

the provision for the separate control of Catholic and Protestant schools. This dual character illustrates both the religious and national influences under which the system has gradually developed. During the French régime¹ (1615-1760) education was left to the religious orders that had come out to New France for the purpose of carrying on missionary work among the Indians. Of the five principal orders that established themselves in the province three were devoted to the education of boys; the other two were concerned solely with the education of girls. The separation of the sexes in elementary grades, which is still characteristic of the Roman Catholic schools, is thus seen to be a natural result of their origin. The religious orders were supported in their work by grants of land from the French kings, by private benefactions, and by the contributions of the church.

After the capture of Quebec (1629) the religious orders experienced some difficulty in continuing their work. Two of the orders, the Recollets and the Jesuits, were indeed temporarily obliged to withdraw. The Recollets did not return until 1670, but the Jesuits returned in 1632, immediately after the restoration of the country to the French. They resumed their educational work with great vigor, and established schools which rapidly developed, and which have had powerful influence in shaping the history of the province.

Among existing institutions which are traceable to the efforts of these religious orders are Laval University, the outgrowth of the "Petit Séminaire de Quebec," founded by Bishop Laval in 1668, and the Ursuline Convent, founded in 1639, the first girls' school in Canada.

The conquest by the English in 1760 prepared the way for many new agencies, and between that date and the date of the union of Upper and Lower Canada (1841) the number of schools was greatly multiplied.

The Christian Brothers began their efforts in 1837 as teachers of elementary schools. Here, as elsewhere, their work took deep hold of the community, and it forms to-day one of the most important features of Roman Catholic elementary education in the Province. The Protestant churches and Protestant societies were also very active in establishing schools; and the germs of a public-school system were implanted by settlers from the New England States, who established themselves in townships. "During the first year of their life in Canada the children of near neighbors were gathered in one of the dwelling houses, and taught by one of the older and better instructed of their sons and daughters. Very soon log schoolhouses were erected in many of the townships by the voluntary efforts of the settlers, and in these the children were regularly taught. The cost of erecting schoolhouses

¹ The résumé of the early history of education in Quebec is compiled from the introduction to the Manual of School Law and Regulations, prepared by Rev. Elson I. Rexford, B. A., formerly secretary of the department of public instruction. An important source of information is the History of Public Instruction in Canada, by M. Chauveau, formerly minister of public instruction for the Province of Quebec. The following sources are cited in Canada and the Canadian Question, by Goldwin Smith: *The Relations des Jésuites*, and *Le Clercq's l'Établissement de la Foi*, Mr. Parkman's Narratives, and the histories of Garneau, Christie, Miles, MacMullen, and Kingsford.