

correctness, that "the vice of drunkenness would thereafter cause no more scandal by reason of the cold nature of beer."

"The Canadian priests," says Mr. Parkman, held the manners of the colony under a rule as rigid as that of the Puritan Churches of New England, but with the difference that in Canada a large part of the population was restive under their control, while some of the civil authorities, often with the Governor at their head, supported the Opposition. Dances, private theatricals, and excessive gaiety in dress, were the objects of denunciation. Low dresses and certain knots of ribbons, called *fontanges*, with which the belles of Quebec adorned their heads, were visited with special wrath. The morals of families were watched with lynx-eyed vigilance. A pleasure party or a game of cards called down the thunders of the pulpit. Masqueraders were excommunicated. La Motte-Condillac, a gentleman apparently addicted to pleasure, has imparted his sorrows to posterity. "Neither men of honour nor men of parts are endured in Canada; nobody can live there but simpletons and slaves of the ecclesiastical domination. The Count (*Frontenac*) would not have so many troublesome affairs on his hands if he had not abolished a Jericho, in the shape of a house built by Messieurs of the Seminary of Montreal, to shut up, as they said, girls who caused scandal; if he had allowed them to take officers and soldiers to go into houses at midnight and carry off women from their husbands, and whip them till the blood flowed, because they had been at a ball or wore a mask; if he had said nothing against the curés who went the rounds with the soldiers and compelled the women and children to shut themselves up in their houses at nine o'clock of summer evenings; if he had forbidden the wearing of lace, and made no objection to the refusal of the communion to women of quality because they wore a *fontange*; if he had not opposed ex-

communications flung about without sense or reason; if, I say, the Count had been of this way of thinking, he would have stood as a non-pareil, and have been put very soon on the list of Saints, for Saint-making is cheap in this country." The confessional was also vigorously worked, and formed a very effective instrument of the social inquisition. "They will confess nobody till he tells his name, and no servant till he tells the name of his master. When a crime is confessed, they insist on having the name of the accomplices, as well as all the circumstances, with the greatest particularity. Father Chatelain especially never fails to do this. They enter as it were by force into the secrets of families, and thus make themselves formidable; for what cannot be done by a clever man devoted to his work, who knows all the secrets of every family; above all, when he permits himself to tell them when it is for his interest to do so?" These are the words of recalcitrants no doubt, but still of Catholics, and of men who could not fail to be well informed as to the facts. And what Protestant has said anything more severe?

The form of society conferred on the colony was like that of the mother country, an emasculated and essentially obsolete feudalism, with a noblesse full of pride and sloth, who became mendicants or bushrangers, and with that system of seigniorial tenures which was happily abolished in our own day. The Government, under the military forms of feudalism, represented by the governor, was a bureaucratic despotism, administered through the Intendant, and penetrating, with the most searching and tyrannical minuteness, into all the recesses of private and industrial life. The commercial policy was protection with a vengeance—not the mere adjustment of tariff which is falsely called by the name, but the system of exclusion and monopoly which seemed economical wisdom in the days of Colbert. The very mode of increasing the population was that of breed-