

had no time to write it. The slow work of civilization amidst the sombre forests of the New World, struggles with inhospitable nature, with the Indians, with hunger, misery and famine, left slight leisure for the cultivation of the intellectual faculties. The dangerous innovation of the printing press had not reached the colony. Education was controlled by the religious orders. The reading consisted mostly of formulas of devotion and lives of the saints. La Hontan complained that the priests prohibited and burned all but devotional books. In 1737, the Intendant Hocquart wrote—"All the education received by the sons of officers and gentlemen amounts to extremely little; they are barely able to read and write." In 1792, the Duc de Rochefoucauld observed that "the Canadian who could read was regarded as a phenomenon." "Notwithstanding their defective education," remarked the famous navigator Bourgainville, "the Canadians are naturally intelligent. They do not know how to write, but they speak with ease and with an accent as good as the Parisian."

Even at this period we are not without materials from which the story of our national existence is drawn. We have various diaries, histories and memoirs, but the contests of the day developed bitter antagonisms; prejudice and partizanship in many instances obscured truth. Perhaps, regarded as literature, the Relations des Jesuits scarcely merit attention, but as furnishing copious matter to the historian, they certainly deserve some notice. For forty years, from 1632-1672, these Relations were annually published at Paris. They have been collected in three large volumes and published by the Quebec Government. Their chief interest consists in the fact that these books contain the most minute details of colonial existence. The quaint old French is followed *verbatim* in the footnotes. Among the early narratives is "Prémiero Etablissement de la Foy dans la Nouvelle France," of Father Le Clercq. This work is highly colored, strongly advocates the Récollet