go on, we are succeeding in obtaining more perseverance and

a greater desire to complete a regular course of studies.

In the third place we must have the boys, we must begin with them, if we are to do a work that will be lasting in its results. It is impossible to speak too severely of the moral and religious teaching given to the French Roman Catholic youth by the Romish church. It is very easy for that church to say that she inculcates proper principles of morality, but we know by painful experience what sad havoc that system of religion makes of the conscience.

I have stated it more than once, I may repeat it here. I would have no hope of ever lifting up the French Roman Catholic population of this country and of Canada, were it not for the existence of the missionary boarding-schools of Canada and for this Springfield college. It is only by taking young boys and young girls, young men and young women and by instilling daily in their hearts and minds the principles of the Gospel, the principles of righteousness, of honesty and of truthfulness, that the disastrous results of this Romish education and the ignorance it breeds, can be counteracted. To expect to do this work of evangelization by building churches and preaching, very often to empty benches, is to make a stupendous mistake. I would not give one year of this Christian educational work for ten years of ordinary missionary work. After what has been said on mission work, church and publication work, the statement just made will not be misinterpreted.

Our regular college course extends over four years. It is very much the same as that of New England colleges. More time is necessarily given to a certain class of subjects. Our young men are preparing for a special work and require a special preparation.

The instruction is given in both French and English. It is our purpose to give a thorough training in the French

language and its literature. The young men who are to be leaders among the French of New England, must have a thorough knowledge of their own tongue if they are to succeed. There is not much risk that our students will not learn English. The English tongue absorbs us and it is much more spoken than the French.

At the time we write the faculty is composed of four professors, (we have not yet any regularly established and endowed chairs,) and five assistants. Five of the teaching staff speak both languages, the others speak but English.

The young men have literary and debating societies from which much benefit is derived.

Religious Life.

This college rests pre-eminently on a Christian basis. It was born of prayer and it has lived so far on faith and prayer. The Bible is one of its principal text-books, to be read reverently and prayerfully every day.

A regular course of Bible studies is given to the students of all the years. These studies are arranged and adapted to the degree of advancement of the boys and young men. They are in charge of the president.

The Bible instruction is of such a character as not to interfere with the denominational preferences of the young men. The unscriptural doctrines of the church of Rome are fully discussed. We can scarcely say that there is no fear for the religious faith of the Roman Catholic students who come under our care, as the priests do of the Protestant young people whom they attract to their institutions.

We are perfectly candid about the matter. A Roman Catholic who spends a year with us, if he is serious and has convictions, runs great risk of losing faith in the old system. Romanism cannot stand very long with the light

of the Gospel shining upon and into it. This has been our experience.

In addition to the Bible course which forms part of our regular curriculum, we have our family religious life. Every morning at a quarter to nine, professors and students meet in the largest recitation room, called the chapel, for morning prayers, all taking their Bibles with them. This service is conducted by the president. A hymn is sung, then follows the reading of a chapter of the Holy Scriptures alternately. The leader reads a verse in French, a certain number read the next in English and the rest read the third verse in French, and so on to the end of the chapter. Then follows the prayer, sometimes in French, sometimes in English ending with the Lord's prayer in unison.

On the Sabbath day all the students are required to attend church morning and evening. In the morning all are expected to attend the French Protestant church, with the exception of the young boys who go to Hope church, the distance being too great for these to attend the former. In the evening the young men are free to go to an evangelical church of their choice, their names being given to the pastor of such church.

Every Sabbath afternoon we have the regular College chapel service. It is led by the professors and senior students in turn. A topic is chosen in advance and after a brief address by the leader, the meeting is thrown open to all for addresses and prayers. As a rule every minute of the hour is well employed. The object of this service is to get close to the heart of the boys and young men and lead the unconverted to accept Christ and profess his name. Sometimes the service takes the form of a Bible reading on some practical subject, or again the president or one of the professors gives a more extended address on topics bearing

directly upon the life-work which many of our young men have in view.

The college Young Men's Christian Association, organized last winter, has a weekly prayer-meeting on Thursday afternoon. These meetings though not largely attended, have done much good. As years go on and as our numbers increase, they will increase in efficiency.

Last fall a missionary society was organized with the view of infusing a missionary spirit among our young men. Once a month a collection was taken up and in the spring \$50 was paid out for different benevolent purposes, not a very large sum to be sure, yet the raising of it involved sacrifices and these sacrifices are worth a great deal in the formation of a Christian, benevolent character.

It is our purpose to engage in missionary work during the college session as opportunity offers. Some of the young men may go out into the city or adjoining towns on Saturday or Sunday to hold meetings, distribute Christian literature and in other ways carry the gospel of Jesus Christ to the thousands of French Canadians who are drifting into carelessness and infidelity.

With such influences as these, surrounding our students, it can be easily understood how much good can be effected. Let three or four hundred young people, taken from among the French Canadian masses, be educated on these lines and they will act as a leavening influence on the entire population.

We cannot insist too strongly on this phase of missionary work, believing as we do, that it is the most speedy, economical and effective method to use to bring this population into harmony with the Christian civilization we are anxious to develop in this country.

SECTION IV. — ITS PRESENT STATUS.

A college is not built in a day. Some of the difficulties which we had to encounter have been alluded to. Our hopes and expectations for the future become bright in view of the fact that we have been able to remove so many of the prejudices which acted as strong barriers against us, and we have won the confidence and co-operation of the churches and of a goodly number of educated laymen.

This was the first desideratum. No enterprise can hope to succeed as long as public opinion is against it. The press, secular and religious, comments frequently and favorably on this educational enterprise, so does the pulpit. Thus two of the most powerful agencies of our modern society are our friends and supporters henceforth. This implies a great victory.

The French Protestant College is only beginning its work. As a college it has done two years of work as well as it could do it, with the tools it had at its disposal and the material it had to mould into shape. Of the fifty students it gave instruction to last session, only four were classed as regular undergraduates, two being Freshmen and two Sophomores. In view of the fact that these young men, at any rate three of them, began their studies later in life than they would have desired, we will find it impossible to overtake all the work prescribed in our curriculum, and which we will exact of the classes which are to follow.

So far we have graduated no students and will have no graduating class for two years. It is our purpose to send out men well equipped, well trained, and especially do we aim at the development of strong characters.

The world asks for men to-day, in every sphere of activity, and in no field of labor are strong men more needed

than among the million of French Canadians of this great republic.

Three years ago we left Lowell to come to Springfield. We had not a cent in our treasury, and our assets were a few broken chairs and second-hand school desks. Nobody knew when we took our departure, nobody bid us farewell.

A warm reception however awaited us here. A friend who does not wish us to mention his name, gave us a \$1000 lot and on this parcel of land we rested our weary feet, rested our weary head and aching heart.

About two months later we turned the first sod, sought God's blessing upon the work and began with fresh vigor with a new enthusiasm, the work in which our life is wrapped up.

At the moment we write, we have a property worth \$25,000 practically in our hands. It embraces about two acres of land, situated in one of the most desirable parts of our city. We have two buildings, a wooden building once used as the City Hospital, now devoted to the boys, and the Owen Street Hall, which acts for the present as dormitory, recitation hall, chapel and printing house. The garret is our printing room just now and the cellar our laboratory.

Adjoining our college property is a lot about as large as that owned by the college, which two friends have purchased and hold for the institution. A good house has been built on this property and is now occupied by the president. It is hoped that this house and land will be transferred to the college ere long.

The expense for the year 1890-91 was about \$10,500. This includes the salaries of four professors and four assistants, the household expenses for a family of about fifty, and in fine all the expenditure of the year. We have no

endowment, save two scholarships, one which yields \$90 and another \$25. This money is used to aid needy students. We live from day to day, from year to year on faith; we plan humbly and modestly, trusting that God will send us the means needed to carry out our restricted programme.

We have about \$5000 paid or pledged toward a building for a young women's department. We have a fine building lot on which to build, but we do not intend to begin operations until we have \$20,000 securely pledged.

Last year we gave instruction in the preparatory and college departments to 72 boys and young men, to some of these for a short time only, but to the majority for the college year. About 105 sought admission, without speaking of the young women who are waiting to come in.

SECTION V. — ITS BROADER AIMS.

As we look a little into the future, we can see a wider and more comprehensive field of usefulness than it is now advisable for us to speak of in detail.

The young women's department we have already alluded to. We attach much importance to it and we eagerly await the day when it will be in our power to throw open our doors and say to those many bright, dark-eyed, intelligent and often beautiful French girls, who are wasting their young womanhood in the factories: "Enter our portals, breathe the Christian atmosphere of this institution of learning, erected by God's people, so that new, higher and nobler views of life may be set before you, that you may discover what possibilities lie buried in your young hearts and brains, that you may make the best of your lives."

Our whole manhood is stirred within us, and it seems to us that had we ten lives we would gladly spend them in the

endeavor to secure for these girls, the advantages they would so highly prize if once they understood them.

This young women's department will open to our young French Canadian girls a new field for their activity.

We are preparing young men, we are giving them a broad, liberal education, we are striving to educate the whole man. Some of them will be pastors and teachers. They will marry and become heads of families. Now will their usefulness in life be destroyed, as has so often been the case, by ill-assorted marriages? Their wives should be wise, Christian, educated French Canadian young women, college graduates. Where can they find them? It is our heaven-imposed mission to train them.

The field we are working in and which the missionaries of the cross or the agents of Satan must soon occupy, requires a large force of consecrated women to act as Bible-readers, messengers of truth in thousands of French homes of the United States, of Canada and of France for that matter. It is the mission of our college to prepare such, to make them familiar with both French and English.

To this department there will come intelligent young women, who may not be able, for want of preliminary training, to take a college course. To these we may give a good elementary education and give them a course of instruction in general house-keeping, cooking, sewing and the rest, and thus make of them practical, useful women. The half of the divorces which disgrace this land are due to the fact that the girls who marry, do not know the elements of house-keeping. Quarrels arise over the sour bread and other indigestible food, over the untidy house, and separation follows.

We are asking ourselves the question whether we could not educate a class of girls in such a way as to show them

the superiority of domestic work over factory service, and make them content to do house work in Christian homes where they would be treated in a Christian manner.

We are not sure if this project can be accomplished, but the advantages to be derived from it, both to the girls and to the patrons, would justify us in attempting the experiment.

Hundreds of pure maidens lose their womanhood in our great cities, through ignorance and because they are thrown upon a wicked world with no one to advise them. It were a hundred fold better for them to be in good homes, than in the boarding house. We do not think we are idle dreamers when we say that we have a great work to do in this direction, by adapting our educational work to the needs of the population we are called upon to educate and save for God and the country.

In answer to many inquiries, we would say that in all probability arrangements will be made for a French summer school, especially for those who desire to study in view of work among the French.

The college may also have a department to which American girls could come to acquire a practical knowledge of the French language and its rich literature. The faith of many a young American girl has been destroyed in the Romish convents of Canada and the United States. There should be no excuse for sending young women to these Romish institutions, erected very largely for proselytizing purposes.

We throw out these hints, which will suffice to indicate some of the additional features of the work upon which we may be called to enter in days to come.

SECTION VI. — ITS PRESSING NEEDS.

As is the case with all young institutions, the needs of the French Protestant College are many. It is not expected that these can be met at once. The Board of trustees are prepared to wait patiently for the realization of their larger plans.

It is a word on our pressing needs, which we feel constrained to speak in closing this our plea for the evangelization of the French speaking population of this great republic.

It is with gratitude to God that we say that we are now at a standstill in this educational work. By this we mean that the growth of the college has been so rapid these last three years, that it is impossible for us to give admission to more than sixty students, while one hundred and five made application last year. This number would at once be doubled if it could be announced that young women are admitted.

We consider it our duty to call the attention of the Christian people of New England and of this country to this state of things. Here is a large and ever increasing population which the French priests are endeavoring to keep in the old ruts. They leave no stone unturned to perpetuate among them, the customs, manners, superstitions, national and religious prejudices which they bring with them from the province of Quebec. The public schools reach but a comparatively small number. The vast majority are being fashioned in the old ultramontane mould, in the French Catholic parochial school.

Now for reasons which need not be repeated, the French Protestant College, an American institution which offers a Christian education to French Canadian young people, suc-

ceeds in attracting, without special effort, twice as many as it can receive. May we not be permitted to ask, how long it will be our painful duty to say to these young people who knock at our door, not only for intellectual but also for spiritual food: "We can do nothing for you. We know that you have minds and hearts capable of the fullest development. Properly educated, you would become a source of strength to this nation; but our rooms are all full. Run your chances, stay out in the cold night of Romish superstition, which in your case, will end in the darker night of irreligion, infidelity and all the evils they lead to."

As we write these lines under the eye of God, we cannot but feel oppressed. The New England sky is not the clear, pure and broad expanse under the protection of which the Pilgrims and Puritans dwelt at peace. Dark and portentous clouds overhang it. They may break upon us as hurricanes and cyclones. It is none too soon for you, lovers of native land, to build up the new institutions imperatively needed to protect the old ones and give them stability.

What then should the Christian public, nay patriotic citizens who make no profession of religion, do at once for this young college?

1st. Place in the hands of the trustees \$13,000 for the current year. In addition to this, the sum of \$1000 is needed for the Scientific department in which work is to begin this fall.

2nd. A new dining-room and kitchen are required.

3rd. The erection of a suitable building for young women should not be delayed any longer. We are losing precious time. The sum of \$5000 is already secured, but some \$15,000 or \$20,000 more is needed.

4th. A recitation hall, with chapel is urgently needed.

We have no room large enough for our religious exercises, or public gatherings.

With these buildings we would be able to receive some two hundred students and could do efficient work for some years to come.

It need scarcely be said that an endowment fund is also a pressing necessity. It is not easy to plan with nothing whatever to depend upon. Nor is it easy to find many well equipped teachers, willing to make engagements on mere faith.

We feel confident that all these needs will be fully met in the near future. The hand of God has been so visible in the brief history of this College, that there is no room left for doubt. What we believed at the outset, when well nigh all were doubters, we are now more than ever convinced of, namely that this enterprise is of God and must triumph over all difficulties.

CONCLUSION.

In closing this little book we say out of an honest heart we trust: Go, do thy humble work. Carry the message where good it will do. If some needed information be given that will arrest attention, create sympathy on behalf of a religious and intelligent people, which a cruel sacerdotal caste has oppressed for more than three centuries, a sympathy that will lead men and women to adopt wise and prudent means for their emancipation and salvation, the writer will say out of a thankful heart:

“Not unto us, O Lord, not unto us but unto thy name give glory, for thy mercy, and for thy truth’s sake”

APPENDIX.

Simultaneously with the publication of the first edition of this book, there appeared a French work, bearing on the same subject, to which it is proper here to allude.

The title of the book I refer to is “*Les Canadiens Français de la Nouvelle Angleterre.*” (The French Canadians of New England.) The author is Rev. Father Hamon, a member of the Jesuit order, who has visited frequently the various centres of New England, where the French Canadians have gathered in large numbers.

Just as “*Your Heritage*” is, from beginning to end, a plea for the evangelization of the French Canadians, and by that we mean their conversion from the errors and delusions of Romanism to the simple faith of the Gospel, of evangelical Protestantism, so Father Hamon’s book is a plea, honest and sincere, as it appears to us, but none the less to be stoutly resisted, for the preservation and extension of the Romish faith and all it implies, among the French Canadians of New England.

The author gives a history of the French Canadian immigration movement, which dates as far back as 1776. Some Canadians fought in the Revolutionary War and were rewarded by Congress granting to them of lands on the borders of Lake Champlain.

The troubles of 1837 in Canada, drove a large number of French into the mountains and valleys of Vermont. For a long time they were neglected by the Roman Catholic church and many of them either became Protestants or lapsed into indifference and irreligion.

Through the efforts of Mgr de Goësbriand, bishop of Burlington, the attention of the Roman Catholic Church was called to this immigrant population, especially after 1864 when the great immigration began. This prelate endeavored to convince the hierarchy of Canada, that it was their duty to care for the people who had come across the lines, protecting them from what Father Hamon calls "the pernicious influences of Protestant populations still impregnated with the old puritanical fanaticism."

The Canadian bishops refused to hear his appeals at first, but he finally succeeded in convincing a number of priests, that "Providence, which governs the world, had purposes unknown to us, in this great immigration which astonishes us. Let us allow God to act; he will bring good out of what seems to us, a great evil." The same bishop says: "We believe that these immigrants are called by God to cooperate in the conversion (to Romanism) of America, as their ancestors were called to implant the faith on the banks of the St. Lawrence."

It is impossible to give a review of this book. It may be summed up in these words. It is the duty of the French Canadians of this country, to put forth every effort to preserve their national identity. They should resist every

attempt made to americanize them. Our nationality, like every other, is held together by a three-fold tie; unity of language, unity of religion and political unity. It is ours to leave no stone unturned to provide a French education for our children. The preservation of our tongue is essential to the preservation of our religion. Our religion (the Roman Catholic) and our French tongue are the two strongest safe-guards of our nationality. To quote: "As long as our children will speak French they will remain Canadian, and as long as they remain Canadian, they will remain Catholic. If unfortunately they become americanized, they will go over to Protestantism or to religious indifference. We need priests who will work with us to protect, in this strange land, these three great things we love so dearly: Our tongue, our religion, our manners."

Father Hamon does not hesitate to say (page 70) that this country has no right to ask the sons of old France, Ireland and Germany, to abandon the manners and traditions of their ancestors, to adopt those of the American people, for the simple reason that the latter first occupied these vast and unoccupied regions. He asks: "Are the manners of these men (Americans) purer, are their thoughts superior, are their social and domestic habits more religious than those of the old Catholic races, fashioned by the divine hands of the church?"

We might answer Father Hamon, by asking him to read the records of the police courts, of state prisons and of other institutions of this kind. He will find there an irrefutable answer.

The author pays, repeatedly, his compliment to the French Canadians, for having resisted so successfully the efforts made to assimilate them. He complains that some have become traitors to their nationality, but is thankful

that the vast number have remained faithful to the old mediaevalism we are endeavoring to destroy.

While urging the French to teach the French language to their children the author says : (page 79) "The last advantage of the national tongue of Canadians in the United States is, that it isolates them from the Protestant American world, so indifferent to all religious belief, so loose in its morality, so profoundly hostile to all idea of Christianity in its schools, its literature and its newspapers. Thanks to his language, the Canadian is removed from the principal dangers which threaten the faith of Catholic immigrants in the United States."

We are not offering anything new to our readers. Our object in giving these quotations is to show, from a book approved by the highest ecclesiastical authority in Canada, that the clergy desire no unification of the French race with the American, because the former would lose its old faith. The conclusion is that Romanism is the sworn enemy of Americanism.

Having stated very distinctly the purposes and aims of the French clergy and leaders, Father Hamon goes on to show what can be expected for the future, if the French will only follow the guidance of their priests, and erect what he calls "the fortress of our nationality." This is the parish, with all that constitutes it, the church, the presbytery or priest's house, the convent for girls and the parochial school. Through the persistent efforts of the priests no less than 120 of these parishes had been formed at the time this book was written.

A parish is formed in the following way. When it is found that a goodly number of families have settled in a city or town, a French priest is sent to them. He rents a hall, sometimes a church once owned by Protestants, and begins

to celebrate the mass. The next thing is to raise funds to erect a church. To this effect a great bazaar is organized. At these bazars almost everything is allowed, the lottery, raffle, wheel of fortune, voting and the rest. In some cases there has been dancing and even liquor selling. The end is a good one and therefore the means used to reach it are allowable. Night after night for two weeks the sale goes on and the church reaps a rich harvest, much of the money coming from short-sighted Protestants.

As stated already the hierarchy has succeeded in creating in New York and New England over 120 parishes. They act as strong walls protecting the French Canadians against the attacks of the "enemy of their nationality," Americanism. Father Hamon reasons as follows: If the French Roman Catholics, with so many strong influences working against them, have been able to gain such a footing here, establish so many parishes, build so many churches, convents and parochial schools, what may we not expect for the future, now that we have so good and strong an organization, so many national societies the object of which is to keep alive the flame of patriotism, so many French newspapers faithful to the traditions of our ancestors? Is it unreasonable for us to expect our nationality to resist much more successfully, from this time on all efforts made to americanize and assimilate us? Now that we have a state within this state, with a population 500,000 strong, living its own life, developing its own civilization, walled in by such strong ramparts, may we not take heart and say: Our national identity is secure, we are able to resist all attempts made to merge us into the great Protestant American nation.

Father Hamon closes the first part of his book by a predication. It is as follows: The French Canadians have

strong chances of continuing to exist in the United States as a distinct race, keeping its tongue, its religion, its nationality. This prediction is based on the fact that the French have three strong forces working in their favor, forces against which Americanism contends in vain : 1. The Roman Catholic parish with its church and French schools ; 2. The social customs of the race which are inimical to the work of assimilation ; 3. The geographical position of this French population. They are separated from Quebec by an imaginary line, only this will help them to preserve the national traits, and the losses caused by American influences can easily be made up. Now that the hierarchy of Quebec has become in a good measure, converted to the idea that God has a purpose in this migration, they will be ever ready to assist Providence in the great work of evangelizing (Romanizing) New England.

Father Hamon, like Bishop Lafleche of Three Rivers, expects a kind of annexation, the mention of which brings a smile upon the lips of Americans. *Rira bien qui rira le dernier.* It is not Canada that will become annexed to the United States, to form one great American nation. On the contrary, there will be a breaking up first of the Canadian confederation, then of the American Union. The Province of Quebec will unite with that portion of New England which French Romanists will have by that time fully invaded, and the two will form a French Roman Catholic, independent nation, and thus God's plan will be carried out.

In the mean time the French are gradually taking possession of that territory known as the Eastern Townships, in the dioceses of St. Hyacinthe and Sherbrooke, the former having now over 100,000 and the latter 50,000 French Canadian Roman Catholics. Likewise in the county of Beauce, bordering on Maine, the French are possessing the

land, and soon this whole territory, lying between the heart of the French population and the Puritan settlements across the lines, will belong to the descendants of Montcalm. This interesting forecast closes up in these words: "The Canadians present to the Americans, the spectacle of a people profoundly religious in their private and social life, a people united in the same faith, faithful to the laws of God, and especially to those laws which protect the marriage relations and insure the fecundity of the family. It is true that the example given has no appreciable influence upon the Protestant American, proud and lover of ease as he is. This people of the East, unchristianized little by little, without any fixed beliefs, the slave of that selfishness and of that sensuality which lead them to the disastrous practice of divorce, and what is worse still, to open revolt against those providential laws which are a guarantee for the preservation and propagation of the family; this people, I say, sees the Catholic church at work, wonders, becomes alarmed, even sometimes admires, but hedged in by his pride, disdain and skepticism, the American, as a rule, is not converted.

"However the punishment is drawing near, the natural course of events will avenge God's disregarded laws. Already one third of the farms of New England have been abandoned. They are granted to whosoever wants them. Protestants from Norway are even invited to come and occupy the soil which a race, with impoverished blood, is powerless to preserve any longer. The true successors of those Puritans, dying away and disappearing, are presumably nearer to them than they think."

The book closes with a detailed history of all the French Roman Catholic parishes of New England. Statistics of the numerical strength and wealth of the French, and nu-

merous engravings of the convents, parochial schools, churches and other buildings owned by the church. One would be astonished at the magnificence and cost of some of these edifices.

A writer from Canada, who gives a review of Father Hamon's work, expresses himself thus :

“It is one of the most remarkable of recent publications, issued in a community where there are such discordant elements, and where so many of our public men are charged with treasonable utterances as to the politico-religious future of Quebec. It is refreshing to have from an authoritative source a statement of what is the cherished hope of the French Canadians as laid down, encouraged, and developed by their priestly leaders, in whose hands the masses of the people are, to-day, as clay in the hands of the potter.

“This book should be an eye-opener to the English-speaking Protestant people of North Eastern America, as a revelation of the tendency of politico-religious events in their daily unfoldings in Quebec and New England. Warned by the teachings of this book they should arise to show themselves men of heart and prayer, and at once organize to meet the issue and demoralize the enemy.

“ ‘The French Canadians in New England’ is written in beautiful French. The style is captivating, the facts well arranged, the argument masterly and the speculation founded on fact and argument is such as to fire the imagination and rouse to noble deeds of self-sacrifice, the slumbering patriotism of the French Canadian people, giving meaning to the insignia : ‘Our religion, our language, and our laws.’ Father Hamon's book is remarkable as revealing the aspirations, aim, and accepted destiny of the French Canadian people, to be worked out in the family, the church, the school and the social organizations.”

Rev. Charles Chiniquy who has given much thought to these important questions, has repeatedly stated that the plan of the Romish church is, to make North America Roman Catholic. In some of his widely known works, he shows how the plan is being wrought out. Father Hamon says the same thing and shows what part the French are expected to take to bring about these results.

We are glad such a book has come out at this time. Our only regret is that it is not in English so that a larger number of English-speaking people might read it. The statements and arguments found in it have been presented to the public by the French Protestant press, especially by *Le Citoyen Franco-Américain*. It is more important however, to have them from a member of the clergy, whose work has the imprimatur of Cardinal Taschereau. We cannot be accused of misrepresentation.

There can be but little doubt that the cause of French evangelization will be greatly helped by this book. The importance of giving the Gospel to the French of Canada and the United States, will appear more than it ever has, and more vigorous action on the part of the Protestant churches of both countries will be the result.

THE FRENCH CANADIAN IMMIGRATION PROBLEM.

The exodus of French Roman Catholic Canadians from the Province of Quebec to New England, has of late years been so great, that it may appropriately be called an invasion. In Massachusetts they number well nigh 165,000; in New England and New York, 500,000, and in the whole country 1,000,000.

Their leaders are doing all in their power to keep them away from all Americanizing influences. As they become naturalized, they vote as the priest bids them. How shall they be brought into sympathy with our American life? This question is fully discussed in a book recently published by President Amaron, of the French Protestant College, Springfield, Mass., under the title :

YOUR HERITAGE, OR NEW ENGLAND THREATENED.

The author has gathered a great many facts, generally unknown to the public, but with which every American citizen should become acquainted. The book is full of practical hints on the methods to be employed to evangelize and Americanize this large and ever increasing population. No more useful and suggestive book could find its way into the Sunday School libraries of New England.

READ THESE COMMENTS :

While this book is from beginning to end a plea for the evangelization of the French speaking populations of America, it contains facts and figures of a most startling nature that every American citizen ought to consider. President Amaron shows the French population of New England to be already very numerous and they are increasing at a fabulous rate, and that though they are being largely naturalized they are far from being Americanized. Most heartily do we commend this book to our readers and bespeak for it a wide circulation.
The Boston Traveller.

The author has given us a serious, practical and very valuable discussion of a vitally important subject. He speaks from an experience and with opportunities of personal knowledge which few other Protestants have. It would be as dangerous as it would be silly to shut our eyes to evident and grave evils because they may not grow to be as nearly fatal as he fears that they may become. We welcome this book and bespeak for it the careful attention of our readers. We call especial notice to the valuable work, already begun, of the French Protestant College in Springfield, Mass., and to the statement of its needs. No better use of money by those who have been providentially intrusted with it can be made, than to endow this institution at once sufficiently to make possible the full accomplishment of its plans.
The Congregationalist.

The author of this book is at the head of the French Protestant College at Springfield, Mass. As he rightly insists, the importance of the French Canadian problem in New England can hardly be over-estimated. The immigration of French Canadians has become a veritable invasion. The writer has been in position to know the facts in the case. He evidently feels most deeply the urgency of the duty. He has moreover, some very clear and, as we think, very practical ideas as to the right way of dealing with the facts, and the institution with which he is connected, seems eminently worthy of liberal support. The book is full of pertinent information.—*The Advance.*

President Amaron is well known to Canadians, especially to those of Quebec, for his many excellent qualities and accomplishments and for the good work he has been enabled to do for the advancement of evangelical Christianity both in Canada and in his present sphere of labor. The facts and reasonings which he presents in these lectures ought to be widely known and pondered. Some of them are startling and are placed before the reader with plainness. Mr. Amaron discusses the probable influence on the future of the country, of this great influx of a race that is so large! under the power of the Roman Catholic church.—*The Canada Presbyterian.*

The Rev. Calvin E. Amaron, President of the French Protestant College, has written a book which ought to have a wide circulation among thoughtful people in the United States. It shows in plain words the danger to American institutions, caused by the ever increasing number of French Canadians in New England, who number now in Massachusetts, it is said, a twelfth of the whole population. The danger, of course, arises from the unquestioning submission of these voters to the mandates of a foreign power,—*Montreal Witness*.

A useful and timely book.....The objects of "Your Heritage" are to draw attention to the French Protestant element, loyal to United States institutions, to point out the hostility to these of the Roman Catholic party, and to set forth the means whereby this hostility may be met and the French Canadians won to religion and loyalty....The subdivision on Our Methods of Warfare, claims careful perusal. It winds up with an appeal for financial aid to the college. Such appeals are unfortunately too often necessary. They are harder to make than to listen to. May the good Lord touch many hearts with sympathy for the good work being done by the faithful workers of Springfield, and bless the author's book as the mattock that taps a perennial spring.—PROF. CAMPBELL, M. A., LL.D. *Presbyterian College Journal*.

The facts in this book, present a serious problem to the native stock of New England, and careful attention should be paid to the nature and purposes of the invasion, as declared by the French Canadian leaders.....This book is worth careful and serious perusal. It deals freely with facts and statistics, and the results of the inquiry are very impressive. We commend the book to all who believe in New England and all that the name implies, in civilization, enlightenment and Christian freedom and progress.—*Springfield Union*.

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