

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 of Quebec's 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 in 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 would 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