

ten by an acute historian, and in no friendly spirit to the church of Rome. It was considered that in that work the worst was said, and the worst was proved, that could be advanced against the Conventual system. The debased civilization of the country where the reform was undertaken, opposed but a feeble barrier to the practice of vice in every condition and class of society, and it was not surprising that some corruption should have penetrated into the holiest sanctuaries. The existence of the corruption was however known to the Tuscans previously to the legal inquiry. They cared not for it, nor murmured against it. How different is the case with Canada ! Its population, seated in a region of snow and ice, is primitive, moral, and strictly religious. The people neither know of nor suspect the existence of corruption among their priests. The few convents in the country are in the nature of seminaries for the instruction of youth, and asylums for the poor and wretched. There are none others. In Tuscany, the convents which were found to require reform, were close convents ; that is to say, their inmates never came in contact with the people, either as nurses to the sick, teachers of youth, or ministrators of the helpless. But, notwithstanding these differences more favorable to the existence of corruption in one case than in the other, the deeds alleged in the life of Ricci must appear comparatively innocent to the believer in the enormities detailed by the writer of "*Passages in the Life of Maria Monk.*" Is there such a