

the East a man may, if he choose, sell himself to slavery, and secure by that means some luxuries he cannot hope for otherwise. The Roman Catholics, without raising one voice to defend their freedom and rights, have chosen to put it in the power of their bishops, at their good will and pleasure, to punish them for disobedience during their lives by disgrace after their death—a disgrace calculated to affect their memory and bitterly hurt and deeply wound all their surviving relations and friends. So be it. The law had raised its arm to protect them, they preferred not being protected, and without even the return of the miserable mess of pottage have chosen to forfeit their birth-right. How heavily the scourge they have been pleased to place into their priests' hand may fall on their bared backs, time will tell and they alone will feel. But the question of education is one that affects all alike, the Protestant as well as the Roman Catholic, the British as much as the French Canadian. It is a question touching closely the material prosperity, not only of the Province, but of the whole Dominion. To their common school system the Americans point with pride, and not without reason, as the chief cause of their prosperity. To their system of education the Scotch attribute the enviable position their countrymen assume all the world over, and the prosperity which invariably marks the race wherever its sons are to be found. To obviate the disadvantages attending the education received for Roman Catholic ecclesiastics, and extirpate the evils which have been found to arise therefrom, the most distinguished legislators of France, Prussia and Austria have for years been devoting their strongest energies. In the face of these facts, the Legislature of Quebec, without a struggle, at the bidding of the priesthood, have handed over the care of education to the bishops. The evils which must attend such a system of teaching the past had made

plain enough, had the members chosen to open their ears to the warnings of experience. In the Province of Quebec the higher branches of education may be said, among the French-Canadians, to have always been in the hands of the priesthood, the Montreal College, the Jesuits' College, the Quebec Seminary, the St. Hyacinthe College, and the St. Anne's College, having turned out all the priests and most of the professional men of the day. What advantage did they receive within those institutions? A smattering of Latin of the scholastic school, some little Greek, a little mathematics, a most superficial knowledge of modern history, very distorted and incorrect, and a strong hatred of everything English and Protestant, with an extensive knowledge of miracles and of the lives, not the writings, of the Fathers. Of the great questions now occupying the attention of the civilized world, of political economy, of the teachings of history as laid down by writers of a philosophical mind, of the new discoveries recently made in all branches of science, of the constitution of their own country and that of others, they know absolutely nothing. To acquire even the small stock of practical knowledge which is indispensable to enter a merchant's office, or fill the place of a bank clerk, they are forced to spend some time in an English school, there to acquire some training, which may be of use in the every day affairs of life, and rub off some of the prejudices, and forget many of the delusions which had been so assiduously ground into them within the walls of the priestly college. That the ecclesiastical system of teaching is not of a certain advantage by developing to some extent the faculties of the mind, it would be idle to deny; all teaching, however superficial and misdirected, must do that, but that the pupils issue from the portals of those colleges with the same amount of valuable information acquired as the young men of their own