

or three years of their education—undoubtedly the most important and critical period of their whole lives. . . . The youth are, therefore, in some degree compelled to look towards the United States. . . .

"The establishment of a university at the seat of Government will complete a system of education in Upper Canada from the letters of the alphabet to the most profound investigations of science. . . . This establishment, by collecting all the promising youth of the colony into one place, will gradually give a new tone to public sentiment and feelings . . . producing the most beneficial effects through the whole Province. It is, indeed, quite evident that the consequences of a university . . . possessing in itself sufficient recommendations to attract to it the sons of the most opulent families would soon be visible in the greater intelligence and more confirmed principles of loyalty of those who would be called to various public duties required in the country."

As the result of Dr. Strachan's "Appeal" a charter was granted in 1827 for King's College, Toronto, and he was made President of it, instead of Principal, as was proposed in 1799. The charter gave great dissatisfaction, however, in Upper Canada, and after ten years' agitation it was modified by the Legislature in 1837.

In the meantime the Methodist and Presbyterian people were not idle. Both Churches had become strongly imbued with the university idea, and so dissatisfied were they with the monopoly by the Church of England of the Provincial University, that they decided to establish independent universities of their own. Victoria College was therefore opened in October, 1841, and Queen's College in March, 1842. King's College was not opened until June, 1843. The university idea proper gathered strength from these circumstances, and efforts were made in 1843, 1845 and 1847 to still further liberalize King's College beyond the changes in the charter made in 1837.

In 1843, the Hon. Robert Baldwin sought to provide by Act of Parliament for the confederation of the new universities, but the laudable effort resulted in failure, from various untoward causes. A strong Government having held office in 1849, a final and successful effort to liberalize King's College was made. The title was changed by Act of Parliament to "The University of Toronto" and "University College." This Act was further amended by a declaratory Act in 1850, and by it the scope of the university was enlarged. The result of this legislation, which removed the University of Toronto from all denominational control, incited the then venerable Bishop Strachan to proceed to England in April, 1850. After procuring funds with which to commence operations, Dr. Strachan gave practical effect to his own original university idea by establishing in 1851 a purely Church of England institution, which he named Trinity College University. It was opened as such in 1852.

In 1853 the Toronto University Acts of 1849 and 1850 were repealed, and a more comprehensive one was passed, the main design of which was to "separate the functions of the university from those assigned to it as a college," etc. A proposal to divide a portion of the University Income Fund "among the several colleges in Upper Canada, not exercising the power of granting degrees except in Divinity, and affiliated to the said university," etc. (Sec. liii., cl. 2), was out struck in the passage of the Act through the Legislature.

For some years the university idea remained practically dormant; but in 1866 it strongly asserted itself; and by Acts of the Legislature, university powers were conferred upon the Belleville Seminary as "Albert University" and on the Ottawa College of the Oblate Fathers as "Ottawa University." In 1878 the "Western University," London, was chartered; and in 1890, "McMaster University," Toronto.

The movement to consolidate the then existing universities made in 1887-8 was only partially successful. Victoria University, in which is now merged Albert College, having alone come into federation with Toronto University. We have, therefore, now six institutions in Ontario with university powers. Thus has the university idea grown and fructified in this Province in a remarkable manner since its illusory beginnings on paper at the commencement of the present century.

It cannot be successfully urged that we require as many as six chartered universities. The effort to reduce them has however failed to commend itself to the parties most interested. No doubt the result will, and should be to incite the friends of these universities to generous and redoubled efforts to place them on a really good and substantial financial basis, and to increase in them the number of able professors.

There are yet two things which require the earnest attention of university men among us. The first

is to increase still more largely and freely the facilities for the study of the physical sciences, which opens up such a grand field for the student. The second is the necessity, the almost indispensable necessity, for an institution in this premier Province for the prosecution of post-graduate studies, pure and simple.

J. GEORGE HODGINS.

Toronto, June 18, 1891.

#### THE NOBILITY OF FRENCH CANADA.

THE history of New France was moulded by her governing classes. A brave and active race, trained by long years of feudal and monarchical dependence to subjection, the people looked naturally to their superiors for guidance. The hardy peasants who settled land on the banks of the St. Lawrence and its tributary rivers sprang in a great part from soldiers whose instinct of obedience was imbibed by their descendants. They shared the spirit and emulated the example of their superiors. As in his spiritual domain, the priest wielded supreme authority, so in the existence of savage freedom, of forest warfare, of gallant struggle against inhospitable Nature, the noble was the recognized leader. The man of superior birth willingly acknowledged his obligations. He had no objection to continue on the virgin soil of the New World, the feudal system with which he had been familiar in France. The line of demarcation between the *gentilhomme* and the classes beneath him always remained perfectly distinct, and whatever his varying fortunes or the straits to which he might be reduced, this last never lost of his pride of birth or the influence which it enabled him to exercise.

During the early colonial days, we do not find that many noble families established themselves in the country. It was only when compelled by dire necessity that the French noble was willing to expatriate himself. When Talon came to Canada he found but four families who could claim genuine aristocracy of birth, those of Repentigny, Tilly, La Rotherie and d'Aillebout. These early colonists appear to have been inspired by the fervour of missionary zeal, which at that epoch provided the church of New France with saints and martyrs. Colonization, in this instance, was a sort of modern crusade, a reaction from the levity, vice and corruption of Old France. Many of these men devoted their lives to realizing the intention expressed in the commission given to Jacques Cartier to settle the new land "for the increase of God's glory and the honour of His reverend name." Of this type was the pious and valiant Claude de Bregiac, who emigrated to Canada for the express purpose of dying in defence of the Church. His desire was granted, and the Indians tortured him with their customary atrocities. An eye-witness reports that the ferocious murderers never succeeded in wringing a cry of pain from the patient sufferer's lips, and that throughout his martyrdom he never ceased to pray for the conversion of his foes. Another devoted defender of his faith was Major Closse, whose name is inseparably connected with the history of Ville Marie (Montreal). He declared "I came here only to die in the service of God, and if I thought I could not die here I would leave this country to fight the Turks, that I might not be deprived of such a glory." In his "Histoire de Ville Marie" Dollier de Casson tells us that this Knight of the Cross laid down his life "like a good soldier of Christ and the King." As soon as d'Aillebout arrived at Quebec, he presented himself at the church, followed by his entire retinue, where they all consecrated themselves solemnly to God and the conversion of the savages. Madame d'Aillebout devoted herself to the Indian languages, and the aborigines were so deeply impressed by her knowledge of sacred subjects that they considered her quite capable of undertaking the priest's functions. "Since you understand it all so well," exclaimed a new convert, "why can't you take the priest's place and marry us in church?"

The first regiment of regular troops arrived in the colony in 1665. As this corps had been raised by the Prince of Savoy, and had distinguished itself on the side of Royalty in battles with the Condé and the Froude, at the Porte St. Martin, and as part of the allied forces of France in the Austrian war against the Turks. It was known as the Carignan-Sallière regiment, was under the command of Colonel de Carignan, the officers were all men of good family. These veterans were encouraged to settle in the country. The lands along the Richelieu River were divided into large seigniorial grants, among the officers, who, in their turn, portioned out holdings to the soldiers, who became their tenants. Sorel, Chambly, St. Ours, Contrecoeur, Varennes and Verchères still bear the names of their original proprie-

tors. The feudal system existed without any of the abuses which rendered it odious in the Old World. Most of the seignories of Canada were simple fiefs, but some exceptions existed. In 1671 Talon's seignior of Des Isles was erected into a barony, and was afterwards made an earldom. In 1676 St. Laurent, the seignior of François Berthelot, Councillor of the King, was created an earldom. In 1680 Port Neuf, belonging to René Robineau, was made a barony. In 1700, three seignories on the south side of the St. Lawrence, the property of the Lemoyne family, were united in the barony of Longueuil. The seignior held his land by the tenure of *foi* and *homage*, the *habitant* by the inferior tenure, *en censive*.

France, at this period, was swarming with landless nobles, and many of these penniless scions of impoverished aristocracy began to seek a wider sphere of action in the New World. Each Governor in turn brought out with him an extensive retinue. When Tracy set sail for Canada, a throng of young nobles embarked with him. Mère Juchereau tells us that Courcelles was followed by a superb train, and that "M. Talon, who naturally loves glory, forgot nothing that could do honour to the King."

Regarding the genuine nature of these gallant adventurers' claims to the bluest of blue blood, no reasonable doubt could exist. In 1637 Dénouville recommended the Chevalier de Vaudreuil to the Minister as "a cadet of quality from Gascony, who will not often have letters of exchange from his own country." This "cadet of quality," who was an officer of marines, was first appointed Governor of Montreal and afterwards of New France. He died at the Château St. Louis after thirty-eight years of service in Canada.\* In the reign of Louis the Stammerer, the name of Vaudreuil appears upon the list of gentlemen of the Kingdom of France. The origin of the de Beaujeus dates to the eleventh century. Guicard, Sieur de Beaujeu, was sent as ambassador to Pope Innocent III. at Rome in 1210. Humbert V., Sieur de Beaujeu, Constable of France, served Philip Augustus and his son, Louis VII. Guillaume de Beaujeu, Sieur de Séveus, was Grand Master of Templars in 1288. A de Beaujeu, who emigrated to Canada towards the end of the seventeenth century, became proprietor of the Seignior of Côteau du Lac, which still remains in the possession of his descendants, who are said to own the richest collection of family documents in the Dominion. The St. Ours still hold the seignior of that name. The d'Orsonnens laid claim to almost fabulous antiquity. The Tarien de Lanaudière were of the ancienne noblesse. The de Fresnoy's nobility dates from the twelfth century; the name of Robert de Fresnoy appears among the hundred gentleman of Francis I. The de Lobinière's patent of nobility dates from the fourteenth century. At that epoch, Guillaume de Lobinière was Bishop of Paris, and Jean, his brother, was Secretary of State to Louis VI., who ennobled him for his services. The de Bonne de Miselles were descendants of the illustrious Dukes de Lesdiguières.

After this time we encounter in the history of Canada an unlimited variety of the type of gentleman adventurer. There is the Marquis de la Sablonnière, who accompanied the heroic La Salle on his last fatal expedition, a penniless libertine, whose fortune and reputation had been ruined by his own excesses. Then we meet the Marquis de Crisati and his brother the chevalier, Sicilian noblemen, models of knightly chivalry. These gentlemen had been compromised in their own country by espousing the cause of France against Spain; their immense possessions were confiscated and the brothers sent out to Canada in command of troops. The Marquis became Governor of Three Rivers; the chevalier, neglected and forgotten, died of a broken heart. The historian, Charlevoix, says of this latter: "One does not know which to admire most, his skill in war, his sagacity in council, his fertility of resource or his presence of mind in action." *Lettres de cachet* became common. Sons of good families were sent to the colony in order to divert them from the fiery passions of youth, and, once there, were left destitute of means. They served as soldiers, were sent to the Islands and to Louisiana, in quest of fame and fortune penetrated the savage immensity of the wilderness. Governors and Intendants were continually complaining that these youths had become a prolific source of disorder, and must be considered a burden on the colony. In 1729, Beauharnois asked the Minister's advice regarding the claims of Gilles Le Roy, who had resolutely refused to serve as a private soldier because he was of noble birth. De La Galissonnière, in 1748, recommends that a soldier named d'Estrades, claiming to belong to the same race as the marshal of that name, be made an officer. Many a wild and mournful tale is related of these fiery,

\*His descendants, the Harwood family, still reside at the ancient seignior of Vaudreuil.