

mixed community like ours, composed of men of all denominations, we would desire to preserve the union between the two—if we would not eliminate all distinctive Christian teaching from our public schools—if we would not degrade Christianity to the miserable emasculated latitudinarian deism which is contained "in the principles common to all sects of Christians"—and if we would not at the same time encroach upon the rights of any—we must at once adopt the Denominational, instead of the Yankee system; and endeavor to bring our schools into harmony with the actual condition of society. Where we have—a "Common Faith," and a "Common Church"—there also, but there *only*, can we expect to have "Common Schools." Where we have separate denominations, separate religions, and rival creeds, there must we have "separate" schools as well. It is from ignoring this self-evident fact—from their obstinate adherence to infidel theories—and a determination to see things, not as they are, but as they wish them to be—that our Legislators and Ministers have proved themselves, hitherto, incompetent to frame a School Act suited to the wants, and social condition of Upper Canada.

REPORT OF THE SUPERINTENDENT OF EDUCATION for Lower Canada, for 1853. Printed by Order of the Legislative Assembly.

With many and serious difficulties to contend with, and which are clearly pointed by Dr. Meilleur in his "Report," it appears that the cause of Education is steadily progressing in Lower Canada; and that as the system is better understood, it is also becoming more generally popular amongst the people. Much has been done, but much still remains to do. Many prejudices, and obstacles arising from the heterogeneous nature of the population of this section of the Province, from the differences of language and religion, have yet to be overcome; the active hostility of some has to be softened down, the supine indifference of others, stimulated into zeal, before our Lower Canadian school system can be brought to anything like perfection. From what has been done, however, and is still doing, we have ample reasons to hope the best for the future; and the thanks of the community are certainly due to Dr. Meilleur, for his unremitting efforts to carry out the benevolent intentions of the framers of the existing laws. We trust that he may meet with the encouragement which he well deserves.

Dr. Meilleur's "Report" is plain and unpretending; standing in this respect in striking contrast to the elaborate and somewhat inflated documents, periodically issued under the sanction of the Rev. Dr. Ryerson, the great "Absolute Me" of the school system of Upper Canada. Dr. Meilleur contents himself with a plain unvarnished statement of facts; and having no personal ambition to gratify, and no pet theory of his own to carry out, he leaves the reader to deduce his own conclusions from the facts so unostentatiously laid before him. In perusing Dr. Meilleur's Report it is impossible to avoid the conviction that we have to do with an unassuming, honest man, less intent upon gaining public applause than upon meriting it by the faithful, conscientious discharge of his duties. Dr. Meilleur aims, in fact, rather at being useful, than brilliant; and seems to care more about what he tells us, than how he tells it.

The "Report" which is far too lengthy for our columns, is followed by statistical Tables, showing the manner in which the Legislative school grant has been appropriated, and allotted to the different School Municipalities. To these are subjoined the Reports of, and letters from, the School Inspectors and School Commissioners, giving an account of the state of the schools in their respective districts. Of these many are very interesting; others again are but little creditable either to their authors, or to the public document in which they are given to the world. Many of these blemishes to which we allude are no doubt typographical errors, for which the printer's devil is mainly in fault; though certainly more pains should be taken in correcting the proof sheets. Others again are indubitably attributable to the writers; and though for neither can Dr. Meilleur be held responsible, we trust that more pains will be taken with the printing of the next Report; and that the School Inspectors will for the future endeavor to write intelligibly, and eschew the singularly complicated style of Mrs. Gamp, ingeniously blended with the marvellous cecography of the author of the "Yellow-Plush Letters." We will give an illustration or two of our meaning.

From page 87, to p. 95, the "Report" is taken up with the official correspondence, Statements, General Remarks, Recommendations, &c. of John Bruce, Esq., Inspector of Schools, a gentleman who rather piques himself upon the "clearness and brevity"—p. 87,—of his style. Strange to say, the grossest errors, and most incomprehensible nonsense, of which we have to complain are to be found in this very gentleman's contributions to the Report. Our readers may judge for themselves from the following extracts, which we assure them are literal transcripts of the original before us.

"My present can differ little from my last," he begins, "in much of marked importance. More Schools are in operation. The improvement of systems mentioned in my last continues."—p. 87.

"Speaking Generally of schools, I would state that still a number is doing but little good. . . . A considerable number are in a flourishing state. Their scholars are advancing to my entire satisfaction. The subsoil of the juvenile mind is beginning to be turned up with a deeper. . . . The teachers in discharging their duties are beginning to show more skill, intelligence, and sound judgment. . . . Of about 20 schools (including the Academy of Huntingdon) I would state that the expanding minds of youth are beginning to get fair play—trash is intelligently and interestingly conveyed and done with earnestness and fervour."—p. 87.

We contend that the above passages are not clear; nor are the following:—

"Difficulties, however, and serious, and not easily overcome or removed, exist. . . . Prejudice and notions—the offspring of ignorance—are not the least of these. Some would be content with the mere elements of a little learning to their children; a great many consider reading and writing and a small amount of arithmetical knowledge are sufficient education to the population of rural districts; and anything proposed beyond this, is by such received with cool indifference, if not run down as a thing that can serve no purpose save that of unnecessary expense. Whoever is engaged in establishing and improving schools must expect to meet with such and many more. Difficulties must be opposed—and opposed to be overcome. With the intelligent and earnest they serve but to urge on to redoubled efforts. The most formidable difficulties, however, are the want of intelligent well trained teachers, and sufficient means for encouraging such to make teaching a profession; and so dependent are these on each other that whatever effects the one influences the other. Could we succeed in getting good teachers, the manifest advantages of having our schools conducted by such would soon exert an influence on our communities favorable to education; in disposing them to give more of their means for school support, and taking a greater interest in the advancement of education. Or could the salaries be so raised; either by an increase of property rates, or of the Legislative grant, or of both, as to induce men of superior acquirements to engage in teaching, every such teacher secured would be a lessening of the other."—p. p. 88, 89.

At page 90, our author insists upon the necessity of a strict scrutiny, by the School Inspectors, into the management of the "school funds":—

"By its improper management, mal-appropriation, or unjust distribution, it may become a source of evil rather than good, causing jealousy, strife, and prolonged contention, and sacrificing the interest of education to party discord or edacious difficulties."

Under the head—"Contention—Causes of"—we find the following lucid exposition of the difficulties which a School Inspector has to encounter:—

"Since I left the Education Office, end of April last, I have not had one day of leisure time. I complain not of this. I go through my labour with pleasure. But when I have to face the strife and contention of parties; when I have to contend with the prejudice and malice of hostile opponents fostered for years; and that suspicious jealousy and insidious treachery of equivocating partisans, I look upon the duties they create as the most painful and difficult to discharge of any which the law imposes upon me not less perplexing than the solution of Chancer's Dilemma. These have for their sources points of law, real or imaginary—school funds and their appropriations—engaging of teachers, especially when this is left to the people—boundaries of school Districts and Municipalities, as the latter respects paying rates without receiving any benefit—location of school houses, &c. . . . The most notable Municipalities for contention are, Elgin, Hinchinbrooke, and St. Andrews. In this Dundee also cuts a figure. The analysis of the disease is long: I hope its paracure is near."—p. 91.

Such is the marvellous vision which meets the eye—we pretend not to be able to give the interpretation thereof. All that can be said in extenuation of these extraordinary figures of speech, is, that the "man is mortal," and may perhaps himself "have been a schoolmaster."

Enough, however, of criticism. It is a far more pleasant task to turn from these blemishes to the abundant evidences which we find in the "Report" of the steady progress that education is making amongst the people. The number of schools is increasing, the attendance upon them is larger, and certainly nowhere in Catholic Canada do we meet with that brutal ignorance which is the disgrace and curse, as it is the characteristic, of Protestant England. Of none, not even of the worst, of our schools, scholars, and school teachers in Canada could a visitor justly complain as Mr. Bowyer, Inspector of Schools for the Eastern and Midland districts of England, complains of the establishments under his control. Here is an extract from his Report. Of one school he says:—

"A wretched school. Children extremely ignorant, and destitute of intelligence. To the question, 'What is a graven image?' the least dull of the boys replied—'Lightning, Sir,' and everything that is in the air above." On questioning him, I found that his answer was not a random one, but expressed his real opinion.

In another place, Mr. Bowyer says:—

"At my first visit the school was vacant. At my second, I found a new Mistress, whose ignorance surpassed anything within my experience. To the question—'What remarkable event occurred when Our Saviour was twelve years old?'—she replied—'I believe he was put in the buttrushes.'"

Of other schools Mr. Bowyer reports in almost precisely the same terms: of one at Grantham he says:—

"None of the boys could point out Egypt on the map, or explain what was a graven image. One boy said 'it was going to school.'"

Our Canadian schools may be deficient in many respects; but they are not so bad as this. The most ignorant of our Lower Canadian population are familiar with the truths of our holy religion. At the least they are Christians; whilst the most that can be said of the masses in England, is, that they are Protestants. With all our short comings in Canada, we should be loth to exchange our "least" for England's "most."

"FABIOLA; OR THE CHURCH IN THE CATACOMBS." Messrs. Sadlers, New York and Montreal.

A tale, well known to be from the pen of the Archbishop of Westminster, needs no recommendation to the Catholic public; but its intrinsic merits would suffice to procure for this interesting volume an enthusiastic reception. In our next, we shall have the pleasure of laying some extracts from *Fabiola* before our

readers; in the meantime, we content ourselves with the following notice of the work, which we copy from the *Dublin Review* of January last:—

"*Fabiola*" is published anonymously. But it is clear that the authorship cannot long remain a secret. No habitual reader of this journal, especially, can fail to discover it without an effort. He will recognize at once the ease and brilliancy of style, the lively fancy, the singular faculty of illustration, the quiet but racy humour, the graphic skill, as well as the more solid qualities, the curious scholarship, unobtrusive from its very richness, the profound philosophy, the elevation of thought, the lofty piety, the exquisite tenderness, the vast and various erudition,—in a word, the mastery over all the manifold sources of human knowledge, and all the graceful arts by which knowledge is made useful and attractive, which he has been accustomed to admire in each successive number of our Review, and which have ever sufficed to identify at a glance every emanation of one illustrious pen, however careful the disguise under which it had sought at times to conceal itself. All the best and most striking characteristics of this brilliant pen, are distinctly traceable in every chapter of "*Fabiola*,"—poured out in its pages with a prodigality which fills us with wonder, and yet with an ease, a simplicity, an absence of every kind of effort, which reconciles the reader to his own intellectual inferiority, and makes him almost feel a sharer in the wealth which is thus prodigally spread out before his eyes.

"*Fabiola*" is entirely free from the polemical character. At times, it is true, philosophical and even profound; always dealing frankly and boldly with all the great questions of natural religion; occasionally probing to the very depths those mysterious and painful longings of the human heart, whose realization is the great problem of all philosophical and theological science; the theology of this charming book is always, nevertheless, perfectly simple and popular in its tone.

"In a word, no one need shrink from '*Fabiola*,' as from that most repulsive of all classes of literature—an essay on Natural Theology."

To this we need only add, that we recommend every one to procure a copy of *Fabiola*, as a work, fitted to amuse, to instruct, and to edify; equally valuable to the theologian, the antiquarian, or the simple unlettered Christian.

INSTITUTE OF THE HOLY CHILDHOOD.

(Concluded from our last.)

"7—ORGANISATION OF THE HOLY CHILDHOOD.

"The 'Holy Childhood,' that army more numerous and more mighty than ever was that of Alexander, or of Napoleon, is constituted in nearly the same way as the Society for the 'Propagation of the Faith,' which now embraces the entire world. It is composed of Dozens, Sub-divisions, and Divisions. Every Dozen, Sub-division, and Division, has its own chief. That chief is usually the person who formed the Dozen, Sub-division, or Division, and on him or her devolves the task of inscribing the names of the associates, distributing the annals, and receiving subscriptions.

"The subscription is only 12 sous (cents or coppers) a year, or one sous per month. In order to increase the amount of subscriptions, zealous persons who are at the head of the Institute, often get up little lotteries or bazaars, &c., availing themselves of such opportunities to make many acquainted with the Association and its objects.

"There are no prayers to be said, except a *Hail Mary*, with this invocation: 'O Mary and Joseph, pray for us and for all poor heathen children.' When the child is too young to say this prayer, another person may say it for him or her.

"Every two months there is usually a distribution of new Annals. It is well to have them read by as many as possible.

"Every year, about Easter and Christmas, (where the Institute is properly encouraged) there is a general meeting of the associates, together with a conference, collection, consecration to the Infant Jesus, Benediction of the Blessed Sacrament; in short, a solemn festival.

"8—INDULGENCES GRANTED TO THE 'HOLY CHILDHOOD."

"The Sovereign Pontiff, Gregory XVI. and Pius IX., have granted the following indulgences to the 'Holy Childhood':—

"1st. A Plenary Indulgence from Christmas till the Presentation of Our Lord in the Temple;—from the 2nd Sunday after Easter till the end of the month of May, applicable to the souls in Purgatory, for all the associates who, having fulfilled the usual conditions, assist at a Mass said for the Institute; to be gained even by children who have not yet made their first communion."

"Also a Plenary Indulgence on the patronal feasts of the Institute—namely, the Presentation, the Holy Angels Guardian, St. Joseph, St. Francis Xavier, and St. Vincent de Paul."

"2nd. A partial indulgence of one year, for the members of councils instituted, or to be instituted, in any place whatsoever, for each particular meeting."

"9—FACILITY OF THE WORK—THERE CAN BE NO EXCUSE FOR DISPENSING WITH IT.

"To be a member of the 'Holy Childhood,' it would scarce seem necessary to be a Christian: it is enough to be human. How, indeed, can any one contemplate such butchery of children, such wholesale massacre, without being affected? Nothing less than an insurmountable obstacle ought to prevent persons from coming to the rescue of these poor children. But, far from that—in order to give the 'Holy Childhood' the greatest possible extension, the conditions are of the simplest kind: to say one *Hail Mary* every day, to give one sous every month. Can any one ask less? Who would venture to complain of such conditions?—who would refuse to concur in a work so easy? Never was so much good effected by means so small.

"But I have not much time to devote to this work," some will say. Ah! it is not time that is wanting, but good-will. 'Oh! but there are so many charitable associations already!' Yes, but there is none like this. 'We have our own poor to support!' You can support them, and, at the same time, contribute to save deserted children. 'Well! after some time, perhaps I may—'; and, in the mean time, myriads of children may perish. 'But there are many persons who do not yet belong to the 'Holy Childhood,' and who have a better right to join it than I have.' That is because they do not know it.

"Thus we see that there is no pretence for keeping aloof from this work of charity. It is so beautiful, so

easy, that unless one has a heart insensible to good, it is impossible to overlook its claims."

"10—APPEAL ON BEHALF OF HEATHEN CHILDREN, ESPECIALLY THOSE OF CHINA.

"The misfortunes of the heathen children were no sooner known than thousands of voices were heard on their behalf. The missionaries especially, on reaching the scene of carnage, sent back the most piteous supplications. One would require to read in the Annals of the Institute the touching letters wherein they call upon the faithful of every age, sex, and condition, to come to the assistance of these unfortunate children. But as it is impossible to give in this brief sketch, even fragments of these letters, we will, in conclusion, lay before our readers the words of the missionary Bishop, who was the founder of the 'Holy Childhood':—

"Behold these poor little ones," cries that holy Bishop, addressing himself to all tender hearts, especially those of Christian mothers—'behold these poor little ones whose salvation we ask of you. Imagine them stretching out their suppliant hands to you. . . . begging of you, not only their corporal life, but still more urgently, the grace of Baptism. . . . They die, and are for ever deprived of the vision of God, if you desert them. . . . They die by hundreds of thousands—smothered, drowned, crushed, devoured alive by dogs and swine. . . . They will live, on the contrary, if, by a trifling alms, you procure for them the treasure of redemption and eternal happiness.

"They shall live as living monuments of your charity—they shall live, growing up as your children, and, by their prayers, incessantly drawing down new graces on themselves and you; or, otherwise, dying in great numbers, but covered with the blood and the merits of Jesus Christ, heaven will receive for you and your children, that rich harvest of little angels.—They will watch over you, and all that you hold dear, returning to mingle in your joyous festivals, and those of your children. . . . Yes, the eye of faith will be able to recognise them. . . . They will accompany you to the Sacred Banquet, and protect you in all dangers. . . . They will assist you in your last dread combat; they will come to meet you and conduct you in triumph to your common country, and even there, where all desires are merged in perfect happiness, it will increase yours to see them partakers in the everlasting joys of heaven."

TO CORRESPONDENTS.—"Philoponos" in our next.

Several book notices unavoidably delayed.

INCREASED USE OF WINES AND ARDENT SPIRITS IN THE UNITED STATES.—Whatever may have been the effects of prohibitory Liquor Laws in Maine and other States where they exist, it would appear, by the following figures, which we (*Montreal Herald*) find in the Portland "State of Maine" of Saturday last, that their effects have been altogether nugatory, as affecting the Union at large. Our contemporary says:—

"The prohibitory Liquor Law of Maine, was passed June 2d, 1851. Similar laws were passed in Massachusetts, Vermont, Rhode Island, and other States, in the following year.

"It is a matter of the gravest inquiry among all classes of men, as to the effect of prohibitory statutes upon the public morals.

"We do not propose in this paper to discuss the principle of prohibition, but simply to give certain facts furnished us by the Reports on Commerce and Navigation, by the Secretary of the Treasury, showing the comparative consumption of liquors before and since the passage of the Liquor Law of Maine, and the corresponding enactments in other States.

"We give below a table showing the value of the imports of wine, spirits, ale, &c., for 1852, 1853, and 1854:—

	Wines.	Distilled Spirits.	Ale, Beer, &c.
1852,	\$2,203,321	\$2,220,473	\$257,440
1853,	2,995,632	3,823,798	365,492
1854,	3,370,902	2,990,262	567,009

"In 1853, the importation of brandy was 3,747,378 gallons, valued at \$3,143,607. In 1854, the importation was only 2,029,570 gallons, valued at \$2,083,165.

"The value of brandy imported in 1853, was 83 cents per gallon. In 1854, it was 102 cents per gallon. This fact serves in part to explain the falling off in the imports of brandy in 1854. There was a short crop in France.

"The import of all other descriptions of drinks increased largely in 1854 over 1853, as will be seen by examination of the above figures.

"The scarcity of brandy in France has caused an increase in the manufacture of domestic spirits in this country the past year, which has been extremely profitable."

The state of the jails in Upper Canada is such as to call for the immediate attention of the public authorities. Prisoners walk out, almost when and how they please; and, according to the Upper Canada journals, most of the jails are altogether unfit for the safe custody of criminals.

Married.

In the City of Ottawa, on the 2nd inst., by the Rev. T. Stobbs, Mr. George Nolan, of Montreal, Printer, to Mary Ann, second daughter of W. K. Hodges, Esq., of Aymer, C.W.

Died,

In this city, on the 5th instant, Dame Veuve Hyppolite Donault, of Laprairie.

In this city, on Tuesday, the 6th instant, Mary O'Brien, aged 63, relict of the late Patrick McNally; a native of the city of Dublin.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

AN ADJOURNED MEETING of the above named Association will be held on FRIDAY EVENING next, the 9th instant, at EIGHT o'clock, in the Room adjoining the Recollet Church.

Members requiring BADGES will have to make application at the above meeting.

By Order,

F. DALTON, Secretary.

March 3, 1855.

ST. PATRICK'S SOCIETY.

AN ADJOURNED MEETING of the ST. PATRICK'S SOCIETY, will be held at ST. PATRICK'S HALL, on MONDAY EVENING, 12th instant, at EIGHT o'clock.

Members requiring BADGES will, on application, be supplied at the above meeting.

By Order,

W. F. SMYTH, Sec. Soc.

March 8, 1855.