

OCT. 5, 1883

dedared that in no extremity whatever could the two houses be justified in withstanding him by force. Another act was passed which required every officer of a corporation to receive the Eucharist according to the rites of the Church of England, and to swear that he held resistance to the King's authority to be in all cases unlawful. A few hot-headed men wished to bring in a bill, which should at once annul all the statutes passed by the Long Parliament, and should restore the Star Chamber and the High Commission; but the reaction, violent as it was, did not proceed quite to this length. It still continued to be the law that a Parliament should be held every three years; but the stringent clauses which directed the returning officers to proceed to election at the proper time, even without the royal writ, were repealed. The Bishops were restored to their seats in the Upper House. The old ecclesiastical polity and the old Liturgy were revived without any modification which had any tendency to conciliate even the most reasonable Presbyterians. Episcopal ordination was now, for the first time, made an indispensable qualification for church preferment. About two thousand ministers of religion, whose conscience did not suffer them to conform, were driven from their benefices in one day. The dominant party exultingly reminded the sufferers that the Long Parliament, when at the height of its power, had turned out a still greater number of Royalist divines. The reproach was too well founded: but the Long Parliament had at least allowed to the divines whom it ejected a provision sufficient to keep them from starving; and this example the Cavaliers, intoxicated with animosity, had not the justice and humanity to follow.

Then came penal statutes against Non-conformists, statutes for which precedents might too easily be found in the puritan legislation, but to which the King could not give his assent without a breach of promise publicly made, in the most important crisis of his life, to those on whom his fate depended. The Presbyterians, in their extreme distress and terror, fled to the foot of the throne, and pleaded their recent services and the royal faith solemnly and repeatedly pledged. The King wavered. He could not deny his own hand and seal. He could not but be conscious that he owed much to the petitioners. He was little in the habit of resisting important supplication. His temper was not that of a persecutor. He disliked the Puritans indeed; but in him disliking was a languid feeling, very little resembling the energetic hatred which had burned in the heart of Laud. He was, moreover, partial to the Roman Catholic religion; and he knew that it would be impossible to grant liberty of worship to the professors of that religion without extending the same indulgence to Protestants. He therefore made a feeble attempt to restrain the intolerant zeal of the House of Commons; but that House was under the influence of far deeper convictions and far stronger passions than his own. After a faint struggle he yielded, and passed, with a show of alacrity, a series of odious acts against the separatists. It was made a crime to attend a dissenting place of worship. A single justice of the peace might convict without a jury, and might, for the third offence, pass sentence for transportation beyond sea for seven years. With refined cruelty it was provided that the offender should not be transported to New England, where he was likely to find friends. One of the first objects that engaged the attention of the new Parliament was the restoration of the established Church, which, it was supposed, would encounter the most determined opposition. But Ormond, by whose advice the government was chiefly directed, had a plan for overcoming the scruples of the Protestants which was found of wondrous efficacy. He brought on the question of the church establishment prior to the consideration of the settlement of estates, and the Puritans, more careful of their new lands than their old principles, cheerfully assented to the revival of Prelacy and the Liturgy, the destruction of which had been their primary object in taking up arms against their sovereign. With equal readiness, they concurred in censuring their own old "solemn league and covenant," and in condemning their former oaths of association. Their next proceeding was a curious sample of the kind of justice that the new ascendancy desired to establish. They voted an address to the Lords-Justices, that the term should be adjourned, and the courts of law shut up, in order to prevent the reversal of outlawries, and the ejection of adventurers or soldiers, before their titles should be adjusted by statute. The House of Lords refused, at first, to assent to such an open violation of the constitution; but they were finally persuaded to concur in the address; and the Lords Justices complied with the request.

The few Catholics who had been returned to Parliament were to the majority an object of the most bitter hostility. The Puritans felt pained at their forced association with those Catholic gentlemen many of whom by birth and education were inferior to none in Europe. The ignorant and intolerant majority first attempted to exclude them by a bill imposing an oath of qualification, but this bill was contemptuously rejected by the English Privy Council. They then passed a resolution declaring that all members of the House should take the oath of supremacy, but this the Lord-Justice condemned as an invasion of the royal prerogative. This act of intolerance is all the more deserving of condemnation because the very men who were guilty of it detested royal supremacy within church and state and regarded the most solemn rites of the Church of England as impure and unchristian. Failing to rob the Catholics even of the small and inadequate representation they still enjoyed in Parliament, the Cromwellians had recourse to old tactics. They accused the Catholics of meditating another massacre and rebellion, and thus succeeded in setting the entire Protestant population of Ireland against their Catholic fellow countrymen.

earth, a more noble and generous people than the English; but, taken collectively, there are few that have committed grosser acts of national injustice. Appeals made to their pride, their passions, or their prejudice, have frequently been found more effectual than a calm address to their honor or their generosity. It was the same in the free states of antiquity, and appears to be part of the penalty paid for freedom. The Athenians plundered the islands of the Egean without scruple; the Romans seized on the African lands, without descending to produce the shadow of a claim; and the English believed, that, in disposing of the lands of Ireland, they gave away what was absolutely their own. The very peasants spoke of the country as our kingdom of Ireland, just as, in the beginning of the American war, they talked of our colonies; and these were not one who did not feel himself elevated in his own opinion, by this fancied participation in sovereignty over another people. It was also a settled maxim, in what may be called the political economy of the day, that Ireland should be systematically depressed, in order to prevent her from becoming a formidable rival of England. Her great natural resources, her fertile soil, her noble rivers, her capacious harbors, were viewed with jealousy and suspicion, as means of securing future independence, and raising her to an eminence that would eclipse the glory of her illustrious rival. The Puritans promised to avert this terrible consummation. They offered, if their ascendancy was secured, to crush the energies of Ireland, to render the bounties of Providence unavailing, to produce wretchedness where God had produced plenty, and to spread desolation where nature had created a paradise. The English accepted the offer; and the Cromwellians kept their promise to the letter.

The royalists of Britain sacrificed the Catholics of Ireland to Cromwellian rapacity, and thus paved the way for the downfall of the very dynasty in whose fortunes they professed so much interest. The elections in Ireland resulted in the return of 198 Protestants and 64 Catholics to the Commons. In the Lords there were 72 Protestants and but 21 of the ancient faith. Ignorance, rapacity, and bloodthirstiness were the leading characteristics of the Cromwellian majority in the Commons. They had possession of near all the urban corporations of the country, for which they secured the return of their own most steady adherents. They felt that the time had come for a decisive blow for the maintenance of their possessions and with the connivance of Ormond struck that blow with constitutional weapons. Their majority in the new Parliament was solid, bold and resolute. Americans who remember the carpet bag legislatures of the South, immediately after the late civil war, can form some idea of this Parliament. Taylor says of it:

"The new parliament that met in Dublin was composed of the most heterogeneous materials. The House of Lords contained the shattered remnant of the ancient nobility—a body of men that might then challenge comparison with the proudest aristocracy in Europe. But the House of Commons consisted of the soldiers and adventurers who had seized on the corporations—men that had risen from the very lowest ranks, and were perfectly ignorant of the most ordinary usages of civilized society. The most whimsical and extraordinary anecdotes are traditionally told of the strange exhibitions made by these men as magistrates, and country-gentlemen; but they were themselves perfectly unconscious of their deficiencies. Spiritual pride and consummate impudence, founded equally on ignorance and self-sufficiency, brought them through all the scrapes in which they were frequently involved, whenever they came into contact with the Crown or the Upper House. One of the first objects that engaged the attention of the new Parliament was the restoration of the established Church, which, it was supposed, would encounter the most determined opposition. But Ormond, by whose advice the government was chiefly directed, had a plan for overcoming the scruples of the Protestants which was found of wondrous efficacy. He brought on the question of the church establishment prior to the consideration of the settlement of estates, and the Puritans, more careful of their new lands than their old principles, cheerfully assented to the revival of Prelacy and the Liturgy, the destruction of which had been their primary object in taking up arms against their sovereign. With equal readiness, they concurred in censuring their own old "solemn league and covenant," and in condemning their former oaths of association. Their next proceeding was a curious sample of the kind of justice that the new ascendancy desired to establish. They voted an address to the Lords-Justices, that the term should be adjourned, and the courts of law shut up, in order to prevent the reversal of outlawries, and the ejection of adventurers or soldiers, before their titles should be adjusted by statute. The House of Lords refused, at first, to assent to such an open violation of the constitution; but they were finally persuaded to concur in the address; and the Lords Justices complied with the request.

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THE SCHOOL QUESTION.

In our last article we said that the public schools of Ontario are, according to the theory of their two great exponents and defenders, the late Dr. Ryerson and the late Mr. George Brown, wholly religious in character. In practice we have, however, shown them to be quite different. They are in vast majority really Protestant schools, with some form of non-Catholic prayer and worship. In some few cases they are, indeed, wholly irreligious, but on that account, not less objectionable to our people. In some instances they are not only non-Catholic, but entirely anti-Catholic. Such is the public school system of Ontario both in theory and practice. In both it is objectionable to Catholics, and its support is to some extent an injustice as was the support of the Protestant establishment in Ireland. In both cases there is a violation of conscientious liberty.

What Catholics want is a school law giving them control over their own schools throughout the Province. But an objection might be raised to the feasibility of any proposal looking in that direction, we propose to enter into certain investigations from which we hope to draw conclusions favorable to a sound scheme of Catholic education in Ontario.

In the memorandum previously spoken of by the writer, last fall, said: "With regard to the attendance of Catholic children in Ontario in Public and Separate schools respectively, it may be stated that, in 1880, in thirty-one towns there were, according to the Minister, forty-one Separate Schools, with an attendance of 6,583 pupils. Few besides Catholics living in these places know the extent of the sacrifices and the arduous character of the labor that had to be undergone to secure the establishment of these schools. The Minister reports the total school population in all the towns of Ontario at 54,218. Of this number about one-sixth, or 9,036 would be the Catholic town school population of Ontario. Now, as provision has been made for Separate Schools for only 6,583, of that number there must be 2,453 Catholic children in towns who cannot frequent Catholic schools.

If we turn to the county figures we find matters in a still more unsatisfactory condition as far as Catholics are concerned. Mr. Crooks places the whole school population of the counties at 384,226, of which say 64,036 would be Catholic. Now, according to the same report of the Minister, provision has been made for the Catholic education of only 7,191 out of this vast number of children. In other words, only one out of every nine Catholic children of Ontario gets the benefit of the Separate School system. In the whole Province, including cities, towns and counties, there are 25,311 Catholic children attending Separate schools, whereas there cannot be any fewer than 85,000 Catholic children of school age in the Province.

The Electoral Districts in Ontario where the Catholics are in a majority are reported by the last census as follows:

Table with 2 columns: District Name, Catholic Population. Includes Essex (25,659), Glengary (22,321), Cornwall (9,904), Russell (25,082), Prescott (22,857), Ottawa (27,412).

In the following electoral districts of Quebec the Protestant population is greater than the Catholic:

Table with 2 columns: District Name, Protestant Population. Includes Argenteuil (16,062), Huntingdon (15,495), Missisquoi (16,784), Brome (15,827), Stanstead (15,556), Compton (19,581).

Table with 2 columns: District Name, Catholic Population. Includes Carleton (24,689), Renfrew S. R. (19,160), Frontenac (14,993), Kingston (14,091), Hastings E. R. (17,313), Peterbor. W. R. (13,313), Victoria S. R. (13,799), Algoma (29,320).

In Quebec, on the other hand, the census returns show a Protestant population of more than one-fourth, but less than half, of the total population in the following places:

Table with 2 columns: District Name, Protestant Population. Includes Bonaventure (18,908), Megantic (19,056), Richmond (26,339), Sherbrooke (12,221), Montreal (140,747), Pontiac (10,939).

Now, what do these figures show? They clearly prove (1) That the Separate school system of Ontario, in its present form, is wholly inadequate to meet the just wishes and demands of the Catholics of the Province, and (2) that the Catholic population of Ontario is as favorably grouped as the Protestant population of Quebec for the establishment of a system of education similar to that obtaining in the latter Province. Let us take a glance at the Quebec Education Act, saddening as must be the reflections to which it will give rise when we think of the difference between the laws enjoyed by our fellow-citizens of Lower Canada and the burdens under which we labor in this Province.

An Act to amend the Law respecting Education in this Province.

[Assented to April 15th, 1869.] Her Majesty, by and with the advice and consent of the Legislature of Quebec, enacts as follows:

Within four months after the passing of this Act the Lieutenant-Governor or in Council shall appoint, to form and constitute the Council of Public Instruction for the Province of Quebec, together with the Minister of Public Instruction or Superintendent of Education for the Province, as the case may be, for the time being, twenty-one persons, fourteen of whom shall be Roman Catholics and seven Protestants, and until such appointment shall take place the members of the present Council of Public Instruction shall continue in office.

2. The said Council, so soon as re-organized by this Act, shall resolve itself into two Committees, the one consisting of the Roman Catholic, and the other of the Protestant members thereof, and all matters and things which by law belong to the said Council, shall be referred to the said Committees respectively, in so far as they shall personally affect the interests of Roman Catholic and of Protestant Education respectively, and in such manner and form as the whole shall from time to time be determined by the Lieutenant-Governor in Council on the report of the Minister of Public Instruction or Superintendent of Education. The said Committees shall, as the case may be, sit at nine o'clock, a. m., on the first day of each month, but shall have the right of voting only in the Committee of the religious faith to which he shall belong.

3. The quorum of the Council of Public Instruction thus re-organized shall consist of nine members, and each of the Committees of the same shall fix its own quorum.

4. The total aid to Universities, Classical Colleges, Industrial Colleges, Academies and Model Schools, under the provisions of chapter fifteen of the Consolidated Statutes for Lower Canada, or any other law that may be passed concerning superior education, shall in future be distributed between the totality of the Roman Catholic and of the Protestant Institutions respectively, in the relative proportion of the respective Roman Catholic and Protestant populations of the Province according to the then last census.

9. From and after the time of the passing of the Order in Council for the division of the Consolidated Statutes for Lower Canada, the grants to the Normal Schools and all other grants whatsoever for educational purposes shall be divided between the Roman Catholics and Protestants respectively, in proportion to the Roman Catholic and Protestant populations of the Province at the then last census; but the sums to be paid to the common schools shall continue to be apportioned and distributed in accordance with chapter fifteen of the Consolidated Statutes for Lower Canada.

13. Any non-resident proprietor may declare in writing to the School Commissioners and to the Trustees of dissentient Schools his intention of dividing his taxes between the schools of the majority and the minority, and in that case the School Commissioners shall continue to levy and receive such taxes, and shall pay over to the trustees of the dissentient schools such part and proportion thereof as directed by the said proprietor.

14. Whenever the School Trustees of the minority in two adjoining municipalities shall be able to support a school in each municipality, it shall be lawful for them to unite and to establish and maintain under their joint management, a school which shall be situated as near the limits of both municipalities as possible, so as to be accessible to both; said Trustees shall jointly report their proceedings to the Minister of Public Instruction or to the Superintendent of Education for the time being, as the case may be, who shall remit the share of the common school grant to the Secretary-Treasurer, whose name shall appear first on the return.

15. Whenever there shall be no dissentient school in a municipality, it shall be lawful for any resident head of a family professing the religious faith of the minority in the said municipality and having children of school age, to declare in writing to the Chairman of the School Commissioners that he intends to support a school in the neighboring municipality, which school shall not be more than three miles distant from his residence; and he shall thereupon pay, subject to the restrictions hereinafter named, his taxes to the

Commissioners or Trustees, as the case may be, by whom such school shall be maintained; but special mention shall be made in all school returns of the children coming from a neighboring municipality, and such children shall not be taken into account in apportioning the school grants between the Commissioners and Trustees.

These are but few of the provisions of the education law in force in the sister Province, but these few thus cited inconceivably prove that the spirit of Lower Canadian legislation on the subject of education is even-handed, just, and broad-minded. But, lest any one fail to see this as clearly as we desire it to be seen, we will, by the leave of those of our readers already satisfied with the justice of our position, cite from an act passed at the last session of the legislature of Quebec in regard of the public instruction in the town of Richmond, a corporation in the Eastern townships, of mixed population. We call our readers' earnest attention to the provision of this Act:

1. Hereafter there shall be, in the town of Richmond, two Boards of School Commissioners, and each of such Boards shall be composed of five commissioners, and shall be, under its own name, a body politic and corporate, with all the powers and privileges of corporations.

2. One of such Boards shall be "The Board of Roman Catholic School Commissioners of the town of Richmond," and the members thereof shall be Roman Catholics; the other shall be "The Board of Protestant School Commissioners of the town of Richmond," and the members thereof shall be Protestants.

3. The members of each of such Boards shall be elected by proprietors of real estate, entered on the town assessment roll, and by tenants who agree with their landlords to pay the tax levied under this act sufficient to entitle them to vote at municipal elections in the town.

4. The members of the Roman Catholic Board shall be elected by Roman Catholic proprietors, and Roman Catholic tenants, described in section 3, and those of the Protestant Board, by Protestant proprietors and Protestant tenants described in section 3.

7. The annual grant of the government of this Province, for the support of schools in the town of Richmond, shall be divided between the two Boards of School Commissioners, in proportion to the Roman Catholic and Protestant population of the town, according to the then last census.

8. The two Boards of commissioners may, from time to time, meet together and alter the amount of the tax to be levied on the taxable real estate of the town for such purposes; provided that such tax be not in any case less than two mills or more than five mills in the dollar.

11. It shall be the duty of the council of the town of Richmond to cause to be levied, by its secretary-treasurer, upon the taxable real estate of the municipality, the tax which shall have been determined by the two Boards of commissioners, or that of three mills in the dollar, if such Boards have not agreed on the amount.

12. Such tax shall be known as "the school tax." It may be levied and recovered at the same time and in the same manner as the collection thereof, for the purpose of being a municipal tax of the town; provided always that the corporations and companies, which may have been or which shall be exempted from municipal taxes by-law of the town council, shall nevertheless be liable for the school tax.

13. Real estate, belonging to religious, charitable or educational institutions or corporations, and occupied by them for the objects for which they were established and not solely possessed for the purpose of deriving a revenue therefrom, shall be exempt from the school tax.

17. The said roll shall be divided into four distinct panels.

Panel number one shall comprise the taxable real estate, belonging exclusively to Roman Catholics.

Panel number two shall comprise the taxable real estate, belonging exclusively to Protestants.

Panel number three shall comprise the taxable real estate, belonging:

1. To corporations or incorporated companies subject to taxation under this act;

2. To persons professing neither the Roman Catholic, nor Protestant religion; Jews, or whose religion is unknown, or again, when the father and mother are of a different religious belief;

3. Lastly, property belonging, partially or jointly, to persons or partnerships, some of whom profess the Roman Catholic and others the Protestant faith;

Panel number four shall comprise all real estate exempt from taxation, to wit:

a. All lands and properties, belonging to Her Majesty, her heirs and successors, occupied by any person in charge thereof for the service of Her Majesty, her heirs and successors;

b. All Provincial property and buildings;

c. All places used for public worship, parsonage-houses, and the dependencies thereof, and all cemeteries;

d. All public school-houses and the grounds on which they are built, provided the area thereof does not exceed one arpent;

e. All educational establishments or institutions, as well as the ground on which they are built, provided the area of the same does not exceed two arpents.

f. All buildings, grounds or properties occupied or possessed by hospitals or other charitable institutions, provided the area does not exceed three arpents.

18. Property, possessed, for revenue purposes by religious or corporations, shall be entered on panel number one, or panel number two, according to the religious denomination to which such institutions or corporations belong, or according to the declarations made by them to that end.

If the religious denomination be not known, and if no declaration is made, such property shall be entered on panel number three.

24. The sum, arising from the tax for school purposes, shall be divided as follows:

1. An amount proportionate to the value of the property entered in panel number three, shall be divided between the Board of Roman Catholic School Commissioners and the Board of Protestant

School Commissioners, in the relative proportion of the value of property entered in panels numbers one and two respectively, in the relative proportion of the Roman Catholic and Protestant population of the town, according to the then last census;

2. The taxes, derived from panels numbers one and two, shall be divided between the Roman Catholic and Protestant Boards, in the relative proportion of the value of the property entered in panels number one and number two, respectively.

33. The respective Boards of school commissioners of the said town of Richmond shall have power to lay aside annually a portion of their revenues, not exceeding one-fourth thereof, for the purchase of lots, and for the construction of school houses, without any limitation as to the amount to be expended on each school house, any law to the contrary notwithstanding.

And it shall be lawful for either of the said Boards, with the approval of the Lieutenant-Governor in Council, to raise loans for the said purposes, and to transfer as security for such loans a part of their annual claims on the corporation of the said town for the following years, subject to the above limitations; and either of the said Boards, with the approval aforesaid, may for the said purpose, raise money in advance, by issuing debentures of not less than one hundred dollars each, redeemable in not more than twenty-five years, and for such amount as the superintendent of education shall approve; and in such case the portion of their revenues set aside annually, as aforesaid, or so much thereof as they may determine shall be applied to the forming of a sinking fund for the redemption of the said debentures; but the Lieutenant-Governor shall not grant such approval, unless it be established to his satisfaction that the interested parties have been notified, at least thirty days beforehand, by public notice given in the usual manner, and published in at least one newspaper in the town of Richmond.

34. It shall be lawful for the said Boards to declare in the said debentures that the same are secured by hypothec on all the real estate then their property; and in the case when such declaration shall have been made, the said debentures shall be secured, both as respects principal and interest, on all their said real estate, without the formality of registration, articles 2084 and 2139 of the Civil Code to the contrary notwithstanding.

35. Any of such debentures may contain a stipulation to the effect that the sum, annually carried to the sinking fund established for the redemption thereof, be paid to the holder thereof, instead of being invested by the commissioners.

In any such case such debenture is not redeemable at the expiration of the term thereof, but shall be deemed to be paid and discharged in full by the payment of the interest and sinking fund, specified in such debenture.

39. It shall be lawful for either of the boards of commissioners to establish, either separately or in connection with the common schools of the town under the control of the Board, taking into action, a superior school, graded school, model school, or convent for girls, or to amalgamate with any such school or any college already established or that may hereafter be established within the limits of the town of Richmond.

What town in Ontario would not rejoice to be placed in the favored position of Richmond? But we cannot hope to see such a happy state of affairs inaugurated in this Province till the Catholic people of Ontario, irrespective of party feeling and partisan bias, rise in strong and united assertion of their just rights.

Month of Mary.

Perhaps your readers are not aware that the authoritative and as it were official, practice of dedicating the month of May to the Blessed Virgin Mary will be a hundred years old in 1884. The Very Rev. Father Ferrini, of the Order of *Monte degli Infermi*, is publishing a pamphlet which is addressed to the forthcoming Catholic Congress of Naples, and in which he urges the celebration of the centenary. He traces the habit of May devotions to the popular customs of pious families—customs which date indeed further back than he, perhaps, cares to follow them. No one, however, need dislike to discover the sanctification of pagan traditions in the popular devotions of South Italy—and, indeed, such discoveries are inevitable. It appears that in 1784 the first public recognition of the May devotions was made in a church of the author's Order at Ferrara, soon after which the example spread, and Pius VI. gifted the practice with its first Indulgence. It is possible that the May of next year will be kept, by universal consent, with an added solemnity.—London Weekly Register, September 8.

Judge E. F. Dunne, of San Antonio, Florida, was in the city yesterday on a visit to his children, who are boarders in the Congregation Convent Gloucester street. Last evening he was the recipient of a vocal and instrumental ovation from young lady boarders of the institution, and in return he gave them a recitation. The judge leaves for Montreal, en route for his far-off home this morning.—Ottawa Citizen, 26th Sept.

Before leaving for his distant home in Florida, Judge Dunne treated the young ladies of Gloucester Street Convent to a most *recherche* luncheon. Sweets for the sweet, as he himself expressed it, for such was the impression made upon him by the charming impromptu reception they had offered him on the evening previous.

Yesterday afternoon Prof. Bonbright gave a delightful entertainment to the two hundred pupils of the convent. After elucidating his method of instruction orally and by charts, he rendered in his own inimitable style several choice selections. The young ladies greatly enjoyed it, and at the close one of their number thanked the Professor for his kindness and expressed their high appreciation of his educational powers. He will probably have a large class there.—Ottawa Citizen, 27th Sept.

The elegant new edition of Pope Leo's poems, which was published for the bene of the Catholic poor schools of Rome selling at two dollars per volume.