

was only a ghost of his former self, but I doubt if a ghost ever bore so contented an expression as he did. He flushed a little beneath my quizzing glance and greeted me with a slight—very slight tone of annoyance. I have always observed that as a man falls in love, and things go smoothly, he deserts his male friends and even finds them in the way.

"Who excuseth himself, accuseth himself," I thought, as Miss Mayflower hastily volunteered the information that her mother and Mrs. Blake had gone out, and had sent her upstairs to keep Mr. Blake from being lonesome. However, it was none of my business whether these two made love or not: mind you, I have not said they did, so I asked for Miss Lulu, having brought her a piece of *Eozoon Canadense*, then a greater rarity than now.

"She had gone for a book to the library. Shall I call her?" said Miss Mayflower.

I did not want to disturb her, so I said I would go myself. When Mrs. Blake and Mrs. Mayflower returned, the former announced her decision to carry Clooney off home in a week's time. There could be no possible objection to this, even Clooney saw that, and after seeing them all safely on the Quebec train—they were going from Quebec by boat—Mrs. and Miss Mayflower and I parted. I went to my country home, and whether I thought of Clooney, his sister, or even Miss Mayflower in the intervals of *dolce far niente* that interrupted my summer studies, is of no present interest to the reader.

(To be continued.)

#### EDUCATION IN THE PROVINCE OF QUEBEC.

In any country the elaboration and putting into practice of the best possible educational system is a matter of the utmost difficulty. But in a country such as that in which we live, where the people are divided into classes, upon lines of race, language and religion, such difficulties are enormously augmented. We are confronted in this Province with two systems of education, little resembling each other, I might almost say hostile one to the other. The partisans of each system are uncompromising, not only believing their own system the best, but even believing the other radically bad. If the scope of education did not reach farther than the individual, this state of things might not be of so pernicious a character. But education has a much wider scope. In the matter of education the State regards the individual, not as the ultimate object of its care, but rather as being one of the members of the body corporate, that is, of the nation. It is, undoubtedly, of high importance to any individual that he should receive a liberal education, but the State is not interested in that. The State assists education in order to advance its own material, intellectual, and moral condition. The State, therefore, will desire that all educational forces should operate in the same direction. The State may be compared to a huge ball upon which many forces are operating. The resultant direction and the rate of progress will depend upon the energy and direction of individual forces. If two equal forces act upon a body at right angles, the resultant will be

half-way between, but much less force applied in the direction actually attained would have accomplished the same result. Now, applying this analogy to the educational problem which we have to work out in this country, I would say that secular education stands at the head of all the progressive forces, which can be applied to our national life.

The Protestant education and the Catholic are divergent from each other at least to the extent of ninety degrees (to apply such measurements to things which cannot be measured). The total result is not half what would be secured by the application of these forces in the same line. But what remedy can be proposed? If each party is determined to pull off in the same line, the tendency will clearly be to increase the angle of divergence and so diminish the net progress. To abandon this analogy, and say that I think it is a shame, that after a hundred years of government of this country under the British flag, there should exist here to-day two distinct peoples, without any common aims or aspirations, mutually distrustful the one of the other. This condition of things constitutes, to my mind, an uncontradictable proof of failure in the government of this country. What is it that keeps the people of this country isolated the one from the other? It is, undoubtedly, that which created confusion in Babel—the difference of tongues. Differences of race and religion do, undoubtedly, contribute to the same result, but, in my judgment, only in a comparatively small degree. Without community of language, it is almost impossible that social relations should exist, and, perhaps, altogether impossible that intimate friendship should be formed. As matters have been for a hundred years, and are now going on, we never will attain homogeneity. The cultivation of the one race does not act upon the other; there are no points of contact. The result is, undoubtedly, an immense loss of civilizing power. The conclusion I am coming to is this, that supposing it to be true, as we think it certainly is, that our English educational methods are much superior to those of our French fellow-citizens, that we are walking in the higher paths, it would be better, if it be possible, to discover a path which all can pursue, a system which all can adopt, that we should adopt lower ground, that we should accept inferior methods, in order to advance the whole of our citizens upon common lines. We would thus be in a position to receive any beneficial influence that the civilization of our French fellow-citizens is capable of imparting to us, and we would also be in a position to exercise any influence which our own intellectual strength and activity would give us the right to expect. I do not intend at present to pursue this subject into any detail, but I shall indicate one preliminary requisite, viz., a common language, or rather, for the time being, at least, two common languages, as a single one is, obviously, at present impossible. The necessity of a common language, with respect to its effect on national progress, was early recognized, and that by some of the most distinguished French-Canadians of the time. The very first debate which occurred in our first representative assembly in 1791 (composed of fifteen English mem-