

dians, Rogues, Zealots, Infidels, Enthusiasts, and Felons, a general prosperity had created individual self-reliance, and self-reliance had engendered the desire of self-government. Each colony contained a separate vitality within itself. They commenced under a variety of systems, more or less practicable, more or less liberal, and more or less dependent on the Parent State. But the spirit of adventure, the disaffection, and the disappointed ambition which had so rapidly recruited their population, gave a general bias to their political feelings which no arbitrary authority could restrain, and no institutions counteract. They were less intolerant and morose, but at the same time also less industrious and moral than their Puritan neighbours. Like them, however, they resented all interference from England as far as they dared, and constantly strove for the acquisition or retention of popular rights.

The British colonists, left at first in a great measure to themselves, settled on the most fertile lands, built their towns upon the most convenient harbours, directed their industry to the most profitable commerce, raised the most valuable productions. The trading spirit of the mother country became almost a passion when transferred to the New World; enterprise and industry were stimulated to incredible activity by brilliant success and ample reward. As wealth and the means of subsistence increased, so multiplied the population. Early marriages were universal; a numerous family was the riches of the parent. Thousands of immigrants also from year to year swelled the living flood that poured over the wilderness. In a century and a half the inhabitants of British America exceeded nearly twenty-fold the people of New France. The relative superiority of the first over the last, was even greater in wealth and resources than in population. The merchant navy of the English colonies was already larger than that of many European nations, and known in almost every port in the world, where men bought and sold. New France had none.

The French colonies were founded and fostered by the State with the real object of extending the dominion, increasing the power, and illustrating the glory of France. The ostensible object of settlement, at least that holding the most prominent place in all Acts and Charters, was to extend the true religion, and to minister to the glory of God. From the earliest time the ecclesiastical establishments of Canada were formed on a scale suited to these professed views. Not only was ample provision made for the spiritual wants of the European population, but the labours of many earnest and devoted men were directed to the enlightenment of the Heathen Indians. At first the Church and the civil government leant upon each other for mutual support and assistance, but after a time, when neither of these powers found themselves troubled with popular opposition, their union grew less intimate; their interests differed, jealousies ensued, and finally they became antagonistic orders in the community. The mass of the people, more devout than intelligent, sympathised with the priesthood; this sympathy did not, however, interfere with unqualified submission to the government.

The Canadians were trained to implicit obedience to their rulers, spiritual and temporal: these rulers ventured not to imperil their absolute authority by educating their vassals. It is true there were a few seminaries and schools under the zealous administration of the Jesuits;