

likes to keep the ten commandments and everything else he can lay his hands on, you have the key to the entire programme. A *joker* he is, but no humorist.

VILLE MARIE.

### TO HER MEMORY.

Isabella Valancy Crawford, died Feb. 12, 1887.

#### I.

'Tis nobler far to seek our God  
Unlauded, and be loved at last,  
Than march through life while hosts applaud  
And then be spurned when in the sod.

#### II.

The heedless world is quick to say :  
"This note is not so sweetly cast  
As those that piped so clear a lay,  
Whose lives are now of yesterday."

Till to the lonely singer gleams  
That Yesterday that waits on all,  
Then wildly waking from its dreams  
Hails late the sun that brightly beams.

#### III.

Just given time to reach the goal  
Of some warm hearts before the call,  
Like golden gauze her fancies roll  
Across the heaven of my soul.

#### IV.

Whose memory lives in one fond heart  
Needs no proud monument of stone,  
In kindred clay her treasured art  
Rears scrolls to her in every part.

In every part of this wide earth  
Some soul benighted, wandering lone,  
Shall in her songs of love and mirth  
Recall the country of his birth.

The spirit of her song breathes o'er  
This seething hive of swarming men,  
With her I walk, and lo! the roar  
Of myriad wheels is heard no more.

I hear the wild geese, eerie, cry ;  
The splutter of the startled wren ;  
The thunder rend the roaring sky ;  
The lynx' wild call, the sad loon's sigh.

#### V.

Great need has every country's throng  
Of one true voice to shape its praise,  
That with some sweet and simple song  
Sustains the weak and rights the wrong.

O Canada! young, strong, and whole—  
Mark you! a nation fast decays,—  
A mass of flesh without a soul—  
Whose sons shun song, and wealth extol.

#### VI.

Who, we to mourn life's finished tide  
Or grieve the here-completed lot,  
Long ere we take our virgin stride  
Stern death is stalking by our side.

Then who shall mourn the spirit fled ?  
And who can say her hand has not  
Retaken up the broken thread,  
In that great country of the dead ?

Press Club, London, Eng.

JAMES BARR.

### THE JESUITS AS TEACHERS IN QUEBEC.

IN the year 1878, a strange passion seems to have seized the citizens of Quebec to modernize their city, and this their representatives in Parliament, and at the city council board, thought to satisfy by giving countenance to the destruction of many of the landmarks of the place. This destruction of property, though conducted under the auspices of law and order, seemed to many to be none the less wanton. The old gateways were torn down, the outworks razed, the walls dismantled, the ramparts disturbed, while many buildings whose only offence was their age, were pulled to pieces and their ruins thrown together in unsightly heaps of crumbling stone and lime; and, as if to give the enterprise something more of a quixotic character, all this was done before any arrangements had been thought of for replacing these relics of the past with something better. Indeed, for many years previous to the completion of the Dufferin improvements, the old capital had the appearance of having passed through its fifth siege, attended with all the disastrous effects of modern cannonading on its fortifications and streets.

Among the buildings which fell into the hands of these law-and-order iconoclasts, the Jesuits' College, is, perhaps, the one whose destruction is the most regretted. Judging from the plans and sketches which remain of its exterior, it must have been anything but an unsightly object, extending, as it did, along three different streets, and enclosing

within its two double-storied wings a spacious quadrangle. And when we recall the interest which attaches itself to this building as a thing of the past—the scenes, good and evil, religious and secular, civil and military, which it continued to witness for over two centuries—it is hardly possible to think well of the zeal of those Quebec citizens who demanded its removal. No more interesting spot is there in the whole of Canada to the student of its early history than the site on which the first college in Canada stood; since here it was, within the cloisters, the halls and corridors of its long narrow structure, within the shadows of its quadrangle, or under the walls of the parish church which stood only a stone's throw away, in the quaint, close-built streets which radiate in every direction from it as a centre—here it was there was first to be seen that enthusiasm over the affairs of the country which, when subdued into an honest and heartfelt love of country, is the true foundation-feeling on which a nation must ever have its abiding place. Here it was the first of the Jesuits who came to New France nurtured within them the hope that the land of their adoption was to find the realization of things stable in the education of its citizens. Here it was, far remote from the polemics and state intrigues of the Old World, they laboured for nearly a century and a-half to make the best of their system of ethics in the New. And however men may turn from their philosophy of things seen or eternal, they cannot but admire the courage with which they undertook the task of labouring for the glory of God, as they thought, among the tribes in the Far West, who knew no God save the selfishness and lust that beget the worst forms of cruelty and superstitious fear.

The beginnings of school-keeping among the Jesuits were as modest in their pretensions as were the early attempts of the Recollets. The prospect of ever having an estate, over which men could contend in time to come, was feeble enough when they took up their residence with the Recollet Fathers at Little River. For over two years they lived with their Franciscan brethren, collecting information about the mission-fields which they proposed to penetrate, and preparing a dictionary of the Huron and Algonquin tongues. The first of them to come out from France were Fathers Brebœuf, Lalemant, and Masse. Seven years after, in 1632, they were followed by Father Lejeune, in whose person is really to be seen the first of the Jesuits, who opened a school in Canada for the education of children, and whose description of the work he undertook is as interesting as Father Le Caron's account of the school at Tadoussac. "I am become the master of a college in Canada," he says in his pleasant way; "I had the other day a little Indian on one side, and a little negro on the other, to whom I gave a lesson in the alphabet. After so many years of college rule elsewhere, behold me at last back to the A B C; but with a contentment and satisfaction so marked, that I have no desire to change my two scholars for the finest audience in France." A year after, he further chronicles his success. "Last year I was the master of two pupils; I am become rich; I have now more than twenty. My pupils come from a distance of a mile and a-half to learn from me what is new to them. . . . We finish with the Pater-noster, which I have composed in rhymes for them in their own language, and which I make them sing. . . . It is a pleasure to hear them sing in the woods what they have learned."

The ambition of the Jesuits, even while they were as yet obliged to share the poverty of the Recollets in their convent at Little River, was to establish a College at Quebec. The disorder into which Champlain's colony fell, before and after the siege of Quebec by Sir David Kirke, delayed the carrying out of the project, and it was not until the year 1635, ten years after their arrival, that the foundation stone of the Jesuits' College was laid. This event was hastened by the liberality of a novice of the Jesuit Order in France, René Rohault by name, the son of the Marquis of Lamaches, who subscribed a large sum of money to assist the fathers in Canada with their undertaking. With their royal patent to purchase lands and hold property secured, they thenceforth began to add to their wealth; until at last, what with grants of land from the Kings of France, grants from the country of New France, private donations and property obtained by purchase, they became the wealthiest guild in the country, their college the handsomest and best equipped on the continent.

At first their work in the college was necessarily confined to rudimentary education; but long before the Conquest they had extended their influence even beyond the limits of New France, drawing pupils from the adjacent English colonies and the West Indies. The glimpses we have of their classes from the "Relations" show how far they carried out at Quebec the general plan of school management which made the Jesuit schools of France at one time famous all over Europe. For instance, we are told that on the twelfth of July, 1666, the first philosophical disputations took place in the assembly-room with success. The several dignitaries of the place were present. Even the Intendant, among others, is said to have argued very well, while M. Joliet and Pierre Franchville are commended for having replied in the most logical manner possible. And with this incident before us, we may be excused for looking for a moment, in a general way, at the Jesuits' system of instructing the young.

The Jesuit teacher, like those of his *confrères* engaged in many other secular or religious work, was but the part of a system, the humble element of a well-regulated organism. His personal identity was always kept well in the

background, the peculiarities of temper and disposition in the individual being all but subdued by a close supervision systematized from officer to officer, beginning with the Provincial, who stood next in rank to the General of the Order, and ending with the Prefect of Studies. Of the pupils there were two classes, the novices, or those in training for the Order, and the outsiders, who were only pupils. The instruction was gratuitous, the poor man's son being, as a pupil, of equal rank for the time being with the sons of the wealthiest in the land. Only the novices and the teachers belonging to the Order were allowed to board within the precincts of the college. There were five classes or grades, the first three being called the lowest, the middle and the highest grammar classes, the class in rhetoric. Latin and Greek held the place of honour among the studies. Memorizing was the leading feature of the class-work. Grammatical rules and long passages of the classical authors to be learned by rote were daily tasks, though such lessons were at times diversified with written compositions and translations. The boys were arranged in pairs to promote emulation, the one being known as the *amulus*, or rival of the other. Sometimes the class itself was arranged in two divisions, the one pitted against the other, for the purpose of asking and answering questions alternately. In the more advanced class, disputations took the place of the above "concertations," as they were called, and of one of these, the first, indeed, in Canada, mention has been made. As in the Order, so in the class, there was a grading of overseers among the boys themselves, each position of prator, quæstor, or censor, being gained as a reward for industry or good conduct. The school hours were short, and the studies arranged according to a fixed time-table. "Every lesson began with prayer or the sign of the cross. During the first half-hour the master corrected the exercises of the previous day, while the decurions, or monitors, heard the lesson which had been learned by heart. The master heard the piece of Latin which he had explained on the previous day. Afterwards he explained the piece for the following day, while the last half hour was spent in explaining the rules of grammar." Such was the morning's work in the lowest grade, while the afternoon was chiefly taken up with further grammatical studies. In the higher grades the work was divided up in the same way, but with the addition of Greek and mathematics.

And whatever else may be said of the work done in the Jesuits' College, it was at least thorough; a little bit, but well learned. There was probably too little of the mental gymnastic which promotes the self-reliance of thought, yet, when we consider how the study of the classics promotes in the pupil the short mental movement required for detecting syntax relationships, and the longer sweep of the intellect in working out the nice problems of translation, we are not surprised at the effects which the Jesuit schoolmasters are said to have produced upon their pupils by means of grammatical drill. There was certainly in the process too much memorizing, too much of that routine of mental labour which stultifies the more active powers of the intellect. The deadening effects of such routine, however, was counteracted to some extent by the emulation in class disputings and academic debates; and it is easy to understand Ranke, the historian, when, in speaking of the success of the Jesuit schools in Europe, he says: "It was found that young persons learned more under them in half a year than with others in two years. Even Protestants called back their children from distant schools and placed them under the care of the Jesuits."

The period of school-life under the Jesuits was limited to six years, and at the close of each year there was an examination, which did not differ very much in character from the examinations in the Quebec Seminary, as they were conducted thirty or forty years ago. "There were thirteen of us in all, belonging to the highest class," one of the candidates at these later examinations once remarked to the writer; "and the professor had given us passages to learn by heart which no mortal being, as we thought, could commit to memory within the specified time. In a body we waited upon the professor to remonstrate with him, telling him what a disgrace it would be to him and to us if we broke down at the examination. But our appeal was in vain; for dismissing us as so many lazy-bones, he bade us fail to make a good appearance at our peril. The eventful morning arrived. The examination hall was crowded with the mothers and fathers and friends of the pupils. Class after class was brought up for review, and at last our turn came. The ironical light in our old master's eyes changed visibly when he saw the confident look on all our faces, as we marched up to take our places. Then he made the announcement of the selection we were to recite. Each of us in turn were to recite a portion of the selection. Our fluency was taken notice of at once by the audience, who marvelled all the more at it when they considered the labour there was involved in committing so much of a task to memory. But the professor was not long in detecting the plan we had adopted, and how we had outwitted him. Only portions of the selection had we undertaken to learn; but we had contrived, according to an agreement among us, to connect these portions by words of our own in such a way as to escape detection by the audience. The professor, I daresay, could hardly believe his ears at first, when he heard us repeat the connecting links which were of our own composition as glibly as the passages of the author selected; but when our task was accomplished, amid the plaudits of the visitors, he was shrewd enough to say nothing, except to recommend us as the smartest set of fellows he ever had under supervision."