

THE SCHOOL LAW.

We begin this week the publication of a series of articles on the school laws of Ontario in their bearing upon Catholic rights. The matter is one of such pressing importance that to Catholic who prizes duty should be ignorant of the requirements of our people in the Province of Ontario in the matter of education. We are now numerous enough and surely should be true enough to each other and to the interests of our religion to secure such amendments to the law as we require.

DIOCESE OF HAMILTON.

We are authorized by the Very Rev. Father Dowling, Administrator of the diocese, to announce officially that the Rt. Rev. Dr. Carbery has been appointed Bishop of Hamilton, that he has accepted the appointment, and that he leaves Dublin for Rome about the beginning of next month to be consecrated. The priests and people of the diocese are delighted at the appointment of so learned and distinguished a prelate, and will extend His Lordship on his arrival a most cordial welcome.

IRELAND'S STRUGGLE FOR THE FAITH.

Taylor, a Protestant writer, speaking of the seizures and confiscations made in Ireland by the Cromwellians, says that the distributions of the greater part of Ireland made by them was nearly as complete as that of Canaan by the Israelites, the example by which of course the Puritans claimed to be directed and justified. The principal sufferers were the Anglo-Irish nobility, who were now plundered of their broad lands with as little ceremony as their ancestors had used to the native inhabitants. A new and strange class of proprietors took the place of the ancient aristocracy, and preserved their acquisitions under every succeeding change. The Irish at the close of the civil war, and afterwards, after this Revolution, resigned their country and their estates with wondrous readiness, and sought an asylum in foreign lands. But the Cromwellians clung to the land which they had obtained, even under the most unfavorable circumstances, and showed that they, in some degree, merited their new acquisitions, by the resolute firmness they displayed in their defence. They were, for the most part, men of low origin and mean education, but enthusiasm gave them a stern dignity of character, which must command a certain share of respect. That the act which gave them the lands of the kingdom was an unparalleled public robbery, and the most atrocious instance of unprincipled spoliation recorded in any history, nobody can question. Few, however, felt any scruples at that period; the country, they deemed, was theirs by right of conquest—a right which they supposed to give them absolute authority over the lives and properties of the vanquished. The sufferers were Papists, and they had been taught to look on them as idolatrous blasphemers, whose punishment was an acceptable service in the sight of heaven. There were some, however, whose consciences were not deluded by this miserable and blasphemous sophistry. Several of the soldiers restored their lots to the original proprietors for a trifling consideration, or generously bestowed it as a present. Others sold their lots to their officers; and the writer has frequently seen the muster rolls of the troops that had assigned their grants to their captains, gratuitously, or for a trifling recompense. Tradition, in many instances, records that the officers married the heiresses of the estates which they had been granted. And this is not improbable; for so many of the nobility and gentry had either fallen in the war, or gone into exile, that the right of inheritance must, in countless instances, have vested in females.

The land, however, seemed likely to be useless for want of cultivators. The Cromwellians had shown little mercy during the war, and massacred the wretched peasantry by thousands; others, they had transported as slaves to the plantations; numbers, as we have already seen, had entered into the service of foreign potentates. The design of shutting up the miserable remnant in Connaught was laid aside; they were kept as bondsmen and slaves to the new proprietors; and treated as the Gibonites had been by Joshua.

The peasants themselves resigned all hopes of life when they fell into the hands of the Puritans. The following anecdote, related by Ludlow in his Memoirs, will probably suggest reflections different from that made by the narrator: "Being on the other side of Nenagh, an advanced party found two of the rebels, one of whom was killed by the guard before I came up to them; the other was saved. And being brought before me at Portumna, and I asking him if he had a mind to be hanged I he only answered, 'If you please'—so obstinately stupid were many of these poor creatures."—Ludlow, vol. 1, 392.

The Cromwellians ruled their wretched serfs with a rod of iron; they looked upon them as an inferior species, a degraded caste, with whom they could not feel sympathy. The very name of Irish was with them and their descendants an expression of contempt, associated with ideas of intellectual and moral degradation. The peasants were forbidden to leave their parishes without permission; and strictly prohibited from assembling for religious worship, or any other purpose. The Catholic clergy were ordered to quit the country, under pain of death; and it was declared a capital offence to celebrate mass, or perform any of the ceremonies of Romish worship. Still, there were a faithful few who lingered near their beloved

congregations, and, in spite of the fearful hazard, afforded their flocks the consolation of religion. They exercised their ministry in dens and caves; in the wild fastnesses of the mountains, and in the deserted bogs. The Cromwellians learned that the abominations of Popery were still continued in the land, and employed blood-hounds to track the haunts of these devoted men. During the latter part of the seventeenth, and the early part of the eighteenth century, priest-hunting was a favourite field sport in Ireland.

The character of the rude soldiers was soon changed by the possession of property. Enthusiasm did not become extinct, but it was strangely mixed with more than an ordinary share of worldly prudence. This was first evidenced by the readiness with which the Irish army concurred in Cromwell's usurpation. Originally the most hostile to his designs, they suddenly discovered that his success was essential to the security of their new possessions, and they willingly exerted themselves to invest him with despotic power.

Cromwell entrusted the government of Ireland to his son Henry, a man not devoid of generous qualities and amiable manners. Henry claimed that under his administration the scandalous peculation of the commissioners of the forfeited estates was repressed, the violence of the soldiers restrained, and legal protection afforded to the peasantry. The Lord-deputy, he adds, made a tour through the island, and formed a just estimate of its natural advantages. He was particularly struck with the fine harbours and noble bays on the west coast, which afford so many facilities for commerce, but which still remain neglected. He devised several beneficial plans for rendering the great resources of Ireland available, but, before any steps could be taken for their accomplishment, the Protector died; and a new revolution removed Henry from a situation which he had filled with equal integrity and ability. It is honourable to the character of Henry Cromwell, and the officers of the Irish army, that they were deeply impressed with the necessity of encouraging learning. They purchased, at their own expense, the magnificent library of primate Usher, which his heirs were about to sell by auction, and kept it for a second college, which they intended to found in Dublin; but, after the Restoration, this, with many other useful projects, was laid aside, and this valuable collection transferred to the library of Trinity College.

Mr. A. M. Sullivan, than whom no man in our day possesses a fuller or clearer knowledge of his country's history, holds no such high estimate of Henry Cromwell. His recital of the banishment of the people to Connaught and to the West Indies is one of harrowing interest:

"Need we marvel," he says, "that all over the land the wail of grief and despair resounded for days together? It was one universal scene of distracted leave-taking, and then along every road that led toward Connaught, each a *via dolorosa*, the sorrowing cavalades streamed, weary, fainting, and foot sore, weeping aloud!"

Towards the seaports moved other processions; alas! of not less mournful character—the Irish regiments marching to embark for exile; or the gangs in charge to be transported and sold into slavery in the pestiferous settlements of the West Indies! Of young boys and girls alone Sir William Petty confesses six thousand were thus transported: "but the total number of Irish sent to perish in the tobacco islands, as they were called, were estimated in some Irish accounts at one hundred thousand." Force was necessary to collect them; but vain was all resistance. Bands of soldiery went about tearing from the arms of their shrieking parents, young children of ten or twelve years, then chaining them in gangs, they marched them to the nearest port! "Henry Cromwell (Oliver's son), who was most active in the kidnapping of Irish 'white slaves,' writing from Ireland to Secretary Thurloe, says: 'I think it might be of like advantage to your affairs there, and ours here, if you should think to send one thousand five hundred or two thousand young boys of twelve or fourteen years of age to the place aforementioned (West Indies). Who knows but it may be the means to make them Englishmen—I mean, rather, Christians.' Thurloe answers: 'The committee of the council have voted one thousand girls and as many youths to be taken up for that purpose.'

The piety of the amiable kidnapper will be noted. But it was always so with his class; whether confiscating or transplanting, whether robbing the Irish, or selling them into slavery, it was always for their spiritual or temporal good—to sanctify or to civilize them. Accordingly we read that at this period the parliamentary commissioners in Dublin published a proclamation by which and other edicts any Catholic priest found in Ireland after twenty days, was guilty of high treason, and liable to be hanged, drawn and quartered; any person harbouring such clergyman was liable to the penalty of death, and loss of goods and chattels; and any person knowing the place of concealment of a priest and not disclosing it to the authorities, might be publicly whipped, and further punished with amputation of ears.

Any person absent from the parish church on a Sunday was liable to a fine of thirty pence; magistrates might take away the children of Catholics and send them to England for education, and might tender the oath of abjuration to all persons at the age of twenty-one years, who, on refusal, were liable to imprisonment during pleasure, and the forfeiture of two-thirds of their real and personal estates.

The same price of five pounds was set on the head of a priest and on that of a wolf, and the production of either head was a sufficient claim for the reward. The military being distributed in small parties over the country, and their vigilance kept alive by sectarian rancour and the promise of reward, it must have been difficult for a priest to escape detection; but many of them, nevertheless, braved the danger for

their poor scattered flocks; and, residing in caverns in the mountains, or in lonely hovels in the bogs, they issued forth at night to carry the consolations of religion to the huts of their oppressed and suffering countrymen." (Haverty.)

"Ludlow," continues the same author, "relates in his Memoirs (vol. 1, page 422 de Vevay, 1691) how, when marching from Dundalk to Castellaney, probably near the close of 1652, he discovered a few of the Irish in a cave, and how his party spent two days in endeavoring to smother them by smoke. It appears that the poor fugitives preserved themselves from suffocation during this operation, by holding their faces close to the surface of some running water in the cavern, and that one of this party was armed with a pistol, with which he shot the foremost of the troopers who were entering the mouth of the cave after the first day's smoking. Ludlow caused the trial to be repeated, and the crevices through which the smoke escaped having been closed, 'another smoke was made.' The next time the soldiers entered with helmets and breast-plates, but they found the only armed man dead, inside the entrance, where he was suffocated at his post; while the other fugitives still preserved life at the little brook. Fifteen were put to the sword within the cave, and four dragged out alive; but Ludlow does not mention whether he hanged these then or not; but one at least of the original number was a Catholic priest, for the soldiers found a crucifix, chalice, and priest's robes in the cavern."

Of our kindred, old or young, sold into slavery in the 'tobacco islands,' we hear no more in history, and shall hear no more until the last great accounting day. Of those little ones—just old enough to feel all the pang of such a ruthless and eternal severance from loving mother, from fond father, from brothers and playmates, from all of happiness on earth—no record tells the fate. We only know that a few years subsequently these survivors of them in the islands barely remembered that they came in shiploads and perished soon—too young to stand the climate or endure the toil! But at home—in the rifled nest of the parent's heart—what a memory of them was kept! There the image of each, little victim was enshrined; and father and mother, bowed with years and suffering, went down to the grave "still thinking, ever thinking" of the absent, the cherished one, whom they were never to see on earth again now writhing beneath a planter's lash, or filling a nameless grave in Jamaican soil! Yes, that army of innocents vanished from the record here; but the great God who marked the slaughters of Herod has kept a reckoning of the crime that in that hour so notably likened Ireland to Rachel weeping for her children.

Cromwell died in 1658, and was succeeded by his son Richard as lord protector. The latter did not, however, long hold the place, for the nation had tired of radical misrule, and demanded the restoration of Charles II., which was effected without recourse to arms.

THE SCHOOL QUESTION.

I.

We need make no apology to the readers of the RECORD for again drawing public attention to the grievances and injustices under which the Catholics of Ontario labor in the all-important matter of education. Catholics there are to be found who find occasion and reason to complain of the deficiencies of our schools in this Province, but instead of laying the blame for these deficiencies, the existence of which in certain cases we regretfully acknowledge, where it is right belongs to the one-sided school system of Ontario—they condemn bishops, priests and church as the cause of all the shortcomings of the Separate Schools. The time has now, we think, come when the Catholics of Ontario must speak out in a just and firm demand of their rights. This we hold to be the opportune moment for decisive, energetic and united action on the part of the Catholics of Ontario, to have themselves placed on a footing of equality with their non-Catholic fellow-citizens. These latter have by law established in Ontario a system of education suitable to themselves. Catholics have not. Why this inequality? Very greatly, we fear, through the apathy of Catholics themselves. Well, indeed, might we of the Catholic minority of Ontario take a leaf from the book of the Protestant minority of Quebec in regard of educational rights. Let us now, then, sinking all minor differences in the assertion of our rights, prove ourselves not only worthy of our position and political influence in this great country, but show ourselves faithful members of the church which is so solicitous for the god-like training of the little ones of Christ.

In a memorandum prepared some months ago by the writer on the inequalities and injustices of the school system of Ontario, certain of its most glaring defects and inconsistencies were pointed out.

Speaking of the theory of public schools in Ontario we then said:—Dr. Ryerson, in a letter dated 3rd May, 1864, and addressed to the Hon. P. J. D. Chabreau, then Chief Superintendent of education for Lower Canada, sets forth the principle as by him held of the Public Schools of Upper Canada:

"The public school in each section, or district or division, is strictly non-denominational—having no symbols, or ceremonies, or instructions peculiar to any one religious persuasion, and to which any religious persuasion can object. The only exception to this is wherever the daily exercises, as in many of the schools, are opened and closed by reading a portion of the Scriptures, and prayer; but this is at the option of the trustees and teachers, as also the version of the Scriptures and the prayers to be used; and no

pupils are required to be present at these exercises whose parent or guardian object to them. If the teacher hears any pupils recite a catechism it must be by private arrangement between the teacher and the parent or guardian of such pupils, and must not interfere with the regular exercises of the school."

In his speech on Confederation Hon. George Brown declared the principle of the common schools of Upper Canada to be opposed to religious education in the schools themselves. He said: (Feb. 8, 1865) "I have always opposed and continue to oppose the system of sectarian education, so far as the public chest is concerned. I have never been able to see why all the people of the province, to whatever sect they may belong, should send their children to the same common schools, to receive the ordinary branches of instruction. I regard the parent and the pastor as the best religious instructors, and so long as the religious faith of the children is uninterfered with, and ample opportunity afforded to a clergy to give religious instruction to the children of their flocks, I cannot conceive any sound objection to mixed schools."

So much for the theory. Now as far as regards the practice of Public Schools in relation to religious instruction, they are decidedly Protestant wheresoever the Trustees of any section or municipality decide in favor of the introduction of the reading of Scripture and recitation of prayer. In so far as Catholics are concerned, the reading of Scripture and recitation of prayer ordained by any other than the authority of the Church constitute acts of religious worship in which they cannot participate without a violation of conscience. Protestants themselves have not failed from time to time to call for the holding in the Public Schools of religious exercises peculiar to and acceptable to themselves. They see the necessity of a religious training for their children, and no Catholic objects to Protestant parents exercising all the influence they can to secure the imparting to their children of such training. What Catholics do and will continue to object to is the present actual forcing of Catholic children in many places not only to remain without religious training in schools, acceptable to themselves, but to assist at scriptural readings and prayers not approved by their Church.

It is all well to say that parents and guardians may object, but any one who knows the hardships attending such objections must admit that few parents or guardians can desire to take such a course. Now, no man, in such a matter as the education of his children, should be by law forced to meet, or undergo, any unnecessary hardship. That Catholics attending public schools are placed at a disadvantage compared with non-Catholics attending the same, we need only point to the fact that in a Memorandum of the Minister of Education of Ontario, dated April 2, 1878, the following is found:

FURTHER MEMORANDUM ON THE SUBJECT OF RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

A Deputation from the Synod of the Presbytery of Hamilton and London, consisting of the Rev. John Laing, M. A., Moderator, and the Rev. W. Cochrane, D. D., Clerk, have submitted for my consideration the following questions, viz:—

1. May the local Trustees, without contravening the School Law, require Teachers to use the Bible in whole or in part as a text book, giving such instruction as is needed for the proper understanding of what is read?

2. Is there anything in the Regulations and Programme at present in force to prevent the introduction of such reading of the Holy Scriptures as part of the regular course of instruction, and work of the School, when the Trustees desire this to be done?

I explained verbally to the Deputation my views of the Laws and Regulations upon these important points, and promised to express them officially in writing in order that they might be generally understood.

The law on the subject of Religious Instruction in Public Schools will be found in the ninth and tenth sections of the Public School Act, (Revised Statutes, Cap. 204). The ninth section reads as follows:—

"No person shall require any pupil in any Public School to read or study in or from any religious book, or to join in any exercise of devotion or religion objected to by his or her parents or guardians."

The tenth section provides that "pupils shall be allowed to receive such religious instruction as their parents and guardians desire according to any General Regulations provided for the organization, government and discipline of Public Schools."

By section 4, sub-section 10 of the Act respecting the Education Department (Revised Statutes, Cap. 203) the Education Department is empowered to make Regulations from time to time for the organization, government and discipline of the Public Schools, and the like power was possessed by the former Council of Public Instruction under the Act of 1874. The General Regulations for the government of Public Schools now in force are those prescribed by such Council in 1874, and comprise the following Regulations on the subject of Religious Exercises and Religious Instruction:

"I. Religious and Moral Instruction in the Public Schools."

"1. As Christianity is recognized by common consent throughout this Province, as an essential element of Education, it ought to pervade all the Regulations for elementary instruction. The Consolidated Public School Act, section 142, provides that no person shall require any pupil in any Public School to read or study in or from any religious book, or to join in any exercise of devotion or religion objected

to by his or her parents or guardians. Pupils shall be allowed to receive such religious instruction as their parents or guardians desire, according to any general regulation provided for the organization, government and discipline of Public Schools."

"2. In the section of the Act thus quoted the principle of religious instruction in the School is recognized, the restrictions within which it is to be given are stated and the exclusive right of each parent and guardian on the subject is secured."

"3. The Public School being a day, and not a boarding-school, rules arising from domestic relations and duties are not required, and as the pupils are under the care of their parents and guardians, on Sabbath, no regulations are called for in respect to their attendance at Public Worship."

"III. Opening and closing Religious Exercises of each day."

"With a view to secure the Divine blessing, and to impress upon the pupils the importance of religious duties, and their entire dependence on their Maker, the Council of Public Instruction recommends that the daily exercises of each Public School be opened and closed by reading a portion of Scripture, and by prayer. The Lord's prayer alone, or the forms of prayer hereto annexed, may be used, or any other prayer preferred by the Trustees and Master of each School. But the Lord's prayer shall form part of the opening exercise, and the ten commandments be taught to all the pupils, and be repeated at least once a week. But no pupil should be compelled to be present at these exercises against the wish of his parent or guardian, expressed in writing to the Master of the school."

Rev. W. T. McMullen, one of the delegates who last year asked Mr. Mowat to make the reading of the Bible obligatory in the schools of Ontario, writing to the Globe, protests that they would not encroach on the rights of minorities or compel any pupil to take part in the reading of the Bible. He says:—

"We believe that the moral element in education is like the salt in a man's food, which must be supplied in and with the food, and that even when children are attending a Sabbath School, one hour a week for moral and religious instruction is totally inadequate. In this view we are in profound accord with the Roman Catholic Church, as is evidenced by her system of Separate Schools, in which, with much greater fairness, it might be charged that religious instruction is 'compulsory.' Who would think of one hour a week as sufficient for writing or arithmetic? By our application to the Government we make no confession of 'inefficiency' on the part of churches or Sabbath schools. We ask a system of education worthy of the name, and charge that to educate every human being on the theory of its being less than a human being—a mere intellectual animal. The Creator has not been pleased to make a race of creatures for which such a system of education is complete and adequate. Further, a system so secularized as to be non-Christian, must, in consequence of the tendencies of human nature, be in constant peril of becoming anti-Christian."

Mr. McMullen here supplies us with one of the best arguments for the establishment of a Catholic system of education in Ontario. Let him and those who think with him Christianize the Public Schools as best they can, but let us Catholics train our children as our sense of duty tells us we should. We can not do so as we ought under the present system. Let us then have a change.

MONTREAL NOTES.

COTE DES NEIGES CEMETERY.

Should be visited by every Catholic who comes to this city. It is easily reached from any point in the city, as there are three entrances. The western one is on the Cote des Neiges road leading from Gay street, the eastern from Mount Royal avenue off St. Lawrence and Bleury streets, and another (which is never used by funerals) from Mount Royal Park.

THE STATIONS OF THE CROSS.

In this cemetery surpass anything of the kind on the continent, and must be seen in order to form an idea of what they really are. The representations of the different stations are of plaster and clearly depict the scenes of the road to Calvary. These plaster casts are inclosed in glass, framed, and set in cast iron niches which are ten feet high, four feet wide, and two feet deep. The stand on grey stone foundations and are protected in front by a cast iron railing three feet high. From this station there is a slight descent and then a very steep hill till one comes to the summit of Calvary, where we see the scene of our redemption. The central figure is that of our Saviour crucified, the face expressing great agony. To the right of our Saviour is St. John and to the left His Blessed Mother. Still further to the right is the Penitent Thief on his cross. The face is that of a criminal but expresses penitence and resignation. On the extreme left is the Impenitent Thief. The expression on this face is terrible. He is looking towards our Saviour, and has the right arm uplifted, the lips opened and the teeth clenched as if cursing our Blessed Redeemer.

The figures are all life size and the crosses are about fourteen feet high. All are now being repainted.

THE FOURTEENTH STATION.

is much larger than the others and is a little chapel. Under the altar is a full-size representation of our Lord in the tomb. Above the altar is the station and around it the different articles used at the crucifixion are represented.

This station and a large extra space, which is required when mass is celebrated, is surrounded by an iron railing. A large awning in front protects the celebrant and assistants from the rays of the sun.

On Monday, the 3rd inst., a most impressive ceremony took place. The occasion was the pilgrimage of the congregation. "CROSSES DES NEIGES."

Between five and seven, a. m. about 5000 pilgrims had gathered around the

cemetery chapel, where a number of priests were hearing confessions. It was ten o'clock before all the pilgrims, then numbering nearly 8000, had received Holy Communion. Rev. Fr. Picard then celebrated Mass, and the multitude proceeded to make the stations of the cross. After the usual prayers the following rev. gentlemen made short exhortations: Fathers Chevreuil, S. Lomeran, Jolly, S. C., and Derechamps, P. S. S. There were also present Rev. Fr. Chevrier, P. S. S., and Rev. Fr. Talbot of the Trappists. About noon the pilgrims reached the last chapel and Rev. Fr. Talbot celebrated Mass, and in well chosen words told the multitude to renew their demand in favor of their departed friends, and not to forget that the sacrifice of the mass was the same sacrifice as that of the cross.

The pilgrimage was indeed a success, and Rev. Fr. Picard, the zealous director, of "L'Union des Prêtres," will likely have it repeated each year. JER. C.

THE SACRED HEART CONVENT, SAULT AU RECOLLET, MONTREAL, P. Q.

It was not without emotion that during a recent visit to Canada, I stood again within the classic walls of what I still love to call "my convent home." Many years had passed since I crossed its portals to go forth and battle with the world. But few of those who guided my footsteps in youth were there to welcome me, but I felt that the lapse of time had wrought no change in the faithful loving hearts that greeted me, and my title of "Pupil of the Sacred Heart" was sufficient introduction to those who had replaced the holy religious already called to their reward. The convent had gone to labor in other parts of America at the noble work of education in which the Sacred Heart holds the first rank. It is not my intention to describe my personal feelings during that too short hour spent with those I love so dearly—such sentiments are for the heart's inmost depths, not for the columns of a newspaper—but I would wish to call the attention of the American public to this grand institution and give a slight description of it as it appears to-day.

The Sacred Heart convent stands on the bank of the Prairie or Back River, at a distance of six miles from Montreal, in one of the most picturesque situations surrounding the city. All that is beautiful in nature seems to combine and renders the Sault an earthly paradise, while nothing that a cultivated taste could suggest has been spared in the arrangement of the magnificent parterre and the grounds surrounding the convent.

This noble edifice of Norman architecture, is built entirely of handsome cut stone. It is justly allowed by all visitors to be one of the prettiest in Montreal, and with this sanctuary are connected the sweetest reminiscences of the pupils of the Sault. To the main building has just been added a splendid wing one hundred and thirty feet long, and sixty-five wide. This wing, which will be ready for occupation in September of this year, is intended solely for the boarding school. On the first floor of this addition are the study-hall for the younger pupils, the library, the chapel of the Immaculate Conception, and the music rooms, twenty in number. On the second floor are the class rooms, and the study hall, a spacious, beautifully finished apartment, 110 ft. long and 22 ft. high. Over this and of the same dimensions is a dormitory which at once attracts the attention of the visitor, by its well arranged ventilation, its high, vaulted ceiling, and the beauty of the prospect from the handsome gothic windows at the end and on either side of the room. Communicating with this dormitory is a suite of private rooms for the pupils who wish to indulge in such a luxury. I should have mentioned that on the ground floor are a large dining hall and fine recreation rooms, where the pupils amuse themselves when the weather will not permit them to go out. In the tower, between the library and the main building, are the dress cabinet of Natural History, Mr. Tress General's room, etc.

The wing is connected on each floor with the main building, and is furnished throughout with every modern improvement. The entire convent is heated by steam, and is exceedingly comfortable even in the midst of the most severe Canadian winter. In this establishment ladies of refined taste and superior education devote their lives to the moral and mental training of the pupils under their care. French is the language of the institution, and is spoken in all its purity by religious directly from France, thus affording the American young ladies an opportunity of acquiring a thorough knowledge of that tongue which is now more of a necessity than an accomplishment. English is, however, equally well taught, and the pupils graduate in both languages. The number of scholars received at the Sault au Recollet is limited, the religious preferring a choice selection to numbers, on whom they could not bestow the same care. Of the education given by the ladies of the Sacred Heart I need say nothing. Their reputation is world wide, but in justice to my Alma Mater I may add that nowhere is it more thorough, more solid, more attractive than at the dear old Convent of Sault au Recollet.

DIOCESE OF QUEBEC.

Amongst other clerical changes in the Archdiocese of Quebec are the following: Rev. Father McCrow, late vicar of the church of St. John the Baptist in the city of Quebec, leaves for the Vicariate Apostolic of Mgr. Basse in the Gulf of St. Lawrence. Rev. Father O'Leary transferred from St. Ronald to be vicar at St. Joseph of Levis, and Rev. Father McGrath from St. Joseph of Levis to be vicar of Valcartier. Rev. Father Collet, ex-Secretary of the archdiocese, replaces Rev. Father O'Leary as vicar at St. Ronald.

The Quebec Mercury says: Rev. John O'Farrell has been appointed P. P. of Frampton, Co. Donegal, P. Q., in the place of the Rev. John E. Maguire, about to join the Redemptorist Order.

Will "Subscriber" please give us his name and we will write him in regard to the matter in question.

Our travelling agent, Mr. Wm. Tallon, will shortly pay a visit to Alexandria, St. Raphael's and Glennevis. We will duly appreciate any courtesies extended to Mr. Tallon by our friends in the places named.