

age coming from the higher Protestant schools and colleges of the Dominion, no one for a moment will pretend. And why? Not because the priests do not number among themselves men of marked ability capable of teaching them, if they chose; not because the Jesuits are unqualified to furnish the requisite information (they are unquestionably the most learned body of men in the world); it is because they will not. Let him be anathema who believes "that the Roman Pontiff ought to come to terms with progress, liberalism, and modern civilization." (Syllabus, Prop. 80). Modern advancement and improvement is considered dangerous to the power and influence of the Church, and, still holding the pretensions put forward in the middle ages, the Church considers its greatest safety to lie in as speedy a return as may be to the ignorance and superstition of those remote times. There is, moreover, another and a stronger reason why the education imparted in the Roman Catholic French-Canadian Colleges of Quebec, is not such as to fit the pupils properly for the discharge of their duties as citizens and men of the world, and that is, that these colleges were founded, and their system established, with a view to the training of youth for the Church, not for the world. So harmful has this same mode of instruction been found in Europe, that Belgium, Prussia, and Austria, have all adopted the system of Joseph II.: "The clerical training to follow the general course of study in the national high schools, the university to precede the Episcopal Seminary." And until the same plan is adopted in Canada, and the direction of education in the Province of Quebec taken out of the hands of the priests, we must expect all our French-Canadian youth trained in the colleges to enter the world as destitute of useful and practical knowledge as so many young ecclesiastics suddenly turned loose upon society without their cassocks, and our common school system to recede to utter uselessness and futility—the day in fact not being very far distant when the French-Canadian population of the country districts will in all probability find themselves in the same benighted state they were in under the government of Sir James Craig, when a large population of the representatives subscribed the necessary oaths with their cross. This may seem exaggerated, but straws show how the wind blows, and the present local member for Bellechasse, a supporter of the De Boucherville Ministry, it is well known, could neither read nor write when he presented himself for election. In 1840, Lord Sydenham, a most competent judge, wrote from Montreal:—"The only things I cannot manage here, which I should like to deal with, are education and emigration. The first I can do nothing in; first for want of money, and next that I cannot get the priests to agree in any feasible scheme. They pretend to be in favor of something, but are in reality opposed to teaching the people at all, being weak enough to think that so long as they are ignorant they are under their control." What the clergy then were they still are. In its hostility to progress and enlightenment, whatever may be said about doctrine, the Church may safely raise its ancient boastful cry of *semper eadem*. The successful, and to the country most disastrous, efforts of the clergy to secure the control of education, will doubtless be followed by the attempt to free all ecclesiastical property, from lay supervision and management, the next most important object the Ultramontane party has in view. No endeavor has, so far, been made to do so by sweeping legislation in what might fairly be called the Church Parliament of the Province of Quebec; but the resistance offered to the Burial and Educational bills, the only two it was deemed prudent to present last session, was certainly not of a very discouraging kind