

THIRD YEAR : Lodge, *Modern Europe* : Fiske, *Discovery of America*, chapters II., III., IV., V., XII. ; *Goldwin Smith, United States* ; Green or Gardiner on England ; *Greswell, Canada*.

This must be the work of the same people who lately unsuccessfully exploited Prof. Goldwin Smith for an honorary LL.D. This writer's works should not be in the curriculum of any Canadian University—least of all, in that of a university supported by Canadian taxpayers. And this sketchy ephemeral book, why is it chosen? It is forgotten by the world already. It was never intended as a serious contribution to permanent history. Fiske's *Discovery of America* is also an American text-book written to glorify the Union. *Greswell's Canada*. Why not Mr. Clements' new book? Why not Volume VIII. of Kingsford's *Canada*? The University authorities must be wilfully anxious to tread the path of defiance of Canadian opinion. The people of this country do not want to learn its history from its enemies or from men like Mr. Greswell who write in a languid, half-informed manner.

Again,

THIRD YEAR : (b) *Modern History* : Bryce, *Holy Roman Empire* (from the Fall of the Hohenstaufen) ; Lodge, *Modern Europe* ; Symonds, *Short History of the Renaissance in Italy* ; Hassall, *Louis XIV.* ; Seeley, *Expansion of England* ; Fiske, *Discovery of America*, chapters II., III., IV., V., XII. ; Thwaites, *The Colonies, 1492-1750* (Epochs of American History) ; *Parkman, The Old Régime in Canada* ; *Greswell, Canada* ; Green or Gardiner on England.

Parkman's *Old Régime*.—Much better select Gilbert Parker's new novel or Mr. Kirby's "Chien d'Or," and then we would know what our young men are getting. A novel is a novel, and when admittedly so does no harm. Mr. Parkman's books are pleasant reading but not history. We again protest against such a choice. Kingsford's first four volumes completely cover the ground.

The names prefixed to this part of the curriculum are as follows :

G. M. WRONG, M.A. . . . *Professor of Modern History.*
W. S. MILNER, M.A. . . . *Lecturer on Roman History.*
A. CARRUTHERS, M.A. . . . *Lecturer on Greek History.*

Are these three gentlemen responsible for the choice? If not, who is? We have already had our attention directed to Professor Wrong's mistaken views of Canadian history. If he is responsible as professor of this Department for this unworthy selection, the public should know it. What does President Loudon say? To him the Canadian public ought naturally to look for protection, but in view of his latest utterance we call the matter to the notice of the Minister of Education

Canada Under the Early French Colonization : 1663-1672.—II.

BY an edict of the French king, 1663, Canada was placed under a Sovereign Council composed of the Governor-General, the Archbishop, and the Intendant. They appointed four Councillors, a Chief Clerk, and an Attorney-General.

The Governor-General represented the King, and had power to make war and peace and was the general executive of the laws. The Archbishop was chief in religious matters, with a vote in the Council like the others.

The Intendant was President of the Council, collected the votes, and gave final decision on all matters under discussion. He also had charge of the registers, in which were recorded all acts of the Council. The administration of justice, police and finance were under his supervision.

This Sovereign Council was also the Supreme Civil and Criminal Court.

Inferior courts of justice were set up at Quebec, Three Rivers and Montreal, each consisting of a Lieutenant-General, Sub Lieutenant and Attorney-General.

All the lands on both sides of the St. Lawrence for three hundred miles, from below Quebec to above Montreal, were granted to families of the crown, officers of the army, gentlemen of note, to hold them as feudal Seigneurs. The ceremony of doing homage annually took place at the castle of St. Louis, at Quebec. The Seigneurs were called the nobility of New France.

The Seigneurs exercised legal jurisdiction in their domains in all cases except those of murder and treason. When their lands passed in direct hereditary succession no fines were paid to the crown; but if the lands were sold, one-fifth of the purchase money went to the Royal Treasury. The Seigneurs divided up their lands in lots of about three acres frontage on the St. Lawrence running back 80 acres. They rented these lots out to people who paid annual rent, in money, provisions and fuel, ground their meal at the Seigneur's mill and paid him one-fourteenth of the produce, a tithe of the fish caught, and opened up and repaired the roads and bridges. These people were also bound to serve in the Seigneur's company of musketeers or cavalry.

In the administration of affairs the Catholic Church took a most important part. From the earliest history of the French establishment in America it is found that every company, personage and estate was forced to contribute to the support of the Roman Catholic Church and its missions. Although a certain freedom of worship was permitted Huguenots or French dissenters from the church, there was inserted a clause that none of them was to interfere with the Catholic prerogative of converting the infidel. This was easily interpreted to mean the very children of the Huguenots themselves.

It was acknowledged by the Government in Canada, under Catholic control, that "The Church must preside over the education of Catholics at every stage and in every branch, so far as to see that the children are sufficiently instructed in their religion."

While it is allowed that the state has certain rights, such as to care that each citizen receives enough mental and moral training so as to be disposed to obey the laws and promote his own welfare, the Church has a right to interfere. That right accrues when the state "becomes unjust and oppressive in ignoring the still more sacred right of the Church to secure, in education, the attainment of man's highest end by placing their children in schools which ecclesiastical authority has not sanctioned."

So subtle has been the doctrine of the Church for its own all powerful political authority, as well as ecclesiastical rulership, that it brings the parent to assist the priest to see that generations are led under its sway. The parent is obliged to see that "the teaching in the schools to which he sends his children has ecclesiastical sanction, and of resisting all attempts to make them patronize the schools without that sanction."

It was further declared that "the study of religion should hold the first place, and dominate the whole curriculum to such an extent that all other subjects may appear to be mere accessories."

In this latter declaration appears the sole aim of that great Church that spreads its wings over the continent of Europe and the Americas. The scholar is first taught to serve the Church, to listen to the priest as the voice of the Church, and to obey the Pope as "God on earth." The word of the priest, after being prepared by such a training, is received by a people in the place of a sacred pledge.

Down to the British Conquest education was in the hands of the clergy and religious orders in the principal settlements. There were no schools in the rural parts. The Recollets founded the first school in Canada at Three Rivers, in 1616, and another in Quebec in 1619, both for Indian children. The nuns and Jesuits, who shortly afterwards came on the scene, also in the first instance founded schools for Indians. The Charon Institute, established in 1688, by two laymen of that name, was originally a sort of private hospital, but became what would now be called a High School, with six or seven branches.

The Government of France did nothing whatever for popular education. At that period, indeed, popular education was regarded in most countries as a dangerous explosive, and a distant colony was the last place of all where it was likely to be encouraged.