

a century, "these good fathers, who may justly be classed with the benefactors of mankind. Not only did they give to the children entrusted to their care an education sufficient to make of them respectable and useful citizens—men contented and exemplary in their conduct, but men of pleasant manners, and having some practical knowledge of the laws of good breeding." They lived, from choice, a life of poverty, that they might all the more easily mingle for good with those who lived the same life of necessity. There is a courage in such penance for others which is akin to the courage of the hero who imperils his own life to save the life or secure the comfort of others. If there be self-seeking in such benevolence, it is only the self-seeking which makes benevolence self-conscious of its own sacrifice, and not a mere impulse.

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, who at least ought to have been wiser, thought to satisfy by giving countenance to the destruction of many of the old landmarks of the place. This destruction of property, though conducted under the auspices of law and order, was none the less wanton. The old gateways were torn down, the outworks razed, the walls dismantled, the ramparts disturbed, while many buildings whose only offense 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 to be 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