

Province, has since expressed approval of the action of the Historical Section of the Institute and respectfully urged upon the Government the importance of immediate action in the matter, before the articles in question shall have been lost or destroyed, as many valuable documents have no doubt already been. It is to be hoped that the Government may see its way clear to prompt compliance, in some form, with the request of these societies. No person of intelligence can question the desirability of having all such historical material collected and preserved. The experience of those who have privately undertaken to do something in the line indicated amply proves, what experiment was scarcely needed to prove, namely, that researches of this kind cannot be made, or information and documents procured by private individuals without pecuniary loss. That the work of preserving historical data is of such public interest and importance as warrants the expenditure of a reasonable amount from the public funds, has been recognized by a number of the States of the American Union. New York, Michigan, Wisconsin, Massachusetts and other States have made collections and prepared printed and manuscript volumes which will be invaluable to future historians. The peculiar circumstances under which the settlement of Upper Canada was commenced give to the early history of the Province a special interest greater than that of any individual State of the Union. Probably no more efficient agency for the work could be found than that of the Historical Section of the Institute, but whether through the medium of the Society or some of special agency of its own, the Ontario Government should, we think, lose no time in rescuing from threatened destruction or oblivion all the valuable documents and relics which can now be found relating to the early history of the Province. These should be arranged and preserved in the Parliamentary Library or elsewhere, where they may be at any time accessible, under proper conditions and safe-guards, to all students of Canadian History.

A popular lady writer gives, in "Woman's World," the following among other reasons why she envies men:—

"They have little, if any, trouble in obtaining efficient help in their vocation; hence the 'hired help' question which is killing by inches their wives and daughters, cannot materially trouble them."

"Table Talk," among a number of rules for the selection of a good servant, after advising her readers to "beware of the girl who asks questions," proceeds as follows:—

"If a young woman should apply who is dressed modestly and neatly, who speaks quietly and respectfully, who waits until you invite her to be seated, who gives some accessible addresses when you ask for references, who claims to be able to do her work well, but admits that she may not know everything, who leaves her 'day out' and other privileges to your convenience, who answers all questions but asks few or none,

take her though she asks high wages. She will give you the peace of mind you have longed for."

Happening to meet these two quotations near each other in a woman's journal, we feel strongly prompted to ask whether the one does not throw a good deal of light upon the other. If men had to wait for peace of mind until they could procure the help needed in their vocations in the shape of such paragons of perfection and self-abnegation as the young woman described in the latter quotation, we fear their condition would not long remain one to be envied, even by the most wretched of wives and daughters. The fact has a thousand times been pointed out, but it needs to be repeated until the idea has been fully apprehended, that it is just because of the broad difference in the two sets of requirements, that there exists so little difficulty in procuring the help in the one case, so much in the other. Individuals of either sex who are willing to enter into contracts for daily service, agreeing to give their strength, time, and skill to the service of another, while leaving all questions of privilege, even including permission to take an hour's walk or recreation, to the "convenience" of that other, asking no questions, are unhappily or happily so scarce in this world, that it is no wonder that the writer in "Table Talk" is forced to admit that she has met only two of the paragons in three years. We know the difficulties which stand in the way of a different arrangement, and recognize clearly that those difficulties are not in the main of woman's making. Nevertheless, the hard fact is every day becoming clearer, that until some system is devised by which the exactions of domestic service can be put upon a basis more nearly resembling the requirements made of most employees in men's vocations—so many hours of service for so much remuneration, with personal freedom and self-government for the rest of the twenty-four hours—the "hired help" question will remain the vexatious problem it has so long been and now is.

THE FUTURE OF FRENCH CANADA.

The discussion which is now rife touching the character of the education imparted in the schools and colleges of the Province of Quebec can scarcely fail to have a marked and salutary effect upon the future progress of that Province. The people are evidently having their eyes opened to the inefficiency of their educational institutions and methods, and to the injurious results of this inefficiency in unfitting those who are dependent for their education upon these schools, for the keen competitions of industrial and business life. The combined action of the clerical members of the Catholic Committee of the Council of Public Instruction in defeating, a few weeks since, the very reasonable proposal advocated by the Hon. Mr. Masson, has been the

means of directing public attention to the matter, and the question is now being discussed with a freedom which is very unusual if not unexampled in a matter in which the bishops and priests are arrayed on one side of the controversy. Mr. Masson's motion was one affirming the very simple and reasonable principle that no person shall be deemed authorized to teach in an academy, or a model or elementary school receiving Government aid, without having first obtained a certificate of efficiency. The defeat of this motion by the unanimous voice of the Bishops in the Committee has led to an agitation such as they probably did not suppose possible in a province in which their word has so long been law in civil as well as in ecclesiastical matters.

The extreme and, in the eyes of almost any one but a docile French Canadian, absurd position of those representing the clerical side in this controversy, is set forth with striking plainness in the following extract from an article in *La Verite*, the most influential organ of the Ultramontanes of the Province:

"The doctrine of the Church on the school question is well fixed, and has been so for a long time. The schools which Catholic children frequent must be Catholic schools, openly and really Catholic. In order that a school may be Catholic it is not sufficient that they teach nothing contrary to religion or that they teach a little catechism after class hours; it is necessary that the study of religion should be dominant and hold the first rank in education in such a way that the other learning which the youth receive should appear to be only incidental."

The new and remarkable feature in the discussion is that very many of the newspapers which have hitherto been ready to support almost any view approved by the clergy, and which still profess their unflinching loyalty to their religious authorities, do not hesitate to express dissatisfaction with the attitude of the bishops and priests in this matter. Some of them intimate very plainly that the time has come when an education adapted especially for the priesthood will no longer satisfy the people whose children have to enter the business world in sharp and at present unequal competition with those who have received a practical education specially adapted to their future needs. Among others, Mr. Louis Frechette, the well known writer and poet, is taking an energetic part in the controversy. Mr. Frechette is particularly severe in regard to the system under which it is practically left to the priests to say what young men may be admitted not only to their own ranks, but also to those of the other learned professions, such as those of law and medicine. With regard to preparation for business pursuits, Mr. Frechette also forcibly depicts the disadvantages at which the young French Canadian is placed "in an English country, where all business is done in English, where nearly all the banks, insurance